

Education Department.

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

"LET THERE BE LIGHT."

ALFRED UNIVERSITY.

Historic Sketch—First Decade.

PREPARED FOR THE QUINQUENNIAL REUNION.

(Continued.)

Into this place, thus gifted with name of happy omen and nature's endowments, came, for settlers, men and women, chiefly from Rhode Island, with the very best strain of New England blood flowing in their veins. They possessed the vigor, born of granite, and ocean, and sand, and cold, and storm, and Indian corn. Their spiritual independency had been nurtured by the Puritanism of Roger Williams, which first taught the world that the right to worship God according to the lead of conscience was a divinely implanted right, higher and more sacred than all governmental authority or legislative enactments. They were religious, independent, intelligent, industrious, frugal—had to be to get grip, win bread, and thrive in this splendidly rugged region. An old author said of our English ancestors, that while they lived in houses of wattled willow, they were men of oak; but when they came to live in houses of oak, they became men of willow. These pioneers were, had to be, men of oak. In the true ancestral spirit they built, not willow, but log cabins, and churches, and school-houses, side by side.

Plato taught well that "men can not propose a holier object of study than education, and all that appertains to education." The school, education organized, is the highest and holiest institution of human origin, standing next to the family and the church, institutions of divine origin, supplementing and ennobling them. Seats of learning are the perennial springs of human progress, preserving, developing, and preparing spiritual power to flow out into all the streams of human activity and influence. The schools of a people have ever, to a great extent, determined the quality and degree of their glory. The records of these schools tell the nature of their achievements. Whatever has given a community or a people opportunity or motive for higher intellectual and moral conditions and culture, tells the silent results of its best work. The schools, being pre-eminently such, they are a surer protection and a greater glory to a people than armies or navies. Upon their growth or decline depends that of the people. The youth of power pass in succession through these schools. They gather strength, for a short period, at these fountains of strength, then go forth to shape and direct all the great interests of civilization. Right education being the culture of all human powers, enlightening the intellect, attuning the sensibility, empowering the will, it becomes the chief, the essential business of these youth who thus go forth as perennial streams into all the valleys, and out into all the plains of life.

Among institutions not manufactured, at once, full proportioned and complete, by the power of money, but growing from small yet living germs, slowly through the years, it is infrequently comes to pass that it is the inspiration of a few individuals, reinforced by a like impulse of the community, which vitalizes and gives growth, and determines the type, character, and fruitage of an institution. The best and highest type of schools does not necessarily possess costly buildings and cabinets, and expensive appointments. The best culture comes from the unconscious tuition, flowing from the spiritual atmosphere, permeating the school and the community. Seats of learning, to have their happiest and most pervasive effect, need to be sown broadcast among the people, and to be sustained by their sympathies and their liberalities. They need to be ubiquitous, to the end that they may most effectively diffuse their energizing and life-giving power. They need to produce manhood and womanhood as well as scholarship. Manly and womanly scholars are of far greater importance than simply scholarly adepts. Every college bell is a genuine missionary, awakening all within its sound to new intellectual life and activity, and sending a thrill through all the nerves of society, producing thereby improvement, culture.

Such co-existing and converging conditions have held sway here. Their mutually supplemental and supporting characteristics and interlacing influences have given life, type, tone, and destiny to this Institution.

Located amid these rural hill quietudes, shut out from the bustle and fever heats of

the world, with all their conditions, simple, pure, religious, the inhabitants, with their inherited life and vigor, began soon to manifest mental unrest and stir. The common schools, from the start, had a vigorous growth, under such school inspectors as Dr. John B. Collins and Abram Allen, and with such teachers as Young, the Stillmans, Coons, Burdicks, Places, Allens, Rogerses, Crandalls, Babcocks, Hamiltons, Langworthies, Vincents, Hartshorns, and others, many of them born teachers, the only true kind; they can't be made.

This naturally awakened among the young, cravings for opportunity to gain knowledge of a higher grade than that furnished by the common school. To this end, in the Autumn of 1836, arrangements were made with Bethuel C. Church, of Herkimer county, N. Y., to start a school. On arriving in the place, it was found difficult to obtain, in the eight or ten small houses then constituting the village, a room suitable for the school. In this dilemma, Orson Sheldon, then a resident of the place, freely offered an upper room in his house. This was hurriedly finished off by the contributed labor of the citizens. The pupils brought chairs, and held their books and slates, as best they could, till temporary boards were fitted up for that purpose. Mrs. Sheldon generously gave up the better portion of her house for the accommodation of students; so did all of the inhabitants during the early years of the school.

Beginning thus, like the first disciples of Christ, its mission in a little upper room, it has been enabled to give a similar proof of its high calling. As the poor had the gospel preached unto them, so the mission of this school has, from the beginning, been emphatically to the poor. May it ever continue thus.

The tuition was placed at three dollars; yet one boy, thirteen years of age, found that it took four cords of four-foot wood to pay his school bill; so, even at that low figure, tuition was relatively higher than now. Most of the pupils came daily from their homes, Alfred furnishing all these, except one from Rhode Island and two from Genesee. The school was opened on the 4th of December. The Principal was the right kind of a man for starting such an enterprise, positive, enthusiastic, initiative, and having great faith in himself and his pupils. Only a few studies above the common branches were, at first, introduced, the chief of which was natural philosophy, "a something," as defined by one of the pupils, "which one having studied, he would know everything." The methods were new. The students were classified, and the blackboard was introduced. A pupil, a while after, going out as a teacher, undertook to carry this innovation into one of the public schools; but the scholars rose in rebellion, and tarred and feathered—not the teacher, but the blackboard.

Rhetoricals put in their dreaded, yet beneficent, appearance. Compositions were the first and the chief order. One found himself, as Virgil said he did, "a goose among swans," for he could not write even his own name, much less a composition. The teacher compromised, by permitting him to speak; but never having seen or heard anything of the kind, the mode was to him a mystery. On being called on, he commenced speaking from his place. "Come out on the floor," said the teacher. He did come out, more dead than alive with fright, and grabbed a fellow-pupil by the collar for support. "Let go," cried the pupil. He did let go, but saw or heard nothing till, almost at a breath, the following excerpt was "elocuted."

