Misburg, Pa., June 30th, 1881, INEZ A on Ellis, aged 36 years. In January last ken with pneumonia, which resulted in ion. Her sufferings were great, but she ere nothing to be compared with what her e possessed the noble virtue of minding usiness, being a kind friend and affection She has left a husband and a large circle es and friends who enjoy the comfort that

lopkinton, R. I., at the residence of Dea. G n. June 15th, 1881, the infant son of Albu ggie Kenyon, aged 5 weeks.

As vernal flowers that scent the morn, But wither in the rising day. hus lovely was this infant's dawn Thus quickly fled his life away.

North Loup, Neb., July 3d, 1881, of drop experienced a change of heart when he aghteen years of age, and was baptized dexander Campbell, and united with the F (N. Y.) Seventh day Baptist Church. hat time he has striven to walk in the tr d the close of his life he seemed to ripen up and we trust that he has entered into rest.

Hilton, Wis., June 19th, 1881, FITCH BROW Swears: 3 months, and 5 days. A brief no be given of one so well known in Wiscon sewhere, on account of his many friends es who hold his memory in precious rega ther was a sea-captain, and was drowned wi Fitch, as we familiarly called him, was age. He lived with his grandfather unti e years of age. Then he was apprenticed Loomis until he was sixteen. After thi o Massachusetts and remained a year or 1 Massachusetts he moved Out West as far N. Y., and remained until he was twentyarried Ruth Babcock. They had nine child and three daughters, eight of whom are When about thirty years of age he met e of heart and was baptized by Eld. J and united with the Seventh-day Bap nat Scott. It was at this time he embr tolerant toward those of different faith ne years in the northern part of Indians te county; here he had no Sabbath privilege ta lone Sabbath-keeper—but he was fait convictions, and was highly respected for it on his religious beliefs. He moved to Mi

and, by industry and economy, succeed ating debts incurred in Indiana, and in acq competency. During his life time he with two excellent wives. His first wife 2. eight years after he came to Milton. of this union eight children, thirty-nine gr in, and fourteen great-grandchildren. He arly last year; with her he had lived six years. She died triumphant in the C th; and now the husband, freed from his ings, has gone where "they neither mark ven in marriage, but all are as the sons of G



from Grape Cream Tartar.—No other: imakes such light, flaky, hot breads, or pastry. Can be eaten by Dyspeptics wing the ills resulting from heavy indigestible only in cans, by all grocers. ROYAL:
POWDER CO. New York.

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Sabbath

Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY

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

TERMS-\$2 A YEAR, IN ADVANCE!

VOL. XXXVII.-NO. 29.

ALFRED CENTRE, N. Y., FIFTH-DAY, JULY 21, 1881.

WHOLE NO. 1902.

The Sabbath Becorder,

PUBLISHED WEEKLY,

BY THE AMERICAN SABBATH TRACT SOCIETY,

<u>— ат —</u>

ALFRED CENTRE, ALLEGANY CO., N. Y.

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

For the Sabbath Recorder. BEHOLD I STAND AT THE DOOR AND KNOCK.

BY IDA FAIRFIELD.

Twas a woman young and fair, Peering through the lattice oft, At the busy thoroughfare. She was robed in raiment soft: There were jewels in her hair.

But a look of guilt and pain
Shone from out the bold, dark eyes; You could read the sin and stain Through the glittering disguise Wealth had spread for her in vain.

In her pure and happy home, 'Mid the granite hills afar, E'er her feet had learned to roam, Shone her beauty like a star. Ah, why did the tempter come?

But amid the crowd-to-day Who swept past her gilded cage. Came a form more bowed and gray With heart-sorrow than with age Was it chance that led that way?

Nay, for at the door he stood, Knocking long and knocking loud; Not like beggar seeking food Seemed his form amid the crowd, Looked his face so pure and good.

And her cheek grew white with pain As she watched him with urprise, And a sudden dash of rain Dimmed the brightness of her eyes. But the knocker knocked in vain.

And again, and yet again, Through the long and weary day, 'Mid the jostling crowd of men, Came the patient one that way, Though he knew the noisesome den.

He had traced his lost one there, And he hoped to see her face; While he thought his pleading praye Might yet win her from the place. But he only found despair.

And his bitter grief she read,
As she watched him, o'er and o'er,
And she bowed in shame her head; But she would not ope the door. "I have chosen this," she said.

But through all the livelong day Knocked Another at her heart; While she would not bid Him stay, Still reluctant to depart, Though she whispered, "Go thy way."

When the midnight shadows spread, She yet heard His still, small voice, As she tossed upon her bed. "I have made a wretched choice," In her bitterness, she said.

"To my father's house once more Let me haste to rise and go; On my mother's bosom pour All my guilt and shame and woe. While there waits an open door."

Through the darkness which had been, Shone the light of dawning day; From the heart all stained with sin. Fell the bars and bolts away; And the Crowned One stood within

THE NORTH-WESTERN ASSOCIATION.

(Continued from last week.) Report of Treasurer was presented as fol-

WM. B. WEST, Treasurer, In account with the North-Western Assoc

 Villa Ridge
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 Southampton, \$8 80, \$6 42
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 Trenton, \$4 80, \$2 34..... 7 14

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Stone Fort		1	78
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Milton	• • • •	10	56
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J. B. Clarke, Treasurer Tract Society	• • • \$	-9	6
Geo. B. Utter, Treasurer Missionary Soci	ety,	16	1.
Order, Geo. W. Burdick, \$51 45, \$17	• • • •	68	4
Order, E. M. Dunn, for postage	• • • •		6
Postage on Treasurer's correspondence	• • • •	20	5
Balance on hand	• • • •	63	4
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the amounts opposite their respective	n n	am	AB
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North Loup...

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	\$158 91
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Carleton.	9 25
Carlton	3 18
New Auburn	2 10
TOW MILLIAM IN THE STATE OF THE	7 47
Long Branch	
Brookfield.	84
Villa Ridge	
Pleasant Hill	1.20

Jackson Centre...... 5 94 Rensselaer Co., N. Y., in connection with of the above Society, in Hornellsville, the

his session. Respectfully submitted,

WM. B. WEST, Treasurer. ALBION June 24th, 1881.

On motion of E. M. Dunn, the report was adopted, and referred to the Committee on Finance.

On motion of Z. Gilbert, W. B. West was elected Treasurer for the ensuing year.

Tent Committee reported, and, on motion of G. W. Burdick, report was adopted as fol-

ers, Secretary; S. H. Babcock, Treasurer.

N. WARDNER, O. U. WHITFORD, S. H. BABCOCK, L. T. Rogers, G. M. COTTRELL,

On motion, the following committee was appointed to nominate officers for Tent Board: E. M. Dunn, S. C. Smith, and H. B. Lewis.

The report of the delegate to Sister Associations was called for, and, on motion of G. M. Cottrell, was adopted, and that portion on Finance, as follows:

ALBION, Wis., June 23d, 1881. To the North-Western Seventh-day Baptist Associa-

Your delegate to Sister Associations would submit the following report:

Agreeable to your appointment, I attended the several Associations in their order, beginning with the South-Eastern, which held its Tenth Annual Session with Middle Island Church, of New Milton, Doddridge Co., W. Va., May 29-29, 1881. Introductory sermon was preached by J. B. Davis, from Isa. 52: 1, after which the meeting was called to order by its Moderator, U. M. Babcock. The usual business of the Association occupied the gréater part of the first two days of the session, and was executed with such dispatch as to leave but little unfinished business for First-day. The meetings from the first were intensely interesting and of a deep spiritual tone, especially the conference meeting of Sabbath afternoon when, young and old, to the number of 150 or more, testified to the love of Jesus. The meetings, both business and religious, were well attended, some of the people coming for miles over those hills, and many of them on horseback, to witness and participate in the exercises. On First-day, the gathering was so large that an overflow meeting was held in the grove, Bro. I. L. Cottrell preaching there, while Bro. S. S. Griswold addressed those in the church. One feature of interest to those of this Association, was the presence of Eld. Alexander Camp bell, who, nearly a half century before, had traversed those hills, bearing the glad news of salvation to perishing ones, many of whom through his labors were brought to Christ. Owing to feeble health, Eld. Campbell was unable to fill his appointment to preach en Sabbath-day; but rallied sufficiently to speak a few words of farewell on First-day, which were the more stirring and impressive because, like the Apostle Paul, he should see them no more. Among the resolutions discussed and passed by this body, was one to memorialize the Legislature of their State, through Dea. M. H. Davis, one of its members, to secure the passage of a bill prohibiting the manufacture, sale, or use of intoxi-

Griswold the sum of \$16 89 for the China mission. Nearly all the churches reported revival meetings during the past year, and as a result, a net gain of 74 was secured to the churches. On the subject of education, Sab-Davis administered baptism to a happy can-

cants, except for medicinal, mechanical, or

chemical purposes. Another was adopted

the 100th anniversary of that church's exist- distribution of tracts, family visiting, preachence, June 25. A. H. Lewis, the appointee ing, &c. The report of the Committee on to preach the introductory, being detained Education stated that the Association was The Welton Church has overpaid \$1 52. by a funeral, L. E. Livermore preached the being canvassed for funds for the completion I am aware of no claims against the Associa- opening discourse from 2 Cor. 6: 16, after of Kenyon Memorial Hall, and for the pertion except such as have been presented at which the Association was called to order by manent endowment of professorships in the its Moderator, L. A. Platts, and proceeded to University. The authorities of the Instituthe work of the Association. The Executive | tion were notified that one brother in New | Committee prepared a programme of exer- Jersey proposed giving \$30,000 to endow two cises for this meeting, including those for professorships, one of \$20,000, another of the centennial of the church, which were, in \$10,000. Three essays were presented at this the main, carried out, and evidently facilitat- Association: one by D. E. Maxson, on the ed, very much, the business of the session. and greatly added to the interest of religious | B. Gillette, on "Why Women should Organexercises. Nearly all of the churches report- | ize for Missionary Work," and one by H. C. ed either by letter, or delegate, or both, and Coon, on "The Relation of Science and Rerevealed a healthy and growing condition in ligion." All of the meetings, both business nearly all of them. The first two days of the and devotional, were harmonious throughsession were mainly devoted to business. On out. Sixth-day afternoon, a Sabbath School Insti-The Tent Committee of this Association, tute, arranged for and conducted by Geo. H. to whom was referred the election of their Babcock, was held. Topic: "The Teacher officers, which, if adopted by the Association, his character, his preparation, his work, and would be not only the officers or board of his relations," presented respectively by W. C. | mending the churches to adopt the plan of this committee, but a board which shall be Titsworth, Geo. H. Babcock, A. E. Main. auxiliary to the Tract Board, would report and A. H. Lewis, followed by a Question as follows: President, Nathan Wardner; Box. Sabbath afternoon was devoted to the and brotherly love which pervaded all of Vice President, O. U. Whitford; Correspond- | Sabbath-school lesson of June 4th, conducted | ing and Recording Secretary, L. T. Rogers; by L. E. Livermore; evening after Sabbath, calculated to inspire new hope and more earn-Treasurer, S. H. Babcock; Executive Com- a praise service, led by the chorister of the est zeal in all our churches. I am more than mittee, N. Wardner, President; L. T. Rog- Berlin choir, followed by a sermon by A. H. necessary to complete the business of the Association, the entire time of First-day was a history of the Berlin Church, and some of on the "Intimate Connection of Denominarelating to finance referred to the Committee | suggestions as to the "Duties of the present | sions, education, and reforms, which demand hour," by A. E. Main. First-day evening, after a short sermon by W. C. Titsworth, hope and encouragement; yet the fact that so was devoted to conference. Thus ended one many of the churches report a decrease, with prayer of the entire delegation seemed to continually plead for such an infusion of the Holy Spirit as would insure a more complete consecration to our work than we ever yet attained.

The Central Association convened with the Church in Scott, Cortland Co., N. Y., June Opening sermon by A. B. Prentice. Theme—"The Christian Warfare." Association called to order by J. M. Todd, Moderator elect. The usual amount of business was transacted with earnestness and dispatch, though it is the opinion of your delegate that by preparing a programme before hand, as did the Eastern Association, more time might have been saved for devotional ex-In addition to the regular exercises, Bro. O. D. Williams presented an essav on Denominational Literature, J. J. White one on the "Four Alls," S. Burdick one on "What characteristics, if any, growing-out of Sabbath observance, should distinguish Seventh-day Baptists above other Christians," and C. D. Potter, one on 'The work of our Missionary and Tract Societies, and their relation to each other.' The discussion of a resolution on mission work elicited some stirring remarks and statements of facts relative to the interest in Kentucky, recently brought to light, and other fields which are opening to us with such bright omens for good. The devotional spirit was no less prominent at this gathering than at the preceding Associations, and at the close so deep a feeling pervaded the meeting that it was thought best to hold meetings through the following week, and longer, if prospects would warrant. Bro. J. L. Huffman was there during the Association, and consented to remain and assist the pastor in the succeeding effort. Following the forenoon services on Sabbath, a brother was ordained to the office of deacon in the Scott Church. Sabbath afternoon a very interesting Sabbath-school exercise was arranged for and carried out by the Sabbath avowing the belief that the primitive idea of School Board of that Association. Though the gospel ministry included females as pubthere were no revivals reported among the lic teachers of the Word. Following the paschurches, yet there is a deep undercurrent of sage of a resolution on foreign missions, the religious life and consecration to the Master's cause clearly manifest, and I shall be disaplarge accessions to their numbers.

congregation almost spontaneously came forward and placed in the hands of Bro. S. S. pointed if the coming year does not witness The Western Association was held with the Church at Scio, Allegany Co., N. Y. This church is a very small one, and it was bath-school work, and the various reforma- feared the delegation in attendance at the tory movements, which claim the attention | Association would be small. But there was of Christian people, this Association has a a goodly number in attendance, and the spirdeep and growing interest. After the fore- it with which they were received and enternoon services on Sabbath-day, Eld. S. D. tained was highly commendable. The Introductory was preached by Jared Kenyon. didate in the little Jordan near by. This is | The usual amount of business was transacted an intensely interesting field of labor, and, with promptness and dispatch, leaving a large with proper attention, bids fair to bring share of the time for devotional exercises. In forth an abundant harvest for the heavenly the report of the Women's Auxiliary Tract Society of this Association, a letter was read The Eastern Association held its Forty- from H. D. Clarke, giving an account of ifth Anniversary with the Church of Berlin, work being done by him, under the direction

"Second coming of Christ;" one by Mrs. W. the Minutes of the Association published in Associations; was presented, and, on motion

Three of the Associations voted to have connection with the Minutes of the General Conference; and another resolution recomsystematic benevolence, or what is known as the envelope system. The spirit of harmony these gatherings was very encouraging, and ever impressed with the propriety and neces-Lewis. With the exception of a little time sity, for the union and growth of our people, of continuing this interchange of delegation. The better we know each other, the oftener devoted to the Centennial Exercises, which we meet and commingle, the greater the were as follows: A Paper by O. D. Sherman, sympathy with and charity for each other, on "The Seventh-day Baptist Denomination | and I can but hope that instead of becoming 100 years ago;" one by B. F. Rogers, giving so many different sections, separate and distinct, a result which seclusion must bring, its representative men during the past cen- | we may become more firmly united throughtury. Letters from former pastors not pres- out our entire borders, and the prayer of our G. M. Cottrell, Moses Crossley of Southent at this meeting, and remarks by those | Savior that his disciples might be one, even who were present. A paper by G. B. Utter, as he and his Father were one, may be practically demonstrated by us as a people. tional Missionary Movements," with public | While the deep religious interest at these meetings held in Berlin, closing with some convocations, the increasing interest in misof the most pleasant and, I trust, profitable no increase, calls for great humiliation and Church. gatherings it has ever been the privilege of | prayer, that our eyes may open to the causes your delegate to attend. The Spirit of the of depletion, and for such a baptism of the Good Shepherd was clearly manifest from Holy Spirit as that the coming year may witthe beginning to the class and the united ness the ingathering of many souls from the ways of death.

