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# Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS-89 A YEAR, IN ADVANCE.

VOL. XL.-NO. 43.

ALFRED CENTRE, N. Y., FIFTH-DAY, OCTOBER 23, 1884.

committees, which he did as follows:

WHOLE NO. 2072.

## The Sabbath Becorden.

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

#### MARGARET MONAHAN.

Died, at the home of her son-in-law, Stillman Burdick, in Alfred, Oct. 16, 1884, Margaret Monahan, born in Galway, Ireland, May 22, 1804.

interesting but unwritten history of one who has been for more than forty years a resident this history would run as follows:

America. He found his way to Allegany County, N. Y., and was employed in the Inquire of any Jew and he will tell you that construction of the New York & Erie Rail- he is an Israelite. Ask him to which tribe road.

Two years later Margaret, his wife, followed him to this country, but never found Misfortune and sickness had overtaken him, and he had died in poverty, among strangers, about the time of her arrival, although these facts were not certainly known until vears later.

and children, in a strange country, she sought and obtained employment of Professor Wm. C. Kenyon, then principal of Alfred Academy.

About this time the great famine prevailed in Ireland, and the contributions of benevolent people were added to "Aunt Margaret's" | we must be born again from above. Now, earnings to bring her children across the ocean and to Alfred, where, through the industry of both mother and children they obtained an education. Of these children John grew to manhood, enlisted in the 85th Regiment N. Y. State Volunteers in the War of the Rebellion, was a brave soldier, and died of starvation in Andersonville prison. deceased. Kate, the eldest, is the wife of Lion and the Unicorn will let them be." Stillman Burdick.

against odds, with adverse fortune, and always weighed down with great sorrows, "Aunt answering Mr. Spurgeon, besides showing Margaret" was always patient, industrious that "the House of Lord's can not be aboli-Margaret" was always patient, industrious and cheerful. She had unbounded charity and sympathy for all, and never complained even of the cruel fate that deprived her of are descended from the tribe of Manasseh! the son who should have been the staff of | Christian World, London. her old age. In addition to her warm sympathetic nature she possessed an exhaustless fund of humor and a keen wit, that secured for her the friendship of all who associated with her. Probably no person held a warmer place in the hearts of both Professors and students, as well as citizens of Alfred of thirty or forty years ago, than she.

In her old age, and in the changes wrought by passing years, she was known only within ways welcome. She belonged to no church, in this country at least, and her quiet life caused no ripple in the tide of current affairs, yet she contributed the widow's mite to the cause of the Lord, and, no doubt, it will be reckoned more valuable than many a more pretentious offering. She loved and served her Saviour, and honored him by a blameless life. Doubtless she has received the rewards awaiting the meek, the mourners, the pure in heart, the poor in spirit, and those who hunger and thirst after righteousness.

Her funeral services were conducted by President Allen. A large concourse of friends followed her to her grave. It is a pleasure to add that in her old age and final and willing hands could do, was done for her comfort.

#### THE BRITISH ISRAELITE CRAZE

Although there is a "Corporation" for the circulation of books and papers, to show that the British people are identified with the alleged Ten Lost Tribes of Israel, we have not heard much about the matter of relaxed his hold of this antique absurdity, late; but Mr. Spurgeon, by some recent re marks has, it seems, stirred up a storm. In the Sword and Trowel for September, Mr. ing a bag of sand on one side to balance his

tribes which are scattered abroad, greeting,' we dared to observe that the Jews were not hereditary rule is an utter absurdity. Virtwo tribes but twelve, and that there are no tue and merit are no more handed down in ten lost tribes. This has brought upon our legislators and rulers than are inspiration devoted head vials of wrath from some of the and imagination in poets. Where nature Anglo-Israelites and a great deal of profound gives talent, there and there only are the instruction from others of them. The whole theory of Anglo-Israelism is so whimsical through the realm goes up the cry, away and unreasonable that we can hardly men- with the rule of hereditary lords.

tion it without a smile, but as it has evidently become a belief with certain Christian people, we will try to treat it as a rational opinion. No identification between our nation and Israel which has ever yet been set forth is worth a thought-with such arguments we could prove cats to be angels. We are, however, told by several correspondents to be more accurate, and to remember that Israelites are not Jews, though Jews are Israelites. We do remember it and pray our instruct-The above is the closing passage in the ors to observe that the Israelites were the people to whom our Lord preached, 'I am not sent but unto the lost sheep of the house of the town of Alfred. A brief outline of of Israel, 'Matt. 15: 24; and these were the people who persecuted Paul, and of whom he About the year 1840 James Monahan left his wife and three children at their home in Galway, Ireland, to better his fortune in raelites, and the Israelites of that day were Jews: the Jews of this day are the same. he belongs, and he may mention Naphtali or Asher quite as likely as Judah.

"This foolish dream has engendered a number of other silly dotings, and has supplied fuel for the Jingo flame, or else we should have made no mention of it, but have left it for the innocent amusement of the credulous. In any case, fleshly descent is not a thing to be gloried in, or depended upon. The blessings of the covenant are not to the In her distress, separated from husband seed according to the flesh, but to the chil dren by promise, born of the Spirit by faith. We deprecate with deep earnestness all reliance upon blood and birth, for that which is born of the flesh is flesh, and nothing more. Even if we were really the natural seed of Abraham, it would avail us nothing: in Christ Jesus there is neither Jew nor Gentile; and the attempt to restore the distinc tion is either ridiculous or pernicious, or a good deal of both. We know that these remarks will bring a hornet's nest about our ears; but as we are already overdone with wasps it will be a change. We shall at least enable many journals to prepare fresh articles for the defence of their crochet, and we trust they will be duly grateful to us for our Ellen was three times married and is now help, and be as good-tempered over it as the

On account of these pungent paragraphs, as it would seem, a meeting has been called Although struggling, empty-handed and for in Exter Hall, when Mr. Edward Hine will give a "farewell lecture," for the purpose of shed," and that "Britain can never be a Republic." Mr. Hine, it appears is going to America to show the people there that they

### ENGLISH REFORM.

The Home Journal thus discusses the political agitation in which the English people are now indulging.

Our English cousins are clearly in the midst of a revolution. Not one of force and arms, but a veritable, civil war of words and opinions. It is a sort of culmination of Democratic tendencies which have been working slowly and silently under the ancient a limited circle, yet many homes kept a corner | feudal superstructure for a hundred years. for "Aunt Margaret," to which she was al- The Anglo-Saxon is one of the slowest reformers in the world; but when aroused to his work he is the most persistent, unflinching and radical of all. He does not take it up with a sudden heat, and presently turn to some fresh novelty in forgetfulness of his purpose. He begins at a slow, impercepti ble pace, and advances at a "double-quick" perhaps in the course of a hundred years. He is now just coming to the point where his neighbor across the channel was a century ago. The French revolution burst forth and swept away at one fell blast the superstructure of feudalism, the same which, in its English form, is now exciting so much commotion in John Bull's comfortable home. But while the French populace made an up-heaval that appalled the world, they had not the steadfastness to hold their ground, and they fell back into a Napoleonic despotism as bad on the nation as any it had ever besickness, everything that love could suggest fore experienced. They have since ralliep their scattered forces, that are now going on in good order in the Republican path, but their hot-headed ways have cost them immense losses of blood and treasure. The Englishman hastrudged along with his feudal burden, persuading himself that it was a precious help, a sort of a magic talisman against anarchy, a protection against the madness of his hated French neighbors, but as his fears have gradually subsided, he has and little by little he has come to see what a donkey he is making of himself in carryprovender on the other, which might as well "When reading James 1:1, 'to the twelve | balance itself. At last the truth has broken upon his mind in a great flood of light, that

#### MINUTES OF THE FORTY-FIRST ANNUAL SESSION OF THE AMERICAN SABBATH TRACT SOCIETY.

The American Sabbath Tract Society met for its Forty-First Annual Session in connection with the General Conference with the Church at Lost Creek, W. Va., September 28, 1884. The Society was called to order by the President, C.

Prayer was offered by A. H. Lewis, after which the choir and congregation united in singing, "Work for the night is coming.

The Recording Secretary being absent, L. E. Livermore and L. A. Platts were elected Secretaries pro tem. On motion the Chair was instructed to appoint the standing

On Nominations—A. L. Chester, A. B. Prentice, E. R. Crandall, Albert Whitford, Preston F. Randolph.

On Resolutions-E. M. Dunn, S. D. Davis, E. P. Larkin, Stephen Burdick, W. C. Titsworth. The Treasurer, J. F. Hubbard presented his annual

report, which was adopted. The Report of the Executive Board through its Correspond-

ing Secretary, Geo. H. Babcock, was presented. On motion to adopt, remarks were made first by A. H. Lewis, in which he briefly reviewed the history of the society for the past twenty years. He said about the first step in the advance work of the society was taken in sending him down into West Virginia to proclaim Sabbath truth. Second, the purchase of the Sabbath Recorder, and establishing their Public Publ lishing House at Alfred Centre in 1872. Third, the Scottish Mission conducted by N. Wardner, and the tent work in our own country. Fourth, the effort to scatter the truth broadcast by means of a living periodical during more than two years past. He spoke of the Outlook in its important mission of convincing the Christian world of the folly of accepting anything less than God's word for authority in religious faith and practice. Speaking of future plans, he said, we propose to take the whole country

through a kind of Chautauqua course on the Sabbath question. He urged the importance of securing 100,000 names of the layity to whom to send the Outlook during the year or two to

Following his remarks the collection was taken in the true West Virginian manner of hand-shaking with Bro. Lewis, while singing, "We are the reapers," and depositing their gifts to the amount of \$177 74.

After prayer by L. M. Cottrell, the society adjourned until 1:30 P. M.

AFTERNOON SESSION.

After singing "Nearer my God to thee," and prayer by E. M. Dunn, the consideration of the Report of the Executive Board was resumed.

Remarks were made by W. C. Titsworth, and the Report The Committee on Resolutions made the following report:

Resolved, That we are grateful to God for the success of the work of our society during the past year; that we thank our Board for their faithful execution of their trusts; and that we hail with gratitude what seems to be the dawning of the blessed time when all the lovers of the Redeemer will keep his holy Sabbath-day and be united as Jesus prayed they might be. Resolved, That there is a two-fold object in all our publications; name

ly: (1) the education and development of our own people, and (2) the enlightenment of the world upon Sabbath truth. While we would not diminish those publications which teach the Bible Sabbath, we believe it is our duty to enlarge and strengthen our denominational paper.

Resolved. That we recommend to the Board an apppropriation of \$600 a year or so much as may be needed, in the interests of the Recorder, so that the General Agent can employ a business manager, and be free to devote himself to strictly editorial work and the general management of the Publishing House. Resolved, That we approve the plan of the Board which proposes to

send out 100,000 copies of a Quarterly adapted to the use of the laymen of the United States; and pledge our efforts to furnish the means necessary

Resolved, That the Scandinavian paper proposed by the Board meets our approval; and, that, in our opinion it should be put in operation as soon as possible in order that our work among the Scandinavians may be pushed to the success which it now seems to promise.

Resolved. That in the publication of Sabbath truth, we do it not alone from a desire to add numbers to our denomination but because we deeply realize that a universal return to the observance of God's Sabbath is what is most needed to turn the tide of skepticism and worldliness sweeping over the land and to build up anew God's kingdom upon the earth.

S D. DAVIS, Committee. E. P. LARKIN, STEPHEN BURDICK, W. C. TITSWORTH,

On motion it was voted to consider the Resolutions by

The first resolution was read and on motion to adopt, S. D. Davis said we can do nothing less than to thank the Tract Board for their earnest efforts to promote the interests of the cause. He referred to the work of the Outlook, and its influence upon First-day ministers, giving incidents in his own observation to show how the people are waking up to a deep interest on the Sabbath question. Geo. H. Babcock related an interesting incident which oc-

curred while traveling in Scotland, showing that not only in this country but also in Europe the work is progressing. A. E. Main spoke encouragingly of the influence of the

Outlook in the South where he had traveled. The resolution was adopted.

The second resolution was spoken to by L. M. Cottrell who said that this reform is taking hold of the best portions of the communities. He said to the Board, be encouraged, have strong faith in God.

W. H. Ernst urged especially the importance of taking and reading the Recorder. He also urged that all of our people should work for it. He held it to be an imperative duty every Seventh-day Baptist to take and read it.

J. E. N. Backus said the way to make the Recorder what it ought to be is to work for it. He thought all should work for it.

O. U. Whitford said that the work of the Recorder is to educate the people not only in its own denominational tenets but also to take in a broad scope of literature and knowledge. He thought we should get valuable contributions even though it costs much to get such contributions. Pastors can do much in increasing its circulation in their own churches.

The resolution was adopted. The third resolution was discussed by J. E. N. Backus who

emphasized the sentiment of the resolution and urged that we ought to carry out its spirit. A. E. Main heartily sanctioned the proposition to increase

the power of the Recorder. The Outlook is bringing to us in an encouraging degree. But we need to increase our facilities for assimilating that which comes to us. He thinks the Recorder is growing better all the time. But there are still great

improvements needed. The Sabbath Recorder has a mission more important than all our other publications. The Recorder, as no other paper does or can, stands for us. The other publications have theirspecial mission. The Recorder is general in its work. The editor should have \$1,000 placed at his disposal to make the Recorder more valuable. He should be relieved of the burden of the business management and devete his energies to its editorial work. We need articles covering the whole range of Christian experience and doctrine. We have those among us who are hungering for it. If need be let there: be \$3,000 expended for the Outlook and \$1,000 be taken from: that fund and used to make the Recorder more valuable.

I. D. Titsworth regretted much that so many of the people were out and not present to hear these important remarks. He thought it a great mistake to have an outside meeting while these interests are being discussed.

Geo. H. Babcock explained that the Board are seeking to add \$2,000 to the Recorder and its interests by increasing its subscription list 1,000.

W. C. Titsworth expressed the opinion that the business management of the Publishing House is sufficient to absorb the time of one man. He said it is impossible to have the Recorder what it should be so long as the whole work of its business and editorial management is put upon one man. He urged the importance of working for the up-building of the people through. the Sabbath Recorder.

The resolution was adopted.

The fourth resolution was read and remarked upon by W-H. Ernst. He expressed much interest in the proposition of this resolution, but he was anxious to hear from some one on the ways and means of carrying out the proposition. He thought it very important to have something tangible.

A. H. Lewis said there are ways in which names can be received. For example, by having those who are acquainted, securing names whom they know-perhaps nearly all in a given? A. E. Main said he believed that means can be secured by

setting before the people the special objects for which money is sought. C. D. Potter said that this resolution means a great deal. He urged that all should consider its importance. He thought there was much hope to be found in the increasing interest now

shown in the organizing of the Women's Executive Board. E. Lanphear asked an explanation of the term "laymen" in the resolution. He thought there was more hope in sending the Sabbath Truth to the common people than to any other class.

The resolution was adopted. The fifth resolution was read and O. U. Whitford said her was much in favor of it. He said the Scandinavian people area hardy, sturdy people. He thought it very important to do-

A. H. Lewis spoke of one who is now ready to enter upon: this work being qualified in the languages. T. L. Gardiner thought that the Heavenly Father had opened the door to us to labor in this direction. He has fur-

nished not only the work but provided a suitable man. The resolution was adopted.

The sixth resolution was read and adopted. The Report of the Committee upon Nominations was presented as follows:

President—Chas. Potter, Jr. Vice Presidents—I. D. Titsworth, A. B. Prentice, L. E. Livermore, N. Wardner, L. R. Swinney.

this work at once.

Corresponding Secretary—Geo. H. Babcock.

Recording Secretary—J. M. Titsworth.

Directors—Stephen Babcock, A. H. Lewis, J. D. Spicer, T. H. Tomlinson, J. M. Todd, C. D. Potter, J. B. Clark, Edwin Whitford, Wm. C.

