



## Missions.

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

## THE OPEN DOOR.

From the distant lands appealing,  
There comes a cry for aid,  
The day of Christ's revealing  
Breaks from the midnight shade;  
While each expectant nation,  
Stands waiting on the shore,  
O heralds of salvation,  
Behold the open door.

CHORUS—Behold the open door,  
Behold the open door,  
O heralds of salvation,  
Behold the door.

God's lightning cleaves the ocean  
To bear his words of cheer,  
He guides the storm's commotion  
To draw the lands more near;  
He breaks the bands asunder,  
They melt his love before,  
And men cry out in wonder  
"Behold the open door."

God's finger points thee onward,  
Fear not the tempest's frown,  
The world is rolling onward,  
The Cross shines out a crown;  
Ye, to whom much is given,  
O love and labor more;  
Then sweet the voice from heaven,  
"Behold the open door."

—American Temperance Union.

## THE GOSPEL A MISSIONARY GOSPEL.

Sermon preached at the late Anniversary of the Missionary Society.

BY REV. S. BURDICK.

Text, Luke 14: 23.

The development of thought and ideas is from the physical to the metaphysical. Natural phenomena are first in the order of perception, and, for this reason, become the types or symbols of the ideal, ethical or spiritual. The moral and spiritual very often find their most impressive object lessons in things familiar in common life; hence the frequent and happy use of illustrations in the Scriptures, to develop and enforce the principles and doctrines of religion. Prominent and important as a thought of divine revelation is the kingdom of Christ, and its development through the agency of the gospel.

The universal character of the gospel message, the abundant use of means, and the results of gospel labor are impressively represented by the sower who goes forth to sow. Some seed falls where it takes no root, some where its life-giving power is but temporary, some where it is choked with worldly motives and ends, and some falls into good ground and bears an abundant harvest. Some seed, therefore, will be sown in vain; nevertheless the duty and the privilege to sow the good seed of the kingdom remains the same in all times and places. The encouragement to labor in the gospel field, is found in the divine promise, "My Word . . . shall not return unto me void," and also in Christ's gracious assurance, "Lo, I am with you always, even unto the end."

The divine commission, the sources of authority and power, and the conditions of success in gospel labor, are described in connection with the Lord's parable of the great sower in the language of our text, "Go ye out into the highways and hedges and compel them to come in, that my house may be filled."

I. The commission involving the in-wrought impulse and word of command is based upon the divine will, and is the expression of God's compassionate love for sinful men. God commands his servants, Go preach the Word; go disciple men, because God is love, and his love finds expression in efforts to save. The commission does not come alone with the word of command, but with that personal experience of spiritual renewal, that divine begetting of the new heart and life, which purifies the soul, exalts its motives, and calls forth earnest love and labor for the lost and perishing. God's call into the field of Christian evangelism is to be found, first of all, in the experience of the regenerate soul with its anxious, prayerful out-goings after men in sin; and then in the expressed command, go out where men live in the highways of sin, and compel, constrain, them by the Word of God and the love of Christ, to come into the Father's house. Christian experience is but another name for the missionary spirit, and the divine commission to go out after men and bring them to God and a better life. To this divine mandate of spirit and word there is no limitation, except, that the ability possessed, and the means at command, shall be prayerfully, trustingly used where they will do the greatest good to the greatest number. There may be gifts and adaptations which, with spiritual renewal and personal consecration, render men the chosen vessels of the Lord, in given departments of gospel labor; but their call is no more imperative, nor is their commission more real than that of him who gives the cup of cold water in the name of a disciple. While there

are gifts differing, there is the same Lord, the same Christian experience and promptings, the same divine call to Christian endeavor for the salvation of men. In the gospel order there is neither clergy nor laity, in the sense of class distinctions, within the household of faith; for all are one in Christ Jesus, and work together for one and the same end. In Christ the highest ambition of the most gifted disciple can only be to become the humble servant of all, while for every child of grace, there is set over against the given ability a field of labor, and God's call to occupy. Christ chose and trained his twelve disciples to be his witnesses among all nations, and yet, in the persecution which culminated in the death of Stephen, while they remained in Jerusalem, the body of the believers first went out everywhere preaching the Word. God wonderfully blessed that first and involuntary missionary tour. Man's necessity became God's opportunity for sending the gospel message into the regions beyond. The Church of Jerusalem became a missionary church, with the servants of the Lord as its representatives, in the surrounding communities and countries. The persecution of enemies sent them out, and the indwelling Spirit of Christ opened their mouths to declare the message of salvation to perishing men. A church in active spiritual fellowship with Christ is a missionary church, and needs only the opportunity, in order to make itself felt in bearing the light of divine truth to a world lying under the moral blight and darkness of sin. Consecrated men and women are necessarily missionary in spirit and purpose, and must, like their Master, go out to seek and save the lost; while to every soul redeemed by the blood of Christ, is the divine call and commission to go and do likewise; do what may be done and give that which may be given, and learn by personal experience the blessed truth, that he who winneth a soul is wise.

II. The sources of authority and power, in missionary labor, are primarily the application of that divine truth which brings the spiritually dead to life. The proclamation of the gospel message is but another name for the preaching of the Word. The necessity for the message is found in the fact that "faith cometh by hearing and hearing by the Word of God." God's Word, when indited by his Spirit, is both authority and power, and as the message of salvation to men becomes the sword of the Spirit. The term Word in the general and abstract sense is impersonal and representative, standing for the abiding principles of truth and righteousness, as inhering men's moral relations to God and fellow-men. It comprehends as its center and substance that law of God which is holy, just, and good. Its outward and more indirect expression and application is the body, while the life and the soul of the Word is the law of God. There is a far-reaching significance in the thought of revelation. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us." In Christ the Word is made personal, as the expression of the divine thought, and the unchangeable nature of the divine life and law. The law exists in the life of God and reveals the divine nature. Christ is the Word, because in a life of personal obedience he illustrates in his own person the beneficent and exalted nature of the divine law. He is the Word because, in his death, under the law for sinful men, he meets the claims of a just and holy law by a perfect sacrifice, provides pardon for the penitent sinner, and eternal life for those reconciled to God through faith in his name, as the way, the truth, and the life; hence his testimony, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." The end of gospel labor is the saving knowledge of God—God as revealed in his Word and Son. The Word, as the truth in Jesus, when applied to the soul and life, saves men from their sins. It is in its nature immortal, and when clothed with the divine energy, carries with it the highest authority, and becomes a moral and spiritual power compelling decision and action among responsible men. Its influence is always certain and unerring, constraining men to come in from the highway of sin and find home, plenty, fellowship, and blessings in the household of faith. The command, "He that hath my Word, let him speak my Word faithfully," is, in its nature, imperative, and not only the call for the active exercise of faith in the Word of God as the source of authority and power, but suggests that he who does not proclaim the Word faithfully can not fulfill the divine commission. They are the most effectual heralds of salvation through whom the thought and mind of God is most faithfully expressed. They preach Christ and hide

themselves most effectually behind the cross, who make that word of truth for which he lived and died, the burden of their message to sinful men. In the light of Christ's words when defining his relation to the Father, "My doctrine is not mine, but his that sent me," and again, "the words that I speak unto you they are spirit and they are life," we wonder not that men should have testified concerning him, "Never man spake like this man," "He spake as one having authority." In him as the Word, and in his words as spirit and life, was illustrated the thought of revealed truth, "The word of the Lord is quick and powerful and sharper than any two-edged sword." The commission to "go out and constrain men" is equivalent to the command "Preach the Word, be instant in season and out of season." It is the design of the gospel not only to create religious sentiment, but to develop godly living in Christ Jesus, and inspire that love toward God which finds expression in loyal obedience, and brings to men the evidence of the new life in him, because "his commandments are not grievous." It is not religious emotions or sentiments which save men, but the law of the Lord applied through faith in Christ to the conversion of the soul. Human theories and philosophies may have their place; cultured intellect, pleasing address, and eloquent words may be important and valuable, but these can be only as chaff to the wheat when the Word of God is not made the source of authority and power in the proclamation of the good news of salvation to men. More of the life and power of the Word in the gospel message, more divine truth in the thought and fellowship of the soul, and more of the Christ life in the spirit and methods of men, are the demands of our times and the conditions of efficiency in the work of the world's evangelization. Looking out on the whitened fields with prayerful longing for greater success in the work of ingathering, it becomes us as we go out, to take heed to the divine mandate, "Take with you the sword of the Spirit which is the word of God," while we remember that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

III. The conditions of success in missionary work, are based upon the most thorough understanding of God's Word attainable. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," is the divine command based upon the nature and necessities of the work to be performed. The thought implied in the word employed to describe the action or effort required, in order to the conditions of efficiency in the Master's work, is not simply mental effort, but an earnest and prayerful solicitude, an active and anxious out-reaching of soul for the knowledge of God and his truth. It is something more than an effort to devise sharp, smart, or pleasing things for the ears of men; it is the seeking for hidden treasures, the sincere endeavor to be furnished and equipped with that knowledge which makes wise unto salvation. Over against this active, intelligent, and anxious-seeking after the knowledge of the truth, there is for us the gracious assurance, "Then shall we know if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." There may be reasons for the failure to attain all that knowledge and culture which the schools are able to impart, important as these may be, but there can be no excuse for the failure to know the mind and will of God, as revealed by his Word and indited by his Spirit. The man of God must be thoroughly furnished unto every good work. He who preaches the Word must know the Word, and he who leads men to the truth must himself know the truth. Wisdom from above is the principal thing, and there is for the herald of the cross the imperative necessity, that with all his gettings, he shall get that knowledge which endows with power, and crowns his labor with success.

