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(an ye ten me of a nome of quiet peace of happiness, with rest and joy complete— With pleasant scenes, where life's declin-

ing years
May rest from labor, free from earthly

Life giving strength, and loving friends

in social converse, adown the hill of life?

Where pleasures free shall gild the pass-

And cloudy skies ne'er veil the setting

have wandered far, and have vainly

vine.
There, friendship with sweet sympathy

enroids
The heart with truth and kindness:

Blending in perfect harmony. No change, No sickness, no death, and no parting

There falls no tear in that peaceful, bless-

Though earth is beautiful, lovely, and

While the eye of faith looks beyond.

RESURRECTION.

Reply to Dr. Kellogg's Rejoinder.

BY REV. N. WARDNER, D. D.

in Eph. 1: 13, 14, "In whom, also,

after ye believed, ye were sealed

which is the earnest of our inherit

ance until the redemption of the

purchased possession." The Greek

word arrabone, rendered "earnest,"

means earnest-money, deposited in

case of purchase, part payment, &c.

(Liddell and Scott). Here Paul

teaches that the Christian in thus be-

ing sealed, receives an advance pay-

ment of his inheritance to enjoy

"antil the redemption of the pur-

chased possession." In chap. 4:30,

he says, "Ye are sealed unto the day

of redemption." Hence, this part-

payment is to be held in possession

and enjoyed "until the day of re-

demption," when the Christian will

come into full possession of his in-

in this time, and in the world to

come, eternal life." How does this

compare with the Doctor's theory,

that man receives no part of his re-

resurrection? Who can fail to see

a contradiction between the Doctor,

Again, there is no more necessity

to conclude that the great final judg

ment occurs at death, because the

soul is thereby made more happy or

miserable, or is made sure of its re-

sealing by the Spirit (regeneration),

because a man is made happier

The second point I made was, If,

wholly of dust," and the resurrec-

tion body is composed of entirely

new material, this new man would

not be the same man who died;

hence, for his identity to be pre-

an entity which does not cease to ex

place of an intelligent entity as iden

tifying the person. But he claims

that this organization is "a mere ab

such a soul is only the representa

the identity of the person is wholly

gone forever. If God thus annihi

lates a man, such an act is a clear ex-

pression of his will that he should

he was before, involves self contra

If a man's identity is lost, no pun

The third point I made was, If

on another man for his sins.

and Paul and Christ?

spired apostles

Most of the points in the Ductor's

The longing heart remains unsatisfied.

thought meets thought,



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VOLUME XXXVI.--NO. 31.

ALFRED CENTRE, N. YAFIFTH-DAY, JULY 29, 1880.

Evangelical Messenger.

ceive her.

Many years have passed

ing her sheaves with her.

AN IMPORTANT DUTY.

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WHOLE NO. 1852.

"JESUS OFLY." For me the past was clouded, For me the present dim.

And all my future shrouded. Until I gased on Him;

they do not at once see the answer is to say, 'It is not Joseph I believe in, or Joshua, or Nosh, but Christ.

objections do not touch the root in which my feet are planted. I be-

lieve in the Lord Jeans Christ. Have

your shything to say against bing

Do you feel competent to criticis him? Are you wise enough, and

good enough, and great enough, to sit in judgment upon him? On Christ, the solid Rock, I stand."

These are only side lesses.

Of all my life and light, Sweet light!—in Him unfalling To make my future bright. To make my past unclouded,

Yes! Jesus-" Jesus only " To fill my raptured sight, No longer dark and lonely Through this world's fevered night, Oh, Jesus! on the mountain

Beside Thee I would stand, Drink from no other fountain Feed from no other hand. Gaze on no other glory, Lean on no other Thus, thus would I adore Thee,

No Compromise.—As I grow oldr as a parent; my views are changing fast as to the degree of comon the circle of our friends is often

church yesterday.' 'Yes, I am.' 'Well,' said he, 'I felt sorry for can convigue the people in the first

Spurgeon, speaking at the annual meeting of the Baptist Missionary Society, held at the Holborn Town "What was to become of our coungentleman considered it a crime Some pleaded a necessity of revenue: was judged on moral grounds, withend to it - Witness

How God Uses LITTLE THINGS. might have stepped just beside the

bread that he has cast away! How every theological seminary and wants, the bitterness, or the daties beautiful seems the chance that he every pastor's study."- Memphis of life, separate us from those we love so far that our help is necless to them, our voices silent, our eyes, blind; when we know that suffering, This is plain and to the point. In posing upon which, in obedience to the Epistle to the Colossians are the divine command, instantaneous to live an easy life do not sohe faith. It is the open country, and a for them every hour, and no strength shadow.

Again, he says, "Eld. W. will and was replaced by other dust, and be armed at every point. What things are lovely?" Jesus bleness of mind, meekness, long suffering; for bearing one another, and several times during his stay on several times during his several times during his stay on several times during his several times d

But with content ye may reet in Beulah there is no light in them " The Doctor quotes Canon Earry to recognize himself to be some Then, wanderer, walk in the narrow path. Light is beaming through yonder gates ajar. Onward! and thou wilt find thy Eden exactly." Here is his fourth dis leaving out defects, there is no intinct definition of the soul, or the justice in it; when, in fact, accordfourth soul in his theory. If the ing to his theory, there are no re soul, as he now says, is what lies at deemed ones there, but entire new the bottom of the sense of personal beings. And whatever favors may reply to my first paragraph have identity, then it is the seat of con be bestowed upon them will not been so fully answered in my last ciousness; something altogether change the monstrous injustice of and preceding articles that I will not more than "a mere abstraction," compelling a newly created, innorepeat them here. I wish, however, "form," or "concept." For the cent being to recognize himself to to call attention to what Paul says Doctor now, to adopt this as his defi- be a vile malefactor of a past age, nition of soul, seems to me to be and be punished for his deeds! fatal to the theory taught in his This is what the Doctor's theory enwith the Holy Spirit of promise,

Again, I said, "If mind and character are products of a material organization, a change in said organi- divinity, said that he had power to heritance. This corresponds with

Against the testimony of Paul, Pe. since he holds with us that the soul up this life for the sake of being ter, and Christ, the Doctor quotes is the means of identity, and also with him, or to expect happiness the opinions of Canon Barry and Mr. | holds that the character is the pro from him. Hutton. I could quote hundreds of duct of the soul." But the Doctor's served after death, it must consist in

pendent of all smutting, or cleans. diction, as Paul taught in Gal. 2: 18. ing, or developing; while the Doc-

tor says, "We have labored at some he is involved in the same difficulty. true of Christ, since in all respects length to show, from scientific evi- . . . The characters of the redeemed he was made like unto his brethren, dence, that personal identity may are not to be made worse, but bet- and took their natures, there is to come. dence, that personal identity may are not to be made worse, but bet- and took their natures, there is to come. Do you ask, "What ness. So may we when we are like the pole, was death. Oh! deal less work and suffering still before him, things are virtuous?" Jesus Christ, him, upholders of the law. But the separate, conscious entity." This is surely there would be no injustice in that died on the cross. His soul, an equivocal answer. For, even if this, any more than there would be according to the Doctor, was noth he could prove that personal identi in making a sound man out of a ling but a "concept," a mere abty ty may be maintained otherwise than cripple, or an enlightened, civilized straction," was not himself, but a are praise?" Jesus Christ, I answer; the asking." We, therefore, end as and rejoice in Christ Jesus, knowing viewed the fairy isle, amid pastures by a separate conscious entity, it American out of a benighted, demere representation of him. Now, all virtues and graces melt in the would not prove that such separate graded, half-starved Hottentot." since the Doctor claims that a physi. | pure white of the Son of man, the conscious entity will not be pre | Here he attempts to made it appear, | cal body and a conceived organiza served; and hence would be of no list. That a living, conscious, moral tion is all that makes up a human force, unless he proves that personal agent, who ceases to desire sin or being, and that the divinity of Christ identity could be preserved in no act it out, and, on the contrary, was transmuted, into mere human other way. But I have failed to see loves and does good, loses his persuch scientific proof as he claims to sonal identity thereby, as much as cross was only the death of a fleshly as sonal identity thereby, as much as cross was only the death of a fleshly as sonal identity thereby. have presented, unless he calls his though everything pertaining to his own assertions proof; in opposition being ceased to exist, except a histo body. If such a theory does not and then the whole one passed away, to which I have quoted some of the ry or photograph of him! 2d. That cording to this word, it is because to compel a newly created being, no divinity means "Deity; the Godpart of whom ever existed before. and Mr. Hutton, as saying that the murderer or thief of a past age! theory claims that the essence of We have companionship to-day soul is "what lies at the bottom of Then, 3d. Tries to make it appear God, the Supreme Being, who creatthe sense of personal identity," and that because the redeemed are not ed and upholds all things from the the Doctor says," This is our view to be made worse, but better, by beginning, was made into corruptidorses, sugar it over as he may. My fourth point was that Christ. in asserting his Messiahship and

zation would cause a corresponding lay down his life, and he had power change in the character." In reply, to take it again. The Doctor denies he says, "If a slight change of char- that he did this, or that he had any acter causes a loss of identity, then power to do it. Thus he impeaches numan identity is a very changeable | Christ. Jesus said, "Destroy this element." Is this any reply to my temple, and in three days I will raise argument? His theory is, that no it inp." "He spake of the temple mind or character can exist except of his body." "I lay down my life as produced by a material organiza- that I may take it again. No man tion, which ceases to exist at death; taketh it from me, but I have power hence, for a machine that has al | to lay it down, and I have power to ways produced one kind of result, take it again." John 10: 17, 18. to turn and produce something radi- But the Doctor says it was not so; cally different, it must first undergo | he had no such power! He quotes | a radical change, and when so 1 Cor. 15: 18, "Then they also sponding change in the product. I perished." Answer. In the pre understand that the spirit is the seal ceding verse, Paul said, " If Christ of the character, and that the spirit | be not raised, your faith is vain; ye does not perish with the body. But are yet in your sins;" then they also if, as the Doctor teaches, character which had fallen asleep in Christ ward or punishment till after the is produced by the body, then a are perished. Why? Because they, body radically different must pro- and those who had fallen asleep in duce a radically different character. | Christ, trusted in him alone for sal-But if, on the contrary, there is an vation; and if Christ had not risen, intelligent responsible entity in as he said he should, he had proved which character inheres, which himself to be imposter, and death can not destroy, as Christ therefore they had trusted in a false teaches, then, changes in the body hope, and perished for lack of a do not necessarily effect it, and mor | Savior. This being so, the Doctor's al development and changes of mor- use of the text above quoted was al action have no effect to destroy | wholly irrelevant in regard to my position. For if Christ failed to establish his claim to be the Messivolves the same difficulty, if diffi- ah, there was no reason why Paul or culty there be-we do not see any, anyhody else should desire to give

Again. " E.d. W. builds an arguas learned authors against their soul is not a part of man, but "a ment for the immortality of the soul opinions, but what would they all mere abstraction," without matter, upon the fact that Christ said, 'De be worth if they conflict with the intelligence, life, or sensation. He stroy this temple and in three days I but a representation of him." He | uo force unless it is contended that claims, also, that the soul is not the real Christ did not die. If this be what is to be rewarded or punished, true, then the atonement, was only but the individual whom it repre- a human sacrifice after all, and the sents. But if, as he now says, death of Christ was no more effica-"character is a product of the soul," | cious than would have been the then neither the soul nor the char- death of Adam, or any other repreacter is any part of a man, but a sentative man of the race. Again, mere "representation of him." in what did the sacrifice consist, if Hence, though the individual has no as according to Eld. W.'s view, character, good or bad, yet he is to Christ did not really die, but simply the case with the soul. The Doctor be punished for the bad character rested three days in a condition in belonging to an unconscious, unin- which he was happier than while in and substitutes "organization" in telligent "abstraction," or "form," the flesh? This would be no sacri which is not the man, but a mere fice at all." Answer, lst "I have body?" representation of him, and is not proved by the testimony of Christ rewardable or punishable. Where (Matt. 10: 28), that man has a live straction" or "concept," and no part of the individual himself, "but a representation of him;" and be
is justice here?

It is not our pentience, nor our concept, but in gentity in him, not dependent account of him; and be
OHRISTS RELIGION.

Jesus Christ came not to annihilate account of him; who took different cause can not produce the so that the body may be burned to all that is essential and constituent one who owed him tea thousand tal nor the tongue, nor the ear, which state, will not be the soul which it less Christ's spirit ceased to exist, him, it is a grace. man—soul, body, and spirit; so that purports to be, which existed in this his atonement was only a human is the embodiment of all virtues, the present state." Answer. The Doc-sacrifice. I shall show, presently, incarnation of all graces. He him

strous injustice. In reply, the Doc- least in those who are saved. Hence if correct, the same must be things are of good report?" Jesus mentator, "is the model for our for objection lay against the feebleness Christ. I answer: his is the name tal Man, the essential Vir. from the G. D. Boardman. "JESUS ONLY."

"And suddenly, when they had looked

To make faith strong in Him, was spent; They loved Him, and were well content They knew, as down the mount they passed,
That their familiar Lord had blessed

Them oft, and they had perfect rest With those disciples far away, In visious fair that will not stay, But Jesus only.

Among these darker scenes below, The joy that comes, the bliss, the glow, From Jesus only.

To-day's disciples may abide
Where mountains slope, and stream With Jesus only.

We scarce can bear the lighted days, And look around us in amaze. On Jesus only We feel the cloud about us fold.

And timid hearts with fear grow cold But faith and love can make us bold With Jesus only. And then we cry, Let all things go, The joy, the comfort, and the glow; Only Thy presence let us know; Thou Jesus only.

And through the fading of the light,
And till we see, when ends the night,
Thee, Jesus only. We will but pray Thee, Let us stay

Even through heaven's long, endless ds With Jesus only.

-- Marianne Farningham.

#### FORGIVE!

Reader, you feel deeply aggrieved. Somebody, no matter who, has given you just cause for feeling so. You | paid for their redemption? Be hon-Your grievance is almost continual-

bitters your life. It renders you well as to vourself. It unfits you for the duties of life, and endangers the salvation of your immortal soul. Nor is that all; it displeases God, who desires and seeks your welfare, present, future, and eternal. &Reader, you are pursuing a wrong course, wrong to yourself and wrong to others. Pause and reflect.

Change your mode of procedure at once. Turn a new leaf and defeat the great adversary of your soul Cease nursing your grievance, be it real or merely imaginary. Forgive and forget as God forgives and for Fix your mind upon Jesus come. Meditate much upon the goodness and mercy of God. Renember the great love wherewith he hath loved you in redeeming and saving you. Think of your many imperfections and shortcomings, and God's long suffering and forbearance with you. Think of the Lord of glory on the cross, suffering and dy ing for you. Hear how he prays for give them, for they know not what they do." Study the import of this wondrous prayer, and remember that your sins helped to nail the God man to the accursed tree. Reflect

of Jesus, but also his teaching respecting the duty of forgiveness. pure, spiritual body produce the Peter once came to our Lord and insame character as a gross, diseased | quired, "How often shall my broth er sin against me, and I forgive him? till seven times?" Jesus answered "Not till seven times, but until sev-

Journal.

ONLY CHRIST.

which he received deserved punish too feeble, was uplifted in the arms "So will God do unto you, of another, and rested his eye upon which transgressors have at God's simple, and effectual to look than to ground and pattern of that forgiv- hands, or to utter long sentences ing spirit which is to be manifested with the tongue, or to take a weariby Christ's true followers. The some pilgrimage with the feet. Thus same kind that was in Christ is to easy and simple is the divine instrube in his followers, and is to appear ment God has appointed for your dirty child is not the same child theory, it was nothing more than a scriffice of human flesh; while, I, on the same child after the smut is washed off, as be sacrifice of human flesh; while, I, on the same child theory, it was nothing more than a excellences of the passage. Phil. in their conduct. The Word of God; salvation! Faith beholds the Lamb forbids all sinful tempers and actions, of God; faith looks upon Him whom are true?" Jesus Christ, I answer; and inculcates the opposite Christ our sins have pierced; faith sees and wrath, and anger, and clamor and evil speaking, be put away from no part of the child, but "a repre- would have been unavailing. But are just?" Jesus Christ, I answer; one another, tender hearted, forgiv- the bitten Israelite—it was the eye has cast away! What a terrible Baptist. ing one another, even as God, for Christ's sake, hath forgiven you."

We have all known such peoplelove for them? Is there not a great so little of the "hay, wood, and us, like Paul, "desire to depart and met me next day at the railway lack, even among the true friends of stubble" in our spiritual building to be with Christ, which is far bet station, and said: 'I believe you are Christ, in this personal effort for the perishing around them? And yet there is no labor that more frequent sweetness and light. ly vields rich and abundant fruit. Many a heart, unmoved by the most eloquent sermon, has been touched by the simple, earnest appeal of a tractive than those that are more

warm hearted Christian friend. The very knowledge of the fact that one's own salvation lies so near the heart of a friend that he is constrained to express his desire for it. is calculated to excite the deepest motion. Is my soul so precious, Christ of such importance to me, that others are feeling and praying sickness and in adversity, that goes day of universal scholars is past. for me, and speaking to me of these so deeply down into the very foun things, and shall  $\hat{I}$  be unmoved? The great day will reveal unnum In the wearisome days of our pilbered cases in which a single ques tion asked—one sentence dropped has been the salvation of a soul. Shall we not, then, ask the ques tion-shall we not drop the tender expostulation—shall we not strive thus to win souls to Him who assuming goodness? bought us with His own blood? Let us improve opportunities; let us little claims to beauty, that perhaps

make opportunities. Christian, souls are in jeopardy; all around you are ugliness, and yet we have learned to those who, dying as they now live, must soon lift up their eyes in torments. Your earnest appeal may beauty has set its heavenly halo so the narrow edge men, the men of save them. For every word spoken an account must soon be given at the bar of judgment. For such words will not your account be joyful? but that tell of no corresponding "He that converteth a sinner from qualities within. We can not choose the error of his wave shall save a but look behind the charming oursoul from death, and shall hide a tain. The comeliest face grows multitude of sins."—Presbyterian | repulsive when we know it is only a

and the brightest in that heavenly galaxy will not be the "great men | the next day at the railway station, who have most faithfully and lov ingly served the Master, and, like said he, I felt sorry for you; be him, gone about doing good .-

that he might buy the chance to your obscure faith, your tried faith, is your man who has chosen right, forgiveness of our brethren without you should not look to, cleave to, and from the best experience of all we began, by saying, Forgive! - of a truth that your sine are forgiv- is not by bread alone, but by the en, and that your person is accepted in the Beloved. One believing blink of Christ, as the holy Ruther "I feel that your soul is in jeopford expresses it, and you are saved. Or to quote the lively picture of rdy, and I want you to feel it, too." faith presented by another worthy. These words were spoken in a one of the early Reformers of Scotvoice low and tender, smid the deepland: "It is not the quantity of ening shadows of a Saturday even faith that shall save thee. A drop ing, by a devoted Christian, as she of water is as true water as the atill held with lingering pressure the hand of a friend a few years youngtrue faith as the greatest. A child some better thing for us" er than herself. The words, the eight days old is as really a man as tone, the solemn and affectionate earnestness with which they were as true fire as a great flame; a sickly spoken, accompanied, as we doubt man is as truly living as a well man. ot, with the outbreathing of a de: So it is not the measure of thy faith sire for the Spirit's sealing, made an abiding impression. They followed that saves thee; it is the blood that grips to that saves thee. As the the young girl to her home. Again weak hand of a child that leads the she heard them in soft whispers as she sat alone in her room that evenspoon to the mouth will feed as well as the strongest arm of a man—for ing. All the Sabbath the fearful import of the short sentence hauntalbeit it puts the meat into thy ed her: "I feel that your soul is in jeopardy, and I want you to feel to the stomach that feeds thee-so. t, too." Her own peril-the peril f thou grip Christ ever so weakly, f her immortal soul-loomed up he will not let thee perish. All before her as never before. She seemed to herself to be standing up on the verge of an awful chasm, of the sting of the fiery serpent; yet with its black, unsounded and un fathomable depths yawning to re those that were far off; nevertheless, those that were far off were as soon

then, but the words have never been forgotten, their impression has never been effaced. The beloved and earnest Christian friend who spoke to the serpent as those that were them has long been the wife of an near at hand; for it was not their able minister of the gospel, laboring look that made them whole, but He in an important Western city. whom the serpent did represent. doubt not she has done similar ser So if thou canst look to Christ ever vice for the Lord and Master very so meanly, he can take away the many times all these years, and that, sting of thy conscience if thou be as the result, she will one day come lievest. The weakest hand can take to present herself before Him, bringgift as well as the strongest. Now, Christ is the gift, and weak riends remember her fidelity and faith may grip him as well as strong Christian affection and effort with faith; and Christ is as truly thine gratitude that will deepen as they when thou hast weak faith, as when ing together the new song before thou hast come to these triumphant joys through the strength of faith."