Particle F. Charge Ludger G. Burdick Lesbus Clarke Henry V. Burdick, E. R. Greene, Judson G. Burdick, Joshua Clarke, Henry V. Dunham, Joseph A. Hubbard, A. E. Main, Geo. B. Carpenter, Jonathan

A. L. CHESTER, ALBERT WHITFORD, Com. E. R. CRANDALL, P. F. RANDOLPH, A. B. PRENTICE,

The report was adopted. Geo. H. Babcock proposed to amend the Constitution of the Tract Society by the following:

ARTICLE 2. Members of Seventh-Day Baptist Churches shall be eligible to membership in this society, by the payment of one dollar per annum. to the Treasurer, and the payment of twenty dollars at one time into the treasury, shall constitute them members for life. Other persons may be come associate members upon the same terms, but shall not be entitled to vote. Annual members and associates shall be entitled to receive tracts to an amount equal to one-half their subscriptions, and members and associates for life shall be entitled to receive 1,000 pages annually.

ART. 6. The Treasurer shall take charge of all funds, and pay them; out only on orders of the Board, make quarterly reports of the condition of the treasury to the Board, and an annual report to be incorporated in the Annual Report of the Board. He shall also keep a list of all members of The first proposed amendment was read and after being duly

considered, was adopted. The second proposed amendment was read and adopted.

On motion it was voted that when we adjourn it be to meet with General Conference at its Annual Session, September 27th, 1885, at 10 A. M.

The Minutes were read and approved. On motion the society adjourned after prayer by A. E. Main.

C. POTTER, JR., President. L. E. LIVERMORE, ) Secretaries, L. A. PLATTS,

#### Forty-First Annual Report of the Executive Board of the American Sabbath Tract Society.

The good degree of success with which the Executive Board have been enabled to carry out the directions and expectations of the Society at its last annual meeting, call less for congratulation than for gratitude to the Master who has thought us worthy to be used in His service. Rather do we feel like humbling ourselves because of the little accomplished, than boasting of what we have been able to do. There is good reason, however, to be encouraged, and to plan for still larger and more extended efforts in the future.

#### TRACT DEPOSITORY.

During the year we have published two new tracts, one by Rev. Nathan Wardner, entitled, "A Pastor's Letter to an Absent Member," of which 15,000 copies were printed; and one by Rev. S. R. Wheeler, on "The Sabbath Question Considered," being a review of some articles by the American Baptist Flag. on the "Christian Sabbath," of which 3,000 were printed The latter was especially for use in the West and Southwest.

There were on hand, September 1, 1883, as near as could

be estimated 1,500,000 pages of tracts, 590 copies of "Brown's Review of Gilfillan," in cloth, and eleven copies of Lewis' "Sabbath and Sunday." A new edition of the latter was decided upon, and the author asked to revise it. Afterwards it was thought better to issue it as revised, in three books, the first of which, entitled, "Teachings of the New Testament concerning the Sabbath and Sunday," is nearly ready for distribution. We hope to have the others ready at an early date.

The condition of the depository is as follows:

Tracts on hand, Sept. 1, 1883, pages (Estimated)	. 120,000
Distributed during the year, (pages)	1,716,000 186,429
Balance on hand	.1,529,571
Expense Account.  DR.  To Postage &c.  Printing New Tracts.  Agent's Salary.	\$ 33 49 97 44 100 00
	\$230 93
CR. Cash for Tracts sold and donations Balance to Gen. Fund	\$ 72 79 158 14

Our tracts are in greater demand now than ever before, in consequence of the interest created on the subject by the work of the Outlook.

#### AUXILIARIES.

But few of these societies have made reports this year. Several which have heretofore reported, have been reorganized into societies for general denominational work, and while exerting themselves as heretofore for the Tract Work with others, have ceased to report themselves as auxiliaries of this society. The contributions from such societies will be found mentioned in the Treasurer's report.

Hartsville, N. Y. This Society is striving to keep up its meetings, although with some difficulties. The past Winter was so severe it was impossible for the members to get out, hence have raised only \$4 00 in our Quarterly sessions. Have raised \$13 00 by sociables, during the Summer, which sum has been used for other benevolent purposes.

MRS. IRENE ELLS, Rec. Sec.

Alfred, N. Y. The meetings of the Society have been the four quarterly sessions. The attendance has been small but the amount gathered in by our solicitors has been quite up to the average, so we can not attribute the small attendance to a lack of interest. Whole amount sent to Treasurer during past year, \$56 79. Total membership, 68. Non-resident members, from whom the society receives nothing, 26. Officers for ensuing year: President, Mrs. Jas. Summerbell; Vice President, Mrs. A. V. Potter; Secretary, Mrs. Joseph Edwards; Treasurer, Mrs. P. A. Shaw; Corresponding Secretary, Mrs. Milo Shaw. By order of Society.

#### MRS. H. W. GREEN, Cor. Sec.

Norwich, N. Y. Can not report regular meetings, on account of sickness and more of the members having removed several miles out of town, making it difficult to get together except for Sabbath services. Yet we feel a deep interest in every department of our denominational work, and our contributions are generally, I think, quite equal to our ability, regretting only that we can not give according to our interest. As we are indebted to the Missionary Society for the excellent preaching with which we are favored part of the time, and as that society seems to be doing much of the work which the Tract Society did formerly, we send most of the little we can give to the Missionary Society.

A. F. BARBER.

#### Amount sent \$15 50.

Plainfield, N. J. The Society has held four regular and two special sessions. There have been collected and paid to the Treasurer, \$78 85, of which \$22 40 was given to the Outlook fund. The officers chosen for the ensuing year, are: President, Mrs. Dr. Lewis; Vice President, Miss E. Minette Potter; Recording Secretary, Miss Anna Titsworth; Treasurer, Mrs. Wm. B. Maxson; Corresponding Secretary, Mrs. Reune Randolph. During the year two of our members have been called home. One, Mrs. J. M. Titsworth, had been Corresponding Secretary for several years. In her death we have lost an earnest, active worker, whose strongest sympathy was for God's truth. Her last work for the society was the preparation of a most able paper upon "The Sabbath, Past and Present." Miss Lillie White was another earnest, active worker whom we miss here. Several members have moved to other places, thus taking from our roll but we trust that they are working for the Master elsewhere. The society would express its hearty sympathy in the work of the main society, and would rejoice with it in the blessing that appears to attend the work in the Outlook. When we remember that it is the law of the Lord which we would bring before the people, freed from the traditions of men, we can not be believe that God, in his own good time will give the victory. In behalf of the society.

MRS. REUNE RANDOLPH, Cor. Sec.

### PRINTING HOUSE.

The facilities at the Denominational Printing House, at Alfred Centre, have been much enlarged during the past year. It was announced in the last report, that C. B. Cottrell & Sons had agreed to furnish the Society with a new press. This promise has since been fulfilled by putting in a 36x52 four roller press of sufficient size to print the Recorder and capable of printing book and wood cut work of fine character. When this was set at work it was found that the steam power of the office was insufficient to drive the two presses, and a new engine and boiler of ten horse-power, with a feed water purifier, was supplied by Geo. H. Babcock and given to the society. The value of the press was \$2,000, and that of the engine and fixtures. \$708 96. In addition to these there have been purchased a pamphlet stitching machine and various new material to a considerable amount. In making the inventory of the office. ten per cent. has been allowed for wear and tear, after which there is a net increase in the value of the office plant of \$2,890 92 over last year.

The Alfred Printing House Association has enlarged the building to accommodate the new machinery, and some friends have fitted up a room in the second story of the new part for the editor of Our Sabbath Visitor, and another is being fitted for the use of the Tract Depository.

The resources and liabilities of the Printing House are as follows:

Resources.	-	
Book Accounts	\$2,072	41
Due on Recorder Subscription (Estimated value)	2,200	00
Inventory, Fuel\$ 40 00		
Machinery and Fixtures 5,100 00		•
Office Material		
Office Furniture		
Stock 512 86		
Insurance		
Ink &c., (for expense account)	<b>—7,336</b>	37
Total Resources	\$11,608	78
Linhilities	• •	:

Present Worth......\$9,354 43 The above does not include any books or tracts belonging to the Depository.

The Printing House is now in first rate order, for the work in hand, and its value is more than double what it was three years ago. Should it be decided to publish a Scandinavian paper, however, it will be necessary to purchase a new font of type and outfit for that purpose.

#### OUR SABBATH VISITOR.

The additions to the Printing House have made it possible to print this handsome little paper in our own office, which has been done since the close of the 2d Volume, and the workmanship is now nearly as good as that done at New York with a reasonable reduction in expense. This paper was started under an arrangement with Bro. E. S. Bliss, by which he was to pay the entire expense for two years, after which it was expected that the subscriptions and the interest from the permanent fund established by Brother and Sister Bliss for that purpose, would pay expenses. The management of the paper has always been under the control of the Sabbath School Board, and this Society has had nothing to do with it except as nominal publishers, receiving subscriptions and attending to the mailing without compensation for the trouble. Since the close of the 2d Volume it has become evident that the amount received from subscriptions together with the interest of the fund provided for that purpose by Brother and Sister Bliss, will not pay the expenses of its publication, and the question is now before the Sabbath School Board, what shall be done with it in the future.

#### THE SABBATH RECORDER.

This, our Denominational Family Paper, has been published regularly and has been growing in interest and slightly in circulation, though not to the extent which ought to be expected. The expenses have increased in consequence of the appointment of Bro. Main to the position of Associate Editor, a step made necessary by the growing work in the office and the increased labor thrown upon the Editor and Agent. The income has not been enlarged as much as the Board had reason to expect. They asked, what was not too much to ask, that the subscription be increased through earnest work of its friends 1,000 copies, during the year. Had this been done, still further improvements could have been attempted. The actual increase has been only forty-four copies. Had we the 3,000 subscribers which the size of the denomination would warrant, we could add greatly to the value of the paper and still make it pay expenses; as it is, it barely pays the cost of production.

#### STATEMENT FOR THE YEAR. Sabbath Recorder. Dr.

To composition, office expenses, and press work, \$55 per

week for 52 weeks	.\$2,860	00
Stock	1,014	00
Mailing and postage	. 428	80
Mailing and postage.  One half salary of General Agent and Editor.	. 500	00
Salary of Associate Editor	. 100	00
	\$4,902	80
Cr.		
By 2,340 Subscriptions @ \$2.       \$4,680 00         Less 5 per cent. for bad accounts.       234 00		
Less 5 per cent. for bad accounts	-4.446	00
By advertising account	. 601	90
	\$5,047	90

Profit...... 145 10

This profit is estimated on the basis that 95 per cent. of the subscriptions are collectable. There are at the present time over \$4,000 due on past subscriptions, most of which is of long standing. Very few of these claims are against persons unable to pay, but unfortunately debts of this kind are looked upon as payable at the option of the debtor. In estimating the resources of the office these back dues have been placed at \$2,200. their probable value. In the year to come it is hoped that while the Recorder is made more valuable, plans for which are in hand, its friends will enter into a personal canvas in their own neighborhoods, and among their acquaintances to increase its circulation. Give it but one thousand more subscribers, and we can afford to add greatly to its attractions.

#### SEVENTH-DAY BAPTIST QUARTERLY.

Two years ago the Board were directed to publish as soon as practicable, a "Quarterly," for permanent denominational literature. Efforts were made to secure subscribers for such a publication by means of a prospectus and circulars but with indifferent success. At the time of the last Anniversary it seemed to be the general opinion that if a sample number was published there would be no difficulty in procuring sufficient subscribers to pay expenses. Acting upon this belief your Board caused a number to be published in January last, than which no better or cheaper Denominational Quarterly was ever issued. Great efforts have been made to secure subscribers, and that there might be nothing wanting on our part to its success, a second number has been published, and the third is nearly out of press. It has been received, however, with great indifference by the majority of our people, and at the present time there have been received less than half enough subscriptions to pay its expenses. It has been before the denomination long enough for them to know whether they want it, and unless, before the end of the first volume, there is a far more hearty response to the efforts of the Board, it will be necessarily discontinued. It costs at present about \$200 a number to print it, and with ncidental expenses will require \$850 per annum to support it,

### Missions.

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

WE begin this week a series of historical sketches of our missionary work from the beginning of our denominational life to the close of the fortieth year of the Seventh-day Baptist Missionary Society. We trust they will be of interest and value, especially to our young people and to those who are coming among us from other denominations. Information concerning important facts not mentioned, and the correction of any mistakes that may appear, are earnestly solicited.

At the recent Unitarian National Conference in Saratoga a resolution was adopted looking to the appointment of a State missionary in every State where there seems room for one to find work. This step was taken because of the undoubted success of such work in other denominations. As for ourselves we should secure the employment of home missionaries for particular districts, such as Associations and States, as fast as we can command the necessary men and means.

WE most heartily commend to the sympa thies and support of our people the efforts of the Tract Board in the direction of publishing a Scandinavian paper. Missionary work among our Scandinavian fellow-citizens is full of promise; and a wisely edited paper in their own language would be very helpful to our missionaries. It would prepare the way for the living preacher; and by the information it could give respecting our va rious denominational enterprises, an interest could be awakened and maintained in all our work as a people.

THE news (?) concerning the war between France and China are so confused and contradictory that we can know but little with certainty. Both nations seem disposed to protect the interests of foreigners in China, and it is thought that both nations would be glad to have the war cease if this could be brought about without any humiliation. We see no special cause for having fears respecting the safety of our missionaries; and we are sure that many prayers will be offered that the protection of our common Father may be vouchsafed unto them.

THE American Board of Commissioners for Foreign Missions met at Columbus, Ohio, Oct. 7th. Eleven missionaries and twentyone assistant missionaries have entered upon their work in foreign lands. The Morning Star, a missionary vessel of 421 tons, for service in Micronesia, has been completed at a cost of \$45,000, \$36,000 of which has been received from Bible-schools. The receipts of the Board for the past year were \$588, 353, of which sum \$428,851 were from donations, this being the largest amount ever received from that source. Secretary Clark said that the Chinese government officials are more friendly than formerly, and that the progress of the cause leads the mission to call for a reinforcement of twelve or fifteen missionaries. The missionaries of this Board preach the gospel in twenty-five different languages in more than 800 towns and cities. It has nearly four thousand young men and women in colleges and high schools, and more than 30,000 children in Christian common schools. During the year fourteen new churches have been organized, and about 2,400 converts have been received into Christian fellowship, a larger number than during any preceding year. The attendance at the meeting from abroad will reach from 1,200 to 1,500.

#### AID TO CHURCHES.

There is an apparent ignorance either of the existence or nature of the following rules adopted by the Missionary Board for its control in the matter of helping missionary churches. We therefore print them here for the information and guidance of "all concerned."

,1. Churches should use every exertion, either alone or by union with one or more neighboring churches, to support themselves, before asking for aid: and every church should steadily aim to become self-supporting as soon as possible.

2. When desiring aid they should make a full statement of the facts in their condition, prospects for growth and permanency, and needs, which justify an application for

3. The following particulars are also to be given: name and address of the church; preaching stations, if any; number of resident church members; average of congregafamilies in church and society; character, condition, and prospects of business in the community; name and address of the minister; statements as to whether he is to be pastor or supply, whether he has any other calling, and whether he is to have the use of a parsonage; amount of salary proposed; amount to be raised by the people, and in what way; and the least amount needed from this Society.

4. Each church is aided on the condition that it will take up at least monthly collections for the Society.

5. With the foregoing facts and particulars before them the Board will make such appropriations as in their judgment the field may require, and the state of the treasury will justify, for a period of time not exceed. ing one year.

6. Application for renewal of aid should be made before the expiration of existing appropriations, and be accompanied with a statement of the officers or minister as to whether the church has fulfilled the above conditions and its own pledges.

