MARRIED.

Alfred, N. Y.

fred Centre. N. Y., June 15th, 1881, by Eld. Hull, Mr. EDWARD S. BEEBE, of Ward, and RA A. THOMAS, of Alfred.

bion. Wis., June 9th, 1881, at the residence bride's parents, by Rev. G. W. Burdick, Mr. IN H. STILLMAN and Miss CLARA V. BOL-

haway, R. I., June 6th, 1881, of heart dis-

RDs PALMER, aged 82 years, 9 months, and 6

Ie was born in North Stonington, Conn.;

ed the Second Baptist Church of that town;

Hopkinton, and joined the Second Sev-

Baptist Church of Hopkinton; moved

Ashaway, when it was not a village, and

he First Church, in 1853, of which he was a

when he died. He was a quiet, domestic

good citizen, and died in hope as a Christian.

rina, Ill., May 26th, 1881, of diphtheria,

GAR, son of E. W. and Helen E. Irish, aged

A noble life 's the best of creeds; And he shall wear a royal crown

THE CENTRAL ASSOCIATION.

The Seventh-day Baptist Central Association convened for its Forty-sixth Anniversary with the Church at Scott, N. Y., on Fifth-day, June 9th, 1881.

Moderator, A. B. Prentice.

on motion, the Chair appointed J. B. a committee to nominate officers for the As-

The Annual Sermon was preached by A. B. Prentice. Text, 1 Cor. 16: 13, "Be A doctor was called to me in the morning, who stayed

following, which was adopted:

Moderator—J. M. Todd.

the delegates and all others in attendance, the Association adjourned for one hour.

prayer was offered by J. B. Clarke. After singing by the choir, on motion, the

purpose of electing a Corresponding Secretary of the Association.

A. B. Prentice was elected to that office.

On motion, the Corresponding Secretary was instructed to write up the religious interests of the present session of the Association. The regular order was then taken up, and letters from the following churches were read: 1st Brookfield, DeRuyter, Scott, Adams, 1st Verona, 2d Brookfield, West Edmeston, Cuyler, Otselic, Lincklaen, Watson, and Clifford.

On calling for communications from Cor-

After singing by the choir, on motion of Joshua Clarke, the following resolution was heartily and unanimously adopted:

Resolved, That while we are delighted to strike hands with these delegates of our Sister Associations, and are cheered with the tidings they bring, we heartily welcome them to the deliberations of this

The delegate from the Eastern Association presented the following:

Sabbath

Recorder.

PURLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS-82 A YEAR, IN ADVANCE.

VOL. XXXVII.-NO. 26.

ALFRED CENTRE, N. Y., FIFTH-DAY, JUNE 30, 1881.

WHOLE NO. 1899.

The Sabbath Recorder, PUBLISHED WEEKLY,

BY THE AMERICAN SABBATH TRACT SOCIETY, — AT —

ALFRED CENTRE, ALLEGANY CO., N. Y.

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

GIVE HIM A LIFT.

Give him a lift! Don't kneel in prayer, Nor moralize with him in despair; The man is down, and his great need, Is ready help—not prayer and creed.

Tis time when the wounds are washed and healed, That the inward motives be revealed; But now, whate'er the spirit be, Mere words are but a mockery.

One grain of aid just now is more To him than tons of saintly lore; Pray, if you must, in your full heart; But give him a lift!—give him a start!

The world is full of good advice, of prayer, and praise, and preaching nice; But the generous souls who aid mankind Are scarce as gold, and hard to find.

Give like a Christian—speak in deeds; Who gives 'em a lift when they are down.

The Association was called to order by the

Prayer was offered by J. M. Todd.

The Nominating Committee reported the

Recording Secretary—C D. Potter.
Assistant Recording Secretary—H. M. Maxson.

After remarks by J. J. White, welcoming

AFTERNOON SESSION.

The Association was called to order, and

responding Bodies, Simeon H. Babcock read the Corresponding Letter of the South-Eastern Association, and made some very encouraging and interesting remarks relative to that body. A. E. Main appeared as delegate from the Eastern Association, read its | following report, which was adopted: Letter, and presented a very encouraging report of the condition of the churches composing that body. Ira, L. Cottrell, from the Western Association, read its Letter, and followed it by very encouraging remarks concerning the religious interests of the churches in Western New York. S. H. Babcock appeared as delegate from the North-Western Association, read its Letter, and made remarks concerning the unity of the churches of that body, looking forward hopefully to the results of tent work in the great West, and earnestly asking the prayers of the Eastern brethren in behalf of his constituency.

Dear Brethren,—I am instructed by the Eastern Association to communicate to you the following action taken at our recent Annual Meeting, namely: we voted in favor of having our minutes printed and published in connection with Conference and

The report of Alexander Campbell, as del egate to the South-Eastern and the Eastern Associations, was read by the Recording Secretary, and, after some pertinent remarks by J. B. Clarke, A. B. Prentice, A. W. Coon, J. Clarke, and others, was adopted, and the item relating to expenses of the delegate was referred to the Committee on Finance,

To the Seventh-day Baptist Central Association: Dear Brethren,—Your delegate appointed to visit the South-Eastern and Eastern Associations respect

fully presents the following report: First, by way of explanation, my health was so poor during last Winter that I had fears that I should not be able to fill my appointment as your delegate, and I therefore gave notice to my alternate, early in April, that I should depend upon him to fill his appointment as alternate. Soon after, I received from him an acknowledgment of my notice, and something like an assurance that he would do so. Not long after this, I received another communication from him, stating that unexpected calls would prevent him from going as delegate. I then decided to go as far in carrying out the object of my appointment as my health and strength would permit. Accordingly, I presented myself to the South Eastern Association recently convened with the Middle Island Church, W. Va., and reported myself as your delegate to that body. I was cordially received as such, and I shared in the deliberations of the first day session. The opening sermon was preached by J. B Davis, after which the Association was called to order by U. M. Babcock, he having been chosen Moderator the year previous, as I understood it. Letters from all the churches, six in number, were read, in which favorable reports of their condition were given. Some of them had enjoyed seasons of divine refreshing and revivals, resulting in additions to their membership. The letters showed a net increase of seventy-four during the year. Each of the four Sister Associations were represented by delegates and Corresponding Letters. The business of the session was done with dispatch, and with commendable harmony. Resolutions were discussed with ability and adopted unanimously. Clear evidences of the gra-cious presence and blessing of God characterized all its business transactions and religious exercises, and especially the meeting for Christian conference on Sabbath afternoon. There was preaching on Sixthday by S. H. Babcock, delegate from the North-Western Association. The appointment for preach-Clarke, H. M. Maxson, and Charles Potter ing on Sabbath morning, which had been assigned to your delegate, was filled by I. L. Cottrell, delegate from the Western Association. S. S. Griswold, of the Eastern Association, preached on First-day. I regret to say that in the night after the first day's session, I had a violent attack of lung inflammation. vith me two days and one night, and until I was re lieved. On First-day, my good physician, Dr. Kento speak about fifteen minutes; and then he took me from the pulpit, and led me out of the congregation. It will be remembered that the churches of this Association, or most of them, are located in that section which constituted the field of my missionary labors some forty-eight years ago. Our reunion after the lapse of so many years, especially that with my spiritual children, was attended with soul-melting emotions that words can not express. Your unworthy delegate was received with every possible demonstration of hearty welcome. Bro. L. R. Swinney had been appointed last year to attend the sessions of Sister Associations this Summer, as their delegate, but I learned that the brethren failed to raise the

funds to defray his expenses, in consequence of an unusual financial pressure upon one of the stronger. general order of business was waived for the churches. Their numbers are so few that the expenses of sending delegates to Sister Associations are a heavy tax upon them; but they feel the importance of receiving delegates from other Associations to be so great, that they cheerfully bear the burden when they can. Some of the brethren expressed to me the feeling that the benefits to them of receiving dele-

gates from Sister Associations, were much greater han they could be to the stronger Associations. I regret to say that my poor health would not per mit me to visit the Eastern Association. I have returned as far as Allegany county, N. Y., where I expect, with divine permission, to spend some three or four months with the First Genesee Church, in the

absence of their pastor. The expenses of the trip from my home in Adams Centre to the place of meeting of the South-Eastern Association, and of my return to this place, were ALEXANDER CAMPBELL.

P. S. Whatever your body may do for me in the matter of expenses, can be forwarded through your delegate to the Western Association, or I. L. Cottrell, as I expect to attend the meeting of said Association.

J. B. Clarke, delegate to the Western and North-Western Associations, presented the

Your delegate would respectfully report that he has disclarged the duties of his appointment. The Forty-fifth Session of the Western Association convened at Hartsville, N. Y., June 17th, 1880. It was well-attended. An earnest spirit and fraternal love were manifested in all the deliberations and seasons of worship. Seven churches reported additions by baptism, the number varying from one to thirteen. Potal, thirty-eight. This was a gain of sixteen members over all loses during the year. Harmony was reported as existing in the churches generally The business embraced the various denominational enterprises, which were considered with an interest and enthusiasm that promise greatly increased efficiency and growth. A feature that added much to the occasion was the new tent which the Association and taken under its direction, and which was used to great advantage during the meetings. On First-day, t was dedicated, with a throng in attendance who istened to Eld. N. V. Hull in a discourse upon the subject of the Sabbath. The resolutions, discussions, and the religious exercises of the session all gave tokens of the presence of the Holy Spirit, and f more unreserved consecration on the part of many to the work of the Lord.

The North-Western Association held its Thirtyfourth Anniversary at Jackson Centre, Ohio, June 24th, 1880. On account of the location, so far remote from the most of the churches composing this body, the attendance of delegates was small. Still it was a refreshing and profitable session, especially to the isolated church there. The reports from the churches showed an increase: by letter, 42; and by baptism, 68; total, 110. Decrease by letter, 52; and by death and expulsion, 34; total, 86. Gain during the year, 24. Six of the churches reported revivals; three reported converts to the Sabbath received into membership; one, six converts, and another, seven. Society Minutes, in one volume, and authorized our Besides giving faithful attention to the usual denom-

through the Tract Board, of a tent to be employed our dear and faithful membership in death. No our Southern and Border States, loudly call for a within their bounds in the propagation of the Sabbath doctrine. It is not necessary to go farther into the details of their doings, since they have been published nearly a year, and need not be repeated. Our brethren there are enlisted in comprehensive plans, and with apparent growing zeal and spirituality; we trust that the cause of truth may greatly prosper in that part of our beloved Zion.

The expenses of your delegate were \$35. He received, on the order voted him, the sum of \$40. Therefore, the balance, \$5, has been paid back to the Treasurer of the Association J. B. CLARKE, Delegate.

On motion, the Chair appointed the following Standing Committees:

On Preaching-Pastor and officers of the Scott On Petitions-J. B. Wells, D. C. Coon, Welford

On Finance—H. W. North, A. V. Burdick, Anson L. Whiting.
On Resolutions—Stephen Burdick, L. C. Rogers,

A. E. Main, I. L. Cottrell, S. H. Babcock.

On the State of Religion—A. W. Coon, Joshua Clarke, C. M. Lewis.

On Education-A. B. Prentice, Orson Whitford, On Essayists, Delegates, and Preacher of Annual Sermon—J. B. Clarke, C. D. Potter, B. G. Stillman.

The report of the Corresponding Secretary of the Association was called for, and, in response, Stephen Burdick replied that as no occasion has arisen for correspondence, none has been had.

The Treasurer's Report was presented as follows, and referred to the Committee on Finance:

S. W. Maxson, Treasurer,

In acc't with the Central Association

$\mathrm{Dr}.$		
To cash from former Treasurer	\$46	07
Refunded by J. B. Clarke	5	
From First Brookfield Church	-10	22
DeRuyter	10	70
Adams	17	55
First Verona	4	87
Second Brookfield	11	03
West Edmeston	6	06
Cuyler	. 1	50
Lincklaen, 1880, \$3 57; 1879, \$3		57
Scott	6	93
Watson	3	67
Cr.	\$ 130	17.
Cash, on order, to D. R. Stillman	\$20	00

There is still due the Treasury the following sums:

Preston \$1 25, Otselic \$2 50 and \$1 80 for 1879, Clifford \$1 75, Second Verona \$2 25. S. W. MAXSON. Treasurer. The Bible School Board presented the following report, which was adopted after re-

marks by Stephen Burdick, J. B. Clarke, A. W. Coon, I. L. Cottrell, J. Clarke, and J. M. The Bible-school Committee of the Central Association

ation submit the following report: Your committee have held three Institutes during the year: the first with the 2d Seventh-day Baptis Church of Brookfield, Aug. 18th, 1880, the Sab bath-schools of Leonardsville and West Edmeston uniting with the Brookfield school in the Institute. It was conducted by Brother Stephen Burdick, assisted by the following brethren, J. B. Clarke, Josh-

ua Clarke, J. M. Todd, and E. Whitford. The three

schools were well represented; the attendance good

and the interest well sustained through all its ses

The second was held with the Church in DeRuyter Oct. 13th, 1880, and was also conducted by Bro. Burdick, assisted by Brethren J. M. Todd, J. J. White and Joshua Clarke. Although the attendance was not as large as at Brookfield, yet a goodly number of teachers and Sabbath-school workers were present, and much interest manifested in the discussion of the

topics introduced for consideration. The third was held at Leonardsville, in connection with the annual meeting of the three churches, on nected with the churches uniting in the Institute. The members of your committee in that locality were present and took an active part in the exercises, appointing Bro. J. M. Todd to conduct the same. The attendance on this occasion was larger than at any Institute held in this vicinity in the past.

Your committee were greatly encouraged by the rowing interest manifested on this as well as on former occasions; and while we regret that we have notable to do more, we trust some advancement has been made in calling the attention of our churches to the Bible-school as a power for good among us. We would suggest to your body the propriety of devotng some portion of the time at each annual session of the Association to the consideration of Sabbathschool work, and our relation to the same.

J. B. CLARKE, A. B. PRENTICE, J. M. Todd, . Burdick, E. WHITFORD, J. B. Wells,

On motion, it was voted that on Sabbath afternoon the Bible School Board hold and conduct such Sabbath-School exercises as they shall see fit.

The following resolution was presented by C. M. Lewis, and referred to the Committee Resolved. That this Association recommend to the

pastors of the several churches, to call the attention of the people under their charge, to the matter of inviting the Bible School Board to hold Sabbath-School Institutes in all the churches of the Association during the coming year.

ries was presented, and adopted as follows:

Your Committee on Obituaries respectfully present

more shall we greet them in our Christian gatherings, but hope to meet them beyond the chilling tide. May their places in our militant Zion be filled with others as faithful and true. Among those who have entered upon their rest in glory, who have served the cause of God and our beloved Zion officially, we note the

Dea. Adonis Trowbridge was born in New Haven, N. Y., Sept. 14th, 1795, and died of paralysis, Dec. 21st, 1880, aged 85 years, 3 months, and 7 days. His parents settled in Northern New York when he was a small lad. He was married in 1817 to the wife with whom he lived sixty-three years, and who survives him. He united with the Seventh-day Baptist Church in Adams, May 1st, 1830. Dec. 7th, 1833, he was chosen to the office of deacon, together with Roswell Saunders and Elisha Crosby of precious memory, with whom he served the Adams Church, and the dear Master, as true yoke-fellows, and with whom he now wears the crown of glory. Brother T. was a faithful official in the church for forty-seven

years. "Blessed are the dead which die in the Lord." Mrs. Eliza A. Lewis, wife of Eld. C. M. Lewis, and daughter of the late Joshua and Sarah Williams, was born in Verona, Oneida Co., N. Y., in 1811. She made a profession of religion at the age of eighteen years, and united with the Seventh-day Baptist Church in her native town. She was married to Eld. C. M. Lewis, in September, 1870. By her rare gifts in song and social power, she rendered important service as a co worker with her husband in his pastorates. She closed her useful life in their home in Verona, March 26th, 1881, aged 69 years.

CLARKE, J. B. WELLS, C. H. MAXSON,

On motion, the Bible School Board of last year, consisting of J. B. Clarke, J. M. Todd, A. B. Prentice, S. Burdick, J. B. Wells, and E. Whitford, were re-elected.

The Committee on Obituaries of the previous year, consisting of J. Clarke, J. B. Wells, and C. H. Maxson, were re-elected.

A. B. Prentice made a statement relative to the publication of the Minutes of last year, and presented a bill for a balance of \$5, which | by L. C. Rogers, S. Burdick, A. W. Coon, A. was authorized to be paid.

Voted, that the sessions of the Association commence at 9½ A. M., that the first half | Stephen Burdick having arrived, the same hour be devoted to devotional exercises, and | was read. that we adjourn at 12 M.; that the afternoon session begin at 1 P. M. and continue till 4 | special order for 2.45 P. M. P. M.; that the evening session commence at Remarks on the Essay read were made by at 7½ P. M., and the first half hour be devot- A. B. Prentice and others, and it was voted ed to religious exercises.

was made the special order for 101 A. M. tomorrow, to be followed by the Essay of J. J.

The Essay of Stephen Burdick was made the special order for 2 P. M.

Prayer was offered by L. C. Rogers, and, after singing by the choir, benediction was pronounced by the Moderator.

SIXTH-DAY-MORNING SESSION. The minutes of the previous day were read, corrected, and approved.

J. J. White invited the Association to assist the Scott Church in the ordination of L S. Hazzard as deacon of said church.

On motion, the invitation was accepted, and the matter was referred to the Committee on Preaching. The Committee on Petitions reported in

favor of holding the next session of the Association with the Church of Adams. The time for the special order having arand assessed upon the churches of the Association rived, the essays of O. D. Williams and J. J.

White were read. After singing by the choir, the discussion of the essays was participated in by A. W Coon, J. Clarke, John Barber, A. B. Pren-May 28th and 29th, 1881; the Sabbath schools con-tice, C. D. Potter, J. J. White, and A. E.

> Pending the discussion, the Association adjourned, after benediction by J. L. Huff-

AFTERNOON SESSION.

Prayer was offered by A. E. Main. After further consideration of the essays of

the morning, the following was adopted, after remarks by A. W. Coon and O. D.

Resolved, That we are delighted with the lucid style and logical manner in which they treated the subjects of the Essays, and ask their publication in the Sab-BATH RECORDER, instructing the Secretaries to preserve them in the archives of the Association.

The Committee on Resolutions presented the following, which, on motion, was taken up by items: 1. Resolved, That while gratefully acknowledging

our obligations to God for the mercies and favors the year, and still conscious of our dependence upon him for all real efficiency and genuine success in his cause, it now becomes us to humble ourselves, and togeth er, prayerfully seek the endowment of power from on high

2. Resolved, That we recommend to the Msssionary Society, that, at its next Anniversary, it appoint, in addition to the usual acting members of the Board of Managers, from one to three from each Association, whose special duty it shall be, as an Associational committee, to co-operate with the Board, the Secretary, in efforts to advance the cause of mission The report of the Committee on Obitua- in their respective Associations.

3. Resolved, That we note with satisfaction and an proval the efforts of churches and individuals to engage

continuation and extension of our efforts on this needy and neglected field

5. Resolved, That, with unwavering faith in the policy of aggression and denominational enlargement, we pledge ourselves anew to support, with our prayers and contributions, the tent work of the Tract

6. Resolved, That the work of the Women's Auxiliary Societies among us, meets our hearty approval, and that we commend this form of benevolent work to all the churches within our bounds.

7. Resolved, That in the opinion of this Association, in order to be consistent as Seventh-day Baptists, and efficient as Sabbath Reformers, we must ourselves be strict and conscientious Sabbath-keepers. 8. Resolved, That we recommend to the churches of this Association, that they adopt the systematic plan of raising money for church and benevolent

purposes, by weekly or monthly contributions.
9. Resolved, That this Association recommend to all pastors of the several churches, to call the attention of the people under their charge, to the matter of inviting the Bible School Board to hold Sabbath School Institutes in all the churches of the Association during the coming year.

S. BURDICK, A. E. MAIN, S. H. BABCOCK, I. L. COTTRELL, L. C. Rogers,

The first resolution was read, and, after remarks by A. W. Coon, S. Burdick, C. M. Lewis, and J. M. Todd, it was adopted, and, by request of the Moderator, A. B. Prentice offerer prayer that the spirit of the resolution may pervade all our hearts and be faithfully carried out by all present.

After singing "I need thee every hour," the second resolution was read, and remarked upon by A. E. Main, L. C. Rogers, S. H. Babcock, and John Barber, and apopted.

The third resolution was read, and, after amendment, adopted as above, after remarks E. Main, A. B. Prentice, and C. M. Lewis. The time for the reading of the Essay of

The Essay of C. D. Potter was made the

that a copy of the Essay be requested for On motion, the Essay of O. D. Williams | publication, and also a copy of the same be

placed on file by the Secretary. After singing by the choir, the Essay of C. D. Potter was read, after which the Association adjourned after prayer by C. M. Lewis,

and benediction by the Moderator. FIRST-DAY-MORNING SESSION. The Association was opened with prayer, and the minutes read, corrected, and ap-

The report of the Committee on Finance was read, and, after remarks by J. J. White and J. M. Todd, was adopted as follows: The Finance Committee, to whom was referred

the Treasurer's report, and other matters relating to the financial affairs of the Association, respectfully ask leave to report: 1st. That they have examined the Treasuer's report with the vouches presented therewith, and find

the same correct, and that there remains in his hands. 2d. That they estimate the necessary expenses for the current year, at \$116 45, from which deduct the sum of \$15 now in the hands of the Treasurer, leaving a balance of \$101 45, which we have apportioned

Scott..... 8 72 West Edmenston..... Cuyler.....

HENRY W. NORTH,) A. V. BURDICK, The time for preaching having arrived, ousiness was suspended for a sermon by J.

ing by the choir, "Take the name of Jesus with you." The consideration of the resolutions was

L. Huffman, which was presented after sing-

In connection with the discussion of the fourth resolution, L. C. Rogers gave a very interesting and comprehensive description of the Florida mission field and its prospects.

A. B. Prentice followed with a glowing description of the agriculture capabilities of that portion of Kentucky in which he had labored as a missionary. He also spoke hopefully in regard to moral and religious reform on that field. A. E. Main spoke feelingly and encouragingly of both fields. O. D. Williams presented the prospects and claims of Southern Illinois as a mission field. In response to a query raised by J. J. White. O. D. Williams, A. B. Prentice, and L. C.

directly in general evangelical work, by sending out Rogers, explained and described the moral pastors into regions beyond, to preach the everlasting and religious status on their recent fields of ness.

A. E. MAIN, Delegate.

inational interests, this body took favorable and ending the last year, as during those that preceding gospel, and urge the claims of God's neglected law.

and religious status on their recent fields of gospel, and urge the claims of God's neglected law.

| and religious status on their recent fields of gospel, and urge the claims of God's neglected law.
| and religious status on their recent fields of gospel, and urge the claims of God's neglected law.
| and religious status on their recent fields of gospel, and urge the claims of God's neglected law.
| and religious status on their recent fields of gospel, and urge the claims of God's neglected law.
| and religious status on their recent fields of gospel, and urge the claims of God's neglected law.
| and religious status on their recent fields of gospel, and urge the claims of God's neglected law.
| and religious status on their recent fields of gospel, and urge the claims of God's neglected law.
| and religious status on their recent fields of gospel, and urge the claims of God's neglected law.
| and religious status on their recent fields of gospel, and urge the claims of God's neglected law.
| and religious status on their recent fields of gospel, and urge the claims of God's neglected law.
| and religious status on their recent fields of gospel, and urge the claims of God's neglected law.
| and religious status on their recent fields of gospel, and urge the claims of God's neglected law.
| and religious status on their recent fields of gospel, and urge the claims of God's neglected law.
| and religious status on their recent fields of gospel, and urge the claims of God's neglected law.
| and religious status on their recent fields of gospel, and urge the claims of God's neglected law.
| and religious status on their recent fields of gospel, and urge the claims of God's neglected law.
| and religious status on their recent fields of gospel, and urge the claims of God's neglected law.
| and religious status of gospel, and urge

WANTED the GOLDEN eachers, Students, Young Men. and Ladies agents for this book, are making over \$100 Sells fast. One agent sold 71 first 15 ther 46 in 8 days, another 11 in one day, and 5 Bibles in 5 days. Secure territory iso agents wanted for the best Illustrated

LOUIS BAGGER & CO.

Washington, D. C.

Absolutely Pure.

NO PATENT NO PAY.