"The merit of Alfred, King of England, both in private and public, may, with advantage, be set in opposition to that of any monarch or citizen, which the annals of any age, or any nation, can present to us. He seems, indeed, to be the complete model of that perfect character, which, under the denomination of sage, or wise man, the philosophers have been fond of delineating, rather as a fiction of their imagination than in hopes of ever seeing it reduced to practice; so happily were all his virtues tempered together; so justly were they blended; and so powerfully did each prevent the other from exceeding its proper bounds. He knew how to conciliate the most enterprising spirit, with the coolest moderation; the most obstinate perseverance, with the easiest flexibility; the most severe justice, with the greatest lenity; the greatest rigor in command, with the greatest affability of deportment; the highest capacity and inclination for science, with the most shining talents for action. Nature, also, as if desirous that so bright a production of her skill should be set in the fairest light, had bestowed on him all bodily accomplishments; vigor of limbs, dignity of shape and air, and a pleasant, engaging, and open countenance."

Such was the feeble beginning of that eloquent enterprise which has gradually increased till it has attained its present impos-

ing proportions. As, in Spring-time, first there is heard the caw of the solitary crow along the frosty, barren sky, then, as soft airs begin to blow, comes the mellow-voiced blue bird, followed by the cheerful sparrow, the happy robin, the gushing cat-bird, the soulful cuckoo, and the rollicking bobolink, till all shrubs, and trees, and vales, and hills, are vocal, and even the deep blue heavens catch up the joyous strains and flood the earth with bird song; so these elocutionary strains gathered volume, and variety, and richness, filling, at first, the little school rooms, then overflowing into the hill-top barns, and out of the way places, till now, in these later years, and especially as these Anniversary occasions draw on, not only the chapel, but likewise each vale, and wood, and hill are multitudinous voiced, yea, flooded with the great tidal wave of Commencement eloquence.

The Winter's school, consisting of thirty-seven pupils, progressed very prosperously, and closed with a religious awakening, from which several of the pupils dated the beginning of their religious life.

Following the close of the term's school, a movement was started for erecting a building to be used for school and musical purposes. John Stillman wrote and Maxson Stillman headed the signers to a call for a preliminary meeting. At this meeting an organization was effected. David Stillman was appointed President, Luke Green, Treasurer, and Maxson Stillman, Managing Agent. The two former, after filling out the measure of their days of usefulness, have gone to their reward; the latter, after serving faithfully and uninterruptedly to the forty-fifth year, is with us on this occasion, crowned with the glory of nearly eighty-four years. May the days of his trusteeship continue as long as the days of his benignant old age, and may both yet be many.

The people responded heartily to the enterprise, and success was assured from the first. The stock was divided into shares of five dollars each. Of money, the people, at that time, had but little, work or material being taken largely in its place. The amount thus obtained was \$525 65. Maxson Stillman drafted a plan for a building 28 by 36 feet on the ground and one story in height. The cost of the building when completed was \$550. For paying indebtedness, furnishings, and apparatus, the stock was increased to \$720 17.

The following are the names of the first contributors to an enterprise which has since had many more: Abram Allen, John Allen, George W. Allen, Daniel Babcock, Daniel C. Babcock, Alexander Black, Cynthia M. Baker, Asa Burdick, Amos Burdick, John B. Collins, Benj. F. Collins, George S. Coon, Rogers Crandall, Oliver M. Crandall, W. L. V. Crandall, Isaac Fenner, Walter B. Gillette, Luke Green, Maxson Green, Isaiah W. Green, Nathan Green, Ray Green, Paris Green, John R. Hartshorn, Philander Hartshorn, Isaac W. Humphrey, James R. Irish, William C. Kenyon, Charles D. Langworthy, Elijah Lewis, Luke Maxson, Sen., Luke Maxson, Jr., George Maxson, Charles Maxson, Luke G. Maxson, Barton W. Millard, Elisha Potter, David R. Potter, Ira Pierce, Samuel Russel, David Stillman, Maxson Stillman, Sen., Maxson Stillman, Jr., George Stillman, John Stillman, Silas Stillman, Phineas C. Stillman, Orra Stillman, David R. Stillman, George Sherman, Elias Smith, Albert Smith, Nancy G. Satterlee, Gideon L. Spicer, Spencer Sweet, Nathan C. Williams.

The building was ready for the following Winter term, under the Principalship of J. R. Irish, then a student of Union College, now a Rev. D. D., wise, as we trust, on both the human and divine sides of life. The story of his Principalship, written by himself, will be told in the next article.

HUMAN PROGRESS.

T. M. DAVIS, A. B.

Paschal says, "The entire succession of men, through the whole course of ages, must be regarded as one man, always living and incessantly learning." The individual begins existence in the lowest possible state of ignorance, helplessness, and speechlessness. The race began the same. The first condition of mankind was savagism. In this state, he possessed the merest rudiments of language. Dependent entirely upon nature's gratuitous bounty for food and shelter, his home was in the mild and ever fruit-bearing tropics. He lived much like the lower animals, feeding on fruits, raw meats, and vermin. Caves and trees furnished him shelter. With his wants thus supplied, there was little to call into action and develop the higher faculties of his nature. His implements were made of stone, rudely shaped, and perhaps

used only for opening shell-fish, breaking marrow bones, and carrying on his rude warfare.