#### FROM CHINA.

SHANGHAI, Sept. 1, 1884. The mail is to go out again to-morrow,

and I take the opportunity of dropping you a few lines. The excitement of war still continues in our vicinity, although we have not yet been visited with any attack. I intimated in my last letter to you that it was quite probable that Foo Chow would be attacked if any place was attacked. We have received a full account of the engagement at that place which began on the 23d ult., and continued just one week. The war boats of both the French and Chinese each numbered eleven. In less than five hours. seven of the Chinese gunboats were sunk, and two disabled. Next the arsenal at that place was attacked, and soon was in possession of the French, and completely destroyed; and finally the forts were demolished, all within one week. The French lost no gunboats, but 13 were killed, and 15 wounded. The Chinese lost their entire fleet, arsenal and forts. All war material and implements were completely demolished, and from 2,000 to 3,000 men were killed, and many wounded. After accomplishing all this havoc, the French left the place, and no one knows where they are going to strike next. Much fear has been expressed for the last two days, that they were on their way to Nankin, where there is another arsenal. Should they go to Nankin they must pass the forts at Woo Sung. which are built to guard Shanghai.

Should an engagement take place at this point, the next most natural step would be to attack the Shanghai arsenal before proceeding farther; but then it is announced by proclamation, issued jointly by the French minister and the Tau Tai of Shanghai, that Shanghai and vicinity will be neutral, including Woo Sung, but orders from Pekin are that the Chinese are to fire upon the French everywhere. So statements are somewhat confused. The commander of the forts says he is ordered to attack. The Tau Tai says he is to be neutral. Who is

The latest news last evening was that the French fleet had gone south, but this may not be reliable. We shall probably know something definite within a few days. At first we could not understand how it was that this fighting should take place before a declaration of war had been made; but the French answer the question in this way: They say the Chinese went to Tonquin and began fighting there without saying anything about it, so now the French are doing the same thing. It is simply piracy, done open handedly, and would be so regarded by any civilized nation, but according to Chinese ideas it may be tolerated. Neither the Chinese nor the French have yet declared war; but it is said that a telegram arrived here yesterday making such declaration, but it has not yet been officially presented to the different Consular Generals, and can not be regarded an official document until thus presented.

We still occupy our dwelling, and have not yet met with any disturbance. Many of the people in the settlement think we are in a very dangerous place. Our nearest neighbor, a tea merchant, has taken his family to Japan. We have not felt very much alarmed. The time may yet come when we shall be obliged to leave our premises, but we shall not go until there is an urgent necessity. It is the opinion of the Chinese that it will be a long time yet before peace is restored. The intelligence of the Foo Chow disaster was received at Pekin with perfect indifference; but we pray that the sufferings of a long continued war may not come upon the already poor people of this land. The devastations of war must be replaced by those who are subjects of the government. May peace come to this ignorant and needy people; but above all, may they be tion; attendance at Bible school; number of made acquainted with the Prince of Peace,

who teaches men to lo best their swords into spears into pruning ho to give them peace th standing. Until they how can they escape from turmoil and strife and

But I have another a

to write you: The young

you some months ago

receive instruction has doctrine of Christ, an 30th, he was baptized place in the chapel roo building. We had qu present, a much larger pected. We did not h bath-school exercises, ov ing upon the subject Sabbath is communion, will be received, and pa Supper. This young r S. We shall call him very much like the las and is more convenient may, by the exercise the true Israel of God, come very useful in the of Christ. He is a and by patient study may be able to do very I expected he would weeks earlier, but the able for two Sabbaths, acted upon. We are all keeping w to perform the work as

Dr. Swinney's work is so that her time is ver administering medical many days now she h five patients in a sing see notice of an effort a suitable building for be better if the propos two stories, for then th which important cases in treatment or operat days. She has already such accommodation. designed for a hospital her with conveniences certain cases requirin extra cost of such ac not exceed \$200. I on so that you may know to do if means are suff

You will not get th ence. We have beer reading the reports c tions, and rejoice that was manifested. May work go on and on un nation shall be engage tending the Redeem earth. For this let us Yours for Chri

> MISSIONARY NUM

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n church and society; character, and prospects of business in the ty; name and address of the minisements as to whether he is to be supply, whether he has any other nd whether he is to have the use of ge; amount of salary proposed; o be raised by the people, and in and the least amount needed from

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who teaches men to learn war no more, to heat their swords into plow shares, and their in a few years several members of the First spears into pruning hooks, and who is able to give them peace that passeth all understanding. Until they have learned of Him, how can they escape from constant national turmoil and strife and bloodshed!

But I have another and more cheering fact to write you: The young man of whom I wrote you some months ago as coming to me to receive instruction has professed faith in the doctrine of Christ, and last Sabbath, Aug. 30th, he was baptized. The services took place in the chapel room of the girls' school building. We had quite a large number present, a much larger number than we expected. We did not have all the usual Sabbath-school exercises, owing to having preaching upon the subject of Baptism. Next Sabbath is communion, and this young man will be received, and participate in the Lord's Supper. This young man's name is Ts-Kie-S. We shall call him Jesse, which sounds very much like the last part of his name, and is more convenient to write. We pray he may, by the exercise of faith, be a son of the true Israel of God, and that he may become very useful in the spread of the gospel of Christ. He is a good Chinese scholar, and by patient study of the Word of truth may be able to do very much to aid the work. I expected he would be baptized several weeks earlier, but the weather was unfavor-

We are all keeping well, and endeavoring to perform the work as faithfully as we can. Dr. Swinney's work is increasing constantly, so that her time is very much occupied in administering medical aid to the sick. Very many days now she has twenty or twentyfive patients in a single day. I am glad to see notice of an effort being made to provide a suitable building for her work. It would be better if the proposed building could be two stories, for then there could be room in which important cases requiring special care in treatment or operation, could stop a few days. She has already seen the necessity of such accommodation. This would not be her with conveniences for the treatment of certain cases requiring special care. The not exceed \$200. I only mention this point to do if means are sufficient.

able for two Sabbaths, and his case was not

You will not get this until after Conference. We have been much interested in reading the reports of the various Associations, and rejoice that such an earnest spirit nation shall be engaged in the work of extending the Redeemer's kingdom in the earth. For this let us ever pray.

Yours for Christ, D. H. DAVIS.

MISSIONARY SKETCHES.

NUMBER I.

excepting in the manner of keeping it.

from New Testament faith and practice to alty to Jehovah's Sabbath.

were able defenders of the Bible Sabbath, | year the minutes were printed. and traces of Sabbath-keepers are found in Germany and other parts of Western Europe. ganizations among them.

Mumford, a Seventh-day Baptist, came from our first churches.

London to Newport, R. I., in 1664. With-Baptist Church of Newport accepted his views of the Sabbath, and in 1671 the Newport Seventh-day Baptist Church was organized with seven members.

Abel Noble, a Seventh-day Baptist minister from England, settled near Philadelphia about 1684, and was instrumental in the organization of a few churches about 1700.

Edmund Dunham, a Baptist in Piscataway, N. J., embraced the Sabbath about 1700. Others followed his example, and in 1705 the church at New Market, N. J., was organized with seventeen members.

From these points, but especially from New England, our denomination has grown toward the west and southwest.

Some members of the Newport Church settled in the southwestern part of the State of Rhode Island; their numbers steadily increased; and in 1708 they became a separate church, known then as the Westerly Church, now as the First Hopkinton. Meetings were early held there, although for several years they continued as a part of the church at Newport. In April, 1696, the church met at Westerly [Hopkinton] and appointed a meeting at Newport for May following. At this meeting a general meeting was appointed at Westerly [Hopkinton] for July. And in 1697 it was decided to hold annual meetings at both places until otherwise ordered.

As early as 1703 there was communication

by letters between the Rhode Island Yearly Meeting and the brethren in Pennsylvania, and soon after with those in New Jersey. Still later, correspondence was extended to churches in Connecticut and at Berlin and Brookfield, N. Y., and there began to be an interchange of messengers or delegates. At the Yearly meeting in Hopkinton, 1796, some account was given of the numerical and spiritual condition of the churches, and steps were taken to secure a continued and regular correspondence among the churches by letters or delegates or both. At the Yearly Meeting of 1799, a committee was appointed to draft general rules for the direction of the churches that were in fellowship. At the designed for a hospital, but only to supply Yearly Meeting of 1801, when six of the seven sister churches were represented by letters or messengers, or both. Eld. Henry extra cost of such addition I think would | Clark, of Brookfield, N. Y., brought forward a proposition that the several churches so that you may know what we would like should unite in an effort to propagate the truth in the various parts of the United States, by sending out from the different churches missionaries who should go at the expense of the churches approving the plan. It was voted to approve the proposiwas manifested. May the spirit of earnest tion and to ask for the co-operation of the work go on and on until all in our denomi- other churches. A circular letter was substituted for the usual letter to each church separately, and a committee of two was appointed to prepare this, one from Brookfield and one from New London, Ct. Step by step the churches are approaching organized union. At the Yearly Meeting of 1802 it was learned through letters and messengers that four of the churches agreed to the plan of As Seventh-day Baptists we believe that | missionary work suggested the previous year. the seventh day was set apart for religious | The Newport Church had raisad \$20 69 the uses at the beginning of human history to first recorded contribution of our churches be a weekly witness of creation and its cre- for missions. A committee was appointed ator. It owes its place among the Ten Com- | representing five churches and composed of mandments to its unchangeable and universal | brethren present to report some plan of mischaracter. And Christ and the apostles ob- sionary operations, and to recommend when served the seventh day, teaching no change and where the next Yearly Meeting should be held, it having been decided not to con-During the first centuries of the Christian | fine it to Hopkinton. This decisive step era there was quite a general observance of dates the organization of our General Conthe seventh day as the Sabbath, and from | ference, which met for its first annual meetthe time of a settled departure in the church | ing at Petersburg [Berlin], N. Y., in 1803. Eight churches reported 1,130 members and the Reformation, there are sure traces of loy- 9 ordained ministers-4 pastors, 4 evangelists, and one elder. A formal basis of union Early in the Reformation period there was finally adopted in 1806, and after that

These facts so briefly outlined and for which we are indebted principally to Bailey's The Sabbath controversy began in England | "History of the Seventh-day Baptist Genenear the close of the sixteenth century; and ral Conference," show how the general meetearly in the seventeenth century, and later, | ing at Newport in 1696 grew into the Genstrong men spoke and wrote in behalf of the eral Conference of 1802. The church in Sabbath of the Lord, and some suffered per- Hopkinton being the largest, reporting in secution and even death for truth's sake. 1803 a membership of 605, and next to New-According to the "Manual of the Seventh- | port, being practically the oldest, its Yearly day Baptists," edited and published by Geo. | Meeting was the one naturally selected to B. Utter, 1858, eleven Sabbath-keeping expand into the annual gathering of all the churches were organized in England during | churches, or Conference. And, as Mr. Baithe seventeenth century, most of which are ley so appropriately suggests, the central and now extinct. Among the causes of their | inspiring idea that brought about this union slow but constant decline, Mr. Utter suggests | was the idea of missionary work. The sevthe following: Their pastors accepted also eral Yearly Meetings in Rhode Island, Conthe pastoral care of churches that observed | necticut, New York, and New Jersey, would the first day; no vigorous and combined ef- have afforded opportunities for social reunforts were made to spread their views; and liens and united worship; but combined and there were no associational or missionary or- | systematic efforts were essential to missionary work. The Seventh-day Baptist General Con-In the providence of God, Sabbath truth ference therefore, did not originate but grew a better soil in America. Stephen out of the missionary spirit and purpose of

without any allowance for editing. The subscriptions thus far have been \$449 90. Only about two hundred and twenty copies have thus far been taken—less than half of the least number which was expected. This may in part be due to uncertainty as to whether it would be continued, and partly to the fact that payment is required in advance. This, hower, is the only way the Board can see their way clear to put the work on a paying basis. The price is not so high as to place it beyond the reach of any one who wishes to have it. It is evident that if the Quarterly is to continue, it will be necessary for the people to show more interest in it before the close of the first volume.

#### HOLLAND.

The aggressive work in Holland has been kept up during the year, by the publication and distribution of the Boodschapper by Bro! Velthuysen. Two thousand copies have been printed each month at a cost of \$515 to this society, the funds for which have been forwarded to Bro. Velthuysen, monthly through postal orders. This work we believe to be of great importance and should be continued and enlarged by the printing of some of the principal arguments in a more permanent form. To meet the demand for this work, without trespassing upon the funds needed for the other work of the society, as well as to give the young people of our Sabbath schools a definite part of the work to care for-believing that they will give more gladly to a specific, than for a general fund—it was thought best to call for contributions from the Sabbath schools for this purpose. Cards were printed and sent to each school, as follows:

"DE BOODSCHAPPER" FUND OF THE AMERICAN SABBATH TRACT

Rev. G. Velthuysen, of Haarlem, Holland, is publishing a little paper called De Boodschapper, in which he presents the truths of the Gospel, seeks to persuade men to keep the Sabbath of the Lord, sets forth the New Testament Doctrine of Baptism, and tells the people of Holland what our denomination in this country is doing to build up the kingdom of Christ in the earth. To help forward this good work we need \$600, or 60 tens, and we earnestly ask our Sabbath schools to support this part of our great and growing work.

The.....Sabbath School will undertake to furnish for the above purpose.....tens during the year 1884. 

Please keep one card for reference and return the other, properly filled and signed, to Geo. H. Babcock, Cor. Sec., Plainfield, N. J. Money should be sent to J. F. Hubbard, Treas., Plainfield, N. J.

The response to this appeal has not been as prompt and hearty as we hoped. The first school to respond was the old First Hopkinton, with a pledge for three "tens." Besides this we have one each from the schools in Albion and Milton Junction, Wis., Plainfield and New Market, N. J., and Welton, Iowa, and a "half" (\$5) from Carlton, Iowa, making \$85 in ali. Besides these pledges, part of which have already been redeemed, three Sabbath schools have sent in cash contributions -Andover, N. Y., \$5, Little Genesee, N. Y., \$16 35, and Greenmanville, Conn., \$10, making a total of \$116 35, thus far given or pledged by the Sabbath schools. As only one school has directly declined, we take it that the small amount thus far received and pledged by the schools, is due more to neglect, or procrastination, than to indifference to the work. In addition to the above, the sum of \$100 25 has been received by the Treasurer from churches and individuals for this object, or a total received and pledged to date of \$216 60, or a little over one-third the amount required. Bro. Velthuysen has been assured by the Board that he may count upon the entire \$600 the coming year, and we believe the friends of the cause will not allow this pledge to be unfulfilled.

Your Corresponding Secretary had the pleasure of spending a week in Holland the past Summer and of visiting, not only Bro. Velthuysen and his church in Haarlem, but also Bro. Vander Schuur and the recently organized church of eleven members at Groningen. He found this little band, apparently, all warm-hearted earnest Christians, holding to the truth with great firmness under circumstances of trial and persecution which we know little of in this country. The formation of a church in Groningen, with a resident pastor is an event of much moment and prospective value. This place, a long day's journey by train from Haarlem, is a city of much importance in that part of the country, and the largest in North Holland. With occasional help from Bro. Velthuysen, and the use of the Boodschapper and proper tracts, Bro. Vander Schuur, will, we hope, in God's good time, be able to build up a strong church there, and sow the truth in all that northern country.

We made, also, the acquaintance of a Sister Anna Ballast, who has embraced the truth of God's Sabbath all by herself, in Leuwarden, a city of Friesland. She is dependent on her needle for a livelihood, but is so earnest in the truth that, unable to read and translate any English tract, she wrote one herself, and from her own slender means published 5,000 copies, which she has personally destributed in that city. Friends and the clergy have combined to stop her, but with the truth of God in her hand, she heeds them not, but persistently, though with great modesty and simplicity, perseveres, trusting in God for results. Brethren and sisters! What might we not hope for if those who hold to God's truth in this country were only as earnest and sacrificing as this poor Holland maiden?

When we take into consideration the cost in time and money, and the obstacles which stand in the way of labor in that country, it is doubtless true that more extensive results have been achieved in Holland, in proportion to the effort, than in any other country. The field is a large and promising one, and we must extend, rather than contract our work there.

SCANDINAVIAN PAPER.