The expenses of your delegate, chargeable to the Association, are \$60 68. S. H. BABCOCK, Delegate.

The report of the Committee to nominate officers for the Tent Board was presented, and on motion of G. W. Burdick, was adopted as follows:

Your Committee on nominating a Tent Board would respectfully nominate the following Committee for tent work the coming year: N. Wardner, G. M. Cottrell, S. H. Babcock, O. U. Whitford, L. T. Rogers.

On motion, after prayer by N. Wardner, and benediction by Stephen Burdick, adjourned till First-day morning at 9 o'clock.

FIRST-DAY-MORNING SESSION.

First half hour of session was spent in devotional exercises, conducted by the Moder-

List of delegates read and corrected, and minutes read and approved.

Reports of Standing Committees being in order, the remainder of the report of the Committee on Petitions was presented, and, on motion of S. G. Burdick, after remarks by W. H. Ernst and L. T. Rogers, was adopted as follows:

Your Committee on Petitions would further report as follows: That under the seeming impossibility of the Church of Dakoto to retain their organization, we recommend with some of our sister churches.

W. H. ERNST, S. H. BABCOCK, & Com. L. T. Rogers,

The report of the Committee on Finance was presented, and, on motion of J. O. Babcock, was adopted as follows:

To the Seventh-day Baptist North-Western Associa-Your Committee on Finance would beg eave to present the following report:

Treasurer, and find it correct. We find due S. H. Babcock, for expenses attending Sister Associations, the sum of \$60 68. Also, due L. T. Rogers for recording the Minutes of the Association of some seven years, \$35; and the Corresponding

We have examined the report of your

Secretary, for postage, thirty cents. We would recommend that the sum of \$100 be assessed upon the churches for expenses of the Association for the ensuing year, as follows:

Albion				\$ 13 1
Berlin				1.1
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Dodge Centre				6.7
Farina				8 1
Jackson Centre				5 9
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Cartwright's l Pleasant Hill											40.0	65 00

All of which is respectfully submitted, A. M. WHITFORD. H. F. CLARKE,

S. R. POTTER.

Report of the Committee to nominate Preacher, Essavists, and Delegate to Sister of L. T. Rogers, after remarks by T. R. Williams, G. M. Cottrell, S. H. Babcock, N. Wardner, S. G. Burdick, and A. R. Cornwall, was adopted as follows:

Introductory Sermon—S. H. Babcock; J. T. Davis, alternate.

Essay by Samuel R. Wheeler, "The conduct of a revival so as to secure the greatest possible good."

Essay by N. Wardner, "What is our relation to other Christian denominations?" Sermon by E. M. Dunn, "What does the present age demand of our denomination?"

Delegate to Sister Associations, G. M. Cottrell; J. E. N. Backus, alternate. Sabbath School Executive Board, W. F. Place, O. U. Whitford, S. G. Burdick of Milton Junction, S. H. Babcock of Albion, ampton, W. R. Potter of Farina, Ill.; H. B. Lewis of Welton, Ia., J. Howard Titsworth of

Pardee, Kas.

E. M. DUNN, H. B. LEWIS, Com. W. B. WEST,

On motion. Mrs. Richard Clarke was recognized as a delegate from the North Loup

Time for the preaching service having arrived, the Association adjourned until 2 o'clock P. M.

AFTERNOON SESSION.

First half hour spent in devotional exercises, conducted by V. Hull.

The report of the Committee on the State of Religion was presented, and, on motion of S. H. Babcock, after remarks by V. Hull and D. E. Maxson, was adopted as follows:

Your Committee to whom was referred the State of Religion in this Association would respectfully report that their opportunity for examining the letters and completing their report has been limited. We have, however. looked upon their reports as indicating a limited degree of progress in spirituality; while some of our churches show a falling off, others, though not enjoying a revival of religion, are, nevertheless, making some progress in Christian growth. We would have been glad to have seen a more favorable report concerning our Sabbath-school interests, and would commend to our churches a more earnest devotion to all their appointments and institutions tending to a higher life; and to this end would recommend the spirit of the first resolution passed by this session, that we may, at our next annual gathering, be able to report a large ingathering into our churches. V. HULL, Chairman.

E. M. Dunn presented the condition of the Chicago Mission, and, on motion, after remarks by N. O. Moore, A. R. Cornwall. I. J. Ordway, V. Hull, O. U. Whitford, S. Burdick, A. E. Main, E. M. Dunn, T. R. Williams, H. B. Lewis, D. E. Maxson, and that they disorganize and unite themselves | N. Wardner, the following resolution was adopted:

Resolved, That this Association recommend that the Missionary Board make rangements to place a laborer in the city of Chicago as soon as possible, to remain there permanently, and work in the interests of Sabbath reform and general missionary work; and we herewith pledge to the Board our liberal contributions for this especial purpose,

The Committee on Obituaries presented their report, which, on motion of L. T. Rogers, was adopted as follows:

Your Committee on Obituaries would respectfully report that we have reason as an Association to be thankful that during the past year so few of the official members of this Association have been called from the active scenes of time to try the realities of eternity. There have been no deaths among the ministers of the Association, and but one among the deacons.

Deacon Jonathan Bond, of Milton, Wig. died Feb. 6th, 1881, about 85 years of age. Bro. Bond was born in Northumberland county, Pa., in which State he lived for about fifty-five years, after which he moved to Wisconsin. He has long been an earnest member and prominent deacon of the Milton 28 Church, where his kind and genial manners have endeared him both to the Church and ing year appointed by the body is as follows: the community at large. Bro. Bond left a W. H. Ernst, Anthony Hakes, O. U. Whitlarge family of children, many of whom now occupy prominent positions. Bro. Bond's funeral was largely attended by relatives and friends, when a sermon was preached by his pastor, Rev. E. M. Dunn, from the text, Blessed are the dead who die in the Lord."

G. M. COTTRELL,) H. M. Coon, A. B. LAWTON,

The Corresponding Letter was presented, and, on motion of V. Hull, adopted as fol-

The Seventh-day Baptist North-Western Association,

to Sister Associations, sendeth Christian greeting: We are on the eve of the adjournment of the Thirty-fifth Anniversary of this Association. It has convened with the Church at Albion, Wis. Harmony and a good degree of spiritual fervor have pervaded our deliberations. Our devotional exercises, occupying the first half hour of each sesson, have been prompt and hearty. But few have been added to our churches during the year, either by letter or baptism, but we are expecting an outpouring of God's Spirit upon our churches during the year to come; we shall unite in our petitions and efforts to secure God's blessing and expect to be able to report to you through the delegate bearing this letter, that since our adjournment God has graciously blessed us, and that many souls have been added to the church of such as shall have been saved. Our Association is stronger than it was a year ago, as we have just admitted to our sisterhood three churches, containing in all 194 members. On the first inst., we pitched the tent furnished us by the Tract Board, in Minnesota. We are sustaining two devoted laborers there in the tent work, both preachers of the gospel, and unless we shall forget to remember them daily at a throne of grace, we expect to report to you that God has blessed their work. We have already cheering intelligence from them. During the past year a mission has been started in the city of Chicago, a place for weekly worship has been secured, and preaching has been supplied by a few of the ministers of Southern Wisconsin. Several have embraced the Sabbath and are working in harmony with us. We have a spirited paper published monthly in Chicago in the interests of Sabbath reform. We are in hopes that in a few weeks the general Missionary Board of our denomination will place a man in Chicago, to labor there constantly in the interests of Sabbath reform and general missionary work. We have been glad to welcome the delegates from Sister Associations, Bro. A. E. Main the prayers and contributions of the women perform, as opportunity may offer, among nal inheritance, we must from the Eastern, Bro. Stephen Burdick from the Central, and Bro. D. E. Maxson from the Western. We have been instructed and cheered with their inspiring words and hearty sympathy. We have deeply regretted the inability of the South-Eastern Association to send us a delegate, but shall look forward with gladness to receiving a delegate from this body at our next annual gathering, which will be held with the Church at Southampton, Ill., beginning on the Fifth-day prior to the last Sabbath in June, 1882. We send as our delegate to your several bodies our dear brother, G. M. Cottrell; his alternate is Bro. J. E. N. Backus. Praying that the rich blessings of our heavenly Father may attend your sessions, we continue your

E. M. DUNN, Cor. Sec. ALBION, Wis., June 26th, 1881.

loving brethren in Christ.

The following resolutions were presented by F. O. Burdick, and, on motion, were adopted:

Resolved, That the thanks of this Association be and are hereby extended to the brethren and sisters of the Albion Church and friends for their kind hospitality so liberally and cheerfully extended to us during the present session of this body.

Resolved, That a vote of thanks of the North-Western Association be extended to the Chicago, Milwaukee & St. Paul Railway Company for the reduction of fare of the delegates to this Association.

The Moderator having called up the resolutions, on motion of S. H. Babcock, the fifth resolution was adopted.

resolution was adopted.

motion of V. Hull, the seventh, eighth, and | tre "the interest was very good, and some ninth resolutions were adopted without re-

W. H. Ernst presented the following resolutions, which, on motion of J. O. Babcock, were adopted:

WHEREAS, the custom of returning information to other churches of the admission of their members, by the clerk of the church, seems to be largely neglected; therefore,

Resolved, That we urge upon them the punctual performance of this their duty, in order to avoid confusion of membership. Resolved, That we believe it to be preju-

dicial to our interest to drop members from our list on account of their request, and without a regular process of discipline.

The following resolution was presented by O. U. Whitford, and, on motion, adopted:

Resolved, That it is the duty of parents, which they owe to their children, the churches. and to themselves, to urge our young people to seek the culture and training of our schools, and that it is the duty of our people to provide the facilities in our schools for the most thorough and practical education.

The Programme Committee for the ensu-

ford, E. M. Dunn, and S. H. Babcock.

On motion, after prayer by D. E. Maxson, the Association adjourned to meet with the Church at West Hallock, Ill., on the fifth day of the week before the fourth Sabbath in June, 1882, at 10 o'clock A. M.

O. U. WHITFORD, Moderator. F. O. BURDICK, Clerk.

G. M. COTTRELL, Assistant Clerk.

LIST OF DELEGATES.

Albion-S. H. Babcock, A. B. Lawton, S. R. Po ter, Barton Edwards, A. C. Burdick, Jesse Saunders, Duty J. Green, Geo. H. Silley, R. B. Thomas,

Cartwright's Mill—James Bailey. Berlin—H. F. Clarke.

Carlton—S. H. Babcock Dodge Centre-G. M. Cottrell, Mrs. G. M. Cottrell, Farina-A. M. Whitford, Sylvanus C. Smith.

Jackson Centre—V. Hull, Mrs. V. Hull.

Milton—E. M. Duun, Wm. C. Whitford, James Bailey, E. P. Clarke, S. J. Clarke, Robert Williams, C. W. Cornwall, Ezra Crandall, H. Estee. Milton Junction-N Wardner, G. N. Coon, Zina Gilbert, E. Brown, S. G. Burdick, James Pierce. Loander Allen, James Baldwin. Rock River—J. C. Rogers, Mrs. J. C. Rogers, L. T. Rogers, Mrs. L. T. Rogers, S. W. Baker.

Trenton-E. B. Shaw. Walworth-O. U. Whitford, Mrs. O. U. Whitford H. M. Coon, Eva Coon, H. W. Randolph, Mrs. H. W. Randolph, Hamilton Hull, Mrs. H. Hull.

Welton—H. B. Lewis, J. O. Babcock. West Hallock—W. H. Ernst. Utica—G. W. Burdick, F. O. Burdick, Wm. B. West, Geo. Buten, W. H. H. Coon, A. M. Knapp, North Loup-Mrs. Richard Clarke.

Missionary Pepartment

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

REV. A. E. MAIN, Corresponding Secretary, Asha-REV. GEO. B. UTTER, Treasurer, Westerly, R. L.

LETTERS.—Horace Stillman, F. F. John son, L. F. Randolph.

MRS. DAVIS, wife of our China missionary, has been applying herself to the study of the dialect, with the others, and would very much like to be actively engaged in missionary work, as soon as a Bible woman | we are led to feel there is a greater and more can be obtained, as it is not prudent for one to go out alone. Here is a new object for and sisters might, and we believe ought, to in the world, would we finally gain an eter-

THE following recent missionary publications have been received: Tenth Annual Report of the Woman's Baptist Missionary Sosion No. 1, Halle; China's Millions; The Foreign Missionary; The Baptist Home Mission Monthly; Life and Light for Woman; Children's Work for Children; Woman's Work for Woman.

WE are familiar with the idea that the hands go where the heart prompts; but it is also worth our while to remember that the heart will follow where the hands go. "Observer," who contributes an article on Personal Mission Work in our Feeble Churches, has recently gone to work in one of these churches; and he finds that his heart, in its interest, follows his hands in their activities. His article is evidently one product of his new experiences, and we cordially indorse the sentiments expressed.

MINNESOTA.

Bro. C. J. Sindall reports twenty-seven meetings, one hundred and five religious visits, and the distribution of tracts at Albert Lea, Owatonna, Dodge Centre, Steel Centre, On motion of L. T. Rogers, the sixth | Blooming Prairie, Alden, and — Grove. At Owatonna there was considerable interest Time for adjournment having arrived, on and two converts are reported. At Steel Cenare seeking for the truth." The best interest was Blooming Prairie, where twelve persons arose for prayers on First-day evening. At — Grove, a Baptist minister is interested in the Sabbath question, and others are seeking after the truth. Bro S. writes, in concluding his report of two months work, as follows: "I am now in the tent work at Albert Lea. But it seems to me I ought to revisit these places, and give more lectures on the Sabbath. This part of Minnesota is mostly a Scandinavian country, and there is missionary work enough to be done here for a long time. Brethren, pray for me.