Spiritual union with Christ is the source of power and efficiency in the work of his kingdom. It is possible and desirable for the Christian worker to think and believe, "I can do all things through Christ which strengtheneth me," but this is possible only through a real and abiding union with him. To all who are desirous of success in the field of Christian endeavor, the words of Christ are suggestive and important, "He that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing." They suggest that the Christ-spirit, thought and life, repeated in the life of him who goes out into the world's harvest-field, is the secret of successful ingathering. It is for this reason that a genuine revival of re-

ligion, the rebinding of the life and soul to Christ, the living Word, is a missionary revival. Union with Christ is the bond of union, communion and co-operation among his people. All are "one in Christ Jesus," one in spirit, aim, and end; no greatest, or seeking to be greatest; no circle within the circle of Christ's true Israel; no hand against the hands of fellow-workers; no planning for place or control over God's heritage; no spirit, purpose, or methods in the conduct of the Lord's business which materialize spiritual things and bring moral weakness and spiritual leanness to the household of faith; but through union with Christ, that love for the brethren which mutually contributes in loving, helpful ministrations to the personal efficiency of each, unites and endows those of like precious faith, with that power which brings success to the work of the Lord. It is emphatically true with Christ's people that "union is strength," that strength which gives success in Christian work; hence, the significance of Christ's prayer, "That they may be one: as thou, Father, art in me, and I in thee, that they may be one in us." One in him is one in each other, one in that power which crowns with success the gospel herald.

Self-surrender to God, not only in the sense of a full and loyal assent to his will, but also in the ordeal of self-denial for his cause and kingdom, is an important element of success in the effort for the promotion of that kingdom. He who forsakes all that he hath, and lays himself, his time, talents, and life upon the altar of sacrifice, for the good of men and the glory of God, brings into his service an undivided heart and purpose, and gives to the Master's cause his best strength, and a most acceptable sacrifice. They who willingly accept no personal sacrifice or self-denial, and heed only the call to labor in the Lord's vineyard where it carries with it a bishopric and ample financial rewards, are not the men who preach because they must preach, being constrained thereto by the love of Christ, nor are they the men who go out and make a field because souls are perishing, and woe is me if I preach not the gospel. When men treat the gospel as a profession rather than a divine call and commission to bear the message of truth to sinful men, they must of necessity lose its power and efficiency. Men who make no personal sacrifices for the gospel's sake, may be active in service, abundant in labor, but must lose the personal consecration, spiritual power and efficiency which comes of willing, self-denial for Christ and his cause. Men who can say to the Master, "Lo, we have left all and followed thee," are the men of power on any mission-field, and are the men demanded on every field of gospel labor, men of God, men of one grand and all-inspiring thought and aim, the salvation of perishing men.

Love for souls and direct personal connection with the effort for their salvation, is essential to successful missionary work. Personal interest and enthusiasm are largely the results of association. If we would have a missionary people we must bring them into direct connection with the missionary work; at home first, as the necessary preparation for answering the Macedonian cry which comes from the regions beyond. It is not so much missionary talk or missionary literature as it is missionary work for all, which develops a missionary people. The Church of Antioch, inspired by that love and zeal which comes to every regenerate soul, set apart Paul and Barnabas, and sent them out into the Lord's harvest field, and thus organized the missionary work, upon a plan which made it the work of the Church, and brought it nearest the people. Paul and Barnabas gave voice to the love and zeal of the Church, and through them the Church went out into the communities beyond, to carry the message of salvation to those under the dominion and shadows of death. This was first of all the work of Christ, and then the work of the Church. All could not go out beyond the home field, but it was the necessity of that love which inspired them, that all alike should follow the laborers with every encouragement, prayer, and needed help; and with the same love for souls, carry the message of life and salvation to the unsaved at home, thus strengthening and building up all along the line of Christian effort the kingdom of Christ. The missionary work as thus organized had in it the elements of efficiency, and was wonderfully successful in planting along the line of missionary labor new churches of Christ, as new centers of spiritual life and organized mission work. Love begets labor and labor strengthens and perpetuates love. Labor becomes mutual and general when the love of all alike centers in one common object. The love of souls comes of the new life. It is strengthened, developed, and perpetuated by

direct, personal connection with the effort for their salvation. If we would attain the greatest efficiency and success in the proclamation of Christ's missionary gospel, we must bring home to the people, by word and example, its demands, responsibilities, and labors, and share with them its duties, privileges, and blessed rewards; for as in the past so in the present, we build the walls of Zion when the people with ourselves have a mind to work.

Spiritual preparation or endowment with power from on high, is the essential cause of all real and permanent success in gospel work. Christ's command to his disciples, "Tarry ye in the city of Jerusalem until ye be endowed with power from on high," involves a principle lying at the very foundation of gospel efficiency. It was not enough that these disciples had sat at the feet of Jesus and received the best possible training for their life work; it was now their necessity, and, therefore, their duty, to wait for the baptism of the Spirit, as their all-important preparation for laying the foundation of Christ's kingdom upon the abiding rock, the spirit and word of his truth. It is not enough that we have intelligence, culture, understanding, and mental strength, that we are able to multiply agencies for the prosecution of the Lord's work; we must have the baptism of the Holy Spirit, the endowment that clothes with more than mortal power, if we do the will of God and carry the gospel in its saving power to our fellow-men. We may, at this, our annual convocation for review and outlook, have good sermons, interesting addresses, able essays, harmony in council, enjoy a good time, and go back as we came; but is this enough? Is there nothing more to seek after? nothing further to desire and pray for? Are we prepared to rest our hope of success upon even the best men and methods which human wisdom can provide? Human agencies and efforts are desirable and important, but without the sanctifying and life-giving power of the Holy Spirit, they are "as a sounding brass and a tinkling cymbal." We need men and money for our work; the need is present and pressing, but first of all and most of all we need a genuine and thorough revival of religion in all our churches and all our hearts; that spiritual quickening which gives new life and strength, crucifies our worldliness, unifies our aims and efforts, and gives efficiency in all departments of the Lord's work to which we have set our hands. May we not even here, at this Annual Meeting of our churches, as we see before us the open door and the whitened fields, tarry together in thoughtful, prayerful waiting; confessing and forsaking every sin, and with united and sincere prayer seek endowment from on high, as our preparation for the work before us?

In conclusion, it becomes us to remember: That our birth into the kingdom of Christ is to every one of us the divine call and commission to go out into the highway, out where men are dying in their sins, and constrain them to come into the Father's kingdom on earth, and his mansions in heaven. God's unerring Word is to be our source of authority and power, and the sum and substance of the message we bear to dying man. Our power to proclaim the Word with efficiency must rest upon our knowledge of the truth, and our love to God and our fellow-men. We are called upon to make one gift, one offering that includes all, the giving of ourselves; giving all and receiving all, that all things may be ours. While gathering our resources and organizing our forces, we must not forget that success is, "Not by might nor by power, but by my Spirit, saith the Lord of hosts." We now have the opportunity to give of ourselves by giving of our means as God has prospered us. To-day we may make our giving our prayer to the Father, "Thy kingdom come; thy will be done." May the Lord lead us to such living and giving, to the giving of ourselves, and to its blessed fruitage, its glorious rewards.

## THE CURSE OF INDIA.

Seven hundred thousand acres in India is devoted to the raising of opium. The natives were compelled at first by the government of India to cultivate the poppy from which it is made, and the government derives an immense revenue from it. The whole Eastern world is suffering terribly from this curse inflicted by the foremost nation on the earth. Not only the Eastern but the Western world is feeling the sad effects of the vice of opium using. It is said that twenty thousand people in this country are the victims of the opium habit. From the last annual report of the Bureau of Statistics there were thirty thousand pounds more opium imported than in the previous year, and our government receives more than half a million dollars duty on it, and we are all partners in this infernal revenue business. —Christian Statesman.

## Education.

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

THE young gentlemen of have devised a scheme for a suitable building, which will accommodate the sessions of the literary societies, the Phi-Kappa-Sigma, the Phi-Lambda-Sigma, and for their Reading Room. The building is constructed of brick, located on the grounds, and probably only a few days more to be completed. The cost is estimated to be \$10,000. The Board of Societies have already begun to raise this sum. Societies are greatly needed, and they will be aided in their enterprise.

ABOUT two years since, the emy, at Walworth, Wis., the district school of that place was closed, and the school moved into a graded school, with department. Under this arrangement yearly aid from the Edwin Swinney, who has filled the position of Principal in Wisconsin, Illinois, and in charge of this school. For Addie M. Randolph, of taught the Common School but she leaves at the close of term to resume her studies. Miss Ellen W. Socwlock, Ill., who has attended the past four terms, takes these ladies have acquired very successful teachers.

## HOW TO SECURE PHYSICAL

How shall the millions of our public schools, and paid to their physical education, be provided for? A pertinent matter? Dr. Sargent, in the North American, comments the lack of gymnastics and poorly constructed apparatus, the dearth of teachers may seem in a country where and enterprise are as getting the teachers thoroughly work, who have come to the thoroughness and real success make a corporal's guard. Their exceptional acquisition human body, would, if equally familiar with bodily easily the best teachers, as so well proved at Harvard, when he tutored Alexander the doctor in to cure us with to keep us from getting so it no object to him to do so well.

There are to day two ladies and gentlemen in with very little preparation sufficiently acquainted with the rising generation last avoid all the risks which company unguided efforts and these are the teachers already know how to get ward in other branches. In this one, so important others may never be of the chief services a teacher can render is in check back the pupils, and keep doing, and teaching the and what will not. But or fifty boys in a school ten minutes each morning aisles, either with no desks and the floor, a pair of dumb-bells, about a twenty-fifth of the user is a girl, or a doing only what the teacher did, they would risk, but could easily daily progress astonishing year, and that in development not only one limb, or a whole body and all the only side by side with but understanding at least exercise developed, what was too much.