There has long been a demand for some Sabbath literature in the Danish or Swedish language, or both, for use among the Scandinavians. Repeated efforts have been made looking to this end, but thus far without results. During the past year your Board have had again brought to their notice the expediency of supplying this demand by a monthly periodical in that tongue, and they have made diligent inquiry for a compe tent person to edit such a paper. It is not an easy position to fill, for it requires not only good Scandinavian scholarship, but a person well versed in English as well, so that he may thoroughly understand the matter he would translate, in order to render it into correct and forcible Danish. It is believed that has never been entertained by the masses, clergymen or laymen.

the right man is at last found, who is ready to come at our call. and who can also superintend the printing of the paper in our own office. To start this enterprise—this still further step in our aggressive work—we want not only the consent and sympathy of the society and denomination, but also the necessary: increase in our funds. Fourteen hundred dollars will be needed for the first year, to carry out this project, \$500 of which is for outfit and the balance for expenses over any probable subscripetions though it is hoped that eventually subscriptions and increased contributions from Scandinavian brethren, will support the paper. It is real missionary work, and at first. must be supported by free-will offerings.

To feel the pulse of the denomination upon this subject; an appeal was issued some two months since for funds for this specific object. The response, so far, is not reassuring, though we have strong faith in the final success of the effort. Up tothe 1st of September, \$89 56 in cash and pledges had been received for this paper.

The necessity for this step grows more and more apparent. and imperative. The recent formation of a Seventh-Day Baptist Church among the Swedes in Maine, emphasizes the need. while the great Northwest with its extensive Scandinavian population, is continually crying to us for the light of truth. We can not deny them any longer, without incurring the displeasure of Him who has bidden us, "Teach all nations."

#### THE OUTLOOK.

At the last meeting of the Society the Outlook had just reached the middle of the second volume. At the close of the second volume in April last, the experience of two years forbade the giving up of the enterprise. While much had been done. there was much more remaining to be done. Like all efforts at the great work of forming public opinion, this was to be no exception to the rule that only long and persistent labor cancommand ultimate success. With a view to reduce the costwithout lessening the value of the paper for the work, and atthe same time put it into better form for preservation, the Board decided to change the form of the paper, and issue it: quarterly instead of monthly, giving, however, about the same amount of reading matter in a volume. The length of timebetween the last number of the monthly, and the first number of the quarterly gave a temporary check to the correspondence. between its readers and the editor, but on the other hand webelieve a fresh interest will be awakened by the advantages. incident to the change of form. This change reduces the expense about two thousand dollars a year, with the former circulation, thus relieving funds for other forms of work or forstill further enlarging the sphere of the Outlook.

RESULTS: In a work like that which the Outlook seeks to. accomplish, immediate results can not be looked for. But God. has granted enough of fruitage to the work, already, to assure. the weak faith of the fearful, and to comfort the hearts of the hopeful. At least seven clergymen have reported themselves as: converts to the Sabbath through the influence of the Outlook and three churches have been organized as the direct result of its influence. A leading physician and a public school teacher. who is also a lawyer, are among the converts and earnest advocates of the Sabbath in the State of Georgia. Many others who have not yet begun the observance of the Sabbath have been convinced of the truth, and are on the way to a complete obedience. But more important than all these results are the widespread interest and the continued agitation which have been set in motion. Religious papers can not ignore the question when assailed by their readers with anxious questions as to their Bible authority for Sunday keeping. Only last week the editor of the Christian Advocate, in answer to an inquirer who said he was no Adventist, but a sincere seeker after the truth, was obliged to acknowledge that there was no scriptural authority, save by inference, for the change. He says:

"Gradually the first was substituted for the seventh. The principles laid down by St. Paul justified the change. The original command of God to keep one day holy has not been abrogated. The spirit of the new dispensation is not one of slavish adherence to the letter. The guidance of God through the Church and the blessing that has followed the observance of the Lord's Day must be taken as satisfactory evidence of divine approval, though argument in favor of keeping the seventh day, so far as the same is drawn from the letter of the Bible, is extremely difficult to meet."

The Christian Observer, published at Louisville, Ky., inits number for August 13, commences an editorial on "The First Day of the Week" thus:

"The Outlook, a journal published in Western New York. has in its July number fifteen articles. Thirteen of these are on the question whether the Church has any authority for observing the first day of the week as the Christian Sabbath. This question has also been mooted by some preachers in Kentucky, and some Christians have been disturbed by their

There is no occasion for us to be troubled. Our duty is plain enough. We have the example of Christ, the example of the apostles, and the example of the early Church, with instructions from Paul, all implying that the change from the seventh to the first day of the week had been made by divine authority."

The editor then proceeds in an article a column long to show the "example" of Christ by his appearance to his disciples twice (?) on the first day of the week and that of the apostles and early Church by the injunction in 1 Cor. 16:2, and the meeting at Troas; also that in Col. 2:16, Paul abrogated the seventh day of the week. He also makes the wholly unsupported! statement that "a century later it was the universal custom of the Church, as we learn from history, for the Christians to observe Sunday as their day of weekly worship," and closes with "the fact of the change implies a command from God,"

We smile at such ignorance and assurance on the part of those who stand as instructors of the people, but there are thousands of excellent people equally ignorant. Those who have been bred in the observance of the Sabbath, and are familiar with the facts relative to it can not easily understand how much indifference and ignorance on the Sabbath question exists even in the minds of clergymen. The idea that Sunday observance is not a Scriptural practice, and much less that it can be wr

# The Sabbath Becorden.

Alfred Centre, N. Y., Fifth-day, October 23, 1884 REV. L. A. PLATTS, Editor and Business Agent.

REV. A. E. MAIN, Missionary and Corresponding

TERMS: \$2 per year in advance; 50c. additional may be charged where payment is delayed beyond the middle of the year.

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

WE have yielded our space this week very largely to the minutes of the late anniversaries, in order to hurry them through the press as rapidly as possible. We shall soon return to our usual arrangement of matter.

fair of the Canacadea Agricultural Society, held last week. The organization embraces four towns with Alfred in the Center. The of its exhibits to some fairs of greater pretentions.

THE third number of the Quarterly conlate and much beloved brother Eld. Chas. can do by sending their order to this office | ing class of young people. accompanied with the price of the number 50 cents.

THE Seventh-day Baptist Quarterly, for July, which is volume one, number three, is just out. The delay in its publication is due to the difficulty the Editor has found in procuring suitable material for its columns. He hopes to avoid this difficulty in future numbers. Subscribers should remember that the rule of the Society, cash in advance, is a ne cessity and must be observed. We have, accordingly, sent number three only to such as have paid for it. If, therefore, persons who near some families of our people. wish the number do not receive it, they will probably find the explanation in this fact."

OUR opportunities for work have so multi plied and enlarged during the last five years that what we may now do is limited only by our resouces and our disposition to work. One of the most promising fields opened to us in the time mentioned above is the Scandinavian mission, principally in Maine, Wisconsin, Minnesota, and Dakota. Several churches have been organized, and scattered Sabbathkeepers have been found, numbering about one hundred in all, among whom are three or four preachers. These form a nucleus for work. The need of this mission is a paper in the Scandinavian language which shall carry to these people the whole truth | SEMI-ANNUAL MEETING OF THE SEVENTH-DAY of the gospel. It should be devoted to the promulgation of general evangelical doctrine and practice, giving such prominence to the subjects of the Sabbath and baptism as the nature of our work demands. So great is the | Eld. C. J. Sindall, the alternate, as Eld. H. demand for such a medium of communication as this that the Board of the Tract Society has decided to begin its publication just as soon as the necessary arrangements for it can be made. But it should be remembered that it is undertaken strictly as no promise of reward, making a very clear a missionary work. Very little dependence practical application. can be placed upon a regular subscription list to pay for the paper. An editor and Scandinavian and English languages must tor. J. L. Shaw was chosen Secretary. be employed, an outfit of type, etc., must be procured, and the regular expenses of publication must be met out of the contributions of the people for this object. This makes a special call upon us for funds which must not go unheeded. Time does not wait for on Resolutions. slow movements and "much will be lost should the harvest wait."

## Communications.

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

#### GREEN BRIER, W. VA.

The church of Green Brier is about five miles south of Salem. It was organized by members from the Salèm church. Several of these families own quite large farms, their land extending far up on to the hillsides. Wheat is being sown now, the 10 inst., it being a week later than usual on account of the drought.

It was about seventy years ago that Wm. Davis, the father of Eld. Peter Davis, bought | ing religious topics, as well as the contents of |

farm. From this point Eld. Peter Davis | thoughtful friends of Trenton. extended his influence all over this section of the country. He must have been a man of strong faith and vigorous constitution. Entrusting his farm to his boys he gave himself to the preaching of the Gospel. On horseback traveling long distances, he preached among all classes, baptising many converts. In all this labor for many years he received no stated remuneration.

During the labors of Eld. Gillette, in 1870, under the direction of the Missionary Board, about forty persons living in this section, members of the Salem church, were organized into the Green Brier church. Eld. Gillette was moderator of the meeting, and left the imprint of his mind upon their church covenant. Eld. Jacob Davis, having THE latest good thing in Alfred was the his home here from his early manhood, was their first pastor. He was ordained by Eld. Samuel D. Davis while still a member at Salem. He has since served as pastor at fair is the first one held and is said, by those | Salem, at Ritchie, and then again at Green who have had opportunity to know, to be Brier. On account of failing health he is equal if not superior in the general quality | preaching but little at present. Eld. Lewis F. Randolph has also served this church as pastor in connection with his missionary labors upon this field.

tains a very life-like photo-engraving of our of worship, sufficient for their use, which is now paid for. They number about one hun-M. Lewis, a quite full sketch of his life by dred members. Around them is a wide field brother Herman D. Clarke, and an outline for missionary effort. Last winter they ensermon by Eld. Lewis. Many, we are sure joyed a revival interest under the labors of will be glad to have this number, if they do | Eld. S. D. Davis, during which nine were not become regular subscribers, which they added by baptism. They have an interest-

> We enjoyed three evening meetings in their house of worship. One sermon was devoted to the missionary interest. They wished to contribute for the cause. We noticed with pleasure a child of four summers, in her father's arms, go up to the desk and drop in her gift. There is among the families of this church and society a wholesome religious atmosphere. Within about two miles of their house of worship there are four others-one Baptist, one United Brethren, and two Methodist. These are situated in different neighborhoods

> Two sermons over the hill on Buckeye Creek in the house of the United Brethren gathered larger congregations. There are fourteen families of Sabbath keepers in this valley scattered among other denominations. Without much effort they gather one hundred and thirty or forty for an evening's service. A few years since a few persons embraced the Sabbath in this section. The meetings at this point were very interesting, many taking part in the service. A deep, religious feeling prevaded the congregation.

Over this country there are many Christian homes, whose hospitality and devotion to God's cause will be long and gratefully remembered. Ocr. 15th, 1884.

### BAPTIST CHURCHES OF MINNESOTA.

The Semi-Annual Meeting was held with the Church at Trenton, Oct. 3d, 4th, 5th. The Introductory Sermon was preached by B. Lewis, who was to preach, was absent. Acts 8: 26 was used as text, showing by wellconnected thought, Philip's unhesitating obedience when called from what might seem to him successful labors, to such as showed

Business meeting immediately following the sermon was called to order by Eld. Sinmanager who has knowledge of both the dall, who was subsequently chosen Modera-

> On motion, Dea. Henry Ernst, J. S. Weed, and J. L. Shaw were chosen committee to arrange programme of exercises.

> On motion, the chair appointed H. Ernst, H. S. Olin, and Geo. W. Hills, Committee

> Voted, that the reading of the letters from the churches to the Semi-annual Meeting be deferred until the business meeting on First-

> Eugene S. Ellis, Martha Ernst, and J. L. Shaw were appointed as Committee to draft a Constitution and By-Laws to govern the future action of the Semi-annual Meeting. (The old ones having been lost.) Adjourned after benediction.

#### EVENING.

A prayer and conference meeting was held, led by E. S. Ellis, a meeting of much interest. SABBATH MORNING.

Eld. Sindall gave an excellent missionary discourse based on Matt. 22: 9 as text, after which a missionary collection was taken up, which, with some given next day, amounted

to **\$**7 64. Thirty minutes recess were spent in discuss-

land at the head of Green Brier for a large the several lunch baskets brought by the

AFTERNOON EXERCISES. Able Essays were read by Martha Ernst and E. S. Ellis, and after their discussion it was voted that they be forwarded to the SABBATH RECORDER for publication. Following these exercises, Geo. W. Hills occupied a short time in remarks from Luke 12: 32. "Fear not little flock for it is your father's good pleasure to give you the king-

Conference meeting followed "of the best kind," in which the Lord himself took the lead, as was shown by the testimonies and singing. Closed by benediction.

#### EVENING.

Prayer meeting led by Eld. Sindall, a very interesting and profitable season.

#### FIRST-DAY 10 A. M.

Business meeting. Prayer by John Ellis. The Alden and Trenton Churches reported through members who were present. No report was received from New Auburn as neither letter nor delegates were present. The Dodge Centre Church reported by letter.

From the reports we give a short outline of the work in the State, as follows: There is but one settled pastor in the State, Rev. This church has recently built a nice house | H. B. Lewis, he being with the Dodge Centre Church which seems to be in good working order, several accessions having been made by baptism within the past half year. There are still those in the other churches who are faithfully holding on to God's word as their guide; religious services are kept up, Sabbath-schools are sustained, and we are gratified to see the ear-

We as a denomination and our views are almost wholly unknown,

at least this was the case until the appearance of the Outlook. The future work of the Outlook must be, as in the past, to arouse this indifferent public opinion, to correct the errors and misapprehensions that abound, and to repeat the truth of the Bible and of history until all men have been offered the light. To this end the circulation of the Outlook must be extended among the people. In our last Annual report we asked for \$4,000 for this purpose in addition to the \$6,500 for the edition previously published for clergymen. Our efforts in this direction have been only partially successful, mainly for want of names to whom to send. It was comparatively easy to procure the names of the clergymen, for they were in published lists, but no such lists are available for laymen. Could we have the names of 100,000 substantial people, not clergymen, and send the Outlook to them the coming year, we are sure, judging by the effect already produced among the clergymen, of the country, that such an enlarging of this branch of our work, would result in spreading the truth of the Sabbath as it is not possible to do in any other way. We must have the immediate aid of the friends of the Sabbath to accomplish this result. Our people have the money to do this without hindering in any other part of the work of the denomination. And this work is not secondary to any other work. But we need something besides money. We must have the names of the right parties to whom to send. This may be best accomplished by volunteers from that large class who would be glad to help but who have not much wherewith to help in other ways. Each might take a given section, secure the names of the proper persons in that section, and forward them to the office of the Outlook. Can not we have a volunteer for every State in the Union, before the close of this session? This is not a fancy to be smiled at and set aside, but a duty we owe to the truth of God of which he has made us the embassadors!

Brethren, let us go up at once and possess the land, for we

Neal Dow says that for many years during the early struggles for prohibition in the state of Maine, the temperance men "Sowed the State knee-deep with temperance literature." Such sowing has at last given "Constitutional prohibition" with a splendid majority. We must sow the United States in the same way with God's Sabbath truth. It will not be in vain. . . . Mighty forces are at work for the downfall of the Sunday. Holidayism has marked it for its own enjoyments. If any Sabbath is saved for the Church of Christ or for the world, it must be by calling men back to the long-neglected, but ever' blessed Sabbath of Jehovah.

The Board have faith that the friends of the Sabbath will heed this call. It is not an appeal to their generosity, but is, we believe, the call of God to a still larger field, and privilege of service.

During the year that is past the Outlook has been doing its work well and thoroughly. It is bringing out much new and valuable matter, the result of careful and hard study and research. Five hundred copies of the first two columns have been bound in neat board binding, for sale at one dollar each, to those who wish to preserve them, or for use among any who have not already read them.

The total cost of the Outlook for the year has been, for printing, mailing, editing, and incidentals, for seven numbers of the monthly and one of the quarterly edition, and most of the expense of the second number of the latter, \$5,701 27; for binding 500 copies, Vols. 1 and 2, \$234 32; total, \$5,935 59. Of this amount \$296 47 was received from subscriptions, and \$11 75 for volumes sold. The balance comes out of the general

#### FINANCIAL.

The sum of ten thousand dollars has been spent by the society in the prosecution of its work and in the enlargement of its facilities, during the past year, in addition to the sums received for subscriptions to and sale of its publications, and for advertising and for job work done in its office, which have amounted to seven thousand two hundred and eighty-six (\$7,286) dollars, so that the total amount expended through the General Agent and Treasurer, has been \$17,286. It will

Each seems to have a feeling of loneliness, being numerically weak and without a pastor, we are rejoiced that there are a few faithful ones remaining. We believe Minnesota to be a great field for Christian labor.