But as the savage wandered from his primeval home, he went from perennial Summer to piercing Winter, from fruitful soil to barren waste. These changes in his surroundings necessitated changes in his habits. What nature had before provided all ready for his use, was now left, in part, to his own resources. He fashioned his implements more skillfully, to aid him in the new labors thus imposed, and finally invented bronze edge-tools. With these, he was enabled to till the soil more successfully, and to build houses. The acquisition of a stock of bronze weapons doubtless made the tribes possessing them conscious of superior power. This gave a sense of security, and led to the accumulation of wealth. With the utilization of bronze, man rose to a higher state of culture—from savagism to barbarism. The barbarians built cities which became centers of industrial skill, and political, social, and religious ideas; kept public records, established fixed laws and strong nationalities. They invented a written language, and developed it through the progressive stages of the hieroglyphic and syllabic to the alphabetic system; yet their laws only consolidated their despotism, and legalized the slavery and other crimes that had previously existed. Their books were monopolized by the priests, who made it criminal for a common man to read them. There was no familiarity with free government, nor fine taste in literature and art. Religion was used to abet the cruelties of tyrannical rulers. Hatred of aliens, disregard of national equity, the extermination or enslavement of conquered enemies, and the torture of captives or persons accused of crime, were expressly or impliedly taught by the gods.

But the ground gained was a stepping stone to something higher, and next followed the Pelasgian civilization. At this stage, man was provided with steel-edge tools and a literal alphabet. The fine arts were cultivated. Individual rights had come to be regarded, while powerful hereditary priesthoods and castes were broken down. Of this civilization, we have the oldest and; perhaps, the best example in Greece. Here mankind first emerged out of barbarism, and, with a grander conception of the dignity of human nature, adapted law and public opinion more to its wants. Conceive of the differences between the first savage period in the history of Greece, or that pastoral period immediately succeeding, and that splendid age when Athens was crowned with her diadem of temples, when her statues and shrines lighted her valleys with their radiant beauty, and music and poetry, with their sweetest strains, lifted the soul toward something more lofty and more in accord with its own nature. Yet all this advancement and all these acquirements were no more ultimate to the soul that had gained them and still used them, than were those of the former periods.

The religions of this age were polytheistic. Each nation had its exclusive creed. But Greek philosophy had undermined polytheism, and when a large number of independent nationalities were brought under the dominion of Rome, their petty national creeds had lost their appropriateness. The people had seen the fallacy of their superstitions, the insufficiency of their religions.

The age was ripe for a new and higher religion, one for all peoples and all ages. This was supplied by Christianity. Christ was born of Jewish parentage. He based his religion upon Judaism, but rejected its nationality and its exclusiveness. His religion taught that all men are brethren, and all alike may worship God without complex ceremonial, and without sacrifices. Under the preaching of Paul, it reached the Pelasgians, and rushed, with its life-giving principles, through the great arteries of civilization, and nearly every beneficent change, since its appearance in the world, has occurred under its dominion. Its name has become almost synonymous with high civilization, while Buddhism remains a creed of stagnation, and Mohammedanism a creed of barbarism.

We have said the age was ripe for the advent of Christianity, yet it was not to be accepted without a struggle. The middle era, comprising the dark ages and the crusades, seems to have been a period of discipline, of preparation for the grand results about to follow. Through contentions, persecutions, and bloody struggles, Christianity was gaining a foothold that would enable it more readily to spread its influence over the entire world.

At the close of this era, the discovery of the art of printing gave an impulse to progress such as it had never received before. By providing means for the general dissemination

of knowledge, it opened the way for modern civilization. A popular literature grew to vast proportions, and firmly fixed every step of advancement. Civilization gained positions impregnable to barbarism, discovered a new continent, and prepared the way to overthrow despotism and superstition.

The application of steam as a motive power has brought about the greatest epoch in history. Though the steam age has lasted but little over a hundred years, yet it has accomplished more changes in the modes of living and working, the condition and prosperity of mankind, than any previous ten centuries. It has broken down the bulwarks of despotism and superstition, made slavery odious, and abolished it in all the important nations of the globe. It has opened new realms in positive knowledge and speculative philosophy, and raised mankind to a purer freedom and higher intellectual and moral development than any known in antiquity. It has carried the light of civilization into territory possessed by barbaric nations or savage tribes, at the close of the press age, and brought the civilized world into closer relations. Our common modes of living and thinking are as far above those of the sixteenth century as those were above the Pelasgian civilization, or that above barbarism. So grand have been the achievements of late years, that the useful arts, the experience, the science, and the literature of antiquity, have sunk into insignificance, compared with their relative value three centuries ago. There is a vast difference between the ancient and modern conception of civilization. The Athenian considered the social and industrial relations of his time permanent. He knew little of science, and less of the application of machinery in the useful arts. The intellectual triumphs of his race had been acquired mainly in poetry, oratory, sculpture, and architecture, and he hoped for further advance in the same fields. He imagined there was no prospect for notable improvement in polity, religion, and industry—the directions in which the energies of modern times are tending.

To us, progress is the great fact of life, and we are struck with awe as it comes rushing down the course of time, with an acquired momentum that breaks down every relic of barbarism, every obstacle. Our countless labor-saving machines leave man leisure to cultivate his social and intellectual nature, and, while he is engaged in improving his higher being, there are at work, carrying letters, driving looms, and performing the commonest labors of man, powers in comparison with which the enginery of Vulcan was not more vast, nor the footsteps of Hebe more light. Yet the personal soul in man is superior to all these circumstances. It adapts them to itself, and anticipates those ahead and nearer its standard.

The steam age is drawing to a close. The world stands on the brink of a new era. International congresses, suspending wars, have become, first a dream, then a plan, and now already a prophetic fact, and the general longing for a new era in which slaughter and devastation shall no longer check the development of culture, and the accumulation of wealth, will, doubtless, ere many years, usher in the peace age, in which all nations will join hands in brotherly union to march on in peace, liberty, and progress.