NEBRASKA.

By request of some of the people at North Loup, I delivered three lectures on the Relation of the Teachings of Science to the Bibterested, and several testified to their profit. I think the entire mission is increasing in Around some of these feeble churches, not interest. Pray for its success.

RHODE ISLAND.

At Niantic and Woodville, we have good congregations and a good interest. At Niantic the Church has adopted the envelope | the whole band, and particularly him who, system of raising money, which we hope will from week to week, stands before them, toilwork well when the people get accustomed to | ing as best he can to hold the fort. This is it. An organ has been purchased here which | the point we wish to press. Would to God adds much to the interest of the services. The motto of this church seems to be onward | writer, that we might so present and press and upward; and we can not but hope that this subject home to every Christian heart, it will continue united and faithful, and that | that he would earnestly inquire, Lord, what my last report, the Church of Woodville has | opportunities for occasionally giving aid and received five additions, four by baptism and one by experience. Those who have been added to the church continue faithful, and some of them give promise of becoming Inquire whether within a few miles of you, strong and useful. Horace Stillman.

PERSONAL MISSION WORK IN OUR FEEBLE

In perusing the columns of the Missionary

Department of the Sabbath Recorder, and

considering some circumstances which have

come under my own personal observation my mind has been somewhat awakened in regard to home mission work. While we would not discard the spread of the gospel among the heathen, nor speak a discouraging word about raising funds for the same; while we readily admit the fact that we need men possessed of deep minds, coupled with the best of culture, to go forth and proclaim the truths of the gospel of Christ, both at home and abroad, yet we ask, is this all? Does not the command, Go ye into my vineyard and labor, and whatsoever is right that will I pay you, include all soldiers of the cross? And is there not a personal missionary work for every Christian to perform in the circle in which he lives? Every intelligent person has an influence over those who confide in him. Hence, we urge that when any one becomes a Christian, if he has an unconverted friend that he can influence to accept the offers of salvation, here is a personal mission work for him to perform. But beyond this, general missionary work, which lay brethren of their money. Can we stand guiltless before God, and let these feeble churches, which are located within just a few miles of us, go month after month, and perhaps year ciety; Geschichten und Bilder aus der Mis- after year, and never meet with them in their worship, to aid and cheer them, when, by a Baptist Missionary Magazine; The Mission-little extra effort, by a few miles travel, we ary Review; The Missionary Herald; The might do so, and be a motive power for good among them? and, at the same time, inot weaken, but rather build up and strengthen ourselves in the Christian faith; nor would harm come to the stronger churches with which we stand connected. We urge that there is an inspiration in numbers, in new faces, in the warm grasp of new hands, and in a hearty God bless you from Christian voices from abroad, which cheers the lone ones who are striving to hold a position, and build up the waste places of Zion. Not long since, a brother of ability said to me, in referring to his own Christian experience, The increase in the missions of the different which in the past had not been entirely satisfactory to him, "You little know how much good the warm pressure of the hand, and the congratulations which fall from the lips of Christians do me in my efforts to build myself up in the Christian life." And we believe it is just so in our feeble churches. Could they have the presence and the warm pressure of the hand, together with words of encouragement occasionally from members of our stronger churches, located around them, we little realize the good that might be done. Would a few from different churches arrange to meet with them on their communion seasons, and with them commemorate the death and sufferings of our Lord and Savior, it might impress them with the thought that they were not forgotten, and make them feel the force of these words of the sacred Volume, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Thus strengthened for work; some of our weak churches might be saved to the denomination, and grow rather than dwindle and die, or be absorbed by other denominations. If we will carefully examine the statistics of the churches in our denomination, we shall readily see we have quite a number of churches whose membership is limited, and which struggle to maintain an existence. Some are without pastors; others have pastors who are in part or entirely sustained by the Missionary Board, but who become dislical Account of Creation. All seemed in- couraged and disheartened from having to preach to few hearers and less workers.

talents and gifts which might be used to the edification of others, and who, if no more, could occasionally drop in and help make up a congregation, and in this way encourage that our tongue were the pen of a ready the blessing of God may ever attend it. Since | is my duty in this direction? What are my encouragement to these feeble churches?

> Brethren and sisters, old and young, give this subject at least one passing thought. there is not a mission church where you might lend your influence. Make it a matter of careful and prayerfully consideration. Make an occasional effort in this way, even though it costs a little sacrifice of ease and comfort; even though your pew may sometimes be vacant in your own large church, where encouragement is not so much needed as in these outposts, and see if it will not bring home to your hearts a sense that you are receiving that pay promised to those who labor in the Master's vineyard.

It is by working, watching, and praying that we grow in grace and in the further knowledge of our Lord and Savior Jesus Christ. And it is by being idlers in the Master's vineyard that we become first lukewarm, then cold, and finally lose even that which was given us at our conversion. Inactivity is the bane of the Christian's life and enjoyment, for an

Angel's wing would droop if long at rest,

And God himself, inactive, were no longer blest. If we would prosper in things of the world, we apply ourselves to our work, instant in season and instant out of season; we watch the chances for advancement; we sacrifice comfort and ease to reach and obtain the end sought. And would we prosper in spiritual things, would we see the waste places in Zion made to thrive and blossom like the rose, would we see these feeble churches saved and the cause of Christ generally advanced

"Watch and fight and pray, The battle ne'er give o'er; Renew it boldly every day, And help divine implore."

Could this course be pursued, we should have fewer-dwarfed Christians, and hear far less about backsliding. OBSERVER.

GROWTH IN INDIAN MISSIONS.

The following may encourage us as a people to wait with patience for results in our own work. Rev. M. A. Sherring, at the London Missionary Conference of 1879, gave the following facts among many others:

The total number of Christian converts in India in 1830 was 27,000; in 1840, 57,000; in 1850, 127,000; in 1861, 213,370; in 1871, 318,363; in 1881, at the rate of increase traced down to 1879, Mr. Sherring thought there would be 500,000. But the increase among the Teloogoos and elsewhere in Southern India has exceeded the brightest hopes. denominations respectively, from 1850 to 1879—a period of nineteen years—is as fol lows: The Baptists (American and English) in Burmah, India, and Ceylon increased from 30,000 to 80,000. The converts of the Basle missions in the same time rose from 1,060 to 6,000; those of the Weslevans from 7,500 to 12,000; those of the American Board from 3,302 to between 10,000 and 12,000; those connected with five Lutheran societies from 3,316 to upward of 40,000; those of the London Society from 20,000 to 48,000; those of various Presbyterian societies of England, Scotland, Ireland, and America, from 821 to 10,000; those connected with the two great societies of the Church of England from 61,442 to upward of 164,-

It is impossible to give the total statistics to the present time; but from partial returns received, it is believed that the ratio of increase is not only maintained, but even ac-

These growths are well calculated to rebuke all discouragement on the part of the curred in the very fields which for a long others will come. At any rate, that is what time were regarded as most hopeless. For example, in the Madras Presidency, the London Missionary Society labored for thirty years without any visible results. Not a single convert was won. Earnest and laborious missionaries "died without the sight." But the harvest came at last, and within the last five years the results have been wonder-

Again, the Church Mission north of the Kistna river had, after nine years' labor, 111 | not willing to do anything for the heathen, converts; but in 1871 it numbered 2,000, it is sometimes for a heathenish reason that gathered into 26 different congregations. he is not. To look out for one's self, or one's The German Lutherans at Guntur gained in | near friends, and to be careless of what comes eight years but 164 converts. These were to others, is part of the old heathenism, and doubled in the next decade; and in the next of all heathenism. When one is in this decade after that the hundreds had become state of mind, and says that there are thousands. At Cuddapah, the Society for chances enough to do good near home, he many miles distant, are the stronger church- the Propagation of the Gospel and the Lon- may make a close application of his own words. GEO. J. CRANDALL. es, with influential members, possessed with don Missionary Society labored side by side to himself."

for thirty years, gaining about 200 converts. Then the harvest came, and the 200 were multiplied to nearly 11,000.

In 1846, six German missionaries of the Gossner Society settled among the Kols of Chata Nagpore. In hardship and almost reckless exposure, in great poverty and constant sickness, they labored without results. till, at the end of three years, four of the six had been swept off by disease. The two survivors labored on. In five years, eleven converts were baptized. The next year nineteen more were added. Presently a great work sprang up. Hundreds were baptized, and then thousands; and now not less than 40,-000 Christians are found among the Kols. The latest example, as also the most wonderful, is fresh in the memory of our readersviz., that of the "Lone Star Mission" of the American Baptists among the Teloogoos. From 1840, during a period of 21 years, only 23 converts were gathered. Many of the most intelligent and devoted friends of the Baptist Union were in favor of abandoning the field; but instead of the 23 converts of 1861, the last three years have swelled the number to over 12,000.

"I HAVE OVERCOME THE WORLD."

At the New Year's gathering for 1870, the aged Samoan King, Namangatini, rose and spoke thus: "Jesus said, 'I have overcome the world.' Yes, he has won a victory. Look at this large and pleasant gathering. There was nothing like this in heathen times. Men, women, and children are here in Jehovah's marae; no woman or child was ever permitted to take part in idol-worship at our famous heathen maraes at Ozongo, at Araata or at Maungara. Only the great men might assemble at the marae; the common people, after depositing presents of food for their gods in the name of their chiefs, retired to a distance and waited until the ceremonies were concluded. And then, how nicely you are all clothed to-day. There was no such clothing in heathen times. We all know what poor stuff our best native dresses were made of. Our ancestors were always fighting. And what did they get by their continual wars? Famine invariably followed a long period of strife. I remember well when the entire population had to subsist upon candlenuts, sour 'nono' fruits, fern-roots, and various sorts of leaves found in the forest. Very many were starved to death. I have seen enough of Satan's reign. When quite a lad went to the battle of Teatuapai, carrying a basket of stones to sling at the foe; and later, having attained to manhood, at the battle of Rangiura, I fought with a flat wooden sword. In the subsequent battle of Araeva, for the first time. I wielded the long spear. I finished my fighting then, for about that time the gospel was brought to our shores. Ever since that I have held fast by the Word of God. This is the best and noblest employment. Of the men of my generation only two besides myself survive. The earth [grave] is very near; I must soon enter it. Soon the earth will press down upon my face." Here he wept. "Young people, come nearer, come nearer to the Word of God. Have I not seen all that the idols could do? Their day is over. Come, then. and fill up the places of the fathers who are one by one passing away. My children, I have one word to say to you all. When I am gone, take good heed to the Word of God. Do you, chiefs, all of you, unite to make it grow. Let not evil spring up in your day. Take care of my missionary and the native pastors. Do you all, chiefs and people, receive into your hearts and cherish the Word of God. Then will you prosper, body and soul."—"Life in the Southern Isles," in Foreign Missionary.

HOME TIES OF CHINESE CHRISTIANS.

Of the interchange of interest between this country and China, I will give the following incident. A Chinese lad who is called 'Charley" came to me and asked to be baptized and received to the Church. And how old are you Charley? was the first question "Well sir, I am seventeen." But you seem to be rather a little fellow for seventeen. "Yes, sir; that is so." And how do you account for it? "Oh, I think that when I was little I had to work pretty hard, and maybe I did not get very good things to eat." Well, Charley, I suppose, if you live, you expect to go back to China some day? "Oh, yes, certainly, I hope to go back to my home and my relatives." And what will you do when you get home? "Well, sir, I have an uncle who became a Christian in Australia, and a brother who became a Christian in California; and when we all get home together, the first thing we mean to do is to build a little church, and we will have meetings in it every Sunday. Maybe, at first, only we Church, since in many cases they have oc- three will go to it; but I think afterwards

> we will pray for.' Charley was received into the church, and gives increasing evidence of his knowledge and growth in grace. Many who read this report will pray, possibly with a tearful eye, that his vision of that little church may yet be realized in China. -Rev. Dr. A. W. Loomis.

THE following keen shaft is from the quiver of the Congregationalist: "When a man is Carella

Historic PREPARED FOR

Into this place

happy omen and

for settlers, men Rhode Island, w New England blo They possessed t and ocean, and and Indian corn. ency had been nu Roger Williams, that the right t the lead of con planted right, his all governmental actments. They intelligent, indus get grip, win brea idly rugged region our English ance in houses of watt of oak; but when of oak, they beca pioneers were, ha the true ancestra low, but log c school-houses, sid Plato taught

pose a holier obje and all that appe school, education and holiest inst standing next to institutions of di and ennobling the the perennial sr preserving, develo itual power to flo of human activ schools of a peopl tent, determined their glory... Th tell the nature of ever has given a portunity or **mot** and moral condition silent results of i being pre-eminer protection and a than armies or na or decline depend youth of power p these schools. T short period, at th then go forth to great interests of tion being the cul enlightening the sensibility, empon the chief, the es vouth who thus go into all the valley of life.

Among institut once, full proport power of money, living germs, slow infrequently come spiration of a few a like impulse of t izes and gives gr type, character, a tion. The best a does not necessari and cabinets, and The best culture tuition, flowing phere, permeating munity. Seats o happiest and mos be sown broadcast be sustained by th liberalities. The the end that they their energizing need to produ**ce** as well as scholar scholars are of **f** simply scholarly is a gennine missi in its sound to ne tivity, and sendin nerves of society, ment, culture.