"If properly directed Flint, Jun., of New York for his fine physique, large and strengthened trunk, legs, arms, and chest, so giving the lungs will render the joints grace, ease, and steady combined with strength, quickness of movement." And these good things among girls, instead of, as now one? At West Point, the entering pleb, he himself has erect as a But why limit this in only? "If properly directed Flint, Jun.; but here the shown herself qualified really far more difficult do the directing in this be sure to find, in a at least, that she will greater ease and time

**Education.**

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

THE young gentlemen of Milton College have devised a scheme for the erection of a suitable building, which will furnish accommodations for the sessions of their flourishing literary societies, the Orophilian and the Philomathean, and for their well-patronized Reading Room. The building will be constructed of brick, located on the College grounds, and probably only two stories high. The cost is estimated to be \$3,000, and the Societies have already begun their arrangements to raise this sum. Such conveniences are greatly needed, and these students will be aided in their enterprise.

ABOUT two years since, the Big Foot Academy, at Walworth, Wis., was united with the district school of that place, and converted into a graded school, with a High School department. Under this arrangement it receives yearly aid from the State. Prof. Edwin Swinney, who has most creditably filled the position of Principal of such schools in Wisconsin, Illinois, and California, is in charge of this school. For over a year Miss Addie M. Randolph, of Walworth, has taught the Common School Department, but she leaves at the close of the present term to resume her studies in Milton College. Miss Ellen W. Socwell, of West Hall, Ill., who has attended in the College the past four terms, takes her place. Both these ladies have acquired the reputation of very successful teachers.

**HOW TO SECURE PHYSICAL TRAINING.**

How shall the millions of children now at our public schools, and with no attention paid to their physical education by any competent teacher, be provided for in this important matter? Dr. Sargent, in his recent article in the *North American Review*, laments the lack of gymnasia, their antiquated and poorly constructed appliances, and, even more, the dearth of teachers. Strange as it may seem in a country where intelligence and enterprise are as general as in ours, the teachers thoroughly qualified for such work, who have come to be at all known for thoroughness and real success, would scarcely make a corporal's guard. Physicians, with their exceptional acquaintance with the human body, would, if they would become equally familiar with bodily exercise, make easily the best teachers, as Dr. Sargent has so well proved at Harvard, or as did Aristotle when he tutored Alexander. But we call the doctor in to cure us when we are ill, not to keep us from getting so; hence we make it no object to him to do what he could do so well.

There are to day two hundred thousand ladies and gentlemen in this country who, with very little preparation, could become sufficiently acquainted with any sensible system of gymnastics for school use to render the rising generation lasting benefit, and yet avoid all the risks which are likely to accompany unguided efforts in this direction, and these are the teachers themselves. They already know how to get the children forward in other branches. Why not as well in this one, so important that without it the others may never be of much use? One of the chief services a teacher of physical culture can render is in checking and holding back the pupils, and keeping them from overdoing, and teaching them what will overdo and what will not. But if the thirty, forty, or fifty boys in a school-room exercised for ten minutes each morning right in the school aisles, either with no appliance other than the desks and the floor, or at most each with a pair of dumb-bells, each bell weighing about a twenty-fifth of the user's weight, if the user is a girl, or a twentieth, if a boy, doing only what the teachers did, and as the teacher did, they would not only avoid all risk, but could easily in that short time daily progress astonishingly, even in one year, and that in developing and enlarging not only one limb, or a part of one, but the whole body and all the limbs, and that not only side by side with their other studies, but understanding at last just what part any exercise developed, what was enough, and what was too much.

"If properly directed," says Dr. Austin Flint, Jun., of New York, himself famous for his fine physique, "gymnastics will enlarge and strengthen the muscles of the trunk, legs, arms, and neck, will expand the chest, so giving the lungs free room to play, will render the joints supple, and impart grace, ease, and steadiness of carriage, combined with strength, quickness, and elasticity of movement." And why not distribute these good things among all our boys and girls, instead of, as now, to here and there one? At West Point, no matter how stooped the entering pleb, he is soon taught to carry himself as erect as any man in America. But why limit this improvement to cadets only? "If properly directed," says Dr. Flint; but here the teacher who has already shown herself qualified to direct in other and really far more difficult branches can readily do the directing in this, and in doing it will be sure to find, in a multitude of instances at least, that she will soon know a feeling of greater ease and fitness for all her work,

feeling like that so well put by the soldier Mac-laren had exercising for a few months. When asked how the work affected him, he said, "I feel a better man for anything I am called on to do." A hundred exercises which the teacher and scholar at a glance could understand, and at once apply in the school-room, might readily be here suggested, did the narrow limits of a paper like this permit. Many people know of some such exercise already, and by a little ingenuity could devise many more. But any amount of knowing will not suffice. They must do them, daily and throughout the year, side by side with the other studies, and then they may as certainly look for gratifying progress in this as in the other studies. If occasionally problems arise a little difficult for the teacher—an especially hollow chest or a very high shoulder—any young physician of ability, not yet overcrowded with practice, and fairly acquainted with physical exercise and its results, could well afford to devote an hour or two a day, without any compensation, to visiting the schools of his town or city, and advising how to meet these special cases: a very rapid and pleasant introduction, by-the-way, to about every child in the place. With such intelligent guiding in the morning, and doing whatever seemed likely to encourage, on the pupil's own part, some sensible and regular constitutional in the afternoon, a good walk, run, skate, paddle, row, or such other lively outdoor sport as the place and season afforded, the pupil would soon see that one of his truest friends was the very teacher herself of whom, until now, out of school at least, he had often felt somewhat shy. Such a course as this would also render the pupil far less likely to overtake himself in his favorite games, which often, without such a training, hinder rather than aid.—*William Blaikie, in Harper's Magazine for November.*

**CLASSICAL STUDIES.**

When in New Haven, Lord Coleridge delivered an address before the students of Yale College, in which he took strong ground for the study of the classics. His remarks were in direct opposition to the opinions expressed by Charles Francis Adams, Jr., at the last Harvard Commencement. With regard to the study of the classics, he spoke in part as follows: "From the time I left Oxford I have made it a religion, as far as I could, never to let a day pass without reading some Latin and Greek; and I can tell you that so far as my course may be deemed a successful one, I deliberately assert, maintain, and believe that little success has been granted to me in life has been materially aided by the constant study of the classics, which it has been my delight and privilege all my life to persevere in. This is not said for the sake of controversy; still less is it said to an audience of American University young men for the purpose of appearing eccentric; but it is said because I believe it to be true; and I will tell you why. Statement, thought, arrangement, however men may struggle against them, have an influence upon them; and public men, however they may dislike it, are forced to admit that conditions being equal, the man who can state anything best, who can pursue an argument more closely, who can give the richest and most felicitous illustrations, and who can command some kind of beauty of diction, will have the advantage over his contemporaries. And if at the bar or in the Senate anything has been done which has been conspicuously better than the work of other men, it has, in almost every case, been the result of high education. I say high education, not necessarily classical, because every man can not have that. The greatest orator of my country at this moment, as he himself has often said, 'has only a smack of it.' But he takes no credit to himself for that. On the contrary, he laments it like a man and honestly, and he has striven to make up for what he has lost and what he can not learn because he is so advanced in age, by doing the next best thing—studying the English classics—studying the best, the highest, and the finest writers in the English language. And so it is in my judgment in almost every case that I can think of. The man who has influenced his contemporaries the most is, generally speaking, the man of highest education; and I do not hesitate to say that the highest education, if you can get it, is the education to be found in those magnificent writers, who as writers, as masters of style, as conveyers of thought, have never been equaled in the world. It is our duty, then, if we can, to commune with the greatest thoughts of the greatest men in all times; and he will be the best man at the end of his life who has made himself most familiar with the thoughts of the greatest men of Greece and Rome, who both in thought and language have been unparalleled in the world. Let me conclude with an authority far greater than mine. I do not pretend to an intimacy with Mr. Tennyson, but I know Mr. Tennyson, and it has been my privilege to pass evenings in his company. I remember one evening passed almost alone in his company. We were talking of a contemporary writer, of whom he was speaking in the highest terms. He said (I do not remember his exact words): 'I do not think he will produce as much effect as he ought to because he is so rough, uncultivated and imperfect a writer. Great as he is, I can not fancy that two hundred years hence anybody will bend over his books and endeavor to find out the meaning of each tense and the particular force of each participle, as we are only too happy to do over the works of Virgil.' If you look over the history of men who have succeeded in this life, you will find them, scarcely without an exception, men trained by the curriculum which

you enjoy and familiar with those remarkable works which it is your privilege now to become familiar with."—*Independent.*

EDUCATION.—The main purpose of education is not to promote success in life, but to raise the standard of life itself; and this object can be obtained only by those higher studies which call forth the powers of reason, moral feeling, and artistic taste. Even in professional education our aim ought rather to be usefulness in life than mere success, and we have great distrust of all theories of education that put success in the first place. We believe that education should be of a kind in sympathy with the present age, and that it should by no means neglect to fit its recipient for the struggle of life; but we object to Professor Jevon's theory, because it puts worldly success before the pursuit of beauty and truth; and we should be sorry to see such theories find acceptance with American educators.