WDER CO.. New York.

from Grape Cream Tartar.—No other prepa-

nakes such light, flaky, hot breads, or luxu-

stry. Can be eaten by Dyspeptics without the ills resulting from heavy indigestible food.

ly in cans, by all grocers. ROYAL BAK-

ENTS OBTAINED FOR MECHANICAL

ces, medical or other compounds, ornamen-

terferences, Infringements, and all matters

to Patents, promptly attended to. We make

ary examinations and furnish opinions as to

bility, free of charge, and all who are inter-

new inventions and Patents are invited to

a copy of our "Guide for Obtaining Pat-

hich is sent free to any address, and contains

e instructions how to obtain Patents, and

mable matter. During the past five years,

obtained nearly three thousand Patents for

and Foreign inventors, and can give satis-

references in almost every county in the

s of Patents and Attorneys at Law, Le Droit

ew Testament, and for the finest Family

Send for circulars and Sample Pages. P. LER & CO., 915 Arch St., Philadelphia, Pa

ND BOOK WORK EATLY AND PROMPTLY DONE RECORDER OFFICE.

dera by mail will receive special care.

LE AT THIS OFFICE.—THE CON-TUTIONAL AMENDMENT; OR, THE THE SABBATH, THE CHANGE AND RESTITU-Discussion between W. H. Littlejohn, Sev-Adventist, and the Editor of the Christian 884 pages. Price, cloth \$1; paper 40 Aled postpaid, on receipt of price. Ad-BATH RECORDER, Alfred Centre, N. Y. L. Huffman added interesting remarks concerning Southern Illinois and other points. In compliance with the request of A. E. Main, Stephen Burdick was invited to offer prayer in behalf of the fields above mentioned, as also in behalf of the spiritual consecration of those who have volunteered to go out and labor on the mission field. The resolution was then adopted.

AFTERNOON SESSION.

· The Association was called to order by the ence, led by J. L. Huffman. Moderator. Singing by the choir, "Jesus, pilot me." Prayer by O. D. Williams.

The report of the Committee on the State of Religion was presented as follows, and adopted after remarks by A. E. Main, J. L. Huffman, and L. C. Rogers:

Your Committee on the State of Religion respectfully report, that the religious condition of the churches composing this body, as revealed by their letters, is, in several particulars, encouraging. That harmony and peace, the fruitage of growing broth erly love, exists in all the churches, that the public worship of God in the use of the ordinary means of grace, and ordinances of religion, is enjoyed by all of them, and that the prayer and conference meeting, the measure of the churches religious interest, is maintained in most of them; also that there is a growing interest and efficiency in our Sabbathschool work, emphatically the hope of the church. And while these things encourage us to hope for more spirituality and larger growth, we are greatly humiliated with the evidences of our weakness and depletion which the letters of the churches disclose; for while a few of them have gained numerically. more have lost by death and other wasting causes, making our loss for the year, sixteen. In view of this fact, we are lead to inquire what are the causes of our diminution? Has the dear Father, the great Head or our dear churches, gone back upon his promises? Has the gospel committed to us lost its power to save men? If God, his promises, and the gospel, remain unchanged forever, then the causes of this embarrassment must lie with us. Is it not true, that while most of our churches maintain prayer-meetings, that only a small proportion of the membership attend them, although all are equally bound by covenant obligation to do so? Has the spirit of worldly mindedness blinded our spiritual vision in any measure, to the great work of life, the glory of God, involved in salvation of man?

Beloved brethren and sisters in all our churches. let us prayerfully study our true moral status, humbling ourselves before God, earnestly seeking the baptism of the Holy Ghost in preparation for our great work, so that the coming Associational year may be one of greater and more efficient work, gathering the golden harvest for Jesus.

A. W. Coon,) J. CLARKE, C. M. Lewis.

The report of the Committee on Education was presented, and adopted as follows:

Your Committee on Education respectfully report: While we have no denominational schools in the Association, in at least four places where our churches are located, there are important graded schools, in are also glad to note the fact that there is a good degree of interest among our young people in securing the higher advantages of academies and colleges. A goodly number of our young people have attended the University at Alfred, during the past year. We heartily commend their example in this respect, to others. We believe that there is a growing sense of responsibility, as there ought to be, to sustain and patronize our own schools

A. B. PRENTICE, B. D. CRANDALL, Orson Whitford,)

The report of the Committee on Essayists, Delegates, etc., was presented as follows, and adopted after remarks by J. J. White and

Delegate to the Western and North-Western Associations, J.M. Todd; Joshua Clarke, alternate. Delegate to the South-Eastern and Eastern, J. J

Essayists, "The relation of the law and gospel in the salvation of men," A. B. Prentice; "The Divine Attributes in their relation to the origin of Christianity and the development of Christian character,

Preacher of the Introductory Sermon, J. J. White; J. M. Todd, alternate. . Respectfully submitted,

J. B. CLARKE, C. D. POTTER, B. G. STILLMAN,)

The Essay of C. D. Potter was then taken up for consideration, and the following resolution was presented by J. Clarke:

Resolved, That we request for publication in the SABBATH RECORDER, after revision by the writer, a copy of the able Essay of Dr. C. D. Potter, and refer it to the Board of the American Sabbath Tract Society for preservation in such form as they in their wisdom may deem best.

After remarks by J. J. White, L. C. Rogers, J. Clarke, J. B. Clarke, and C.D. Potter, the resolution prevailed.

The fifth resolution was then taken up, and adopted, after remarks by L. C. Rogers, J. L. Huffman, C. M. Lewis, C. D. Potter, and Stephen Burdick.

The sixth resolution was taken up, and adopted after remarks by L. C. Rogers.

The seventh resolution was taken up, and adopted after remarks by O. D. Williams and A. B. Prentice.

The eighth resolution was remarked upon by J. J. White, A. B. Prentice, C. M. Lewis, A. E. Main, and L. C. Rogers, and was, for gift, and not extensively bestowed. To fill want of further time, on motion, laid on the the place with incompetent persons is to in-

A beautiful song was at this point finely rendered by J. J. White and brother.

EVENING, SESSION.

Called to order by the Moderator. Singing by the choir. Prayer by Byron E. Fisk. The regular order was then resumed, being the motion to adopt the ninth resolution, which was adopted without discussion.

choir sung, and prayer was offered by C. M. | tianity.

Lewis, and a sermon was given by S. H. Babcock, delegate from the North-Western As-

A vote of thanks was tendered to the friends of Scott for their kindness and hospi-

A. B. Prentice earnestly invited as many of those present as could, to attend the next session of the Association at Adams, after which some time was spent in social confer-

After singing by J. J. White and brother, and prayer by the Moderator, the Association adjourned to meet with the Church of Adams, at 10½ A. M., on Fifth-day before the second Sabbath in June, 1882.

J. M. Todd, Moderator.

C. D. Potter, Recording Secretary.

H. M. Maxson, Assistant Recording Secretary.

The Seventh-day Baptist Central Association to Sister Associations: Dear Brethren,—The Forty-fifth Session of our Association, held at Scott, N. Y., is drawing to a The session has been a very full one. Every church, save one, has been represented by letter of delegates. The reports from the churches show that narmony and a good degree of missionary zeal pre vail among the membership, and that interest in Sabbath-school work is on the increase. While no extensive revivals were reported, there seems to be a steady growth in spirituality in most of the churches. All the business sessions were characterized by a deep devotional spirit. All the business transacted had for its object the enlargement and efficiency of Christian work. Several important essays were read. The discussion of these and of the resolutions disclosed the fact that our people are waking up to the de mands of Sabbath reform and missionary work as never before. The preaching services, the Bibleschool exercises, and the conference meeting devel oped a deep feeling of religious obligation, both among professing Christians and impenitent sinners. Quite a number of the latter expressed a desire for salvation. In the religious services and the business meetings we were greatly assisted by your delegates, whom we gladly welcomed. We reciprocate your kindness by appointing Eld. Stephen Burdick to represent us in the Western and North-Western As sociations, and Eld. J. J. White (Eld. C. M. Lewis alternate) to represent us in the Eastern and South-

you for further information concerning us. Praying God to bless you in your coming gatherngs, we remain, dear brethren, yours in Christian By order and in behalf of the Association,

Eastern Associations. To these brethren we refer

BIBLE-SCHOOL EXERCISES ON SABBATH AFTERNOON. Addresses upon topics of the Sabbath-school lesson

A. B. PRENTICE, Cor. Sec.

1. The Journey and the Absorbing Theme, S. H

The Blindness and the Sadness, Ira. L. Cottrell.
 The Rebuke, J. L. Huffman.

4. The Scriptures Expounded, B. E. Fisk.

5. The Surprising Revelation, A. E. Main.6. Hearts Thrilled and Inflamed, L. C. Roger

RELIGIOUS EXERCISES.

Sixth day evening, preaching by Ira Lee Cottrell. Text, 2 Chron. 20: 15, "Thus saith the Lord, be not Sabbath evening, prayer and conference, led by

he Moderator. Sabbath morning, preaching by A. E. Main. Text, What think ye of Christ?" Matt. 22: 42; also Phil. 3: 7-11, followed by the ordination of Bro. L. S. Hazzard as deacon of Scott Church, and the Lord's Supper, conducted by A. W. Coon and J. Clarke. In the ordination services, Stephen Burdick offered the ordinary prayer, J. B. Clarke gave the charge,

and J. J. White the hand of fellowship.

Evening after Sabbath, preaching by L. C. Rogers.

Text, 1 John 2: 1, "If any man sin, we have an advector with the First of Chairles and Chairles vocate with the Father, Jesus Christ the righteous,

followed by conference. First day morning, preaching by J. L. Huffman. Text, Matt. 22: 42, "What think ye of Christ?" Second-day evening, preaching by S. H. Babcock Text, Matt. 20: 4, "Go ye also into the vineyard."

LIST OF DELEGATES. Adams—A. B. Prentice, Mrs. A. B. Prentice, Lucy Prentice, Charles Potter, C. D. Potter.

1st Brookfield—Stephen Burdick, Henry W. North, 2d Brookfield-J. M. Todd, DeWitt C. Coon, Chas. P. Maxson, Orson Whitford.

Cuyler—E. B. Irish and wife, Mrs. Lillie A. Irish, DeRuyter-J. Clarke, J. B. Wells, H. M. Maxson and wife, B. G. Stillman and wife, Geo. T. Stillman and wife, L. H. Babcock and wife, G. D. Johnson

and wife, D. T. Coon, wife and daughter, Leonard Coon, wife and daughter, Denison York, A. V. Burdick, J. Clark Crandall, Barney D. Crandall, Amelia Holcomb, Diana Hubbard, Celia Stillman. Lincklaen-Slillman Burdick and wife, Halsey

Stillman and wife, W. A. Wilcox, DeWitt Burdick Mrs. L. H. Pool, Mrs. Ira S. Crandall, Benj. H

Otselic—Joshua Clarke, LaFayette Church. Scott—J. J. White and wife, E. H. P. Potter and wife, S. C. Stillman and wife, Dea. John Barber, L S. Hazzard and wife, D. D. L. Burdick and wife, Geo. M. Frisbie, W. E. Barber and wife, Geo. W. Green and wife, W. N. Babcock and wife, A. L. Whiting, Wilber Maxson and wife, H. E. J. Potter and wife, Albert Clarke and wife, Chas. S. Clarke,

West Edmeston-J. B. Clarke, J. S. Coon, Mrs. Martha Coon, Ransom Brown. 1st Verona—C. M. Lewis, Hiram Palmiter and wife, Welford Perry and wife, Chas. Holcomb and wife, Hattie Green, Cora Williams,

QUALIFIED LEADERS.—In a family, a town, or a church, a born leader is an invaluable boon. The equality of all in rights is a precious doctrine, but all men have not an troduce chronic trouble; to find those whom God has equipped for the purpose, is to inaugurate a reign of peace and prosperity. The people hear their voice, and love to fol-The ninth resolution was then taken up, low. In this respect, some churches are and pending its consideration, the Associa-tion adjourned to meet at 7.30 P. M. highly favored, having wise men to plan and execute; while others are perpetually cursed with the services of men intent on being at the place."—Zion's Herald.

> More copies of the Scriptures were distributed in Japan during the year 1880 than during all the years, taken together, since

Missionary Pepartment

Conducted by the Corresponding Secretary for the Board of Managers of the Seventh-day Baptist Mis sionary Society.

REV. A. E. MAIN, Corresponding Secretary, Asha way, R. I. REV. GEO. B. UTTER, Treasurer, Westerly, R. I.

Shall we have a missionary in the city of

THE collection for missions at the Central Association was \$33 09, and at the Western, \$21 04.

It is not often that the missionary spirit rises higher than it did at the Central Association on the afternoon of First-day. With this spirit we shall live and grow; without it, we can not prosper.

CLARK'S FALLS, Conn., is almost a Seventh-day Baptist mission station. The Bible-school on Sabbath afternoon is superintended by a Seventh-day Baptist; and three Sabbaths out of four the preaching is by Seventh-day Baptist ministers.

THE teacher of the Infant Class in Scio, N. Y., has been telling the children about our missionaries and their work in China; as a result, one dollar, most of it having been contributed during a month, comes to our treasury for the mission in Shanghai. We hope they will go on in this good work.

It seems that some who are willing to contribute on the Sabbath for missionary and Sabbath reform efforts, think that Sabbath collections for the pastor's support is too much like worldly business. We see no difference except that the missionary is farther away than the pastor, and does not receive the money quite so soon. Is it not all for religion?

WE can not be faithful and neglect to send the gospel into regions beyond; but let us not forget the importance of the fields occupied by many of our feeble churches, and the trials and discouragements of those who here seek to maintain their ground. One of the duties of the hour is to co-operate with these brethren in an effort to secure the regular preaching of the Word, and pastoral leader-

DUTIES OF THE PRESENT HOUR.—No. 2.

The second suggestion I have to make, regarding the duty of the hour, is that we that I might clearly discern between the nakought to have greater confidence in the pow- ed question of what my duty is, and what er of truth. With light we associate the idea my practice is. Happy is he whose practice Milton the last week in February. Accordof life, with darkness the thought of death, is in harmony with his sense of duty. But recognizing the existence of a necessary con | as you do not ask what I do, but what I renection between them, as cause and effect. gard it my duty to do, in reference to the God is the center and source of all truth and | spread of Sabbath truth, I will try briefly to right; the soul, having the image of its answer that question. Maker, needs truth for its aliment. True thy truth.

tion, providence, and kindred facts of the reve- to make them willing to obey. lation and government of God. Sometimes

and good. not to advance beyond, but in the Scriptures. | than I do now. I then had two principal the head, but without any qualifications for The field for research is not small, nor the preaching points, at both of which I delivfore unknown are to be discovered; new ap- day to be observed as the Sabbath, and displications of doctrine to duty made; better, tributed tracts. But now my position does truer, methods of stating old truths adopted; not differ materially from that of an ordicities, than in the courtry places and by-ways The hour for preaching having arrived, the empire to Western civilization and Christon and Chris The latter says that God is sovereign, that one. These churches require my main time

he hardens men's hearts, and visits upon and efforts, and need much more; so that I children the iniquities of their fathers; the former testifies to the universality of law, and the natural and inevitable consequences of transgression. Men have turned away from old statements of theological truths, here. In this case I regard it to be my duty and sometimes from the truth itself; it is for to choose, mainly, subjects that lead to the us to help bring men back to truth by recognizing the law of progress in the knowledge of God, who speaks to men in his Word and works. We do not need the Sunday to put us in harmony with progressive religious thought; but the Sabbath of the ages so interpreted as that we may "serve in newness such a way as to naturally lead the thinking of spirit, and not in the oldness of the let- hearer to make the application for himself.

the broad foundation furnished by rightly apprehending the true spirit of the Scriptures as a whole. The great principles of temperance and human freedom are supported by the spirit and doctrines of the Bible in its unity. Men tried to justify slavery from the Bible; but Divine Providence, in the logic of events, gave a truer key to the interpretation of the Scriptures than these men possed. Men are trying now to oppose temperance reform with the Bible; may the speedy overthrow of the terrible evil of intemperance compel a better explanation of neighboring churches, are members in good God's Word. Men seek to defend the Sunday by a minute exegesis of particular passages; let us, however, not think that the true Sabbath doctrine is to fall unless this or that passage can be brought to its support, but rest it on the idea of an eternal, un changable and universal law of God.

HOME CORRESPONDENCE.

From T. L. Gardiner.

- Shilon, N. J., June 8th, 1881. Received last night, \$100 from a "Friend, Shiloh, for the China building fund. I will forward that and more, soon, to the Treasurer. Shiloh grows. We are having good evidences of this in more ways than one.

From C. A. Burdick.

Portville, N. Y., June 9th, 1881. Dear Bro. Main,-It is sometime since I received your request that I would state the whole body. what I regard it to be my duty to do as a missionary in reference to the spread of Sabbath truth. A crowd of work has occasioned a longer delayof my answer than I intended. I felt that I could not answer so searching a question hastily: I needed a little reflection

First, negatively, I do not believe it is my intellectual and moral growth embraces all | duty to give to the Sabbath question promiprogress. They who believe, teach, and live | nence over all other topics relating to Christhe truth, are helping to lift men Godward, | tian life. True Sabbath-keeping must have for the Savior's prayer was, Sanctify them by a ground-work of love and loyalty to God and to truth. There must be such a sur-Sometimes it may be wise and necessary | render of self-will to the divine will that the for a minister to advocate a theory respect- | soul is moved to ask sincerely what his will ing some great doctrine, as the atonement, is. To awaken this love and loyalty to God in order to oppose a theory believed to be and to truth, to move men's hearts to loving false and harmful; but his will be the great- obedience to all God's requirements, seems est power, I believe, who teaches most Script- to me to be the main work of the gospel urally the great and fundamental truths of minister whether he is a missionary or a pasthe Bible, relating to sin, redemption tor. It is not half so difficult to convince through a crucified and risen Lord, regenera- men's minds as to the day of the Sabbath as

Yet, affirmativly, I do believe that all pracit is duty, as now, to specially emphasize tical truths and duties that are covered up particular truths, as the Sabbath and tem- or neglected, demand more attention and perance; but let us find our highest inspira- effort to bring them to bear on men's minds tion in beginning, not with the particular and consciences than those truths that are truths or duty, but with the sublime idea of recognized and accepted. The true Sabbath a holy, eternal, and universal law, in har- has been covered up by men's traditions, in not believe that mission will get any above mony with God its author, and with the nat | the greater part of the Christian world, and ure of things, a law, every jot and tittle of to a greater or less extent, neglected where which is essential to the highest development it is not hidden from knowledge. Now I of every moral being. Every individual truth | believe that in whatever community my field and duty found to be in accord with this. of labor lies, it is my duty to promulgate the conception of law must be universal, just, true doctrine of the Sabbath by preaching, by private conversation and by distribution We ought to recognize a law of progress of tracts, giving it attention proportionate in theology as well as in other departments to the ignorance or the neglect of it which of thought. It is the province of physical prevails in that community. I think that science, not to make, but to discover facts duty does not require precisely the same and laws, which are not new but as old as course to be pursued in every place. To ilcreation, and, in obedience to the principles | lustrate. In my last field of labor before the of true science, guard against substituting one I now occupy, I preached to a much theory for fact. It is for theological science | larger proportion of non-Sabbath-keepers opportunities for progress few. Truths be- ered discourses on the question of the right

can do but little outside work. In those places where I do sometimes preach, to congregations mostly made up of Sunday-keepers, the question of the Sabbath has been considerably agitated prevous to my coming enforcing of the principles of strict and willing obedience to all of God's commands, as an essential condition of divine acceptance, I think it my duty to address the heart and conscience so as to persuade men to be willing to obey all of God's requirements, and to enforce principles which clearly involve the keeping of the fourth commandment, and in I think it also my duty to distribute Sabbath We ought to rest all truths and duties on tracts when opportuninity offers, a duty which I have neglected since coming on to

But I think my most important duty respecting the Sabbath, in my present field, is to try to promote proper observance of the Sabbath in the churches; and accordingly I have preached on that subject to each of the churches under my charge, except that of Oswayo, if that may still be called a church. And at this point I am constrained to confess that I am sometimes disheartened and almost discouraged by the loose views and looser practices on the Sabbath which prevail among many of our own people. Belonging to each of these churches and also to standing, so far as the records show, who grievously dishoner God's Sabbath, and bring it under reproach; some by devoting a part of it, it may be a small portion, to secular business; some by occasionally and others by frequently using the whole day for worldly business. This is well known by the community around. What courage can I feel under such circumstances to press the claims of the Sabbath upon Sunday-keepers who are observant of these things?

Again, such have been the influences upon the young, that the Sabbath has but a feeble hold upon many of them, and as they go out inta the world, and many of them leave it altogether. The case may be different in other parts of the denomination, but from my standpoint it looks as though while we are trying to extend our branches we are dving at the heart, worm-eaten by loose Sabbath observance.

I would not recommend less effort to spread Sabbath truth, but hope more attention may be given to elevate the standard of Sabbath observance. It is an excellent thing to multiply adherents to the Bible Sabbath provided we possess sufficient vitality within to vitalize C. A. Burdick.

From 0. U. Whitford. WALWORTH, Wis., June 7th, 1881.

Dear Brother,—The Chicago mission for the last three months has been under the direction of a committee appointed by the Quarterly Meeting of the Southern Wisconsin Seventh-day Baptist Churches, held at ing to that arrangement, the Quarterly Meeting is looking after that mission, rather than the pastors of the Milton, Milton Junction, and Walworth churches, with Bro. T. R.

At our last Quarterly Meeting held with the Walworth Church, the last week of May, the present and future prospects of that mission, and the favorable opportunity for the promulgation of Seventh-day Baptist views in Chicago, now, were considered with a good deal of interest and earnestness. It is the opinion of all the brethren interested and engaged in that work in Chicago, that to accomplish what ought to be done, and as it appears now, can be done with right kind of labor, that there ought to be some suitable brother permanently stationed in Chicago. There is need of some one to be right on the ground, visiting, distributing tracts. corresponding, writing articles, and improving every opening for making our cause known. The present agitation of the enforcement of the Sunday law, and the susceptible condition of the people in respect to the Sabbath question, make it a favorable, I might say, golden opportunity for such a laborer. Mere supplies by these pastors and Bro. Williams will not accomplish what a permanent laborer on the field can do. I do its present status until such labor of a continued and permanent form is done. Every time I go into the city, I find so much that ought to be done I often wish I could remain

What is your opinion of a suitable man being put into Chicago for a year, at least, for trial? and if proving successful, then we have clearly the way pointed out for further work there. I am requested by the brethren of the Quarterly Meeting, and by the Chicago Mission Committee, as their Corresponding Secretary, to write you how they consider the matter, requesting you to lay it before the Missionary Board, for their consideration, and also if they regard it best to have a laborer or missionary stationed in Chicago, whether they could assist pecuniarily in sulporting such a missionary there.

Do you not think that more can be accomplished in advancing our cause, by putting suitable men into the centers of business, trade, and life, like New York, Philadelphia. Cincinnati, St., Louis, Chicago, and other

Will you please reply to this communica-

O. U. WHITFORD.

Education 3

Conducted by REV. J. ALL half of the Seventh-day Bap

"LET THERE I

CO-WORKERS I

Baccalaureate Sermon, del

"We are laborers togeth

God, the absolute Bei ator, and the perfect Per works, power, and plan, 1. Power. God is est

free, self-originant, spont ommpresent, eternal-fr sustaining, informing, an sprung universal nature of essence, substance, This life-power lives in through all extent. A ment, are born of this filling all, and living Man, the child of God, is endowed with a like life energy, a like self ble of starting new stre effects. Infinite life-po pression of all divine m life-power is the primal man manifestations.