Christian, are you faithful to the mpenitent around you? Do you show them that you have an intense desire for their conversion? Do THE BEAUTY OF GOODNESS. you speak to your young friends, There are some Christians who as they visit you, of the value of nake very little noise in this world. their souls, and the infinite price was made flesh and was killed, or did he obtain it from some other source?

you just cause for feeling so. You paid for their redemption? Be honsimple and loving that it seems a revolve, the heaven lu as the simple and loving that it seems a revolve, the heaven lu as the simple and loving that it seems a revolve, the heaven lu as the simple and loving that it seems a revolve, the heaven lu as the simple and loving that it seems a revolve, the heaven lu as the simple and loving that it seems a revolve, the heaven lu as the simple and loving that it seems a revolve, the heaven lu as the simple and loving that it seems a revolve, the heaven lu as the simple and loving that it seems a revolve, the heaven lu as the simple and loving that it seems a revolve, the heaven lu as the simple and loving that it seems a revolve, the heaven lu as the simple and loving that it seems a revolve, the heaven lu as the simple and loving that it seems a revolve, the heaven lu as the simple and loving that it seems a revolve, the heaven lu as the simple and loving that it seems a revolve, the heaven lu as the simple and loving that it seems a revolve, the heaven lu as the simple and loving that it seems a revolve, the heaven lu as the seems a revolve, the heaven lu as the seems a revolve, the heaven lu as the simple and loving that it seems a revolve, the heaven lu as the seems a revolve, the seems a revolve, the heaven lu as the seems a revolve, the heaven lu as the seems a revolve, the seems a revolve, the hea

that we can be properly numbered ter."— Wm. M. Taylor, D. D. To those who are young in Chris tian experience, such simple, unassuming lives appear often less at. conspicuous and aggressive. As we to find a beauty in simple, unassum ing goodness, with which no force of character or splendor of intellect can compare. "For human nature's character that so keeps its sweetness and its relish, that so sustains us in dation springs of our spiritual life. grimage here we may tire of "brilliant "people and "grand" people and "rich" people. With the preacher, we may exclaim, "Vanity

mask for an unloving and unlovely It is not our penitence, nor our healed. How much more facile an

and forgive one another. In the Jesus crucified, heals the wounded has tasted bread. His knees are their souls, he will kill all the critics Epistle to the Ephesians we have conscience, unbinds our burden of this injunction: "Let all bitterness, guilt, and the Son of Righteeusness ceived new vigor, but what a weight wisest things ever uttered. It prayer lose a wonderful rest and ref. arises in the soul with healing in his is on his soul! How he loathes the onght to be written on the wall of uge. in contact with its distant, and, per defeat! And so one wonders if the haps, dim and obscure objects, re men who have given up their chance

giving. For the maintenance of and dimness of the sight; his refusal Christ after he has conquered comwhich is above every name, not only governmental authority he must re to raise and open that eye, dim and ing down with his victory won, with in this world, but also in that which quire of the offender to ask forgive dizzy though it was, and rest it upon his life yet to live indeed, with his I answer, he is the universal, immor spirit which led him to the cross, object of faith. Your weak faith, ple of his life, established, and there best men. has learned indeed that it

> WHAT HEAVEN HOLDS FOR US. I think we can see that the shades of darkness in our earthly lots lead us to long for heaven. If every thing here were as we should wish whole ocean. So a little faith is as go elsewhere, but "God has provided world beyond, and he takes care one of sixty years; a spark of fire is that we shall not get entirely wed ded to the concerns of earth. Our afflictions wean us from the world. They lead us to say with Job, "I

Word of God, that he must live .--

Phillips Brooks.

would not live away." They tend through the power of the Holy Ghost to set our affections "on those things which are above, where Christ sitteth at God's right hand." Do we formity to the world which we it is not the hand that feeds thee, lose property? then we are remind: ed of the Savior's words, "Lay up mouth, but it is the meat carried in. for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not which these influences enter, which break through nor steal." Are we countervail parental instruction and that looked to the brazen serpent, in bodily affliction? then we are led example, I am persuaded, is yielding never so far off, they were healed to think of which it is said, "There to the ways of good society; by shall be no more death, neither sorall saw not alike clearly, for some row nor crying, neither shall there phere is formed which is not that were near at hand and some were be any more pain." Are we be far off. Those that were near at reaved? then we are in circumstanhand might see more clearly than ces to appreciate the Savior's words, "I will come again and receive you to myself, that where I am there ye healed of the sting when they looked may be also." Who among us has Lighthouse. And I have found not been greatly blessed ultimately, though not perhaps just at the mo ment, through bereavement? It has ziven a realness, a nearness, and an nterest to the life beyond which nothing else could have created. When our friends passed through the gate, they took a large part of us with them, our thoughts are more talks of. Then is the offense of the in heaven now that they are there; our hearts are more in the better land because they are in it, and we to be traced to our leaving so little feel that it will be an easier thing for us to die, now that those we difference between us.—Rev. J. W. Alexander, D. D. knew so well and loved so dearly have passed on before us. Ah. friends! is it not thus by bereave

but whose lives are so sweet and have here on earth, and as the years down to dinner. When you lose ng good, the darkness which makes even gentle, retiring, shrinking from is a darkness that disposes him to Doth not the Master love those who notoriety, and patiently and humbly long for the day. We have as much love his service? The most valuedoing the will of the Master. Most of heaven in the light of carthly life ble hint I ever received came to me of these loving souls are women— as to give us a foretaste of its sweet. from a baker at Saratoga. I had let us frankly acknowledge it. Not ness, and we have as much of trial been presching there during my many of us of the opposite sex have in our earthly darkness as to make ministerial boyhood. The baker

CULTIVATE ONE TALENT. - One talent, well cultivated, deepened and vou, because I thought you did not enlarged, is worth a hundred shal- know what cultivated and critical low faculties. The first law of suc people there are here in Summer. cess at this day, when so many But I have noticed that if a minister matters are clamoring for attention. grow in years, we are quite likely is concentration; to bend all the five minutes that he only aims to energies to one point, looking neither save their souls, he will kill all the to the right nor to the left. It has critics in the house.' That was one been justly said that a great deal of of the wisest things ever uttered. the wisdom of a man in this century It ought to be written on the wall daily food," there is no trait of is shown in leaving things unknown; of every theological seminary and and a great deal of his practical every pastor's study." sense in leaving things undone. The Life is short and art is long." The CHRISTIANITY. - The Rev. C. H. range of human knowledge has increased so enormously, that no brain can grapple with it; and the man who would know one thing well Hall, London, seked the question, must have the courage to be ignorant of a thousand things, however try if we did not seek the converof vanities, all is vanity!" But attractive or inviting. As with sion of the heathen?" He could not knowledge, so with work. The man think of any justification for conwho would get along must single quest but the spread of the gospel; and he failed to see what right we pour the whole stream of his activ- had in India, a country which we in themselves were plain even to ity—all the energies of his hand, eye, had acquired by gunpowder, unless tongue, heart and brain. Broad look upon them with a feeling of culture, many-sidedness, are beauti-

admiration skin to worship. Soul ful things to contemplate; but it is we should have been allowed to asforgotten in the spiritnal. So, too. forgotten in the spiritual. So, too, with faces that are beautiful in form, who accomplish the hard work of the world, and who are everywhere to the opium traffic, the reverend n demand when hard work is to be HINTS FOR YOUNG PREACHERS. -An old preacher says that "no man is fit to preach who does not covet a pulpit more than a throne, traffic. Perhaps now, however, beautiful life that the earth has seen. and who does not sit down to a ser-The beauty of goodness found its mon with more enjoyment than a perfect type in him. He was "alto- hungry man site down to his dinner. gether lovely." The religion that When you lose your interest in your he preached places not greatness, work, your people will very soon not power, not intellectual gifts, but lose their interest in ye. If the German count. A plot was laid to simply goodness as the crowning ministry is not the highest of en excellence in character. In heaven, joyments, it will soon become the if we ever get there, we shall find that much that we have valued in this life is counted as dross and service? The most valuable hint I

chaff. But goodness will be exalted ever received came to me from a fell on the floor, which he did not to the highest place. "One star baker at Saratoga. I had been notice. That night the murderer endiffering from another in glory," preaching there during my ministerial boyhood. The baker met me the nut, which in breaking, creeked the next day at the railway station. loud enough to waken the count, and noble," the wise ones of earth and said: 'I believe you are the and the murderer fled. Who would or the leaders of men, but those young man who spoke in our church say that all this was by mere sociyesterday.' 'Yes, I am.' 'Well.' dent? In God's providence the man cause I thought you did not know nut, or the count might have picked what cultivated and critical people it up, or might not have let it fall, or there are here in Summer. But I one of a dozen other things might CHRIST'S TEMPTATION. -- If Christ have noticed that if a minister can have been; but we know what was, had yielded, can we not picture him | convince the people in the first five | and this was not by chance. All not exist, and then to turn round fore. The soul or spirit is the real the contrary, believe that the bitter he himself is the truth, as well as the descends the mountain? He minutes that he only sims to save things are in God's hands. PEOPLE who do not believe in

TRUTHS TO BE REMEMBERED.

My present no more dim, And all my future blessed, Centered alone in Him I

My Lord ! Thy beauty seemeth

So fair, so passing fair. I stand like one who dreameth With Thee transfigured there i Still standing at Thy side.
Upon Thy holy mountain.
Whatever may betide.

- Word and Work

should allow our children. I am horror-struck to count up the profigate children of pious persons, and even of ministers. The door e dress, books, amusements, an atmosfeel that our families must stand in a kind of determined opposition to the fashions of the world, breasting the waves like the Eddystone nothing yet which requires more courage and independence than to rise even a little, but decidedly, above the par of the religious world around us. Surely the way in which we commonly go on is not that way of self-denial and sacrifice and crossbearing which the New Testament

HINTS FOR PREACHERS.—An old preacher save that "no man is fit to ment more than most other things, preach who does not covet a paipit that God prepares us for going more than a throne, and who does hence? I have about as large a not sit down to a sermon with more congregation in heaven now as I enjoyment than a hungry man site the young man who spoke in our

sought, In Eastern climes, on California's golden For some peaceful home, perfect and complete; Thus far my fondest wish is unfilled. ranger! can you tell me of such " Sir! tidings from a far-off peaceful land And purling streams, and flowers perren-But words inspired have told me of that Basking in the rays of life eternal. Where joys are pure, uncessing and

profoundest scientists of the world; for a living, conscious, moral agent There, pilgrims homeward bound, find and who shall decide when doctors to recognize himself as still existdisagree? "To the law and to the ing, who has not ceased thus to extestimony. If they speak not ac- ist, is as unreasonable as it would be

ward, than that it takes place at this Again, he says, "His view inthereby, or is made certain of his beavenly inheritance, by this part payment, as Paul was before he died. testimony of our Lord and his inas the Doctor says, "man is made

than his shadow is himself. Also. tion of "a representation" of the person, which makes death result in

a material organization, a radical unless it be in somebody's memory. what had been transmuted into flesh, sus Christ, I answer; he is holy, change in said organization would, Another body is not the same child, it was transmuted into human flesh, harmless, undefiled, separate from these words: "Put on, therefore, as life was the consequence. Suppose through all their luxury with the very extended country it is. It re- or longing of ours can avail to help according to physical law, cause a nor does it produce the same nourished by the products of the same nouris corresponding change in the mind shadow. to create a new person and compel him to recognize himself to be an other, and punish him for what that other one had done, would be monand character of the person. Hence,

none that would. What a belit- What then? The glimpse of glory, sen tleing, degrading, and gross view of the divine Savior does this hold up for our acceptance ! Webster says head; the essence of God; the Supreme Being." Hence the Doctor's The time grows late, and yet we know. ble flesh, was killed by men, and for three days and nights was only a mass of dead flesh! Then, who He leads us, too, sometimes aside. raised him to life? The Doctor says, God did. But, according to the Doctor, God was, at that time, a mere mass of dead human flesh. 1 And earth becomes a shining place don't wonder he tries so hard to ig While, hushed, we look upon the face nore these points, and to draw attention away from them, and to slip other issues into their place, any way, any thing but to meet this issue fairly and fully. "His trinitarianism" seems to shackle him very much. His theory culminates right here, and must stand or fall here, and there is no use trying to evade it. I therefore repeat my questions again: 1st. What was Keep us with Thee when days are brigh that pre existing divinity that could be killed by men? 2d. Was the universe without a divine being for Then let the whole world pass away, three days and nights, but a dead one, or is there a plurality of such beings? 3d. When did Christ possess immortality, before his ad vent or at his resurrection? 4th. Was his immortality an element of his divinity which (the Doctor says) Again, the Doctor quotes from

Again, the Doctor quotes from my closing paragraph, the question, "How can a pure, spiritual body produce the same character as a gross, diseased body?" and instead of answering it, asks, "Does our reviewer wish us to infer that he believes that there will be gross by the produce that the possesses in your estimated to annoy far anomalingly. It is a thorn in the first believes that there will be gross in your estimated to mightly and to annoy far anomalingly. It is a thorn in the first believes that there will be gross in your estimated with them possesses in your estimation half so much interest and importance as their salvation. In what way can you do more for Jesus than by speaking to those pray for gradient and greatly employee for them? Is there not a great lack, even among the true friends of Christ, in this personal effort for the lieves that there will be gross characters in heaven?" What sort disagreeable to your associates, as of a reply is this? He would have a question, had he given even re spectful attention to what I said in connection with the sentence he quoted, viz, "The Scriptures teach that the characters by which men will be recognized, after the resurrection, and for which they will be iudged and rewarded or punished, will be the characters which they says, "The soul is not the individual, will raise it up.' This argument has characters in heaven?" I therefore

form here in their corrupt bodies." and thus asked, "How can a gets. pure, spiritual body produce and the better life in the world to the same character as a gross, diseased body?" But instead of answering it, he asks, "Does our reviewer wish us to infer that he be repeat the question, "If spirit and character are the products of material bodies, how can bodies so suddenly changed and radically different (after the resurrection), still produce the same spirits and charac ters, so as to preserve the same moral and intellectual identity? Can a much upon his saving grace and sweet pure fountain send forth the sparing mercy. How rich his mercy same quality of water that a bitter and corrupt fountain does? and vice verse. If not, then how can a

Nay, more; Jesus Christ himself dle, and seraphim adore him on his

tween death and the resurrection it same effect; and vice verse, a differ ashes and the soul will not be in man. He came not to free us ents, and was unable to pay, he for availed to the poor bitten Israelite. ent effect can not come from the harmed by it; which shows that the from the sceptredom of morals; he gave him because he implored mer- stung with the fiery flying serpent ory of another being. Now, anybody same cause." Answer. Does this life of the spirit is derived from an came to celestialize us in the domain cy; but this person went and treat —it was the eye. He traveled not, ory of another being. Now, anybody same cause. Answer. Does this life of the spirit is derived from an of morals. He came not to create ed his fellow servant, who owed him he spake not, he handled not, but cau see that a representation of a prove that the same cause may not other source than the body, and its new virtues; he came to transfigure but a small sum, unmercifully, for simply raised himself, or, perchance person is not the person any more produce varied forms of manifesta- death can only result by its separa old excellences into new, virtues in tion, as does electricity? The Doc tion from that source. 2d. The Doctor to graces. The truth is, whether a ment. that the record or photograph of tor goes on and draws a conclusion. asks, "In what did the sacrifice con. given excellence is a virtue or a if ye from your hearts forgive not the serpent of brass, looked, and was He says, "It clearly follows, then, sist, if, as according to Eld. W.'s lation to Jesus Christ; if practiced The full and free remission of sine, effort was this! It was easier, more from Eld. W.'s own reasoning, that view, Christ did not really die?" without reference to him, it is a virthe perfected soul, in the future Here he takes the ground that un tue, if practiced with reference to hand, for Christ's sake, is made the perform a tedious task with the

tor might as logically say, that a that, according to the Doctor's self is the very impersonation of the and bring him back into existence as individual whose identity is inde est pang in his suffering for sinners, way and the life. Do you ask, redemption, was spiritual agony; so "What things are honorable?" Je much so that his bodily suffering | sus Christ, I answer; shepherds and | this injunction: "Let all bitterness, tor's soul is like the relation of the was an "unnoticeable trifle, compared | wise men worshiped him in his cra ishment could be justly inflicted up shadow to the child's body, which is with it." Without this, the atonement throne. Do you ask, "What things you, with all malice; and be kind to sentation of him," and vanishes out if, as the Doctor teaches, all the he is the Lord our Righteousness, mind and character are products of. of existence when the body is gone, divinity there was in Christ was Jehovah's eternal equity. Do you

of pearl shell about two inches

square on the other. Our door is of

Just before dark, last evening,

we called on the son's wives of this

THE LORD'S DAY. REV. 1: 10. This phrase is, we think, growing in popularity among our First day brethren as the one by which the first day of the week should be distinguished as a religious or sacred day. The objections against designating the first day of the week the Sabbath are overwhelming. In the Bible it is never applied to any other day of the week than the sev enth, nor is there any other weekly day of rest named in the Scriptures. To apply the word Sabbath to an other day of the week than the seventh, is to practice deception, by using a Scripture word having a religious meaning falsely. When one calls the first day of the week the Sabbath, it is assumed, and the impression goes abroad that the Bible so calls it. This, in the minds of the public, is making God endorse I the doctrine that the first day of the week is the Sabbath of divine appointment, and that the Scriptures' so call it, and yet they do not. It is not possible to believe there is a minister in all the land so ignorant as not to know that the Bible never calls the first day of the week the Sabbath, and yet he so calls it. He not only calls it so to the people, but he calls it so to God. In his prayers to God he calls it his Sabbath, and yet he knows that the Bible nowhere calls it so. He may think it has somehow come to be the Sabbath. but he can not be so ignorant as not to know the Bible does not say so. Not only does the Bible not say the first day of the week is the Sabbath, but it says nothing about it, either directly or indirectly, and he who calls it the Sabbath assumes a responsibility greater than he is able

scarcely better off than they who be sure, the heathen name of the his reign. first day of the week, but what do Christians want to do with that? Does not the Christian system fursuspicious.