THE HEROIC ELEMENT.—The dwarfish type of Christianity is afraid to enlist the heroic element of man's nature, lest something dreadful might happen. They might run off the track, or go too fast, and they could not keep up to "steady the ark." As the Holy Ghost is the principal, and as we are but his humble servants, had we not better give the management of the train into his hands, and obey his orders? The heroic element of our nature, corrupted and misapplied, is a formidable and dangerous power; but why should we therefore fear to press it into the service of Christ, where it legitimately belongs? Thus we should be able to battle successfully with the same force abused and misapplied. Sanctified by the Spirit it employs no weapons but such as are spiritual, and mighty through God in pulling down the strongholds of Satan; but it will secure perfect heart-loyalty to God to death.—*Wm. Taylor.*

TAKE TIME FOR PRAYER.—I like that saying of Martin Luther when he says: "I have so much business to do to-day that I shall not be able to get through it with less than three hours' prayer." Now, most people would say: "I have so much business to do to-day that I have only three minutes for prayer. I can not afford the time." But Luther thought the more he had to do, the more he had to pray; or else he could not get through it. That is a blessed kind of logic, may we understand it! "Prayer and provender hinder no man's journey." If we have to stop and pray, it is no more a hindrance than when the rider has to stop at the farrier's to have his horse's shoe fastened; for if he went on without attending to that, it may be ere long he would come to a stop of a far more serious kind.—*C. H. Spurgeon.*

gaining about 200 converts. At came, and the 200 were 11,000.

German missionaries of the settled among the Kols of In hardship and almost in great poverty and coney labored without results, three years, four of the six by disease. The two sur- In five years, eleven con- ed. The next year nineteen d. Presently a great work ndreds were baptized, and and now not less than 40- re found among the Kols. le, as also the most wonder- memory of our readers— e "Lone Star Mission" of ptists among the Teloogoes. ing a period of 21 years, only gathered. Many of the and devoted friends of the ere in favor of abandoning ead of the 23 converts of ead years have swelled the 12,000.

VERCOME THE WORLD."

Year's gathering for 1870, King Namangtani, rose "Jeans said, 'I have over- Yes, he has won a victory. ge and pleasant gathering, g like this in heathen times, and children are here in e; no woman or child was o take part in idol-worship then marae at Ozongo, at ngara. Only the great men at the marae; the common ositing presents of food for name of their chiefs, retired waited until the ceremonies And then, how nicely you day. There was no such cloth- mes. We all know what poor tive dresses were made of. ere always fighting. And et by their continual wars? ly followed a long period of mber well when the entire o subsist upon candlenut, its, fern-roots, and various found in the forest. Very ved to death. I have seen 's reign. When quite a lad atle of Teatnapal, carrying es to sling at the foe; and aimed to manhood, at the ra. I fought with a flat wood- the subsequent battle of first time, I wielded the long y fighting then, for about gospel was brought to our e that I have held fast by od. This is the best and ment. Of the men of my two besides myself survive. re) is very near; I must soon the earth will press down Here he wept. "Young rter, come nearer to the Word I not seen all that the idols r day is over. Come, then, places of the fathers who are ang away. My children, I o say to you all. When I am I heed to the Word of God, all of you, unite to make it evil spring up in your day. y missionary and the native ou all, chiefs and people, re- hearts and cherish the Word will you prosper, body and in the Southern Isles," in ury.

OF CHINESE CHRISTIANS.

ange of interest between this ins, I will give the following hinese lad who is called e to me and asked to be bap- ed to the Church. And how arly? was the first question, "I am seventeen." But you ar a little fellow for seventeen. it is so." And how do you "Oh, I think that when I d to work pretty hard, and t get very good things to eat." I suppose, if you live, you x to China some day? "Oh, I hope to go back to my home s." And what will you do ome? "Well, sir, I have an ame a Christian in Australia, ho became a Christian in t when we all get home togeth- ing we mean to do is to build and we will have meetings in y. Maybe, at first, only we ent; but I think afterwards e. At any rate, that is what e received into the church, and evidence of his knowledge ace. Many who read this y, possibly with a tearful eye, of that little church may yet be e.—*Rev. Dr. A. W. Loomis.*

been shaft is from the quiv- ionalist: "When a man is o anything for the heathen, or a heathenish reason that look out for one's self, or one's ad to be careless of what comes of the old heathenism, and am. When one is in this t, and says that there are to do good near home, he application of his own words

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REV. N. Y. HULL, D. D., - - - EDITOR.

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A. ROBBINS AND THE SABBATH.

Brother Robbins begins his tenth letter thus:

"Having seen that the Sabbath, in the general sense of a weekly rest, was made for man, and that the day observed by the Jews is not obligatory under the gospel, we now call attention to some Scripture intimations of a change of the day of rest."

"Jesus says 'the Sabbath was made for man,'—not for a nation, or an age, or a dispensation, but for the race. He does not say the Sabbath day was made for man universally, as if the race were bound to the observance of one particular day, for all time; but that the Sabbath, as a rest, an appointed institution, was made for man. Man universally is under moral obligation to worship God, and time is required for this purpose; but the law of nature, as we have seen, does not determine the particular day to be devoted to rest and worship. That is a matter to be settled by positive precept. In the language of the venerable Dr. Adkins: 'As an institution, the Sabbath was made for man, for all the race, in all ages of time; and it is, therefore, of perpetual obligation resting on the changeless relation of man to his Maker and universal Benefactor. But the Sabbath, as a day, is simply matter of positive law, embracing no original moral element. It was, therefore, subject to change, as every positive law is, at the will of the law-giver.'"