**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 SABBATH AMONG THE SCANDINAVIANS.**

Of the many fields of labor opening before us, our Scandinavian interests are not the least important. The Danes, Swedes, and Norwegians are rapidly coming into our country and settling upon the frontier. They have many large settlements in the West and Northwest. They are an industrious, conscientious, and religious people. Wherever they go they have their institutions of religion. Many of them have come and are coming to the observance of the Sabbath, from their own reading of the Bible, without having heard of Sabbath-keepers, or seen them. Others are easily led to Sabbath truth by having their attention called to it by the preacher or the printed page. Here comes to us a growing and important work to meet. In Forest City, Winnebago county, Iowa, and also in Crawford county, we have an opening field. There are about twenty-five Swedes there who are Seventh-day Baptists. In Dakota we have, in Turner and Moody counties, two churches of Danes, and in Union county there are fifteen who ought to dissipate all objections and organize themselves at once into a church. In Minnesota there are several Seventh-day Baptists scattered in Freeborn county, and adjacent places, and some fifty have been found by Bro. Sindall in Chisago and Isanti counties, who have lately come from the First-day Baptists, among them two ministers. Bro. Sindall made a second visit to them the 9th of November, to hold a three-days meeting, with the expectation of organizing a church. In Burnett county, Wis., in one place, are twenty Sabbath-keeping Baptists, and quite a number scattered here and there in other portions of Wisconsin. In one locality in Maine there are some forty who are keeping the Sabbath, who are Baptists, and are earnestly requesting for some one of our missionaries who can speak their language, to visit them. And thus the demands upon us increase. We should take hold of them with a vigorous grasp. We should send to them the preacher and the printed page. Among the demands needed are gospel and Sabbath tracts in their language, to be distributed widely among them. The most important and greatest need in our Scandinavian work, is a Scandinavian Seventh-day Baptist paper about the size of the *Outlook*, a monthly or a weekly, as may seem best, to put among them in the interests of Seventh-day Baptist doctrines and work. It would serve as a converting as well as an educating power. I know our Tract Board are ready to undertake such an enterprise, if the requisite means can be supplied, and the suitable men for it. May our people awake to this important work opening up to us among the Scandinavian brethren, and rise manfully to meet it with vigorous hands and loving hearts, and with a spirit born of truth and of God. o. u. w.

**THE SABBATH MEMORIAL.**

This is a vigorous little paper published by Brother Wm. M. Jones, in London, England, in defense of the Lord's Sabbath. We give below some paragraphs clipped from the last number, which we hope will lead some of our readers to desire more of this paper: Some people pretend that they do not know which day is the Sabbath. The English Parliament seems to have known the day for centuries, evidence of which is given on this page. Dr. Peter Heylin, A. D. 1636, also knew. Here is what he says: "The Saturday is called among them [writers] by no other name than that which formerly it had, the *Sabbath*. So that, whenever for a thousand years and upwards, we meet with *Sabbatum* in any writer, of what name soever, it must be understood of no day but *Saturday*."

The *Outlook*, Alfred Centre, New York, still comes to us laden with valuable arguments for the restoration of the Lord's Sabbath. We hope soon to hear of a large ingathering of fruit from among the many thousands to whom it makes its monthly visits.

It makes a wonderful difference in this world who breaks man's Sunday law. We say "man's," for we have yet to learn that God owns any law about the sacredness of Sunday. In 1878, Mr. Inglis, a baker of Belfast, and his men, were fined one pound each for working from twenty minutes past ten P. M., till midnight, only one hour and forty minutes, on a Sunday night, though Scripturally the second day. This they did in order to serve customers seventy miles distant with the morning's bread. The House of Commons, in August last, did business for two hours and twenty minutes, legal time, and some six hours Biblical time, on First-day, and yet are not fined.

On reading Dr. E. R. Maxson's "Sabbath Item" in the *SABBATH RECORDER* of Oct. 4th, we referred to Skene's *Celtic Scotland*, in the British Museum Library, with the result of our article on St. Margaret, on another page. Our next issue will contain Adamnan's account (Latin and translation) of St. Columba and the Sabbath.

**QUESTIONS ANSWERED.**

TRANSIT, Minn.  
To the Editor of the Sabbath Recorder: I have been asked several questions by one, T. W., which, with your permission, I should like to answer through the *RECORDER*. They are as follows: Question. Why do you sabbatize?

Answer. 1st. Because God, having made the world in six days, rested on the seventh. 2d. Because he blessed and sanctified the seventh day, and thus made it a Sabbath. 3d. Because Jesus says, "The Sabbath was made for man," and inasmuch as I am one of the human family it was made for me. 4th. Because mankind needs one day in seven for rest from labor, and for the public worship of Jehovah. 5th. Because God had commandments, statutes, and laws, which were binding upon men previous to the giving of the law on Mt. Sinai, one of which required the keeping of the Sabbath. See Gen. 2: 2-3; and Exod. 16: 27-30. And hence allowing that the law given on Mt. Sinai was abrogated by the death of Christ, that would not abolish the Sabbath, but would leave it remaining upon its original foundation. 6th. Because Christ, in fulfilling the law and the prophets, did not abrogate the moral law, but magnified it, and made it honorable, without an exception of any part thereof. See Isa. 42: 21; Matt. 5: 17-19, 21, 22, 27, 28; 7: 24-27. 7th. Because the word "whosoever," in Matt. 5: 19, is so comprehensive that it necessarily includes myself. 8th. Because Paul says, "We by no means make void, but establish, the law through faith." Rom. 3: 31. 9th. Because I desire to be one of the number who will have right to the tree of life and enter in through the gates into the city. Rev. 22: 14. These are some of the many reasons why I sabbatize; and with one exception are also reasons why I keep the seventh, instead of the first, day of the week.

Question. Do you think the law is binding since the Cross?

Answer. I think Christ did not abrogate the law of ten commandments, neither by his life nor by his death. Paul says, "I had not known sin but by the law: for I had not known lust except the law [the tenth commandment] had said, Thou shalt not covet." Rom. 7: 7. And James, in his Epistle, written probably twelve or more years since the crucifixion of Christ, says, "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect of persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2: 8-11. In the First Epistle of John, which is supposed to have been written at least thirty-five years since the Cross, he says, "My little children, I write unto you that ye sin not." And he defines sin to be "the transgression of the law." 2: 1, and 3: 4. Thus we see that Paul, James, and John all speak of "the law" as "binding since the Cross."

Question. Do you think that the law was ever binding upon the Gentiles?

Answer. Yes. If the law is not binding on the Gentiles, then they are not sinners, and consequently do not need the gospel of Christ. John says, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3: 4. And Paul says, in Romans 3: 19, "Now we know that what things soever the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the

world may become guilty before God." The fact that Christ commissioned his disciples to go into all the world, and preach the gospel to every creature, and told them to teach all nations to observe all things whatsoever he had commanded them, is further evidence that the law is "binding on the Gentiles."

**OUTLOOK CORRESPONDENCE.**

Brother John A. Bradley, of Fayetteville, Fayette Co., Ga., sends a letter to the editor of the *Outlook* dated Nov. 11th, in which he details incidents in his work of spreading Sabbath truth, with the following words:

"Any other publications of the same character that you have for gratuitous distribution will be thankfully received and applied to good use. A thorough enlightenment upon this question can not fail to make Seventh-day people of us all. Your Chattanooga Address was in great demand, and I readily distributed the copies sent. I am, your co-laborer in Christ, JOHN A. BRADLEY.

{ CAVE SPRING, Floyd Co., Ga. Nov. 15, 1888.

A. H. Lewis, D. D., Dear Brother,—I feel like saying many things to you, but do not wish to trespass on your time. I believe that the God of Providence threw that fragment of the *Outlook* in my way, for which I feel truly thankful. For over thirty years I have thought that I was an uncommon Sabbatarian; I had read of the Seventh-day Baptists and somehow felt that they were right. I graduated at Franklin College, Georgia, in 1852. In 1853 I joined the Missionary Baptist Church. I have been practicing medicine since 1855. How to practice medicine and keep the Sabbath has been a source of trouble to me. Many people put off going to see the doctor until Sunday, if they can, so as not to interfere with their work. I did not know how to keep the Sabbath under the circumstances. I am thoroughly convinced that your people are right on the Sabbath question. Last Saturday is the first true Sabbath I ever tried to keep. My mind is now composed and I feel that I am in a fair way to find the people I have long sought, of whom Christ said, "On this rock I will build my church; and the gates of hell shall not prevail against it." In 1865 and 1866, I investigated the Hard-shell Baptists, or primitives. I felt that the true church was somewhere amongst the Baptists.

I think the Catholics changed the Sabbath as they did many other things, even setting themselves above all that is called God, that is, claiming to forgive sin after death.

Yours very truly,

W. A. CULBERTSON, M. D.

I do not believe in apostolic succession. Their office ceased with them, also their gifts, etc. I have the impression that there is a church succession including its officers, etc. Can your church establish that claim?

W. A. C.

DELAWARE CITY, Del., }  
October, 1888.

Dr. Lewis, Reversed and Dear Sir,—In reply to yours of inst., as an old minister of the Protestant Episcopal Church, I acknowledge the value of your service in getting the attention of the readers of the *Outlook* to the "Sunday question," and to the other equally important matters that as "chain-shot" must go with it. In name marriage, baptism, the Bible, and the ministry. The *Outlook* has been conducted with such ability as to command the attention of persons who differ from you. You have shown that there is no law in the Bible that requires men to observe Sunday or the "Lord's-day;" this is equally applicable to Episcopacy, infant baptism, etc., for whatever we may infer from the usages and words of Scripture is not law. We may be fully persuaded in our own minds that a thing is right, and should be done, but we may not require our neighbor to observe things that have not the force of law, "for where there is no law there is no transgression." The obligations of the things named must be looked for elsewhere than in the Bible. It is not my purpose to show what is the only authority on which these things rest, only they rest not on the authority of Scripture, nor yet on that of wise and learned men; for no man is so wise that he can require me to receive nor yet to reject the Book of Tobit as the Word of God. Nor can I determine it by my own wisdom. Such things can only be fixed by authority. There is no law in the Bible requiring a member of the Society of Friends to keep any Sabbath. The Decalogue is binding on those who are legally of the commonwealth of Israel. Lutherans and Roman Catholics have altered it; they thus acknowledge that its provisions are subject to change. If a law exists requiring men outside the Hebrew commonwealth to observe any day as more sacred than another day, I have failed to find it, and will give much praise to him who can tell me where it is to be found. I would state the only authority on which these things rest, but it will prolong this article too much.