first day of the week? If, on search- of the soul. ing, no phrase corresponding to this could be found, then we assert it

time of Christ manifestation is called | which 'he described, that, though | who had followed on to see us. Miss glad." Abraham, by anticipation, months, and the success of the Christ's manifestation, including his finial triumph and the full establish appearance and manner of life of It is also in point here to refer to the day of judgment as the Lord's day. Paul says, 1 Thess. 5: 2. " For yourselves know perfectly that the day of the Lord so cometh as a thief in the day of the Lord will come as a expedition is to be published from thief in the night." So any day of di- month to month in the North Amer vine retribution is called the "Lord's 46: 10, "For this is the day of the Lord God of hosts, a day of ven | "The Law of Newspaper Libel, 15. But we have no need to multiply quotations, as these abundantly show that in Bible language the phrase the "day of the Lord," which is equivalent to the "Lord's day," is never used of a day of the week, but always for a time of divine visitation, a testing time. The conceded fact that some two hundred years after Christ, the phrase "Lord's day" began to be applied to the first day of the week, is no proof that this was according to Scripture usage. It is known that, at an early period Christianity was corrupted by the introduction of foreign doctrines and practices, both Jewish

and heathen. Our position is that there is no tion, and so sent an urgent invitation Scripture evidence whatever justifying the custom of applying this passage to the first day of the week. It is admitted that possibly the Sabbath-day is meant, but over this hangs a doubt. The better supported theory is, that it refers to

DRAWING NEAR TO GOD.-Some times there comes to the Christian's eign concession. The "Bubbling made most welcome. We were nish names for its own institutions? heart a strong desire to draw near | Well" road, which leads to St. | much heated and fatigued, and were It looks upon the face of it as if to God, and almost involuntarily he John's, is broad and smooth, and reglad to rest until dinner and after-Christians had borrowed of the hea- sighs and sings, "Nearer my God to minds one of some of the finest ward, while the younger Miss Ranthen the institution, seeing they thee." It is a rising desire for streets in our large American cities. kin was preparing to accompany us before the one who was preaching. have borrowed its name of them, for sweeter communion with the Father For a short time, I almost forgot the remainder of our journey, which how could there be a Christian in of spirits. To him who has made the that I was in China, but we were was fourteen miles. The Misses time to believe, that to morrow how could there be a Christian in of spirits. To him who has made the stitution without a name of its own, sequaintance of God, this community stood before the judgment seat of spirits. To him who has made the that I was in China, but we were sate of spirits. To him who has made the stood before the judgment seat of spirits. To him who has made the stood before the judgment seat of spirits. To him who has made the stood before the judgment seat of spirits. To him who has made the stood before the judgment seat of spirits. To him who has made the stood before the judgment seat of spirits. To him who has made the stood before the judgment seat of spirits. To him who has made the stood before the judgment seat of spirits. To him who has made the stood before the judgment seat of spirits. To him who has made the stood before the judgment seat of spirits. To him who has made the stood seat of spirits. To him who has made the stood seat of spirits. To him who has made the stood seat of spirits. To him who has made the stood seat of spirits. To him who has made the stood seat of spirits. To him who has made the stood seat of spirits. To him who has made the stood seat of spirits. To him who has made the stood seat of spirits. To him who has made the stood seat of spirits. To him who has made the stood seat of spirits. To him who has made the stood seat of spirits. To him who has made the stood seat of spirits. To him who has made the stood seat of spirits. To him who has made the stood seat of spirits. To him who has made the stood seat of spirits. To him who has made the stood seat of spirits. To him who has made the stood seat of spirits. To him who has made the stood seat of spirits. To him who has made the stood seat of spirits. To him who has made the stood seat of spirits. To him who has not spirits at the stood seat of spirits at the stood seat of spirits at the stood seat of spirits. To him who has not spirits at the stood seat of spirits at the spirits at the stood seat of spirits at the spirits at the stood struction without a name of its own, acquaintance of God, this commune soon again reminded of it, for about stand before the judgment seat of pentance is shown by a complete Rev. L. U. Rogers, Seventh day and see what they had to say, saying pentance is shown by a complete Rev. L. U. Rogers, Seventh day and see what they had to say, saying pentance is shown by a complete Rev. L. U. Rogers, Seventh day and see what they had to say, saying pentance is shown by a complete Rev. L. U. Rogers, Seventh day and see what they had to say, saying pentance is shown by a complete. from the heathen? But how unnat- great significance in the words of being repaired an old heathen temural that Christians should do this Eliphaz the Temanite: "Acquaint ple. I noticed in a paper last week same house, are the only foreigners ural that Christians should do this upon purely Christian principles. Nor is it possible to see how God should ordain an institution and should ordain an institution upon purely Christian principles. thyself with him, and be at peace; that many wealthy Chinamen were in Na zang. When I saw them, I Nor is it possible to see how God thereby good shall come unto thee." contributing largely for this, and fell ashamed that I had ever com-Nor is it possible to see how God shall come unto use. Should ordain an institution and then go to the heathen for its name. Nor is this all, for the word Sunday represents heathenism pure and disguised. The sun was their chief of the sun was deity, and they called the first day of our Father in heaven, nor is there This may seem strange to you, but but we can make ourselves underof the week after this deity, and ob any so intimate and confiding. you must remember that almost stood quite well after all. When served it as a religious festival in Those who love God, open to him with the exception of the missions. Miss Bear invited me to accompany honor of the sun. We do not won- their whole heart, hiding nothing, ries, the foreigners are here to gain her, I almost felt it was providential, der that under these circumstances reserving nothing, and when for a wealth and to revel in luxury. some Christian dislike the name little season drowsiness of spirit has These things, together with their guage by hearing it spoken, and not they are here in crowds again. At reconcile and harmonize it all; a Sunday as a title by which to desig- stolen over them, and they lose this dissoluteness, often renders the work by study. The Misses Rankin have prayers, after breakfast, there were hearty abandonment of all our exnate one of their most honored in sweetness of fellowship with the of the missionaries very discourage a girls' boarding school, and the stitutions. It certainly does look Redeemer, how do they arouse them- ing. selves from this lethargy and seek We spent a very pleasant social But many persons think they are to come closer to Christ and lean evening at the Bishop's home. At on safe ground when they call the upon his breast, saying, "For a seven o'clock we dined with them,

first day of the week the Lord's day. closer communion I pine." Some- and I can not tell you how sorry I barrows with our beds, provisions in substance as follows: "You feel harmonizing science with the Bible. They are taught to believe that times this desire for closer commun. was to see them take claret with and dishes, and as the day was quite something on your hand and find a Such difficulty comes from a desire phrase means the first day of the ion with God fills the hearts of the their meal. How can a missionary hot, and there were so many of us, mosquito has bitten you; on some of to find some excuse to free ourselves week in Rev. 1: 10, but is this so? The passage standing by itself does not describe any day of the week, not describe any day of the week, not describe any day of the passage standing by itself does not describe any day of the week, not describe any day of the week not not keeping the sabbath of Jehothe month or the year. To deter. draw near to God. They meditate time immemorial, and so continue come with us; so with our baggage, with some of you it will take effect, self in the dust, a crying out of soul mine its Bible meaning we must col. "in the night-watches" upon God's the practice. I am glad to know provisions, and servants, our little while others will not feel it; but you against self, and a most sincere and late it with other passages and with goodness, contrasting it with their that many of the missionaries here Chinese boat was about full. After can not see how it is any more than universal intellectual and hearty the Sabbath question so prominently such as have a well defined mean own unfaithfulness, and their hearts | lend their influence in favor of strict | sunset the weather became cool, and | you can see the mosquito bite you." | exaltation of God. ing. Now is there any passage are made "soft." They confess to temperance. About seven o'clock showing that the first day of the God their wanderings, and earnest the next morning, our wheel bar the little deck, where there was just fleas last night, but if we get nothweek is described by such a phrase? ly implore the divine favor in the rows were at the door, and soon we about room for us to be comfortable. Ing worse we shall be thankful. This From thy confinands, O God of grace,

Nor tread the sinner's way." On searching, it will be found that pardon of all their forgetfulness of were on our way to Naziang, a The country through which we passed family is of the highest class of any in every instance where the first day him. How good it is to draw near large town eleven miles distant. | was very beautiful, and the water Chinese I have met: they were forof the week is referred to it is called to God. Reader, do thoughts of Mrs. S., and Miss Abbot, her gov. "the first day of the week" and drawing nearer to God arise in your erness, walked with us a short dis. clear water we had seen since we property during the rebellion, and nothing else. How then, the Bible heart? They are from him; heed tance to the ferry, and saw us safely left the ocean. (We use filtered so are very glad to rent a part of Again it must be seen that the being its own interpreter, can the them, and learn how good it is to across the Soo-chow creek. What rainwater for cooking and drinking.) their house to the missionary society. I ruling purpose of the mind is to phrase the Lord's day describe the return to the Shepherd and Bishop would you think of going from We sat out there till long after dark, This old lady or ta-ta was only the serve Christ in the promotion of his WISHING A REVIVAL OF RELIG. ky sent one of her servants to ac. from our loved ones, we were just control of affairs. She seems very many who profess to be Christians, would be impossible to determine low.—Who can tell the blessedness company us, so we let him ride a as near to our heavenly Father as anxious to learn more about the is to serve self. Self first, and then He can now make up for many lost its meaning, and upon this principle of a revival of religion! The religion part of the way, while we either were they. For some distance we doctrine. we affirm it can not mean the first ion of Christ is the sum of all good. | walked or both rode on one barrow, | rode next to the wall of the city of | Monday evening. What crowds | obligations may receive their atten. | The Republican office is 'missionary day, or lose Christ and my religion. day of the week, for the reason that the two phrases have no meaning in common with each other. Who of that which is to come. It brings were no hills to climb; but the road, never regained its former prosperity of the reason that the week for the reason that the week, for the reason that the week first to the common the other. Who the week first to the common the other than the week first to the common the other than the week first to the common the other than the common that the week first to the carry or the reason that the week first to the common the other than the common than the common that the week first to the reason that the common that the week first to the reason that the common that the week first to the carry or the reason that the common that the week first to the carry or the reason that the common that the common that the common that the common that the week first the week first to the carry or the reason that the common tha would say that the words "the first purity of heart and peace that pass- much of the way, was only a narrow since the great rebellion a few years and half naked all came to hear of is determined to follow, at whatever day of the week" and "the Lord's eth knowledge—peace with God path made about a foot higher day" have meanings in common and peace with men. It is the work than the surrounding country; yet don Missionary Society, have a missister spoke much of Christ's coming knows are making a shipwreck of July 11th, at 3 o'clock; subject of with each other? The Bible, then, being its own interpreter, it is seed to pass along, and we felt with the structuring country, yet to Jesus, I will keep thy Sabbath in Prophical faith by trying to escape duty, as discussion, 'The Sabbath in Prophical faith by trying to escape duty, as discussion, 'The Sabbath in Prophical faith by trying to escape duty, as discussion, 'The Sabbath in Prophical faith by trying to escape duty, as discussion, 'The Sabbath in Prophical faith by trying to escape duty, as discussion, 'The Sabbath in Prophical faith by trying to escape duty, as discussion, 'The Sabbath in Prophical faith by trying to escape duty, as discussion, 'The Sabbath in Prophical faith by trying to escape duty, as discussion, 'The Sabbath in Prophical faith by trying to escape duty, as discussion, 'The Sabbath in Prophical faith by trying to escape duty, as discussion, 'The Sabbath in Prophical faith by trying to escape duty, as discussion, 'The Sabbath in Prophical faith by trying to escape duty, as discussion, 'The Sabbath in Prophical faith by trying to escape duty, as discussion, 'The Sabbath in Prophical faith by trying to escape duty, as discussion, 'The Sabbath in Prophical faith by trying to escape duty, as discussion, 'The Sabbath in Prophical faith by trying to escape duty, as discussion, 'The Sabbath in Prophical faith by trying to escape duty, as discussion, 'The Sabbath in Prophical faith by trying to escape duty, as discussion, 'The Sabbath in Prophical faith by trying to escape duty, as discussion, 'The Sabbath in Prophical faith by trying to escape duty, as discussion, 'The Sabbath in Prophical faith by trying to escape duty, as discussion, 'The Sabbath in Prophical faith by trying to escape duty, as discussion, 'The Sabbath in Prophical faith by trying to escape duty, as discussion, 'The Sabbath in Prophical faith by trying to escape duty, as discussion, 'The Sabbath in Prophical faith by trying to escape duty, as discussion, 'The Sabbath in Prophical faith by trying to escape duty, as discus tled that by the phrase "the Lord's tleness, goodness, faith, meekness, quite safe. The bridges across the we reached this place. We re- ly! One man said, "We can not Christ's commands. Real repent- the Sabbath from the seventh to the day" the first day of the week can temperance. What an array of many canals were often a single mained in the boat until one of the climb a hill with a heavy load, so we ance is evinced by the habitual en- first day of the week? The tent graces! When Christ dwells in the long hewn stone, from one to two servants went out and found the na. can not climb to heaven with all our deavor to know the will of Christ meetings are expected to continue That by the phrase the Lord's day heart, what blessedness! To pos- feet in width. At first, I much pre tive preachers, and soon came back load of sins, but Jesus will take first, and by the consecration of all every evening, until further notice." the Sabbath may be meant is at least sees him is to possess all good. But ferred to walk over these, and even to the landing, and with a Chinese them, all our sins, if we will yield our powers to his service. "Ye are From the Daily Republican, July 17th.

The Seventh-day Baptists. possible. We do not see how this we can not speak of all the riches then was not very brave; but Miss lantern led the way to the mission them to him." Poor Miss Bear must not your own." "For me to live is can be denied. Take such passages there are in Christ Jesus, and so we Bear insisted that it was more safe rooms for us. We paid the boatmen be so tired, as she take to the wom- Christ," as these, "If thou turn away thy say to possess his love is to bring to hang on and ride, and I soon twenty-two hundred cash for bring en who gather around her after each Again, there is no better evidence

But we confess that our mind is when he said, "O Lord, I have ry,) China is neither in a state of one native Christian preacher here, us, and, after they had looked and obtain deliverance from all indwell- and work on the first day of the hardly satisfied with this. There is heard thy speech, and was afraid: progression, nor is it in a state of and one or two other Christians in felt of us long enough, they brought ling sin, and receive growth in the week, called Sunday. The first nothing either in the passage itself O Lord, revive thy work in the decline; but the China of to-day is the place. We three being the only tea, seeds, and rock candy for us to spiritual life. or in its connections showing that midst of the years, in the midst of almost precisely the China of two foreigners, attract much attention, eat. Miss Bear told them of the doc | Then again, true repentance is any day of the week is meant, but the years make known; in wrath thousand years ago. Our path was and can not go out on account of trine, and some seemed quite inter- shown by carrying the principles of they are rather against this. The remember mercy." The gracious not at all direct, but at short inter the crowds which gather around us ested. O, that one sentence even religion into every day life. That over several of which the distin apocalyptic vision takes up the One put this holy longing into the vals we would turn a square corner, Sabbath afternoon. How I wish may sink deep and bear fruit. This kind of piety which is exhibited only guished family of Stennetts presided ance I have lately formed. I have draft on the treasury is subject to

second was quite as remarkable. All people must be drawn from the Christ. See Barnes on this passage. for everything that may tend to place within the domain of history the most interesting in the general development of the world's civiliza tion. A full account of the explorathe night." 2 Pet. 3: 10, "But tions of the party comprising the ican Review, with illustrations of the most important objects dis day." Isa. 18: 6, "Howl ye; for covered. The August number of the day of the Lord is at hand; it the Review contains an article by shall come as a destruction from the the editor introductory to the series, Almighty." Also, Isa. 34: 8; Jer. entitled "Ruined Cities of Central America." Other articles in the same number of the Review are, geance, that he may avenge him of John Proffatt; "The Census Laws," his adversaries." See also Joel 1: by Charles F. Johnson; "Nullity of the Emancipation Edict," Richard H. Dana; "Principles of Taxation," by Prof. Simon Newcomb; "Prince Bismarck as a Friend of America and as a Statesman," by Moritz Busch; and "Recent Litera ture," by Charles T. Congdon.