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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 RE-UNION:

(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 independ ency 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 splend idly 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 wil low, 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, as once, full proportioned and complete, by the power of money, but growing from small yes living germs, slowly through the years, it not 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 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 supinterlacing influences have given life, type, tone, and destiny to this Institution.

kind; they can't be made.

place, it was found difficult to obtain, in the eloquence. eight or ten small houses then constituting the village, a room suitable for the school. In this dilemma, Orson Sheldon, then a resiroom in his house. This was hurriedly fin- | ning of their religious life. ished 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 the better portion of her house for the ac-

Beginning thus, like the first disciples of 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 em-

The tuition was placed at three dollars; | yet be many. yet one boy, thirteen years of age, found a few studies above the common branches \$720 17. were, at first, introduced, the chief of which was natural philosophy, "a something," as contributors to an enterprise which has since defined by one of the pupils, "which one had many more: Abram Allen, John Allen, having studied, he would know everything." The methods were new. The students were Babcock, Alexander Black, Cynthia M. Baclassified, and the blackboard was introducd. | ker, Asa Burdick, Amos Burdick, John B. A pupil, a while after, going out as a teacher, | Collins, Benj. F. Collins, George S. Coon, of the public schools; but the scholars rose V. Crandall, Isaac Fenner, Walter B. Gil in rebellion, and tarred and feathered-not lette, Luke Green, Maxson Green, Isaiah W the teacher, but the blackboard.

among swans," for he could not write even | Maxson, Jr., George Maxson, Charles Maxport. "Let go," cried the pupil. He did iams. et go, but saw or heard nothing till, almost at a breath, the following excerpt was "elo-

"The merit of Alfred, King of England, vantage, be set in opposition to that of any story of his Principalship, written by himmonarch or citizen, which the annals of any self, will be told in the next article. 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 be sustained by their sympathies and their as a fiction of their imagination than in liberalities. They need to be ubiquitous, to 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 flexibilty; 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, digplemental and supporting characteristics and | nity of shape and air, and a pleasant, engaging, and open countenance."

inherited life and vigor, began soon to man- along the frosty, barren sky, then, as soft fare. ifest mental unrest and stir. The common airs begin to blow, comes the mellow-voiced Bethuel C. Church, of Herkimer county, N. | hill are multitudinous voiced, yea, flooded | gave a sense of security, and led to the accu-

The Winter's school, consisting of thirtyseven pupils, progressed very prosperously, dent of the place, freely offered an upper which several of the pupils dated the begin-

Following the close of the term's school, movement was started for erecting a building to be used for school and musical purposes. John Stillman wrote and Maxson Stillman purpose. Mrs. Sheldon generously gave up | headed the signers to a call for a preliminary meeting. At this meeting an organization commodation of students; so did all of the was effected. David Stillman was appointed inhabitants during the early years of the President, Luke Green, Treasurer, and Maxson Stillman, Managing Agent. The two former, after filling out the measure of their Christ, its mission in a little upper room, it 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 phatically to the poor. May it ever continue of his trusteeship continue as long as the days of his benignant old age, and may both

The people responded heartily to the enthat it took four cords of four-foot wood to terprise, and success was assured from the first. pay his school bill; so, even at that low fig- The stock was divided into shares of five ure, tuition was relatively higher then than dollars each. Of money, the people, at that now. Most of the pupils came daily from time, had but little, work or material being their homes, Alfred furnishing all these, ex- taken largely in its place. The amount thus cept one from Rhode Island and two from obtained was \$525 65. Maxson Stillman Genesee. The school was opened on the 4th drafted a plan for a building 28 by 36 feet of December. The Principal was the right on the ground and one story in height. The kind of a man for starting such an enterprise, cost of the building when completed was positive, enthusiastic, initiative, and having \$550. For paying indebtedness, furnishings, great faith in himself and his pupils. Only and apparatus, the stock was increased to

The following are the names of the first George W. Allen, Daniel Babcock, Daniel C. undertook to carry this innovation into one Rogers Crandall, Oliver M. Crandall, W. L Green, Nathan Green, Ray Green, Paris Rhetoricals put in their dreaded, yet be- Green, John R. Hartshorn, Philander Hartsneficent, appearance. Compositions were | horn, Isaac W. Humphrey, James R. Irish, the first and the chief order. One found | William C. Kenyon, Charles D. Langworthy, himself, as Virgil said he did, "a goose Elijah Lewis, Luke Maxson, Sen., Luke his own name, much less a composition. The son, Luke G. Maxson, Barton W. Millard teacher compromised, by permitting him to | Elisha Potter, David R. Potter, Ira Pierce, speak; but never having seen or heard any- Samuel Russel, David Stillman, Maxsor thing of the kind, the mode was to him a Stillman, Sen., Maxson Stillman, Jr., George mystery. On being called on, he commenced | Stillman, John Stillman, Silas Stillman, speaking from his place. "Come out on Phineas C. Stillman, Orra Stillman, David the floor," said the teacher. He did come R. Stillman, George Sherman, Elias Smith, out, more dead than alive with fright, and Albert Smith, Nancy G. Satterlee, Gideon grabbed a fellow-pupil by the collar for sup- L. Spicer, Spencer Sweet, Nathan C. Will-

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 oth in private and public, may, with ad- the human and divine sides of life. The

HUMAN PROGRESS.

T. M. DAVIS, A. B.

Paschal says, "The entire succession of 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 mals, feeding on fruits, raw meats, and vermin. Caves and trees furnished him shelter. With his wants thus supplied, there was lit-Such was the feeble beginning of that elo- tle to call into action and develop the higher the art of printing gave an impulse to prog-

the world, with all their conditions, simple, ing proportions. As, in Spring-time, first used only for opening shell-fish, breaking tion of knowledge, it opened the way for pure, religious, the inhabitants, with their there is heard the caw of the solitary crow marrow bones, and carrying on his rude war-

growth, under such school inspectors as Dr. the happy robbin, the gushing cat-bird, the mer to piercing Winter, from fruitful soil to discovered a new continent, and prepared the John B. Collins and Abram Allen, and with soulful cuckoo, and the rollicking bobolink, barren waste. These changes in his sursuch teachers as Young, the Stillmans, till all shrubs, and trees, and vales, and hills, roundings necessitated changes in his habits. Coons, Burdicks, Places, Allens, Rogerses, are vocal, and even the deep blue heavens What nature had before provided all ready er has brought about the greatest epoch in Crandalls, Babcocks, Hamiltons, Langwor- catch up the joyous strains and flood the for his use, was now left, in part, to his own history. Though the steam age has lasted thies, Vincents, Hartshorns, and others, earth with bird song; so these elecutionary resources. He fashioned his implements more but little over a hundred years, yet it has many of them born teachers, the only true strains gathered volume, and variety, and skillfully, to aid him in the new labors thus accomplished more changes in the modes of richness, filling, at first, the little school imposed, and finally invented bronze edge- living and working, the condition and pres-This naturally awakened among the young, rooms, then overflowing into the hill-top tools. With these, he was enabled to till the perity of mankind, than any previous ten cravings for opportunity to gain knowledge barns, and out of the way places, till now, in soil more successfully, and to build houses. centuries. It has broken down the bulwarks of a higher grade than that furnished by the these later years, and especially as these An- The acquisition of a stock of bronze weap- of despotism and superstition, made slavery common school. To this end, in the Autumn niversary occasions draw on, not only the ons doubtless made the tribes possessing odious, and abolished it in all the important of 1836, arrangements were made with chapel, but likewise each vale, and wood, and them conscious of superior power. This nations of the globe. It has opened new Y., to start a school. On arriving in the with the great tidal wave of Commencement | mulation of wealth. With the utilization of | philosophy, and raised mankind to a purer bronze, man rose to a higher state of culture freedom and higher intellectual and moral -from savagism to barbarism. The barbarians built cities which became centers of It has carried the light of civilization into and closed with a religious awakening, from industrial skill, and political, social, and re- territory possessed by barbaric nations or ligious ideas; kept public records, established | savage tribes, at the close of the press age, fixed laws and strong nationalities. They and brought the civilized world into closer invented a written language, and developed relations. Our common modes of living and it through the progressive stages of the hie- thinking are as far above those of the sixroglyphic and syllabic to the alphabetic system; yet their laws only consolidated their lasgian civilization, or that above barbarism. despotism, and legalized the slavery and So grand have been the achievements of late other crimes that had previously existed. Their books were monopolized by the priests, the science, and the literature of antiquity, who made it criminal for a common man to have sunk into insignificance, compared with read them. There was no familiarity with their relative value three centuries ago. 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

> literal alphabet. The fine arts were cultivated. Individual rights had come to be regarded, while powerful hereditary priestsweetest 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

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 civilimen, through the whole course of ages, must | zation, while Buddhism remains a creed of stagnation, and Mohammedanism a creed of

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, state, he possessed the merest rudiments of seems to have been a period of discipline, of language. Dependent entirely upon nature's preparation for the grand results about to gratuitous bounty for food and shelter, his follow. Through contentions, persecutions, home was in the mild and ever fruit-bearing | and bloody struggles, Christianity was gaintropics. He lived much like the lower ani- ing a foothold that would enable it more readily to spread its influence over the entire

At the close of this era, the discovery of shut out from the bustle and fever heats of creased till it has attained its present impose made of stone, rudely shaped, and perhaps providing means for the general dissemination of a far more series

modern civilization. A popular literature grew to vast proportions, and firmly fixed But as the savage wandered from his every step of advancement. Civilization schools, from the start, had a vigorous blue bird, followed by the cheerful sparrow, primeval home, he went from perennial Sum- gained positions impregnable to barbarism, way to overthrow despotism and superstition.

The application of steam as a motive powrealms in positive knowledge and speculative development than any known in antiquity. teenth century as those were above the Peyears, that the useful arts, the experience, 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 stone to something higher, and next followed advance in the same fields. He imagined the Pelasgian civilization. At this stage, there was no prospect for notable improveman was provided with steel-edge tools and a ment 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, hoods and castes were broken down. Of this and we are struck with awe as it comes civilization, we have the oldest and, per- rushing down the course of time, with an haps, the best example in Greece. Here acquired momentum that breaks down every mankind first emerged out of barbarism, relic of barbarism, every obstacle. Our and, with a grander conception of the digni- countless labor-saving machines leave man ty of human nature, adapted law and public leisure to cultivate his social and intellectual opinion more to its wants Conceive of the nature, and, while he is engaged in improving differences between the first savage period his higher being, there are at work, carrying in the history of Greece, or that pastoral pe- letters, driving looms, and performing the riod immediately succeeding, and that splen- commonest labors of man, powers in compardid age when Athens was crowned with her ison with which the enginery of Vulcan was diadem of temples, when her statues and not more vast, nor the footsteps of Hebe shrines lighted her valleys with their radiant | more light. Yet the personal soul in man is beauty, and music and poetry, with their 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.

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; Located amid these rural hill quietudes, cutionary enterprise which has gradually in- faculties of his nature. His implements were ress such as it had never received before. By it may be ere long he would come to a stop

The Sabbath Becorden.

Alfred Centre, N. Y., Fifth-day, July 21, 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. BOBBINS AND THE SABBATH.

Brother Robbins begins his tenth letter

"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 uniwersal 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 he, and they that were with him? How he are only in it as put there by the interpreter -went into the house of God in the days of himself. If it was in the mind of God to Abiathar the high priest, and did eat the change the Sabbath as one of the incidents showbread, which is not lawful to eat but for connected with the change of dispensations, the priests, and gave also to them which were with him? And he said unto them, The prophet, does it not seem that he would Subbath 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. 412: 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 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 mass, 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 be remembered nor regarded. All this is involved in the two chapters referred to, as will be seen by careful reading. I am aware that some commenta tors refer this prophecy to 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 45: 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 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-MIT eves. 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 upon. in this Psalm. This we are inclined to re-(Ewald), since ver. 25 appears to contain the second Temple, the altar of burnt offering mortality to light through the gospel." the seventh day (comp. Delitzsch, Der Hosannaruf, Zeitschrift fur luther Kirche und Theoligie, 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 hurdens 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 ears of corn. And the Pharisees said unto of the Sabbath. These ideas come into the day that which is not lawful? And he said and some in another, and being there, they unto them, Have ye never read what David think they see them in the texts and so give and modes of thought. He is accustomed to did, when he had need, and was an hungered, them as the thought of the text, when they contests in the arena of public discussion and

> 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 squote 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 those of the Mosaic economy, that the latter shall not | 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 joy a rest similar to that which God had

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. 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

We call attention to one or two passages: gard as that of the Feast of Tabernacles | "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolexclamation with which, in the time of the ished death, and hath brought life and imwas solemnly compassed, once on each of the | Tim. 1: 10; also John 5: 24-29. That in first six days of the feast, and seven times on 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 to sustain any cause in which his convictions 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 he proposed to make this known by a and sustained it with all his force as an aggressive assailant. Judge Black has taken cause that prophet to do his work in a plain 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 battleit is for an interested public to judge.

Other articles in the August number of the Review are: "Obstacles to Annexation," by Frederic G. Mather, "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

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 al regular subscribers, and to others at ten cents

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 Schwatka 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 Caprice;" a number of poems, and various miscellaneous articles. \$3 a year, Springfield, Mass.

THE International Review for August 1881, contains "Some Reminiscenses 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," other, and then perhaps to be transferred next century we shall be just as destitute as back again even within the year? This seanow. No doubt this Board is ready to serve son I was invited to labor in the tent in the

will be (1) a cessation from toil; (2) it will 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.

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 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 | publication of it, with all its attendant finantruth. I have been under the direction of cial interests, belongs to the Publication this Board, more or less of the time, ever Board, and we never shall have a permanent since entering the ministry. It has ever been | Sabbath-school paper until that Board does steadfast faith in orthodox Christianity and | my understanding that I was to make the | give it to us. for the power and skill with which he is able Sabbath prominent in connection with other 3. The tract business needs more attention. truths, and to make it a specialty, as circum- We want tracts on different subjects. The stances allowed. And this have I done as preacher adapts his subject and discourse to God has enabled me. I always carry a sup his congregation. So the missionary wants ply of Sabbath tracts and keep a few in my tracts fitted to the character of his congregahand satchel, so as to have them ready to tion, and to the individuals with whom he pass out at any minute. It has been my converses. Our mission is to point the sincustom to make reports to the Board of spe- | ner to the Lamb of God who taketh away the cial Sabbath sermons, private talks on the sins of the world, and to make prominent Sabbath question, and the distribution of the trodden-down Sabbath. Unconverted Sabbath tracts. Thus have I understood my persons admit the Sabbath truth without arwork as a Seventh-day Baptist minister un- gument, and tracts on the Sabbath do not der the direction of the Missionary Board. reach them. It certainly must be proper to True, the tent work has been developed un- distribute tracts speaking the same truths der the Tract Board; but this must be re which we preach. And as the missionary is garded as a mere circumstance. Had there expected to tell the people how to become been no Tract Board, this tent work would converted, so it is expected that he shall disunquestionably have been developed through | tribute tracts pertaining to conversion and the Missionary Board. Five years ago last leading godly lives. The Publication Board May I preached in a tent in Pawnee City, has a work to do to supply us with tracts al-Neb. This work was reported to the Board | ready in print by other societies, and also to with much interest to myself and to the sat- encourage tract writing among us. isfaction of the Board. My experience and observation have brought me to be much in O. U. Whitford has been writing up "defavor of the tent, and it is because I believe | nominational literature." Now, can not the

> the Missionary Board as are now employed work done. A call for funds for this work by both Boards: Hence, the same work | would be responded to even as are the calls would be done. We all, as laborers in the for funds to build mission houses and to envineyard of the Lord, have our own ideas of dow chairs in our colleges. Besides, all the out, no matter who sends us out. Some will to act as agents for the sale of such works, others will; some will dwell more upon law of denominational literature, not because we than love, and some will more upon love have not the material for such literature, nor than law. And, brethren, it is not the Spirit of Christ which prompts us to array our- ranging such material, nor because our peoselves against each other on account of these ple will not pay for the literature, but simdiversities of gifts. There are among us on- ply because we have not developed it. Who ly about so many available men. It does not shall lead out in this matter? It can hardly make more of them, nor make them more be expected that brethren in the ministry, 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.