The point made here is that the Sabbath and not the Sabbath day was made for the race of man. The words are, "Jesus says 'The Sabbath was made for man'—not for a nation, or an age, or a dispensation, but for the race. He does not say the Sabbath day was made for man universally, as if the race were bound to the observance of one particular day for all time; but that the Sabbath, as a rest, an appointed institution, was made for man." This is perfectly plain. Brother Robbins conveys the idea that Christ purposely leaves out the word *day*, cutting it off from the word *Sabbath* to show that it was not binding upon the race for all time, while the Sabbath, as an institution, was. Now, how does Brother Robbins know all this, as no such thought is contained in the text? Moreover, the word *day* is in the text by implication. Let us look at the entire passage: "And it came to pass, that he went through the corn-fields on the Sabbath day; and his disciples began as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the Sabbath day that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat of the showbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The Sabbath was made for man, and not man for the Sabbath. Therefore, the Son of man is Lord also of the Sabbath." Now is it not certain that Jesus is here speaking of the Sabbath day? But if there be any doubt concerning Christ's meaning, that is, whether he means to include the word *day*, turn to Matt. 12: 8, where this same transaction is recorded, and read, "For the Son of man is Lord even of the Sabbath day." Also Luke 6: 1-9 may be read with profit. We hope that Matthew's positive testimony, that Jesus did say he was "Lord also of the Sabbath day," will be accepted, and that it will no more be said that Christ, for a purpose, left the word *day* out.

Brother Robbins continues:

"We find intimations, in the Old Testament, of a change of the day of rest. In the last two chapters of Isaiah (65 and 66) we have a prophecy of the coming of Christ, the introduction of the gospel dispensation, the destruction of the Jewish national polity and worship, and the establishment of a better state of things in their stead. The change is to be so radical and thorough, that the new dispensation is called 'new heavens and a new earth,' and the former dispensation shall be so far eclipsed that it shall not be remembered, nor come into mind; see chapter 65: 17. Then in chapter 66: 23, which is a continuation of the same subject introduced in the preceding chapter, it is said: 'And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.' The Christian church shall have her ministers, solemnities, Sabbaths, and ordinances; and these shall so far eclipse those of the Mosaic economy, that the latter shall not be remembered nor regarded. 'All this is involved in the two chapters referred to, as will be seen by a careful reading. I am aware that some commentaries refer to this prophecy as the resurrection state; but there are many things in the prophecy itself utterly inconsistent with such an application of it; such as the building of houses and the planting of vineyards, chapter 65: 21, and the sending of missionaries to the heathen, chapter 66: 19. These things belong to the gospel dispensation, and unmistakably fix the application of the prophecy."

As Brother Robbins himself admits that a doubt may hang over his interpretation of these chapters, as there certainly does, we will give our attention to one which he says is more "explicit." He says:

"Perhaps the most explicit prediction in the Old Testament, intimating a change of the Sabbath day, is found in Psalm 118: 14-24. I quote verses 21, 24. 'I will praise thee; for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it.'"

Now if this is "the most explicit prediction in the Old Testament, intimating a change of the Sabbath day," it may be well to give it some attention. If this does refer to the change of the Sabbath, and if the most "explicit prophetic saying" concerning the "change of the Sabbath," it ought to be so explicit that First-day interpreters could agree upon its meaning; but they certainly do not. We are aware that some interpreters take the view held by Bro. Robbins, but the most critical and careful rule it out, and such a transaction should have great weight. The Critical and Expository Commentary gives it no such meaning, but interprets the phrase, "This is the day," a "period distinguished by God's favor of all others." The Critical Doctrinal and Homiletical Commentary, by Lange, says, "This is the day, etc. This word also admits of manifold applications to sacred things, and to God's gracious deeds in the lives both of nations and individuals, and has always received them in full measure. In the passage before us, it is applied to the celebration alluded to in this Psalm. This we are inclined to regard as that of the Feast of Tabernacles (Ewald), since ver. 25 appears to contain the exclamation with which, in the time of the second Temple, the altar of burnt offering was solemnly compassed, once on each of the first six days of the feast, and seven times on the seventh day (comp. Delitzsch, *Der Hosannaruf*, *Zeitschrift für luther Kirche und Theologie*, 1855). Alexander on the Psalms, says, "This is the day Jehovah has made, we will rejoice and triumph in it. By the day we are here to understand the happier times which Israel, through God's grace, was permitted to enjoy. This day he has said, as the author of this blessed revolution, to have made, created. . . . There is no allusion to the weekly Sabbath, except so far as it was meant to be a type of the rest of the church from the heavy burdens of the old dispensation." We could enlarge, but the quotations made are sufficient to show that the interpretation of the passage quoted (Psa. 118: 24) by Bro. Robbins is not to be relied on. We have many times, and as thoroughly as we could, gone over this whole ground, and we are convinced that no prophet ever uttered a word having, in itself, the idea of a change of the Sabbath. These ideas come into the minds of commentators, some in one way, and some in another, and being there, they think they see them in the texts and so give them as the thought of the text, when they are only in it as put there by the interpreter himself. If it was in the mind of God to change the Sabbath as one of the incidents connected with the change of dispensations, and he proposed to make this known by a prophet, does it not seem that he would cause that prophet to do his work in a plain and common-sense manner?

Bro. Robbins continues:

"In his first notice of these articles, Dr. Hull, of the *Sabbath Recorder*, requested that when I came to discuss the change of the day from the seventh to the first, I would 'quote the passage or passages entire where the matter is clearly stated.' I promised to attend to his requests and suggestions in due time. I have been a good while reaching this point in the discussion, but I have not forgotten the Doctor's request. I have quoted the first of that class of passages to which his request relates and if he will 'let patience have her perfect work,' he shall have several more as the discussion progresses."

Yes, dear brother, we will try to have the patience of Job; only so you quote the passage or passages "where the matter is clearly stated." Dear brother, do not be offended; we want the scriptures that tell us directly about the change of the Sabbath. We do not want passages into which you interpret the Sabbath idea, but such as have the idea as the message they bring to us. Remember, the Bible never appoints institutions of religion, in other words, religious ordinances, except in an out and out way, giving their name in full, and with equal fullness explaining their use or meaning.