> LETTER FROM SISTER NELSON. [Through the kindness of Mrs. Willams, we are permitted to publish the following letter from her sister, Miss Nelson one of our missionaries in China :] LOO-TEE, China, May 28th, 1880

for us to stert on Wednesday after noon, and remain with them over night. We were very glad to avail ourselves of this kind offer; so, at five o'clockWednesday afternoon we left Shanghai in jin-riki-shas for St. John's, which is at the termination call it the Sabbath, as this word as the time of Christ's manifestation, of the foreign road, and five miles not used in the Bible at all. It is, to including the full establishment of on our way. We were about an hour in going the distance, and greatly enjoyed the ride, which is through the finest part of the for. Home, where we were expected, and

Alfred Centre to Hornellsville on a watched the stars come out, and felt "small wife;" but the husband and cause. The ruling purpose with wheel-barrow? Mrs. Schereschews. that though we were so far, far away other wife being both dead, she has very many, and I am sorry to say foot from the Sabbath, from doing all good to ourselves, and to make learned to do as she thought best. ing us all from Na ziang. This is sermon, but her face fairly shines as of genuine repentance than the faith- this city, is under the auspices of thy pleasure on my holy day," (Isa. us instruments of good to others. It seemed strange to me to ride over in value just two Mexican dollars. she tells them of Jesus. Just be fulness of one's devotions, both public the American Sabbath Tract Society, 58: 13,) and "The Son of man is What blessing, then, does the relig- these roads which have been here Our rooms are in the upper story of fore night she and I went out to call lie and private. Prayer is the key organized in 1842, under the gen-Lord also of the Sabbath." Mark 2: ion of Christ's of the family, to for hundreds, and perhaps thou a large Chinese house. The large on a family who sent for us to visit which unlocks the door of Christ's of the benevolent societies of the 28. Put these with a large number the church, and the neighborhood! sands of years just the same as now. lower room below us was once the them. It was quite a long distance, great heart; or in other words, it is Seventh-day Baptists, whose doc of passages of like import and the This being so, how should we desire Never has horse and wagon, cart, "Ancestral Hall" of the family, but and crowds followed, and many even the connecting link between God trines and church polity are like the claim that by the phrase "the Lord's its revival! Yes, we should long carriage, or even jin riki sha passed is now rented for a chapel. The pressed into the house, which was and man. In prayer we are brought regular or association Baptists, with day, the Sabbath day is meant, is for it, pray for it, and work for it. over them. Unlike other lands, woman who has charge of this prop- very large and similar to this one. into the very presence of Jehovah. one exception—they keep the sevcertainly a plausible one if no more. How did Hababkuk long for it (from what I can gather from histo-lerty is a Christian. There is also We found the women in waiting for It is through this medium that we eath day of the week, commonly

again on our way.

How I wish you might see the crops ! We passed many large fields would the most of them come beof wheat and Winter beans, al ment of his reign. The word day ruins. Recently a well equipped though a large portion of these crops here is used to denote the times, the expedition has been dispatched to have been harvested and something. Now they come because of the novseed springs up, and bears fruit, and work of systematically searching fields of cotton and rice, and also the missionary rejoices. After the saw the Chinese process of floodthe facts connected with a people ing the rice-fields, and where the preaching, the women surround us whose career must have been one of water was drying off we could see ask questions, examine our clothes, the rice sprouting. The irregators talk about our complexion and hair. are worked by a buffalo, which is while Miss Bear preaches to them driven around a rade wheel. This Before meeting in the morning she wheel, by means of cogs, works an gets all the women in the house to endless-chain pump that brings the gether and has prayers; and last evening she spoke to them of Christ. water from the canals into the ricefields, which are surrounded by an I would be so thankful to help her. raised pathway. I am sure you but I must wait. I wonder what would have thought of "sowing you would think to hear the noises which I hear just now all around bread upon the waters," could you outside my room. The lady of the have seen these fields. We saw house has opened a girls' school, and many goats and buffaloes that were the children are studying from being watched by boys (or men) morning till night in their sing song while they grazed from the gravetones. Below us, one of the preachmounds or along the banks of the ers is talking to a few in a small canals. During the middle of the court back of the chapel, while on day, many of the buffsloes stood in the other side we hear the surging the water to their heads, which were of the multitudes as they crowd stretched up as high as possible, and for the first time I saw a white around to catch glimpses of the "foreign women." Our room is buffalo. In the villages, the wheat is threshed in the hard roads, but quite comfortable; some foreign in other places I saw it being windows are in one end, and some threshed by taking a small handful Chinese windows in the other, the of the straw and beating it against latter of which are made of thin a framework of slats: it is winnowed strips of wood, covered with light by throwing it into the wind: the paper on one side and with pieces I sent a letter to you on Wednes straw is all saved, but the chaff is day last, but will begin another swept in piles and burned. I alwhile I am here. I think I told you most wondered if it was not such piles | the same material, and so is a door of my expected visit to the country. of chaff as these that the Savior saw of many pearls, instead of "one Mrs. Bishop Schereschewsky, of St when he spoke of burning the chaff pearl." John's College, learned of our intenwith "unquenchable fire." There are many things here to remind one

old lady. They are in this same of Bible times. house, but some distance from here, In one village I stopped to change as this is an immense Chinese build sides on my barrow, and some woming, the largest I have ever seen. en came around me, and began to They brought us preserved rose. examine my clothing, feel of my leaves, peanuts, and watermellon gloves, and peek under my white seeds to eat. We have our meals umbrella, but I was not afraid, and quite regular, and I manage to get soon caught up with Miss Bear. It along very well for drink; as we was almost 11 o'clock when we brought a filter. I do not make a reached the Misses Rankin's Mission in China. I believe these preachers have the Spirit of the Lord with them. I wish you might hear them. Just now two women came and stood He said to them, that to day was the Christ and he should ask them why Mr. and Mrs. Reid, who reside in the they had not believed, they could closed to keep them away. for I am where I can learn the lan-

woman and talks to the women.

from the time it was said, "The ico. So eager was the public to paused to rest under some bamboo dreds of men, women, and children to do his holy will, and be faithful were either in the chapel or in the chapel no less a crowd than eighteen hun has been quite profitable, as I am in and have had an opportunity of cause of the "loaves and fishes." learning much in regard to woman's work among the Chinese.

A. E. NELSON. NATURE AND EVIDENCE OF RE PENTANCE

An Essay read at the Ministerial Conference held at Albion, Wis., May 30th, 1880, and requested for publication in the Sabbath Recorder. BY F. O. BURDICK.

I. What is repentance? Accord-

ng to Webster, "it is an act in which, with sorrow for our sins, we renounce them." The word is derived from two Greek words, 1. Metamelomai, to feel regret: to care for or to be concerned for one's self: hence to change one's course. This word is generally used to express a state of the sensibility, as regret, remorse, and sorrow for sin. 2. The term comes from metanoio, to change one's mind on subsequent reflection; to regret on taking an a consequence of, and in conformity being is changed from darkness to with a second and more rational light. The one who previously saw view of the subject. According to no danger in sin is now thoroughly from four to six weeks." Finney, the latter word expresses awake to its direful consequences. more clearly the idea of evangelical His joys are changed. His sorrows repentance. "as it is a phenomenon have a new vent. His cares are quite the Republican, the leading daily, of the will, and evidently expresses altered. His love runs in a new has thought us worthy of being ina change of choice, purpose, and channel. His eye is opened to new terviewed, in order to a fair publiintention in conformity with the beauties. His ear, once opened to cation of the work of our people. dictates of the intelligence." It is Satan's calls, now heeds Christ's olence, or from sin to holiness. "It receive the waters of life, of which, if might with propriety be rendered a man once partake, he shall never by the term, 'changing the heart.' hthirst. The tongue saith. "Speak. Through sin we become aliens to Lord, for thy servant heareth." The God, wanderers in the downward hands obey the dictates of the heart, road, which ultimately leads to and the feet walk in ways everlastdestruction and spiritual death. Repentance is the act in which. through an enlightened intelligence and a determined will, the sinner turns from his dangerous course to whence the daily sacrifices of prayer | me in bringing me out of darkness inand holiness. Repentance, then, signifies a complete and thorough change from a life devoted to self Jesus. to a life devoted and consecrated to practice of drinking tea, even here God. Nothing less can constitute a real, true repentance, and nothing

more is required. II. What are the evidences of repentance? Time would fail to mention all of the evidences. We will mention only the leading evidences as they occur to our mind. The and unconditional surrendering of self to the will of God; an ac tinue during the week. Moody and are obliged to have the trap door are wrong, and that his law and and drop the controversy there. when we awoke this morning, but Holy Bible is true, although we, in the people seem not to mind it, as one limited understanding can not the back doors on Saturday." the people seem not to mind it, se our limited understanding, can not about fifty persons present; this is cuses and apologies for sin; a the Seventh-day Baptist tent on the elder sister goes out with her Bible supposed to be before outsiders be thorough cleansing of the mind from flat. This is unnecessary, as morngin to come, but some had found everything which in any degree ing newspaper men are obliged to While we were waiting at Na-ziang, their way. I want to tell you what tends to skepticism. The truly pen-Miss Bear's two servants came on one of the preachers said, which was itent never find any difficulty in

> face, O let me never stray " No more, my God, I boast no more,

trom the time it was said, "The low. So cage: was the profit of trees; but we were no sooner resting were either in the chapel or in the ziang where we rested over a day, all times, in all places, and under all seed of the woman shall bruise the obtain information in regard to trees; but we were no sooner resting seed of the woman shall bruise the outsil information in logarity serpent's head." In proof that the numerous ruins of ancient cities than we were surrounded by natives, courts around it. One of the preach and then came to St. John's in bor- circumstances, a life cleansed from the preach. time of Unrist manifestation is called which he described, that, the comprised two the Lord's day, we refer to John 8: each of the works comprised two the Lord's day, we refer to John 8: each of the works comprised two Dear target some with them, and Interesting Case Conting
the Lord's day, we refer to John 8: each of the works comprised two Dear target some with them, and in They have established foreign mis and in the Bolton of 56, "Your father Abraham rejoiced expensive volumes, ten contions of the latter of which is at to see my day: he saw it, and was the first work were sold within three our men soon came and we were every act the realities of religion, piety comes through repentance.

> of the evidences of repentance. The truly penitent looks forward to the ing is to give prominence to the tainment of the thoughts of religion. Brotherly kindness, too, is an edsential characteristic of the child of dealings with our fellow-men, claiming all mankind as brothers, betrue principles of Christianity.

"Pity dwelling in thy bosom, Kindness reigning o'er thy heart, Gentle thoughts alone sway thee, Judgment find in thee no part.

Finally, true repentance is evinced a change from selfishness to benev. gentle commands. The lips part to ing. And the heart, which was once filled with lust for sin, is now the fire of divine love is kindled, him for his loving kindness toward brightly the remembrance of those pursue the upward path to virtue and praise, and the sweet insense of to light. When I was converted, I Rogers and Clarke, and yourself. holy desires are continually ascending. He is now a new man in Christ | would forgive my many sins, I would TENT MEETINGS.

> To the Editor of the Sabbath Recorder: As some desire to know the attitude of the press of this city towards our tent meetings, I send you a few clippings: From the Daily Republican, July 2d. FIRST ITEM "The canvas meeting-house begin next Sunday evening and con-

closed to keep them away.

commands are supreme and just; Good people may change their been violating one of God's blessed afternoon, an aged professor of re-

From the Republican, July 12th, "The Republican office hears preaching seven days in a week from keep Seventh day, and for this reason do not often fish on Sunday."

The Seven Day Sermons. To the Editor Daily Republican: I see by your allusion of yesterday to our tent meetings on the flat, it is the gospel of Sabbath keeping. If it seem to you to be too much of presented, allow me to say that I feel compelled to do this, because the Bible Sabbath is so generally disregarded, even though morning newspaper men do "not often fish on Sunday."

From the Binghamton Daily Leader. Encouraging. The Republican office hears preaching seven days in the week from the Seventh

day Baptist tent on the flat.—Daily Republican, July 12th. "Thanks to the good lungs of the what to him must be a rare treat, to sit under 'the sound of the gospel.' cern' to the early notice of the

"TENT MEETINGS .-- Meetings at How Rev. Mr. Rogers, the Evangelist in

"The gospel tent on the flat in eral statute of New York, and is one called Saturday, holy unto the Lord, church of this order was established in Newport, R. I., in 1672. There were at this time twelve or fifteen churches of like faith in England,

DeRuyter Institute in Madison county of this State, and have Academies in several other States.

about eight thousand communicants, dred years ago; and now as then, much better health than when I left, then we know that that person's and are steadily increasing. They are to be distinguished from th Love for the Sabbath and its sa. Seventh day Adventists, who are cred keeping is not among the least about equal to them in the number of their communicants. The object of their tent preach-

> coming of the Sabbath with a holy claims of the seventh day as the desire. He hails it with joy, and only Bible Sabbath, and to lead delights in its service. Worldly to bring sinners to conversion. They be seen by the following letter, prefer a tent to a hall, as it is more mind to afford an exclusive enter- attractive, and renders them more independent in their labor. subjects now being discussed, besides the general Evangelical doc God. To be kind to the erring, of the Times; The Sabbath in rejoice with me that God is good gentle and submissive in all our Prophecy; The Sunday no Sabbath; and that his mercy endureth forever friending all alike, is to exhibit the Sabbath to be Restored, and The deliverance is manifested, which extends an invitation to any one to ask questions, or reply to the posi by a universal change within. The claims of the seventh and first days that he must go to Binghamton for afterview; to change one's mind as mind's eye is opened, and the whole of the week, to be the Bible Sabnot yet found time to respond. The tent continues in a place usually

> > Thus it will be seen, that from facetious, though friendly notices, prayer and conference meeting, my the time he left home, July 6th, and then made his offering as a candi. L. C. Rogers.

BINGHAMTON, N. Y., July 21st, 1880.

#### ' AN EXPERIENCE.

BINGHAMTON, N. Y., July 23d, 1880. the Editor of the Sabbath Recorder: It is a good thing to give thanks unto the Lord and to sing praises unto thy name, oh Most High. Those are the thoughts of my heart | and the hour arrived for evenbecome an altar of incense, where to day. Precious Jesus, how I thank promised my dear Savior if he serve him as long as God would hearts here. Say to Bro. Rogers for give me strength to do so.

About a year and a half ago, dur-

ing a series of revival meetings, I

gave myself to God, was baptized,

I heard of Bros. Rogers and Clarke holding meetings in the tent. My of friends urged me to go one evening the heart and soul of my husband us in particular, but if we did not I thought, can it be that I have a fresh interest is springing up in trouble, but the more I searched the deeper I got into trouble, until I taken, which resulted in favor of the said to Jesus, If I am wrong, help seventh day. Several persons since me to get right as soon as possible. have publicly avowed their faith in a good thing, as is evident, to have thought it would be next to an impossibility. How could I lay aside my business on Saturday, the busithe right day after all (adopting Lord be praised. Pray for us.

L. C. Rogers. but could not quiet my troubled conscience in that way. I knew if Reverend tent preacher, our neigh. God had rested on any particular bor of the Republican is enjoying day, it could be no other than the excursionists on board, collided with if there is any time, their religious Sundays of the year—'free of cost.' I must keep God's holy Sabbath. on the evening of July 22d. The I could not have right to the tree of twenty four passengers on board, of oh what joy and gladness filled my

> ers and Clarke to Norwich with the two tunners and sinking fell in. Twenty eight men were in this blessed truth, which we the tunnel at the time, of whom have learned to love so dearly. We | eight escaped through the air lock, truly thank the dear people of our and twenty were killed. denomination for their kindly interest in our behalf, and hope they will light shine that all the world around | Later-The sprinkler has run dry. may see what a dear Sabbath we

soul when I accepted God's Sabbath and he accepted me; when I said

God will never forsake his children.

have found. I am at this time visiting my recently from the sub-treasury at friends here, it being my birthplace. New York. His creditors in Ten-Have had an invitation to spend the nessee had the draft seized and a Sabbath while I stay here with a receiver appointed by authority of dear sister in Christ from DeRuyter to the Comptroller of the Treasury, (Miss Etta Newton), whose acquaint- and raises the question whether a cause of Christ and carries it forward in its struggles with opposing forces to its final trumph, and this had been the burden of prophet-like had been the burden of the treater had on the burden of the burden of the Comparison on the burden of the burden of the burden of the burden of the burden

FRANCES ALDRICH

AN INTERESTING CASE CONTINUED How beautifully linked together are the events of our lives, under The Seventh-day Baptists number | the orderings of a divine Provi dence; and how pleasant it is to trace the unfoldings of this chain Not every link is visible, but just enough of them to prove the con. nection and make a study.

The interesting case of conversion in our tent meetings, reported last week, has developed a few more links in the chain of events, as will written in answer to the one contained in our last communication:

Dear Friend and Sister,-Your of the 12th inst. was duly received trines of Christianity, are: The Signs | and joyfully read. I know that you The Millennium: The Claims of and that he heareth and answered God's Law: The Need of Reforms prayer. And many times a specia tion in the Churches; The Bible readiness is necessary, and a specia Last Great Reform of the Ages. In does seem was the case in the conthe evening discourses the preacher version of my husband. His heart is tender, and his child like trust in God is perfectly delicious. We are tions taken. The clergy are especi-ally solicited to discuss the relative of God. But oh! did it come about a surrender, like Saul going to Da bath. The pastors of the city have | mascus? I had always hoped to hear my husband's first call upon God for mercy and consolation; but it was not to be, and I will be satisfied as it is. Last Sixth day evening, at the

nusband related his experience from

date for baptism and church rela. tions. There were a good many out to the meeting, and to me it was a very touching scene, beyond descrip. tion. He is to be baptized next Sabbath at ten o'clock. Will it not oe joyful, joyful, joyful. I believe to be all for the best, just as God esigned it should be from the beginning. Oh, this "Bible business !" Blessed work. When my husband returned from ing devotion, he erected a family altar, upon which burns " dear friends in Binghamton, Bros. Oh! God, bless them in their tent work. My husband's conversion and experience have stirred many me, that the yearnings for and prayers which I have offered to God have not been in vain. My heart rejoices, and I feel doubly rewarded for the months and years of heart and joined the First Baptist Church and soul labor I have had, now that of Norwich, where I remained until | my husband is converted; an event which came so suddenly, though not unexpectedly. The very same thought

our meeting. On last First day vain for something to uphold the arose and said with much emphasis first day as the Sabbath, and was that the speaker had not convinced very much disappointed, (which I him that the seventh day was the think will be the experience of all Sabbath. This brought up another earnest seekers after the truth). I aged man, with a very benevolent thought I could find proof that Sun- look, to say that he was fully conday was the Sabbath without any vinced that it was the only Bible Sabbath. An expression was then I went about my work with a very the Bible Sabbath, and seven unconvah. I wanted to keep it, but I this week on a visit home, and the "service of song" is dispensed with. We sing the old fashioned songs and revival hymns, in the old fashioned est day in all the week, and keep | way, and for a change it works well. that day as the Sabbath? What The audiences furnish good helps to would my husband say, and what preside at the organ, and have taken would my neighbors say? Then I hold in the singing, perhaps out of tried to comfort myself with the sympathy for the preacher, who now thought that perhaps I was keeping the right day after all (adorsing preached with more freedom. The

and sentiment which was searching

a letter to him, sent to Pennsylva-

course I knew nothing of what was

FATAL CARELESSNESS .- The propeller Garland, with twelve hundred seventh day, according to the com- the steam yacht Mamie on the Demandment. I had got where I felt | troit river, ten miles below Detroit, Mamie was cut in two amidship, and sank immediately. She had life if I did not keep the command- whom fifteen were drowned and ments, and thus I struggled. But another missing, supposed drowned. It was a moonlight evening, and no cause but carelessness is given for