The Committee on Resolutions reported, and after the discussion of the questions involved, the report was accepted as follows:

Resolved, That we greatly rejoice in the home and foreign, and it is our prayer that men and means may be procured to enable our Missionary Board to prosecute the work to a greater extent in the open and widening fields which call for our aid.

Resolved, That we believe temperance to be a part of our religion and think it our Christian duty to aid in the temperance reform by our prayers, voice, pen, and ballot.

Resolved, That we believe that if professed, Christian people who are addicted to its use would refrain from the use of tobacco, they would exhibit more of Christ's spirit in practicing self-denial, and be better enabled to render aid in advancing his cause by their means and intellect.

H. ERNST, H. S. OLIN. GEO. W. HILLS,

The report of the Committee to draft a Constitution and By-Laws was adopted.

custom embodied in that they provide for a

serve in this new office.

appointed as Essayists for the next session. On motion, Eld. H. B. Lewis was chosen

nestness manifested under their difficulties. to preach the Introductory Sermon at the next session, with Eld. C. J. Sindall as al.

Voted, that when we abjourn it be to meet with the Alden Church, Sixth-day before the second Sabbath in June, 1885.

In the evening, the closing sermon was preached by Eld Sindall, followed by an interesting season of conference; much deep feeling was manifested, and at the close of present success of our missionary work, both the meeting opportunity was given and three young people expressed, by rising to their feet, a desire to become Christians.

> On account of rainy weather and muddy roads the attendance was small, yet we feel that we have had a profitable and interesting meeting. May the good Lord continue the working of his leaven among us.

GEO. W. HILLS, Cor. Sec. DODGE CENTRE, Minn., Oct. 9. 1884.

#### FOUR SCORE.

Wednesday, Sept. 8, 1884, was the eightieth birth-day of our beloved father in Israel, Rev. Walter B. Gillette. I am sure that his many friends throughout the denomination will be interested in anything regarding one who has so faithfully ministered unto them There was a new departure from an old | in days gone by. It was at the invitation of his faithful and devoted wife, that a few Corresponding Secretary to serve a term of | friends gathered to make him a birth-day visit. It was a pleasant affair, and much en-On motion, Geo. W. Hills was chosen to joyed by all. The three deacons, Tomlinson, Bonham, and Davis, who served the church Mrs. Eugene Ellis and Geo. W. Hills were | here while Bro. Gillette was the pastor, together with their wives, and our veteran brother, John T. Davis, (in his 94th year)

> be seen that the first item has increased five fold in the last three years, while the business of the office has more than

> The income for the year, has however fallen short of the expenses by the difference in the amount in hand at the beginning and at the close of the year, equal to \$1,671 86. This is due in part to the great depression in nearly every business the past year, and in part to the fact that the Board have caused no canvass for funds to be made, depending entirely upon voluntary contributions for their work, unsolicited except in a general way. Under these circumstances the receipts for the year have fallen a little short of those of last year.

During the past year the Board have been apprised of three bequests to the society, viz.: James W. Young, of Little Genesee, N. Y., one-third of his estate after the death of his wife; John Crandall, of Nile, a portion of his estate after the death of his wife; and Eld. Joel Green, of Mosietown, Pa., all of his estate after the deaths of his wife and son. It is a matter of uncertainty when and how much the society will realize from these bequests, but they show that the hearts of the people are with the society in its work, while they give comfort and hope for the future.

#### THE NEED FOR THE FUTURE.

To carry forward the work and the plans already in hand, the Board need for the coming year the sum of \$11,000, as follows: For the Outlook to clergymen, \$4,000; to extend the circulation of the same among laymen, \$4,000; to publish a Scandinavian paper, \$1,400; for the Boodschapper, \$600; for new tracts in English and Scandinavian, \$1,000.

We need also 1,000 more subscribers to the Sabbath Recorder and 500 more to the Seventh-Day Baptist Quarterly.

We need more denominational loyalty-more "esprit de corps"-more readiness to uphold and assist in things which are our own. We can not expect that our own publications limited in circulation to our comparatively small numbers, can be furnished, at as small a price as those which can claim a constituency many times as large, and we should therefore willingly suffer the inconvenience of paying slightly more for that which we need for our own use. It might be more economical, perhaps, to purchase at some great cook-shop a dinner cooked to suit somebody's else taste, but there are few families who would not pay more for one cooked to their own needs and taste at home. Much less can we afford to give ourselves or our children mental and spiritual food not adapted to their healthy growth, or tending to corrupt their tastes for purity and truth.

We need more of the heart-felt prayers of every lover of the Truth for Divine Wisdom to guide us, and for the Divine blessing upon our work.

#### CONCLUSION.

The work can by no means be allowed to go backwards. It is our privilege as well as our duty to give it an increased impetus in the year to come. To do this will require, possibly, some sacrifice on our own part, but the heart filled with the spirit of Christ finds sacrifice a pleasure. God has honored us by putting us in the front of the battle for his truth. While in common with all Christians, it is for us to call men to Christ, and proclaim the unsearchable riches of His salvation; it is also our privilege to make known the eternal unchangeableness of His law, and to call man back to His long neglected Sabbath. For this purpose has God preserved to himself through all the apostacies of his children, a remnant who have held to the sanctity of the Sabbath of Jehovah. Their mantle He has caused to fall upon us in these later days, and with it has conferred upon us the means and the ability to carry forward his work. If we are true to Him and our duty He will use us to bring in the victory, but if we shrink and fail then shall we suffer the ignominy of defeat, but the eternal truth of God shall by other hands prevail. It is for us to determine whether we will go forward. God only can give the victory, but it is His cause, and we have his promise that his word shall not return unto him void, but shall prosper in the thing whereunto he sent it. In behalf of GEO. H. BABOOOK, Cor. Sec.

and the present past Brother Gillette k

Although a very gre

about the house, and neighborhood, and is church on pleasant l be thankful that th spared his life, and his declining years i am the pastor. The hearer among my pe presence has often b tion to me. He ha our churches, vis., years and six month and shorter terms and West Geneses, history he spent mu sometimes traveling own account, withou missionary board. performed in Wester vania. West Virgini has been ordained fi tized 530 persons; m ministered at 619 fu say with the apostle parture is at hand." He has certainly

and "kept the fait lingers by the river, all the friends pray arms, may be under grace may be sufficie his faithful wife, in they are called to pe Gillette would be friends who have ta him in the days of l to him, sending wor hours. His address Co., N. J.

SHILOH, Oct. 12, 188

W. C. T.

The W. C. T. U. o Convention at Litt 9th, with a large at E. White of Pennsyl ed house the evenin The convention p

lutions: Whereas, Tthe platform openly di the principles of Pr lican Party refuses treated the reques

the United States therefore, Rercived, 'That of the W. C. T. U. favor with our sym that political party do right regardless declare itself the or brings nothing but

ery to so many wive throughout our nate Resolved, That encouragement to towns, and co-opers invited.

Resolved, That w ing of refreshment elections.

Resolved, That Unions to use the ed by Miss White tional Convention, form ourselves, and work more underst

Reiolved, That thanks to the good have so cordially welcomed us to t also to the choir fo music, and that w road officials of the P. roads for their

enabled so many to Resolved, That ed to send a copy of SABBATH RECORD the Gospel Temper Signal, and Our that the same be p

Mes. J. R. Press

TIB ISTI

Perhaps the ho along the Persian rain falls. At Ba fresh water; ot a population souters the copious spring bottom of the by diving. The winds & St.

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and the present pastor comprising the com-

Although a very great sufferer, yet he keeps

about the house, and sometimes around the

neighborhood, and is usually in his place in

church on pleasant Sabbaths. I shall always

be thankful that the Heavenly Father has

spared his life, and permitted him to spend

presence has often been a source of inspira-

tion to me. He has been pastor of five of

our churches, viz., New Market, thirteen

missionary board. This mission work was

vania, West Virginia, and Maryland. He

ministered at 619 funerals. And now he can

say with the apostle; "The time of my de-

He has certainly "fought a good fight,"

and "kept the faith;" and now while he

lingers by the river, ready to pass over, let

all the friends pray, that the "everlasting

arms, may be underneath, and that God's

grace may be sufficient for both himself and

his faithful wife, in every trial through which

they are called to pass. I am sure that Bro.

Gillette would be greatly cheered, if the

friends who have taken sweet counsel with

him in the days of his strength, would write

to him, sending words of cheer for his lonely

hours. His address is Shiloh, Cumberland

W. C. T. U. Convention.

The W. C. T. U. of Allegany County met in

Convention at Little Genesee Oct. 8th and

9th, with a large attendance. Miss Narcissa

E. White of Pennsylvania addressed a crowd-

The convention passed the following res-

Whereas, Tthe Democratic Party in its

platform openly declares itself opposed to

the principles of Prohibition, and the Repub-

lican Party refuses to recognize it, and has treated the requests of the W. C. T. U. of

the United States with silent contempt;

of the W. C. T. U. of Allegany County will

favor with our sympathies and our prayers

that political party that has the courage to do right regardless of circumstances, and to

declare itself the open foe of the curse that

brings nothing but sorrow, shame, and mis-

ery to so many wives, mothers, and children

Resolved, That we give our influence and encouragement to the St John Clubs in our

Resolved, That we recommend the furnish-

ing of refreshments at the polls at their town

Resolved, That we recommend our Local

tional Convention, in order that we may in-

form ourselves, and be able to carry on this

work more understandingly and successfully.

thanks to the good people of Genesee, who

have so cordially opened their homes, and

welcomed us to their cheerful hospitality;

also to the choir for their sweet and stiring

music, and that we hartily thank the Rail-

road officials of the B. E. & C. and the L. &

Resolved, That the Secretary be request-

MRS. J. B. BRADLEY, Pres.

ed to send a copy of these resolutions to the

SABBATH RECORDER, Genesee Vally Post,

THE HOTTEST SPOT ON EARTH.

Perhaps the hottest region of the earth is

along the Persian Gulf, where little or no

rain falls. At Bahrin, the arid shore has no

the copious springs which burst from the

bottom of the sea. The fresh water is got

by diving. The diver, sitting in his boat, winds a great goatskin bag around his left

arm, the hand grasping its mouth; then he takes in his right hand a heavy stone, to

which is attached a strong line, and, thus

equipped, he plunges in and quickly reaches

the bottom. Instantly opening the bag over

the strong jet of fresh water, he springs upon

the ascending current, at the same time closing the bag, and is helped on board.

The stone is then hauled up, and the diver,

after taking breath, plunges in again. The

source of these copious submarine springs is

thought to be in the green fields of Osman,

some five or six hundred miles distant.

enabled so many to attend.

that the same be published.

MRS. J. R. FREELAND, Sec, pro tem.

Reiolved, That we extend our hearty

throughout our native land.

Rercived, That we, the representatives

ed house the evening of the 8th.

T. L. G.

parture is at hand."

Co., N. J.

lutions:

**Вицон**, Oct. 12, 1884

Brother Gillette keeps up remarkably well.

West Virginia.

LOST CREEK. The Conference has been a blessing to our people in every way. It was a blessing to receive so many of the brethren and sisters his declining years in the church of which I | from the North and enjoy their society, and am the pastor. There is no more attentive | the common verdict from almost every home hearer among my people, than he, and his on Lost Creek was, "We had the best at our It was a rare privilege to attend the meet-

Home Mews.

ings of the Societies and learn more of our years and six months, Shiloh, twenty years; denomination, and the great work they are and shorter terms of service, at Portville doing, and we can now appreciate and help and West Genesee, and Nile. Earlier in our better. But the sermons preached and adhistory he spent much time in mission work; dresses made, stirred our hearts to do more sometimes traveling and preaching on his for the Master. The missionary sermon emown account, without being employed by any | phasizing the Christian duty to either "go or send" has already taken effect in the Lost performed in Western New York, Pennsyl- Creek Church voting their pastor leave of absence to visit Ohio County, Ky., and preach has been ordained fifty-two years; has bapthe gospel to them. I am now in Louisville, tized 530 persons; married 235 couples, and Ky., on my way, and expect to begin meetings in Ohio County to-night.

> My wife has gone to her fathers near Gettysburg Penn. with the children, to rest and visit during my absence.

In the meantime I am so glad that our collections as a church have largely increased, and I know that prayers are continually going up from Lost Creek for our people and for the extension of our cause.

And now, beloved brethren and sisters, pray that God would bless the work in Kentucky, and make every Conference an increasing blessing to our denomination.

L. R. SWINNEY.

Illinois. FARINA.

April is repeating itself in October. The long disastrous drouth terminated about three weeks ago, when the parched earth was deluged with several short, sharp showers. It came very much as though it was in a hurry to deliver the great blessing it had for us—that is after it was decided that we were to have it. The meadows and pastures are as fresh and green as in Spring. The Fall wheat, of which there is a large area put out is getting in excellent shape for Her funeral was held at the church of Independ-Winter. As yet, there has been no frost in

The political pot is in an interesting state of ebullition just now, as the time of final test approaches. It seems to be a good year for stump speakers. There is no drouth in that direction. If good men go wrong, politically, it will not be from lack of in-

this locality, nor any approach to it.

It has been announced by our pastor that on Eld. Morton's return from the yearly meeting of the Southern Illinois Seventh-day Baptist Churches, held this year at Stone Fort, he will remain a time with us, and hold towns, and co-operate with them whenever a few extra meetings.

The store of Dea.B. F. Titsworth was entered by burglars on the night of the 9th inst. An attempt was made to blow up the safe, but for some reason they left the Unions to use the course of readings suggest- job unfinished, having progressed only so ed by Miss White and prepared by our Na- far as to make one drill hole. The contents of the safe were found intact after a half day's work by a blacksmith in cutting into illness, MARY M., wife of Charles P. Maxson, aged it. The lamp was left burning and some tools were also found.

Eld Leman Andrus will preach his farewell sermon one week from next Sabbath. He has been a member of the Farina Church eighteen years. He will go to Niagara Coun-P. roads for their reduction on fare, which ty, New York, where some of his family reside. It will be with many regrets that we shall give him the parting hand. Long since, we learned to love him, and the fellowthe Gospel Temperance Banner, the Union ship of years has greatly strengthened Signal, and Our Work, with the request | that regard. As a Church we shall miss him. As a Sabbath-school we shall miss him—shall miss him in all our Sabbath gatherings, in Pulpit and pew. We had supposed he was ours. Ours to keep, ours the few last years he has of life yet. But he thinks it best to journey to his old home. He is 86 years of age. He will go laden with the benedictions of this people. We shall not see him more in the flesh, but hope to straining her family as best her feeble health would find the straining her family as best her feeble fresh water; yet a comparatively numerous population contrives to live there, thanks to | " over there."

TRACT SUCIETY.			į
Receipts for September.			
Samuel N. Stillman, Alfred Centre, to make			
himself L. M	\$20	00	
Female Mite Society, Shiloh, N. J	21	50	ŀ
Sabbath school, Hornellsville	2	85	
First Hopkinton Church.	50	00	ŀ
Church at Nile	9	29	ľ
Second Verona Church	1	11	
Mrs. H. D. Clarke, New London		89	١.
Miss Anna G. Stillman, Leonardsville	5	00	
Mrs. Elizabeth D. Babcock, Albion, Wis.	2	50	ľ
Ladies' Evangelical Society, Alfred Centre,	13	00	
Church at Nortonville, Kan	6	55	ĺ
Woman's Auxiliary Society, Plainfield, N.J.	16	75	
A. H. Lewis, from sales of bound volumes			
of Outlooks, and subscriptions	18	25	
Calvin Waldo, Edinboro, Pa	10	00	Ì.