The rest mentioned (Heb. 4: 10) is the rest which God prepared through Christ for his people, in heaven, after they had overcome, as God rested on the seventh day after he had completed the work of creation. The Critical Commentary says, "He that is entered—whosoever once enters his rest, God's rest; the rest prepared by God for his people." Delitzsch, in his Commentary, says, verse 10, "For he that has entered into his (God's) rest, even he resteth from his works, as from his own works God (rested). That there still remains, then, a Sabbath rest is proved from its nature; the true rest being very different from the outward one of the settlement in Canaan. Like the rest of God after the work of creation, it is a rest of man from his works, that is, his daily labor here below; it is, therefore, a rest above in heaven." Barnes says (v. 10), "For he that is entered into his rest. That is, the man who is so happy as to reach heaven, will enjoy a rest similar to that which God had when he finished the work of creation. It

will be (1) a cessation from toil; (2) it will be a rest similar to that of God—the same kind of enjoyment, the same freedom from care, anxiety, and labor."

But this is sufficient, and we will follow Bro. Robbins's number ten no further than to say the thought contained in the following sentence is simply a fancy:

"Christ rested from his work when he had brought life and immortality to light, by his resurrection, on the first day of the week. I can see no way of escape from this conclusion."

The Scriptures nowhere tell us of Christ's bringing life and immortality to light by his resurrection "on the first day of the week." "On the first day of the week" is an addition put on to help the Sunday, and not to help the doctrine of "life and immortality." The fact of Christ's resurrection is emphasized in the Scriptures, but no value is attached to the time of its occurrence. So true is that in the proclamation of "life and immortality" by Christ, that the time of his resurrection is never once named, while the fact of his resurrection is the thing dwelt upon.

We call attention to one or two passages: "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1: 10; also John 5: 24-29. That in the gospel the death and resurrection of Christ are not only made prominent but fundamental, we freely admit; but mark, the times at which these events occurred are not put forward as in themselves possessed of any sacredness whatever.

The August number of the *North American Review* devotes a liberal share of its space to a polemical duel between Col. Ingersoll, the great exponent of the unbelief of the day, and Judge Jeremiah S. Black, the eminent jurist. Col. Ingersoll is master of some of the most effective arts of the rhetorician and the popular orator. As an assailant of revealed religion he has more chance of success in confirming the skeptical and carrying away the wavering than perhaps any other infidel of modern times. He is engaged in constant aggressive attack, and the audiences which applaud him afford evidence that he is producing effect. Judge Black is distinguished alike for his steadfast faith in orthodox Christianity and for the power and skill with which he is able to sustain any cause in which his convictions are enlisted. He is like the challenger, a man of the world, of his serious occupations, and modes of thought. He is accustomed to contests in the arena of public discussion and to the use of all the weapons of controversy by which men are convinced; he is familiar with the arguments that have been used by the defenders of his cause, and he has the nerve and vigor of a born disputant. Col. Ingersoll has made his attack in the *Review* and sustained it with all his force as an aggressive assailant. Judge Black has taken up the challenge as the champion of Christianity. It is well that the daring infidel should be called out and that he should be met by such an antagonist. The cause of truth can have nothing to fear from a contest of this kind. Of the merits of the battle it is for an interested public to judge.

Other articles in the August number of the *Review* are: "Obstacles to Annexation," by Frederic G. Mathier, "Crime and Punishment in New York," by Rev. Dr. Howard Crosby; "A Militia for the Sea," by John Roach; "Astronomical Observatories," by Prof. Simon Newcomb; and "The Public Lands of the United States," by Thomas Donaldson.

HARPER'S WEEKLY, ever up to the times, has given an extra, special edition, of July 8th, giving us a complete account of the attempted assassination of President Garfield, with four full-page engravings, embracing a "Likeness of the Assassin," not a caricature, the scenes in the depot at "The Firing of the Second Shot," "The Upper Room," and "The Removal to the Ambulance," and "The Night Watch Before the Executive Mansion." This number, which must have been produced at great expense, is supplied, we understand, without extra charge to all regular subscribers, and to others at ten cents a copy.

GOOD COMPANY, No. 22, opens with a long, complete story, filling seventeen pages, by Ellen W. Olney, entitled "A Pair of Silk Stockings." It has another of the Arctic papers by Lieutenant Frederick Schwauka under the heading, "In the Land of the Midnight Sun." There is an article by Mrs. Gen. Lew Wallace, "The Land of the Pueblos; the Pimos;" an installment of the serial story now in course of publication, "Mildred's Captivity," a number of poems, and various miscellaneous articles. \$3 a year, Springfield, Mass.

THE *International Review* for August, 1881, contains "Some Reminiscences of the Thirty-first Congress," by Geo. W. Julian; "College Graduates in the Ministry," by Chas. F. Thwing; "An American Bonaparte," by Eugene L. Didier; "The Divorce Question," by Waldorf H. Phillips; "Rights," by David A. Wasson; "Some Curiosities in

Horological Reckoning," by W. F. Mappin; and "Why Ireland Has Been Misgoverned," by A. Celt. A. S. Barnes & Co., publishers, New York.

THE Central Railroad Company of New Jersey has issued a beautiful guide-book for the information of persons seeking places of beauty and interest, where they may enjoy a Summer vacation, and recuperate their exhausted faculties for a vigorous prosecution of life's duties, which is supplied free on application, in person, or by letter, to H. P. Baldwin, General Passenger Agent, 119 Liberty Street, New York.

HARPER'S MAGAZINE for August is magnificently illustrated, and contains an array of articles seldom equaled in all the elements of entertainment and instruction. It is just the thing for a Summer holiday, or vacation.

Communications.

HOW TO DO OUR WORK.

To the Editor of the Sabbath Recorder:

This important question is being considered among us. It is right that it should be so. Let no personal ambitions or partizan spirit control any of us. Rather let us pray for wisdom that we may harmoniously arrange ourselves to work to the best possible advantage. Our work is too urgent, and our lives are too short to spend any strength rasping against each other.