FATAL CALAMITY .-- On the morning of July 21st, while the men engaged on the Hudson River tunnel and he never asks us to do anything | were changing shifts, that portion of we can not. Oh, how I thank him the iron roof adjoining the shaft of to day that he ever sent Bros. Rog. | the connecting chambers between

Rain is very much needed here. continue to pray for the growth of Pastures are dried up, wells and our little Church in Norwich. We springs are failing, and unless rain need the earnest prayers of all comes soon much inconvenience Christians, that we may so let our must result. P. S.-It sprinkles.

owed some money received a draft

- THOU BHALT LOST CREEK, W.Y and also in the d Eld. Wardner and notice various rend pression Gen. 2: 17 die. and I would points in regard to riental study. Int. In Hebrew come from verbal ciae expressions, placed as an obje though our English require, and in ma a smiting. Die a d . 2d. This derivati a verbal root and

form of an infinitiv called by a special n Muedar; in the old mars, Nomen acti action), and posse force, entirely forei in English. 8d. That peculiar fo trate the attention of the verb, with precision, in order t from every other other verb. 4th. This precisi the action of the ver noun of action, c. die a death, is comm and one of its excel

press in the translati · Sih. In Hebrew . phatic word is place thou shalt die. To th is directed, and on riveted, while in E Shedd remarks, the sentence, like a crac of a whip, comes on 6th. From the ab we conclude that old Hebrew idiom we it. Death, thou shall Rnglish, when the centrated on the fina shalt die a death;" bu the fearful sentence death.

often överlooked and

Perhaps I can not to quote from a letter our Hebrew and Ara Van Dyck, who is the best living orient BEIRUT, Syria, My Dear Friend pression moth ta mut the word moth is n and does not mean noun of action. I "death, thou sh idiom so common in dialects, has nothing Aryan tongues. W Arabic constantly, an necessarily convey tion of the verb, whi as distinct from any o other verb. I will be [I omit the Arabic so press in English letter does not necessarily n beating will be stron be an actual beating threat or a tap on the if he says, "I will kil

bruise, or any other a strain. I will die actually die, and not or fall short of it. C. V. A From the above that the Hebrew exp shalt die a death " is the undivided attent solute certainty, the

mination and awful

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that it shall be really

and not half way. foot a strain. Here

noun of the action in

verb, and in saying

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but a strain, and not

F HOME NE School Re To the patrons of Spring Term (seven ning May 3d, and en

Phebe Burdick, Emily Burdick, Perry Burdick, Chara Crandall, Mary Collins, Senie Fenner, Senie Fenner,
Elia Fenner,
Mary Potter,
Elia Potter,
Albert Potter,
Mand Rose,
Jennie Swain,
Clars Saunders,
Fiora Thomas,
Frank Thomas,
Charlie Thomas,

> RECORDER to learn umns what the Lo people in Watson, very good to us. greatly encourag for the last few w of Brethren A. B. l man, and J. Clar bored so faithfu Bro. A. B. Prentic to stav two Sabl reached a solem ermon. His tex Christ's prayer for before he was bet corded in John 1 the world, but keep them from the that there is a p

us from evil, and sanctified throug trath shall make indeed. There enjoy this sanct are being led by de earnestly des

AN INTERESTING CASE CONTINUED To the Editor of the Sabbath Becorder:
How beautifully linked together are the events of our lives, ander the orderings of a divine Providence; and how pleasant it is to trace the unfoldings of this chain Not every link is visible, but just enough of them to prove the con-

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nection and make a study. The interesting case of convertion in our tent meetings, reported last week, has developed a few more and links in the chain of events, as will be seen by the following letter. written in answer to the one con tained in our last communication:

rejoicing together to day in the love

mascus? I had always hoped to

hear my husband's first call upon God for mercy and consolation; but

it was not to be, and I will be satis

Last Sixth day evening, at the

rayer and conference meeting, my

asband related his experience from

the time he left home, July 6th, and

then made his offering as a candi-

date for baptism and church rela

tions. There were a good many out

to the meeting, and to me it was a

very touching scene, beyond descrip-

tion. He is to be baptized next

e joyful, joyful, joyful. I believe

t tome all for the best, just as God

lesigned it should be from the be-

ginning. Oh, this "Bible business !"

lessed work. When my husband

ing devotion, he erected a

family altar, upon which burns

dear friends in Binghamton, Bros.

brightly the remembrance of those

Rogers and Clarke, and yourself.

Oh ! God, bless them in their tent

and experience have stirred many

work. My husband's conversion

hearts here. Say to Bro. Rogers for me, that the yearnings for and

prayers which I have offered to God

have not been in vain. My heart

rejoices, and I feel doubly rewarded

for the months and years of heart

my husband is converted; an event

which came so suddenly, though not

unexpectedly. The very same thought

and sentiment which was searching

Binghamton, I too had expressed in

a letter to him, sent to Pennsylva-

nia, supposing him to be there. Of

course I knew nothing of what was

In conclusion, I am able to say to

the friends of tent preaching, that

after a rather long and trying calm.

a fresh interest is springing up in

afternoon, an aged professor of re-

ligion, with a wicked looking eye,

that the speaker had not convinced

him that the seventh day was the

look, to say that he was fully con-

vinced that it was the only Bible

Sabbath. An expression was then

taken, which resulted in favor of the

seventh day. Several persons since

have publicly avowed their faith in

the Bible Sabbath, and seven uncon-

verted ones are seeking an interest

in the Savior. Bro. Clarke is away

this week on a visit home; and the

"service of song" is dispensed with,

We sing the old fashioned songs and

revival hymns, in the old fashioned

way, and for a change it works well.

The audiences furnish good helps to

preside at the organ, and have taken

hold in the singing, perhaps out of

has to lead the singing. I never

preached with more freedom. The

Lord be praised. Pray for us. Ward L. C. Rogana

FATAL CARELESSNESS .- The pro-

peller Garland, with twelve hundred

excursionists on board, collided with

the steam yacht Mamie on the De-

troit river, ten miles below Detroit,

on the evening of July 22d. The

Mamie was cut in two amidship,

and sank immediately. She had

whom fifteen were drowned and

abother missing, supposed drowned. It was a moonlight evening, and no

cause but carelesaness is given for

FATAL CALAMITY .- On the morn-

ing of July 21st, while the men en-

gaged on the Hudson River tunnel

were changing shifts, that portion of

the iron roof adjoining the shaft of

the connecting chambers between the two tunnels and sinking shaft

fell in. Twenty eight men were in

RAIN is very much needed here.

the tunnel at the time, of whom

Ve eight escaped through the air lock,

of Pastures are dried up, wells and

springs are failing, and unless rain

il comes soon much inconvenience

must result. P. S.-It sprinkles.

A person to whom the government

owed some money received a draft

recently from the sub-treasury at

nessee had the draft seized and a

New York. His creditors in Ten-

a receiver appointed by authority of

the State court. The debtor appeals

to the Comptroller of the Treasury,

and raises the question whether a

draft on the treasury is subject to

y seizure by order of a State official.
The Comptroller of the Treasury

regards it as a very knotty question.
It is said that every court is the country will be affected by his de-

Guion.

Later-The sprinkler has run dev.

and twenty were killed.

of twentysfour passengers on board, of

the casualty.

sympathy for the preacher, who now

Church | and soul labor I have had, now that

rening the heart and soul of my husband

aying on that blessed Sabbath day in

would | transpiring at Bro. Rogers' room in

ing. I that "Love feast," or Bible class.

peaker I close with love to the brethren and

lessed our meeting. On last First day

ld the arose and said with much emphasis

f all Sabbath. This brought up another

i) I aged man, with a very benevolent

to yourself.

heart and the hour arrived for even

from Binghamton

Sabbath at ten o'clock. Will it not

relative of God. But oh ! did it come about

at days that he must go to Binghamton for

fied as it is.

Sab- a surrender, like Saul going to Da

2d. This derivative, though from Dear Friend and Sister, -Yours of the 12th inst. was duly received Signs and joyfully read. I know that you rejoice with me that God in good, abbath; and that his mercy endureth forever, and that he heareth and answereth prayer. And many times a special readiness is necessary, and a special in English. deliverance is manifested, which 3d. That peculiar force is to concendoes seem was the case in the contrate the attention upon the action version of my husband. His heart of the verb. with definiteness and is tender, and his child like treet in God is perfectly delicious. We are precision, in order to distinguish it

> other verb. 4th. This precision, in directing and one of its excellences, though often overlooked and difficult to ex of exercises:

" THOU SHALT SURELY DIE."

LOST CREEK, W. Va., July 20th, 1880.

oriental study.

a smiting. Die a death.

In our late Sabbath school lessons.

press in the translation. 5th. In Hebrew syntax, the em phatic word is placed first. Death, thou shalt die. To this the attention is directed, and on it the mind is riveted, while in English, as Dr. Shedd remarks, the swing of the sentence, like a cracker on the end of a whip, comes on the last word. 6th. From the above principles, we conclude that following the old Hebrewidiom we must translate it, Death, thou shalt die. But in English, when the attention is concentrated on the final word, "Thou shalt die a death;" but in either case the fearful sentence culminates in

Perhaps I can not do better than to quote from a letter received from our Hebrew and Arabic teacher, Dr. Van Dyck, who is admitted to be the best living oriental scholar.

BEIRUT, Syria, Aug. 30th, 1878. My Dear Friend,-In the ex pression moth ta muth (Gen. 2: 17), the word moth is not a participle, and does not mean dying, but the noun of action. It means death. i. e., "death, thou shalt die." This idiom so common in the Shemitish dialects, has nothing like it in the Aryan tongues. We hear it in the Arabic constantly, and it does not as distinct from any other action of other verb. I will beat you a beat. I omit the Arabic so difficult to express in English letters.-L. R. s.] he does not necessarily mean that the beating will be strong, but it will be an actual beating and not a mere threat or a tap on the shoulder. Or, if he says, "I will kill you kill," he does not mean a strong killing, but | so much enthusiasm as never to be that it shall be really killing dead, satisfied with anything less than a and not half way. I strained my thorough knowledge of the lesson, foot a strain. Here strain is the noun of the action indicated by the verb, and in saying I strained it a the school. All these good theories strain. I do not mean a bad strain. but a strain, and not a fracture or a blackboard and by model classes. bruise, or any other injury than a a strain. I will die death, I will actually die, and not make believe or fall short of it.

C. V. A. VAN DYCK. that the Hebrew expression, "Thou | soil, and bring forth much fruit for shalt die a death" is chosen to fix the promotion of Sabbath school the undivided attention on the absolute certainty, the complete culmination and awful reality of death. L. R. SWINNEY.

HOME NEWS.

School Report. To the patrons of Five Corners, Dist. No. 6, Alfred, Allegany Co., N. Y.,-For the first half of the Spring Term (seven weeks), beginning May 3d, and ending June 18th. LILLA VIOLA PITTS,

Friendship, N. Y. Attend. Deport. Rec. 94 100 96 85 100 98 Phebe Burdick, Emily Burdick, Perry Burdick, Clara Crandall, Mary Collins, Senie Fenner, Elie Fenner, Mary Potter, Albert Potter. Maud Rose, Jennie Swain, Eimer Swain, Clara Saunders, Flora Thomas, Frank Thomas, Charlle Thomas. Elba Thomas, Hattie Thomas,

Watson, N. Y.

JULY 17th, 1880. Thinking that it would be of interest to some of the readers of the RECORDER to learn through its columns what the Lord is doing for the people in Watson, I will say he is very good to us. We have been David Dunn, 1847-52. greatly encouraged and benefited for the last few weeks by the labors of Brethren A. B. Prentice, J. L. Huff man, and J.' Clarke, who have la bored so faithfully in this place. Bro. A. B. Prentice is again with us to stay two Sabbaths. To day he preached a solemn and yet practical sermon. His text was a part of S. Davison, 1846, '47.
S. Davison, 1847, '48.
Christ's prayer for his disciples just Mark Constant of the const before he was betrayed, which is recorded in John 17: 15, "I pray not the world, but that thou shouldst Geo. H. Perry, 1848, '49. keep them from the evil." I am glad L. T. Bogers, 1848. '49. that there is a power that can keep us from evil, and that we may be sanctified through the truth. If the Geo. B. Utter, 1847-52. truth shall make us free, we are free indeed There are some here that Lucius Crandall, 1843.

able to cleanse us from all sin. I hope that the time is not far distant when we shall hear that all our churches have been baptized with Dohn Whitford, 1843-46.

David Dunn, 1843-46.

David Dunn, 1843-46.

David Dunn, 1843-44. and also in the discussion between Eld. Wardner and Dr. Kellogg, I this sanctifying power. I feel that N. V. Hull, 1845. notice various renderings of the ex- I can heartily say amen to Sister S. Carpenter, 1845. pression Gen. 2: 17, thou shall surely Cook's words. I do siso feel that Wm. Dunn, 1846. die. and I would like to fix some there is a great responsibility resting points in regard to it, drawn from upon us sisters, and that there is W. B. Gillette, 1847-51. much for us to dc. May the Lord L. Crandall, 1847-52. 1st. In Hebrew and Arabic, words direct us in the way that shall be E. G. Champlin, 1847-49. come from verbal roots; and in con | pleasing unto him, that we may | Geo. Greenman, 1848-50. always be complete in him, and be cise expressions, the derivative is placed as an object of the verb, like the tree planted by the rivers of though our English idiom does not water.

Sabbath-School Institute.

require, and in many cases would not admit of it. It rains rain. Smite The Sabbath school institute held with the Ritchie Church is pro a verbal root and even having the | nounced by all present as a grand called by a special name-in Arabic, stitute being the Sabbath, Eld. L. Musdar; in the old Hebrew gram- R. Swinney preached the funeral mars, Nomen actionis (noun of sermon of Bro. Wm. F. Ehret, after action), and possesses a peculiar which the Lord's Supper was adminforce, entirely foreign to anything istered. At 2 P. M., sermon by Eld. U. M. Babcock. The hour for Sabbath-school having arrived, it was thought best not to organize the full house into classes; but the four topics, "the serpent, sin, sentence, from every other action of every and Savior," were explained in a very interesting and appropriate the aution of the verb. straight to its cock, Preston F. Randolph, and L noun of action, e. g, Thou shalt R. Swinney. The Institute began die a death, is common in Hebrew, at 9 A. M., Sunday, July 11th, 1880. The following is the programme

1. Object and Importance of Sabbath schools. Flavius J. Ehret. Who shall be Teachers. Callie F. Ran dolph.

. How to Teach. Perie F. Randolph. Teachers' Meetings, A. R. Jones. Teachers' Aids. J. C. Lowther. The Relation of the Sabbath school Missionary Work. L. R. Swinney

The children's missionary collection was taken, amounting to \$1 80. Singing in Sabbath-school. U. M. Bab Explanation on the Model. L. R. Swin 0. Qualifications of Superintendents Preston F. Randolph
Infant Classes. Perie F. Randolph.

 Early Plety - How Discouraged and how Encouraged. R. L. Babcock, read by U. M. B. 13. How to conduct a Sabbath school Preston F. Randolph. 14. Explanation on the Model. L. B 5. The Teacher's Reward, L. R. Swinney The programme was interspersed

with appropriate music, led by the conductor, U. M. Babcock. To attempt án analysis, or even a synopsis, that would do anything like justice to any of the exercises or productions, would make an article objectionably long. The attendance was large, and never was there better attention and respect shown to any exercises. Dinners were served in pionic form. The universal statement is, "Never was there a better Institute." Its great worth consistnecessarily convey intensity of ed in the practical nature that premeaning. It is affirmation of the action of the work which will constitute that were linked into the preceding, making one more step toward the climax. The earnest appeals to teachers and superintendents made all feel the

need of thoroughly cultured, wholly consecrated, untiring, pure minded Christians for teachers and officers in our Sabbath-schools; persons with and the best way to enforce it upon were practically illustrated upon the Only those who have seen Eld. Swinney's model of Palestine can form any just conception of the interest taken in it. Pray that the From the above it will be seen good seed sown may lodge in fertile work and the glory of God. ?

Missionary Pepartment.

whom all communications for this depart ment should be addressed.

FOREIGN MISSION SKETCHES.

The sketches that have thus far been given embrace the first ten years of the Missionary Society's nistory. At the organization of the Society in 1843, at Plainfield, N. J., the following brethren became members by the payment of five dollars or more: Daniel Lewis, Azor Estee, T. B. Brown, T. B. Stillman, Alfred Stillman, F. W. Stillman, T. S. Greenman, Clark Greenman, Geo. Greenman, T. M. Clarke, William Potter, Lucius Crandall, Dan-

iel Babcock, Jr. Below we give the names o preachers of introductory sermons, and officers, for these ten years, viz., 1843-1852.

1845. S. Carpenter. Matt. 28: 19, 20. 1846. Geo. B. Utter. Acts 20: 35. E. S. Bailey. Rom. 10: 5-15. 1849 Lucius Crandall. Eccl. 11: 6. 1850. Wm. B. Maxson. Matt. 6: 10. 1851. N. V Hull. 2 Cor. 5: 14, 15. 1852. J. Bailey. John 15: 8.

PREACHERS.

PRESIDENTS. VICE PRESIDENTS. Azor Estee, 1848, '44. Clark Greenman, 1843. '44. r. B Stillman, 1843, '44, 1846-52. Wm. B Maxson, 1845-49. David Dunn, 1845, '46. W. M. Fahnestock, 1845. Geo. B. Utter, 1846. I. D. Titeworth, 1846-49. Andrus, 1848, '49,

RECORDING SECRETARIES. W. B. Gillette, 1848-46. CORRESPONDING SECRETARIES, enjoy this sanctifying power, and are being led by the Holy Spirit. I TREASURERS. do earnestly desire that we may all Daniel Babcock, Jr., 1848.

feel this cleaning Spirit which is Abram D. Titsworth, 1844-53.

HOME CORRESPONDENCE

Ritchie, W. Va. During the past week I have been visiting among the Sabbathkeepers on this outpost of our Association, and I was so pleased with form of an infinitive or participle, is success. The day preceding the In their plan of creating an enthusiasm among the children for our mission. arv work, that I want to commend it to others. In numbers they are but few, widely scattered, and destitute of a pastor and ministerial labor; but they have large families, and they meet every Sabbath, and carry on vigorously their Sabbath school. Sister Perie F. Randolph, widely known and respected at Alfred, is their superintendent. On the second Sabbath of every month manner by A. R. Jones, U. M. Bab- they have their missionary day, the superintendent presenting the interesting facts gathered through the month, about our foreign work, and stirring their hearts to a personal interest in our missionaries abroad, and an earnest determination to help support them.