Asher M. Babcock, Westerly, R. I..... Woman's Auxiliary Society, Alfred...... Church at Welton, Iowa..... Church at Rockville, R. I.

Ladies' Benevolent Society, Rockville, R. I. Holley W. Maxson, Lost Creek, W. Va.... Estate of Mrs. M. J. Benjamin, Alfred.... Church at Milton Junction, Wis..... Church at Little Genesee..... 'Alfred Centre".....

DE BOODSCHAPPER FUND.

177 74

Booth Bond, Berlin, W. Va.... Preston F. Randolph, Salem, W. Va.... Collection at Annual Session of Society, Lost Creek, W. Va....

Westerly, R. I..... Hebron, Pa..... SCANDINAVIAN PAPER FUND. Ladies' Evangelical Society, Alfred Centre, \$15 20 E. & O. E.

Palinfield, Oct. 1, 1884.

Sabbath school, Farina, Ill.....

New Curtains and Draperies at J. HARRIS'S, Hornellsville.

#### MARRIED.

At the residence of Dr. James Pitts, in Friend ship, N. Y., Oct. 15, 1884, by Rev. C. A. Burdick Mr. Geo. E Van Heynigen, of Norwich, and Miss Stella Lee Bubdick, of Friendship.

In Cuyler, Cortland Co., N. Y., on the evening of Oct. 11, 1884, at the residence of A. Morse, Esq., by Rev. J. Clarke, Mr. FRANK RUSHMORE, of Canisteo, Steuben county, and Miss Sarah E. Albro, of the former place.

In Hopkinton City, R. I., Oct. 16, 1884, by Rev. L. F. Randolph, Mr. DAVID JOHNSTON and Miss LOANSA C. AUSTIN, all of Ashaway.

In Walworth, Wis., Oct. 15, 1884, by Rev. A. McLearn, Mr. Thomas E. Blackwell and Miss CORABELLE HOLLISTER, both of Walworth.

#### DIED.

At her home in the town of Alfred, Oct. 3, 1884 after a long and painful illness, Sister Mary Gook, wife of Washington Cook. Sister Cook was for some time a member of the Second Alfred Church, but for a number of years has been identified with the Seventh-day Baptist Church of Andover. Her circumstances in life have been somewhat trying, yet she has lived such a life that one of the neighbors in speaking of her, said, "I never knew a more humble and consistent Christian." Though she had not been privileged to meet with her people at the house of God for nearly three years, she nevertheless loved God and his people, and felt her loss to be great. She met death without a fear, yet she longed to remain to help her husband and son now left alone. The funeral service was held at the house Oct. 5th, conducted by the pastor. Theme, "The power of a Christian life." Text: Prov. 12: 30.

In Wellsville, N. Y., Oct. 14, 1884, MARY ANN, wife of Ebenezer Foster, aged 60 years. For a long time she had been afflicted with scrofula, but she bore her suffering with great patience, and died re-joicing in her Redeemer. She has left a husband and one child, and a large circle of other relatives.

In Otselic, Chenango Co., N. Y., Oct. 2, 1884, of abscess, Willie Church, son of the late Fay Church, aged about 18 years. Although a great sufferer, he sought Jesus in his sickness, and left his friends the comfortable hope that he found him a

Near Akron, N. Y., Oct. 3, 1884, of consumption, METTIE R. ECKERSON, wife of Riley Belger, aged 26 years, 3 months, and 3 days.

In Brookfield, N. Y., Sept. 22, 1884, of typhoid pneumonia. Mrs. TACY A. HIBBARD, in the 55th year of her age. Sister H. was the daughter of Luke and Rebecca Saunders. Many years ago she accepted Christ as her Saviour, and made public profession of her faith in baptism and union with the Second Seventh-day Baptist Church of Brook-field. As she professed, so she lived. The writer has known her intimately, and takes pleasure, now that she is gone, in bearing testimony to her integrity and piety. She died in the peace of Christ. The pastor being sick at the time of her death and burial, services were conducted by Rev. J. G. Brooks, of the M. E. Church. J. M. T.

At the residence of his parents, in Brookfield, N. Y., on Sabbath morning, Oct. 11, 1844, of inflammation of the bowels, after an illness of only three days, WILLIE, only child of Rev. J. M. and Emma L. Todd, in the 15th year of his age. Willie lived and died a Christian. At her late residence in Brookfield, after a brief

51 years. The subject of this notice was born at Truxton, Cortland Co., N. Y., March 11, 1834. February 27, 1850, she was married to Taylor Blanchard and went to Cuyler, where she lived several years. From Cuyler she removed to DeRuyter where they lived till the death of her husband, four years later. One child, a daughter, now Mrs. Otto Pratt, of Albany, came to gladden her home, and was about two years old when her father died. In 1873 Mrs. Blanchard was married to Charles P. Maxson, of Brookfield, where she resided till her death. While a resident of DeRuyter she united with the M. E. Church of that place, of which she remained a consistent member till the time of her removal to Brookfield, where she united with the Seventh day Baptist Church of this village, of which she was an esteemed member at the time of her death. She died firm in the faith that had been her strength and comfort in life. She leaves a devoted husband and daughter and a large circle of friends to mourn

In Plainfield, N. J., Oct. 11, 1884, ERNEST SHIP-LEY TITSWORTH, infant son of Alfred and Georgia Titsworth, aged 8 months and 1 day. "Safe in the

Mrs. MARY AUSTIN, wife of Peter Witter, entered into rest on the morning of Sept. 19th, after a painallow. Nine children came to gladden their home, four of whom were snatched from them in a few weeks in the autumn of 1862, by that terrible disease, diphtheria. One has since followed. Mrs. Charlie Stevenson, of Fremont, Neb., mourns as only an absent child can. Mrs. Mary C. White, Mrs. J. Adelbert White and Joel Witter were permitted to watch and weep beside her in the last hours, and are left as a comfort to her grief-stricken companion. In her daily walk she exemplified her last words, "Blessed be God." The funeral was attended Sept. 22d, from her late residence. On account of the sickness of her pastor, Rev. J. M. Todd, Rev. R. J. Thompson officiated.

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W. H. Langworthy, Alfred,

Pays to Vol. No.

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I	Joseph Edwards, "	2	00	<b>40</b> .	5
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	Wm. J. Ayars,	1	00	40	2
	J. G. Hummell, Shiloh,	5	00	40	2
	H. H. Maxson, Battle Creek, Mich.,	1		41	- 8
	L. M. Ehret, Addison, W. Va.,	$\bar{2}$	00	41	2
	J. C. Rogers, Milton Junction. Wis,		00	40	ð
	Amos S. Crandall, "		00	40	5
	C W. Cornwall, "		42	41	Ē
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#### WHOLESALE PRODUCE MARKET.

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

BUTTER. Receipts for the week 33,124 packages; exports, 15,150 packages. We quote:

·	Fancy.	Fine.	Faulty
Sour Cream Creamery,	31@32	28@30	23@2
Sweet " "	<u>—@25</u>	22@24	18@20
Home dairy, fresh	26@28	22@25	14@2
Summer firkins		20@23	16@18
Frontier, picked-up	_	42	
butter	18@20	13@17	8@1
CHEESE —Receipts for	or the w	eek. 57.19	28 noxes

exports, 31,742 boxes. We quote:

Fancy. Faulty Factory, full cream.. — @121  $11\frac{1}{4}@12$ 6@10 (alittle.) (most.) 9 @9<del>1</del> Eggs.—Receipts for the week, 8,183 bbls. and

4,093 cases. We quote: Near-by marks, fresh-laid, per doz......241@25

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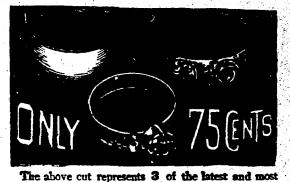
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All communications relating to business must be addressed to the Society as above. All communications for the Editor should be addressed to FLORA A. RANDOLPH, Alfred Cen-

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## Selected Miscellany.

BY ALICE CARY.

Shorter and shorter now the twilight clips The days as through the sunset gates they crowd And Summer from her golden collar slips And strays through stubble fields and moans

Save when by fits the warmer air deceives, And stealing hopeful to some sheltered bower. She lies on pillows of the yellow leaves And tries the old tunes over for an hour.

The wind, whose tender whisper in the May Set all the young blooms listening through the

Sits rustling in the faded boughs to day, And makes his cold and unsuccessful love.

The rose has taken off her tire of red; The mullein stalk its yellow stars has lost, And the proud meadow pink hangs down her head Against earth's chilly bosom, withered with the

The robin that was busy all the June Before the sun had kissed the topmost bough, Catching our hearts up in his golden tune, Has given place to the barn cricket now.

The very cock crows lonesomely at morn; Each flag and fern the shrinking stream divides; Uneasy cattle low, and lambs forlorn Creep to their strawy sheds with nettled sides.

Shut up the door; who loves me must not look Upon the withered world, but haste to bring His lighted candle and his story book, And love with me the poetry of Spring.

#### STOPPING THE PAPER.

Mrs. Jacob Willis sat lost in thoughtnot very pleasant thought, either-judging from the manner in which she knit her brow and tapped her impatient foot. The fact was, Mr. Willis had been complaining that family expenses were increasing-increasing, instead of decreasing. Something must be done to cut them down, that was evident, and she, Mrs. Willis, must be the one to devise some plan whereby the income must be made commensurate with the outgo of the family funds.

"The very foot with which I am tapping the floor this minute needs a new shoe," she soliloquized, "to say nothing of Jamie and Jennie, who need not only shoes, but rubbers and mittens to keep out the cold; and to morrow the milk bill will be left. I owe Mrs. Jenks two dollars for making Jamie's pants, and next week two dollars and a half must be forthcoming to pay my subscription to our religious paper for the year—that is, if we continue to take a religious paper. I wonder "-here she again became lost in silent thought, but her brow was still knit in perplexity, and the impatient tapping of the shabbily-booted foot went on.

Pretty soon she broke out again, but more impetuously than before.

"I believe it will have to be done; of course I can't expect James to give up his daily paper; a man wouldn't know where to find himself without his paper, and I'd be ashamed of a man who would be content not to know what was going on in the great world from day to day. It will come hard, awfully hard, but really I begin to think it be a great saving in more respects than one. my duty to deny myself the luxury of a religious paper; with our growing family and increasing expenses, I must make the sacri- fort willingly." fice. and might as well go about it at once. Shoes we must have, school books must be bought, food is a necessity, and help in the kitchen I can not do without so I see no ally kissed it. other way to begin saving but to write and stop the paper.'

She was not a weak-minded woman by any means, Mrs. Jacob Willis; but once convinced a certain course was inevitable or the best one to pursue, she set about pursuing it forthwith. So down she sat and penned a little note, full of regrets, but it said plainly the pressure of unavoidable expenses necessitated the act on her part of stopping her paper. "And it was my paper, and I loved it," she said, as she closed the envelope, and brushing away a falling tear, she called Jennie and bade her post the letter on her way to school.

When Friday night came, Mr. Willis remarked to his wife that, as he was to take part in the missionary meeting, he should like to run over her paper a moment.
"I've stopped it," she said.
"Stopped it," he ejaculated, blankly,

"why wife, what made you do that?"

"Because you said we must cut down ex-penses," she answered, her to be membling, "and besides," she added, gently, "you have said two or three successive years, when the subscription price was due that it seemed a useless expense."

"Very true; so I have," assented Mr. Willis, "and I believe we can very well do without it, at least, better than we can afford to vay for it year by year.'

meeting without the useful hints with which the religious paper might have furnished inscriptions of this mummy it appears that a thousand miles from land? The truest often by direct expositions, by items of rehim had he been able to afford it.

hastily in, asking Mrs. Willis if she would laid away 800 years before Christ, or nearly | What would that captain merit who either of divine providence equally illustrative by allow her to see her paper for a moment.

"Stopped it? Oh, well, never mind," and the neighbor departed, rather confused. "What made you tell her you'd stopped

"I'm not half as ashamed of it as I am regretful," his wife answered, gently.
Saturday night found the week's work

nicely done, the children had taken the usual bath, and now gathered about their mother, lesson papers in hand.
"Come mother," said Jamie, "Jennie

and I are ready for our Sunday-school lesson. Where's the paper? I'll get it." "We have no paper to-night, Jamie," Mrs. Willis answered cheerfully, "so we'll

try to get along without its help."

"Why, where is it?" persisted Jamie.
"We could not afford it this year, my

son," spoke Mr. Willis. "You can learn the

lesson just as well without it." "Oh! dear me," piped up Jennie, "what shall we do without it? I don't see what you stopped it for; I say it's real mean."

"You shouldn't say things are real mean which can't be helped," remarked Mr. Willis. "Ma and I know best about such things."

And Jennie was silenced, but by no means

"And there's the story mother always read to us after the Sunday-school lesson was learned," wailed Jamie. "What shall we do without that?"

"Come, come!" exclaimed Mr. Willis, impatiently, "don't let me hear any more about that paper; make the best of a necessity. We can't afford it; that's enough. I'm surprised it makes such a fuss all around. just one paper."

No more was said that night.

The next morning, which was Sunday, just as Mr. and Mrs. Willis were starting for church, a man so lame that he walked laboriously and only crept painfully along, was seen coming up to the door.

"Ah, here comes poor old Mr. Edson," said Mr. Willis, "what could he have come all this distance for? Good morning, Mr. Edson, how is your wife this morning?"

"Better, sir, thank you, considerably better; she is sitting up to-day, and I came over, seeing she was feeling so smart, to see if you'd kindly lend me your paper; wife said 'twould be as good as a cordial any day to hear me read one of those nice sermons." Mr. Willis hastened nervously to forestall

his wife's forthcoming declaration.
"I'm very sorry, Mr. Edson, very sorry, but our religious paper didn't come this week. I'll find last week's copy for you, and next week I'll send over one of the

children with this week's issue, if possible." Nothing more was said on the subject until the family were seated at their ample dinner; then Jennie asked, a little tlmidly:

"Pa, are you going to take mamma's paper again?"

"Yes, Jennie, I am; and I'm going to own boots hereafter to help pay l for it."

The children were very quiet for a moment; then Jennie asked, thoughtfully:

"And wouldn't it help if we didn't have raisins in our puddings? I'd a great deal rather have one nice story and a pretty lesson every week than to have plums in our puddings."

"Yes, Jennie, that would help," replied the mother, "and as Margaret is about to leave, I'll hire a less expensive girl, and do more of my own cooking; that will probably I miss the information and pleasure derived from my paper enough to make the extra ef-

It was surprising how much happier they all felt, and when towards the last of the week the paper came, impulsive Jennie actu-

"Why, it looks just like an old friend,

"Yes, and it is a friend in more ways than we realized, and not only a friend, but a help and a teacher." replied her mother.

Mr. Willis was silent; he saw his child's enthusiasm, and heard the mother's comments, but afterwards, when only his wife and himself were in the room, he said:

"Wife, I am positively ashamed that I ever could have been so blind and stupid as not to properly appreciate the worth of a good religious paper. Absolutely ashamed that my poorer neighbors and own children knew more of the worth and teaching of the religious press than I did. We will economize in some other direction than this in the future, do without something not actually indispensible to our comfort and satisfaction; and I promise you have heard the last from me you are ever likely to about not being able to afford to have it."

And that was how Mrs. Willis succeeded in stopping her religious paper.— $Golden\ Rule$ .

### CORNELL'S MUMMY.

Cornell University has lately received what must, after all, be regarded as the most wonderful of the products of the land of the Pyramids—a mummy. It was pro-So Mr. Willis departed for the missionary cured from the necropolis in Upper Egypt about a year ago. From the hieroglyphic the name was Reupi, and that he belonged grandeur of the ship is neither in the one ligious biography, strikingly illustrative of On Saturday morning a neighbor ran to the 23d dynasty. The body was, therefore, 3,000 years ago. Professor Tyler, in con- had not seamanship enough to work under the narratives of revivals, conversions, progress "I heard," she said, "there was another nection with the reception of the mummy, list of those useful recipes such as you al- called attention to these facts. Reupi lived lowed me to copy once, and I knew you before the first Olympiad, nearly fifty would spare it a few moments." before the legendary founding of "I've stopped my paper," faltered poor Rome. He was contemporary with the founding of Carthage, 200 years before Cyrus, 300 years before Confucius, and 750 years Observer.