I promised Dr. L. to correct an error as to the time of the resurrection. The statement made in the *Outlook* that it occurred on Saturday night is founded on misapprehension. The Lord's-day, or Sunday, begins at sunset on Saturday night; it is the law of the Bible and of the Hebrews—"the evening and the morning were the first day;" the evening comes first. It is also the law of precedence in science, for the beings of other worlds do not need "light-force," and they were before mankind. Light-force is recent.

HENSEY JOHNS STEWART.

personal connection with the effort of salvation. If we would attain the efficiency and success in the proclamation of Christ's missionary gospel, we must go home to the people, by word and deed, its demands, responsibilities, and share with them its duties, priviledges and blessed rewards; for as in the present, we build the walls of Jericho for the people with ourselves have a work.

Preparation or endowment with wisdom on high, is the essential cause of permanent success in gospel ministry. Christ's command to his disciples, to go into the city of Jerusalem until ye be equipped with power from on high," in principle lying at the very foundation of gospel efficiency. It was not enough that the disciples had sat at the feet of Jesus and received the best possible training in life work; it was now their necessity, therefore, their duty, to wait for the coming of the Spirit, as their all-important preparation for laying the foundation of a kingdom upon the abiding rock, the word of his truth. It is not enough to have intelligence, culture, understanding and mental strength, that we are to multiply agencies for the prosecution of the Lord's work; we must have the baptism of the Holy Spirit, the endowment that gives us more than mortal power, if we will of God and carry the gospel in its power to our fellow-men. We may, at our annual convocation for review and prayer, have good sermons, interesting addresses, able essays, harmony in council, good time, and go back as we came; but is there nothing more to be desired? Is there nothing more to be prepared to rest our hope upon even the best men and methods of human wisdom can provide? Humanities and efforts are desirable and commendable, but without the sanctifying and empowering of the Holy Spirit, they are as sounding brass and a tinkling cymbal. Men and money for our work; the present and pressing, but first of all we need a genuine and thorough revival of religion in all our churches; that spiritual quickening of hearts; that spiritual quickening of new life and strength, crucifies selfishness, unifies our aims and efforts, efficiency in all departments of the work to which we have set our hands, and even here, at this Annual Meeting, churches, as we see before us the thoughtful, prayerful waiting; and forsaking every sin, and with sincere prayer seek endowment with wisdom, as our preparation for the work.

It becomes us to remember: that into the kingdom of Christ one of us the divine call and to go out into the highway, out are dying in their sins, and come to come into the Father's kingdom, and his mansions in heaven. The Word is to be our source of power, and the sum and substance of the message we bear to dying man. To proclaim the Word with efficiency upon our knowledge of the love of God and our fellow-men called upon to make one gift, that includes all, the giving of living all and receiving all, that may be ours. While gathering our forces, we must not forget success is, "Not by might, nor by power, but by my Spirit, saith the Lord." We now have the opportunity of ourselves by giving of our strength to prospered us. To-day we are giving our prayer to the Father, and kingdom come; thy will be done." Let us lead us to such living and giving of ourselves, and to its glorious rewards.

**THE CURSE OF INDIA.**

Two thousand acres in India is being raised of opium. The Government has been cultivating the poppy from the coast, and the government derives revenue from it. The world is suffering terribly from the use of opium. Not only the Eastern world is feeling the sad effects of opium using. It is said that one million people in this country are addicted to the use of opium. From the report of the Bureau of Statistics thirty thousand pounds of opium are imported more than double duty on it, and we are losing our revenue business.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, November 29, 1888.

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."

The two letters from brethren in Georgia, published in our Sabbath Reform column this week, will be found interesting reading.

Owing to circumstances which the Committee could not control, the Sabbath School Institute announced for Nile, N. Y., during the first week in December, has been postponed.

We give, in the Missionary Department of the paper this week, the sermon of Elder Stephen Burdick, preached at the late Anniversary of the Society. All who had not the pleasure of listening to it should certainly read it; while those who had the privilege of hearing it will want to read it.

After this week, the Editorial management of the Missionary Department of the Recorder will be in the hands of Bro. A. E. Main, Corresponding Secretary and Treasurer of the Missionary Society; persons writing for this department will please address their communications to him at Ashaway, R. I.

Dr. Maxson, writing from New York, says: "I have been invited to read a paper before the post-graduate class of the Union Theological Seminary, setting forth the history and doctrines of the Seventh-day Baptists. Dr. Hitchcock's clean sweep of Sunday out of the first three centuries of church history is stirring us up." We can only add, let the agitation go on; only thus can the whole truth of history be fully revealed.

Again we call the attention of those whom it may concern, to the announcement of the Sabbath School Board, in the Special Notice column. This time it is of the Normal Institute to be held at Leonardsville, N. Y., commencing Dec. 11th. The Institute announced for Milton, Wis., will be held according to previous notice, beginning Dec. 2d. It is hoped that all who can, within reasonable reach of these two appointments, will attend them.

Who has not, at some time, had the experience of listening to a sermon which he felt to be unusually good, while some one else hearing the same sermon, on the same occasion, thought it commonplace, if not stupid. Was it the preacher's fault that the same thing was not equally pleasing to all his hearers? We venture the suggestion that "poor sermons" find their explanation in the ears and hearts of hearers, far more frequently than in the matter, manner, or spirit of preachers. "Take heed how ye hear."

This is Thanksgiving Day. Let us remember, in our thankfulness for blessings we have received, the multitudes who have not been so highly favored as we, and strive to make some offering which will express our own gratitude, and make an occasion for thanksgiving to some person or persons who might otherwise pass the day in sorrow. Thus shall we please God, bless our fellow-men, and make for ourselves a sweet, restful pillow at night. Not a bad rule to live by three hundred and sixty-five days in a year.

HE MEANS SOMETHING.

Our lamented brother, N. V. Hull, in the days of his prime, had many preaching appointments in communities quite outside the limits of his own church and society, which were by no means small. In these outside appointments he was accustomed, as among his own people, to hew close to the line, wherever the chips might fall. And yet so kindly as well as so earnestly did he do his work, that he was a universal favorite. We remember an incident in connection with one of these out-appointments, which he used to relate with evident relish. It happened that a young lady from a Methodist family residing within the bounds of one of these appointments, was attending school at Alfred, and, like many another student at Alfred, became a somewhat frequent and always welcome visitor at Eld. Hull's house. She also heard him preach, both in his own church on the Sabbath, and in the Chapel of the students on First-days. In the course of the Winter this young lady made a visit to her home, and found that the whole neighborhood had become very much interested in Eld. Hull's preaching, at which she expressed some alarm. This was a source of surprise

to her friends, and they asked the cause, to which she replied, "Why, don't you know how he preaches the law?" "Certainly," her friends replied, "but do not our ministers preach the law, also?" "Ah, yes," she said, "but when Eld. Hull preaches the law, he means something!" Those of us who were ever permitted to sit under his preaching can never forget the direct, kind, but intensely earnest manner in which he preached his convictions of truth. When he preached the law, he meant the law in its integrity, the whole law of God, or, in the suggestive language of the young lady, "he meant something." Two things may be said here, and we have related this incident for the sake of giving point to them: 1st. All our preaching, teaching, and Christian living should mean something. 2d. There should be no doubt in the minds of those who know us best what we mean. We are Seventh-day Baptist Christians, preachers, teachers, and people, for good and sufficient reasons. We have no half truths to hold or teach, much less have we any truths to be half held or half taught. We may be no masters in debate; that is not important. We may believe with all our hearts, and out of the abundant heart speak, act, live; that is all important. We may not win men by the merely intellectual mastery, for "a man convinced against his will, is of the same opinion still," but we may make our whole teaching and living so kindly and yet so earnest and soulful, as to be the embodiment and expression of truths, great and important, and this can hardly fail to carry conviction. Let us strive earnestly to attain that position in which others, speaking of our lives and words, may say of us truthfully, "he means something."

Communications.

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

THE SOUTH-WESTERN YEARLY MEETING.

The South-Western Yearly Meeting convened at North Loup, Neb., for its Seventeenth Annual Session on Sixth-day, Nov. 9, 1888, at 10.30 o'clock.

Eld. D. K. Davis, appointed to preach the introductory discourse, being absent, Eld. S. R. Wheeler was requested to fill the appointment, which he did, preaching from Zech. 4: 6. Eld. Wheeler commenced the service by reading the ten commandments, and he presented solemn and impressive remarks upon the fact that this was the first Scripture read in the new church.

At the conclusion of the discourse, the South-Western Yearly Meeting was called to order by the Moderator elect, Eld. Oscar Babcock, and formally opened for business.

In the absence of the Clerk, Bro. Geo. B. Rood was appointed Clerk pro. tem, with Bro. H. A. Chase as assistant.

The officers of the North Loup Church were appointed the Committee on Religious Exercises, with Deacon N. W. Babcock as Chairman.

It was decided, by vote, to meet at two o'clock this afternoon for business.

Adjourned, after benediction by Eld. Wheeler.

AFTERNOON SESSION.

Called to order by the Moderator, the choir sang, and prayer was offered by Eld. Crandall.

The following Committees were appointed by the Moderator:

On time and place of next meeting—A. H. Davis, Ezra Bennett and T. C. Davis.

To nominate some one to preach the Introductory Sermon, and alternate—J. H. Babcock, and Sisters Metta Babcock and E. S. Davis.

To nominate officers for the ensuing year—S. R. Wheeler, C. R. Lewis, and Mansel Davis.

To nominate Sabbath School Board for the ensuing year—H. A. Chase, Sister Della Chase, and B. H. Johnson.

On Resolutions—G. J. Crandall, S. R. Wheeler, M. B. True, Benjamin Clement, and Geo. C. Babcock.

The Committee on Religious Exercises reported, and the exercises will be mentioned in these minutes as they occur.