> But they have lately taken another step, which has awakened a good deal of enthusiasm among the children, and that was to raise all the money they could to defray the xpenses of educating a Chinese boy. The children could understand what the money was for, and where it was going, and it secured a definite ness and personal interest that was ery encouraging. Indeed their enthusiasm in hearing about our misionaries, gathering up their pennies and sending them with their prayers to far off China, showed what could be done for the missionary cause among our Sabbath schools.

> > FOREIGN NEWS.

I have devoted myself so closely to the study of the Chinese language, that I have had very little time for writing. It seemed to be our cently, by millions of money and first duty to get our tongues united | rivers of blood, purchased the freeas soon as possible, or to get them | dom of African slaves; and shall we ccustomed to this strange language. They have been somewhat liberated. but do not feel entirely free yet. I the industrious and order loving will endeavor to furnish items from Chinese the right to live and labor this place for the Missionary Dethat we have much hard work to perform in our study, and then there is an equally hard work to be done in America, for the Chinese, like the and Wm. R. Sidred N. T. seeking to save the perishing multi-

tudes about us. We have again been disturbed by thieves. They dug under the fence, where with you, and you may do and then through the wall of the them good and they will do you kitchen, and took several articles. We knew nothing of it until morning. The next day but one, our harmless to the religious and eduneighbor's daughter, Ching Sah, cational interests of the people, not came running into our house, saying | so conducive to the artistic and there were thieves at their house, and I went there immediately. The thief dug through the wall of the house, entering a room in which things were stored, laid the brick back in the hole, and then hid himself among the things. The hole

was first discovered, which led : suspicion. The gentleman was | they furnish a power for good which found and severely dealt with: so much so that I begged them to desist. He was finally taken to the French police station and put under arrest. Thieves are a constant Conducted by the Corresponding Section 2. Conducted dread to us, although we do not D. H. DAVIS.

Chronicle.

bound cars.

SUMMARY OF NEWS.

Trouble is threatened between the

whites and Indians in Eastern Ore-

annual supply of camas root.

italists are largely interested.

Madison county, July 23d, of con

to the Census Bureau a complete

statement of its population. The

whole number of inhabitants is

thology in Cornell University.

injury. NOTES AND NEWS. In a letter dated June 8th, Bro. D. H. Davis writes that he shall at once proceed to look after matters that relate to the repairing of their formal presentation of the case will

dwelling house.

The Secretary expects to receive something quite definite from our foreign missionaries in regard to a mission school, in time to place their plan and suggestions before the Society in the Annual Report. Meanwhile, may the interest of our children in the cause continue to rise. It is confidently believed that the great eastern commercial centers to outlook of our home and foreign the interior, are filling all the westwork has not been so promising as at the present time for many years; and God wants us to use, with grow ing liberality, a part of the means he has entrusted to our care, for the pread of his truth.

The women who have sent pledges o Mrs. Dr. Hull, of sums of money they would try to give for the China mission, are requested, so far as it is convenient to do so, to forward the money to our Treasurer, Geo. B. Utter, Westerly, R. I., on or before the first of September next. One of the most prominent features of the foreign work in our day, is the way in which the Christian women of our land are interesting themselves in the redemption of their

heathen sisters RECEPTION OF A MISSIONARY. We had on Sunday night, at the Grace street Baptist Church, an exceedingly interesting service in connection with a reception of our missionary, Rev. Dr. R. H. Graves, who, for twenty four years, has served the Board of the Southern Baptist Convention at Canton, China, and is now on a visit to this country. Rev. Dr. Hatcher, pastor of the church, presided, and expressed his pleasure at welcoming and greet ing our veteran missionary. Rev. Dr. H. A. Tupper made an eloquent

address of welcome.

276,710, a gain of 59,807 in ten years. There is a gain in every town but five. Dr. Tanner continues firm in the Dr. Graves made a most appro priate response, in which he gave a fasting business, with no remarkable deeply interesting sketch of the change in the situation.

work in China. He said, among from January 1st to July 1st, was other things, that when he went to \$67,780,000, making a total of re-China in 1856, there were only 600 duction since August 31st, 1865, of native converts belonging to evan-\$837.105.008. The total decrease gelical churches. Now there are 18,000, of whom 2,000 are Baptists. public debt, from August 31st, 1865, There are now twenty six missionary to July 1st, 1877, was \$57,817,000, societies and three Bible societies at and to July 1st, 1880, \$71,344,000. work in China, employing 250 or-The steamer Dessouk, with the dained missionaries and 63 women, besides native assistants, and have New York harbor July 19th. '91 stations and 511 outstations, with FROM THE NEW YORK TRIRITAR

their schools, hospitals, printing presses, and other means of prose New York Tribune, New York, May 17th, 1876. cuting their work. He estimated that there are now in China at least r. M. M. FENNER, Fredonia, N. Y.: 50,000 native adherents of the gos Dear Sir,—Please send me two more pottles of your Blood and Liver Remedy pel, and other influences at work which make the prospects for China's redemption far brighter than ever ing it and thinks it has done her good Yours truly, C. A. TRACY. and more work among these "Anglo-Saxons of the East." He gave an Dr. Fenner's Blood and Liver Remedy and Nerve Tonic may well be called " the exceedingly encouraging account of conquering hero" of the times. Whoever the work of the missionaries of our has "the blues" should take it, for it reg-Board, who have baptized ninetyilates and restores the disordered system two within the past year, and made that gives rise to them. It always cure hopeful progress in all departments Biliousness and Liver Complaint, Jaun of their labor. He brought out, as dice, Dyspepsia, Constipation, Headaches an exceedingly hopeful feature of Fever and Ague, Spleen Enlargements the work there, the disposition of Scrofula, Erysipelas, Pimples, Blotches the native churches to become selfand all Skin Eruptions and Blood Disor sustaining, and to send the gospel to ders, Swelled Limbs and Dropsy, Sleep their own people, and gave some essness, Impaired Nerves and Nervous very striking illustrations of this Debility; restores flesh and strength when the system is running down or going into Rev. Drs. H McDonald and J. B Hawthorne followed Dr. Graves in decline; cures Female Weakness and eloquent and stirring speeches; the Chronic Rheumatism, and relieves Chronic congregation sang with a will, Bronchitis, and all Lung and Throat dif-

"The morning light is breaking," ficulties. It does these things by striking and the service seemed to make at the root of disease and removing its auses.
Dr. Fenner's Improved Cough Honey profound impression on the large crowd present, which may realize Dr. Hatcher's closing hope that one will relieve any cough in one hour. Try result of the meeting might be the a sample bottle at 10 cents. consecration of some present to per-Dr. Fenner's Golden Relief cures any sonal mission work in China -Expain, as Tooth-ache, Neuralgia, Colic, or ıminer and Chronicle. leadache, in five to thirty minutes, and readily relieves Rheumatism, Kidney WHAT DR. DEAN SAYS OF IT. Complaint, Diarrhosa, etc. Try a sample ottle at 10 cents. The news of what Dr. J. B Sim-

mons is doing has reached Siam, and Dr. Fenner's Vegetable Blood and Liver Pills. The best family physic known. Dr. William Dean writes him from Bangkok, April 16th: "I thank you, For sale by dealers. Sold by A. E. & W. H. CRANDALL, Aland Mrs. Carto and others, for the practical interest you take in the welfare of my adopted countrymen, fred Centre, and WM. R. BURDICK, Alfred CLOSED FOR THE SEASON. - Saunders's unlike the reception they meet on the opposite coast of the Continent. Photograph Galleries at Alfred Centre and We have full toleration to trade with Friendship will be closed until Septemand teach Christianity to the Chinese | ber 15th, in their own country—why should they not have the same toleration to trade and learn Christianity in America? They go to almost every

people-why should they be per-

proud to call our land the home of

the brave and the land of the free-

to worship God according to our

have set an example that will be Sample bot

own conscience—and we have re-

of using Hamilton's Oriental Balm, war-ranted to be harmless. The most elegant and delicate preparation for the skin ever invented Removes tan pimples, freckles and all blemishes of the cuticle, and leaves other country in the world, and are welcomed by every other class of the skin smooth and beautiful. Price, 50 cents per bottle. Sold by G. W. Rosebush, secuted and prohibited from entercents per bottle. Sold by G. W. Rosebush, Sabbath-school, Preston, N. Y.... Alfred Centre, and Wm. R. Burdick, Al. W. B. & Mrs. W. B Gillette, Nile, ing the United States? We are "BUSINESS PRINCIPLES." we have fought to gain our liberty When you want something to attend

WHAT YOU CAN'T Do .-- You can't do falsify our charter of liberty and nice job of work, preach a good sermon annul the first principles of our glorious Constitution, by denying write a good article with sluggish brain make the attempt in such a condition when it can be so easily and cheaply r among us, and learn the precepts of moved by a little of Parmelee's Dyspepsio our holy religion?

"I trust that you and your people Relief guaranteed or money refunded.

PARMELET E GREAT MOSO PORTUGER.

—In morbid con the state of the blood are many diseases, aren't metales and pimples. Try the Puritur and care all these silments. It was do not believe the best of the bloom of the vour cities and other portions of the country, and by giving them an open door you may have them every. good. There are many European emigrants to America not so much to be desired as the Chinese, not so

THE bone and muscle-producing Malt. agricultural interests of the country. the nerve quieting Hop, the superb Mala rial antidote Quinine, and other precious ingredients, combined without ferments. have known them for nearly half a century, and have studied their character and practically learned tion, are the ingredients of "Malt Bit-ters," prepared by the Malt Bitters Comtheir habits. Among all nations of the East they are the Yankees of

Asia — industrious, enterprising, ecomical and law abiding people. THE ALLEGANY COUNTY TEACHERS' IN STITUTE, 1880, will be held at Angelica, Give them Christianity, and by their ommencing August 16th, and continuing five days. Session every evening except Friday evening. Conductor, Prof. erome Allen, of the Geneseo Normal School; asnumbers and energy of character perhaps can be found in no other sistant, Prof. C. T. Barnes. A competent nations of earth. Indeed, evanmusical conductor will be present Dr. Wm. J. Milne, principal of the Geneseo Normal School, is expected to be with us gelize the Chinese with all their multitudinous millions, and you part of the time, and lecture one evening might almost say the world is The competitive examination for the scholarship of Cornell University, will be held Christianized." - Examiner and the first day, beginning at precisely 10 o'clock A M. Candidates will be examined in English Grammar and Spelling, Geography, Arithmetic, Algebra, through Quadratics, and Plane Geometry. The State Department has re-Railroad fare from the Institute will be ceived information that the vessel one-third the usual rate. Good board 50 cents a day. Examinations for certificates will be held from 8 to 9 o'clock A. M., of which recently fired upon two American schooners in Cuban waters, was

each day, commencing on Tuesday; sub-jects: Arithmetic, Geography, Grammar, Reading, Writing, Spelling, U. S. History, Civil Government, and Methods of Teach-ing. (The questions for method based the Canto, a small screw steamer belonging to the Spanish navy. No be made to the Spanish government upon Institute instruction.)

Every person intending to teach in a public school in this County, during any part of the coming year, will be expected until the report of Admiral Wyman, who has been ordered with the Ten nessee to Havana, has been received. attend the entire session. All persons

The export demand for grain and interested in education are cordially invitother products is causing an active ed to be with us.

G. W. TIBBETS, A. B. COTTRELL, School Com's. movement of produce to the seaboard, and the trunk lines have all they can do to carry the freight of-A LADY'S WISH,-" Oh, how I do wish

fering. The shipments of dry goods my skin was as clear and soft as yours," said a lady to her friend. "You can easily and other merchandise from the inquired the first lady. By using Hop Bitters, that makes pure, rich blood and blooming health. It did it for me, as you observe. An official dispatch, dated Manila, July 21st, says: "There was an

other shock of an earthquake to-Women that have been given up their dearest friends as beyond help, have been permanently cured by the use of LYDIA E. PINKHAM'S VEGETABLE COMday, which lasted fifty-three seconds. Not a single public edifice has been LYDIA E. PINKHAM'S VEGETABLE COM-POUND. It is a positive cure for all female spared. The convent of Guadaloupe, which has lasted three centuries, is complaints. Send to Mrs. Lydis E. Pinkdestroyed. Nobody was killed. The ham, 233 Western Avenue, Lynn, Mass., J inhabitants are encamped outside of for pamphlets.

NOT SO BAD. The agony of Neuralgia, Toothache Headache, or any pain whatsoever can be gon and Washington, owing to the relieved instantaneously by using Dr. encroachment of the settlers on the Fenner's Golden Relief. It also readily

valley from which the Indians have been accustomed to procure their Bruises, etc. Try a sample bottle at 10 General Grant has been elected THE TRUTH, THE WHOLE TRUTH, AND president of the San Pedro and NOTHING BUT THE TRUTH.—If you are suffering from poor health or languishing on a bed of sickness, take cheer, for Ham-Canan De Lagua company, which owns 40,000 acres of land in New Mexico, including copper and gold mines. Boston and New York cap

on a bed of sickness, take cheer, for Hamilton's German Bitters will cure you. If you feel weak and dispirited, without clearly knowing why, German Bitters will revive you. If you feel that your system needs cleaning, toning or strengthening, German Bitters is what you need. If you are old, and your pulse Greene Smith, only son of the late Gerrit Smith, died at Peterboro, is feeble, your nerves unsteady and your faculties wanting, Hamilton's German sumption. He was ex-President of Bitters will give you new life and vigor. Price, 50 cents per bottle. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y. the National and State Sportsmen's Associations, and Professor of Orni-Rhode Island is the first to send

SPECIAL NOTICES. Denominational Directory. GENERAL CONFERENCE.

President-A. E. Main, Ashaway, R. I. Vice Presidents—Jonathan Allen, J. Bailey, W. B. Gillette, Geo. B. Utter, S. D. Davis, Joshua Clarke,

Recording Secretary—L. A. Platts, Wes terly, R. L.

Name of the lat day of the lat day of the later of the lat

The decrease of the public debt | Corresponding Secretary—J. B. Clarke, 3,000 "Constantine and the Sun-West Edmeston, N. Y. Treasurer—Asa C. Burdick, Alfred Cen-Will hold its Sixty-sixth Annual Sesthe annual interest charge on the N. Y., on Fourth-day, Sept. 22d, 1880, at sion with the First Church of Genesee 10 o'clock A. M.

SABBATH-SCHOOL BOARD. resident-Geo. H. Babcock, Plainfield Egyptian Obelisk on board, arrived Vice President—J. D. Spicer, Plainfield N. J. Corresponding Secretary-L. E. Livermore, New Market, N. J. Treasurer-I. D. Titsworth, New Market, N. J. MEMORIAL BOARD.

President—C. Potter, Jr., Plainfield, N. J Secretary—L. E. Livermore, New Market, N. J. Treasurer-E. R. Pope, Plainfield, N. J. MISSIONARY SOCIETY. Bridge, Ct

terly, R. I. Ashaway, I EDUCATION SOCIETY. President-E. P. Larkin, Alfred Centre cording Secretary—Silas C. Burdick, Al fred Centre, N. Y.

reasurer—Almon Centre, N. Y. ond E. Crandall, Alfred TRACT SOCIETY President—J. M. Todd, Brookfield, N. Y. Recording Secretary—Edwin Whitford, Leonardsville, N. Y. responding Secretary—J. B. Clarke West Edmeston, N. Y.

Publishing Establishment and Trace Depository in charge of D. R. Stillman General and Publishing Agent, Alfred Centre, N. Y

SABBATH LECTURES.—The friends of the Sabbath cause, in any locality, who desire lectures upon the Sabbath doc trine, are requested to make their wishes known to the Corresponding Secretary o the Tract Society. Address J. B. CLARKE West Edmeston, Otsego Co., N. Y.

TREASURER'S REPORT. EPHEN BURDICK, Treasurer, In acc't with AM. SABBATH TRACT SOC For quarter ending June 30th, 1880. TO GENERAL FUND.

To bal. reported April 18th, 1880 \$984 72 A BEAUTIFUL COMPLEXION is the result

Ladies' Aid Society, Brookfield,
N. Y.

Eld. Henry Clarke, Ashaway, R.I. Collected by L. Rogers:
Philip Burdick, Union Dale, Pa Thankful Burdick,

Harriet Pierce, "Church of Shilob, N. J..... Mrs. Lucy Spencer, Rhode Island Women's Auxiliary Sab. Tract Society, Leonardsville, N. Y. When you want something to about strictly to business and cure a cough or cold in the head, get Dr. Fenner's Improved Cough Honey. It will relieve any case in one hour. Try a sample bottle at Mrs. M. T. Jones. Newburg, Mich., for General Fund.

Mrs. M. T. Jones, Newburg, Mich., for General Fund.

for Wm. Jones, London..... Russell Maxson, Leonardsville... First Church, Brookfield...... Book sold by H. D. Clarke ..... Mrs. Deborah Randolph, Lost Creek, W. Va.... Bockville, R. I. Mrs. T. Taylor, West Winfield.

Collection at Central Association DeRuyter.....urch of Welton, Iowa..... Church of Women's Auxiliary Sab. Tract Society, West Edmeston... Mrs. Harriet Rogers, Preston... Lorenzo Coon, Albion, Wis....

orm, boils, carbuncles, sores ples. Try the Parifier and cure all these ailments. If you do not believe it to be the greatest Blood Parifier extant, we should hesitate before offering it to you under a positive guarantee, as we do under a positive guarantee, as we do not believe it to be the greatest Blood Parifier extant, we should hesitate before offering it to you under a positive guarantee, as we do not believe it to be the greatest Blood Parifier extant, we should hesitate before offering it to you under a positive guarantee, as we do not believe it to be the greatest Blood Parifier extant, we should hesitate before offering it to you under a positive guarantee, as we do not believe it to be the greatest Blood Parifier extant, we should hesitate before offering it to you under a positive guarantee, as we do not believe it to be the greatest Blood Parifier extant, we should hesitate before offering it to you under a positive guarantee, as we do not believe it to be the greatest Blood Parifier extant, we should hesitate before offering it to you under a positive guarantee, as we do not believe it to be the greatest Blood Parifier extant, we should hesitate before offering it to you under a positive guarantee, as we do not be the greatest Blood Parifier extant, we should hesitate before offering it to you under a positive guarantee, as we do not be the greatest Blood Parifier extant, we should hesitate before offering it to you under a positive guarantee, as we do not be the greatest Blood Parifier extant, we should hesitate before offering it to you under a positive guarantee, as we do not be the greatest Blood Parifier extant, we have a positive guarantee guarante

By cash dishursed as follows: Paid printing bill of Publishing Interest an note of Harriet Ayars On tent expenses, \$50, June 23d, \$50 to H. D. C..... . C. Rogers, advance on expenses Treasurer's bill for postage..... Balance to new account.....