one Board instead of two, will save embarrassment and confusion and misunderstand- Presbyterian Board of Publication, backed ing, both on the part of the Boards and on by the denomination, provides its denominathe part of the missionaries. A brother may | tion | literature. So with the Baptists be wanted in the tent that is now in the employ of the Missionary Board. How is the Baptist Publishing Board provide our debrother to be transferred from one to the other, and then perhaps to be transferred next century we shall be just as destitute as when he finished the work of creation. It by David A. Wasson; "Some Curiosities in North-Western Association. It would have ination wants it to. Now, brethren, do we

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 RE-CORDER 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

4. We want other works published. Bro. the Missionary Board will continue and still Publication Board put these ideas into pracenlarge this work, that I can cheerfully com- tice? If this Board should appeal to some mit all this home missionary work into its individual to prepare the life of Wm. B. Maxson, or to compile the sermons of Geo. 2. The same men would be employed by E. Tomlinson, it no doubt would get the how to work, and these ideas will be carried ministers and missionaries would be willing make the Sabbath more of a specialty than and replenish the treasury. We are destitute because we have not the men capable of arcrowded 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 3. To have our missionaries employed by the encouragement from any authoritative source that such a book is wanted. The and Methodists. So must the Seventh-day nominational literature, or at the end of the

BY PROPERTY AND A amile aliene, ducied diment dent godines d

> a envitator. Phich Labink he p will notice the Though he was the W. Tambarable io libro best a re the street to be. Hii kalikalityis vä neither does he i portance; and tho

his uniformly kind toward them. His when brought before his dreams respec How easily he mig sion to Pharaoh an his own wisdom th tion of those singu doing this, he ascr power by simply at not in me; God sh swer of peace." A highest office in t the king only ex puffed up with ani so much as to mal ing the duties of h his personal super borious no doubt; the same diligence ing them, that he

servant in the fam

hatred of his broth

dreams, yet he se

What is familiar by a higher term, trait in Joseph's 🖟 boy he possessed t father. At a certi gone a great distan ture for their flock long that Jacob, t ious to hear from t 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 c the shortest time vented from doin did the wicked ac pany of traveling The next that capacity of a serve

cer of the king, w And here he cond propriety, and ma and judgment, an Astertally white in dence of his must fidence by placin hands, making bi

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business needs more attention. on different subjects. The his subject and discourse to on: So the missionary wants the character of his congregathe individuals with whom he ir mission is to point the sinab of God who taketh away the rld, and to make prominent own Sabbath. Unconverted the Sabbath truth without arracts on the Sabbath do not It certainly must be proper to cts speaking the same truths ich.: And as the missionary is If the people how to become it is expected that he shall dispertaining to conversion and lives. The Publication Board do to supply us with tracts alby other societies, and also to ct writing among us.

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the to soldier the literatury serving that the second of the Lord, every Board is composent to care for the mission this confidence was not assed though his in want to embarrase the Missionary Beard or, he was cast into prison, on the false accusawhich effectually hinders it from advancing the charge of all the prisoners. And when our publishing interests.

SAMUEL R. WHEELER. THE CHARACTER OF JOSEPH.

The following was written many years ago, and read as an essay in a Sunday school of which I was then a member. Thinking that it may interest some of the readers of the RECORDER, I copy and forward it for publication. The history of Joseph has always been, in

my estimation, one of the most beautiful and pathetic of any recorded in the Old Testament Scriptures; and though his faith was not a special feature of his character, as was that of Abraham, giving him the title of the father of the faithful—nor was he distinguished as were many of the historical characters of the Bible in many respects, yet there are several traits of character which he possessed that give him a very high position in my regard. He was called to endure peculation during the past week, has not been prejetis, that the doctrine of no-law and no-Sabian trials, and to encounter peculiar temptations, some of which were calculated to excite the worst passions of human nature, and to lead to the commission of acts which would have given him a character very different from that which he really did possess; but amidst the very worst of those trials he conducted himself with such singular and inflexible rectitude, that his character for eminent goodness stands out in bold relief, untarnished by a single spot, and unmarred by a single error. Among the beautiful traits which I think he possessed in a high degree, I will notice his humility and amiability. Though he was the favorite child of his father, among a large family of children, yet he was far from being a "spoiled child," or a wild, ungovernable boy, but he seems always to have been a very dutiful son, obeying with the atmost cheerfulness the commands of his aged father, and he invariably treated his elder brothers with deference and respect. His humility is very clearly in miested, when

sheaves, and of the sun, moon, and stars, that hife of somebody else. He heard that the he was to be the superior of the whole family. He does not put on any stately airs, neither does he assume any incipient importance; and though the unkindness and hatred of his brothers were increased by his dreams, yet he seems to have maintained his uniformly kind and affectionate conduct toward them. His humility is very apparent when brought before Pharaoh, to interpret his dreams respecting the corn and kine. How easily he might have given the impression to Pharaoh and his court, that it was by as soon as the President appeared, shot him. his own wisdom that he gave the interpretation of those singular dreams; but instead of of an insane man, neither does it go to show doing this, he ascribes it all to a superior power by simply and humbly saying, "It is not in me; God shall give Pharaoh an answer of peace." And when elevated to the highest office in the Egyptian government, he would get off with his life. the king only excepted, instead of being puffed up with an idea of his own superiority so much as to make him feel above performing the duties of his station, which required his personal supervision, and were very laborious no doubt, he applied himself with the same diligence and integrity, in discharg-

servant in the family of Potiphar. What is familiarly known as trustiness, or by a higher term, integrity, was a prominent trait in Joseph's character. When only a bay he possessed the entire confidence of his father. At a certain time his brethren had gone a great distance from home, to find pas- of time employed. In addition, the salaries ture for their flocks, and they were absent so long that Jacob, their father, became anxious to hear from them, and proposes to send Joseph to obtain the desired information. He calls him and makes known to him his wishes, and like a good, obedient boy, Joseph cheerfully answers to the call, "Here am I," as if he had said, "I will go, father," and Jacob sends him away with the fullest assurance that he will do his errand and return in the shortest time possible; but he was prevented from doing so by his brethren, who ample to secure conviction as well. The de-

ing them, that he did when nothing but a

pany of traveling merchantmen. The next that we see of Joseph is in the capacity of a servant in the family of an officer of the king, whose name was Potiphar. propriety, and manifests so much discretion always been the case with the Post-office that he turned aside to see, God called unto it is believed that Mr. Conkling's successor and judgment, and performs his duties so detectives, as I am aware of cases in which him out of the midst of the bush." O what faithfully, that he soon obtains the confi- indictments have been secured by them upon a blessedly comforting thought that was, as dence of his master, who manifests that con- their oaths and testimony, and which when applied by the Spirit to my heart. I have fidence by placing all his business in his brought to trial have been dismissed by the ever since loved to take my Bible and read it will be held at Friendship, commencing Aug. hands, making him an overseer of all that he courts.

med! As present, our Mingonary thing prepered made to undertook. And works both home and foreign. We do not kernty was not to the severest test, and when the missionaries by dividing and making two tion of his mistress, we soon find that he has ste of one work. Nor de we want to obtained to much of the confidence of the logic down our Publishing Board with work keeper of the prison, that he gives Joseph elevated to the high position which he afterward occupied; we see him discharging h duties there with such laborious integrity that he obtains the confidence of the whole nation and saves them from perishing b famine.

(To be continued.)

OUR WASHINGTON LETTER.

From our Regular Correspondent.) WASHINGTON, D. C., July 16th, 1881.

to reduce the temperature of the White stay here another week. House. It may be some months yet before a

The assassin, Guiteau has made a confession, in which he states that the murder of the President was coolly and deliberately planned by him. It appears that he arrived in Washington on Sunday evening, March 6th, 1881. On Monday, May 10th, he determined to murder the President. On Wednesday, June 8th, he borrowed some money, ostensibly to pay his board, ten dollars of which he used to purchase a pistol, and immediately he began to practice with it. Sunday, June 12th, he saw the President attend church, and immediately he entertained the idea of killing him there, but found that ie could not do so without endangering the President was to visit Long Branch with Mrs. Carneld on the 10th of Jame. He went to the depot, but, as he states, saw Mrs. Garfield looking so frail and weak after her illness, that he refrained from shooting the President in her presence. Subsequently he dogged the footsteps of the President on several occasions, but could not get an opportunity to use his pistol. On the morning of July 2d he went to the depot, had his boots blacked, examined his pistol carefully, and This certainly does not appear like the acts that some means will be found whereby, un-

dispensing with this large force of men, the order of Providence to come to us. Commissioner has had the relative merits of of some sixty clerks have been reduced so that the business of the office can be expedited with as little hardship as possible to the employees of the office.

It is announced that the prosecution in the star-route cases has prepared sufficient evidence upon which to secure indictments say that their evidence is not only of a character to indict the conspirators, but that it is ent.

TEST VAL Hornelleville, M. Y.

The interest in the stings has some what increased the past week, and has been good from the first, with special desire to hear on the much-negleted Sabbath question. The few who did not care to hear after that subject was introduced, have had their places occupied by a better and more hopeful class of hearers. I judge that but little effort has been made by our preachers hitherto to get the ears of this community on the Sabbath question, which seems a little reprehensible. I fear the like is too true of other places contiguous to Sabbath-keepers. If the tent is the thing needed to meet this want, why don't the friends of the cause put more into the field? Butthis in passing.

I gave opportunity one evening for questions to be asked on the subject of the Sabbath; the answers to these took up the entire even-Although the condition of the President is | ing. This was a change for the better. One reatly improved, the interest in his health question, "Where did God come from?" continues tinabated. The excitement has was made the topic of a subsequent discourse. passed away, and no longer crowds throng An Advent preacher in ing publicly exthe vicinity of the White House. According pressed a desire to be heard on the no-law to the last accounts President Garfield is con- and no-Sabbath question, I arranged with sidered out of danger. The excessive hot him for a public debate. It occupied two weather which has been affecting Washing- evenings. I think the general feeling here heavenly wisdom? May we all realize the udicial to President Garfield's recovery, ow- bath is a poor one to defend. I think good ing to the measures which have been taken was wrought by the discussion. We shall

Hon. I. W. Near, President of the corpocomplete recovery may be effected. Vice ration; has our special thanks for his prompt President Arthur has returned to New York, and generous offer of the Park for our tent, as in the opinion of the Cabinet it was unneced and for protecting our intetings from annoyessary for him to remain in Washington any lance by sending efficient police to look after the boys of the neighborhood.

L. C. Rogers.

Zome Alews.

Temperance Pienie at Alfred. A temperance picnic was held near Alfred station, last Thursday, which was intended to call out the people en masse, for instruction on the subject of imperance, morally, socially, and politically; but it was a beautiful hay-day, and farmers hardly felt it a duty the brave girl who accompanied her, who is to lose such an opportunity to secure as much as possible of the staple grop of this section of country, for the sakes thearing their own ideas expressed by the sakes thearing their own the sakes thearing their own ideas, though they the only course, and hurried away, but it was might don't ever so sign and the conse-some time before she could get help. When one or a rather tribendance on a she plurned, accompanied by a gentleman very enjoyable occasion. Speeches were made by Rev. Hiram P. Burdick, V. A. Willard, Esq., and Rev. C. H. Mead, interspersed with temperance songs by a choir from Alfred. The towns of Almond. Hartsville, and Alfred were represented, and all present seemed in excellent humor, and were, we hope, profited by the sound sense of the

Norwich, N. Y. To the Editor of the Sabbath Recorder

that he possessed an accomplice. It is hoped ger for the preached Word, I wish now to gratefully acknowledge the great pleasure der the sanction of the law, he may be hanged. and benefit it was to enjoy so much of the From present appearances, it looks as though strong meat of the Word as we were favored with during the very short apostolic visit of There has been a wholesale discharge of Bro. Rogers. It might seem an impudent clerks, 106 in number, from the Pension of- amount of aliment to be taken after so long fice. This has been done by the new Com- a fast, but it was feasted upon with keen relmissioner of Pensions, solely for the purpose | ish, and I trust we have received correspondof bringing the expenditures within the ap- ing strength, as it furnishes food for thought propriations for the ensuing year. He found | for a long time after the pleasant occasion is that with the number of clerks employed on past. However, we should most gladly welthe first of July, 1881, he would be over come, at any time, a similar visit from any last week, the introduction to which we \$136,000 short on the first of July, 1882. In ministering brother, who could find it in the supposed had actually come, must have

each individual employed in the Pension out of all circumstances, I have been thinkoffice carefully scanned, and the best men ing of the advantages we, as a little church, have been retained, regardless of the length enjoy, in what is considered by some, our dreary situation. One danger we escape is, that of worshiping a pastor, which we are certainly secured against while we have none. At the same time, we enjoy with you all, the privilege of esteeming all God's ambassadors was regretted that the matter of sending a letter to the Association was not attended to. against four or five of the most prominent in We were greatly blessed in reading the cheerthe alleged frauds. The Post-office officials ing accounts of the meetings held, and should have esteemed it a great privilege to be pres-

I wish to mention something which seems did the wicked act of selling him to a com- lay in preparing the evidence was due to the very precious to me, in our next Bible lesson, desire on the part of the government to do "The call of Moses." This was one of the no injustice to the parties accused. It is daily readings given in connection with a lesclaimed that no indictments would have been son of some previous quarter. What imasked had not the evidence been deemed pressed me especially on reading it at that ample to convict. This, however, has not time, was this: "And when the Lord saw Warner Miller as successor to Mr. Platt; and August. again and again. We who had practically 22d, to continue one week.

accepted the Sabbath truth had been so blamed for going to hear such dangerous false | sun is doing good work in the detection of teachers. But in this account it seemed spoken to me with unearthly power, that as God did not reproach Moses with indulging and compared with another specimen susan idle curiosity, so, neither did he thus reprove us; but as he made Moses's attention to this supernatural manifestation the occasion of calling him to his great life-work, so, in that tent, as in the burning bush, was an unusual divine manifestation in the faithful proclaiming, by the anointed servant of God, of his despised yet victorious truth. And I firmly believe the Holy Spirit led us to "turn aside and see;" and, in obeying that divine influence, we were led into the reception of one of the greatest blessings ever found in the service of God. Glory to his name. The bush is not consumed. Though the novelty of tent meetings is past, the glorious truth thus brought us remains, burn- that candidates for appointments as civil ening with ever-increasing brightness. The more it is scanned and tested, the more unquenchable it proves. O, how blessed it is to give up prejudice and self-will, and let God lead us. What a vast field of thought application must be made before September opens up in this connection. Will not some | 1st, when the vacancies will be filled competent mind take it up and enlarge upon it for the edification of eager seekers after answer to the Apostle's prayer, "that the eyes of your understanding may be enlightened, that you may know what is the hope of his calling, and what the riches of the glory

Ever in Christian bonds, JULY 10th, 1881.

of his inheritance in the saints."