2. Plan. Life-energy finite, presupposes, den it the product of power not work blindly, chac to an archetypal plan. and direct his powers his doing. The unive expression and realizat tion, the physical univ cording to this impla growth, the oak must maple, maple; apple, fruiting fruit after its I high prerogative of fr cause, are lifted from to that of freedom, fro where the must gives ought. Upon them is live, and grow, and ac cording to the divine

become voluntary co-v 3. Purpose. The v plies purpose, or and the plan is a forecast. planned would become thing played. Plans plans. There must b a clear prevision and thereto, in all wise an

What is the ultima

in view of which Deil

tion and in providence

est good of universa est good, in the ultin less, the highest per Deity, the perfect p his own perfections sonalities. This cap the divine perfection trinsic excellency of f ple created being, the the highest good. result of free activity aim of all action is fection, both subject universal being, by ing intrinsic excellent est ideal of that bei fection, becomes, th reason, the highest i the highest behests of fection is threefold: of the will, in righ bility, in blessedness nions blending; per beauty of holiness." which give capabilit threefold form, con cellency. The perfe of existencies are tions, for the perfec

> fied in seeking the being, and the ultim the ongoings of proj end, and the laws s ideal purpose and tion, being the bel manity, the highest same end should b deavor of every h seeks to suppress al good possible, con dom, and subjectin ing, overruling, gu his co-worker, sho perfect all latent them more and my

4: Human agency

thus attained, and

rts, and need much more; so that I out little outside work. In those here I do sometimes preach, to conns mostly made up of Sunday-keepquestion of the Sabbath has been bly agitated prevous to my coming n this case I regard it to be my duty mainly, subjects that lead to the of the principles of strict and willhence to all of God's commands, as tial condition of divine acceptance. my duty to address the heart and ce so as to persuade men to be willey all of God's requirements, and to principles which clearly involve the of the fourth commandment, and in iv as to naturally lead the thinking make the application for himself. it also my duty to distribute Sabbath then opportuninity offers, a duty have neglected since coming on to

think my most important duty rethe Sabbath, in my present field, is promote proper observance of the in the churches; and accordingly I ched on that subject to each of the under my charge, except that of if that may still be called a church. his point I am constrained to con-A am sometimes disheartened and iscouraged by the loose views and cactices on the Sabbath which preng many of our own people. Beto each of these churches and also to ng churches, are members in good so far as the records show, who dishoner God's Sabbath, and bring reproach; some by devoting a part may be a small portion, to secular some by occasionally and others by ly using the whole day for worldly This is well known by the comaround. What courage can I feel ich circumstances to press the claims Sabbath upon Sunday-keepers who vant of these things? such have been the influences upon

g, that the Sabbath has but a feeble many of them, and as they go out world, and many of them leave it al-The case may be different in othof the denomination, but from my it it looks as though while we are extend our branches we are dying art, worm-eaten by loose Sabbath

not recommend less effort to spread ruth, but hope more attention may to elevate the standard of Sabbath e. It is an excellent thing to multerents to the Bible Sabbath provided ss sufficient vitality within to vitalize

From O. U. Whitford. WALWORTH, Wis., June 7th, 1881.

Brother,—The Chicago mission for three months has been under the diof a committee appointed by the Meeting of the Southern Wisconinth-day Baptist Churches, held at he last week in February. Accordat arrangement, the Quarterly Meetoking after that mission, rather than rs of the Milton, Milton Junction, worth churches, with Bro. T. R.

last Quarterly Meeting held with worth Church, the last week of May, ent and future prospects of that mis-I the favorable opportunity for the ation of Seventh-day Baptist views go, now, were considered with a good nterest and earnestness. It is the of all the brethren interested and enthat work in Chicago, that to acwhat ought to be done, and as it now, can be done with right kind that there ought to be some suitaer permanently stationed in Chicare is need of some one to be right round, visiting, distributing tracts, iding, writing articles, and improvy opening for making our cause The present agitation of the enf of the Sunday law, and the suscondition of the people in respect to th question, make it a favorable, I y golden opportunity for such a le-Mere supplies by these pastors and iams will not accomplish what a nt laborer on the field can do. I do re that mission will get any above t status until such labor of a cond permanent form is done. Every sinto the city, I find so much that be done I often wish I could remain

s your opinion of a suitable man bento Chicago for a year, at least, for Lif proving successful, then we have e way pointed out for further work am requested by the brethren of erly Meeting, and by the Chicago Committee, as their Corresponding to write you how they consider the requesting you to lay it before the Board, for their consideration, they regard it best to have a lamissionary stationed in Chicago, hey could assist pecuniarily in supch a missionary there.

not think that more can be accomadvancing our cause, by perting . men into the centers of business, life, like New York, Philadelphia, St. Louis, Chicago, and other in the courtry places and by-ways

Education Department.

Conducted by REV. J. ALLEN, D. D., Ph. D., in behalf of the Seventh-day Baptist Education Society.

"LET THERE BE LIGHT."

CO-WORKERS WITH GOD.

Barcalaureate Sermon, delivered June 26th, 1881

BY J. ALLEN.

.. We are laborers together with God."-1 Cor.

God, the absolute Being, the infinite Cregior, and the perfect Person, reveals, in all his works, power, and plan, and purpose.

1. Power. God is essential life, power, free, self-originant, spontaneity—omnipotent ommipresent, eternal—from whose fullness and sustaining, informing, and organific power, has sprung universal nature, in its manifoldness essence, substance, matter, life, worlds. This life-power lives in all existence, extends through all extent. All power, force, movement, are born of this divine, living energy, filling all, and living in and through all. Man, the child of God, the supreme Father, is endowed with a like nature of everduring life energy, a like self originant cause, capable of starting new streams of influences and effects. Infinite life-power is the primal expression of all divine manifestations. Finite life-power is the primal expression of all human manifestations.

2. Plan. Life-energy, whether infinite or finite, presupposes, demands plan. Without it the product of power is chaos. Deity does not work blindly, chaotically, but according to an archetypal plan. His ideals fashion and direct his power, becoming the law of his doing. The universe is their objective expression and realization. In this realization, the physical universe must develop according to this implanted plan. In their growth, the oak must grow oak; pine, pine; maple, maple; apple, apple; figs, figs; each fruiting fruit after its kind. Spirits, in their high prerogative of free will, self-originant cause, are lifted from the realm of necessity to that of freedom, from things to persons, where the must gives way to the sway of the ought. Upon them is imposed the behest to live, and grow, and act, and bear fruit according to the divine plan, doing which they become voluntary co-workers with God.

3. Purpose. The very idea of plan implies purpose, or an end in view of which the plan is a forecast. Otherwise everything planned would become a play, ending in the thing played. Plans demand aims, and aims plans. There must be an ultimate aim and a clear prevision and forecasting in respect thereto, in all wise and worthy action.

What is the ultimate aim or final purpose in view of which Deity works both in creation and in providence? Evidently the highest good of universal being. This highest good, in the ultimate analysis, is, doubtless, the highest perfection of such being. Deity, the perfect person, seeks to realize his own perfections in universal finite perthe divine perfections constitutes the intrinsic excellency of finite personality. Simple created being, though a good, can not be function and use. the highest good. This is attained as the aim of all action is the attaining such perfection, both subjectively and objectively, in | into the divine ideal and fill out the divine | a one must tread to the rhythm of this moveof the will, in righteousness; of the sensibility, in blessedness—through their harmoof existencies are ministries, helps, inspira-

tions, for the perfection of spirit as person. perfect all latent possibilities, assimilating souls that come after, thus continuing to live upon which human progress depends, will rant. Many a lowly station has been de- tastes, habits. These are the chief effective them more and more to the divine original, and work through the ages in ever-increasing find themselves moving easily and grand. prived of a good occupant to furnish a poor forces resulting from education. Power, ex-

all because of the intrinsic excellency of these divine perfections. This divine purpose becomes the highest law of human purposes, activities, and progress. Humanity, in its on-flowing life, should be the unfolding and ages, are greater, more effective, more manirealization of the divine plans and purposes. The epochs in this progress, Cousin well says, "are divine decrees, promulgated by the voice of time. History is the revelation | all the finer and more perfect types of progof the divine government as applied to humanity, its judgments, divine judgments. All the laws guiding its ongoings are beneficent in their ultimate outcome, and for the greatest possible good and the highest perexpressed in civilization.

5. The mode. The mode of working for the ends of perfectness is by growth, development. Creation started from chaos and is growing, fruit-bearing, they must be emleisurely advancing on the lines of a progressive, growing development towards per- tions. A single individual is as a plant, fection. Embodied life has grown in comtion and manifoldness of action, in the upward scale of being through life atomic, life | gathering, as the years go by, strength, beaucrocosm, capable of indefinite progress, there-

germinant, growing, multiplying, a simple human progress and civilization. segregation, like sand particles driven toa river; nor yet an edifice framed together of dead parts by an outside artificer, and when completed nothing awaits but immobility and decay; none of these are fittest em- | plex in its dependencies and mutually helpblems of this living growth. Atom and crystal are lifesome and prophetic of higher | well says, while the word mankind never life-forms. The germ, the spore, the seed, passed the lips of Socrates, Plato, or Ariswith enfolded germinal, organific, and reproductive life-power, will, on the supply of barbarians, and hostile nations, we see manproper conditions, spring up, fragile at first, kind many ways severed, but bearing one subject to be eaten away by smallest insect, image of God, and moving to one destiny. ergy takes and converts all into growth. one centralizing attraction. Lichens and mosses and ferns spread greenof beauty. Grass spreads over plains, multiplies and supplies bread for all men. sonalities. This capability of growing into delicate, fragile, but, under the guidance of ing humanity. benighant providences, by slow processes,

roundings.

efficiency. Great living can never die. Abraham and Moses and John and Paul and Luther and Wickliffe, all great workers and their influence has deepened and broadened and clarified. It is flowing into and ennobling ress and civilization.

6. Growth becoming institutional. In or-

der for individual growth and culture and effort to become civilization, or race culture and progress, they must be embodied in orfection of humanity. This race progress is ganizations and institutions. Individuals can, by thought and word and deed, start influences and tendencies that shall flow onward; but in order to render these enduring, bodied in systems, organizations, instituspringing up, maturing, and dying in a plexness of structure and diversity of func- | single Summer. Institutions are as trees growing through the years and the ages, crystalline, life vegetal, life animal to soul ty, and value. Man is the dewdrop, disaplife, and ultimately to its highest earthly con- pearing in the morning sun; institutions, of doubtful utility, or with bad tendencies. summation, spirit life in man. He is its mi- springs, flowing perennially, swelling into Perchance, the means are insufficient to the both, and that enables one to use himself and great rivers, becoming perpetual ministries ends, the foundation too feeble for the super- the world according to the divine plan imby giving significancy and glory to the whole. to man. Institutions, being embodied princi- structure. Give a work congenial, adapted, This living process being essentially ples, tendencies, industries, are essential to noble, satisfying, and joyfully will be work.

gether by waves and trodden down by storm's | individuals who have lifted humanity to | there come such longings, questionings, proswho not only discovered and invented, but is pitiable indeed. Discontented, vascilating, which, though dropped never so carefully up | and inventions into new institutions, thus | definite and assured call lifts him to his feet; | in the hill country, whence rivers spring, can | embodying and perpetuating the fruitage of | then he becomes purposeful, energetic, therenot gush forth a perenninal fountain and run | progress to become the seeds of higher civili-

As the result of these manifold forces, modern society has become wonderfully comful in all its operations. As Prof. Stanley totle, they seeing only individuals, tribes,

monized by one centralizing attraction, movpower that is to bear sway in the future as it climbs the hills, descends into the valleys, has done in the past, but mind, free, educatand rejoices all cattle. The wheat kernal ed mind, controlling and directing, not only The acorn sprouts and grows through winds applications, but mental and spiritual forces, and storms, first a thing of beauty, then of as well. The strongest, the best, the noblest strength and grandeur, multiplying as the living can be lived only in and through these ages tread slowly by, becoming a crown of varied and complex organic human relations, glory to all hills, a strength to all navies, a wherein it is the glory of heroic and sacri-

shelter to all homes, a warmth to all firesides. | ficial souls to waive personal ends, sacrifice Not only vegetals, but animals, men, the convenience to enrich the common weal, givrace, the universe, follow the same law of | ing the high communion of souls, the lofty progress by growth. At first embryonic, converse of spirits for educating and perfect-7. Effective co-workers. To become ef-

mg intrinsic excellency according to the high- many sided, many powered, with depth of and crowned with true and permanent suclegacy of achievement and influence and them, but as dust beneath the flaming wheels has its office in human progress and civilizatendency for the future, to be taken and ap- of his chariot. As in the physical world, 4. Human agency. The highest good being | propriated by that future, as it becomes the | bodies moving against the all-pervasive law thus attained, and all spiritual behests satis- present, and to be augmented, improved, and of gravitation have to be toilsomely lifted as fied in seeking the perfection of universal passed on. Each age and each individual of dead weights; but when loosed from the being, and the ultimate end of creation and of that age enters into the labors of all. All grapple of the lift, how noiselessly, yet with the ongoings of providence being to this same | sow; all reap. Each sows for all; each reaps | what ever-increasing celerity they rush earthend, and the laws springing from this high for all. What the ages have been makes us ward! All the subtile attractive influences ed to him. One, finding thus his work, can ideal purpose and guiding to its consumma- what we are. This is true of individuals, of gravity stir and thrill all their minutest tion, being the behests imposed upon hu- communities, organizations, institutions, atoms, giving them ever-increasing velocity manity, the highest of finite agencies, this nations. From all toil, sacrifice, suffering and momentum. All individuals, organizasame end should be the aim and high en- for human weal; there spring, with perpetual tions, institutions, moving against absolute deavor of every human being. As Deity growth, principles of human greatness, hu- laws are dead weights; but moving with them, seeks to suppress all evil possible, culture all man progress and civilization. Out of the what ever-accelerating energy and increasing in cheek the lower forces, develop and nur- No culture is complete and effective, in the good possible, consistent with human free- asles of the dead past springs the living power do they display! Emerson says, dom, and subjecting evil to good, by restrain- present. Past progress becomes the source "Hitch your wagon to a star, and all the ing, overruling, guiding, inspiring, so man, of greater future progress. The lives of the forces of the universe will become its steeds." his co-worker, should seek to develop and great souls of all ages flow into all receptive Lives thus hitched to those great principles | gifts, provided aptitude and capability war- | second nature, and sprout up into powers,

Providence, up the steep acclivities of progress, far above the graves of the dead past. Such, though reviled and persecuted in their | ly. This is true living. own age, have gone up to the world's spiritual thrones.

to humanity, is indicated through the common human spontaneities. · To every youth comes the absorbing and not infrequently things, he should know everything possible greatly perplexing question: My life-work, about one thing, his work. All kindred purwhat shall it be? That sphere is too contracted; this, too one-sided. One calling is be laid under contribution. The basis of all The history of mankind teaches that those | to know his particular and definite life-work, | fore successful and happy. Henceforth he has a standing place, self-support, self-respect, soul growth, social value, public service.

Thus, the choice of the particular line of this labor becomes one of the most difficult yet imperative decisions of life. Important such decisions, not only physical, but spiritual, not only to the individual, but to society. This choice must be made too, in youth, with its inexperience, assisted, it may be, by the counsel and caution of friends; yet, with trodden down by foot of beast. Give time | As in the heavenly bodies, where the ancient | all aids possible, the choice may be but as and genial conditions of growth; let earth astronomic observer saw only separate spheres | the uncertain casting of lots respecting unand air nourish, let dews distil, let rains in the sky, modern astronomy sees a single foreseen events. Life is too short and powpursuits, and a successful driver of several trades harnessed either tandem or abreast. the elemental forces of nature, in their varied and quackery. One calling well filled, gircommon human interests, is generally all-

9. Aptitude. One's special mission is to be ascertained, not by spinning it spider-like voiced sense of duty, but as expressed in bent, taste, aptitude, as well. Adaptability, liking, are considerations of prime importance in determining one's calling. 'As in gathering strength, beauty, manifoldness of fective co-laborers in this divine work for physical nature, Deity, with a few simple ele-As God thus works toward the ends of per- into the divine plan, and move on with the variety of utility and of beauty, so with an result of free activity. Hence, the ultimate | fection by leisurely developments, so .must | divine purpose, as expressed in the march of | underlying uniformity and likeness in human work. Every soul is created to grow providence, shaping human progress. Such manity, newness and variety is revealed in the est ideal of that being. Seeking such per- thought, largeness of sympathy, devot- cess. A child once desired to become a over the earth; others, dew-like, distil reedness of purpose. We can not make our- painter, that he might help God paint the freshing influences. A few stand, palm-like, fection is threefold: of the reason, in wisdom; of divine purpose. Every one needs thus to with which the universe is aflame, and thus pines, majestic oaks, grow grand by heat and unfold in harmony with himself and his sur- | become co-artists with God. Moving against | cold and storm; others, still, with the lithe-

> generic unity, they diverge into species and each may find among the group of allied pur-

is both useful and honorable; yet, in respect | but subordinate relations. to intrinsic nobleness, they differ as stars differ in glory. Those pursuits, while keeping | plete education must give power, taste, habit. elevation of humanity, have the greater dig- into the fiber and texture of being, so gone

ly. Such can never be mere flood-wood, one for a higher. Better be asked to come drifting sluggishly into eddies and stagnant | up than to go down. The lowliness of the pools, or rotting among the effete things of lot matters less than the spirit with which it livers, though great and effective in their the past, nor dead-heading at the expense of is filled, and the virtues nurtured by thus livprogress, nor wafted along by popular ing. To conform ourselves gracefully and fold workers in this age. The stream of breezes; but rather riding lifesomely upon cheerfully to the sphere in which Providence the crested, combing waves of human ad- has placed us, and give ourselves earnestly vancement, sailing on the advanced tide, well to its work, doing faithfully and well the ahead of the world's great flotilla. Such do present duty, however humble, is both usenot ride in any worn-out vehicle, though it | ful and noble, and this may open to other has run a hundred years, wanting a day; but | and, perhaps, better spheres. If we do thus rather, Elijah-like, go up into the chariots of | the one thing which the passionate energy of God, as they flash along the highways of our whole being calls us to do, and doing it in harmony with the organic laws and guiding tendencies of the universe, we work right-

10. Preparatory culture of aptitudes. In order that success may crown effort, the knowl-8. Specialties. Effective labor, as related edge of one's calling must be both accurate and extended, both theoretical and practical. While one should know something about many suits and knowledges; indeed, all culture, may too frivilous, another too groveling; another | wise activity is a knowledge that enables one to know himself, the world, and the God of planted therein. To this end he must first have that knowledge which lies in the line of To every one honestly and earnestly seeking | his aptitudes. If his aptitudes lead him to work with and upon men, the knowledge of man, historically, through all avenues of civheavy foot; the exterior compacting of hard higher planes of civilization have been those pectings. Without a place and a work one lilization, is an unsurpassed source of "light" creasing volumn of a river, a drop from who, likewise, organized their discoveries nerveless, or spasmodic in effort, till some, capabilities and performances of the human When such knowledge is assimilated in mental growth, it becomes vital and formative. It feeds, vitalizes, and strengthens one's own activity. The knowledge of the world is likewise vital and invigorating, especially to those working with and upon its forces. Religion gives the vital knowledge of God. interests and consequences cluster around Every one is born with aptitudes for receiving vital knowledge through one or more of these sources, by studying man, nature, God. The great and complete spirits who have equal aptitudes for all, are rare. It is the business, in education, to discover and develop these aptitudes. All means of knowledge are correlated, and have equal worth and dignity in their appropriate spheres, and descend, let sunlight shine, and the life-en- system, balanced in itself and harmonized by ers too feeble to warrant leisurely and object- should be united, but held in subjection to lessly ranging among many or diverse pur- aptitudes. In proportion as a human spirit In this humanity, thus balanced and har- suits. Seldom, likewise, does a person pos- sweeps this broad circle, in that same proporsess that many-sided faculty and tact which | tion will it have life and growth and vigor, swamp, till the whole smiles in the new dawn | ing to a common destiny, it is not physical | will enable him to become an adept in diverse | and be manifoldly enriched in all directions. No part of this circle is common or unclean; yet its sweep is so vast and human faculties This tendency is the prolific source of quacks | so limited, that it can be comprehended and become formative only in its general and dled by those labors imposed upon all by fundamental principles, and the chief attention must be given to a single aptitude, or group of aptitudes, in order for an individual to get the best culture for use. To get the best for each, the aptitudes of each must out of the brain, but by searching diligently | be found and nurtured, while broadened, enfor the divine call, not only in the still small- | riched, and strengthened through the awakening and strengthening of the non-aptitudes. The aptitudes of each individual, point, like the magnetic needle to the pole, to some kind of knowledge. Let this polarity be found, strengthened, and used. In this universal perfectness, one's work must joint ments, has wrought the world's wondrous way, and this only, can each become the most efficient co-worker with God, the author and designer of these aptitudes, and implanted in each expressly as being the best peculiarities and tendencies of each individ- agency possible in carrying out the divine universal being, by developing and perfect- purpose. by growing deeper, broader, higher, ment; then will his life become significant, ual. One, sun-like, illumes and vivifies; purposes. All are most easily vitalized and these divinely implanted aptitudes. As the correlation and transmutation of force gives reason, the highest inspirations of love, and selves what we please; but we can grow into sunset skies. It is the mission of all to help solitary and grand, shedding beauty over vast chemical affinity, heat, light, magnetism, the highest behests of conscience. This per- what God intends us to be—beautiful and full reveal, each to the other, the divine glory wastes; other few, graceful elms, singing electricity, all from the same fluent force, opso, in spiritual life, its phenomena appears the divine purposes, human effort is as wa- ness of the willow, sensitiveness of the pop- either as head-power, the light of truth, re-Again, in this growth or progressive devel- ter spilled upon the ground; moving with lar, meekness of violet, delicate lovliness of joicing in the philosophies, or as heart-powbeauty of holiness." The powers of spirit opment, descent, outcome, fruitage, is a that "stream of tendency by which all anemone, the etherial sweetness of eglantine, er, the heat of feeling, emotion, blessed which give capability of perfection in this universal law. The inheritors of the present things fulfill the law of their being," that or clinging vine-like. As each several plant in superabounding love; or as hand-poware ever entering into the labors of the past. is, moving with the powers and purposes of diversity has its office in the economy of er, jubilant in works, in all utilities. The cellency. The perfection of all lower forms | The present, in becoming the past, leaves a | God, each one becomes an host; against | nature, so each several individual diversity | object of education is to aid nature in pernot to destroy them. The office of culture Callings have a like diversity. Possessing | is to co-operate with Deity in perfecting a manifoldly endowed humanity in its richest varieties, with individual peculiarities, so that | diversity. Neither culture nor labor should produce what is scientifically known as arsuits to which his bent tends, some one adapt- rested development, by dwarfing the aptitudes, in educating and working away from them. These should be strengthened and Every calling promotive of the general weal | the non-aptitudes brought into harmonious

> 11. Power, taste, habit. Again, all comnity. They are to be coveted as the better down to the roots of being, as to become a

lease reply to this communicaearliest convenience? O. U. WHITPOHD.

pressed in grace, dexterity, facility, skill, precision, becoming habits, are among the resultants of education. Habits are the laws enacted by practice. As is one's culture, in its completeness, so are one's habits. They are its embodiments and exponents. They link the present with the past and the future, making us slaves to our former lives, making, also, our present practices the tyrannical law-givers to the future. They throw around us a cordon beyond which the attempt to pass is next to fruitless. They true ends of living; which reduces wander- some things we had said, as follows: ing, wayward impulses to habitual and orderly energy, develops thought into wellfountains of benevolence, flowing on ever fuller, purer, sweeter; which makes industry, wisdom, goodness, a second nature, every great and noble labor, every humble yet sacred service, a spontaneity and a joy.

12. Cultus. Education as a cultus, or individual perfection, transcends all professions or pursuits, and becomes an element of growth, in being. As manhood is greater than all callings, so is this culture of man for his manhood higher and nobler than all professional training. Its normal effect is health, growth, symmetry, proportion, according to the ideal type implanted in each individual. In this culture, the religious is the topmost blossom, the highest fruitage. As all being rises in regular gradation towards the more perfect, so the powers of man rise into the religious. Humanity, as it rises in the scale of civilization, manifests, in its highest spontaneities, one continued and universal aspiration for a true religious culture, which becomes thus the highest and most pervasive influence in universal perfect-

13. Character., Character, as typed in the divine perfections, becomes the end of all living and doing. The warp and woof of study and work are woven, silently yet surely, into soul garments. Life is transmuted into character. All poverty, disease, with bath demands the observance of the seventh day. poisoned breath; pain, with blade of torture: He is a native of England, and he reached his island all guileless living, all loyalty to right, all following the lead of aspiration, listening to the voice of wisdom; in short, all events, conditions, and influences, culminate in character. Wonderful is the transforming power of deliberate determination, through industry, punctuality, perseverance; through preparation, earnest, purposeful endeavor, to make, with divine co-operation, the most of life, fruiting in character.

Graduates, your formal school-days being now essentially ended, go forth to your lifeculture, with that quick-eyed alertness, that ability for accurate interpretation, that world-embracing sympathy which

Finds tongues in trees, books in running brooks, Sermons in stones, and good in every thing."