#### WHAT TO TEACH OUR SONS.

A set of oracular maxims concerning "What to Teach our Daughters" has been going the rounds of the papers. Is not this thing somewhat overdone? Almost every country paper has a paragraph in the same strain. Pray tell us who has made the bread and the shirts and "cooked the victuals" and darned the stockings, etc., all this time, if not the daughters of the land? How long since the virtues of industry, thrift and good management have been so monopolized by the sons and so neglected by the daughters as to justify the continual grinding out of advice and admonition, as monotonous as the rumbling of the wheels in our streets and as "tedious as a twice told tale?"

We believe in fair play and equal rights, and see no reason why such Sir Oracles should expend so much wisdom and solicitude upon the education of the girls, and daughters must be taught to "wear calico dresses and do it like queens,"it may be well that the sons, to match their stateliness, should wear blouse and overalls like

To make amends for the partiality hitherto shown, we have altered and amended the aforesaid set of maxims to apply to the other sex, that anxious parents may know what to teach their sons.

Teach them self-reliance.

Teach them to make fires. Teach them to weed the garden.

Teach them to foot up store bills. Teach them not to dye their whiskers.

Teach them not to wear tight boots. Teach them how to saw and split wood. Teach them how to black their boots and

take proper care of their clothing. Teach them to eat what is set before them and be thankful.

Teach them how to darn stockings and sew on buttons.

Teach them every day dry, hard, practical common sense.

Teach them how to say No, and mean it; Yes, and stick to it. Teach them to wear their working clothes

ike kings. Teach them that steady habits are better

than riotous living. Teach them to regard the morals and not

kitchen, dining-room and parlor.

the money of the belles.

yond his income the nearer he gets to the

Teach them that a good, steady mechanic is better than a dozen loafers in broadcloth.

Teach them the accomplishment—music, painting and drawing if you have the time and can afford it.

Teach them that God made them in his own image, and by no amount of tight lacing, tight-boots, waxed moustaches, or by making smokestaks of themselves, can they improve the model.

#### SOCIETY AND SOLITUDE.

Woe unto him that is alone! This has been often said, but the studious recluse may answer, Woe unto him that is never alone and can not bear to be alone!

We need society, and we need solitude also. as we need Summer and Winter, day and night, exercise and rest. I thank heaven for a thousand pleasant and profitable conversations with acquaintances and friends. I thank heaven also, and not less gratefully, for thousands of sweet hours that have passed in solitary thought or labor, under

the silent stars. Society is necessary to give us our share and place in the collective life of humanity, but solitude is necessary to the maintainance of the individual life. Society is to the individual life. Society is to the individual what travel and commerce are to a nation; whilst solitude represents the home life of the nation, during which it develops its special originality and genius.

of those persons who feel themselves nothing | institution. individually, and have no existence but what outside of it.

Which of the two is the grander, the ship | shower to the spiritual verdure of my soul. in the disciplined fleet, arranged in the order of battle, or the ship alone in the tempest, the Bible. My religious paper furnishes it. nor the other, but in the capacity for both. Bible truths; by constantly recurring events eve of the admiral, or else had not sufficient of missions at home and abroad, all showknowledge of navigation to be trusted out of ing the power of the gospel, and explanatory the range of signals?

I value society for the abundance of ideas

their usefulness to himself, personally; and at the same time he has learned what is truly precious and good for him. Surely this is knowledge of inestimable value to a man; surely it is a great thing for any in the bewildering confusion of distracting toils and pleasures to have found out the labor that he is most fit for and the pleasures that satisfy him best. Society so encourages us in affectations that it scarcely leaves us a chance of knowing our own minds; but in solitude this knowledge comes of itself, and delivers us from innumerable vanities .-Hamerton's Intellectual Life.

#### AMUSEMENTS.

It has long been a question among Chris-

tian people as to what their attitude should be in relation to the popular amusements of the day. The subjects cover a wide range of practices and touches upon principles ignore the needs of the boys, who ought to that are both religious and moral in some of have a share. For instance, when the their bearings. The physical nature also claims a share of our attention when discussing this subject. Indeed, the friends of amusements in general lay a great deal of stress upon the necessity of meeting the urgent demands of the body in the matter of supplying its exhausted energies. We hear a good deal said now-a-days about being "tired." It was not so in such a marked degree during the last generation of men. True, we are living in a much faster age than our forefathers did. The wear and tear of life is greater. But after all it is doubtful whether there be sufficiently strong reasons for so much talk about being tired. We believe that much of it is attributable to a morbid eagerness to engage in some manner in the fascinating amusements of the day. And the number of amusements has greatly increased during the last fifty years, or even twenty-five years. And this is because there has been a popular demand for them. But is the popular demand based upon an actual necessity? We think not. No doubt but that there is a natural, and, we might say, healthy necessity, for some kinds of amusement. We do not, indiscriminately, inveigh against all kinds of amusements. But we deplore the great tendency of our times towards the consumption of so much time and energy upon that class of amusements especially which instead of proving a blessing to the participants are a bane to them. We believe that there are Teach them all the uses and proprieties of times when a certain kind of amusement, moderately engaged in, is of positive benefit Teach them not to have anything to to those who have honestly tolled with hand do with intemperate and dissolute young or brain, in the endeavor to fulfill the object men or with idle and frivolous young of their existence. Nature demands periods MANUFACTURING STOCK. of rest and recuperation. But when the Teach them that the farther one goes be | bounds within which real rest is found are overstepped, then amusements become "abusements," if we may coin a significant 20 PER CENT. INVESTMENT. term. If time, which is needed to use for gaining a livelihood, or money which is owing to creditors, be needlessly expended, in the direction of amusements, then the participants have taken privileges which did not belong to them, and which, therefore, were not their privileges. Amusements, when indulged in, at the expense of time and money and energy, that belongs to others, by reason of obligations past due, are sinful amusements, even though they be harmless in themselves. Indeed, any amusement, however innocent it may be, if employed beyond its legitimate use, becomes an instrument of sin. The Pauline precept is: "Let not your good be evil spoken of." A good thing may be so used as to cause men to speak evil of it. We say, then, engage in certain kinds of amusements, that are free frem odious associations, and use them with reference to a proper relaxation of wearied heads and hearts, and thus for the purpose of giving renewed power to fulfill life's tesks.—Christian Secretary.

### SIX REASONS.

Some one, unknown to us, gives the following six reasons why "I must have a religious paper." We consider them worthy a careful reading:

1. Because such a paper rightly conducted, is a public institution of great value, exerting a happy influence over all the varied important interests of society, and I am The life of the perfect hermit, and that | bound to do my part in sustaining such an

2. Because my own religious growth as a they receive from others, are alike imperfect | Christian is materially promoted by such a lives. The perfect life is like that of a ship paper. My religion waxes or wanes in of war which has its own place in the fleet, and can share in its strength and discipline, but can also go forth alone in the solitude of kingdom of God. Next to my Bible, my but can also go forth alone in the solitude of kingdom of God. Next to my Bible, my miles southwest of Alfred Centre, N. Y. This of war which has its own place in the fleet, | life and power in proportion to the clear and the infinite sea. We ought to belong to so- paper increases the clearness and extent of farm contains ciety, to have our place in it, and yet be ca- my spiritual vision, giving light and expellpable of a complete individual existence ing darkness by its never-ceasing supply of facts and appeals, which are sunshine and

> 3. Because I want a good commentary on of God's Word.

4. Because I want to be a strong man. that it brings before us, like carriages in a armed for defending truth and destroying frequented street; but I value solitude for error. Political partisans about me are fasincerity and peace, and for the better un- miliar with these facts and arguments which before Julius Caesar invaded, Britain, 400 standing of the thoughts that are truly ours. sustain their distinctive views, and are ever years after the Trojan war, 300 years before Only in solitude do we learn our inmost nat- ready to assault or defend. I want a similar it?" asked Mr. Willis, who was just leaving the battle of Marathon, or, in Jewish chrono- ure and its needs. He who has lived for some kind of ability and facility in sustaining the for his business when the neighbor appeared. logy, 500 years after the Exodus, and only great space of existence apart from the tu- truth and in advancing the cause of my Firm a little ashamed to have it known that 175 years after Solomon. He was a conmult of the world, has discovered the vanity with a power of defense which is invaluable. tude or gift—their relative vanity, I mean, It is as if a new arsenal of spiritual weapons July 18, 1884.

was opened and offered to me every week. 5. My family needs to have just such a fountain of religious instruction and influence as is opened in it every week by such a periodical. The variety I find there meets. the cases of old and young, male and female, ministering to the welfare of the entire

6. My neighbor needs my paper. He will not take one for himself, as he ought to. But he shall not escape. He shall have a look at mine. For when it has walked into my dwelling and stayed long enough to scatter blessings on all sides, it walks up street or down street, or over the way to scatter them further, or takes wings by the mail, and does good a thousand miles away.

Therefore, Mr. Editor, if you find a paper of mine returned with the word "stop" upit, you may infer that I have gone to the poorhouse, or the narrow house appointed for all the living.

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"Foote's Pin Patents," which are operated by this companny, are issued in England, France, Germany, Belgium, and the United State, bearing date Jauuary, 1882, and are operated there under royalty to this company, by Messrs. Kirby, Beard & Co., Ravenhurst Works (the largest makers of pins in the world,) and in France, Germany and Belgium, by Rattisseau Freres, factories at Orleans and Paris. The sale of our goods manufactured under royalty to this company has enormously increased each season all over the world, and this company now propose to manufacture exclusively themselves. The proceeds derived from sale of this preferred stock will be used in purchase of a factory, already in operation in the State of Connecticut, to make "Foote Patent Hair-pins," Invisible Pins, Safety Pins, Toilet Pins, &c., &c., Among the leading wholesale houses who handle, our Among the leading wholesale houses who handle our

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North Loup, Valley County, Neb. July 18, 1884.

Hoyular

THE DEATH-RATE has been computed fr thirty-one cities havin tion of 7,353,300. 1000, varying as follo lantic cities the rate w Eastern cities, 23-3; i in the River cities 23cities, for whites, 2 30-4, per 1000. The of age were, 52-6 per the average, and reach cent. in the Lake c average of life in the years, which is much mate.

For several years Dr. Hand Smith ha dying the movement within marble, ivory stances; and the resul oping paintings and face of marble, there arts of painting and the use of metallic oxi treatment, designs tint are produced wit peculiarity of the m penetrates at right: spreading laterally. without applicable to mural tablets of a architectural decoration

COPPER FOR ROOF published in the Lake region recommend t roof covering in place inquiry by one of ou the relative economy over tin, an architect ing: We always spec for covering roofs, whe to allow us to do so, o bility; although its co square feet over price when we reflect that a stant repairs, and pr two years, at a cost of foot, varying as to the cost of repairs for six the cost of tin roof, e

PROPERTIES OF QUI

most curious propertie

capability of dissolvin gams with other me foil. dropped into a almost as quickly as drops into water. It arating or of readily d tory metals which are most powerful acids. miners pour it into the gold bearing quartz; as eye can detect a trace stance, so fine are the uid metal will hunt th ate it into its mass. tion it yields it into th in a state of virgin p ago, while lecturing l on chemistry, we ha some quicksilver by fo mois leather. The table after the lectu thinking it would be gold spectacles in, ac it to that purpose. came to us in great gold had mysteriou nothing was left in the Sure enough, the m pores of the leather h the gold, and entirely cles. It was a mys could explain to her

DIAMOND TURNIN times desirable to red hardened steel articles lathe finish without fire as this necessitates a pering. The usual ma of hardened steel wheel grinding is n straights or tapers, shoulders being ama work. A model make has succeeded in utilis or bort, as a turning He places a crystal in iron or brass for flat side of the end, or o for side or shoulder.

Science.

ceeded in doing some conde looking tools.

The chips taken to are literally chips as minute. But viewed they are been to be a cool, and not make tools is a well-finally tools is a well-finally. the man. Mandle  neighbor needs my paper. He will one for himself, as he ought to. nall not escape. He shall have a nine. For when it has walked into ing and stayed long enough to scatngs on all sides, it walks up street street, or over the way to scatter rther, or takes wings by the mail. good a thousand miles away.

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cos building lots in the village—chosp; on sections for hold. My only reason for holds the property at I have all I can be the property at I have all I can be the property at I have a property in the Sannard and the property an The Lorus, Valley County, Reb.

### Popular Science.

THE DEATH-RATE in the United States has been computed from official returns from thirty-one cities having an aggregate population of 7,353,300. The average is 23 per 1000, varying as follows: In the North Atlantic cities the rate was 22-2 per 1000; in the Eastern cities, 23-3; in the Lake cities 21-8; by all well posted travelers when passing to or from in the River cities 23-4; and in the Southern cities, for whites, 20-4; and for colored, 30-4, per 1000. The deaths under five years of age were, 52-6 per cent. of the total on the average, and reaching as high as 65 per cent. in the Lake cities. This gives an average of life in the cities reported of 43-5 years, which is much above the usual estimate.

Dr. Hand Smith has been engaged in studying the movement of colored particles within marble, ivory, and other dense substances; and the result is a process of developing paintings and designs below the surface of marble, thereby combining the two arts of painting and sculpture. Through the recommendation where. In short, it is asserted that IT IS THE BEST EQUIPPED ROAD IN THE the use of metallic oxides, worked in a special WORLD. treatment, designs in every shade and tint are produced within the stone. It is a peculiarity of the method that every hue penetrates at right angles to the surface spreading laterally. This process will be has over four hundred passenger conductors conwithout applicable to statuary, pottery, and stantly caring for its millions of patrons. mural tablets of all kinds, as well as architectural decoration.

COPPER FOR ROOFING.—The newspapers published in the Lake Superior copper mines region recommend the use of copper as a roof covering in place of tin. In reply to an inquiry by one of our contemporaries as to the relative economy and benefits of copper over tin, an architect furnishes the following: We always specify the use of copper for covering roofs, when we can induce owners to allow us to do so, on account of its durability; although its cost is about \$14 per 100 square feet over price of tin roofing. But when we renect that a tin roof requires constant repairs, and painting at least every London, E. William Mead Jones, 15, Mill Yard, Leman St., London, E. two years, at a cost of two to three cents per foot, varying as to the number of coats, the cost of repairs for six years, together with the cost of tin roof, equals the cost of cop-

PROPERTIES OF QUICKSILVER. - One of the most curious properties of quicksilver is its capability of dissolving or of forming amalgams with other metals. A sheet of gold foil, dropped into quicksilver, disappears almost as quickly as a snow-flake when it drops into water. It has the power of separating or of readily dissolving those refractory metals which are not acted upon by our most powerful acids. The gold and silver miners pour it into their machines holding the gold bearing quartz; and, although no human eye can detect a trace of the precious substance, so fine are the particles, yet the liquid metal will hunt them out, and incorporate it into its mass. By subsequent distillation it yields it into the hands of the miners. in a state of virgin purity. Several years ago, while lecturing before a class of ladies on chemistry, we had occasion to purify some quicksilver by forcing it through chamois leather. The scrap remained on the table after the lecture, and an old lady, thinking it would be very nice to wrap her gold spectacles in, accordingly appropriated it to that purpose. The next morning she came to us in great alarm, stating that the gold had mysteriously disappeared, and nothing was left in the parcel but the glasses. Sure enough, the metal remaining in the pores of the leather had amalgamated with the gold, and entirely destroyed the spectacles. It was a mystery which we never could explain to her satisfaction.—Fireside

DIAMOND TURNING TOOLS.—It is sometimes desirable to reduce the dimensions of a hardened steel article that has received a lathe finish without first drawing the temper, as this necessitates a rehardening and retempering. The usual method of lathe reducing of hardened steel articles by corundum wheel grinding is necessarily confined to straights or tapers, no offsets, collets, or shoulders being amenable to this style of work. A model maker and bright mechanic has succeeded in utilizing the black diamond, or bort, as a turning tool for hardened steel. He places a crystal in the end of a piece of aron or brass for flat turning, and one on the TP PAYS to sell our Rubber Stamps. Free cata side of the end, or on a corner of the end, for side or shoulder turning. He has succeeded in doing some good work with these crude-looking tools.