Minutes of last year's session were called for, and read by the Clerk.

Report of Churches were then called for: North Loup Church was responded to by Eld. Crandall, who reported growing interest in all departments of religious work, including especially the interest in the temperance work, Sabbath reform, and bearing of the building of a house of worship on the cause in this place. Reported a membership of 131 resident members.

Singing, "Draw me closer to Thee," by the choir and congregation.

Eld. Crandall reported for Davis Creek, that since last Spring his appointment for service had been on First-day; attendance had been good both by Sabbath-keepers and First day people; Sabbath-school had not

been kept up, but some had attended Sabbath-school and church service at North Loup; reported five Sabbath keeping families.

For Calamus, Eld. Crandall reported the attendance good and interest growing among the First-day people, but could not say the same of Sabbath-keepers; the outlook for our people there was not flattering on account of some of our people moving away and others preparing to do so.

Eld. Wheeler reported for Pardee Church, that they were moving along in the work. Gave a description of their new house of worship, and of the convenience they had secured thereby. They had not for some time been supplied with a pastor, but had just secured one in the person of Eld. J. J. White, a convert to the Sabbath, and he had great hopes for the Church by his connection with it. Membership about one hundred. Reported also the death of two of its worthy members.

Eld. Wheeler reported for Long Branch Church, that at last they had a pastor, and that at present the Church was in good working order; that at one time he had great fears that "the candlestick would be removed from its place," but things had undergone a change and everything in connection with the Church was encouraging. Could not report the number of members.

Eld. Wheeler made interesting remarks in the history of the new Church in Marion county, Kansas, and of Bro. Ousler, and his conversion to the Sabbath. Reported for the new Church at DeWitt, Ark., a membership of seven, also gave an interesting account of his visit with them. Reported for the new Church in Christian county, Mo., organized with four members, now increased to eleven. Also reported an account of his visit to Rooks county, in Kansas, and of one brother there who said, "Tell your people that a Quaker has turned to keep the Sabbath." Did not organize a Church there, but regarded it as an interesting field.

Eld. Wheeler continued to report conditions and requirements of the work on this field in a general way as a missionary. Bro. Bennett made remarks in continuation of the work of Sabbath reform.

Eld. Crandall reported for Harvard Church, that he regarded the Church true and faithful, that they continued to hold meetings regularly on the Sabbath, although they had no settled pastor, and that harmony and brotherly love prevailed.

No account of the condition of Orleans Church, except that Eld. Babcock was sick. Sympathy for Eld. Babcock was expressed, and Eld. Wheeler engaged in earnest prayer in his behalf.

Voted, to meet in business session at 9 o'clock First-day morning.

The Secretary was instructed to correspond with the different Churches asking them to report their condition and all interests pertaining thereto at the next session of this Yearly Meeting.

After singing "What shall I do to be saved?" and benediction by Eld. Crandall, adjourned to meet at seven o'clock this evening.

SIXTH-DAY—EVENING SESSION.

After singing, and a season of prayer by the congregation, Eld. Crandall preached from John 4: 35. This was followed by a conference meeting of great interest and profit, led by Eld. Crandall.

SABBATH MORNING.

Eld. Wheeler preached a missionary discourse from Judges, 5: 23, making several strong points concerning the battle against sin and errors. One of the chief points was the temperance question. He declared that the watchword of Seventh-day Baptists was Prohibition. In the discussion of this point, it was evident that the entire congregation was in sympathy with his views. He also discussed the question of "The men and the means," declaring that the missionary must be educated in and raised up from our own households.

After the discourse, a collection was taken for missionary purposes, amounting to \$33.

After the close of the meeting all repaired to the water, and the ordinance of baptism was administered to Mrs. May Jones, by Eld. Crandall.

At 3 o'clock, the congregation met at the church, and, after the right hand of fellowship was extended to Sister Jones by the pastor, the Lord's Supper was celebrated, conducted by Elders Crandall and Wheeler. Adjourned to meet at 7 o'clock this evening.

In the evening, the congregation listened to an excellent and well prepared discourse by Rev. Mr. Slack, pastor of the Presbyterian church at North Loup, from Psalms 142: 4. Closed with benediction by Eld. Crandall.

FIRST-DAY—MORNING SESSION.

Called to order by the Moderator, and prayer offered by Dea. James Boaz. First business called was the report of Committees.

The Committee on time and place of next meeting recommended that it be held with the Long Branch Church, commencing on Sixth-day before the second Sabbath in October, 1884.

The Committee to nominate some one to preach the introductory discourse at the next Yearly Meeting, and alternate, recommended Eld. J. J. White, of Pardee; Eld. D. K. Davis as alternate.

The report was adopted. The Committee to nominate officers for the ensuing year reported:

Moderator—Eld. D. K. Davis, of Long Branch. Vice Moderator—R. J. Maxson, of Pardee. Secretary—Joel B. Babcock, of Long Branch. Assistant Secretary—N. W. Babcock, of North Loup.

Treasurer—J. S. Babcock, of Long Branch. S. R. WHEELER, C. R. LEWIS, MANSEL DAVIS, Com.

The report was adopted. The Committee on Resolutions made their report which was adopted by items, as follows:

1. Resolved, That we hereby publicly thank God for his continued goodness to us. He has blessed us with temporal prosperity, he has allowed us the honor of dedicating two houses of worship within our limits, he has granted us two brethren in the ministry to become pastors of our churches. Praise his holy name.

After prayer by Eld. Crandall, adopted by a rising vote.

2. Resolved, That holiness of heart and life is the demand of the age and want of the church, and we hereby record our convictions that it is the duty and interest of every professed Christian to earnestly inquire, "What are his or her relations to this subject with the intention to follow the light thus obtained?"

3. WHEREAS, the Sabbath question is of vital importance, and is constantly and rapidly coming to the attention of the religious world; therefore,

1. Resolved, That we ask our pastors and churches to take still more pains to give instruction upon this subject both to our own people and to the First-day people in their vicinity.

2. That we have at least one Sabbath sermon preached at each session of our Yearly Meetings.

3. That we are encouraged by the increased activity on the part of our Missionary and Tract Societies in unitedly pressing the subject of Sabbath reform.

4. That we recognize in the living teacher as sent out by the Missionary Society and in the printed and official agencies for saving sinners and lent in the religious world.

4. Resolved, That the increased activity on the part of the liquor interest demands the united activity of all Christians and all lovers of man's best interests in all proper ways to stem the tide of the soul destroying vice of intemperance.

G. J. CRANDALL, S. R. WHEELER, M. B. TRUE, BENJAMIN CLEMENT, GEO. C. BABCOCK, Com.

The Committee to nominate Sabbath School Board reported, and report was adopted as follows: D. K. Davis, J. T. Babcock, J. B. Babcock, Superintendent of North Loup Sabbath-school, Superintendent of Harvard Sabbath-school, and Superintendent of Pardee Sabbath-school.

Voted, that the Clerk be instructed to write to Eld. Babcock of Orleans, in behalf of this meeting extending to him our sympathy in his affliction.

Voted, that the Executive Committee be instructed to secure some one to preach the Sabbath and Missionary sermons for the next session of the Yearly Meeting.

The time for preaching having arrived, the business session was closed with singing by the choir, and prayer by Eld. Crandall. The dedicatory services were then held as follows: An anthem by the choir; Rev. Mr. Slack read the eighth chapter of 1st Kings, and prayer was offered by Eld. Crandall, after which Eld. Crandall preached the dedicatory sermon from 1 Kings 8: 11. After the sermon, Eld. Crandall made a few remarks regarding the cost of the house, etc. Entire cost with all its furnishings about \$3,200. Amount of indebtedness about \$700.

A collection was then taken to be added to the Church Building Fund, amounting to \$274 28.

The present of a nice clock by Messrs. Pratt & Bohne, and also the donation of a magnificent Bible by the Rev. Mr. Slack, was gratefully acknowledged.

Eld. Wheeler then made a few remarks outlining the history of this church, and offered the dedicatory prayer, the congregation standing during the prayer.

The choir sang the anthem "City of our God," and benediction was pronounced by the Rev. Mr. Slack.

AFTERNOON SESSION.

Sabbath-school Institute called to order by Eld. Crandall. The choir sang "I am on my way to Zion," and Eld. Crandall offered prayer. The children were then called forward, and the last lesson was reviewed by Eld. Wheeler.

Singing by the Sabbath-school. The question of Teachers' Meetings was then discussed by Elders Crandall, Wheeler,

Babcock and Clement, Brethren Bennett and Watts. Institute closed with singing by the choir and school.

FIRST-DAY—EVENING SESSION.

Services consisted in singing, prayer by Eld. Crandall, and sermon by Eld. Wheeler, from Hebrews 9: 10.

Minutes approved, and the Yearly Meeting adjourned to meet with the Long Branch Church at 10.30 o'clock, the Sixth-day before the second Sabbath in October, 1884.

OSCAR BABCOCK, Moderator. G. B. ROOD, Secretary. H. A. CHASE, Assistant Secretary.

Home News.

New York.

ALFRED CENTRE.

A dime social was given by the ladies of town at the home of L. D. Collins, for the benefit of the Benevolent Society, Nov. 21st, which was a very pleasant affair.

Mr. E. S. Bliss has put a new engine in his manufactory which answers the double purpose of heating the rooms and of furnishing power for the running of the sewing machines.

The new house being built by the editor of the SABBATH RECORDER approaches completion. Last week a No. 1 Gorton steam heater was put in, which is said to be one of the best heaters made, both for economy and effective work. The firm of C. H. Gridley & Co., of Elmira, N. Y., did the plumbing in a very workmanlike manner.

J. G. Burdick is to open a singing class in the vestry of the First Alfred church, Sunday, Dec. 2d, and continue eight days with three sessions a day, making 24 lessons for one dollar. This will afford the young people of the village a good opportunity to learn the rudiments of singing, and help to pass the vacation pleasantly and profitably.