Your life culture and work will be inter- man. The earth is now arranged for man's it enjoins is on the Sabbath-day.' This quesesting only as you have a purpose; noble, abode, and nothing must be left out. If a only as that purpose is noble; effective, only Sabbath was a part of man's wants, it was as that purpose is achieved. With such a so from the beginning, and his Maker was settled purpose to grow and act in the line bound to provide it. The Sabbath, then, is of the divine purposes, for universal perfectness, with masterful convictions, and a will life. that stakes life itself on its fulfillment, you will be invincible. Such be your life's pur- should be a certain day, one by itself, so all battle-fields of freedom, from all the ig- the seal of his blessing. And besides this, norant, the oppressed, the sorrowing, and read the transactions recorded in the sixsuffering, call to you as you go forth to life's | teenth chapter of Exodus, as from them we work, to lend a helping hand in preserving learn that God had not forgotten his rest all those principles, influences, and institu- day, nor did he mean that his chosen people watered with tears, in scattering the mists of were, so in the interest of his "holy Sab ignorance, in delivering man from all wrong, bath" he wrought marvels, such as to this in raising truth, beauty, and goodness from day impress the reader with awe. the dust, and enthroning them in the hearts of men; in inaugurating new eras of progress, and thus starting encircling, expanding to it in so solemn a manner, telling them to waves of influences, which the remotest remember and keep it holy, that none could shores of humanity shall gladly receive. mistake it. It is objected that from the ac-And may the divine power uphold and help you, the divine plan guide you, and the diwine purposes inspire you. Amen.

TREAT IT REVERENTLY.—All pain, sick ness, weariness, distress, languor, agony of mind or body, whether in ourselves or oth- they understood it to be a particular day, ers, is to be treated reverently, seeing in it and that one the day generally called Saturour Maker's hand passing over us, fashioning, by suffering, the imperfect or decayed substance of our souls. Every sorrow is a billow on this world's troublesome sea, which day of the week, and therefore if we rest aftwe must pass over on the cross, to bear us er having wrought six days, we keep the nearer to our home. Each trouble is meant to relax the world's hold over us, and our hold upon the world, each loss to make us seek our gain in heaven.—Dr. Angus.

ways found together.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, June 30, 1881. REV. N. V. HULL, D. D., - - EDITOR.

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

A. ROBBINS ON THE SABBATH.

The more important point in Bro. Robform the cage with strong hasp and lock bins' sevently letter is intended to show the Those, and those only, who created the diffiagainst which we may beat and struggle with absurdity of the idea that the Sabbath-day culty were called upon to relieve themselves faint hope of escape. That is true education is the seventh day of the week, and not a of their burden. Each spot of earth inhabwhich subjects and trains all the powers of seventh part of time simply. Having no- ited by men has its regular night and day, one's being to habits in harmony with, and | ticed various objections to his arguments in | and therefore its regular working days and | the most effective use of, all faculties for the his "number five," he gives attention to its day for rest.

The only other objection I wish to consider at present, I know not how to state betsprings of truth, sympathies into perennial ter than by quoting the language of Dr. Hull, editor of the SABBATH RECORDER. Criticising my quotation from Dr. Conant's notes on Genesis 2: 2, 3, in his paper of May 5th, Dr. Hull says:

"And so when God blessed the seventh day, he blessed a seventh part of time; but this is not all, he blessed a particular and well-defined seventh portion of time. He rested on a certain day, and not on any one day in seven, and the day he rested on he blessed and sanctified. The note of Dr. Conant, by its peculiar construction, provided for the introduction of universal perfection. It has its end in another day in the place of the seventh, a thing the passage in Gen. 2: 2, 3 does not do."

Again, in driticising the third article of this series, in the RECORDER of May 19th,

"It is true the proportion of time to be observed is one day in seven, but this is not all the truth It is a particular day of the seven. He rested on the seventh day, and that day he blessed and sanctified. As to the day to be observed, God has settled that by commanding the observance of the day he rested on.

The import of these quotations, as we understand them, is that, regarding the week as a circle of time, a definite and particular segment of that circle has been blessed and sanctified as the Sabbath-day for all nations and for all time; that the exact segment originally sanctified is an essential part of the institution, and never has been, nor ever can be, changed. We think this statement does not misrepresent the position of Dr. have no such day as Sabbath-day in Ohio. Hull, and of Sabbatarians generally. The absurdity, not to say the impossibility, of this view, is forcibly illustrated by Dr. Kendall Brooks, of Michigan, in No. 7 of the ed that the Constitution does not and the Baptist Review, as follows:

"Suppose that in some island of the Pacific Ocean a man lives who believes that the law of the Sabhome by the way of New York and San Francisco. His neighbor, also a native of England, be ieves that the true Sabbath for a Christian is the first day of the week, to be observed in commemoration of our Lord's resurrection. customed to observe this day in his native land. He went to his new home by the way of India and China, and through the whole journey observed the first day of the week as the Sabbath. When they meet, both are observing the same exact time as the Sabbath. The first man calls the day Saturday, the second man calls it Sunday. Which is right?"

If God did not finish his work on the seventh of the creation days, when did he finish it? And did he not rest on this day from all his work which he had made? And did he not bless and sanctify this seventh holy, and its sole motive to enjoin the obday on which he had rested? Observe that servance of that duty. It is to be regarded here we have the first week of time; also that this was an arrangement by God for a part of man's inheritance during his earth-

But it is essential that the Sabbath-day pose and endeavor. Voices from all past clearly marked that another could not be workers, from the blood of all martyrs, from mistaken for it, and for this God put on it tions whose seeds were planted in blood and should be rebellious and stiff-necked as they

At Mount Sinai also, he put his Sabbath in position so exalted, and called attention count in Exod. 20: 8-11, no more can be learned than that the next day after six days of toil is to be devoted to rest. Now, reader, is that the way Moses and his comrades understood it? Is it not as clear as light that day? It is objected that the seventh day of the commandment is not called the seventh commandment. Now, does not every one know that it was in fact the seventh day of is the children's Operetta of Dragon-fly Day. the week they were commanded to rest on? And does not every one know that the lan-

this attempt to mix things so plain in themselves without praying God to be merciful according to the prayer of Christ when he said, "Father, forgive them, they know not what they do."

noticed when it first appeared, and need not here repeat what we then said. But perhaps this may be said, that not a human being is affected by the case supposed, but the two persons who did the sailing. Not one on land experiences any difficulty in the case.

IMPORTANT DECISION.

Judge Tilden, of Cincinnati, recently rendered the following important decision

"For a long number of years the observance of Sunday as the Sabbath has been discussed by some of the ablest theologians in the country, and I may add that the popular mind is now as unsettled upon the sub ject as at the outset of this long controversy. For me, therefore, an unlearned man in mat ters of this kind, to venture an opinion up on the Sabbath question, would invite criticism from which I am most anxious to escape. My purpose, then, in deciding this case is to steer clear of this question, and in doing so do no injustice to the proper consideration of the case before me, for it is a well settled legal question in Ohio that neither the Constitution of the State nor any legislation under it recognizes a Christian Sab

"The State recognizes the necessity of set ting apart one day in seven as a day of rest and relaxation from the ordinary duties of life, and the whole Christian world has wisely fixed upon Sunday as this day of rest, so that it should not antogonize with the views of those who conscientiously believe that the first day of the week is holy time and divinely ordained as the Christian Sabbath. We Our Supreme Court has decided this question, and this is the law so long as this decision remains unchanged. This Court has decide Legislature can not recognize the Christian Sabbath; that the statute under which this case is presented is merely a police regulation, simply ordaining a suspension of all bosses. Mr. Henry George dwells on "The Church. In enumerating the duties of the common labor on Sunday as essential to the temporal well being of the people, without intending to make its observance a matter of religious obligation.

"That Court decides that the Legislature did not intend by this statute to make its observance a matter of religion any more than if this day of rest had been fixed on the second instead of the first day of the week.

"It is true (painful as it may be to some minds) that there is no such thing as a legal Sabbath-day in Ohio. That Court decided, in the case of Bloom vs. Richards, 2 Ohio State, 387, that 'The statute prohibiting common labor could not stand for a moment as a law of this State if its sole foundation was the Christian duty of keeping that day as a mere municipal or police regulation, the validity of which is neither strengthened tion again came before the Court in the case of McGutrick vs. Wasson, 4th O. S., 566, and in this case I was one of the attorneys for the plaintiff, and here the Court held that the Sunday, legally considered, is merely a civil regulation, having no connection with religion and founded upon principles of public policy alone, and the exceptions therefrom of works of necessity and charity were dictated by the same policy."

THE July Wide Awake is well calculated to make the boys and girls impatient for vacation-time; and the boys especially will pronounce the Frontispiece by Miller and | themes." Hayden, "A Summer Day," almost as good as a day in the country itself. They will also admire the spirited story of "The Academy Boat Race," by Mary Densel, and will sympathize with the young hero of Mr. Stewart's capital story of "What Made Sam Sick." The girls will find many womanly hints in Mrs. Christine Chaplin Brush's Story of a "Horse-shoe." "Paul and the Comb-makers," by James L. Bowen, with its five fine illustrations will interest all curious readers, while "Mr. Littlejohn's Animals," Amanda B. Harris, is delightful reading for in his seventh "To-day" article interests both boys and girls in the lessons of Lord Beaconsfield's career. "Sharon" continues Diaz's "Polly Cologne" is, of course delightful-old and young, nursery children and grave divines, with equal zest follow the adventures of that lost rag-baby. But the sea-The words are by G. B. Bartlett, the music by Louis C. Elson. Several fine illustrated poems complete the number. Wide Awake Farm and patience are twins, and are al- quage of a document is to be interpreted by is only \$2 a year. 20 cents a number. D. the facts connected with it? We never read Lothrop & Co., Publishers, Boston, Mass.

A VOICE FROM A NEW FIELD.—From a letter recently received, inquiring about the preached from 2 Chron. 20: 15, "Be not history, belief, and statistics of our denom- afraid nor dismayed; for the battle is not ination, we make the following extract, hoping that some one of our ministers may find The statement of Dr. Kendall Brooks we it in their way to make the much desired

"We would like to have a Seventh-day Baptist minister come here and preach on the Sabbath question. There has never been a sermon preached on that question in this county that we know of; and we do not know that there is a Sabbath-keeper in the county except ourselves. We have been keeping the Sabbath alone for four years, and expect to keep it as long as we live. We became convinced by reading the precious Bible. belong to the Free-Will Baptist Church. We live on a farm four miles west of Brandway station on Great Western Railroad, sixteen miles east of Bellefontaine.

K. F. & S. A. HIGGINS. RAYMONDS, Union Co., Ohio.

Good Company (\$3 a year; Springfield Mass.) for May has a long installment of "In the Land of the Midnight Sun" by Lieutenant Frederick Schwatka, commander of the Franklin Search Expedition. "Recollections of My Childhood in Old Japan" is by a native of that country, a young lady now pursuing her education in the United States. The fiction includes stories by Mrs. Rebecca Harding Davis and Miss Katherine Carrington, and an installment of "Mildred's Caprice," the new serial story begun in the last number. Mrs. General Lew Wallace has "Among the Pueblos." Octave Thanet under the form of a colloquy discusses "Creeds." Mrs. Lizzie W. Champney writes of "The Alhambra and its Master-Magician." One of the poems has for its subject Old Abe, the famous war-eagle of a Wisconsin regiment. Other articles and poems round out the num-

THE July number of the North American Review bears the usual characteristic of timeliness. Carl Schurz leads off with a suggestive paper on "Present Aspects of the Indian Problem." Next a caustic writer gives the views of "A Yankee Farmer" on "The Religious Conflicts of the Age," to the discomfiture of the modern Agnostic, Moralist and Evolutionist. Another trenchant article is "The Power of Public Plunder," by James Parton, which appeals to the sons of our men of character and wealth, on patriotic grounds, to enter into politics, and become the safe-Common Sense of Taxation." "The Cost of Cruelty" is presented by Mr. Henry Bergh, and "A Study of Tenyson" comes from the pen of Mr. Richard Henry Stoddard.

THE JOURNAL OF THE AMERICAN AGRI CULTURAL ASSOCIATION, Vol. I., No. 1, contains a large amount of valuable information for farmers and others interested in agricultural pursuits, embracing about thirty able articles on live questions from some of the Joseph H. Reall, Secretary of the Association, 127 Water St., New York. For sale by the American News Company. Price 75

THE Antiquarian and Oriental Journal for April is one of the richest that has come to this office. To those interested in the particular fields of study occupied by this journal, it must be of great importance. Rev. Stephen D. Peet, Editor. Jameson & Morse, Chicago, Ill., publishers. Terms \$3 per an-

THE INTERNATIONAL REVIEW for July is received, and presents a variety of excellent articles. President Daniel C. Gilman, of Johns Hopkins University, says of this Review: "There is no American periodical, of the monthly type, which gives regularly such substantial comments on important

Communications.

THE CENTRAL ASSOCIATION.

The recent session of the Central Association held at Scott, was quite largely attended. Every church, except Preston, was represented. The South-Eastern Association sent its Circular Letter without a delegate; A. E. Main represented the Eastern; I. L. those who are interested in the taming of Cottrell the Western, and S. H. Babcock | the companionship of Jesus. wild creatures. Rev. Edward Everett Hale, | the North-Western Associations. Brethren L. C. Rogers and J. L. Huffman were also present. The Introductory Sermon was the fortunes of Dr. Garde's Little Girl, and preached by A. B. Prentice, from 1 Cor. 16: "Having His Own Way" gives the further 13, "Be Strong." All business requires history of the two Honor Brights. Mrs. | strength in some directions. Even the fault. | finder often shows a great deal of ability. | fully competent to take and manage our case. The Christian must have strength to oppose | That to avail ourselves of his services we principalities and powers and wicked spirits must submit our cases into his hands. That sonable attraction of the number, of course, in high places. He spoke of many sources even if we have employed him the case may of weakness, and then of the source of yet go against us. That we must take a constrength. Truth is the food of the soul stant interest in how we stand in the court, whose assimilation gives moral muscle. Chris- that the final issue may be in our favor. But tian activity is necessary. God is the abso- I can not give any idea of this thrilling and lute source of strength to the Christian.

Fifth-day, at evening, I. L. Cottrell yours but God's." He recounted the circumstances in which Jehoshaphat and Judah were placed; how they had been brought to see that alliances with wicked men, as with Ahab, gave them no security. Their sense of their own helplessness brought help. Diffi. culties often are a source of strength. Though the tide may be against us, and apparently insurmountable obstacles in the way of our success, we are not to be dismayed. The battle is not ours, but God's. God's enterprises must succeed.

The conference meeting on Sabbath evening was conducted by the Moderator, J. M. Todd. As one after another spoke of his Christian experience, referring to tender memories of the past, and to present love for Christ and his people, the interest rose so high that it was difficult to find a place to close the meeting. Several among the impenitent rose to express a desire for salva-

Sabbath morning, A. E. Main preached from Matt. 22: 42, "What think ye of Christ?" He gave us Paul's estimate of Christ, Phil. 3: 7, 8, "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Paul's prospects, in a worldly point of view, were brilliant when he became a man, yet he gave them all up for the despised Nazarene. Though he had now grown old in the service of Christ, he was not dissatisfied with his choice. The knowledge of Christ is excellent; it is eternal life; the treasures of wisdom and knowledge. Christ should be preferred to companions, to riches; to honor or position; to pleasures of the world. Whatever pleasures tend to draw us away from Christian duties, we may be sure are wrong. Justification is followed by obedience. A Christ without the letter, without the law, without character, is mpsticism; while these, without the spirit, are for-

After the sermon, Deacon Hazard was ordained by the Scott Church: the consecrating prayer by Stephen Burdick; the charge by guards of their country against rings and J. B. Clarke, a former pastor of the Scott deaconate, his words were very appropriate, and uttered with much feeling. The hand of fellowship was given by the present pastor, J. J. White, who also made very appropriate remarks. Then followed the communion service, conducted by Joshua Clarke and A.

Sabbath afternoon was devoted to the Bible-school, J. B. Clarke, conductor. "The walk to Emmaus." S. H. Babcock spoke most able writers of the day, who combine experience with theory, making a valuable work for a farmer's library. It is edited by and the doubts of the disciples. They had and the doubts of the disciples. They had apparently met with a great calamity, and they could not help talking about it. I. I. Cottrell addressed the school upon tle "Blindness and sadness." He told the children the story of Elisha's servant who was blind to the fact that legions of angels were about them to protect them. So the Savier is always near though we can not see him. J. L. Huffman's address was on "The Reproof." He thought Jesus' words expressed grief rather than reproof. Jesus pitied their ignorance and unbelief; and proceeded to enlighten them. Byron Fisk considered "The Scriptures opened." The Scriptures are sufficient to make us wise unto salvation. He then referred to many of the prophecies concerning Christ, which Jesus must have explained to these sorrowing disciples. A. E. Main discoursed upon "Their eyes opened." We need expounders of the Scriptures, men who can teach. But their teachings must be illuminated by the Holy Spirit. On the division "Hearts thrilled and inflamed," L. C. Rogers told us that that resurrection day was not a day of joy as many would have us believe, but the darkest day, morally, in the world's history. There was an eclipse of faith. When the eclipse was past and the disciples saw Jesus, knew him, they had joysjoy from sympathetic, courageous, faithful, loving companionship. It was a happy issue,

> Evening after Sabbath, L. C. Rogers preached. Text, 1 John 2: 1, "If any man sin, we have an advocate with the Father." He told us about sin and the impossibility of escaping its consequences. That we must be lost without the great Advocate who is truly great sermon. After the sermon, the

interest was so great, the m form of a conference meeting ners rose for prayers. Sunday morning, J. L. Hu from Matt. 22: 42, "Wha Christ?" Our treatment of our opinions of him vary. of him as God manifest in th diator, a revealer, our savior did not originate in the fles be any easier to live without world than in this world. sin is the pain of guilt. The must remain till repented of not declarative, but organic dwelling Christ. , Christ get

from Matt. 20: 4, "Go ye al vard, and whatsoever is right Right is eternal in the natur actions must be measured by right. . God will righteous who serve him. The sermo by a very interesting conferen After a late hour, this pr Christian communion closed. that all the meetings had be ual inspirations. Even the es were pervaded by a devot were really reachings out for tical and efficient in Christia

control of one who fully subn

renders him oblivious to the

prives him of the sense of gu

First-day evening, S. H. B

The essays by Stephen White, O. D. Williams, an elicited a good deal of intere cussion, but as they will ap CORDER; further mention of A. B. PRENT

IS IT THE COMET OF

"June nineteenth, eighteen This world to an end will d was Mother Shipton's propli to which is appropos the star

"The flaming comet of the Is sweeping onward to the Scattering from its frozer Dangers and destruction for The remarkable meteoric

about the same time by se and supposed, by some, to 1812, was seen on the night Conductor Erastus Brown o "Prof. Sharpless of lege, Pennsylvania, states the saw it with the naked eve or June 23d." C. S. Whittemo the Rochester Astronomica lishes the following notice, Observatory, June 24th, 18 history of America, so man never before been discovere space of time. The last one scription is given below, seen vide its honors between Mr. of Pennsylvania, and Edgar linois, as both of these gent about the same time. Due should a priority of claim to the \$200 prize be establish On the morning of the 24th also discovered by Mr. John about 3 A. M. It was in the of the constellation of Auri tail of about 5°, and showed vanishing light several degre head seemed twice the size about as bright as the full mo probable that the tail is not length, while the head is as ter." My own observations the morning of the 25th, at mostly agree with the last magnificent comet is located tion Auriga, directly north of which it is distant 7° 15' to well defined for about 5°, a diaphanous brush of light 8 The nucleus is about twice the of an intenser light than the not so bright as Jupiter. It rise earlier each night, and seeing by star gazers and the

Home H.

Anniversary Exercise of A Were opened by a Musical urday evening, the 25th inst Louis Maas, assisted by Mrs of Buffalo. It was a great renowned and exquisite a p Professor at Leipzig. The admirable, and the Doctor to be Doctor if he is not) p rare power of communication cal emotions to the instrum anism, with all possible app and dynamics, could eve Grand Organ Fugue, or th

r, at evening, I. L. Cottrell from 2 Chron. 20: 15, "Be not dismayed; for the battle is not God's." He recounted the cirsin which Jehoshaphat and Judah d; how they had been brought to hances with wicked men, as with e them no security. Their sense n helplessness brought help. Diffien are a source of strength. Though may be against us, and apparently atable obstacles in the way of our re are not to be dismayed. The ot ours, but God's. God's enterit succeed.

oference meeting on Sabbath evenenducted by the Moderator, J. M. s one after another spoke of his experience, referring to tender of the past, and to present love and his people, the interest rose at it was difficult to find a place to meeting. Several among the imose to express a desire for salva-

morning, A. E. Main preached

22: 42, "What think ye of He gave us Paul's estimate of IL 3:17, 8, "What things were those I counted loss for Christ. less, and I count all things but loss Hency of the knowledge of Christ Lord." Paul's prospects, in a nt of view, were brilliant when he nan, vet he gave them all up for d Nazarene. Though he had now in the service of Christ, he was sfied with his choice. The knowlrist is excellent; it is eternal life; ires of wisdom and knowledge. and be preferred to companions, to tionor or position; to pleasures of Whatever pleasures tend to draw om Christian duties, we may be rong. Justification is followed e. A Christ without the letter,

sermon, Deacon Hazard was ore Scott Church: the consecrating Stephen Burdick; the charge by ke, a former pastor of the Scott in enumerating the duties of the his words were very appropriate, with much feeling. The hand p was given by the present pastor, who also made very appropriate Then followed the communion ducted by Joshua Clarke and A.

law, without character, is mps-

le these, without the spirit, are for-

afternoon was devoted to the Bi-J. B. Clarke, conductor. maus." S. H. Babcock spoke e journey and the absorbing edwelt upon the disappointments ots of the disciples. They had met with a great calamity, and not help talking about it. I. I. dressed the school upon the and sadness." He told the chily of Elisha's servant who was fact that legions of angels were to protect them. So the Savior r though we can not see him. an's address was on "The R ϵ thought Jesus' words expressed than reproof. Jesus pitied their d unbelief; and proceeded to en-Byron Fisk considered "The pened." The Scriptures are sufke us wise unto salvation. He I to many of the prophecies conist, which Jesus must have exese sorrowing disciples. A. E. sed upon "Their eyes opened." ounders of the Scriptures, men h. But their teachings must be withe Holy Spirit. On the diarts thrilled and inflamed," L. **ld** us that that resurrection day of joy as many would have us he darkest day, morally, in the

ry. There was an eclipse of n the eclipse was past and the lesus, knew him, they had joys pathetic, courageous, faithful, inionship. It was a happy issue, nship of Jesus.

fter Sabbath, L. C. Rogers ext, 1 John 2: 1, "If any man an advocate with the Father." pout sin and the impossibility of consequences. That we must t the great Advocate who is nt to take and manage our case. ourselves of this services we ur cases into his hands. That we employed him the case may

us. That we must take a conin how we stand in the court, ssue may be in our favor. But sny idea of this thrilling and mon. After the sermon, the

ners rose for prayers.

from Matt. 22: 42, "What think ye of the magic touch of Maas. Christ?" Our treatment of Christ varies as renders him oblivious to the past, and so de- and emotions into the music. prives him of the sense of guilt.

from Matt. 20: 4, "Go ye also into my vineby a very interesting conference meeting.

Christian communion closed. Every one felt that all the meetings had been full of spiritnal inspirations. Even the business exercises were pervaded by a devotional spirit, and tical and efficient in Christian work.

elicited a good deal of interest and some discussion, but as they will appear in the RE-CORDER, further mention of them is not nec-A. B. PRENTICE, Cor. Sec.

IS IT THE COMET OF 1812?

"June nineteenth, eighteen eighty-one

was Mother Shipton's prophecy in doggerel, to which is appropos the stanza,

> "The flaming comet of the north Is sweeping onward to the earth, Scattering from its frozen brirth, Dangers and destruction forth."

The remarkable meteoric visitor, noticed about the same time by several observers, of Pennsylvania, and Edgar L. Larkin, of Ilabout the same time. Due notice will be siderable variety was carried out. magnificent comet is located in the constella- | G. W. Hills. tion Auriga, directly north of Capella, from seeing by star gazers and those who keep late | about.

Home News.