The chips taken from the hardened steel are literally chips, not turnings, and are very minute. But viewed under the microscope they are seen to be cut from the hardened steel, and not merely disengaged crystals. One of the specimens of work of these bort tools is a well-finished V-thread, about 32 to the inch. Two differing crystals of the diamond were employed to cut and true the thread. An adaptation of bort tools to the planer is evidently possible, and there seems to be no reason why its use might not be extended with economical results in the treat-ment of hardened steel and of chilled iron.— Commencement, June 24, 1885.

Scientific American.

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Abstract of Time Table, adopted Oct. 13, 1884. EASTWARD.

STATIONS.	. No. 8*	No. 12*	No. 4*	No. 6
Leave Dunkirk Little Valley	•••••	1.05 PM 2.52 "		8.50 A M 10.26 **
Salamanca Carrollton Olean Cuba Wellsville Andover Alfred	8.25 AM 8.35 " 9.00 " 9.25 " 10.24 " 10.47 "	4.06 " 4.37 " 5.07 "	10 50 PM 11.20 " 12.23 AM	11.09 " 11.48 " 12.14 pm 1.07 "
Leave Hornellsville Arrive at Elmira Binghamton Port Jervis	12.00† M 1.35 PM 3.15 " 7.23 "		4.27 "	1.5011 4.30 " 7.30 "
New York	10.20 рм	7.10 AM	11.25 AM	

#### ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Salamance, stopping at Great Valley 5.07, Carrollton 5.85, Vandalia 6.00, Allegany 6.50, Olean 7.50, Hinsdale 8.28, Cuba 9.27, Friendship 10.25, Belvidere 10.45, Belmont 11.17, Scio 11.40 Wellsville 1.45, P.M., Andover 2.32, Alfred 3.32, Almond 4.10, and arriving at Hor-

2.32, Alfred 3.32, Almond 4.10, and arriving at Hornellsville at 4.35 P. M.

4.45 P. M., from Dunkirk, stops at Forestville 5.17, Smith's Mills 5.33, Perrysburg 5.58, Dayton 6.12, Cattaraugus 6.47, Little Valley, 7.16, Salamanca 8.15, Great Valley 8.22 Carrollton 8.37, Vandalia 8.50, Allegany 9.07, Olean 9.18, Hinsdale
9.37, Cuba 9.58, Friendship 10 28, Belvidere 10.42,
Belmont 10 54, Scio 11.07, Wellsville 11.19, Andover 11.43 P. M., Alfred 12.14, Almond 12.28,
arriving at Hornellsville at 12.42 A. M.
No. 8 will not run on Monday.

#### WESTWARD.

STATIONS.	No. 1	No. 5*	No. 8*	No. 9
Leave New York Port Jervis	9.00 AM 12.13 PM	6.00 PM 9.05 "	8.00 PM 11.40 "	8.15 FM 12.55 "
Hornellsville	†8.55 рм	4.25 Am	†8.10 A¥	12.25†1 M
Andover Wellsville Cuba Olean Carrollton Great Valley Arrive at Salamanca	9.85 PM 9.57 " 10.49 " 11.18 " 11.40 "	6.02 "	• • • • • •	1.05 Pm 1.24 °- 2.22 °' 2.50 °' 8.80 °' 8.40 °'
Leave Little Valley Arrive at		<u></u>		4.85 FM

### 3.00 " ...... 1.30 PM 6 00 "

ADDITIONAL LOCAL TRAINS WESTWARD. 4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perrysburg 5.58, Smith's Mills 6.31, Forestville

7.05, Sheriden 7.10, and arriving at Dunkirk at 7.50 5.25 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 11.20 P. M. No. 9 runs daily over Western Division.

### BRADFORD BRANCH WESTWARD.

STATIONS.	15.	5.*	9 *	35.	21.*	87.
Leave	A. M.	A. M.	Р. М.	А. М.	P M	A. M.
Carrollton Arrive at	••••	6.50	4.10	8.00	9.02	
Bradford		7.25	4.51	9.30	9.40	
Leave Bradford	9.20	7.30	4.55	P.M. 3.00		7.00
Custer City	9.35	7.42	5.07	3.10	••••	7.15
Arrive at Buttsville	1	8.20	5.45			

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

#### EASTWARD

STATIONS.	6.*	20.*	32.*	40.	16.	88.
Leave	P. M.	A. M.	A. M.	P. M.	P. M.	P. M
Buttsville	8.45		6.25			
Custer City	9.35		7.06		2.01	6.10
Arrive at						
Bradford	9.50		7.20	6.45	2.10	6.80
Leave				A. M.		
Bradford	9.55	7.18		5.00		
Arrive at						્રેક્ટિલ્લું ક
Carrollton	10.35	7.46	l	5.55		1.1

5.45 A. M., daily, from Bradford, stops at Kendall 5.50, Babcock 6.00, Limestone 6.10, arriving at Carrollton at 6.45 A. M.

8.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 8.34, Limestone 8.44, and arrives at

Carrollton 4.01 P. M. Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.85 A. M. Leave Bradford 8.30

P. M., and arrive at Titusville 7.30 P. M

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### INTERNATIONAL LESSONS, 1884.

FOURTH QUARTER.

Oct. 4. Solomon succeeding David. 1 Kings 1: 22-35. Oct. 11. David's charge to Solomon. 1 Chron. 22:6-19.

Oct. 18. Solomon's choice.1 Kings 3: 5-15.

Oct. 25. The Temple built. 1 Kings 6: 1-14, Nov. 1. The Temple dedicated. 1 Kings 8: 22-86.

Nov. 8. The wisdom of Solomon. 1 Kings 10: 1-18.

Nov. 15. Solomon's sin. 1 Kings 11: 4-18.

Nov. 22. Proverbs of Solomon. Prov. 1: 1-16.

Nov. 29. True wisdom. Prov. 8: 1-17.

Dec. 6. Drunkenness. Prov. 23: 29-85. Dec. 18. Vanity of worldly pleasures. Eccl. 2: 1-13.

Dec. 20. The Creator remembered. Eccl. 12: 1-14. Dec. 27. Review.

LESSON V.—THE TEMPLE DEDICATED.

BY REV. T. R. WILLIAMS, D. D.

For Sabbath-day, November 1.

SCRIPTURE LESSON .- 1. Kings 8: 22-36.

SCRIPTURE LESSON.—i. Kings 8: 22-86.

22. And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

23. And he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest tovenant and mercy with thy servants that walk before thee with all their heart:

24. Who hast kept with thy servant David my father that thou promiseds him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

25. Therefore now, Lord God of Israel, keep with thy servant David my father that thou promiseds him, saying. There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant, David my father.

27. But will God indeed dwell on the earth? behold the heaven and heaven of heavens can not contain thee; how much less this house that I have builded?

28. Yet have thou respect unto the prayer of thy servant,

28. Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before

the cry and to the prayer, which any section of the to-day:

29. That thine eyes may be open toward this house night and day, even toward the place of which thou has said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

30. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling-place: and when they hearest, forgive,

when thou hearest, lorgive.

31. If any man trespass against his neighbor, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32. Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness. when thou hearest, forgive.

33. When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall

turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:

34. Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

thou gavest unto their fathers.

35. When heaven is shut up and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36. Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

TIME -THE temple Mas CON enth year of Solomon's reign. PLACE OF DEDICATION SERVICE.—Jerusalem, at the temple.

PRINCIPAL THOUGHT.-Grateful acknowledgment for all past mercies made before petitions for continued favors.

GOLDEN TEXT.—"Behold the heaven and heaven of heavens can not contain thee." 1 Kings 8: 27.

OUTLINE.

I. General petition. II. Special petition.

#### QUESTIONS.

How long was the temple in building? 1 Kings 6:38. Who made preparations for the building? I Chron. 22:5. Who were assembled at the dedication. 8:1. How were the dedication services opened? What most important objects were brought and placed in the temple? 2 Chron. 5: 2-10. What is told us about the music on that occasion? 2 Chron. 5: 11-14. What remarkable event at that time in the temple

I. On what did Solomon stand before the people? 2 Chron 6:13. What is the significance of spreading forth the hands in prayer? How is the God of Israel distinguished from othergods? Ex. 15: 11-13. 2 Sam. 7: 22. With whom does God keep covenant? See Deut. 7:9; Neh. 1:5; Dan. 9:4. What is meant by walking before the Lord? Gen. 17:1; 1 Kings 3: 6: 2 Kings 20: 3. When was this promise made? 2 Sam. 7: 12-17. what was to be verified? See the promise. Why build God a house on earth? 2 Chron. 2:6; Isa. 66: 1; Jer 23: 24. Had there been an early promise of a place where his name should be established; Deut, 12: 11. What was of all others where the children would come, in all the significance of turning in their worship towards Jerusa-

II. What is meant by an oath being laid upon a man Ex. 22:11. Was this house to be a place of judgment v. 32; Deut. 25: 1. What was the second special petition? v. 33. Was there any promise that such a petition could be heard? Lev. 26: 89-40. What was the third petition? v 35-36. See Lev. 26: 19. Deut. 28: 23. Whose merits did Solomon mention in his prayers? Whose promises did he urge as a ground of his petition?

#### INTRODUCTION.

The dedication of the temple was probably the most magnificent event that ever occurred in the history of the Jewish nation. Many years had passed since the preparation and accumulation of materials commenced; and seven and a half years were spent in building the temple. There had been employed, in different ways, upon the work, one hundred and sixty thousand men; hence it was a house of great public interest. Its dedication drew together a vast assembly of people. A scaffold of polished brass, four and a half feet high, and seven feet square, had been placed for the king in the midst of the court, and to this he now approached, surrounded by the dignitaries of State and of Church. The ceremony began with the preparation of burntofferings, too numerous to be counted. Two processions approached from different quarters, one from Gibeon, bringing relics of the old pastoral worship, no more to be used—the sacred tent, marked with rents and repairs. With this was brought also the brazen altar, the candlestick. and the table of shew-bread, and also the brazen serpent. This procession was joined on Mount Zion by another still more stately, carrying the one relic which was to unite the old and the new: the Ark containing only the two Tables. These united processions moved on together to the temple, 4 000 singers and musicians, organized some years before by David, arrayed in white linen, chant some of the most inspiring songs of David. As they approached the gate of the temple, bearing the Ark, the singen broke out in the following words: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, that the King of glory may come in."

V. 34. Bring them again into the land.
If smitten by their enemies, they were likely to be carried away into captivity, separated from the peo

178 Broadway. New York

King of glory?" Then the whole choir responded, "The Lord of hosts is the King of glory." Thus the Ark took its place under the wings of the cherubim. (Milman.) The priests leave it wrapped in darkness, and at once begin their ministrations before the new shrine. At this point an outburst of music from a multitude of performers and singers filled the air, the innumerable spectators catching up the refrain, "For He is good, for his mercy endureth forever." As a closing part of these dedication services, Solomon proceeded to perform the supreme sacer lotal act by solemnly blessing the assembled people who stood before him. From this act he went forward to the great altar. Here, instead of the usual standing posture in devotion, he knelt down and, stretching out his hands towards heaven, uttered a prayer of great solemnity (Peloubet), which is the subject of our lesson.

#### EXPLANATORY NOTES.

V. 22. And Solomon stood before the altar of the Lord. He took his position in the presence of the people. This was on a brazen platform five feet high, in the midst of the court See 2 Chron. 6: 13. Upon this elevated platform he knelt down before the altar. In the presence of all the eongregation of Israel. This is not a private prayer, but one offered in behalf of all the people, in which they are supposed to unite. Upon this alter the priests of the people placed their offerings of oxen and lambs, in great numbers, and burned them, as an act of entire consecration to God. Spread forth his hands toward heaven. On his knees, before the people, face toward the altar and the temple, spreading forth his hands toward heaven. The consecrating offering burning on the altar, the temple completed, and thus consecrated to God, by the whole people, and the king in their behalf, making the offering of the temple, and spreading out his hands toward heaven, in token of innocency, and thus petitioning the divine acceptance and blessing, was a scene of great significance.

V. 23. He said, Lord God of Israel, there is no God like thee. This is equal to acknowledging God as the only true God. The same thought expressed in Ex. 15: 11; Psa. 86: 8. Every prayer should begin with devout acknowledgment of the sovereignty and mercy of God. Who keepest covenant and mercy with thy servants. Solomon's words refer to many promises made and fulfilled to the children of Israel. He not only keeps his covenant, but he extends, even where he had not promised, to all who walk honestly before God, in their hearts.

V. 24. Who hast kept with thy servant David my father that thou promisedst. He refers to the promise mentioned in 2 Sam. 7: 12. 13, fulfilled now in his own establishment on the

V. 25. Here he repeats the promise more fully, and beseeches him, the Lord, to keep that part, referring to himself.

V. 26. And now let thy word be verifled. While there may be reference here to all the promises made to his father, it would seem that he referred to one recorded in Psa. 132: 14: "This is my rest for ever: here will I dwell." Solomon was praying for some token of God's acceptance of this house as his resting place.

V. 27. Will God indeed dwell on the earth? This question is a form of acknowledging that God can not be localized on the earth; still he believes in his possible presence in the temple, and prays for it. He expresses his full conviction of the omnipresence of God. The heaven and heaven of heavens. A most intense form of expressing the exaltation of God above all finite

V. 28. Yet have thou respect unto thy servant. This supplicates God's especial hearing of his present request, which is the great burden of

V. 29. That thine eyes may be open toward this place night and day. That he might observe those whose cries went up from that | found at altar, at any and all times. This was to be the place coming time, to worship. The place of which thou hast said, My name shall be there. This seems to refer to numerous promises. See Deut. 12: 5, 11, 18; 14: 23; 15: 20; 16: 2. **Heark**en unto the prayer which thy servant shall make towards this place. The prayer here is in behalf of the scattered worshipers who could not come to the temple, but turn their faces towards the temple in their prayers. It was the custom for the devout Jews in their worship to stretch forth their hands towards Jerusalem as the place of the divine abode, where the name of the Lord was established.

V. 31. If any man trespass against his neighbor. The general petition is now made specific, and the first particular prayer relates to oaths made in the temple, the sanctity of which God is called upon to protect. The oaths referred to are those, and such as are recorded in Ex. 22: 6-12. An oath be laid upon him. It was lawful, if a man was suspected of trespassing upon another. but it could not be proved, he might be brought into the temple and compelled to take his oath as to his innocency.

V. 32. Judge thy servants, condemning and justifying. Human tribunals often clear the guilty, and condemn the innocent, but Solomon prays that God may execute righteous judgment upon those who violate their oaths taken in the

V. 38. When thy people Israel be smitten down. This second petition probably refers to the threatenings in Lev. 26: 17, and Deut. 28: 25. calamities that would follow disobedience. Shall turn again to thee. War and calamity sometimes is the only thing that will bring a wicked nation to repentance. And make supplication in this house. The very fact of coming to this house to confess would be expressive of their faith in God, and desire to draw near to him. "In this house" might mean also, "toward this house." That of course would make it more general.

ple of God. To pray for restoration, was the earnest work of Solomon in behalf of his people.

V. 85. Third petition. When heaven is shut up. Heaven is here compared to a store-house in which the mercies and blessings of God may be shut up. There is no rain. Drought was one of the most severe calamities that could come upon a land, while rain was a great blessing. The withholding of rain in case of sin was threatened by the law. Lev. 26: 19; Deut. 11: 17; 28: 23, 24.

V. 36. Then hear, forgive the sin of thy servants, teach them. Solomon looks forward to these great calamities, and prays God to forgive his people when they turn to God in the temple, repenting of their sin. It seems to plead for forgiveness because they are learning the better way and turning to God. So all these petitions for his people in their special calamities, are made on the ground of their repentance and turning to God.

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PLACES AND PEOP

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