With reference to the question before us I make these two statements:

I. Let the Missionary Board take charge of all our missionary operations at home and abroad.

II. Let the Tract Board, which is really our Publication Board, take charge of all our publishing interests.

Under the first division it is stated:

1. Sabbath truth will be advanced as well through the Missionary Board as through both the Boards. Our Missionary Board is committed to the work of spreading Sabbath truth. I have been under the direction of this Board, more or less of the time, ever since entering the ministry. It has ever been my understanding that I was to make the Sabbath prominent in connection with other truths, and to make it a specialty, as circumstances allowed. And this I have done as God has enabled me. I always carry a supply of Sabbath tracts and keep a few in my hand satchel, so as to have them ready to pass out at any minute. It has been my custom to make reports to the Board of special Sabbath sermons, private talks on the Sabbath question, and the distribution of Sabbath tracts. Thus have I understood my work as a Seventh-day Baptist minister under the direction of the Missionary Board. True, the tent work has been developed under the Tract Board; but this must be regarded as a mere circumstance. Had there been no Tract Board, this tent work would unquestionably have been developed through the Missionary Board. Five years ago last May I preached in a tent in Pawnee City, Neb. This work was reported to the Board with much interest to myself and to the satisfaction of the Board. My experience and observation have brought me to be much in favor of the tent, and it is because I believe the Missionary Board will continue and still enlarge this work, that I can cheerfully commit all this home missionary work into its care.

2. The same men would be employed by the Missionary Board as are now employed by both Boards: Hence, the same work would be done. We all, as laborers in the vineyard of the Lord, have our own ideas of how to work, and these ideas will be carried out, no matter who sends us out. Some will make the Sabbath more of a specialty than others will; some will dwell more upon law than love, and some will more upon love than law. And, brethren, it is not the Spirit of Christ which prompts us to array ourselves against each other on account of these diversities of gifts. There are among us only about so many available men. It does not make more of them, nor make them more efficient to be employed by two Boards instead of one; nor will it make them less in number or less in efficiency to have them employed by one Board instead of two.

3. To have our missionaries employed by one Board instead of two, will save embarrassment and confusion and misunderstanding, both on the part of the Boards and on the part of the missionaries. A brother may be wanted in the tent that is now in the employ of the Missionary Board. How is the brother to be transferred from one to the other, and then perhaps to be transferred back again even within the year? This season I was invited to labor in the tent in the North-Western Association. It would have

been a pleasure for me to have accepted the invitation, but my way was hedged up. At some other time, circumstances will probably be different and I shall feel it a privilege to go. But how am I to arrange the matter? Am I to inquire of the Tract Board whether my services are wanted before I venture to engage to the Missionary Board? And having sought a release from the Missionary Board in order to serve the Tract Board for a time, am I then to go back to the Missionary Board? Brethren, what God hath joined together, let us not put asunder. The work is one, whether we preach inside canvas walls or walls of brick, wood, or sod. Let one Board engage the men for all this work.

II. Let the Tract Board, which is really our Publication Board, take charge of all our publishing interests. Oh! what a large, and pleasant, and fruitful field to work!

1. The publication of the SABBATH RECORDER is no small item. It is of great importance that it shall be kept on a sound basis financially and in all particulars. This will require constant watchfulness and care. At times it will be the all-absorbing question at some meetings of the Publication Board. For one, I feel interested to have that paper, of so much importance to us as a people, guarded with the utmost diligence and wisdom. It is a source of satisfaction that the Board has managed it so well since assuming its publication.

2. We need a Sabbath-school paper issued at least once in two weeks. This paper should compare with other kindred papers even as the RECORDER compares with other religious papers, both as to execution of the work, price, and regularity of issue. It is bad to have the children's paper reaching its destination weeks after it is due, and after the children have become discouraged and ceased to look for it and talk about it. With due deference to all contrary opinions, it is understood generally that it belongs to the Publication Board to give us that paper. The Sabbath School Board might very properly be engaged to edit the paper, but the publication of it, with all its attendant financial interests, belongs to the Publication Board, and we never shall have a permanent Sabbath-school paper until that Board does give it to us.

3. The tract business needs more attention. We want tracts on different subjects. The preacher adapts his subject and discourse to his congregation. So the missionary wants tracts fitted to the character of his congregation, and to the individuals with whom he converses. Our mission is to point the sinner to the Lamb of God who taketh away the sins of the world, and to make prominent the trodden-down Sabbath. Unconverted persons admit the Sabbath truth without argument, and tracts on the Sabbath do not reach them. It certainly must be proper to distribute tracts speaking the same truths which we preach. And as the missionary is expected to tell the people how to become converted, so it is expected that he shall distribute tracts pertaining to conversion and leading godly lives. The Publication Board has a work to do to supply us with tracts already in print by other societies, and also to encourage tract writing among us.

4. We want other works published. Bro. O. U. Whitford has been writing up "denominational literature." Now, can not the Publication Board put these ideas into practice? If this Board should appeal to some individual to prepare the life of Wm. B. Maxson, or to compile the sermons of Geo. E. Tomlinson, it no doubt would get the work done. A call for funds for this work would be responded to even as are the calls for funds to build mission houses and to endow chairs in our colleges. Besides, all the ministers and missionaries would be willing to act as agents for the sale of such works, and replenish the treasury. We are destitute of denominational literature, not because we have not the material for such literature, nor because we have not the men capable of arranging such material, nor because our people will not pay for the literature, but simply because we have not developed it. Who shall lead out in this matter? It can hardly be expected that brethren in the ministry, crowded with their work, and with limited salaries, can set themselves to preparing book manuscript, especially when they have not the means to carry it through the press, nor the encouragement from any authoritative source that such a book is wanted. The Presbyterian Board of Publication, backed by the denomination, provides its denominational literature. So with the Baptists and Methodists. So must the Seventh-day Baptist Publishing Board provide our denominational literature, or at the end of the next century we shall be just as destitute as now. No doubt this Board is ready to serve the denomination in just the way the denomination wants it to. Now, brethren, do we