SUMMARY. Balance on hand at beginning of Total .....\$1,297 39

Disbursements for quarter..... Balance to new account.. \$862 62 TO RECORDER FUND. bal. reported April 18th, 1880 \$97 50 M. West, Recorder subscriptions \$7 60. \$6, \$6...... 19 60

Balance to new account. \$117 10 TO PUBLISHING FUND. bal. reported April 18th 1880. \$83 00 STEPHEN BURDICK, Treasurer.

LEONARDSVILLE, N. Y., July 13th, 1880. Quarterly Reports of Tract Printing and Distribution.

The following lists will show the friends of the Sabbath cause what has been done in this department since the opening of J. B. CLARKE, Cor. Sec. DISTRIBUTED. Mrs. E. McFadden, Ames, Iowa....

N. D. Kildow..... D. S. Wheeler, Sauk Centre, Minn John S. Powers, St. Jo, Tex..... V. Teall, Prospect, N. Y...... J. Crandall, Harvard, Neb..... D. Coon, Parker, Dak...... E. Babcock, Orleans, Neb..... G. M. Cottrell, Dodge Centre, Minn Mrs. Julia Rucker, Ft. Griffin, Tex Alverson, Lone Star, Mo...... D. Barker, Noank, Ct...... E. D. Barker, Moula, C...
J. McFarland, Bowling Green, O..
O. Forsberg, Trade Lake, Wis ...
N. V. Hull ...
Wm. Worden, Prospect ... 

C. M. C. Burns, H D Whitcomb ..180,357 Gratuitous issue..... 12 Recorders to tent. PRINTED.

4,000 " Which day of the week did Christians keep during 300 years after Christ?"......16,000 3,000 "Did Christ or his apostles

change the Sabbath from the 7th to the 1st day of the

8,000 "The New Testament Sab bath, or the Decalogue ?"....12,000

Received from C. Potter, Jr. & Co., about 10,000 copies of "Appeal for the Restoration of the Bible

Total addition to depository . 483,000 Excess of publication over distri ALFRED CENTRE, April 1st, 1880. Pages 22 @ 28 cents. Northern Welsh was in

Geo. W. Hills. B. F. Ensminger, Crab Orchard, Ill. Mrs. M. B. Phillips, Cuba, Ill. Mrs. J. Rucker, Ft. Griffin, Tex... Mrs. W. J. Davis; Fresno, Cal.... Annie Mentzer, Quincy, Pa.....

Total pages for quarter.... 59,110 RECRIVED From C. Potter, Jr. & Co.:

responding Secretary—J. Allen, Alfred Centre, N. Y. 25,000 " Did Christ abolish the Sab bath or the Decalogue?" ...100,000 25,000 "Which day of the week did Christians keep as the Sab-bath during 300 years after 

ments binding alike upon
Jew and Gentile?".....100,000 week. We quote: 25,000 "The New Testament Sab-Factory, full cream, fine.....10 @ 10 Numbers 3, 4, 5, 6, and 7. of Eld. Bailey's Eggs. Receipts of the week were 7.

Topical Series," are in the hands of the Electrotypers, and are expected to be ready for publication at an early day.

A German translation of Eld. Wardner' eight four-page tracts has been prepared by Mrs. Ida F Kenyon, and the MSS. lie in the depository, awaiting the action of D. R. STILLMAN, General Agent. ALFRED CENTRE, July 4th, 1880.

> MARRIED. In Dodge Centre, Minn., Sunday evening, July 18th, 1880, by Rev. G. M. Cottrell, Mr. WILLET H. CRANDALL and Miss RHODA M. ELLIS, both of Dodge Centre

LIVE POULTRY .- We quote: Roosters, old and young, per lb. 6 @ G Fowls, Southern, Western and In Andover, N. Y., July 18th, 1880, Por BUTTER, CHEESE, EGGS, BEARS, ETC.

LY DEMING, in the 72d year of her age For a number of years she had been in poor health, but for the last two month she gave unmistakable evidence that her stay on earth was short. Her disease was consumption, and she met its results triconsumption, and sine met its results tri-umphantly. Christ was her all. For a good many years she was a member of the Second Seventh-day Baptist Church of Al-fred, and at the time of her death was a member of the Seventh-day Baptist Church of Andover. For more than forty years she had been a widow, caring for her three children the best she could, trusting She lived and died with her daughter Har-riet and husband, Shephen Robinson, of We trust their reward will be glorious. Happy are those aged parente who have kind children to care for them when sickness comes, and blessed are those chil-

In Lincklaen, Chenango Co., N. Y., July 16th, 1880, of heart disease, ERASTUS NICH-OLS, aged 73 years, 6 months, and 11 days. Brother Nichols had spent more than sev-enty years in the town where he died He made a profession of religion and united with the Seventh-day Baptist Church of the place, when about twenty years of age. nilitant for a place in the triumphant division, and his numerous relatives and friends are greatly comforted with the nope that their loss is his eternal gain.

dren into whose loving arms these paren

At Quiet Dell, W. V., July 8th, 1880 LYDIA JOHN, widow of Dea, Lewis Bond, aged 91 years, 8 months, and 21 days. Aunt Lydia, as she has been tenderly called for many years, was born in Fay-ette county, Pa., married very early, made a profession of religion and was baptized in the North Fork of the Hughes river by Eld. John Davis, and, with her family, were organized into a church in their own house. She was the mother of children, two of whom were ministers of them physicians Total. ......\$1,297 89 the gospel, and four of them physicians.

CR She lived to see all of her children (except one who died in infancy) profess Christ and also many of her grandchildren. In her later years, much of her time was given to reading and devotion and talking with her neighbors and friends on the subject of religion. Her mind was very active and stored with good reading, her heart warm in sympathy with humanity, and her conversational powers were of a high order, while much that she said flowed into poetry, to the delight of her hearers. But her subjects were heavenly, and all she said led directly to Christ her

Savior. By a fall, she broke the bones of her hip, and lingered in extreme suffering five weeks and one day, but all this time she kept repeating the precious promises and pointing all to Jesus. Her funeral was largely attended at her home, and her body was laid to rest in the old graveyard n Lost Creek. In Akron, Peoria Co., Ill., July 17th, 1880.

liram Newton, in the 61st year of her age. Sister Newton made a profession of relig ion in early life, and joined the Seventh day Baptist Church in Berlin, N. Y. She lived a faithful, consistent Christian, and died in hope of immortality.

A H. In West Hallock, Ill., July 15th, 1880, of valvular disease of the heart, ERNEST S. SPICER, son of John G. and Cornelia Spicer, aged 3 years and 18 days. Eminent

skill and tender care could not stay his upward flight. "He is now a little angel Dwelling in the light of love, In the happy, far off country, Where our Father reigns above."

In Chicago, Ill., July 12th, 1880, of cholf Elnathan and Mary Davis, aged 2 years 11 months, and 18 days. The body was brought to Walworth for burial. The fu neral services were conducted by the writ er. "Suffer little children, and forbid them not, to come unto me." O. U. W.

In Monroe, Wis., July 16th, 1880, Mr. JOHN W. HILE, of heart disease, aged 87 years. He was a former resident of Milton Junction, and his remains were brought here for interment, and funeral services were held in the Seventh-day Baptist In Manchester, England, Oct. 6th, 1879, of consumption. BENJAMIN CORUTH, aged 28 years. He was brother to Mrs. Angus Chisim, "an advocate of the true Sab bath." He prized his Bible, toiled for the

Band of Hope, was a most dutiful son, and was very patient during his long and se vere sickness. It is sad to chronicle deaths from among our Sabbath advocates in Great Britain Isaac Clawson, B. G. Stillman, Mrs. T. Hull, M. L. Gump, Nathan W. Sperry, Mrs. M. L. Brooks, D. F. Haymond, Josiah Bee, P. T. Lynn, A. W. Coon, P. M. Green,

Israel Monroe, Will A. Morgan, Anthony Hakes, H. W. Kellogg, W. C. Titsworth, J. H. Kellogg, O. D. Sherman. RECEIPTS. All payments for the SABBATH RECORDED are acknowledged from week to week in the paper. Persons sending money the

receipt of which is not duly acknowld edged, should give us early notice of F. M. Beyes, Alfred. \$1 00 36 Mrs. Tryphena Hull, Oxford, 2 00 37 G. E. Reynolds, Phillips Ck, 2 00 37

W. C. Tanner, ". W. R. Potter, "

P. C. Burdick, DeRuyter, 2 00 Mrs Esther Fenner, Belmont, 2 00 Israel Monroe, Preston, J. Saunders, Portville, E. W. Irish, Farina, Ill. H.D. Witter, Summit City, Pa. 1 00 J. Bee, Berea, W. Va., 2 00

BUTTER.-Beceipts for the week were 85,182 packages; exports were 28,847 pack-FAVORITE REMEDY ages. There was a good and steady demand all the week, and an advance of fuls offered as a reliable medicine for the ly 1@2 centf per pound all through the cure of all diseases arising from an impure list. Finest fresh make State creamerie sold at 26 @ 27 cents, and June make from \_B L O O D\_ same creameries packed in firkins sold at 24 @ 25 cents. Western creameries went mostly at 28 @ 25 cents, and there were

WHOLESALE PRODUCE MARKET.

sales of 1,500 tubs. June make creameries

for export at 281 @ 24 cents. Fresh make

dairy butter in half firkin tubs and pails

sold at 21 @ 22 @ 23 cents, and best firkins

light supply and sold at 19 @ 20 @ 21 cts.

The bulk of business, however, was in

Western butter. Large blocks of imitation

creamery sold at 18 @ 19 @ 20 cents, and

the largest transactions ever known at the

season were made in factory milled butter

at 15 @ 16 @ 17 cents, and at the close we

note sales of several car-loads at 18 cents.

There are several thousand packages sold

for export and carried over for want of

freight room. The market closed firm

with stocks well reduced. We quote:

Fine sour cream creamery make 25 @ 27

" sweet " " " ... @ 25 Creamery make, fair to good, ... 23 @ 25 92 @ 24

CHEESE - Receipts for the week were

780 packages. Early in the week there

eggs. Yesterday, however, receipts were

174 cents. Market closes firm at latter

Exclusively and Entirely on Commission

of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We

have no Agents, make no purchases what ever for our own account, and solicit con

· DAVID W. LEWIS & Co...

85 Broad St., New York.

signments of prime quality property.

Cash advances will be made on receipt

BRANS. We quote:

cents. 🌣

such as Scrofula, Salt Rhoum, and like at-

TAR. KENNEDY'S FAVORITE

FAVORITE REMEDY a specific in Kidney and Bladder Com plaints, Constipation of the Bowels and diseases of the Liver. To Women who suffer from any of the ills peculiar to the sex, Favorite Remedy proves a real blan-

DR. KENNEDY would have it understood that, while he

is engaged in the introduction of his med-cine (Favorite Remedy) he still continues the practice of his profession, but confine himself exclusively to Office practice. He treats all diseases of a chronic character, and performs all the minor and capital operations of Surgery. Parties living at a distance, except in surgical cases, by sonding a statement of their case, can be treated at home. Address DR DAVID KEN. NEDY, Rondout, N. Y.

TOP ORGANS, SUB BASS and Coupler, boxed and shipped, only \$97 75. New Piance, \$195 to \$1,000.

Midsummer offer Illustrated free. Address DANIEL F. BEATTY, Washington

A GENTS WANTED FOR SMITH'S BIBLE DICTIONARY and HOLMAN'S NEW PICTORIAL BIBLES. Address, for Circulars, A. J. 131 079; exports, 123,832 boxes. There was good, healthy trade - stocks well cleared at an advance of 1 cent over last HOLMAN & CO., Philadelphia, Pa. GENTS, TAKE YOUR choice and sell the Life of GARFIELD OR HANCOCK. And coin money. Circulars and terms free Outfit 50 cents. E. B. TREAT, Pub., 75

TONES IN THE KIDNEYS and BLADDER Expelled. Long su light and prices quick advanced to 17 @ fering of one of Troy's best people.

A LUCKY MAN.

Mr. James Andrews, of No. 10 Marsha St., Troy, N. Y., had suffered for several years from the formation of Stones in the Kidneys and Bladder, and had doctore Marrows, per bushel, 62 lbs. . \$1 55@\$1 65 Kidneys and Bladder, and had doctored with many of the best physicians without receiving any benefit. He was induced to try Dr. Kennedy's "Favorite Remedy," and the following extract from Mr. And drews' letter tells the whole story:

Troy, N. Y. April 8th, 1850.

Dr. D. Kennedy, Rondout, N. Y.:

Days Six — I received your letter to day. BEESWAY Pure wax per 1b. 24 @ 25 and you are welcome to use any part of my letter as may seem best. Had I no used the Favorite Remedy" I should have been a great sufferer to this day. The stone that passed from me has a small piece broken off, but the large one I en

close so that you can see for yourself o what it is composed. I am quite willing to testify under oath to all I have written in regard to my sick ness and recovery, and words fail to fully express my feelings of gratitude to you for my great deliverance from so terrible With a real grateful heart I remain

MEDICINE

Do not confound this Matchless repovat-or of feeble and exhausted constitutions with violent cathartics, cheir desoctions

of vile drugs, and ruinous intoxicants in nocently labeled "bitters." MALT BIT-

TERS appeal to popular confidence because prepared from unfermented Malt, Hope, and Quinine, and other precious ingredients, according to the process of Liebig, and are richer in the elements that restore to perment the left the west

permanent health the weak, convales

cent, consumptive, over-worked, nervous, sleepless, dyspeptic, bilious, and fickle in appetite, than all other forms of Malt or Medicine. The genuine are plainly signed by the company. Sold everywhere. MALT BITTERS CO., Boston, Mass.

With a real polynomial point polynomial for the polynomial of the polynomial for the poly DOUGHKEEPSIE FEMALE ACADEMY, Rev. D. G WRIGHT . T. D., Rector, Assisted by ten (10) teach ers. The 44th year commences September 15th, 1880. Patrons are assured home comforts. parental discipline and thorough

AND GENTLEMEN

work for their daughters. For circulars

ddress the Rector, Poughkeepsie, N. Y.

ALFRED UNIVERSITY.

Academic, Collegiate, and Theological Departments. Classical, Scientific, Nor-mal, Mechanical, Musical, Painting, and

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sing. Gen. 11: 81, 82; 12: 1-10. Hessing. Gen. II: 81, 82; 12: 1-10.

Aug. 7. Abram and Lot; Or, A Peaceful Aug. 14. Abram and Melchizedek; Or, Priestly Blessing. Gen. 14: 12-24. Aug. 21. The Covenant with Abram; Or, A Promised Land. Gen. 15: 1-18. vailing Prayer. Gen. 18: 16-83.

Penalty for Sin. Gen. 19: 12-26. Sept. 11. Trial of Abraham's Faith; Or, Sept. 18. Review; Or, Faith. Heb. 11: 1-19. Sept. 25. Special Lesson. Established in Christ; Or, The Need of the Hour

LESSON VI .- ABRAM AND LOT: OR. A PRACEFUL DIVISION. BY REV. W. C. TITSWORTH. For Sabbath day, August 7.

GENESIS 13: 1-18. (Commit to memory verses 14-18.) CENTRAL TRUTH .- Peace is bet-

DAILY BEADINGS

The Lesson. Gen. 13: 1-18.
Prosperity of the righteous. Psa. 112.
How to avoid strife. Prov. 15: 1-18.
The way of safety. Prov. 4: 14-27.
Brotherly love. Gen. 45: 1-15.
Unity and love enjoined. I Pet. 3: 8-18.
How to settle strifes. Matt. 18: 15-22.

GOLDEN TEXT .- " Let there be n TIME.-B. C. 1917.

PLACE.-The Land of Cansan. OUTLINE.

I. The place of prayer. v. 1-4. II. The peaceful parting. v. 5-13. MI. The promised prosperity. v. 14-18

CONNECTION. After Abram's call (ch. 12), and a brie sojourn in Cansan, there was so severe famine in the land that he went into Egypt, which, not being dependent on periodic rains, was in no danger of fam ine, and furnished him and his establish-

as long as the order of things to which it ment sustenance. Being sent away on belongs continues. Our " in perpetuity " is Sarai's account, he returns into Canaan. its equivalent. As the dust of the See chapter 12. earth. A Hebrew expression for a very I. The place of prayer. v. 1-4 great many. A people who should fill Went up. Egypt lies low and Palesthe Land of Canaan which Abram had tine is hilly, hence the expression. The seen would be to him innumerable direction was north of east. Lot. Gen. Plain of Mamre. Showed the oaks 12:5. Lot was not mentioned in the of Mamre; probably oak groves. Mamdescent, because no part in the narrative there concerns him. Into the south. Fc. See chapter 14: 13, 34. A friend Of the Land of Promise, No doubt Abram | and ally of Abram. | Elebron. Called had begun to feel ere this that Egypt was also Hirjatharbs or Arba. See Gen. 23: Egypt. "Now he begins to feel some of dree of James to Supply The same was Arab sheik is rich who has one or two New to the transfer on decide hundred tente, sixty to one hundred cam streamed twenty miles success of forestions els, and a thousand sheep and goats respectively."—J., F., & B. Cattle are the chief wealth of the East. The precious metals are rare there among mea of Abram's position. Hence the very rich. because he had silver and gold. On his journeys. Station by station, pitching for the blackboard. The Golden Beitin. It is situated about twelve miles Text put on the board before school, north of Jerusalem. It was not known to Abram by this name probably, but Moses, writing after the name was given, would naturally speak of his journeyings in and enforced as a rule for all emer terms which the people of his time would understand; just as I might speak of genuies, is one. Another might be people camping all night at Farina, mean the divisions which come with prosing the spot where Farina is now, alperity. Put the words Abram and though the name may not have been given when they stopped at that spot. For the origin and meaning of the name, see Gen. 28. From the occurrence related in this reference, we should judge that Bethei gradually came to be the name of the city near by, which at the first was Luz. Judges 1: 21-26. It may be that Jacob selected this spot as the traditional place of his ancestor's altar. It seems to have to our scholars, is the one of mak- when put in that way, it is neverthefalse, for a great many years. See Judges

should be Bethel undoubtedly. Jeroboam placed one of his two golden calves here. 1 Kings 12: 28, 29. Ai. This place was utterly destroyed by Joshua (Josh. 7), and It may be that as he returns here, he con fesses his sin of going into Egypt where, gained riches, but doubtless he had lost for the time something of the impulse which Penitence comes to its right issue in his supplications at his old place of prayer. The genuinely pious heart always has its experience they have known there,