Anniversary Exercise of Alfred University Were opened by a Musical Concert on Sat- ness which has naturally arisen between Presurday evening, the 25th inst., given by Herr | ident Garfield and General Grant, on account Louis Maas, assisted by Mrs. W. B. Tanner, of the New York Senatorial difficulty, which of Buffalo. It was a great treat to hear so has been reported as so freezing that neither renowned and exquisite a pianist as the late | wished or would speak to the other, they Professor at Leipzig. The technique was have met, and neither has seen fit to publish admirable, and the Doctor (Herr Maas ought | himself an idiot, as is demonstrated by the to be Doctor if he is not) possesses the very | following account of a Presidential reception rare power of communicating his own musi- at Long Branch on the afternoon of June cal emotions to the instrument. No mech- 25th, at which Postmaster General James anism, with all possible appliances of touch and Secretary Hunt were with the President: and dynamics, could ever render Bach's

interest was so great, the meeting took the daus-Maas' own-with the sensuous, throbform of a conference meeting, and again sin- bing, almost conscious tones which flowed and rippled, thundered and whispered, and Sunday morning, J. L. Huffman preached | died away in soft and distant cadence from

The morceux of his own composition just our opinions of him vary. We should think whetted our desire for more, and, after Imof him as God manifest in the flesh; our me- promptu No. 2, op. 5, more than once we diator, a revealer, our savior from sin. Sin | found ourselves | scanning the programme to did not originate in the flesh. It may not | find more of Maas' music. The Norwegian be any easier to live without sin in the spirit- | National Dance was just delightful. We world than in this world. The penalty of have time for neither review nor criticism sin is the pain of guilt. The effects of sin It seemed to us that the Grand Organ Fugue must remain till repented of. Salvation is and Rubinstein's Valse Brilliante, but exhib not declarative, but organic through an in- ited his thorough mastery of the instrument dwelling Christ. Christ gets a psychological and the wonderful power the Professor poscontrol of one who fully submits to him, and | sesses of transfusing himself, his conceptions,

We have rarely been privileged to listen to First-day evening, S. H. Babcock preached | a voice so fresh and beautiful as Mrs. Tanner's. She is certainly destined to achieve a vard, and whatsoever is right I will give you." | successful musical career. Mrs. Tanner's Right is eternal in the nature of things. All | training has been in the right direction, and actions must be measured by the standard of | her voice was even, well sustained, and wonright. God will righteously reward those | derfully fresh and charming. Some of the who serve him. The sermon was followed higher tones reminded one of Gerster, the lower chest tones are full of sympathy and After a late hour, this precious season of | dramatic power| The Recitation Scene from Weber's Der Frieschutz was admirably executed, and at once placed the beautiful cantatrice en rapport with the audience. We believe it more the fault of the audience were really reachings out for methods prac- | than the singer, that the little gems from Rubinstein and Schumann failed to arouse The essays by Stephen Burdick, J. J. deserved appreciation. They were probably White, O. D. Williams, and C. D. Potter, expecting some exhibition of vocal gymnastics and not prepared for the sweet "Schusucht," and grave but charming "Widmung." The selection from Der Freischutz and "She wandered down the mountain side," were appreciated and encored.

> Herr Maas was also twice encored. The concert was a delicious treat, and right gladly would we have listened to more from both singer and pianist. E. P. L.

Semi-Annual Meeting.

The Semi-Annual Meeting of the Minnesota Churches was held, as per appointment, with the New Auburn Church, beginning June 10th. A delegation of about thirty members were present from the Dodge Cenand supposed, by some, tobe the comet of tre Church, who had come a distance of more 1812, was seen on the night of June 23d, by than a hundred miles, also some from the Conductor Erastus Brown of the Erie Rail- Trenton Church. The prospect was good road. "Prof. Sharpless of Haverford Col- for an excellent meeting, but much inconlege, Pennsylvania, states that L. T. Edwards venience was experienced, and ardor somesaw it with the naked eye on the morning of what dampened by the continuous rains June 23d." C. S. Whittemore, Secretary of through Sabbath and Sunday, yet the meetthe Rochester Astronomical Society, publings were not without interest, and the relishes the following notice, dated Warner sults accomplished were both desirable and Observatory, June 24th, 1881: "In all the encouraging. Three persons were received history of America, so many comets have into the church by letter, one by verbal never before been discovered in so short a testimony, and five by baptism. Two others space of time. The last one, of which a de- who had previously presented themselves to scription is given below, seems likely to di- the church would have been baptized, but vide its honors between Mr. L. T. Edwards, were detained by ill-health. Two sessions were held on Sixth-day, three each on Sablinois, as both of these gentlemen saw it at bath and Sunday, and a programme of conshould a priority of claim to the honor and | Campbell preached one sermon, the underthe \$200 prize be established by either." | signed two, and the following essays were On the morning of the 24th this comet was read: "Our work in Minnesota," by Dea. G. also discovered by Mr. John Woolworth, at W. Hills; "Our relations to other denominaabout 3 A. M. It was in the northern limit | tions." by Dea. Chas. Hubbell; "The Bible of the constellation of Auriga, had a visible teaching concerning communion wines," by tail of about 5°, and showed an indefinable, Mr. North; "The perfect pattern," by Mrs. vanishing light several degrees beyond. The Cottrell. Three or four resolutions were dishead seemed twice the size of Venus and cussed and adopted, and a Sabbath School about as bright as the full moon. "It seems Institute session was held, at which the folprobable that the tail is not less than 15° in lowing subjects were treated: "Primary length, while the head is as bright as Jupi- work in the Sabbath-school," by Mr. Peters; ter." My own observations were made on "Relation of parents to the Sabbath-school," the morning of the 25th, at 2.45 A. M., and by Dea. Chas. Hubbell; "The Teacher's ofmostly agree with the last details. This fice and work in the Sabbath-school," by Dea.

We were glad to find this church in as good which it is distant 7° 15' to 8°. The tail is condition as it is, having been for several well defined for about 5°, and fades into a | years without a pastor. They have a neat, diaphanous brush of light 8° or 10° longer. new house of worship, complete excepting The nucleus is about twice the disc of Venus, | pews, and now if they could have an efficient of an intenser light than the full moon, but | pastor to break to them the bread of life, not so bright as Jupiter. It will continue to | they would, doubtless, more than ever, be a rise earlier each night, and will be well worth | light and saving power to the community

Condensed News.

PRESIDENT GARFIELD'S RECEPTION AT Long Brandh.—Notwithstanding the cool-

Gen. Grant entered. There was a buzz of excitement as the General approached President Garfield and extended his right hand, which was heartily shaken by the President A moment of whispered conversation ensued between the President and the General when Gen. Grant stepped back, and walking out on the platform, entered a carriage in waiting.'

INDIAN TROUBLES.—A Fort Smith (Ark.) dispatch of June 23d says: Affairs in the Chickasaw and Choctaw nations have about reached a crisis. The United States cavalry at Fort Sill were ordered to report for duty at Musgogee, to co-operate with the Choctaw militia in removing the white intruders and their stock. All persons, not Indians or intermarried with them, are classed as intruders, and will be driven out. The order of banishment will be speedily and effectually executed. Great terror and distress exists: Three hundred families have crossed the border within the last ten days, leaving everything behind. The roads are lined with flying fugitives, who had abandoned their cabins to the flames, and their growing crop and stocks. A number of whites refused to leave, and threaten to fight if force is used, claim- | act. ing to hold genuine permits.

SENATORIAL.—The New York Legislature has spent another week in a successful effort to prevent an election of successors to Messrs. Conkling and Platt. The Elmira Advertiser of June 27th says:

"This morning dawns upon the fifth week of the Senatorial contest at Albany, and the prospect for an amicable adjustment of the controversy is not a whit more flattering than it was at the beginning. There is no evidence of a disposition on the part of the friends of the ex-Senators to abandon the useless and utterly hopeless controversy, while their opponents continue to scatter their fire as badly as on the very first ballot. The offer of a compromise on the part of the Administration men, which contemplated the election of Hon. Chauncey M. Depew, and any Stalwart candidate except Conkling or Platt, was not received with any degree of favor by the friends of the latter, and so, we suppose, another week will be consumed in vain endeavors on both sides to reach the unattainable.'

THE marrow of the Indian question, says the Elmira Advertiser, was laid bare by the sharp mental tomakawk of a young Creek Indian at Carlisle, Pa., the other day, when he stood up before an audience of Americar citizens-himself denied citizenship-and said: "The education which we are getting here is not like our land it is something which can not be stolen not bought from us. A keener rebuke has never been uttered in the English language. It embodies the history of a century of wrongs, and recognizes the only reparation that remains—education,

Too Convenient.—The Porte has issued a circular, stating it has suppressed the local post-offices in Constantinople because of the facilities they afforded for the transmission of revolutionary appeals. The circular calls upon the powers to abolish their post-offices in the interior of Turkey, and hopes they will suppress the present service between Constantinople and foreign countries.

FIRE.—A barn belonging to Mr. Willard Church, in the south-west part of the town of Alfred, was burned about one o'clock in the morning of June 26th, under circumstances which cause a strong suspicion of incendiarism. We are not informed of the amount of damage caused by the fire.

THE two comets now visible, one before and the other after midnight, are attracting much attention. The fact that there are two, has probably been the cause of the discrepancy in the reports of what has been supposed by the writers to be the same comet, as both are in the north.

The \$16,000,000 of six per cent. bonds outthe half yearly interest thereon of \$500,000, will be paid on the first of July, or possibly the redemption will be anticipated in a few days. The quarterly interest on the four per cents of 1907, will be paid on July 1st. The checks are now being prepared. The loan aggregates \$738,000,000, and the interest thereon is \$7,380,000. There yet remains to be paid out of the Treasury \$5,000,000 of in- | Irving Saunders, Alfred Centre, terest on the five and six per cents, which have been continued at three and a half. Altogether about \$30,000,000 will be paid out Lewis Clark, of the Treasury on the first of July.

A mother in Philadelphia left an infant, five weeks old, asleep, and went out to gather coal. On her return, after an absence of Mrs. Benj. Green, Andover, two hours, she found the child so badly Mrs. N. M. Williams, Higginsville, gnawed by rats that it died in a short time.

A large influx of Jews to this country is | Hampton Green, Berlin, contemplated. A Russian Jew is now pros- L. J. Burdick, Lincklaen Centre, pecting in the West, with the view of estab- R. W. West, Oneida, lishing a colony of his persecuted country- Mrs. S. B. Spencer, West Winfield, men in that section.

It has been reported that the banks of New | John Saunders, Portville, York city intended to reduce their loans as a An hour or more was occupied by the matter of safety; but prominent bankers O. S. Burdick, Hornellsville, Grand Organ Fugue, or the Norsk Folke- President in receiving. At the last moment | now say there is no foundation for the report. O. G. Stillman,

A fire at Tombstone, Arizona, last week, destroyed one hundred and fifty buildings, including a large part of the business portion of the place. Loss \$250,000. Eight hundred people are homeless. The buildings were mostly cheap and of a temporary character. The fire originated in a saloon, from the opening of a barrel of whisky, the fumes of which communicated with a cigar lighter. The water was scarce, and as there were no fire engines, little could be done to check the flames. There were a few accidents, but no serious ones.

The Jesuits have recently been expelled from Nicaraugua, and are flying in great numbers in all directions. They are accused of being enemies of a free government, and of inciting the populace to acts of disorder, resulting in bloodshed.

A whole train on the Marles Railroad, tumbled into the river last night, at San Antonio, near Cuantla, Mexico, by the giving way of a stone bridge. Nearly two hundred were killed and a great many wounded, most-

An explosion of dynamite in the Baptist church at Garretsville, Ohio, on the night of June 24th, destroyed the interior of the building. No clue to the perpetrators of the

Forty-four thousand immigrants have already arrived in New York this month, and the number will probably be considerably increased by the close of the month.

William Herndon, the former law partner of Abraham Lincoln, is now a pauper. Cause-whisky. A sufficient cause for the downfall of any one.

The census, just taken, in Great Britain and Ireland, will show a population above 35,000,000, an increase in the last decade of over 4,000,000.

Prof. Draper of New York has photographed the comet. This is said to be the first time such a thing has been done.

The Daily Jewish Gazette, published in New York, is the only daily Jewish newspaper published in the world. Mrs. Garfield, who is now at Long Branch,

will go to Mentor as soon as she is able to

undertake so long a journey. The Brooklyn Bridge has already cost \$13,000,000, and now the trustees are asking

for another \$1,000,000. Francis Murphy, the celebrated temperance reformer, is soon to become a Methodist

A single steamer brought nine hundred Thinese to San Francisco, last week.

Another Tichborne claimant has made his appearance, this time in California.

SPECIAL NOTICES.

THE next Quarterly Meeting of the Portville. Bell's Run, Hebron, Hebron Centre, and Oswayo Churches will be held with the Church on Bell's Run, beginning Sixth-day evening, July 2d. Preach ing Sabbath-day by J. Summerbell. Further preaching arrangements announced Sabbath morning.

TRACT BOARD MEETING.—The regular quarterly meeting of the Executive Board of the American Sabbath Tract Society will be held at Leonardsville, N. Y., on Tuesday, July 12th, 1881, at 10 o'clock A E. WHITFORD, Rec. Sec.

QUARTERLY MEETINGS of the Executive Board of the Seventh day Baptist Education Society will be held in the vestry of the church at Alfred Centre, N. Y., on the evening after the first Sabbath of July and October, 1881, January and April, 1882. SILAS C. BURDICK, Secretary.

SEVENTH-DAY BAPTISTS IN CHICAGO, ILL.-Religious services are held in Chicago on the Sab bath at the Pacific Garden Mission Room, corner of Clark and Van Buren streets; preaching at 2 o'clock P. M., Bible-class immediately following. The services are conducted by the pastors and ministers of the Southern Wisconsin Seventh-day Baptist Churches, in turn. All are most cordially invited to attend.

In Otselic, N. Y., May 28th, 1881, suddenly, of heart disease, Mrs. Anna Truman, aged 76 years, 3 months, and 7 days; for forty-five years a devoted member of the Seventh-day Baptist Church.

LETTERS.

W. S. Burdick, F. F. Johnson, K. F. and S. A Higgins, E. R. Green, L. Coon, O. W. Babcock, Benj. H. Stillman, H. B. Lewis, B. Clark, Reuben W. West, R. W. Brown, Orville D. Green, A. M. West, Alex. Campbell, John Saunders, Mrs. M. N. Thompson, H. C. Rolf, I. L. Cottrell, F. F. Randolph, C. Hubbell, I. N. Floyd, Mary Lewis, G. W. Monroe, A. B. Prentice, J. S. Van Horn, E. R. Heseltine, E. R. Clarke, G. G. Coon, W. S. Beatty, M standing, and which mature June 30th, with | G. Stillman, E. D. Bliss, J. R. Irish, Horace Stillman, D. C. Long, Mrs. Benj. Green.

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the

Pays to Vol. No. \$2 00 37 52 J. F. Langworthy, 2 00 37 2 00 37 L. Whitford, Alfred, E. R. Heseltine, Independence, 2 00 37 W. W. Gardiner, Nile J. N. Glarke, 2 00 37 Mrs. S. Green, East Hounsfield $2\ 00\ 37$ Orville D. Green, Rochester 2 00 37 2 00 37 Mrs. M. N. Thompson, Cincinnatus.

G. W. Monroe, Davis Junction, Ill.,	2	00	38	2
F. F. Johnson, Stone Fort,	2	00	37	52
M. Bracewell, "	2	00	37	52
R. W. Brown, Hebron,	2	00	37	52
Mary Lewis, Venango, Pa.,		00	37	53
Barbara Buck, New Enterprise,		00	37	52
D. H. Jordan, "	1	50	_	
Nancy L. Fyock, "	1	37	37	52
Gideon Long, "		00	37	52
Geo. Hess, "		30	37	52
Andrew Eversole, "		36	37	52
Minie Carson, "	-	36	37	52
J. S. Van Horn New Hampshire Ohio	2	00	37	52
 J. S. Van Horn, New Hampshire, Ohio I. N. Floyd, Lebeck, Mo., G. Coon, New Auburn, Minn., 	ĩ	00	37	52
G G Coon New Auburn Minn	5	00	38	26
C. Hubbell, Dodge Centre,	2	00	37	52
Lucetta A. Crandall, Rockville, R. I.,	$\tilde{2}$	00	37	52
Susan Church, "	ĩ	00	37	52
B. W. Andrews, Wyoming,	2	00	37	52
Miss S. E. Prosser, Carolina,	2	00	38	26
A. J. Titsworth, Chelsea, Mass.,		00	37	
L. Woolworth, Orleans, Neb.,		00	37	52
Mrs. C. Jones, Utica, Wis.,		75	37	52
	2	00	37	52
Mrs. L. M. Davis, Fond-du-Lac,	2	00	37	52
Benj. Booth, Nortonville, Kan., H. B. Lewis, Welton, Iowa,	3		38	9
W O Davis West Union W Vo	_			
W. G. Davis, West Union, W. Va.,	2	00	37	26
W. H. H. Davis, New Milton,	2	00	. 38	26
M. S. Davis, Lost Creek,		00	36	52
L. A. Bond, "	2		38	26
J. M. Batten, "	1	00	37	52
Richard Ford, Long Run,	2	75	36	26
C. L. Polan, Blandville,		00	38	26
J. A. Polan, "		00	38	26
N. Kelley,	1	50	37	_39
A. Bee, "		00	37	52
John Ehret, Berea,	1	00	37	26
H. D. Sutton, "	1		37	26
S. D. Davis, Jane Lew,		00	38	46
Jabez Spurgeon, Conings,		00	37	53
Mrs. A. R. Jones, Shiloh, N. J.,	2	00	37	52

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending June 25th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished

BUTTER.—Receipts for the week were 48,348 packnges; exports, 12,918 packages. The market is strong and active on all grades. Sales of finest New York State sour cream creameries to local trade at 23 @ 24 cents. Sweet creams and Western creameries for export at $21\frac{1}{2}$ @ 22 @ $22\frac{1}{2}$ cents. The supply of fine State dairy make is light and sells close up with creameries. Market closes firm for all kinds, both State and Western. We quote:

Eastern creamery, fancy, fresh make— @ 24
" fair to choice22 @ 23
Sweet cream creameries, fresh make21 @ 22
Dairy butter, finely made, fresh flavor21 @ 23
" " good to choice20 @ 21
" " faulty15 @ 18
Western creamery, fancy, fresh make22 @ 23
' 'fair to choice18 @ 21
Imitation creamery, fine, to-day's receipts 17 @ 20
Western factory, to-day's receipts15 🧓 17
" good to choice12 @ 14
" poor to common11 @121
Grease 7 🙇 8
CHEESE.—Receipts for the week were 158,493 box-

es; exports, 131,974 boxes. Immense business this week for export, and prices close about same as last week. We quote: Factory, regular made, fine...... 93/20 10

Eggs.—Fresh State hold their own, while Western are off fully 1 cent since our last. We quote:

Fine fresh eggs, near-by marks......18½@ 19 Western and Southern, prime..... BEANS.—This market is quiet as usual at the sea-

on, with demand light and stock firmly held. We Marrows, per bush., 62 lbs......\$2 30 @\$2 50 Mediums, " 2 20 @ 2 45

DRIED FRUITS.—There is rather more speculative feeling on sun-dried apples, but the prices keep low. Evaporated are firm as before. We quote: Evaporated apples, ring cut, choice...... 81@ 9 fair to good...... 7 @ 8 State and Western, quarter apples..... 4 @ 41

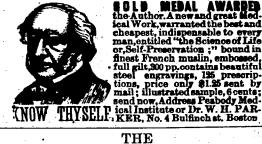
Peeled peaches, evaporated.......28 @ 30 Unpeeled peaches, halves and quarters..... 5½@ 6 BEESWAX per lb., 25 @ 26 cents. LIVE POULTRY.—We quote: Turkeys, mixed, per 15...... 9 @ 10

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

We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property. DAVID W. LEWIS & Co., NEW YORK.

This address is sufficient both for goods and letters.

BEATTY'S ORGANS, 17 STOFS, 5 SETS Golden Tongue reeds, only \$85. Address DAN-IEL F. BEATTY. Washington, N. J.



Hornellsville, N. Y.

CITIZENS' NATIONAL BANK,

Capital, \$125,000.

JOHN SANTEE, PRESIDENT,

JOHN M. FINCH, VICE-PRESIDENT, J. S. McMaster, Cashier.

WM. RICHARDSON, A. T. PRINDLE. JOHN M. FINCH,

DAVID CONDEMAN, J. S. McMASTER, JOHN SANTEE, GÉO. W. TERRY.

This Bank extends to its customers unexcelled facilities for the economical transaction of every branch 2 00 37 52 of the business.

THE OLD WELL.

Under the shady apple tree, Looking up to the sun and the breeze, Walled about with its mossy bands, The ancient well of the homestead stands.

Its time-worn curb in the grass sunk deep, High in the air its tall well-sweep, Where the sailing swallows come and go; Or sun themselves in a slanting row.

Feathery ferns wave over its edges, Lichens cling to stony ledges, And all the stars of the evening sky In its silent darkness seem to lie.

Wayfaring men with weary feet Stop to drink of its waters sweet— To watch the bucket with crystal dip Bring up its comfort for eye and lip.

And the laborers come when the sun is high, With their dinner-pails, from the fields near by, And, resting there, will sometimes tell Of Michael Griswold, who dug the well

Oh, grandsire mine, you did not know, When you dug the well so long ago—
When you gathered the stones and piled in a heap,
And laid the foundation strong and deep;

When you yoked your oxen at break of day, And into the forest plodded away, When you wakened the young birds out of their

As you felled a tree for the long well-sweep-

Little you knew when you reared it high, With its chain and bucket to swing thereby, And the post in the ground did firmly fit. What an excellent job you made of it.

You did not know that the well's smooth face Would bear the pictures of all your race; That long after you had passed away, Your children's children would round it play.

When I was a child I used to see Pleasant faces looking at me; Father and mother-kin and kin-Shadowed its quiet depths within.

Now when I lean and look, ah me! What is the picture that I see? A weary face, some tresses gray, And tranquil heavens—far away.

-Maria H. Burditt, in Hartford Times.

HOW VOSS' BRAVERY WAS TESTED.

A group of young men were standing one morning last April on the banks of the River Aar, which flows by the quaint old Swiss town of Berne. There was Johann Leid, the baker's son, and Fritz Bund, the woodcarver, and half a dozen others with their sisters and sweethearts.

Bund, as usual, was loud-mouthed and to see the effect.

is John Leid with his big muscles. I can her hands held out to it. outrun or throw you in five minutes, Leid."

"If you want to look well in Jeanette's eyes," he muttered, "it is Nicholas Voss you should throw not me. Should be a feather on a stone wall.
"He leaps over him!" you should throw, not me. She thinks more of his finger than of your whole braggart

Bund was enraged. Everybody saw that plainly. He looked at Jeanette, standing with the other girls, like a modest little rose among flaunting dahlias. Nicholas Voss was playing with his dog on the other side of the field. He was a quiet, under-sized fellow, the son of the schoolmaster.

"Throw Voss! I could do it with one hand. No credit in that. The fellow has weapons of any kind. The mass of people no more strength than a girl, pouring over | leaned over, praying, shouting, sobbing while his books. I'll put him to a test that'll the struggle went on below as silent as the shame him. Jeanette shall see the stuff the grave. -baby is made of. Hey, Voss!" he shouted.

heavy and in the way whenever a woman placed there for the bears to climb upon. He

drew nearer, shy, but curious.

Here's a question of courage to be settled. | followed to the foot of the trunk. Leid wants me to try a throw with Voss, but it wouldn't be fair, for I could fling him with one finger, and blow him over for that him. matter."

with the dog's collar. He knew that it was true that he could not compete with Bund in a trial of strength, but it was hard to be told it; before little Jeanette, too.

"But there's something Voss can do as well as I."

"What is it?" said Nicholas eagerly. can reach the other shore!"

each other as they went rushing by.
"Ah, that would be a brave deed!" they "Ah, that would be a brave deed!" they stood on the grass in safety; everybody talked said, looking admirably at Bund. Jeanette at once to his neighbor. looked, and turned away with a shudder.

"Well done, Bund!" said the other lads. "There's no cowardice in Bund, that's cer-

Bund tore off his woolen jacket and boots, straightening himself and clapping his hands. He was not sorry that the girls should see his broad chest and embroidered braces.

"Come, little one, off with your coat! You're a famous swimmer—and Jeanette is looking," under his breath, with angry flash

Nicholas looked at the lads waiting, and at the excited, silly girls, and then at the icy were weak. He could not bear the slightest him.

ng, idle fellow.

"Come, come!" cried Bund, "Afraid!" The lads and girls looked at Voss; even feanette's eyes were fixed curiously on him.

"I am not going to swim," he said.
"If he had bluffed it out in a strident, jocular voice, he might have carried the day. But he was painfully conscious that they all thought him a coward. He was a sensitive lad, and it cut him to the quick.