Condensed Mews.

GENUINE BRAVERY.—The following specmen of feminine promptness and nerve is reported in a late number of the Elmira Advertiser, as having occurred in Syracuse: Mrs. Palmeter, of that city, was passing along one of the streets, having with her a small pet dog, which all at once showed symptoms of hydrophobia, frothing at the mouth, the same or equal wonders attributed to the and snapping on all sides. Mrs. Palmeter | founder of Christianity. attempted to seize the animal, but he eluded her grasp and endeavored to bite her, when only fourteen years of age, caught the dog by the neck and held it fast, calling to her found the brave girl, with flushed face and flashing eyes, hanging on to the mad creature, which was making desperate efforts to bite her. The dog was quickly dispatched without injury to any one.

DECIDEDLY WET.—A Marshalltown (Ia.) dispatch of July 11th, says: "Great damage was caused here by the heavy rains, which culminated this morning in the form of a waterspout. The creek rose to great height and put afloat forty houses occupied by fam-As I mentioned in my last letter my hun- lilies, some being down the stream. As far as learned, no lives were lost. Farmers have apparatus. The steering gear worked well. put signals of distress on the roofs of their | but the compasses were rendered useless by houses, and rescuing parties have been sent in the electricity. boats. The Iowa river is higher than ever before known. The loss in crops, improvements, and stock is beyond estimate at present, but in the city and vicinity the loss will exceed \$200,000. Many telegraph poles were shivered by lightning, and wires are down in every direction. Five hundred cattle swam down the river from points above, to-day.

THAT "COLD WAVE" which was promised as coming down upon us from the Northwest, lost its way somewhere, as the heat was ex-As it is best to try to get the greatest good | cessive for a number of days after. It may be that it is upon us now, as there is a lively breeze from the north, rendering a fair amount of Summer clothing quite agreeable.

THE town of New Ulm, on the Minnesota River, sixty-five miles from St. Paul, containing 3,500 inhabitants, was visited by a cyclone on the afternoon of July 16th, which "highly in love for their work's sake." It destroyed nearly the whole town. Twelve persons are reported killed and twenty wounded, and over one hundred horses and cattle were estimated killed. The loss is given at \$350,000 to \$500,000.

> THE latest dispatches report the continued improvement of the President's condition, and even the most skeptical entertain hopes of his ultimate recovery, although he can not vet be called out of danger.

THERE has been a break in the New York Senatorial dead-lock to the extent of electing

THE Allegany County Teachers' Institute

AT the Prefecture of Police in Paris, the forgers and other caligraphic offenders. The handwriting on a document is enlarged by means of photography ten or twelve times. pected to be by the same person. If the one is spurious and the other real, there is little difficulty in at once detecting telling differences between the giant up and down strokes. If any writing is characteristic of a man, the character comes out in a marked manner as soon as the enlargement takes place.

The Secretary of the Treasury has awarded a gold life-saving medal to Ida Lewis. now Mrs. Ida Lewis Wilson, in recognition of her services in rescuing a number of persons from drowning since the passage of the act authorizing awards. The most of the rescues were under circumstances calling for extreme heroic daring, and involved the risk of the lady's life. As far as known, she has saved

The Secretary of the Navy has ordered gineers of the Navy must be between twentyfive and thirty-seven years of age; must pass a satisfactory physical and professional examination, possess good moral character, and show evidence of American citizenship. The

A woman belonging to the sect called Perfectionists undertook to run herself to death t Dallas, Texas. She got the idea from a Scriptural passage about "running the race to the end," that if she ran till she died she would go direct to heaven. She could not kill herself by pedestrianism, however, and resorted to drowning instead.

In the opinion of the New York Herald, Vassar has one small girl who will in the hereafter be heard of in the woman's rights societies. She described "straw" as a hollow thing with a 10 cent man on one end of it and a 20 cent drink on the other end.

The carp that were put in ponds in Morris county, New Jersey, last December, all lived through the Winter, and are thriving finely. They have increased from two inches in length to six inches. They find their own food, and bid fair to multiply rapidly. The Rev. James Freeman Clarke has late-

ly been preaching that Christ was the type of the coming man, whose psychological and moral developments will qualify him to work From official July estimates of the Boards

of Agriculture of Ohio, Illinois, Michigan, and Iowa, the shortage in wheat as compared with 1880 is, Ohio 12,000,000 bushels, Illinois 37,000,000, Michigan 14,500,000, and Iowa 17,000,000.

tural Society reports that the decrease of field corn, compared with last year, is estimated at sixty million bushalit and of wa storms and bugs.

The leading sugar men of New York have agreed to reduce the production of sugar about one-third, or in round numbers, one hundred thousand pounds a week. This is due to the sluggishness of the market.

Admirers of fast horses were treated to a sensation by the work of Maud S., on the Pittsburgh track, July 13th, when she trotted a mile in 2.10½, beating the fastest time on record. The track was heavy.

A London dispatch says that a steamer arrived from Clyde, steered by an electric

By proclamation of the Governors of Arkansas and Kentucky, July 14th was generally observed throughout those States as a day of fasting and prayer for the recovery of the President.

Guiteau styles himself "a lawyer, a theologian, and a politician," which is designated by a cotemporary as a very mean combination, evidently judging by their fruits.

The Hudson River tunnel now progresses about five feet a day, at which rate it will be completed within three years. The portion already built has been strengthened.

Persons are daily being poisoned from eating cabbage on which Paris green or white helebor has been used for the purpose of destroying the cabbage worm. It is officially announced that in Cincinnati

two hundred and sixty-four died of sunstroke last week, and one hundred and fifty from excessive heat.

The Convention of Hebrew Congregations. ield at Chicago, resolved to raise \$500,000 for the endowment of a Union Hebrew Col-

Mrs. Abraham Lincoln, who was supposed to be near her death, has so far recovered as to be able to ride out and receive her friends.

A bitter hostility is prominent between France and Japan, and the possibility of war is openly discussed in Madrid. The exports of petroleum and petroleum

products for May were \$3,361,000; last year. in May they were \$1,385,000.

Eighteen fatal cases of lock-jaw have occurred in Baltimore from toy pistol wounds. received since the Fourth.

Honolulu advices state that a stream of ava threatens to destroy a portion of Hilo

The Kentucky State Lottery Company has been perpetually enjoined from doing busi-

The mother of President Garfield is criti-

cally ill at Cleveland. The Garfield fund now-amounts to \$147,-

Selected Miscellany.

THE WORLD AS I FIND IT.

BY FREDERICK LANGBRIDGE.

They say the world's a weary place. Where tears are never dried Where pleasures pass like breath on glass, And only woes abide. It may be so-I can not know-Yet this I dare to say, My lot has had more glad than sad,

They say that love's a cruel jest: They tell of woman's wiles-That poison dips in pouting lips, And death in dimpled smiles. It may be so-I can not know-Yet sure of this I am, One heart is found above the ground

And so it has to day.

Whose love is not a sham, They say that life's a bitter curse, That hearts are made to ache, That jest and song are gravely wrong, And health a vast mistake. It may be so-I can not know-But let them talk their fill; I like my life, and love my wife,

And mean to do so still.

-Good Words.

TESTED.

"What a blessed thing it is to be born good-tempered!" said bustling little Mrs. West to me one day, as she came in to call in the precious hours of the morning, when I could ill spare the time. Women have such a way of bringing in their work and visiting, as though the time of some other women might not be exceedingly valuable to them.

Now, all the people in the world can not do fancy work, or perhaps do not wish to, and some people have little time for sewing, or, perchance, prefer some other kind of labor. But it never occurred to Mrs. West that there was anything for a woman to do but look after the three meals, keep the house in good order, and visit. The first of these things is certainly necessary to any well-arranged home; but concerning the latter, there might be too much of a good thing.

Mrs. West did not read much. She always regretted that she had no more time for culture. She was not very active in church work, and she sighed equally that she had so little time for that. She had but two children. . One of the good women of our neighborhood once said to me, "Oh, if a kind Providence had only sent Mrs. West six instead of two!" We both thought privately that she would not have visited so much; but very likely that would have made no difference. The six would doubtless have visited with her, as the two usually did.

pered!" Mrs. West reiterated. "We had to be overtaken upon one of those open the best prayer-meeting last night we have plains which have been cleared by five, the had for years. You know the family who only shelter in sight being the blackened trunks or leafless branches of small trees that from ours—a man and his sister and one little child. I never heard a person speak so in posturing, this is shelter enough. Quickly beautifully as he did. He must live close to divesting themselves of their scanty clothing, the kingdom. I have called over at the they scatter it with their plunder in small house. He is one of the most sunny, kind- piles over the plain, covering them with their hearted men I ever saw. He must know a round shields, so that they have the appeargreat deal, too. He is so fond of children! | ance of lumps of earth, and attract no atten-I watch him speak to the little folks on the tion. This accomplished, they snatch up a street, and put his hand upon their heads, few sticks, throw their bodies into a contortand their faces always grow bright. I don't ed position, and stand or crouch immovable see how it is that the Lord blesses some peo- until their unsuspicious enemies have galple with a fine disposition. Nothing like loped by. When all is safe, they quickly being born amiable. Then you can make pick up their spoil and proceed upon their the best of things."

"Grace does more for us than natural gifts sometimes," I said. "Mr. Mason has been tested."

"I saw you speak to him last night. You must have known him before. He seemed so glad to see you! Yet I thought he looked sad for a minute." "Yes, we lived in the same town for years."

"I wish he had a wife," said Mrs. West, who was always especially interested in peo-ple's domestic affairs. ''A man with a child needs somebody in the house more than a sister, somebody to see that everything goes mount beside a clump of scorched and withright. But then he is a rare man. He prob- ered trees; and the day being very hot, he took ably wouldn't find the right person. You'll off his helmet and hung it on a branch by see a good many want him!"

I was too busy to tell Mr. Mason's history, even if I had felt inclined to do so. When who burst into a scream of laughter, and I was first married, and our own cottage flung the astonished officer to the ground. seemed to me the loveliest place on earth, The clump of scorched trees turned sudden ground was broken over against it for a house. ly into men, and the whole party dispersed We wondered who was to build it; but the in different directions before the Englishmen owner of the lot was a stranger. He was a could recover from their surprise, carrying handsome man, of fine physique, kind to his with them the officer's helmet by way of troworkmen, and yet with a well-bred air that phy."—Baptist Weekly. commanded respect. There came with him usually a girl of six, and a boy perchance a year younger. They were both curly-haired, gleeful little things, who tumbled over the stones that lay scattered about, chattered among the workmen, or danced along the green grass.

The house was on high ground, expensive, and went up slowly, week by week, the admiration of the whole neighborhood. When it was finished, with the taste of a refined woman, he furnished every room in it. The harmony of colors in fresco and upholstery, the delicacy of drapery, were a delight to all who saw it. By and by a beautiful woman came with her baby. She was as good as she was fair to look upon. She became an literary circle, was genial as her husband, wisely, she never seemed fretted or disturbed. Wealth, of course, gave her advantages, but she never seemed to think whether they had

time to business, Mr. Mason would often sit on his piazza and frolic with his children. We all, unconsciously almost, became interested in the happiness of that family. Their influence was most beneficial. Mr. Mason, though not perhaps a particularly active Christian, was yet a noble man, college educated, and a leader in good things.

One morning a lady said to me, as we stood upon the street, "There are twins at Mr. Mason's house!" and the next day a carriage stopped at my door to say that Mrs. Mason was dead. Very lovely the young mother looked in her dress of light silk, quite covered with flowers, as she lay in her coffin, the lid entirely removed. A good many persons stole away from the room to look at the pretty twins up-stairs asleep. The mother had gone away with the full consciousness of what she was leaving, knowing that financial difficulties would take all the property, and that the home would be sold; and her last thought was for the husband who needed her strength as well as cheer.

A funeral more free from gloom I have never withessed. The children were told that death was only going home, and the long procession to the grave seemed to them like a company taking a pleasant journey. In two weeks both twins were in the vault with their mother. The handsome home was soon sold, and a small one taken. In a few weeks more, the curly-haired girl and boy were both dead, and the only one remaining was the baby who had come with its mother into the new house.

Mr. Mason's character seemed to change at once, as though he walked among celestial things. His life deepened as does a river when it gets near to the sea. His face took on the look of one who has conquered all, and is master, but has grown very humble in

gaining the victory. The children of the street became his children. He had gone out of self and ease and luxury to hard work for the betterment of humanity, for the winning of souls. It was no wonder that the prayer-meeting was better than it had been for years, but it was not being born good-tempered that had done it. He had been tested in the furnace of afflic-

tion, and had come out like refined gold. Mrs. West never knew his history, and never got any nearer to his life, only to see that it was something very bright and beautiful, and wondered why more people were not born so. Alas, so few of us are willing to be tested!—Christian Union.

HUMAN TREES.

The most ingenious device to escape is that shown by the Bheel robbers of India. It often happens that bands of these robbers are pursued by mounted Englishmen, and, unable "What a blessing to be born good-tem- to reach the jungle, find themselves about perished in the flames. For men so skilled

> come used to these manœuvres, a very ludi- days, another 46 in 8 days, another 11 in one day, Bheel robbers and was fast overtaking them. Bibles. Send for circulars and Sample Pages. P. Suddenly the robbers ran behind a rock or W. ZEIGLER & CO., 915 Arch St., Philadelphia, Pa. some such obstacle, which hid them for a moment, and when the soldiers came up the men had disappeared. After an unavailing search, the officer ordered his men to diswhich he was standing. The branch in question turned out to be the leg of a Bheel,

DOMESTIC DANGER SIGNALS.—On the subject of domestic management, I may quote a recipe for avoiding family quarrels, which I think may fairly claim credit for good sense. It was given me by an old man as invented and practiced by a couple whom he used to know, down "Chidding-lye" way. "You see," he said, "they'd agree between themselves that whenever he came home a little 'contrairy' and out of temper, he wore his hat on the back of his head, and then she never said a word; and if she came in a little 'crass' and crooked, she threw her shawl over her left shoulder, and then he never said a word." If similarly wise danactive member of the church, joined our ger signals could be pretty largely used, how many unnecessary collisions would be avoidand was as honored in public work as she ed, and how many a long train of evil conwas beloved in private life. Amiable nature sequences would be safely shunted till the ally, and schooled to conduct her household line was clear again. - "Sussex Folk," in Leisure Hour.

It is said that Guiteau was once married to a Chicago telegraph operator, but he Their home became the marked one of the treated her so badly that she procured a dineighborhood. Instead of devoting all his vorce and made a happy match in Colorado.

THE expression, "Freedom in Christ," is quite too often used to cover up the desire of 17 the heart for freedom to sin.