are several tracts... my regard... law trials... the water passage... lead to the central... have given out... from that... under the... duced himself... flexible... ment goodness... tarried by a... a single error... which I think he... I will notice his... Though he was... cher among a... how do you... world, unmovable... to have been... the almost... his own... His inability... it was... heaven... 17. He... neither does he... portance; and the... hatred of his broth... dreams, yet he se... his uniformly kind... toward them. His... when brought bef... his dreams respec... How easily he mig... sion to Pharaoh an... his own wisdom th... tion of those sing... doing this, he asc... power by simply at... not in me; God sh... sner of peace." A... highest office in... the king only ex... puffed up with an... so much as to mak... ing the duties of h... his personal superv... riorious no doubt... the same diligence... ing them; that he... servant in the fam... What is familiar... by a higher term... trait in Joseph's... boy he possessed... father. At a certa... gone a great dist... ture for their rock... long that Jacob, t... ious to hear from... Joseph to obtain... He calls him and... wishes, and like a... cheerfully answers... as if he had said... cob sends him aw... ance that he will... the shortest time... vented from doin... did the wicked... pany of traveling... The next that... capacity of a serv... cer of the king, v... And here he cond... propriety, and ma... and judgment, an... faithfully, that h... dence of his mas... fidence by placin... hands, making h...

HOW MRS. GARFIELD MET HER HUSBAND.

The Washington correspondent of the New York Times gives this affecting narrative of the meeting of Mrs. Garfield with the President after the shooting:

At the porch of the White House, the almost broken-hearted wife was met by her son, James A. Garfield, Jr., Mrs. James, and Attorney-General MacVeagh. She placed her hands in those of Mrs. James, and directing a piercing inquiry into her eyes, exclaimed interrogatively, "Well?" "Oh, everything is going so beautifully," said Mrs. James, in reply, "only he must not be excited. You must be very calm when you meet him." Mrs. Garfield had nerve herself for the ordeal, and she answered simply, but with great firmness, "I can do it."

From the moment of Mrs. Garfield's visit to him, the President seemed to gain in strength and spirits, and if he recovers the doctors say that it will be due greatly to the presence of his devoted wife. After Mollie had left him, he turned over, and, with one hand clasped firmly in one of Mrs. James's, and his head resting upon her other hand, he fell into a gentle sleep.

BE TEMPERATE AND PAY AS YOU GO.—A reporter of the New York Sun asked the venerable Peter Cooper the other day how he managed to live so long (ninety years), and how he got so rich.

In answer to the first question, Mr. Cooper said, "I should put it in two words: Live soberly and righteously. We are required not to eat too much, nor to drink too much, nor to work too much, nor to play too much. We are living on earth under beautiful and beneficent laws, laws designed in infinite wisdom for the elevation of mankind. I infer that just in proportion as we live in obedience to these laws, we shall have health and comfort. If we disobey these laws, we shall pay the penalty. The penalty of disobedience must be paid somewhere, somewhere at some time."

Then to the question what general rule he had followed which had enabled him to acquire his great wealth, he said: "One was that I determined to give the world an equivalent in some form of useful labor for all that I consumed in it. I went on and enlarged my business, all the while keeping out of debt. I can not recollect a time when I could not pay what I owed any day. My rule was, Pay as you go. I can not remember the time when any man could not have for the asking what I owed. Another thing I wish to say, all the money I ever made was in mechanical business, and not in speculation."

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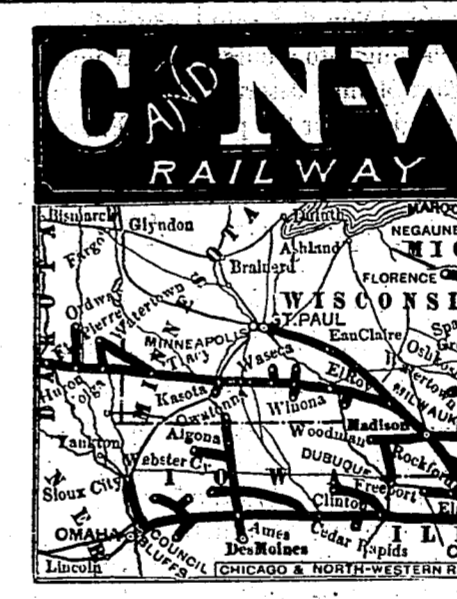


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Abstract of Time Table, adapted June 6th, 1881.

Table with columns: STATIONS, No. 8*, No. 12*, No. 4*, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Olean, Cuba, Wellsville, Andover, Alfred, Hornellsville, Elmira, Binghamton, Port Jervis, New York.

ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5.25, Forestville 5.40, Smith's Mills 5.57, Perryburg 6.30, Dayton 6.55, Cattaraugus 7.53, Little Valley 8.43, Salamanca 9.25, Great Valley 9.50, Carrollton 10.20, Vandana, 10.46, Allegheny 11.30, 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 7.43, Almond 8.10, and arriving at Hornellsville at 8.35 P. M.

Table with columns: STATIONS, No. 3*, No. 9*, No. 29, No. 1. Rows include New York, Port Jervis, Hornellsville, Alfred, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Little Valley, Dunkirk.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.30 A. M., except Sundays, from Hornellsville, 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., Allegheny 12.30, Vandana 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perryburg 5.40, Smith's Mills 6.31, Forestville 6.54, Sheridan 7.10, and arriving at Dunkirk at 7.55 P. M.

BRADFORD BRANCH WESTWARD. Table with columns: STATIONS, 21. Rows include Carrllton, Bradford, Custer City, Buttsville.

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.

Table with columns: STATIONS, 20. Rows include Buttsville, Custer City, Bradford, Carrllton.

3.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 3.34, Limestone 3.44, and arrives at Carrllton 4.01 P. M.

7.45 P. M., except Sundays, from Bradford, stopping at all stations, arriving at Bradford 8.30 P. M. Trains 17, 19, 20 and 21 run daily. Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 8.30 P. M., and arrive at Titusville 7.30 P. M. Through Tickets will be given at the very lowest rates, for sale at the Company's office. Baggage will be checked only on Tickets purchased at the Company's office. JOHN N. ABBOTT, General Passenger Agent, New York.