"Afraid! afraid!" laughed Bund, insogood turn, and let the girls see that you had him. the making of a man in you. But no matter," turning away contemptuously. "A pity he could not wear gowns and a bonnet,' he said to Jeanette, loud enough for Voss to a lad of mine would reach such high honor."

Voss turned away and went hastily down the road. He was bitter and angry, and would not go home to his old father in that mood. He went to the bear pits. Now everybody knows that bears are a sort of sacred animal to the Bernese, and Nicholas, like his neighbors, took a keen delight in watching the great slugglish beasts in the pits. But he had no pride in them now; in fact, though he leaned over the barrier and looked with the crowd, he did not see them

principally English travelers and Americans. | went all the way from Memphis, Little Rock, Their children were climbing about the edge and Vicksburg to hear her sing. of the pit, as no Bernes child would dare to

do. there. An English officer fell in last Spring, | generally crowded out the farthest and latestand though he fought for his life, that big served comers, and this was the case with the fellow killed him.

"Ach! see his red eyes, the murderer!" cried a woman.

All the people stretched their necks to look where he lay blinking up at them; and a stupid nurse-maid, with a child in her arms, away bitterly disappointed. stood on tiptoe to lean further over. There was a push—a scream.

"The child! Ach Gott! it is gone!"

The crowd surged and pressed against the | could not hear her. barrier. Voss was almost crushed upon its edge. For a moment there was a silence like | son, a very king on the river in those days, death as people looked with straining eyes among Mississippi steamer captains. Toward into the darkness below. Then they saw the noon of the first day, after leaving New Orlittle white heap close to the wall of the pit.

Two of the smaller bears were snuffling it curiously. The monster that had killed the Englishman was slowly gathering up his forelegs and drawing himself toward it.

There was scarcely any sound in the crowd Men grew pale and turned away sick. A voluble. He talked with one eye on the girls | woman who had never seen the child before, see the effect.

"What do you say to a race, boys? There John Leid with his big puscles I can be hards held out to see the chird before, ager."

"Is mother stood quite still leaning over the pit, her hards held out to see the chird before, ager."

"Is mostly bender held out to see the chird before, ager."

There came a wild cry from the crowd. A Leid nodded, threw off his coat, and was beaten in both race and wrestle. He was a turned, glared at the intruder with sudden ally had his way. big, sheepish looking fellow, and grew red fury, and then rushed upon him. He dealt

"The others are coming on him!" "Ach, what blows!"

"Well struck! Again, again!" shouted the Englishman. "But he can do nothing. He will be torn

to pieces."

"Oh, the poor boy!"

"See, the bear has torn his flesh!" "He has the child! He has the child! A ladder! A ladder!"

But there was no ladder to be found, nor

The man, bleeding and pale, was pushed Nicholas came over, smiling, but colored a to the wall, the child lifted high in his arms. little as he passed the girls. He was a diffi-cult, awkward lad, and felt his arms and legs was a trunk of a tree in the center of the pit, oked at him.
"Come, girls!" cried Bund. The girls measured it with his eye, gathered his strength, and then with a mighty bound, he reached it and began to climb. The bears

"A rope! a rope!" The rope was brought, and flung toward

"He has it! He will tie it about his waist. Voss changed color; he played nervously No, it is the child he ties. He will save it

He fastened the child, and watched it swung across in safety. When they threw the rope again he did not catch it. He was looking at the mother when they put her baby in her arms. When he had taken the listeners. Within five minutes after the nerope and tied it about him, a hundred strong "You can swim. Come, jump into the hands, English, French, Swiss, were ready to river yonder with me, and see which of us help pull him in. As he swung across the chasm, going half way to the bottom of the The girls looked at the river. It was swollen with the Spring floods and filled with great lumps of ice which crunched and tore baffled growl.

There was great shouting when the lad

"God be thanked!"

"That is a brave fellow!"

"Who is he?"

"It is John Voss, the schoolmaster's boy." "Where is he?" But Nicholas had disappeared in the con-

praise and kindness. At the theatre, some- finger is not improved by pulling off the rag at the excited, silly girls, and then at the icy body called for a cheer for him, and the and sticking it in everybody's face; tie it up river. He did not trust himself to look at whole house rose with the vivats! Mothers and let it alone; it will get well itself sooner Jeanette. In Summer he had often swam held their babies closer to their breasts that than you can cure it. Charity covereth a the Aar at this very point. But his lungs | night, and with tears prayed God to bless | multitude of sins. Things thus covered are

was, at home.

In the afternoon, a messenger from the and past, what a comfort it is to say, "No Council knocked at the door, and left an of- one ever knew it till it was all over!" ficial document. It was a deed conveying to Nicholar Voss a house and pasture land in the vicinity of the town.

He put it in his father's wrinkled hands. "Now, father, you are sure of a home for you and mother," he said.

He fell asleep soon after that. When he awoke, the sun was setting, and shone on the lently. 'Well, Voss, I wanted to do you a bed, and the happy old people were watching

> A few days later, his father put a little case in his hands. "Look at this, my son. Never did I think

It was the gold medal of the Humane So-

ciety of Switzerland, awarded only to the

"And here," said his mother, "is a bunch of violets which little Jeanette left for you." Nicholas' eyes shone as he looked at the medal. But the flowers he held to his lips.

JENNY LIND AND THE CAPTAIN.

During Jenny Lind's ever-remembered and triumphant visit to this country, thirty years There were many strangers there that day, 1 ago, a steamboat of ladies and gentlemen

It was nothing unusual for people to go New Orleans, it appears, has no separate such distances, and even farther, to listen to asylum for these incurable patients, and they "Take care, youngster!" cried a working- the great cantatrice. But the intense enthu- are received into the Charity Hospital, and man. They are fierce—those monsters down | siasm and overwhelming rush to her concerts | party from up the river. When they arrived in New Orleans, there was hardly a seat to be obtained for love or money.

There were hundreds of them belonging to the first families of the South, and they went

But learning that Miss Lind herself would | itants live in low huts, surrounded by wet be a passenger on the boat's return trip to rice fields, living upon fish and fish eating Louisville, they determined to see her, if they birds. They are separated from the rest of

The master of the boat was Capt. Thomassaid, through all the long trip, for she in-tended to take her meals in her state room. Asiatic leprosy existing in different genera-The gallant captain, assured her that he tions of six families. Some of these wretched would see to that; and he went at once to interview Mr. Barnum, who was Jenny's "man-

"Is Miss Lind ready for dinner? It is their flesh had become as insensible as bone, early time for the bell to ring.'

"No, she takes her meals in her room." perfect courtesy, but like a man who gener-

Jenny's state-room, and politely introduced | their friends, too, refusing to tell their names himself. He told her of his passengers' dis- or number. appointment; that they had come from two hundred to six hundred miles to hear her tagious as in the days of Moses. The only sing, and had been shut out by the crowd. other place where it exists in this continent, The ladies would take it much to heart if she | we believe, is in New Brunswick, near the

interest in the situation at once, and offered | surrounding country as the Valley of Hell .to be guided by the captain's advice. The New York Tribune. result was that he led her triumphantly down

The captain was delighted, of course. But he was not content with his single victory. He had a mind that his passengers should hear Miss Lind's wonderful singing.

When he spoke to Mr. Barnum about it, the astonished manager told him he talked ·like a crazy man."

"She gets a thousand dollars for every song she sings. If you can afford to give her that, all right."

Capt. Thomasson fancied that Miss Lind herself might not take exactly that view of it. He would see. But he went to work a different way this time. He had on board several musical young negroes, one of them gifted with a remarkable tenor voice, and he contrived to have these brought in to sing

and play the banjo in the cabin. From the first of her visiting in the South, Jenny had interested herself ardently in all that pertained to plantation life, and the strange, wild music of the darkey band quite enchanted her. Some of the pathetic slave songs of the young tenor even affected her to gro band had finished, Jenny was at the piano, imitating the simple airs she had caught from them; and then, striking more familiar chords, she poured forth the splendid melody of her matchless voice in song after song of her own. — Youth's Companion.

KEEP IT TO YOURSELF.—You have trouble; your feelings are injured, your husband is unkind, your wife frets, your home is not pleasant, your brethren do not treat you just right, and things in general move unpleasantly. Well, what of it? Keep it to yourself. A smothering fire can be found and extinguished; but when the coals are scattered, who can pick them up? Fire-brands, when Nothing else was talked of the next day in | together, can be trodden under foot, but Berne. In the shops and kitchens; at the when tied to the tails of Samson's foxes, it is balls, in the brilliantly-lighted great houses; difficult to tell where they will burn. Bury even in the Government Council, the story your sorrow. The place for sad and disgustwas told, and the lad was spoken of with ing things is under the ground. A sore often cured without a scar; but when they exposure; to plunge into this flood would be certain illness—perhaps death. And for no by old mother and father. His legs were friends, there is no end to the trouble they to any address, postpaid, on receipt of price.

purpose but to gratify the pride of a vapor- sorely torn. But he was happy, as he always may cause. Keep it to yourself. Troubles are transient, and when a sorrow is healed

LEPROSY IN THE UNITED STATES.

The annual report of the Louisiana Board of Health for 1880, just issued, contains a detailed statement of the progress of the Asiatic leprosy in that State during the last century. It was brought in 1680 to the West Indies by the negro slaves, and thence to Louisiana. In 1778 this disease was so prevalent among the blacks, together with the African elephantiasis, and another equally horrible, named yaws, peculiar to Guinea negroes, that a hospital for lepers was established in New Orleans. At the precent time the majority of lepers in that city are found to be whites, of French, German and Russian extraction. The disease seems to be hereditary, and certain families are known to be infected by it, and are shunned as corpses would be, could they walk and move and spread about the catagion of death. The mother of one of these families, when the disease showed itself, was deserted by husband and children, and nursed until her death by a young girl, who now is a victim to it. An Italian Catholic priest, who attended cases of leprosy in the Charity Hospital, is now dying of it in the same house. placed in the crowded wards to scatter death. The president of the Board of Health has

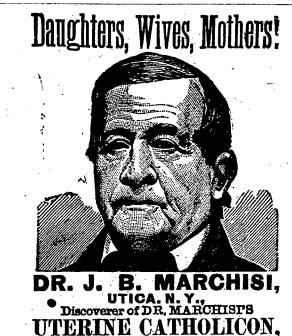
made a personal investigation into the extent of this disease, even venturing into the deathly swamps of the lower Bayou Lafourche. This whole district, he states, is several feet lower than the turbid bayou, sloping back into cypress swamps liable to constant overflow from crevasses. The poor Creole inhabthe world, and have intermarried for generations. So impregnated with disease is this remote region that some of the exploring party were struck down on reaching it with violent hemorrhages and fever. Of all foul Asiatic leprosy existing in different generacreatures have been driven out from human habitation, and are living apart in the swamps, dying of decay. In some instances and they were able to handle fire with impunity. It was impossible to make a correct "Not on my beat," said the captain, with estimate of their numbers, as a rumor spread among them that the searching party had come to carry them off to an uninhabited Very soon after, he knocked at the door of | island of the sea, and they hid themselves,

The disease is as incurable and as conremained by herself all the way up the river. | Bay of Chaleur; the lepers there are confined The amiable songstress expressed a lively in a hospital in a lonely spot known in the

> "WHITE WORMS," or any other worms, in pots may be destroyed by sticking three or four common matches down into the soil, also one or two up in the drain opening. The phosphorous on the match is certain death to animal life and a powerful fertilizer for plants.—Vick's Magazine.

This trying to separate precept from example and preserve a good average can not

What men call accident is God's own part



This remedy will act in narmony with the Female system at all times, and also immediately upon the abdominal and uterine muscles, and restore them to a healthy and strong condition.

Dr. Marchisi's Uterine Catholicon will cure falling of the womb, Lucorrhea, Chronic Inflammation and Ulceration of the Womb, Incidental Hemorrhage or Flooding, Painful, Suppressed and Irregular Menstruation, Kidney Complaint, and is especially adapted to the Change of Life. Send for pamphlet free. All letters of inquiry freely answered. Adapted to the Change of Life.

FOR SALE BY ALL DRUGGISTS. Price \$1.50 per bottle. Be sure and ask for Dr. Marchisi's Uterine Catholicon. Take no other.

TOB AND BOOK WORK

NEATLY AND PROMPTLY DONE AT THE RECORDER OFFICE.

Orders by mail will receive special care.

BIOGRAPHICAL SKETCHES AND PUBLISHED WRITINGS OF ELD. ELI S. BAI-

(A Medicine, not a Drink.)

HOPS, BUCHU, MANDRAKE, DANDELION, ND THE PUREST AND BEST MEDICAL QUALL-TIES OF ALL OTHER BITTEES.

THEY CURE All Diseases of the Stomach, Bowels, Blood, Liver, Kidneys, and Urinary Organs, Ner-Vousness, Sleeplessness and especially Female Complaints.

\$1000 IN COLD. Will be paid for a case they will not cure or help, or for anything impure or injurious found in them.

Ask your druggist for Hop Bitters and try them before you sleep. Take no other. D I. C. is an absolute and irresistible cure for Drunkenness, use of opium, tobacco and narcotics. SEND FOR CIRCULAR,

All above sold by druggists.

Hop Bitters Mig. Co., Rochester, N. Y., & Toronto, O.

BLANK CERTIFICATES OF MEMBERSHIP, with return notice of the certificates' having been used, suitable for any church, for sale at this office. Price by mail, postage paid, per dozen, 20 cents; per quire, 35 cents; per hundred, \$1 25. Church Clerks will find them both convenient and economical.

CATALOGUE BOOKS AND TRACTS

PUBLISHED BY THE

AMERICAN SABBATH TRACT SOCIETY. ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M. Part First, Arguments. Part Second, History. 16mo. 268 pp. Fine Cloth, \$1 25. This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of every one desiring light on the subject.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFIL LAN AND OTHER AUTHORS ON THE SABBATH. By Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 50 cents. Paper, 10

This is in many respects the most able argument yet published. The author was educated in the observance of Sunday, and was for several years a highly esteemed minister in the Baptist denomination, The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor, kindness and ability. We especially commend it to those who, like Mr. Brown, have been taught to revere Sunday as the

A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment. By Geo. Carlow. Third Edition—Revised. 168 pp. 25 cents. This work was first published in London in 1724.

It is valuable as showing the state of the Sabbath ar-VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Sec

one, Divine Appointment of the Seventh Day, by Rev. J. W. Morton, late Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 10 This work is one of decided value, not only as re-

gards the argument adduced, but as showing the ex-

treme want of liberality and fairness which characterized the trial and excommunication of Mr. Morton from the Presbyterian Church. THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp.

Paper, 10 cents. LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price,

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15th, 1878. By Rev. N. Wardner, D. D. 20 pp.

The Society also publishes the following tracts, which will be sold at cost, in large or small quantities, to any who may desire them. Specimen packages sent free to any who may wish to examine the Sabbath question. Twenty per cent. discount made to clergymen on any of the above-named books, and a liberal discount to the trade. Other works soon to be published.

TRACTS. No. 2-Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 10—The True Sabbath Embraced and Observed.

16 pp. No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 15—An Appeal for the Restoration of the Bible Sabbath. 40 pp.

No. 16—The Sabbath and its Lord. 28 pp.

No. 23—The Bible Doctrine of the Weekly Sabbath.

Topical Series—by Rev. James Bailey—No. 1, "My Holy Day," 28 pp.; No. 2, "The Moral Law," 28 pp.; No. 3, "The Sabbath under Christ," 16 pp.; No. 4, "The Sabbath under the Apostles," 12 pp.; No. 5, "Time of Commencing the Sabbath," 4 pp.

"THE SABBATH: A Seventh Day, or The Seventh Day. Which?" By Rev. N. Wardner. 4 pp. "THE LORD'S DAY, OR CHRISTIAN SABBATH." By Rev. N. Wardner. 4 pp

"Dr Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week?" By Rev. N. Wardner. 4 pp. "CONSTANTINE AND THE SUNDAY." By Rev. N.

Wardner. 4 pp. "THE NEW TESTAMENT SABBATH." By Rev. N. Wardner. 4 pp. "Dro Christ Abolish the Sabbath of the Deca-

logue?" By Rev. N. Wardner. 4 pp. "Are the Ten Commandments Binding alike upon Jew and Gentile?" By Rev. N. Wardner. 4 pp. "Which Day of the Week did Christians Keep as the Sabbath during 300 years after Christ?" By Rev. N. Wardner. 4 pp.

***Rev. N. Wardner's eight tracts are also published in German. Orders for the Society's Publications accompanied with remittances, for the use of its Agents, or for

gratituitous distribution, should be addressed

R. STILLMAN, Alfred Centre, N. Y.

KIND WORDS BY J. L.

I looked up when John car and I noticed that his face than usual; but he smiled saw me, and stooping dow and then turned to me; but stant I sprang to catch Fr rocking himself wildly bac Birdie's chair, for I feared h then something else attracte and I did not go back to Jol In a few moments dinner

we sat around the table. Jo his evening meal, and this was particular about. He well and evenly browned, but dry. It was not to his taste I knew it; but the children much trouble during the day were cross and peevish, but busy life. I had no sooner's pitching headlong from the had climbed when my back I was obliged to fly to Fr threatening to dismember 1 carving knife, which he had

It seemed as if their inger new and dangerous ways of selves had never been so ac with it all I was tired. I not at the plate of toast rathe when he took a slice and br with a quick, sharp sound, pieces beside his plate. If he had eaten it I should but I felt annoyed by the posed of it. Then I took t

lecting one of the nicest nie "No, thank you," he enough to be sure, but it ve less; and from that time the spoken only what was said Hurrying through the meal who was getting restless, up room. I sat down with him ing so cross and irritated the ly keep the tears back.
Freddie became quiet, and first thing that came within happened to be the Christia listlessly to turn over the le

Soon my eyes rested on a by Laicus. I read and grey when I finished reading it of I laid the paper down "There hasn't been a sharp the family to-night." I said

then I went back over every membered how sober John first came in, and how he he met my glance. I remen not return for the kiss of w came to offer; and I rememt I allowed my irritation to when he noticed that the to

"Not a sharp word," I re immediately followed it it "But, after a whole day of a been a pleasant word?" and back quick and prompt, "

"And has not the unplead has been made so plainly unhappiness equal to many

I didn't stop to carry the further, but laying Freddie asleep, upon the bed, I hur determined to make amend I found John sitting by tevening paper before him, reading. Birdie lay on the a shawl thrown over her, and laying my hand on him

and laying my hand on his "John, I'm afraid I haven" to you to-night." His lips trembled slight half smiled as he answer

thinking '-and then stopp I drew a chair close to hi were you thinking?" I asked me all—the very truth."

"I was thinking that we good to each other, either o after a moment's pause, he He told of the little ve troubled him through the d by saying, "And last of a money which I expected fr I received a telegram this that they can not pay for and was the climax. There are that I have put off, waiting that ought to be met this w know how they can be put o left the office thinking how and crossed the ferry, and street, turning the subject of the more I thought the wor to looked; but when I can determined to throw my side, but—well, I guess I d. It is no matter what has confession; it is sufficient

confession; it is sufficient agreed then and there that would try to remember that to bear as well as the other most, if not quite, as bad t kind words as to put in the It isn't a very long time yes far, it is wonderful how e

gone.—Christian Union. THE storms of adversity of the ocean, arouse the facthe invention, prudence, s

GEATING up in the morn up in the world. You c without more or less self-d

of the voyager.

(A Medicine, net a Drink.) CONTAINS HOPS, BUCHU, MANDRAKE,

DANDELION, AND THE PUBEST AND BEST MEDICAL QUALL-THEY CURE

Il Diseases of the Stomach, Bowels, Blood, Liver, Kidneys, and Urinary Organs, Ner. Vousness, Siceplessness and especially Female Complaints. 81000 IN GOLD.

will be paid for a case they will not cure or help, or for anything impure or injurious found in them. Ask your druggist for Hop Bitters and try them before you sleep. Take no other. D I. C. is an absolute and irresistible cure for Drunkenness, use of opium, tobacco and narcotics.

SEND FOR CIRCULAR. All above sold by druggists.
lop Bitters Mig. Co., Rochester, N. Y., & Toronto, One

NK CERTIFICATES OF MEMBERSHIP th return notice of the certificates' having ed suitable for any church, for sale at this Price by mail, postage paid, per dozen, 20 per quire, 35 cents; per hundred, \$1 25. Clerks will find them both convenient and

TALOGUE O F BOOKS AND TRACTS

PUBLISHED BY THE

ALFRED CENTRE, N. Y.

RICAN SABBATH TRACT SOCIETY.

E'S GOD AND HIS MEMORIAL. A Series of Sermons on the subject of the Sabbath. By

ian Wardner, late missionary at Shanghai, ia, subsequently engaged in Sabbath Reform rs in Scotland. 112 pp. Paper, 15 cents. ABBATH AND THE SUNDAY. By Rev. A. H. is, A. M. Part First, Arguments. Part Sec-History. 16mo. 268 pp. Fine Cloth, \$1 25. volume is an earnest and able presentation of bbath question, argumentatively and historical-

in the subject. HTS SUGGESTED BY THE PERUSAL OF GILFIL AND OTHER AUTHORS ON THE SABBATH. By Thos. B. Brown, Pastor of the Seventh-day tist Church at Little Genesee, N. Y. Second ion, 125 pp. Fine Cloth, 50 cents. Paper, 10

should be in the hands of every one desiring

is in many respects the most able argument blished. The author was educated in the obice of Sunday, and was for several years a higheemed minister in the Baptist denomination. cok is a careful review of the arguments in of Sunday, and especially of the work of James an, of Scotland, which has been widely circuamong the clergymen of America. Mr. Brown oroughly sifted the popular notions relative to y, with great candor, kindness and ability. pecially commend it to those who, like Mr. have been taught to revere Sunday as the

FENSE OF THE SABBATH, in reply to Ward on Fourth Commandment. By Geo. Carlow. ird Edition—Revised. 168 pp. 25 cents.

is work was first published in London in 1724. valuable as showing the state of the Sabbath arint at that time.

ICATION OF THE TRUE SABBATH, in 2 parts. First, Narrative of Recent Events. Part Sec Divine Appointment of the Seventh Day, by V.J. W. Morton, late Missionary of the Remed Presbyterian Church. 66 pp. Paper, 10

is work is one of decided value, not only as rethe argument adduced, but as showing the exwant of liberality and fairness which characterthe trial and excommunication of Mr. Morton the Presbyterian Church.

ROYAL LAW CONTENDED FOR. By Edward innet. First printed in London, in 1658. 64 pp. **per, 10** cents.

AND DEATH. By the late Rev. Alexander inpbell, of Bethany, Va. Reprinted from the Millennial Harbinger Extra." 50 pp. Price,

MUNION, OR LORD'S SUPPER. A Sermon deliv-

dat Milton Junction, Wis., June 15th, 1878. Rev. N. Wardner, D. D. 20 pp.

e Society also publishes the following tracts, h will be sold at cost, in large or small quantito any who may desire them. Specimen packsent free to any who may wish to examine the ath question. Twenty per cent. discount made ergymen on any of the above-named books, and rial discount to the trade. Other works soon to iblished.

TRACTS.

Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

—The True Sabbath Embraced and Observed.

#16 pp. 11—Religious Liberty Endangered b**y Leg**islative Enactments. 16 pp. 5—An Appeal for the Restoration of the Bible

Sabbath 40 pp.

16—The Sabbath and its Lord. 28 pp.

28—The Bible Doctrine of the Weekly Sabbath. FICAL SERIES—by Rev. James Bailey—No. 1, Holy Day," 28 pp.; No. 2, "The Moral Law,"
No. 3, "The Sabbath under Christ," 16 pp.;
"The Sabbath under the Apostles," 12 pp.;
"Time of Commencing the Sabbath," 4 pp. THE SABBATH: A Seventh Day, or The Seventh

Which?" By Rev. N. Wardner. 4 pp. THE LORD'S DAY, OR CHRISTIAN SABBATH." By N. Wardner. 4 pp

On Christ or his Apostles Change the Sabbath the Seventh Day to the First Day of the P. By Rev. N. Wardner. 4 pp. ONSTANTINE AND THE SUNDAY." By Rev. N. iner. 4 pp.

HE NEW TESTAMENT SABBATH." By Rev. N. iner. 4 pp. Christ Abolish the Sabbath of the Deca-

By Rev. N. Wardner. 4 pp. ar the Ten Commandments Binding alike upon and Gentile?" By Rev. N. Wardner. 4 pp. Which Day of the Week did Christians Keep Sabbath during 300 years after Christ?" By

N. Wardner. 4 pp.: Rev. N. Wardner's eight tracts are also pub-am German.

ters for the Society's Publications accompanied reunttances, for the use of its Agents, or for thirtions distribution, should be addressed to D. 111MAN, Alfred Centre, N. Y. KIND WORDS.