The University Bank opens this week Wednesday. This is an institution long needed in Alfred, and offers a safe and convenient medium through which to transact business.

It is stated that Mrs. H. S. Palmiter recently received, through the Financial Secretary of Alfred Centre Lodge, No. 77, E. O. M. A., the sum of \$2,018, the amount of Mr. Palmiter's insurance in that Order.

New Jersey.

NEW MARKET.

The elections are over and the country is saved again. How much easier it is to tell after the election, what the result is, than to predict with certainty, before, what it will be. But my reasons for alluding to the election at all, is to show that the Prohibitionists in the State of New Jersey have shown a strength of numbers which is disgusting to Republicans, and surprising to themselves. In this township of Piscataway, we polled 30 votes. In this county, Middlesex, 156, and in the State of New Jersey about 5,000. Old party leaders are being convinced that the Prohibition party has come to stay, and that they hold the balance of power, even in Democratic New Jersey.

The Annual Meeting of the New Jersey and New York City Churches, just held in Plainfield, was an enjoyable occasion, and made more interesting to us by the presence of our old pastor, Bro. L. E. Livermore.

Our Ladies' Benevolent Society had a session on last Monday evening, and in connection with it gave an entertainment called "A New England Supper." The supper was held in the store of H. V. Dunham, which he had arranged for the occasion. In the center of the room was a long table which fairly groaned under the weight of the good things arranged upon it, of which food about a hundred partook, paying 25 cents for their supper, which netted a handsome little sum for the Society. The table was decorated with silver, brass, glass, and iron candlesticks, in each of which was a lighted candle, each of which had been made by Mr. Dunham's mother, about a quarter of a century ago; while the brass snuffer and brass snuff-dishes assisted in keeping up the illusion that it was indeed a feast of long ago.

Mrs. T. S. Alberti was the aged and wrinkled Grandmother, and well did she wear the honors of the occasion, while Samuel Henderson as the old Pop, and Mrs. H. V. Dunham as his wife and mother of his large family of boys and girls, who assisted in entertaining the guests of the evening, seemed to bear with much dignity the weight of years, which their gray locks bore witness was resting upon them. Our pastor and wife had a good opportunity to form an idea of how they do things in Jersey.

The attendance upon the prayer-meetings and the regular appointments of the Church,

I think indicate that as a church lacking in an interest in the mark growth in vital piety in

PLAINFIELD.

On the evening after Sabbath a large number of the relatives of Mr. and Mrs. Wm. D. R. their house to celebrate the 20th of their wedding. The affair entire surprise to the couple was one greatly enjoyed by all sides the universal expression of love and good wishes, many substantial tokens of love and brought by the friends assembled worthy couple live to see many happy usefulness.

The Yearly Meeting of the and New York City Churches our Church, beginning Nov. 21st, said to be one of the most best attended sessions held. Sermons were preached by Rev. Iams of Marlboro, D. E. M. New York City, T. L. Gard L. E. Livermore of Alfred Centre, and Saunders of New Market. school exercises were general and addresses four minutes made by the above named brethren.

On Thursday evening, Nov. 22d, Powell, of Brooklyn, lectured Sabbath-school on "The Saviour David." The lecture was a prove that covenant keeping of God's favor, and was illustrated by a chart prepared and entitled "The Kingdoms of Israel," one of which we have published Sabbath-school. Mr. Powell conversational, and he succeeded much valuable and interesting instruction. Our school other Bible-schools in the city and notwithstanding the unpropitious and a number of other things same evening, the Sabbath-school well filled, and all the school Mr. Powell was at one time Alfred.

MINNESOTA.

DODGE CENTRE.

The long-looked-for election As usual there has been a late buying and selling in the polls. We, the Prohibition Home I were much surprised at the result for we polled at least twice as many votes we had expected to. The temperance question has discussion and not a little of this Fall, and we feel much the outlook. We had a full field, both State and county, of the list on the county ticket name of H. B. Lewis, our present Senator. In the town of W. he lives, where about 335 votes he received 104; as there were names in the field, we call for a Prohibitionist; in another received nearly one-half, in other some none. In nearly every county and State this evening and we think we have made ning; we feel that the Lord. We expect to continue to agitate and keep the minds of the Prohibition has come to Minnesota to stay.

This week our pastor goes county to assist Eld. O. U. ing to gather up the fragments which once had an existence these men of God, that their crowned with success, in their There is so much which needs State in the way of missions that truly "the heaviest is borers are few." We hope women may be raised up to the needs of this and other ritories, for from nearly every great country we hear the asking for help. Who will

Nov. 14, 1888.

ILLINOIS.

FARINA.

The Yearly Meeting of the nois churches, which was at Stone Fort, Saline county the 9th inst., was abandoned the presence of small pox Eld. Ernst and Thos. Zinn, to have taken the train to receipt of the notice. The Parson receives at the Dea. Isaac Clawson and been visiting Eastern friends months, are at home again. The ladies of the Presby

and Clement, Brethren Bennett...
FIRST-DAY—EVENING SESSION.
consisted in singing, prayer by...

Home News.

New York.
ALFRED CENTRE.
social was given by the ladies of...

Minnesota.
DODGE CENTRE.
The long-looked-for election day has passed...

New Jersey.
NEW MARKET.
How much easier it is to tell...

Meeting of the New Jersey
City Churches, just held in...

Illinois.
FARINA.
The Yearly Meeting of the Southern Illinois churches...

I think indicate that as a church we are not lacking in an interest in those things which mark growth in vital piety in our midst.

PLAINFIELD.

On the evening after Sabbath, Nov. 10th, a large number of the relatives and friends of Mr. and Mrs. Wm. D. Randolph met at their house to celebrate the 25th anniversary of their wedding.

The Yearly Meeting of the New Jersey and New York City Churches was held with our Church, beginning Nov. 16th, and was said to be one of the most interesting and best attended sessions held for many years.

On Thursday evening, Nov. 22d, Rev. Geo. Powell, of Brooklyn, lectured before the Sabbath-school on "The Sure Mercies of David." The lecture was an argument to prove that covenant keeping is a guarantee of God's favor, and was illustrated and enforced by a chart prepared by Mr. Powell, entitled "The Kingdoms of Judah and Israel," one of which we have purchased for our Sabbath-school.

MINNESOTA.

DODGE CENTRE.

The long-looked-for election day has passed. As usual there has been a large amount of buying and selling in the political market. We, the Prohibition Home Protection party were much surprised at the result of election, for we polled at least twice the number of votes we had expected to in this county.

This week our pastor goes to Freeborn county to assist Eld. O. U. Whitford in trying to gather up the fragments of churches which once had an existence. We pray for these men of God, that their labors may be crowned with success, in this undertaking.

Nov. 14, 1883.

ILLINOIS.

FARINA.

The Yearly Meeting of the Southern Illinois churches, which was to have been held at Stone Fort, Saline county, commencing on the 9th inst., was abandoned on account of the presence of small pox in that locality.

The Parson receives at the parsonage now. Dea. Isaac Clawson and wife, who have been visiting Eastern friends for the past six months, are at home again.

cently organized in this place, gave an oyster supper at at Switzer's Hall, on Thursday evening of last week. It was a very pleasant affair and netted the sum of eighty dollars to that enterprising Society.

The weather this Fall has been all that could be desired for Fall work. Up to within a week the grass was as green and luxuriant as in Spring; since that time, however, a change has come over the face of nature.

The village school is unusually prosperous. The teachers are as follows: Principal, J. D. Curtis Brown; Second Intermediate, J. Herman Irish; First Intermediate, Miss Ella Schopp; Primary, Miss Emma Snyder. Total number enrolled for October, 164; average daily attendance, 141.

Condensed News.

Domestic.

The general impression among the iron and steel manufacturers and agents in Philadelphia is, that there will be an improvement in the trade after the dullness, which always comes in December. Some prophesy a high jump in prices.

The annual report of the Treasury shows that the tonnage of the country exhibits an increase of 69,554 tons. Sailing tonnage has increased 25,305 tons; steam tonnage 57,368; canal-boat tonnage 10,792, and barge tonnage has decreased 23,911.

The Congregational Society of the South recently adopted a resolution advocating equality among Christians of all races in religious communion, and strongly condemning the present system of separate churches for white and black Christians.

Governor Crosby, of Arkansas, in his annual report, to the Secretary of the Interior, urges that polygamous Mormons be not only disfranchised, but debarred from entering government lands, thereby preventing the spread of Mormonism in the Territory.

A shoemaker in Washington has been doing an extensive business as a pension agent. A colored ragpicker, two grocers, a minister, two editors, a photographer and others, have been engaged in the same business.

At New York, the transactions in tea one day last week, aggregated 1,250,000 pounds. This is the largest since the war. The crop of black tea is reported short. A rise in prices is anticipated.

The New Orleans Times-Democrat has opened in support of Randall for the speakership because of Carlisle's Free Trade tendencies and the belief that the South needs protection.

The Sunday liquor law was vigorously enforced in Buffalo last Sunday. Nearly all the saloons were closed. Those that did business were doing it very slyly by back doors, etc.

The Executive Councils of Boston, Mass., have confirmed the nomination of Ruffin, a colored lawyer, as Justice of the Charlestown District Court.

Medical Inspector Kennedy, of the Navy, who was court martialed for drunkenness, will be dismissed from the service.

2,000 persons in New York sell newspapers.

Foreign.

The government of Canada will not assist destitute immigrants reported at Toronto or other places. They have been sent out by imperial authorities, and it is suggested that all will be shipped back as has been done by the authorities of New York and other American ports.

The students of St. Andrews university of England have filed a protest against the nomination of Minister Lowell for rectorship on the ground that he is an alien. The lord high chancellor says that in his opinion there is nothing in the Scottish university act which precludes the election of Lowell.