II. The peaceful parting. v. 5-18. And Lot. Lot was also a rich chief with a family and following of his them. It may not have been fully recovered from the drought, but the true reason probably was the greatness of each possessions. Strife. The servants of each were naturally bent on having | ment. putes could scarcely be avoided where neither party had any right to the land, and right depended on strength. To this day there are many such quarrels in the

zite. It was foolish to quarrel in the term, it appears to me that it is not of hostile tribes, who being first in indispensable that such schools the land had the prior claim if they could establish it. These tribes are always kept distinct in the Bible. Gen. 15: 20; 84: 80: Exod. 8: 8. 17. Little is known responsibility of conducting the rec-1: 4: Josh. 17: 15. Canaanites is used in two senses. In general of all except the Israelites in the Promised Land; and in and, inasmuch as in a corps of

vidently held the supremacy in his bers of the Sabbath-school who can study efficiently their lesson without eart." No lawyer or court is needed; onhelps, there are more who need them. ly the vielding and noble spirit of a truly olous man. See Rom. 12: 10; Phil. 2: Indeed, I notice that the learned Lot lifted up his eyes. Travel-Bible students who have prepared ers describe that from the top of a hill a our lesson sheet and notes in the little to the east of Bethel they can see RECORDER have been helped by he Jordan, in fact nearly all the borders the Promised Land. Lot could see the others, whom they have so pertinentlains, well watered by fertilizing rivers. ly quoted in their very excellent pronot yet destroyed by the breaking out and ductions. Now, while the best and verflowing of the Salt Lake, and it reaverage Bible student can get along ninded him of fertile Egypt, where famtolerably well in the study of the ne was unknown. He had forgotten the Sabbath school lesson without helps dangers which beset him in Egypt, and does not see in proximity to Jordan and yet, are not embarrassed by them, Comorrah a repetition of these dangers. how can the less than the average Before the Lord destroyed. See be expected to make encouraging len. 19. Zoar. See Gen. 19: 20-22. progress in the study of their lesson It was probably south of the sea. Lot unaided? It may be replied, that chooses. His motive, wealth. It they are not precluded from the use proved a sad choice. East. From where they were to Jordan was east. Abram of library helps. It should be redwelled. A safer inheritance, Canaan membered, that the class of whom the land of promise to him. In this an we speak do not command such aid, illustration of Abram's faith. He was not and that the present plan when apso short-sighted as to overlook the results plied to this class, is very much like of his dwelling place on his own character the study of science in the darkness, and the influences brought to bear on him. Were wicked . . . sinners exand unassisted, and will tend to their ceedingly. It often happens that in discourgement and loss of interest the garden of the Lord there is found the in their lessons and the Sabbath most daring defiance of God. The people school, and, if we are not mistaker of the best character are not often found n the regions where wealth is most easiin the view taken of this question, ly obtained. Given a hard lot, and the the Committee should weigh this chances are that the man is better for it matter very carefully, lest by any Here appears the folly and wrong of Lot's change adopted, our interest in our choice. Evil communications corrupt Sabbath school publications may be good manners. Lot did not think of this depleted, and turn towards helps that He had eyes only for worldly good, and made a fatal mistake: a not uncommon may be obtained from outside. thing now-a days. They separated in peace, because of Abram's noble and gen

erous heart; but Lot soon got into trouble

out of which his uncle had to help him

He was in bad company, and suffered as

III. The promised prosperity.

14-18. Lift up ... eyes. The

sake, but he was beginning to have an

experience of what Christ promised

Mark 10: 29, 80. All the land . .

to thee will I give it. So far as his

Abram's seed there was to come a nation,

and the land is promised to them "for-

LET THERE BE NO STRIFE.

same this form:

BLESSING.

CHOOSING

Lesson Leaves, &c.

WORLD,

SELF,

BURNING,

one of them.

J. CLARKE. DBRUYTER, July 13th, 1880.

Is it a Mistake?

Nothing can be done without en countering a difference of opinion as to its wisdom. When the decis humble and unselfish man of God is now ion was made to change the plan of left alone. He has shown the spirit of which the Lord says, He will dwell with Lesson Leaves, it was expected that him who possesses it. He may have there would be a variety of views looked upon the departing Lot with a sad as to the desirability of the change; countenance. God now renews his promand a number of letters received ise of chapter 12: 7 more explicitly. The world with its dangers and sins had not show that that expectation was not corrupted him; he was all the more unfounded; for while several express armed against sin from having experienced unqualified approbation, perhaps an the seductions of it in Egypt. He was a equal number think it a mistake. stalwart man. It was no small thing to leave his father's house for conscience's

The change has been two-fold: lst. The Scripture text is omitted with the express intention of pro moting the use of the Bible itself in the school. 2d. The questions, needs as a wandering patriarch are conwhich have so long held a place in cerned, the land is already his; but of lesson preparations, are succeeded by short notes of information and sugever." Forever. This may mean difgestions for study, the omission of ferent lengths of time. It usually means the Scripture giving room for more full notes than could otherwise be had. That the object of the first change is desirable, no one will deny; but whether the means used will accomplish the object without doing more harm than good, may be questioned, and can only be determined

> by a fair trial for some months. the large class who have few other belps. Questions are an excellent of little use to ask questions upon points of fact where the student has no means at hand for determining

as the teacher may see best to ask. For this reason, the objection made by a veteran worker elsewhere, does not seem to be appropriate to away.' the case in hand, for instead of de-

priving the student of "helps," the new plan gives him much fuller But there is another class who object to the change, and that is those who, as teachers, have depend ed upon the questions in the Lesson

Lot on the board, with a wedge be tween, upon which write the word Riches, and enforce the thought that Leaf for use in the class; and the it was their prosperity which plea is made that a person compewrought strife and separation, as it tent to prepare the lessons for pubtoo frequently does in churches in lication can originate better ques these times. But perhaps the one tions than the average teacher. which can be made most practical While there is possible truth in that pared with others." ing a wise choice. Lot had a chance less equally true that the circumto choose for himself; so do we all. stances and ages of different classes He could stay at Bethel (House of make it quite imperative that the God), but he chose to go to the questions be adapted to each par that Fanny was my neighbor, and I Plain, which was like Egypt, and ticular class, and no one set can do must invite her because I wouldn't may represent the world. He chose for all. Each teacher, if he have like to be left out if one of the other selfishly, and pitched his tent in the the proper knowledge of his class, plain toward Sodom (burning). But can frame better questions for that Abram, who stayed at the "House class than can any one else; and he I chose. Then too, if Fanny comes meeting the Lord, there came a desire to of God," received fresh promises of will have no trouble in doing so if Sue will stay away, and be angry renew his allegiance to God. At the first blessing, and then pitched his tent he also have a clear and definite idea with me about it, and that would he had something of the feeling of a re- and dwelt in the plain of Mamre of what he wants to teach them. (strength). Let this illustrate the Naturally, the teacher who has used result of a wise or unwise choice, the printed questions in the class, choosing for God, or choosing for will feel lost without them, but if no doubt, he had felt some of the effects self. As these thoughts are brought he will conscientiously make the atof intercourse with idolatry. He had out and applied, the board will as tempt to frame his own questions

> old way. Put Your Heart into it. Into what? Into your work. No superintendent is worthy of his posi tion who does not do this. No amount of intellectual culture, or Allow me to give a few reasons fluency of speech, can make amends for lack of heartiness. This work is why I am impressed that the change in conducting the Sabbath-school not to be touched with "dainty worked?" fingertips," or done in a perfunctory helps will not prove to be an improvemanner. The Sunday school is not a machine which may be kept in motion by turning a crank or adthe standing of each member, as justing the belting. No man should well as of each class, is kept with accept the office who is not willing the view to showing the grade of and anxious to give to it the needed

will never consent to return to the

sholarship at the end of any given to a very large extent, what the su indispensable that such schools should have a uniform standard; cheerful, earnest, consecrated, wide 100 sick to hear reading?" and, as the present mode, puts the awake and filled with a holy enthuof the Perizaites. The name denotes itation of classes upon the teachers, also if he is the opposite of all this. and no other. I am sure Jesus villagers, rustics. They dwelt in the who are expected to originate their if the question is between culture would say she was my neighbor. mountains of Judah and Ephraim. Judges questions, and determine whether the and heart for the superintendent of will invite her and trust to him for a school, heart, even with an occa | the consequences." sional blunder in history or gram mar, will succeed where mere culture happy by an invitation to Lizzie particular of the tribes inhabiting the teachers, say from ten to twenty, would fail. Every superintendent, Monroe's party, for she had been paxicular of the tribes inhabiting the lowlands or southern part of Palestine west of the Jordan. Let there be no strife. The masters are not allenated. Abram as the older makes a proposition by which trouble may be avoided. His desire for peace was disinterested and noble.

The heavenly principle of forbearance may from ten to twenty, you embrace a diversity of taste and judgment, if not of ability, is it not obvious that your standard is complex, and the desired object necessation of the palestine would fail. Every superintendent, whether his school be large or small, has a great opportunity worthy of every faculty and every energy which he possesses. If a man wants to be a mummy, the most inapproviate place for him in the whole field of Christian effort is a superintend of Christian effort is a superintend of the tribes inhabiting the Monroe's party, for she had been grieved by the slights of the other rich men's daughters in the neigh borhood; this more than paid for all which he possesses. If a man wants to be a mummy, the most inapproviate place for him in the whole field of Christian effort is a superintend of Christian effort is a superintendent, whether his school be large or small, has a great opportunity worthy of every faculty and every energy which he possesses. If a man wants to be a mummy, the most inapproviate place for him in the whole field of Christian effort is a superintend of Christian effort is a superintend of Christian for the Monroe's party, for she had been grieved by the slights of the other has a great opportunity worthy of every energy which he possesses. If a man wants to be a mummy, the most inapproviate place for him in the whole field of Christian effort is a superintend of Christian Stateman. Set pages. Price of the Monroe's party, for she had been grieved by the slights of the other has a great opportunity worthy of a superintend of Christian Stateman. Set pages. Price is double to the pade of the chieve page of the other has a great opportunity worthy of the superintend of t

ent of the Sunday school .- Blackboard and Crayon.

When we first came on to this field, in February, 1879, a Sabbath school was started, which held its gald, dinna show your ignorance. sessions every Sabbath, with few exceptions, till the first of last July, cart!" when it was regularly organized by the appointment of the usual officers of such organizations. Last evening ve held our first anniversary, with

. Reading Scriptures and prayer, by G J. Crandall Music-"Glory to God in the Highest, in Brightest and Best.

the following programme:

Roll Call, by the Secretary, Mrs. E. C. Hibbard. Responses containing t Salute, by Miss Zillah David. Class Exercise: Jesus and the little ones. Class No. 1. nsic—"Coming, Yes, we're Coming," Brightest and Best.

Class Exercise: The twofold Nature of Christ—the human and divine. Class No. 2. Declamation : Questionings, by Herbie L Crandall

" My Spirit is Free," Good Will Class Exercise: Jesus, our Sacrific Class No. 3. Class Exercise: Jesus always with us Class No. 4.

13 Essay: What shall the Harvest, be? It is simple truth to say that the school did itself credit in carrying

out the programme.

The school has a total membership of twenty five; the average attendance for the year was twenty two. We now enter upon our second year with the resolution to make a better on the hill side of Galilee, multiplies record, and, above all, to follow Jesus more closely. Five of our number have been hopefully con verted during the year. G. J. C. HARVARD, Neb., July 4th, 1880.

## Miscellaneous

WHO IS MY NEIGHBOR?

The clouds were gathering in the western sky, and for some time they ad seemed to be gathering on Liz zie Monroe's face, as she bent over her book, without even noticing that the April wind, as it came through the window, occasionally turned leaf or two.

Lizzie's mother watched her, won dering what had occurred to sadden her daughter, who was usually so cheerful. Still Mrs. Monroe's fine motherly intuition kept her from speaking until she heard a deep sigh "What troubles you, Lizzie?" the mother asked kindly.

"O mamma," came the pathetic reply, "I can't make up my mind what to do. I really don't know CAPCINE POROUS PLASTERS who is my neighbor. I believe want to do right, and truly love my neighbor as Christ would have me. It would seem, however, to admit Now do please help me to decide, or of no doubt that the notes are to be decide for me, which would be much preferred to the questions for the better, I think;" and the young girl purpose of study, particularly for looked appealingly to her mother.

"No, Lizzie, I am ready to help you all I can but in cases bear science you must decide for your of thought and exploration, but it is for you there with safety. But I will listen now, I would know why you are troubled." Well, mamma. I have been

trying to love my neighbor as mythe answer. The notes state the self, and so fulfill the law of Christ, facts, and leave them to be brought and I thought I would invite all the girls who are my neighbors, to my birthday party. To day I was talk. she doesn't want me to invite Fanny Morris, and says if I do, she will stay

"Oh, she says Fanny is not a fit person for us to associate with, and

that she does not belong to our set, one which gave me any relief. I firmly and that she ought not to expect an believe that the "Favorite Remedy" is a

"And why is Fanny not a fit person for you and Sue to associate "She did not give any reason that

you would call very good. She talked of her want of style, and said it was easy to see that Fanny was not a high bred lady. I suppose that she meant her parents were poor com-

"Surely, my daughter, you would not allow such reasons to have any

"No, mamma, it is not that which troubles me, but when I told Sue girls had a party, she said that Fanny did not live on our street, and I spoil the whole party. One minute I think I will do as Sue said, and not call Fanny my neighbor, but the next minute I think how unkind that would be. Now do help me to know me duty."
"Well, Lizzie, in the first place

we will let Jesus say who is your adapted to the wants of his own neighbor. You remember his own class, for a few weeks, we believe he' story of the good Samaritan?" "Yess mamma, I know Christ taught then that the one who showed kindness to the sufferer was the neighbor, instead of the one who lived the nearest. But then I am

not suffering." "How was it last year when those pages of hard problems were given you to do, and your class was bidden to help each other, and come before the teacher with every problem

"I remember now; how could I forget? Fanny Morris helped me when the other girls would not, be cause I was so much younger than they. They said I had no right in

time, his best energies, his incessant | Lizzie, who was it that left all pleasinterest and study. The school is, ure for your sake, and sat by you with interesting books and helped perintendent makes it. If he is me take care of you when you were For a moment Lizzie was thought.

siasm, both teachers and scholars will fully silent, then a light broke over partake of his spirit. And they will her face as she said, "It was Fanny Fanny Morris was made very

Two raw Highlanders, Donald and Dugald, are walking along a Sabbath-School Anniversary at Harvard, street in St. Mungo, when they come on a water cart. shonta Dugald to the driver, "hi! you're losing all your water!" Donald comes in, "Oh, Dugald, Du-The water is meant to keep boys from riding on the back of the

God's blessings are so generally diffused, we often forget to thank him, forgetting, also, that even the withdrawal of one of them would be sufficient to annihilate us. God has given us the privilege of enjoying everything that represents the good the beautiful, and the true. Place these in a circle, and man has no right to anything outside the line. An Irishman, at the imminent risk

of his life, stopped a runaway horse a few days ago. The owner came up after a while, and quietly re-marked, "Thank you, sir." "An' faith, an how are ye a-goin' to di wide that betwane two of us?" The wedding celebrations are as

follows: Three days, augar; six days, vinegar; 1st anniversary, iron: 5th, wooden; 10th, tin; 15th, crys tal; 20th, china; 25th, silver; 80th, cotton; 85th, linen; 46th, woolen 45th, silk; 50th, golden; 75th, dia

If you have a hen that refuses to lay eggs every day, don't get out of patience and kill her. It is bet ter to enjoy blessings of half of the time than to cut off the source from which they come.

God never gives us a treasure that we may selfishly hoard it. The treasure, like the bread that was broken in the hand that takes it to divide and distribute. Sin always begins with pleasur

and ends with bitterness. It is like the colt which the little boy said was very tame in front and very wild behind. It is foolish to make excuses, for

if you do the best you can it is all that is required of you; but if we do not do this, we are deserving of

There are just as many faults of the head as of the heart. Men can judge of one, while God can judge Without temperance, there is

health; without virtue, no order; without religion, no happiness. A kind heart is better than a cun ning head.

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Hon. J H. Sayder, of Saugerties, N. Y , gratefully testiles to the ability of "Fa-

birthday party. To day I was talk-ing with Sue Highgate about it, and she doesn't went me to invite Forms LIVER DISPASE Mr. J. H. Northrop, of Lansingburg, N. Y., for several years Captain of the Troy

What reasons does she give for | police, says: "I have been for a long time great sufferer from derangement of the iver, and after using many of the medigood, honest preparation; one that may be depended upon." CHRONIC LIVER DISEASE.

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5.00 A. M., except Sundays, from Dun-

kirk, stopping at Sheriden 5.23, Forest ville 5.40, Smith's Mills 5.57, Perrysbur

3.30, Dayton 6 55, Cattaraugus 7.53, Lit

Valley 5.43, Salamanca 9.25, Great Valley 10.00, Carrollton 10.25, Vandalia 10.50

ale 12.28. Cuba 1.35. Friendship 3.05. Bel

ridere 3.85, Belmon, 4.15, Scio 4.40 Wellsville 5.85, Andover 6.52, Alfred 7.42

lmond 8.10, and arriving at Hornellsvill

6.05 A. M., daily, from Friendship, stops at Belvidere 6.25, Belmont 6.41, Scio 7.00, and arrives at Wellsville 7.20 A. M.

9.10 A. M., daily, from Dunkirk, stopping at Sheriden 9.22, Forestville 9.30, Smith's Mills 9.40, Perrysburg 9.58, Day-

on 10.07, Cattaraugus 10.36, Little Valley

10.58. Salamanca 11.25. Great Valley 11.44

A. M., Carrollton 12.01, Vandalia 12.19, All

gany 12.43, Olean 1.00, Hinsdale 1.30, Cubs 2.22, Friendship 3.03, Belvidere 3.21, Bel

Andover 4.45, Alfred 5.19, Almond 5.34 arriving at Hornellsville at 5.55 P. M.

10.55 A M., from Salamanca, daily, e

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5.45 P. M., daily, from Salamanca, stop

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ton 10.28, Cattaraugus 11.00, Little Valley

1.24, and arriving at Salamanca at 11.5

6.05 P. M., daily, from Dunkirk, stops

at all stations, arriving at Carrollton as

5.05 P. M., except Sundays, from Car

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No.3\* No. 9\$ No. 29 No. 1

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1.30PM 5.45 " 7.45 " 2.20 "

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A.M. P.M. P.M. P.M. P.M. P.M. 9.20 8.30 4.00 12.05 8.22 11.44 4.22 8.43 9.02 4.35 12.28 8.42 12.44 9.50 9.13 4.41 12.38 8.65 12.5 9.58 9.24 4.48 12.47 8.57 1.28

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11.40AM 6.50PM 12.15AM 1.50P

9.50 · · · 10.22 · ·

nd Chicago.

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Leave Iornelisville

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Are you not Christ th With light heart and I hasten now on board et sail, set sail before Our trip will soon be To-night we'll cast on de the heavenly Men sighed, "I Beneath the he The soul sfar b When sailing of

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