BY J. L.

I looked up when John came into the room. and I noticed that his face was more sober than usual; but he smiled the moment he saw me, and stooping down kissed Birdie and then turned to me; but just at that instant I sprang to catch Freddie, who was rocking himself wildly back and forth in and I did not go back to John.

In a few moments dinner was ready, and we sat around the table. John liked toast at his evening meal, and this was one thing he was particular about. He wished to have it well and evenly browned, but not hard and dry. It was not to his taste that night, and I knew it: but the children had made me so much trouble during the day-not that they were cross and peevish, but so full of their busy life. I had no sooner saved Birdie from pitching headlong from the table, where she had climbed when my back was turned, than I was obliged to fly to Freddie, who was threatening to dismember himself with the carving knife, which he had taken from the

It seemed as if their ingenuity in devising new and dangerous ways of amusing themselves had never been so active before; and with it all I was tired. I noticed John looked at the plate of toast rather ruefully, and when he took a slice and broke it it snapped with a quick, sharp sound, and he laid the pieces beside his plate.

If he had eaten it I shouldn't have cared, but I felt annoyed by the cool way he disposed of it. Then I took the plate, and seecting one of the nicest pieces, handed it to

"No, thank you," he said, pleasantly enough to be sure, but it vexed me nevertheless: and from that time there wasn't a word spoken only what was said to the children. Hurrying through the meal I took Freddie, who was getting restless, up stairs to my own room. I sat down with him in my arms, feeling so cross and irritated that I could scarcely keep the tears back. In a little while Freddie became quiet, and picking up the first thing that came within my reach, which happened to be the Christian Union, I began listlessly to turn over the leaves.

Soon my eyes rested on "Sharp Words," by Laicus. I read and grew interested, and when I finished reading it once I read it over

I laid the paper down and thought. "There hasn't been a sharp word spoken in | Musical, Painting, and Drawing courses of study. the family to-night," I said to myself; and then I went back over every incident. I remembered how sober John looked when he first came in, and how he brightened when he met my glance. I remembered that I did not return for the kiss of welcome which he came to offer; and I remembered how plainly I allowed my irritation to be seen and felt when he noticed that the toast was not as he

"Not a sharp word," I repeated; and then immediately followed it by the question, "But, after a whole day of absence, has there been a pleasant word?" and the answer came back quick and prompt, "Not one."

"And has not the unpleasant feeling that has been made so plainly manifest created unhappiness equal to many harsh words?"

I didn't stop to carry the monologue any further, but laying Freddie, who had fallen asleep, upon the bed, I hurried down stairs, determined to make amends at once.

I found John sitting by the table with the evening paper before him, but he was not reading. Birdie lay on the sofa asleep with a shawl thrown over her. I went up to him, and laying my hand on his shoulder, said, "John, I'm afraid I haven't been very good to you to-night."

His lips trembled slightly, and he only half smiled as he answered, "I was just thinking '—and then stopped.

I drew a chair close to his side. "What were you thinking?" I asked. "Tell me, tell me all—the very truth."

"I was thinking that we hadn't been very good to each other, either of us"-and then, after a moment's pause, he went on.

He told of the little vexations that had troubled him through the day, and finished by saying, "And last of all, instead of the money which I expected from Blank & Co., I received a telegram this afternoon saying that they can not pay for another week. This was the climax. There are bills of my own that I have put off, waiting for this money, that ought to be met this week, and I don't know how they can be put off any longer. I left the office thinking how I could manage, and crossed the ferry, and walked up the street, turning the subject over and over, and the more I thought the worse things seemed to looked; but when I came in the house I determined to throw my worriment to one

side, but—well, I guess I didn't after all." It is no matter what happened after this confession; it is sufficient to say that we agreed then and there that in the future we would try to remember that one had burdens to bear as well as the other, and that it is almost, if not quite, as bad to leave out the

kind words as to put in the sharp ones. It isn't a very long time yet since then, but, so far, it is wonderful how easy everything has gone.—Christian Union.

THE storms of adversity, like the storms of the ocean, arouse the faculties and excite the invention, prudence, skill and fortitude

OWN DEL PRESS Hand and foot power. Business men are everywhere using it, thereby saving all their printing bills. Any boy can manage it. Prices from \$3 to \$175. Every Press absolutely guaranteed. HOW TO PRINT gives all the particulars. Address the Manufacturers, J. W. DAUGHADAY & CO., 721 Chestnut St., Philadelphia.

NEW ADVERTISEMENTS. From Dauchey & Co.

Birdie's chair, for I feared he would go over; then something else attracted my attention, the solution of the sol FREE CO., Chambersburg, Pa.

> REVISED NEW TESTAMENTS! Illustrated. Cheapest and Best. Sells at sight. HOLMAN'S NEW PICTORIAL BIBLES. Agents wanted. A. J. HOLMAN & CO., Phila.

> > SABBATH KEEPERS WANTED.

Wood-choppers, to cut 1,000 Cords. FRANK E. CARPENTER, Locke's Mills, Me.



ESSON LEAVES,

CONTAINING THE

INTERNATIONAL LESSONS,

Prepared by the Sabbath School Board of the General Conference, and published at the

> SABBATH RECORDER OFFICE \mathbf{AT}

75 CENTS A HUNDRED PER MONTH, FREE OF POSTAGE.

Address, D. R. STILLMAN, Alfred Centre, Alle gany Co., N. Y.

LFRED UNIVERSITY.

EQUAL PRIVILEGES FOR LADIES AND GENTLEMEN.

Academic, Collegiate, and Theological Departments. Classical, Scientific, Normal, Mechanical,

Commencement, June 29th, 1881.

SIXTEEN TEACHERS.

Expenses \$100 to \$200 per year. Fall Term begins Wednesday, Sept. 1st, 1880; Winter Term, Dec. 15th, 1880; Spring Term, March 29th, 1881. Send for Catalogue.



TO FARMERS and THRESHERMEN. If you want to buy Threshers, Clover Hullers, Horse Powers or Engines (either Portable or Traction, to use for threshing, sawing or for general purposes), buy the "Starved Rooster" goods. "The Best is the Cheapest." For Price List and Illustrated Pamphlets, (sent free) write to The Auliman & Taylor Company, Mansfield, O.

STOP ORGANS, SUB BASS & OCT. STOP ORGAND, SOD Stanos \$125 COUPLER, 4 Set Reeds, \$65. Pianos \$125 & unwards sent on trial. Catalogue free. Address DANIEL F. BEATTY. Washington, N. J.

PENSIONS For SOLDIERS, widows, fathers, mothers or children. Thousands yet entitled, Pensions given for loss of finger, too eye or rupture, varieose veins or any Piscense. Thousands of pensioners and solders entitled to INCREASE and BOUNTY. PATENTS procured for Inventors. Soldiers and warrants procured, bought and sold. Soldiers and warrants procured, bought and sold. Soldiers und sheirs apply for your rights at once. Send 2 tamps for The Citizen-Soldier." and Pension and Bounty laws blanks and instructions. We can rofer to thousands of Pensioners and Clients. Address N.W. Fitzgerald & Co. Pension & Patent Att'ys, Lock Box 588, Washington, D. C.

\$66 a week in your own town. Terms and \$5 outfit free. Address H. Hallett & Co., Portland, Maine.

POSITIVELY CURED Benson's Capcine **Porous Plasters.**

Reasons Why they are Preferred to All Other Porous Plasters or External Remedies: . First.

Because they possess all the merit of the strengthening porous plaster, and contain in addition thereto the newly discovered powerful and active vegetable combination which acts with increased rubefacient, stimulating, sedative and counter irritant effects.

Because they are a genuine pharmaceutical preparation, and so recognized by the profession. Third. Because they are the only plasters that relieve

Fourth. Because they will positively cure diseases which other remedies will not even relieve.

Fifth. Because over 5000 physicians and druggists have voluntarily testified that they are superior to all other plasters or medicines for external use, Sixth.

Because the manufacturers have received the only medals ever given for porous plasters.

SUMMER BOARD IN THE COUNTRY.

MRS. BAKER,

MATRON OF

ALFRED UNIVERSITY BOARDING HALL,

Will receive a limited number of boarders through the Summer vacation-July and August.

The location is in a healthy rural district, amid the most beautiful scenery, and free from the tyranny of

Accomplished resident teachers will give lessons in

MUSIC, PAINTING, AND ELOCUTION

during the Summer, so that those wishing to combine instruction with life in the country can secure such a combination of advantages as are rarely met, at prices which will render their enjoyment econom

The rooms are commodious, the board generous, and no pains will be spared to secure the comfort of

For further information, address,

MRS. J. M. BAKER, Alfred Centre N Y

R. ALBERT UTTER has opened a

Homeopathic, Hydropathic, and Hygicnic "Home,' for the treatment of Chronic Diseases, at Plainfield, N. J. Address A. UTTER, M. D., P. O. Box 792,

EAFNESS choo's BALSAM of SHARK'S OIL; an extract from a small White Shark, caught in the Yellow Sea, known as Carcharodon Rondeletii. Its virtues were discovered by a Buddhist Priest about the year 1410. Its cures were so numerous and many so seemingly miraculous, that the remedy was officially proclaimed over the entire Chinese Empire, where used for over 800 years. Sent, charges prepaid, to any address at \$1.00 per bottle. Only imports By HAYLOCK & CO., Sole Agents for America, 7 Dey St., New York.

THE SUMMER SCHOOL

ELOCUTION

VOCALGYMNASTICS

Will Open July 4th, for a Term of Five Weeks,

ALFRED UNIVERSITY

Under the direction of MRS. EVA ALLEN ALBERTI.

TERMS.

 25 essons in class.
 \$ 5 00

 20 Private Lessons.
 10 00

AGENTS WANTED, \$5 a Day made with our new, useful and fast Selling Domestic Scale HOUSEHOLD ARTICLES.

RGANS \$30 TO \$1,000: 2 TO 32 STOPS. Pianos \$125 up. Paper free. Address DAN IEL F. BEATTY, Washington, N. J.

WANTEN COMMENTATOR COMPLETE FOR
On entire Bible, in one volume, ever published. Endorsements by 200 ablest scholars. Adapted to all; embodies latest 1. search. Contains Life of St. John; tables showing time of each patriarch, prophet and king; authorship and da'es of books of Bible; how the earth waspeopled from Noah; parables and miracles of Old and New Testaments; the twenty-four Sermons of Christin their order, the eighteen miracles of the Apostles. I 020 pages, 476 illustrations, price, \$3.75. Extra terms. Selling fast. Agents making \$200 to \$400. a month. Bradley Garreison & Co., 55 N. 4th St., Phila

WHEREAS, MY WIFE. CARRIE S. FEN-NER, has left my bed and board without any just cause or provocation, I do hereby forbid any and all persons from harboring or trusting her on my account, as I will pay no debts of her contracting after this date. Dated Almond, June 6th. 1881.

A. J. FENNER. BUCKEYE BELL FOUNDRY Bells of Pure Copper and Tin for Churches, ichools, Fire Alarms, Farms, etc. FULLY VARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

GENTS WANTED FOR THE BEST AND A Fastest-selling Pictorial Books and Bibles. Prices reduced 33 per cent. NATIONAL PUB-LISHING CO., Phila., Pa.



20 Beautiful Stops, 5 Octav Carved Walnut Case. Send for our Illustrated Catalogue. It gives information which projects the purchaser and nakes fecetiting possible. Marchald Smith, 8 W. 11th St., N. 1.

CANCERS GURED!

At Crane's Cancer Infirmary, Addison, N. Y.

HUNDREDS OF PERSONS from all parts of the world have been cured of this much-dreaded disease, and are now living witnesses that they have been rescued from a terrible and untimely death. Doctors, Ministers, and the Poor treated Free. Write for a Circular giving full particulars. Address DRS. GEO. CRANE & RUSH BROWN, Addison, N. Y.

CHEAPEST OOKS in the WORLD Macauley's History of England: Taine's History of England: Pall descriptive actalogue cloth; only \$2.00 MANHATTAN BOOK CO., 16 W.14th St., N. Y. P.O.Box 4580

AKEY THAT AND NOT WEAR OUT.

SOLD by Watchmakers. By mail, 30 cts. Circulars

FREE J. S. BIRCH & CO., 38 Dey St., N.Y. \$5 to \$20 per day at home. Samples worth \$5 free Address Stinson & Co., Portland, Maine

NEW RICH BLOOD!

Parsons' Purgative Pills make New Rich

who will take I pill each night from I to 12 weeks may be restored to sound health, if such a thing be possible. Sent by mail for 8 letter stamps.

J. S. JOHNSON & CO., Boston, Mass., formerly Bangor, Me.

THE SABBATH RECORDER. LIST OF LOCAL AGENTS.

NEW YORK.

Adams—A. B. Prentice. Brookfield-Richard Stillman. Berlin-J. Byron Whitford. Ceres—R. A. Barber. DeRuyter-Barton G. Stillman. Genesee-E. R. Crandall. Independence—Sherman G. Crandau. Leonardsville—Asa M. West Lincklaen—Benjamin H. Stillman. New London—H. W. Palmiter. Nile-Ezekiel R. Clarke. Portville— Richburgh—Edwin S. Bliss.

State Bridge-Joseph West. Scott—Byron L. Barber. Verona-Watson-Benj. F. Stillman.

West Edmeston-J. B. Clarke. Mystic Bridge-George Greenman.

Waterford—Oliver Maxson. RHODE ISLAND 1st Hopkinton—Alfred B. Burdick, 2d. 2d Hopkinton-S. S. Griswold.

Rockville-James R. Irish. Westerly—Sanford P. Stillman. Woodville-Horace Stillman. NEW JERSEY.

Marlboro-J. C. Bowen. New Market-F. C. Duun. Plainfield—J. Elias Mosher. Shiloh—W. S. Bonham.

Hebron-Geo. W. Stillman. Mosiertown—J. Greene. New Enterprise—D. C. Long. Roulette—LeRoy Lyman. Union Dale—A. W. Coon.

WEST VIRGINIA. Berea-D. N. Meredith. Lost Creek—L. B. Davis. New Milton—Franklin B. Randolph. New Salem—Preston F. Randolph. Quiet Dell-D. H. Davis.

Jackon Centre-Jacob H. Babcock. WISCONSIN.

Albion-E. L. Burdick. Berlin-Datus E. Lewis. Cartwright's Mill-D. W. Cartwright. Edgerton—Henry W. Stillman. Milton-Paul M. Green. Milton Junction-L. T. Rogers. Utica—L. Coon. Walworth-Howell W. Randolph.

ILLINOIS. Farina—Isaac Clawson. Villa Ridge—M. B. Kelly. West Hallock—E. B. Saunders. IOWA.

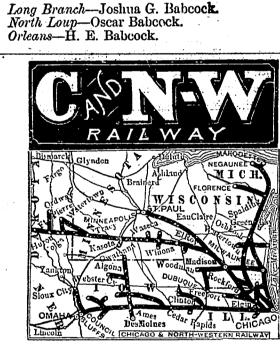
Toledo-Maxson Babcock. Alden-J. E. N. Backus.

Dodge Centre-Geo. W. Hills,

Welton-L. A. Lcofboro.

Transit—John M. Richey. KANSAS. Nortonville-Osman W. Babcock. Pardee—Samuel R. Wheeler.

NEBRASKA.



THE CHICAGO & NORTH-WESTERN RAILWAY

Is the OLDEST! BEST CONSTRUCTED! BEST EQUIPPED! and hence the LEADING RAILWAY

WEST and NORTHWEST! It is the short and best route between Chicago and all points in

Northern Illinois, Iowa, Dakota, Wyoming. Nebras-ka, California, Oregon, Arizona, Utah, Colorado, Idaho, Montana, Nevada, and for Council Bluffs, Omaha, DENVER, LEADVILLE, SALT LAKE, SAN FRANCISCO

DEACWOOD, SIOUX CITY, Cedar Rapids, Des Moines, Columbus, and all Points in the Territories, and the West. Also, for Milwaukee, Green Bay, Oshkosh, Sheboygan, Marquette, Fond du Lac, Watertown, Houghton, Neenah, Menasha, St. Paul, Minneapolis, Huron, Volga, Fargo, Bismarck, Winona, LaCrosse, Owatonna, and all points in Minnesota, Dakota, Wisconsin, and the Northwest.

At Council Bluffs the trains of the Chicago & North-Western and the U. P. R'ys depart from, arrive at and use the same joint Union Depot. At Chicago, close connections are made with the Lake Shore, Michigan Central, Baltimore & Ohio, Ft. Wayne and Pennsylvania, and Chicago & Grand Trunk R'ys, and the Kankakee and Pan Handle Routes. Close connections made at Junction Points.

It is the ONLY LINE running PULLMAN HOTEL DINING CARS

CHICAGO and COUNCIL BLUFFS. PULLMAN SLEEPERS on all NIGHT TRAINS.

Insist upon Ticket Agents selling you Tickets via this road. Examine your Tickets, and refuse to buy if they do not read over the Chicago & North-Western Railway. If you wish the Best Traveling Accommodations you will buy your Tickets by this route,

AND WILL TAKE NONE OTHER.

All Ticket Agents sell Tickets by this Line.

MARVIN HUGHITT,

The Comparative Edition of the REVISED NEW TESTAMENT

2d V. P. & Gen'l Manager, Chicago.

ISTORY OF CONFERENCE.—REV. JAMES BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder office for sale, at \$1 50. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Centre, N. Y.

OR SALE AT THIS OFFICE.—THE CON-STITUTIONAL AMENDMENT; OR, THE SUNDAY, THE SABBATH, THE CHANGE AND RESTITU-TION. A Discussion between W. H. Littlejohn, Seventh-day Adventist, and the Editor of the Christian Statesman. 384 pages. Price, cloth \$1; paper 40 cents. Mailed, postpaid, on receipt of price. Address SABBATH RECORDER, Alfred Centre, N. Y.

\$72 A WEEK.' \$12 a day at home easily made. Costly Outfit free. Address TRUE & Co., Augusta, Maine.

N. Y., LAKE ERIE & WESTERN R. R.

Pullman's Best Drawing Room and Sleeping Coaches, combining all Modern Improvements, are run between New York, Buffalo, Niagara Falls, Suspension Bridge, Cleveland, Cincinnati, St. Louis, Detroit, and Chicago, without change.

Abstract of Time Table, adopted June 6th, 1881.

	EAST	WARD.	11111	
STATIONS.	No. 8*	No. 12*	No. 4*	No. 6
Leave Dunkirk Little Valley		1.05 PM 2.52 "		7.05 AM 8.42 "
Salamanca Carrollton Olean Cuba Wellsville Andover Alfred	8.25 AM 8.35 " 9.00 " 9.25 " 10.22 "	3.50 PM 4.06 " 4.33 " 4.58 " 5.50 "		11.25 " 11.43 рм
Leave Hornellsville Arrive at Elmira Binghamton Port Jervis	11.40 AM 1.25 PM 2.59 " 7.08 "	8.47 " 10.53 "	1.58 " 3.44 "	1.50 рм 4.30 " 7.30 "
New York	10.00 рм	7.25 AM	11.25 ам	-
ADDITION	TAT TOOAT	TOTO A TIME	TO A COURSE A TO	en.

ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5.23, Forestville 5.40, Smith's Mills 5.57, Perrysburg 6.30, Dayton 6.55, Cattaraugus 7.53. Little Valley 8.43, Salamanca 9.25, Great Valley 9.53, Carrollton 10.20, Vandalia, 10.46, Allegany 11.20. Olean 11.55 A. M., Hinsdale 12.30, Cuba 1.25, Friendship 3.03, Belvidere 3.30, Belmont 3.52, Scio 4.17, Wellsville 5.55, Andover 6.52, Alfred 7.42, Almond 8.10, and arriving at Hornellsville at 8.35 P. M. 5.43 A. M., daily, from Friendship, stopping at Belvidere 6.03, Belmont 6.19, Scio 6.37, and arriving at Wellsville 6.55 A. M.

9.00 A. M., daily, from Dunkirk, stopping at Sheridan 9.11, Forestville 9.19, Smith's Mills 9.28, Perrysburg 9.45, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A.M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.15, Cuba 1,42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

5.45 P. M., daily, from Salamanca, stopping at all stations, arriving at Hornellsville at 12.10 A. M. WESTWARD.

No. 3* | No. 9‡ | No. 29 | No. 1 7.00 PM 7.15 PM 9.00 AM New York-Port Jervis 8.10 AM 12.20 PM 12.50 PM 8.55 PM Hornellsvilleа. 12.46 РМ \mathbf{A} lfred Andover 9.13 AM 1.24 " 2.15 PM 9.57 PM 10.01 " 2.22 " 3.30 " 10.49 " Wellsville Cuba 10:29 " 2.50 " 4.07 " 11.15 " Olean 5.02 " 11.39 " Carrollton 11.09 " 3.30 " 3.40 " Great Valley 5.13 " Arrive at 11.20 " 3.45 " 5.17 " 11.50 " Salamanca 11.52 AM 4.35 PM 5.50 PM 12.20 AM Little Valley Arrive at 1.30 PM 6.00 " 7.55 " 2.10 " Dunkirk

ADDITIONAL LOCAL TRAINS WESTWARD. 4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20, Andover 6.05, stopping at Almond 4.56, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perrysburg 5.40, Smith's Mills 6.31, Forestville 6.54, Sheridan 7.10, and arriving at Dunkirk at 7.35 P. M. 4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M. Sunday, Train 1 will run between Salamanca and

Sunday, Train 1 will run between Salamanca and Dunkirk; Train 29 will make the stops of Train 9... *Daily. ‡Daily between Port Jervis and Dunkirk.

*Daily. ‡ Daily between Port Jervis and Dunkirk.

BRADFORD BRANCH WESTWARD. STATIONS. A. M. P. M. P. M. P. M. P. M. Leave9.20 8.50 4.10 11.50 8.22 11.30 Carrollton Arrive at 10.03 9.30 4.5112.35 9.00 1.20 Bradford . Bradford 11.10 5.07 1.20 Custer City Arrive at

6.55 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.20 A. M., and 6.45 P. M.

Buttsville

12.25 5.45

11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11 35 A. M. EASTWARD.

STATIONS. A. M. P. M. P. M. 8.40 1.10 Leave Buttsville 7.18 9.35 1.30 3.14 **Custer City** Arrive at 7.35 9.50 1.45 3.25 Bradford Leave7.45 6.20 10.03 2.40 4.15 6.00 Bradford Arrive at 8.30 6.55 10.45 3.20 4.55 7.20 Carrollton

3.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 3.34, Limestone 3.44, and arrives at Carrollton 4.01 P. M. 7.30 P. M., except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 8.30 P. M. Trains 17, 18, 20 and 21 run daily.

Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 3.30 P. M., and arrive at Titusville 7.30 P. M. Through Tickets to all points at the very low-

est rates, for sale at the Company's offices. Baggage will be checked only on Tickets purchased the Company's office. JOHN N. ABBOTT. General Passenger Agent, New York.

VERSIONS
IN ONE
BOOK

Toll text of "King James" and "Revised"
VERSIONS
IN ONE
BOOK

Toll text of "King James" and "Revised"
Versions in parallel columns. Free from
errors which render many reprints useless. Changes shown at a glance. Only
one book required. Saves Time. Saves
Labor, Insures Accuracy, Gives Satisfaction. Needed by all Bible Readers, Nicely Printed Handspmeily Bound, Four Styles, Prices Low, Easiest Edition to
Seil. AUENTS WANTED. Success Sure: Address at once
J. C. McCURDY & CO., Philadephia, Pa. Bepson's Capcine Porons Plaster! of the voyager. PEATTY'S ORGANS, 18 useful stops 5 Sets SEABURY & JOHNSON. GETTING up in the morning is like getting D Reeds, only \$65. Pianos \$125 up . Illus. Catalogue free. Address DVNIEL F. BEVTTY, up in the world. You can not do either SURE REMEDY AT LAST. Price 25cts. MEAD'S Medicated CORN and BUNION PLASTER. Washington, N. J. without more or less self-denial.

S. S. Department.

Conducted by the Sabbath School Board of the Seventh-day Baptist General Conference.

GEO. H. BABCOCK, President, Plainfield, N. J. REV. A. H. LEWIS, Vice President, Plainfield, N. J. REV. L. E. LIVERMORE, Secretary, New Market,

I. D. TITSWORTH, Treasurer, New Market, N. J.

Contributions for this department are solicited, and may be addressed to either of the above.