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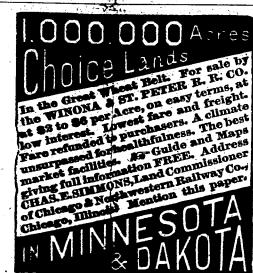
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HOW MRS. GARFIELD MET HER HUSBAND.

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 direct ing a piercing inquiry into her eyes, exclaimed interrogatively, "Well?" Oh, everything is going on beautifully," said Mrs. James, in reply, "only he must not be excited. You must be very calm when you meet him." Mrs. Garfield had nerved herself for the ordeal, and she answered simply, but with great firmness, "I can do it." The party then went sadly up the stairs, young James A. Garfield with his arm about his mother's waist. Arrived in the library, everybody but Mrs. Garfield paused, and the doctors withdrew with bowed heads from the President's chamber. Mrs. Garfield passed quickly in, and the door was closed. Of that solemn meeting between husband and wife no record will ever be given. The two were alone together without witnesses. At the end of about fifteen minutes, the door opened, and Mrs. Garfield came slowly out. There were no tears in her eyes, and she walked with a firm step, and took her seat in the library. She was very brave, and bore up nobly under the great blow which had fallen upon her. As she left the room, Mrs. James passed in. The President was smiling, and he beckoned with his finger to the lady to approach. She leaned over the President, and he said, "Have you met Crete?" Mrs. Garfield's Christian name is Lucretia, and Crete is the pet name by which the President always speaks of her. "Yes, I have met her," said Mrs. James. "And how did she act; how did she bear it?" was the next eager question. "She bore it like the true wife of a true soldier," answered Mrs. James. "Ah, the dear-little woman," exclaimed the President, "I would rather die than this should cause a relapse to her."

Soon after, Miss Mollie returned to the room. She, too, was very brave, and forced herself to assume a calmness which she could not feel. Advancing steadily toward her father, as he lay on what was supposed to be his death-bed, she said, "Oh, papa, I'm so glad to get back to you, but I'm sorry to see you in this way." Then she kissed him, and the President, putting his arm around her neck, exclaimed, "Mollie, you're a brave, good little girl." "Well, I'm not going to talk with you now," said the stout-hearted little girl, as she tenderly removed his arm from her neck; "wait till you get well;" and with these parting words she kissed him, and again turned and walked from the room, followed by a beaming smile from the Presi-

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. In half an hour, however, he awoke, and complained of a pain in his feet. It did not last long, and he dozed again, still holding the hand of Mrs. James. This time he slept a little over half an hour, and when he woke, he said to Mrs. James, "Do you know where Mrs. Garfield is now?" "Oh, yes," Mrs. James answered, "she is close by, watching and praying for her husband." He looked up to the lady with an anxious face, and said, "I want her to go to bed. Will you tell her that I say if she will undress and go to bed, I will turn right over, and I feel sure that when I know she is in bed, I can go to sleep and sleep all night. Tell her," he exclaimed with sudden energy, "that I will sleep all night if she will only do what I ask." Mrs. James conveyed the message to Mrs. Garfield, who said to her at once, "Go back and tell him that I am undressing." She returned with the answer, and the President turned over on his right side, and dropped into a quiet sleep almost instantly.

-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 disobev these laws, we shall pay the penalty. The penalty of disobedience must be paid somewhere, somewhere at

Then to the question what general rule he had followed which had enabled him to acquire his great wealth, he said:

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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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Victory

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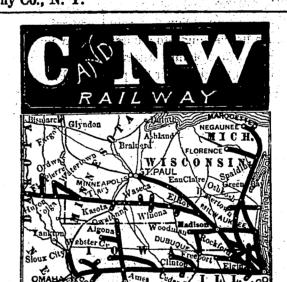
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Abstract of Time Table, adopted June 6th, 1881.

EASTWARD.

STATIONS.	No. 8*	No. 12*	No. 4*	No. 6
Leave Dunkirk Little Valley		1.05 PM 2.52 "		7.05 AM 8.42 "
Salamanea 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 "		11.43 рм
Leave Hornellsville Arrive at Elmīra Binghamton Port Jervis	1.25 рм	8.47 " 10.53 "	1.58 " 3.44 "	1.50 PM 4.30 " 7.30 "
New York	10.00 рм	7.25 AM	11.25 ам	

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, Allegány 11.20, Olean 11.55 A. M., Hinsdall 12.30, Cuba 1.25, Relation 2.20, Polarida 2.20, 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.

STATIONS. | No. 3* | No. 9‡ | No. 29 | No. 1 7.00 PM 7.15PM 9.00AM New York 12.13 рм 10.55 " Port Jervis 8.10 AM 12.20 PM 12.50 PM 8.55 PM Hornellsville 12.46 РМ Alfred Andover 9.13 AM 1.24 " 2.15 PM 9.57 PM 10.01 " 2.22 " 3.30 " 10.49 " Wellsville 2.22 " 3.30 " 10.49 " 12.50 " 4.07 " 11.15 " 15.02 " 11.39 " Cuba Olean 11.09 " 3.30 " Carrollton 5.13 " Great Valley 3.40 " Arrive at 11.20 " 3.45 " 5.17 " 11.50 " Salamanca Leave11.52 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, 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

*Daily. ‡ Daily between Port Jervis and Dunkirk.

Dunkirk; Train 29 will make the stops of Train 9.

*Daily. ‡ Daily between Port Jervis and Dunkirk.

BRADFORD BRANCH WESTWARD.

STATIONS.						. **			2	1.	-	.1
Leave	A.	м.	P.	M.	P.	<u>м</u> .	<u>г.</u>	M.	<u></u>	M,	P .	M.
Carrollton Arrive at			1		F 2			7.			i .	.30
Bradford Leave	10	.03	9	.30	4.	51	12	. 35	8	.00	1	.20
Bradford	10	.45		• • •	4.	55	1	.05				
Custer City Arrive at	11.	.10	••	• •	5.	, `·				1		
Buttsville	12	.25	• •		5.	45		٤		•••		

from Bradford, stopping at all stations, and arriving at Buttsville 8.20 A. M., and 6.45 P. M.

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.		20.				
Leave	А. М.		А. М.	P. M.	Р. М.	
Buttsville	6.30		8.40		1.10	
Custer City Arrive at	7.18		9.35	1.30	3.14	••••
Bradford	7.35		9.50	1.45	3.25	
Leave	1.	A. M.	(A. 2.3			P. M
Bradford Arrive at			10.03			- "
Corrollton	8 30	8 55	10.45	3 20	4 55	7 20

| 8.30| 6.55|10.45| 8.20| 4.55| 7.20 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.

7.80 P. M., except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 8.80 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 3.80 P. M., and arrive at Titusville 7.30 P. M. Through Tickets to all points at the very low-

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

INTERNATIONAL DESSONS, 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 30. Moses and the Magicians. Exod. 7: 8-17. Aug. 6. The Passover. Exod. 12: 1-14. Aug. 18. The Red Sea. Exod. 14: 19-27.

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.

Sept. 17 Review. Sept. 24. Special Lesson.

LESSON V.-MOSES AND THE MAGICIANS.

BY J. J. WHITE.

For Sabbath-day, July 30.

SCRIPTURE LESSON.—Exodus 7: 8-17.

8. And the Lord spake unto Moses, and unto Aaron, say-9. When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a ser 10. And Moses and Aaron went in unto Pharaoh, and they

did so as the Lord had commanded: and Aaron cast down his rod before Pharach, and before his servants, and it became a serpent.

11. Then Pharaoh also called the wise men, and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. . . . 13. And he hardened Pharaoh's heart that he hearkened

13. And he hardened Pharaon's heart that he hearkened not unto them: as the Lord had said.

14. And the Lord said unto Moses, Pharaon's heart is hardened, he refuseth to let the people go.

15. Get thee unto Pharaon in the morning; lo, he goeth out unto the water, and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. 16. And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go that they may serve me in the wilderness: and behold, hith

that they may serve me in the whiterness: and behold, inchered theu wouldest not hear.

17. Thus saith the Lord, in this thou shalt know that I am the Lord; behold, I will smite with the rod that is in my hand upon the waters which are in the river, and they shall

CENTRAL TRUTH.-God's rod and religion

The lesson. Exod. 7: 8-17. The first plague. Exod. 7: 19-25.

Pharaoh's heart hardened. Exod. 5: 5-23. The second plague. Exod. 8: 1-15.
The third and fourth plagues: Exod. 8: 16-32.
The fifth and sixth plagues. Exod. 9: 1-12.
The seventh plague. Exod. 9: 22-35.

TIME.-B. C. 1491. PLACE.-Egypt.

I. The leader's rod. v. 8-10. H. The magicians' rods. v. 11, 12.

III. The king's defiance. v. 13, 14. IV. The king's danger. v. 15-17. QUESTIONS.

I. The leader's rod. v. 8-10. In the events of this lesson, what was the controlling power? What was God's purpose in these miracles? Which is first, God's foreknowledge or God's purpose and plan? In what respect were, Pharaoh and his servants left without excuse? Wherein is seen Moses and Aaron's courage?

II. The magicians' rods. v. 11, 12. In what way was the superiority of God's help, chastisement, and power, manifested over that of the magicians? How was the superiority of the religion of Jehovah shown over the idolatry

III. The king's defiance. v. 18, 14. What was the cause of Pharaoh's obstinacy? On what ground was Pharach responsible for his conduct? What was Pharach's motive in refusing to let the people go?

IV. The king's danger. v. 15-17. In what respect did the miracle of v. 17 strike at the evil heart of this Egyptian idolatry?

NOTES.

I. The leader's rod. v. 8-10. And the Lord spake unto Moses, and unto Aaron, saying. . . . And they did so as the Lord had commanded. It was a necessity that everything be said and done by Moses and Aaron according to the revealed wish and will of. God. When Pharaoh shall speak unto you, saying. . That God foreknew all these events is a fact; but which was first in the matter, his foreknowledge or his purpose, is a question for thought. Miracle. A prodigy; hence, a sign, a proof. Prodigies were accounted as proofs of, or tokens of, divine authority. Rod. A branch, bough, or shoot; a symbol of help, chastisement, and sovereign power. It shall become a serpent. This these organizations, and doubtless multiply word means a great serpent or dragon; it is also put their number and increase their efficiency. for the crocodile. Before Pharach, and before his servants. Aaron did not "go behind the back," nor into a dark corner, to do this thing, but before Pharaoh's face. This was faith and courage on the part of Moses and Aaron, and, at the same time, an undeniable testimony to Pharaoh and

II. The magicians' rods. v. 11, 12. Then Pharaoh also called the wise men, and the sorcerers. Let us here remember the meaning and significance of the "rod;" farther, the serpent, and especially the crocodile, was worshiped as a god by the Egyptians; hence, there was now to be a test of power, etc., and of religions. This rod, miraculously turned into a serpent or crocodile before Pharach, was a challenge for supremacy of power and authority and superiority of religion; hence, Pharaoh called the wise men and the sorcerers, as a necessity, to defend his power and the religion of Egypt. Wise men. Men skillful, especially in divine things. They were the "clergymen" of the day. Sercerers. Idol worshipers who practiced magic formulas and incantations. Magicians, sad, as teachers of the young, that we are indeed only "earthen vessels?" Well, it is Enchantments. Secret magic arts. For they too true. How much we lack of learning, cast down every man his rod, and they of skill, of fluent speech, of the art of put- easily and cheaply removed by a little of Parmelee's became serpents. This was evidently the hand ting things; of patience, of firmness, of genof God, and a true miracle, and doubtless a perfect tleness, of all that makes a first rate teacher!
Surprise to the magicians of Egypt. But Aaron's
You remember we bear a treasure—the treasbush, Alfred Centre, and Wm. R. Burdick, Alred swallowed up their rods. Here is the ure—the "pearl of great price." And this fred, N. Y.

culminating point of importance and interest in this interview with Pharach. Remembering the signification of the "rod," and the worship of serpents and crocodiles as gods by the Egyptians, the convic. tion is pressed home to Pharaoh and his servants that there is a power-a power to help, to chastise, to rule—that is above and beyond him; that there is a religion superior to the religions of Egypt. The power and religion of Egypt had been challenged. The challenge was accepted, and the test made, which resulted plainly to Pharaoh and his servants and his magicians in the complete triumph of the right of Jehovah to rule, and of the superiority of his true religion over the idolatry and false religions of Egypt. To accomplish this was doubtless God's sim in this experience of Moses and Aaron with Pharaoh and his. It was not an arbitrary occurrence.

III. The king's defiance. v. 13, 14. And he hardened Pharaoh's heart. God demands that men shall submit to him. This demand is not arbitrary, but a necessity; there can not be harmony without it. In order that there be submission, he must necessarily make known his will. This he did plainly to Pharaoh. There is another law that is also a necessary principle in God's government, and, indeed, in any government or relation of mind with mind, and that is, where there is a refusal to submit to God's will, there must be immudiately rebellion and hardness or stubbornness in that heart towards God, and all or any of his requirements. This stubbornness and rebellion arises because the refusal to submit to God's requirements at once breaks up all harmony with God, with God's plans, and, at the same time, breaks up the harmony of one's own being. This was the cause and nature of Pharaoh's hardness of heart. Inasmuch as God s the author of those necessary principles of his government, in so much he hardened Pharaoh's heart, since this hardening could never have been inless these principles had existed, and unless God's requirements had been made known to Pharaoh. But the responsibility of this state of mind must rest with Pharaoh, who willfully violated the necessary principles of God's government, and, at the same time, the necessary laws of his own being, as this hardening of Pharaoh's heart on God's part was a necessity, and on Pharaoh's part willfulness and

IV. The king's danger. v. 15-17. Get. thee unto Pharaoh. The next call to Pharaoh to submission to God's will and requirement, and the next manifestation of superiority of power and religion, were upon the banks of the river Nile. This occurrence was by no means accidental. The Nile, on account of its annual overflow, was the source of great blessing, and the Egyptians deified the river, and worshiped it as a god. Hence, too, this miracle was not merely a demonstration of power without significance. It was a stroke at Egyptian idolatry, and, at the same time, a manifestation of God's supreme power and the superiority of his re-GOLDEN TEXT.—"They showed his signs among them, and wonders in the land of Ham."—Psa. 105: 27. was evidently a "rod" that had power over the Nile—a power and law that could control this god, and turn its blessing into a curse, its life into death. Thus God again plainly asserted the supremacy of his will and religion over the power of Pharaoh and the false religion of Egypt.

EXCEL BANDS. ..

We extract the following from a letter written by Bro. D. H. Davis, dated Shanghai, China, May 31st, 1881:

"I think the Excel Bands a very fine thing for the Sabbath-schools at home, but it is rather too far in advance for us in China. The principles incorporated in the pledge, so far as they apply to the Chinese, we always seek to teach. You may wonder in what particular they do not apply to the Chinese. I do not know as the Chinese are addicted to the sin of swearing, nor have I yet seen much cruelty to animals, except as one Chinese is cruel to another. . . .