DeBrazza, the French explorer, has arrived at Stanley Hook, after encountering many difficulties, which it is said were placed in his way by Stanley. At last accounts a conflict was expected between DeBrazza and Makokeh's successor, who is devoted to Stanley.

The North China Herald says the Emperor has privately instructed the viceroy of Nanking to begin hostilities against the French in the event of an attack on Bao-Nerih, and has strictly enjoined him to maintain order at treaty ports.

The latest from Tonquin confirms the report that Sontay is powerfully fortified by Chinese. There has been a crisis and change in ministry. The new appointments have given general satisfaction.

It is stated that negotiations between France and China, on the Tonquin question, have been resumed. The deputies are debating the budget.

Rubinstein, the Russian pianist, has been offered \$125,000 to give 150 concerts in the United States.

Books and Magazines.

HARPER'S MAGAZINE for December, a Christmas number of one hundred and sixty-eight pages, and the first of the new volume, comes to us full of enjoyable things, and rich in fine illustrations. George William Curtis, in the first article, discourses

of Christmas from the Druids until now, and, indeed, the spirit of Christmas pervades the entire number. "The Supper of St. Gregory" needs nothing more to recommend it to all lovers of sweetly-sung "good deeds" than the name of our own poet, John G. Whittier. "Alfred Tennyson," by Anne Thackeray Ritchie, will be read with interest by his many admirers this side the sea. E. P. Roe, in the first installment of "Nature's Serial Story," gives us a beautiful picture of home life on the farm. This is followed by a very pleasant "Gossip about the West Highlanders" by Wm. Black; and this again by an amusing story of W. D. Howells, in which closely-connected, neighboring registers give the key to the situation. C. F. Holder contributes an interesting article on the "Nest-builders of the sea," beautifully illustrated by J. C. Beard; and elderly readers will be especially pleased with Pope's "Quiet Life" and its thirteen illustrations by E. A. Abbey. To enumerate all the good things of this number would be to give the complete list of its table of contents.

THE DECORATOR AND FURNISHER for November is replete with articles of interest to all interested in decorating and furnishing. Among the articles may be mentioned "Stained Glass as applied to Transparencies," by Edward Dewson; "French House Furnishing," by Theodore Child; "Oriental Rugs and Carpets," by W. L. D. O'Grady, and "Decorative Art in London," by Henry B. Wheatley. \$4 a year; single copies 35 cents. The Decorator and Furnisher Co., Box 1543, New York.

THE DECEMBER CENTURY is opened by a portrait of the late Peter Cooper. Mrs. Susan N. Carter contributes a paper, anecdotal in character, which accompanies the portrait. An entertaining paper on Devonshire, entitled "The Fairest-County in England," by F. G. Heath, is the opening illustrated article. In an illustrated paper, "Echoes from the City of the Angels," H. H. closes her series of articles on Southern California. In fiction the magazine abounds. It gives parts of three serials, viz., "Bread Winners," "Dr. Sevier," by Geo. W. Cable, the first part of Robert Grant's story of New York life, "An Average Man."

THE POULTRY WORLD, published by H. H. Stoddard, of Hartford, Conn., is a magazine for the fancier, family and market poultier. It is devoted exclusively to poultry. Price, \$1 25 a year; chromo edition, \$2.

FRENCH CELEBRITIES, by Jules Claretie, and others. Parts 1 and 2. A series of pen portraits of eminent Frenchmen of our day, given us by their contemporaries. Funk & Wagnalls, publishers, 10 & 12 Dey St., New York. Price 15 cents.

IRVING SAUNDERS will be at his Friendship Studio from December 11th to 17th.

GOOD PAY for Agents. \$100 to \$200 per month, made selling our fine Books and Bibles. Write to J. C. McCurdy & Co., Philadelphia, Pa.

SPECIAL NOTICES.

A SABBATH SCHOOL NORMAL INSTITUTE is appointed to be held at Leonardsville, N. Y., beginning Third-day morning, Dec. 11th, to continue six days, closing First-day evening, Dec. 16th. Papers and outline lectures are to be presented from a large number of our earnest Sabbath-school workers. The time will be largely occupied in the discussion of fundamental themes of the Bible, such as "Divinity of Christ," by A. E. Main; "Evidences of Christianity," by C. A. Burdick; "Canon of Scripture," by O. U. Whitford; "Authenticity of the Scriptures," by W. C. Titsworth; "Biblical Geography," by L. R. Swinney; "Science and Religion," by H. C. Coon; "Inspiration of Scripture," by W. A. Rogers. Besides this line of subjects, there will be a large number of papers on modes and motives of Sabbath-school work, presented by some of those men and women who have attained large success in this work. It is hoped that there will be a good attendance of such as are interested in this preparation for Bible teaching.

In behalf of the Sabbath School Board, THOS. R. WILLIAMS, Cor. Sec.

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.

THE MINISTERIAL CONFERENCE of the Western Association will hold its Annual Session with the Church at Nile, beginning Tuesday evening, Dec. 4th. The meeting has been postponed to this time so as to accommodate those connected with the Alfred University. It is hoped that members of the Theological Class, and many others will thus be able to attend and help to make the Conference profitable to all.

PROGRAMME.

Introductory sermon, Geo. W. Burdick; Skeptical Criticism, T. R. Williams; China Mission, Perie F. Randolph; The Sabbath in the Gospel, I. L. Cottrell; Question Box; The Sabbath Outlook, H. C. Coon; Is Baptism the door into the Church? J. Kenyon; The Excise Law and the Sabbath, D. E. Maxson; Divinity of Christ, F. L. Phalen.

The committee appointed to present a programme for the following session are G. W. Burdick, J. E. N. Backus, and J. Kenyon. C. A. BURDICK, Sec.

QUARTERLY MEETING AT NILE.—The next Quarterly Meeting of the Scio, Friendship, Richburg, West Genesee, and Portville Churches will be held at Nile, beginning Sixth-day evening, Nov. 30th, 1883. O. A. B.

LETTERS.

B. H. Stillman, I. N. Loofboor, Mrs. Emeline Cranell, T. R. L. Townsend, H. D. Clarke, Francis R. West, C. Potter, Jr. & Co., Geo. H. Babcock, E. E. Main, S. A. R. Cornwall, Geo. Irish, A. M. Brinkerhoff, E. H. Scowell, Mrs. Abbie Norton, W. S. Bonham, Mrs. John Gilbert, Emmet C. Rogers, W. A. Rogers, N. W. Irish, J. J. Smith, S. F. West, Margaret A. Hull, I. J. Ordway, 2, Almon Hall, G. H. Lyon, Geo. W. Hills.

Table with columns: RECEIPTS, Paid to Vol. No., and amounts for various contributors like E. S. Bebe, Alfred Centre, Mrs. Sarah Ormsby, Alfred, etc.

Table with columns: WHOLESALE PRODUCE MARKET, Review of the New York market for butter, cheese, etc., for the week ending Nov. 24th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York.

Table with columns: BUTTER.—Receipts for the week were 47,992 packages; exports, 4,484. The week opened with a boom in fancy fresh Western creameries. Prices were flushed at Elgin, and Buttrine men and Chicago and New York buyers sent the price up to 40 @ 41 cents there.

Table with columns: CHEESE.—Receipts for the week were 76,721 boxes; exports, 22,688 boxes. There have been large receipts here of blocks of fine September cheese from the combinations which have sold at 12 1/2 @ 12 3/4, with some transactions at P. N. T., supposed to be 4.

Table with columns: EGGS.—Receipts for the week were 11,181 blbbs, and 3,644 boxes. Market quick; receipts of strictly fresh all taken. We quote: Near-by fresh laid eggs, @ 32 Canada and Western, @ 30 Lined eggs, per doz., @ 23 BEANS.—Imports this week were again over 7,000 bags, and the market is easy and lower. We quote: Marrows, per bushel, 62 lbs., @ \$2 85 @ \$3 05 Mediums, @ 2 50 @ 2 80

Table with columns: DRIED FRUITS.—The market is weak and lower. Evaporated apples lower. We quote: Apples, evaporated choice to fancy, @ 13 @ 14 1/2 " poor to good, @ 9 @ 12 1/2 " Southern sliced, choice to fancy, @ 8 @ 9 " poor to good, @ 6 1/2 @ 7 1/2 " coarse cut, @ 5 @ 6 Peaches peeled, evaporated, @ 25 @ 28 " unpeeled, @ 13 @ 15 " peeled, sun dried, choice to fancy, @ 12 @ 14 " unpeeled, halves, @ 6 @ 11 1/2 quarters, @ 5 1/2 @ 6 Huckleberries, per lb., @ 10 @ 11 Blackberries, @ 9 @ 10 Raspberries, black, @ 26 @ 27

Table with columns: APPLES.—Greenings most wanted. Baldwins in good demand. We quote: Baldwin and Greening, choice, per bbl \$3 00 @ \$3 50 " fair to good, @ 2 75 @ 3 00 State, Winter, mixed lots, @ 2 75 @ 3 12 Fall apples, @ 3 50 @ 4 00 " poor to good, @ 2 00 @ 2 50

Table with columns: CRANBERRIES.—We quote: Cape Cod, fancy, per bbl., @ \$11 50 @ \$12 00 " good to choice, @ 10 00 @ 11 00 Jersey, per crate, @ 2 50 @ 3 25

Table with columns: POULTRY.—With soft weather the market last half the week was lower. We quote: Turkeys, choice, per lb., @ 14 @ 16 " poor to fair, per lb., @ 11 @ 13 Ducks, choice, per lb., @ 14 @ 16 " poor to good, per lb., @ 11 @ 13 Chickens and fowls, choice, per lb., @ 10 @ 12 " poor to good, per lb., @ 5 @ 9

Table with columns: BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property.

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

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