INTERNATIONAL LESSONS, 1881.

THIRD QUARTER.

July 2. Israel in Egypt. Exod. 1: 1-14. July 9. The Coming Deliverer. Exod. 2: 5-15. July 16. The Call of Moses. Exod. 3: 1-14. July 23. Moses and Aaron. Exod. 4: 27-31; 5: 1-4. July 39. Moses and the Magicians. Exod. 7: 8-17. Aug. 6. The Passover. Exod. 12: 1-14.

Aug. 20. The Manna. Exod. 16: 1-8. Aug. 27. The Commandments. Exod. 20: 1-11. Sept. 3. The Commandments. Exod. 20: 12-21. Sept. 10. Idolatry Punished. Exod. 32: 26-35.

Aug. 13. The Red Sea. Exod. 14: 19-27.

Sept. 17 Review.

Sept. 24. Special Lesson.

LESSON II.—THE COMING DELIVERER

BY REV. A. B. PRENTICE.

For Sabbath-day, July 9.

SCRIPTURE LESSON.—Exodus 2: 5-15. 5. And the daughter of Pharaph came down to wash herself at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it. 6. And when she had opened it she saw the child: and behold, the babe wept. And she had compassion on him, and said. This is one of the Hebrew's children.
7. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may 8. And Pharaoh's daughter said to her, Go. And the

maid went and called the child's mother.

9. And Pharaoh's daughter said unto her, Take this child And the woman took the child and nursed it 10. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the

11. And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. 12. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid

13. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong. Wherefore smitest thou thy fellow? 14. And he said, Who made thee a prince and a judge over 14. And he said, who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15. Now when Pharaol: heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

CENTRAL TRUTH,—" All things work together for good to them that love God."—Rom.

DAILY READINGS. Moses in Midian. Exod. 2: 16-25.
The choice of Moses. Heb. 11: 23-29.
The life of Moses. Acts 7: 17-27.
Christ the deliverer. Heb. 2: 9-18.
The choice of Christ. Matt. 4: 1-11. '. Triumph through Christ. Rom. 8: 31-39

GOLDEN TEXT.—"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter."—Heb. 11: 24.

TIME.-Moses's birth, A. M. 2433, B. C. 1571. Flight into Midian, A. M. 2473, B. C. 1531. PLACE.—Egypt.

OUTLINE

I. His childhood. v. 5-10. II. His manhood. v. 11-15.

QUESTIONS.

Connection. Pharaoh orders the male children of the Hebrews destroyed. Exod. 1: 15-22. Moses born and hid three months. Exod. 2: 1-5. Explanations. "Daughter of Pharaoh"-Josephus

says her name was Thermuthis. "Wash"-bathe. "River"-the Nile, regarded sacred by the Egyptians. "Hebrew"-a name given to the Israelites. Miriam. "The child's mother"-Jochebed; his father was "Moses" means drawn out. "Those days"-at the age of forty. "His brethren"-the Israelites. "Fellow"-neighbor. "Sought to slay Moses," because he was aiding the Hebrews, not because he had killed a man. "Midian"—In the wilderness of Sinai. The Midianites were descendants of Abraham. Gen. 25: 2.

I. His childhood. v. 5-10. What were the names of Moses's father and mother? To what tribe did they belong? What was their character? Heb. 11: 23. What three Scripture statements describe the child Moses? Why was he hidden? How was he left in the river? Who found him? Why was she there? How did the babe appear? How was Pharaoh's daughter affected? Who was Moses's sister? What did she ask? Who was brought to take charge of the child? What did Pharaoh's daughter say to the mother? Who named him Moses? Why? What did his mother do with him when he grew larger? How did Pharaoh's daughter receive him? How was he educated? Acts 7: 22.

II. His manhood. v. 11-15. Whom did he visit when he was grown? What was his object? Had he abandoned Pharaoh's daughter? What did he prefer? How old was he at this time? What did he suppose the people would understand? Acts 7: 25. Why did he not deliver them at this time? What was an Egyptian doing? What did Moses do? Did he do right? Was this the way he was to deliver Israel? What did he see the second day? How did he interfere? How was it received? What did Pharaoh seek to do? Why? Was Moses afraid? Where did he flee? Where was Midian? Whose descendants were the inhabitants? Any parallel between the infancy of Moses and of Jesus? What choice did the great deliverer, Christ, make? Matt. 4: 1-11. What is better than the treasures of the world?

CONNECTION.

Failing to check the rapid increase of the Hebrews by reducing them to slavery and working them most cruelly, Pharaoh directs every one of their male children to be killed as soon as it is born. Those to whom this horrid work was committed seem to have been too humane to do it, for they evade the order. Then he gives a general command to his people to throw all the male children into the river, where the hungry jaws of the crocodiles await them. It was at this time that Moses was born. The Scriptures say he was "a goodly child," "a proper child," and "exceeding fair," which justifies Josephus's statement, that he was very beautiful. His parents, putting their trust in God, defied the kings' commandment (Heb: 11: 23), and concealed the child three months. When they could hide him no longer, they put him in that famous little ark made of rushes, the papyrus which grew in great abundance along the river, often to the height of ten feet. This little boat, with its precious freight, is placed among the rushes in the still waters of the riverside, while Miriam, his sister, watches from a distances to see what will hap-

EXPLANATIONS.

I. His childhood. v. 5-10. The daugh-

Hermuthis. Wash. Bathe. This is supposed to | given themselves to Christ and been welhave been a religious ceremony. The waters of the river, the Nile, are said to have been regarded as sacred by the ancient Egyptians. Those portions which flowed by their temples were often fenced off to keep out the crocodiles, and bathed in as a relig- | members of the Sabbath-school. ious service. It was for this purpose that Pharaoh's daughter, attended by her maidens, was "by the river's side." When she saw the ark. Very likely Moses's parents chose the locality on purpose to attract the attention of the princes. The proposal which Miriam stands ready to make shows a wellarranged plan, or else remarkable shrewdness on her part. The babe wept. Imagine how the pit- eighteen baptisms. eous cry of this beautiful, forsaken child must have touched the heart of this woman, for although she recognizes it as one of the Hebrew's children, against whom the king had decreed death, she has compassion on him, and decides to save him. And now Providence rewards the faith of the parents by giving the little one back to their care and training. The child's own mother is to nurse him. Thus he will be brought up in the nurture and admonition of the Lord, and be trained and inspired for the work to which he is to be called. I will give thee thy wages. Pharaoh's daughter paid the mother of Moses money for taking care of her own son. But what was this compensation compared to that which this mother received in the joy of having and caring for her child; in the wealth of unselfish love, which

day to day his growing powers of body and mind, the promise of his future greatness? And is not this reward for every mother who trains her child for God? She brought him unto Pharaoh's daughter. In that faith, for which the parents of Moses are commended by the apostle, she delivers him to Pharaoh's daughter, who adopts him for her son. Perhaps his mother does not entirely lose sight of him, but watches with great interest his progress as he is thught '' in all the wisdom of the Egyptians." Acts 7: 22. The providence of God now affords him the best opportunities for education to be found in the world. The Egyptians excelled all other people of that time in learning. She called his name Moses. Josephus makes the word from two words, which mean "saved from water," but most commentators understand the name to simply mean

such care developed in her heart; in watching from

II. His manhood, v. 11-15. In those days. Forty years after, or when Moses was forty years old. Acts 7: 23. Went out unto his brethren. Perhaps this was the time when "he refused to be called the son of Pharaoh's daughter." Looked on their burdens. On the one hand was the court of Pharaoh, with all its polish, its luxury, its promise of the highest worldly honors; on the other, the burdens, the afflictions of his brethren. And he chooses "to suffer afflictions with the people of God rather than to enjoy the pleasures of sin for a season," "esteeming the reproach of Christ greater Whereon the angels to and fro, riches than the treasures in Egypt." He slew the With noiseless footsteps come and go, Egyptian. This seems like a rash act; and perhaps it was wrong. But we must not be too harsh in In the blissful hope that some glad day, our condemnation of it. Moses knew that God intended by "his hand to deliver" his people; and here was an Egyptian smiting, probably killing one of them, and why should he not kill the oppressor? That the Egyptian killed the Hebrew is indicated by the fact that Moses was surprised that any should know what he had done. Still he evidently mistook the way he was to effect the deliverance of the people. Wherefore smitest thou thy fellow? Although his soul is fired with indignation against the oppressor, and his hand is raised in vengeance, he is, or would be, a peace-maker among his own people. Expecting that they would understand his mission, and sympathize with him in his work, he receives instead the rude rebuff: "Who made thee a prince and a judge over us?" and is taunted with killing the Egyptian. Receiving no sympathy nor appreciation from those whom he would assist, Moses seems to have abandoned the idea of being a deliverer, and it was forty years before he again took up the work, and then not without making many excuses. With all his attainments and all his youthful ardor, he was not yet fitted for the work. Pharaoh | monthly, and at each meeting its "Outlook sought to slay Moses. Moses's offense can not have been simply in killing a man, for in that age and country that was a small thing for one in Moses's position to do. It was his undertaking to deliver these bondmen from their burdens that offended Pharaoh. Midian. The Midianites were descendants of Abraham (Gen. 25: 2), and inhabited the Wilderness of Sinai. And now we begin to see God's purpose in preserving the infant, in training the youth, and in disciplining the man. He is raising one to lead his people out of bondage, and to become a type of the great Deliverer, who rescues from the bondage of sin and death.

OUR SABBATH-SCHOOLS.

The following items are gathered mostly from the letters of the churches to the Associations. It is a good indication when the churches report on their Sabbath-schools as part of their work.

Berlin. The Sabbath-school has been the means of encouraging a deeper interest in the study of the Bible, and helped to make the house of God more attractive to the young. Several of the dear ones in the school have been called to join the whiterobed throng in heaven.

The children have, by their own labor and contributions, purchased a fine new organ, which contributed much to the music at the

Shiloh. The Sabbath-school, under the efficient care of Prof. E. M. Tomlinson, is doing a good work, drilling recruits for the army of King Jesus. Most of the twentyone baptisms reported from this church were from the Sabbath-school.

1st Hopkinton. An increased interest and attendance is reported.

comed into the fold.

Rockville. During the recent revival, there have been thirty-one baptisms, mostly

Plainfield. Interest is well sustained, and attendance somewhat increased.

Marlboro. Medium attendance; not as good as it has sometimes been.

2d Westerly. The school has been just reorganized. During recent revival there were

FAITH'S VICTORIES.

Read at the Bible School Institute, Leonardsville, N. Y., May 29th, 1881, and, by request, forwarded for

BY MRS. J. B. CLARKE.

O'er the barren rocks and the burning sand Of Arabia's lonely desert land, They had wandered long, the people of God. They had known his smiles and had felt his rod For them had the flinty rock outburst, With cooling waters to quench their thirst; All the way God had safely led, With wondrous food had daily fed, Till they reached at length the Jordan's side, To find it a torrent flowing wide; And not the bravest of the brave Would dare to breast the angry wave Which interposed its direful crest Twixt them and Canaan's longed for rest. Nearer the awful brink they come, Cheeks pallid grow, and white lips dumb; But faith is strong, and prayers ascend To their Almighty, heavenly Friend.

It can not be that Jehovah's ear Hath heavy grown that he can not hear, Or shortened his arm that he can not save, And pilot them safely over this wave. But still the waters give no sign Of stay, or curb, from the hand divine, Till the feet of the priests have touched the brim Of the wild surging billows' utmost rim, When, lo, the waves back-springing, leap, And stand above, a liquid heap, While a plain path lies along the deep, O'er which that host of Israel vast, A few hours hence have safely past. Resting beneath the shady palms, They sing again the victor psalms Which once they sang beside the sea, "The Lord hath triumphed gloriously."

But not alone on the Red Sea coast, Or at Jordan's side, doth faith make boast: There is faith in this busy world of ours, Which thrives unseen, like the wild-wood flowers There are saintly brows o'ertraced with care, Which the seal of constant peace do wear, Who by faith their daily burdens bear. There are darkened rooms whose only ray Is faith's clear shining, each weary day, Which seem to those who enter in, That the foot of the ladder doth here begin, There is faith which no depth of love can sound When the mourner stands at the moss grown mound, The sealed stone will be rolled away, That the sleeper there will awake and greet Her again in that city's gold-paved street, Which knows not the tread of weary feet. There is faith in God which hath power to heal All the bitter woes which the heart may feel, That can make our souls, sin hath darkened so, As pure and as white as the drifted snow. And when the fiat, "dust to dust, Shall be fulfilled, as soon it must, And we come at last to the Jordan's side, Of the river of death which floweth wide, Ere our faltering feet begin to lave The outer circle of the wave, The arms divine will clasp us round, And safely bear through the gloom profound, Till we gain the bright eternal shore.

OUTLOOK COMMITTEE. -- The Sunday-school Superintendent's Union of Boston meets Committee" is expected to report any new methods and appliances in Sunday-school work which may have been noticed. This is a good idea, and might well be carried out in every Sabbath-school, each teacher constituting himself or herself an "Outlook Committee," both for methods and appliances in class work, and for suggesting to the superintendent, in their teachers' conferences, or in private, such improvements as would further the interests of the Sabbath-school.

Earth's desert passed, life's wanderings o'er,

No darkened rooms, no brows of care,

No songs but those of triumph there,

No crowns but crowns of glory wear,

The dwellers in God's mansions fair.

An evidence of the growing respect for the Bible-school work on the part of the church, and the necessity of having pastors prepared to aid in that work, is shown in the announcement that Rev. Dr. Tucker, Professor of Homiletics at Andover Theological Seminary, is to give attention to the Sundayschool department in his lectures on the pastoral charge.

THE Baptist Teacher protests that giving a class of children to a young man who is unfitted for the work of teaching, because somebody thinks it is going to be good for the young man, is like intrusting the lives of our precious little ones to the care of a quack in medicine, because it is good for the doctor.

At the recent Synod of the Reformed Presbyterian Church, in Pittsburgh, a report was adopted declaring members using tobacco ought to strive seriously to give up the habit as offensive to good manners and cleanliness, and inconsistent with self-denial.

THE converted Chinese of California conter of Pharach. Josephus says her name was | New Market. Some of the members have towards the support of Christian work.

HERE is something for boys to make a note of. The medical examiner of one of the great life-insurance companies, who is not a total-abstainer, in talking about the use of liquor the other day said substantially this: "Young men frequently make application for insurance who testify, in answer to the inquiry on the blank which they are required to fill, that they 'take a glass now and then,' or words to that effect. No such applicant ever gets insured by me. I throw him out in a minute. He who takes a glass now and then when he is young is pretty sure to take oftener as he grows older, and the effect upon his health is almost certain to be injurious in the extreme.—Sunday School Times.

THERE is not much comfort in the report that the internal revenue receipts for the year ending June 30 will exceed those of the previous year by nearly \$10,000,000 owing chiefly to the collection on cigarettes; for this increase marks the spread of an injurious habit among growing boys. No one who keeps his eyes open as he walks about the streets can have failed to observe that half the small boys he meets are smoking ciga-rettes. It is not necessary to condemn the G. W. Rosebush, Alfred Centre, and Wm. R. use of tobacco by men before venturing to protest against its use by babies. Furthermore, there is, unhappily, no doubt that women and girls make every year a larger contribution to the revenue derived from cigarettes.—N. Y. Tribune.

The closing of the school is very important. Many superintendents close in such a way as to make the last moments the most | by G. W. Rosebush, Alfred Centre, and Wm. R. solemn and impressive of the whole service. Others close in the midst of confusion and disorder enough to dissipate every solemn impression made during the hour. Every superintendent should make it a study to have the last moments of the session most impressive. Then follow the school with a brief meeting for prayer, at which all who wish may remain.—Westminster Teacher.

A GOOD cheerful time is one thing in the class; fun and laughter quite another. I would rather err in the direction of deep seriousness—if one can—than in that of levity. Avoid jokes and nonsense and lightness; aim to be honest, and so earnest before God and those souls. It may be your last chance. A last thirty minutes with your class will certainly come. Think of yourself as a dying man to dying children.

An edict has just been published in Unterhallen, a town of one of the Swiss cantons, forbidding young persons under fifteen years of age to smoke, whether in public or in private. It would be well if every parent, in all lands, would issue some such edict, and make it broad enough to cover the head of the household as well as the boys.

NEW YORK pays more for tobacco than for bread. Dealers say that there are smokers in that city who average 100 cigars a week, and men whose cigar bills run up to thousands of dollars per annum.

Of the 1,896 Sunday-schools in New Jersey, 1,394 are open the whole year. The international lessons are taught in 1,644 of

THERE are 324 Baptist churches, with about 20,000 members, in Florida, connected with which are 600 Sunday-schools.

Dr. Ellenwood estimates that Presbyterian Sabbath-schools contribute annually to benevolent purposes, \$250,000.

BARCELONA, Spain, has now a little over a thousand Sunday-school scholars.

A World of Good.—One of the most popular medicines now before the American public is Hop Bitters. You see it everywhere. People take it with good effect. It builds them up. It is not as pleasant to the taste as some other Bitters, as it is not a whisky drink. It is more like the old fashioned boneset tea that has done a world of good. If you don't feel just right, try Hop Bitters.—Nunda News.

H. E. CARPENTER, Esq., Henderson, N. Y., cured of Psoriasis or Leprosy, of twenty years' standing, by the CUTICURA RESOLVENT internally, and CUTICURA and CUTICURA SOAP externally. The most wonderful case on record.

Dr. Albert Utter, of Plainfield, N. J., has opened a "Sanitarium" for the treatment of chronic diseases, where people of our denomination can find Sabbath privileges and treatment combined. . See advertisement in another column.

How to be Your Own Doctor.—Use Parmelee's Blood and Liver Purifier, a pleasant tonic, a gentle anti-bilious purgative, a great restorer of vitality to the sluggish and diseased system. In short, a sure cure for all diseases of the stomach, liver and bowels. It is made from the choicest plants. Relief guaranteed or money refunded. Price, \$1 per bottle; sample bottles, 15 cents. Sold by G. W Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

THE GREATEST STRIKE YET.—Everywhere the sick are striking against metallic medicines and powerful vegetable poisons. Everywhere they are com ing to the belief that a constitutional invigorant, preparation uniting the properties of a tonic, a genle purgative, a sedative and general regulator is necessary to all diseases. Parmelee's Great Dyspepsia Compound is precisely such a preparation. It is a marvelous medicine. Sample bottles, 15 cents; large size, \$1. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

AGENTS AND CANVASSERS make from \$25 to \$50 tributed two thousand dollars in a single year per week selling goods for E. G. Rideout & Co., 10 is Lite Insurance, and these outcomes and the company in which to in Barclay Street, New York. Send for their Cata- indicate the Mutual as the company in which to in logue and terms.

Scro, N. Y., June 20th, 1881. To the Editor of the Sabbath Recorder: Will you kindly give the following publication in the RECORDER?

WHEREAS, we have been permitted to enjoy an in teresting Association with our dear brethren, sisters, and friends from other churches; therefore, Resolved, That, first of all, we give thanks to our dear heavenly Father for these social and religious

privileges, and for the gifts he so bountifully be. Resolved, That we heartily thank the dear friends of Scio, and from other places, for the material aid freely given us in caring for visitors and friends during the Association.

Resolved, That we tender our sincere thanks to Mr. Bernard Coyle, for the use of the hall he so kindly tendered us. Resolved, That we request the publication of these

resolutions in the Sabbath Recorder and the Scio Derrick.By vote of the Seventh-day Baptist Church in Scio.

ALVIN A. PLACE, Moderator, FLORA E. CARTWRIGHT, Secretary.

A SURE CURE FOR TOOTHACHE.—Oh, the suffering caused by toothache. The inclination is to rush to the dentist and have the offending tooth extracted even at the risk of sadly marring the good looks. Don't do it! Go to the druggist instead and get Hum. ilton's Dental Toothache Drops. They will cure in Burdick, Alfred, N. Y. PECULIAR PEOPLE.—People who suffer from sour

stomach, cramps, colic, or cholera-morbus, when Hamilton's Jamaica Ginger Tonic is known to be a reliable and speedy remedy. To the aged it will prove a great comfort, and to the inebriate, who wishes to reform, it is invaluable, giving tone to the digestive organs and strength to resist temptation. It is a purely vegetable extract. As an appetizer it is greatly superior to wines and liquors. Price, sample bottles, 25 cents; large size, 50 cents. Sold Burdick, Alfred, N. Y.

HUMBUGGED AGAIN.-I saw so much said about the merits of Hop Bitters, and my wife who was always doctoring, and never well, teased me so urgently to get her some, I concluded to be humbugged again; and I am glad I did, for in less than two months use of the Bitters my wife was cured, and she has remained so for eighteen months since. like such humbugging.—H. T., St. Paul.—Pioneer



ration makes such light, flaky, hot breads, or luxurious pastry. Can be eaten by Dyspeptics without fear of the ills resulting from heavy indigestible food. Sold only in cans, by all grocers. ROYAL BAK-ING POWDER CO.. New York.



Henry Ward Beecher says: "Once the question was, Can a Christian man rightfully seek ife Insurance? That day is past. Now the question is, Can a Christian man justify himself in neglecting such a duty?".

This teaching is emphasized by two reports on the past history and present condition of the MUTUAL LIFE INSURANCE COMPANY of New York, made by the Superintendents of the New York and Pennsylvania Insurance departments.

Thirty-five years ago, a leading citizen of Brooklyn vas brought before his church for "distrusting Providence," the evidence being a policy of insurance in the Mutual. To-day the leading clergymen of all denominations endorse Mr. Beecher's doctrine, that no Christian man can justify a neglect of this obvious duty. Under the Presidency of Mr. F. S. Winston, the Mutual, according to the official reports just published, is the oldest and largest company in

Its liabilities are \$78,730,354 00

Its surplus is \$12,105,883 39

Mr. Beecher further says: "A policy of Life Insurance can not be taken for debt, can not be alienated from your heirs, and, ifyou have chosen your company discreetly, is subject to no commercial risk. It is as nearly sure as anything carth-

In its thirty-eight years the **Mutual** has issued over 220,000 Policies, insured over \$700,000,000; received over \$206,000,000, and **paid to Policy Holders** over \$164,000,000.

The obvious duty of every Christian man of family

PUBLISHED BY THE AMEL

VOL. XXXVII.-N

The Sabbath,

AMERICAN SABBATH

ALFRED CENTRE, ALLE

As the Denominational Pape Baptists, it is devoted to the ex tion of the views of that peop all reformatory measures which improve the moral, social, or humanity. In its Literary and ments, the interests and tastes: will be consulted.

TERMS OF SUBSC

Per year, in advance..... Papers to foreign countries? additional, on account of post If payment is delayed cents additional will be charge No paper discontinued unti except at the option of the pu

ADVERTISING DEP Transient advertisements w cents an inch for the first inse inch for each subsequent in tracts made with parties adve

for long terms. Legal advertisements inserte Yearly advertisers may hav changed quarterly without ex No advertisements of object be admitted.

The office is furnished with material, and more will be add demand, so that all work in the with neatness and dispatch. ADDRES

publication, should be addre BATH RECORDER, Alfred ty, N. Y." Entered as second-class m

All communications, whether

office at Alfred Centre, N. Y.

STRENGTH E

The morning mister About the day, that comes so Hide all its secrets from the s And none may tell what wan Shall break, new-risen, from Nor what is in the

Before the busy fe In the noontide 'neath the bla Shall with their rapid step so Before the willing hands their

There may have burst some a Before our shrinki It may be ours to Forsaken, single-handed, in With a determined and a host

For the dear cause we honor. And either be o'ercome, or w Before the sun goe We may be called. Some noble work that needs And do it faithfully for Jesus Though no great talents may

It may be ours to seem to stan Before the Master Or we may have to To lay all work aside, and in That suddenly creeps up are Take the short journey that

And see the earth-home fade In some strange pl But howsoe'er it be We dare go forth to meet the Tranquil and patient; God is Will be our Helper as he yet. And let the day for us be fail

THE WESTERN

We shall have stre

On the morning of J. from the Churches, and the meeting-house at S o'clock, for the Forty-s Western Association. In the absence of M.

Kenyon preached the I BOY!!! It is! By Jo from Hebrews 12: 3. that endured such cont against himself, lest yell

in your minds." After the transaction business, and benediction the Association adjourn

The afternoon session prayer by C. A. Burdick the work." The Assoc ficered, and the work of with a spirit and zeal th work for the Master.

Letters were read from except one or two, indic of harmony, but not necessary to the devi churches and a high sta

Corresponding letters the Sister Associations present from all excell These brethren disson presence and counsile