"I hope an Excel Band will be formed in every Sabbath-school at home, and that every school may try to excel the others in exemplifying the principles of the pledge."

If those interested in Sabbath-schools and in the good proposed to be effected by these helpful Bands, would send thirty cents to F. B. Perkins, 143 Washington street, Boston, for "Ten Times One is Ten," by Rev. Edward E. Hale, it would explain the object of

COMFORT FOR DESPONDENT TEACHERS.-God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. 4: 6, 7. Paul's detractors at Corinth had sought to cast discredit on his teaching, because "his bodily presence was weak, and his speech contemptible." See how he meets the scornful accusation. He is an "earthen vessel." That is true; but he bears a treasure nevertheless. Nay, the "treasure" was confided to an earthen vessel" with an express purposethat attention might not be distracted by the splendor of the casket—that the jewel within might be everything—that "the excellency of the power might be of God," and not of Paul the preacher. Do we sometimes feel

treasure is God's and he will use it. Let us then depend wholly on him for the success granted to us; let us render to him all the glory. - Monthly Cabinet.

THE successful teacher must pray for the class. Pray for each child, and, if possible, pray with each child, and

"Then meet the child as one For whom the Savior died-A ransomed soul. God knows-it may be given thee to lift The little fledgling to an angel's seat. So touch not heedlessly the chords that thill To gladness or to woe. Lay gentle hands On things that tell the tale in other worlds. Go speak to Jesus, wait his answering word; Then tell the trusting child like one who comes Transfigured from the mount of pfayer."

LORD BACON assigns the highest meed of fame to the founders of states; but the day is coming when a higher Lord than Bacon will give a grander reward to the founders of character. To this class belongs the faithful Sabbath-school teacher. He deals largely with the elementals in character. His influence will have much to do with the future of his scholars.

STATISTICS show that fifty out of every one hundred of our insane, and sixty-five out of every one hundred paupers, became so from the use of liquor.

THE amount annually paid for strong lrink is \$1,000,000,000.

THREE-FOURTHS of the murders are caused by whisky.

Mayor Beatty.

"In the subjoined paragraph will be found a compliment to Mayor Beatty, of Washington, New Jer-

"Thursday evening last, it happened we were on the passenger train that reached Washington at about seven o'clock, and while stopping to change engines a splendid span of horses was noticed upon the street some distance below the track, drawing a carriage containing two gentlemen, neither of whom was recognized by us until a hum passed through the car, and the name of Daniel F. Beatty, the Organ King, was spoken with the familiarity of a household word, and in an instant many of the windows were hoisted, as the passengers seemed intent upon getting a better view of the elegant turnout of that well-known gentleman. The Mayor gracefully acknowledged the compliment, and removing his white silk hat, bowed repeatedly to the occupants of the train. We do not note this fact as an advertisement, but as a pleasure. By strict attention to busi ness, this comparatively young man has built up a business of colessal proportions, and is at present shalt know that I am the Lord: behold, I will smite giving employment to as great a number of men, if not greater, than any fivate individual in the county. which are in the river, and they shall be turned to blood." The Egyptians worshiped the Nile as a god, and it was their source of blessing; but here the Organ King, and long may he live to fill the world with music and the pocket of the skilled mechanic with money. Would that our county had more such men.—Blairstown (N. J.) Press.

Mayor Beatty, though young, and a few years ago poor and obscure, is now certainly one of the best known business men in the country. We know an intelligent lady who, some time since, became impressed with the idea that Mayor Beatty was overdoing the organ business, and she conceived the peculiar notion that she would like to learn of some happy spot where Beatty and his organs had never been heard of. She interviewed people who had traveled in the West, and inquired of friends who had made an extensive tour of Europe and the East, and, alas for her cherished hopes, they reported that they had not gone beyond the lines of Beatty's advertising circles. He is ambitious and is pushing ahead, and will probably never be satisfied until he has spun an advertising web which will stretch over the civilized portion of the globe."—Belvidere (N. J.)

We clip the above from the Apollo, and heartily endorse the sentiments expressed. We have known Mayor Beatty from the commencement of his career, and have watched with pride the growth and expansion of his business, from its beginning to its present mammoth proportions.—Washington (N. J.)

ONE EXPERIENCE FROM MANY .- "I had been sick and miserable so long, and had caused my husband so much trouble and expense, no one seemed to know what ailed me, that I was completely disheartened and discouraged. In this frame of mind I got a bottle of Hop Bitters and I used them unknown to my family. I soon began to improve, and gained so fast that my husband and family thought it strange and unnatural, but when I told them what had helped me, they said, "Hurrah for Hop Bitters! long may they prosper, for they have made mother well and us happy."—The Mother. -Home Journal.

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.

PARMELEE'S GREAT BLOOD PURIFIER.—In mor bid conditions of the blood are many diseases, such as salt-rheum, ring-worm, boils, carbuncles, sores and pimples. Try the Purifier and cure all these ailments. If we did not believe it to be the greatest Blood Purifier extant, we should hesitate before offering it to you under a positive guarantee, as we do. Sample bottles, 15 cents; large size, \$1. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

A BEAUTIFUL COMPLEXION is the result of using Hamilton's Oriental Balm, warranted to be harmless. The most elegant and delicate preparation for the skin ever invented. Removes tan, pimples, freckles and all blemishes at the cuticle and leaves the skin smooth and beautiful. Price, 50c. a bottle. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

WHAT You CAN'T Do.—You can't do a nice job of work, preach a good sermon, try a law-suit well, doctor a patient, or write a good article with sluggish brain and unsteady nerves, and none should make

SAUNDERS'S Photograph Gallery at Aifred Centre will be closed until the last of September.

THE TRUTH, THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH.—If you are suffering from poor health or languishing on a bed of sickness, take cheer, for Hamilton's German Bitters will cure you. If you feel weak and dispirited, without clearly knowing why, German Bitters will revive you. If you feel that your system needs cleansing, toning or strengthening, German Bittere is what you need. If you are old, and your pulse is feeble, your nerves unsteady and your faculties waning, Hamilton's German Bitters will give you new life and vigor. Price, 50c. per bottle. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

FEEBLE LADIES.—Those languid, tiresome sensations, causing you to feel scarcely able to be on your feet; that constant drain that is taking from your system ail its elasticity; driving the bloom from your cheeks; that continual strain upon your vital forces, rendering you irritable and fretful, can easily be re moved by the use of that marvelous remedy, Hop Bitters. Irregularities and obstructions of your system are relieved at once, while the special cause of periodical pain is permanently removed. Will you heed this?—Cincinnati Saturday Night.

AGENTS AND CANVASSERS make from \$25 to \$50 per week selling goods for E. G. RIDEOUT & Co., 10 Barclay Street, New York. Send for their Cata-

SPECIAL NOTICES.

A CARD.—We take this opportunity of expressing our warmest thanks to our many friends for the sympathy and kindness shown us at the time of our deep affliction in the death of George P. Bab. cock, our oldest son. DANIEL E. BABCOCK. HANNAH A. BABCOCK.

WIRT, N. Y., July 12th, 1881.

SEVENTH-DAY BAPTISTS IN CHICAGO, ILL. Religious services are held in Chicago on the Sabbath 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.

MARRIED.

In Independence, N. Y., July 9th. 1881, by Rev. I. L. Cottrell, at the parsonage, Mr. Jonathan O. Barney and Miss Lillie E. Clark, both of Inde

At the house of the bride's parents, in Clifford, Pa., July 6th, 1881, by Rev. A. W. Coon, Mr. Owen BURDICK, of Preston, Wayne county, and Miss SADIE LINGFELTER.

In Hebron, Potter Co., Pa., June 2d, 1881, of liphtheria, Mrs. MARY L. STILLMAN, wife of Henry Ostrander, and daughter of Dea. Geo. W. Stillman. aged 40 years, 3 months, and 9 days. She was counted a worthy member of the Seventh-day Baptist Church of Hebron, and her loss is deeply felt, not only by her father, of whom she was an only active movement. We quote: child, and by her husband, who is left with three motherless children, but by the community. As there was no resident minister there, the funeral services were postponed until the regular appointment of the missionary pastor, when a discourse was preached, June 25th, from 2 Cor. 4: 17, 18. After the discourse, a long procession of mourners and friends visited her grave, when a short address was made to the family friends, and prayer was offered.

In Richmond, R. I., July 2d, 1881, NANCY GREENE, wife of Jonathan Potter, aged 57 years.

In Porter, Rock Co., Wis., July 5th, 1881, of in flammation of the lungs, Lois Palmer, wife of Jas Knight, aged 53 years. She was born in Alfred, N Y., but spent most of her early life in Hayfield Crawford Co., Pa.; was baptized when quite young, by Eld. Thos. B. Brown, and joined the Seventh-day Baptist Church there. She was a warm-hearted woman, and a great friend of the sick and needy wherever she went. She leaves a husband, four children, a father aged 86 years, two brothers, and three sisters, to mourn her loss. "Asleep in Jesus blessed sleep.'

LETTERS.

Bettie Woods, J. M. Todd, Joshua Green, John Ryno, M. S. Wardner, A. F. Barber, Frank H. Williams, D. F. Beatty, Wm. Wilson, F. Johnson, . Bailey, W. F. Place, H. W. Burdick, Chas. R. Lobdell, John C. Moore, Mrs. D. M. Sage, L. E. Livermore, D. B. Mentzer, Stephen Burdick, A. M. Oyer, H. E. Babcock, Geo. L. Gleason, L. C. Halbert, I. C. Smith, C. H. Young, Mrs. A. A. Sweet, Mrs. Eugene D. and Mrs. Susan Witter, J. B. Clarke, Geo. P. Darrow, Dorcas M. Kent.

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.

and the control of th			,	_,,,,
Mrs. Phebe E. Green, Alfred,	\$2	00	38	35
Mrs. D. B. Satterlee, "	77	00	37	39
John Ryno, Richburgh,	5	00	34	52
M. D. Crandall, "	. 2	00	37	52
Wm. Wilson, Norwich,	ĩ	00	37	
C. H. Young, Scio,	2	00		52
Nettie Smith, "	~ 1		38	2
V. Hull, Jackson Centre, Ohio,	ı,	00	38	52
Micajah Ayars, Shiloh, N. J.		.00	38	33
Retty Woods Plack Took Community	×	00	37	52
Betty Woods, Black Jack Grove, Tex.	, z	00	37	41
Kate Davis (2 copies), Albert Lea, Minn	, 4		38	26
Mrs. John Wood,	2	00	38	26
Miss A. A. Sweet, Alden,	2	00	38	26
Mrs. H. P. Lawton, Orleans, Neb.,	2	75	37	52
H. E. Babcock,	1	00	38	26
Mrs. L. O. Moss,	3	00	37	52
J. N. Andrews, Switzerland,	5	00	40	10

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese etc., for the week ending July 16th, 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 43,931 packages; exports, 13,613 packages. The intense heat interfered a good deal with the quality of the butter, both in its make and transportation, and limited the arrivals of the finest. This was offset by a stampede for the country, and a lessened demand from city trade, and prices remain as before. The fastidious first cut of creameries goes at 25c. up to the wants of those buyers, and then the balance at 23@24c. Private dairy offerings are very light, and sell at 22@ 23@24c. for the top, and 20@21c. for summery firkins at 22@23c. Western butter is accumulating in refrigerators here. We quote:

Eastern creamery, fancy, fresh make 24 @ 25 fair to choice......22 @ 23 Sweet cream creameries, fresh make..... Dairy butter, finely made, fresh flavor....21 @ 28 poor to common.....10 @124

CHEESE.—Receipts for the week were 191,918 boxes; exports, 138,262 boxes. The arrivals have been immense-provoked by the advanced prices and made possible by the warm weather curing up the cheese. All were shipped that there was freight room for, and there are heavy freight engagements for next week. The price reached 114@114c. here Wednesday, with free sales, then fell off ic., and, with several thousand boxes carried over, closes at 104@11c. for the top. We quote:

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poor to fair 9 @ 91 partly skimmed......7@

Eggs.—Receipts for the week, 7,001 barrels, and 4,264 boxes. Selling long or short or taking a straddle in eggs is current business at the Egg Exchange. Gambling, some might mildly call it, but a man's capital being his knowledge of the future egg market, shall he not use it? Correct calculations of the decimations from non-incubations, and of the ravages of the pip in the let-loose chick, are his best holt. The cock doth crow but to let him know how to throw his horoscope, so to speak, of the egg market, and the gladful prattle of the cackle of the heady hen giveth him points. The crop of beech nuts, the greater or less observance of Thanksgiving, the world's prosperity or adversity, etc., etc., etc., are all in. They are looked up and down and around, and this labor and research and judgment, backed by money, is put into futures for eggs. No gambling or mere dice-throwing chance is here, but business, regular business, same as in the Stock and Cotton and Provision Exchanges. The egg dealers' opinions of the future are on sale—that's all. Hot weather arrivals over long distances are not favorably received, and lose heavily on actual count of good eggs. Receipts of near-by fresh stock are quick taken, and close about 1c. per doz. higher than last week. We quote:

BEANS.—The balance of stock is being jobbed

from at former rates. We quote: Marrows, per bush., 62 lbs.....\$2 25 @\$2 45 ′ · · · · · · · · · · 2 20 @ 2 40

DRIED FRUITS.—The market is sustained by light stock, limited crop prospects, and a considerable speculative feeling. Stock is firmly held, but not in

Evaporated apples, ring cut, choice..... 9 @ 91 fair to good..... State and Western, quarter apples. 4 @ 5 Apples, North Carolina, sliced 4 @ 5 Unpeeled peaches, balves and quarters 51@ 6 BEESWAY.—Pure wax per ib., 23 @ 25 cents.

LIVE POULTRY.—We quote:

Chickens......18 @ 20 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.



Made from Grape Cream Tartar.—No other prepa ration makes such light, flaky; hot breads, or luxurions 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.

NO PATENT NO PAY. DATENTS OBTAINED FOR MECHANICAL devices, medical or other compounds, ornamental designs, trade-marks and labels. Caveats, Assign ments, Interferences, Infringements, and all matters relating to Patents, promptly attended to: We make preliminary examinations and furnish opinions as to patentability, free of charge, and all who are interested in new inventions and Patents are invited to send for a copy of our "Guide for Obtaining Patents," which is sent free to any address, and confains complete instructions how to obtain Patents, and other valuable matter. During the past five years, we have obtained nearly three thousand Patents for American and Foreign inventors, and can give satisfactory references in almost eve y county in the

LOUIS BAGGER & CO., flavor. There is a limited demand for State dairy. Solicitors of Patents and Attorneys at Law, Le Droit. Building, Washington, D. C.