

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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ALFRED CENTRE, N. Y., FIFTH-DAY, JULY 6, 1882.

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The Sabbath Recorder.

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"OVER THE BRIDGE OF SIGNS."

BY W. D. GALLAGHER.

"Over the 'Bridge of signs,'
Into the land that lies
Under the brightening skies
That glow with the coming day—
That is where I would go,
Out of this land of woe,
Whose evil I see and know.
It is far, ah! far away,
That land of beauty and light;
But I feel in my spirit the night
That, cheer'd by its gladdening smiles,
Can compass the weary miles:
So over the bridge I go,
Bring it weal now, or bring it woe!"
She said, "And her voice grew loud,
And her step grew firm, and proud
Her bearing, and keen her look,
As her self-will'd way she took;
And, giving but one glance back
On the long and the weary track,
She pass'd the bridge, and in pride
Stood erect on the chosen side.

"Now out from the Bridge of Signs
Into the land of Hope,
With brightening heart and eyes,
And a clearer horizon!"
She said, "And into the land
Of Hope, with a quickening pace
She went—and she took her stand
In a sunny and flow'ry place:
A place that forever was bright,
In the morn or the noon or the night,
With the golden and silvery light
That stream'd from the stars and the sun;
A place that forever was sweet
With the breath of the flow'rs at her feet
That bloom'd, and adown by the run:
And she walk'd through the days and the hours
Of months, by the light and the flow'rs;
But Hope she then found was a cheat—
Bewildering her mind, and her feet
Mistaking, till day after day
She threaded the same weary way,
Coming back with the shadows of night
To the place she had left with the light.

"And now, from the land of Hope,
I go to the land of Deeds;
Who'er with the world would cope,
Must lean not on broken reeds!"
She said, "And she fix'd her eye
On a beautiful cloud in the sky;
But that cloud soon mov'd away,
And was lost ere the close of the day.
Then from the horizon afar
Rose a bright and a beautiful star:
"By that I can travel right on!"
She exclaim'd—and she started. Aon
It had changed so its place in the sky,
That she murmur'd, with tears and a sigh,
"If I follow much farther its track,
Whence I started I soon shall be back."
In the morning she fix'd her bright eyes
On the sun as it rose, and the skies
That were gleaming with purple and gold
As the cloudlets away from it roll'd.
And with confidence now she began
Every object around her to scan.
But the sun, like the star and the cloud,
Proved a foil to her hope—and she bow'd
Her head for a moment, then gaz'd
At a tall cliff before her that blaz'd
In the light of the noon, and blaz'd on
Till the beams it reflected were gone.

That landmark went into her dreams,
Through the long and the wearisome night,
With its height and its strength and its beams,
And the shimmering sheen of its light;
And when the sun rose next day,
It caught and threw back its first ray,
Then, proudly uplifting her head,
She gaz'd at it calmly, and said:
"Again I shall fix not my eyes,
For guidance by night or by day,
On what moves in the air and the skies;
But by objects that rise far away
On the earth, and by objects afar,
Will I measure my distance, and steer;
And for that which is righteous and just,
I will place my full faith and my trust
In a region of beauty that lies
Far beyond the thin air and the skies!"
And she did so; thence moving in pride,
Life's highways and byways along,
Faith and Works being ever her guide,
Trust and Triumph her prayer and her song;
And, o'ercoming earth's trials and strife,
She won in the battle of Life.

—Cincinnati Commercial.

THE WESTERN ASSOCIATION.

The Seventh-day Baptist Western Association convened for its Forty-seventh Session with the Second Church of Alfred, N. Y., Fifth-day, June 15, 1882, at 10.30 o'clock A. M.

The Introductory Sermon was preached by D. E. Maxson, from Isa. 63: 1.

The Association was called to order by the Moderator of last session, and prayer was offered by C. M. Lewis.

B. F. Langworthy, Avery Langworthy, and Schuyler Whitford were appointed a Committee to Nominate Officers.

A few words of welcome were given, after which the Association adjourned until 1.30 P. M.

AFTERNOON SESSION.

Prayer by A. E. Main, followed by singing, "All hail the power of Jesus' name."

The report of the Committee on Nominations was presented, and adopted as follows:
Moderator—I. L. Cottrell.
Secretary—B. E. Fisk.
Assistant Secretary—J. G. Burdick.
Letters were read from the following

churches: First Alfred, Second Alfred, Andover, First Genesee, West Genesee, Hartsville, Portville, Hebron, Honeoye Branch, Hornellsville, Richburg, Scio, Friendship.

A letter was received and read from our aged and beloved brother in Christ, Dr. W. B. Gillette. After the reading, prayer was offered by H. P. Burdick in behalf of Father Gillette.

The Corresponding Letter from the South-Eastern Association was presented by the delegate, L. R. Swinney, who made interesting statements concerning that Association. The Corresponding Letter of the Eastern Association was read by the delegate from that body, T. L. Gardiner, with remarks of interest concerning the condition of that Association. The Corresponding Letter from the North-Western Association was read by the delegate from that body, G. M. Cottrell, with remarks.

A. E. Main, delegate from the Missionary Society, and L. E. Livermore, delegate from the American Sabbath Tract Society, by invitation of the Association, made remarks concerning the work of those Societies. D. E. Maxson, representing the Trustees of Alfred University, by invitation of the Association, made some statements concerning the needs of the Theological Department.

The following resolution was adopted:
Resolved, That we cordially welcome the delegates from Sister Associations, and also the representatives of the Missionary, Tract, and Education Societies, and invite them to engage freely in the deliberations of this body.

The report of H. P. Burdick, delegate to the South-Eastern, Eastern, and Central Associations, was presented, and adopted as follows, and the financial part was referred to the Committee on Finance:

Your delegate to the South-Eastern, Eastern, and Central Associations would respectfully report: Bro. L. E. Livermore and your delegate, by invitation, reached West Virginia a week previous to the Association, and preached at Lost Creek and several outposts. The Association convened with the Ritchie Church, May 26th. Sermon by L. R. Swinney, from Acts 26: 19. In the transaction of business, one feature was especially noticeable: The Committee on Resolutions, by previous arrangement, reported immediately after the appointment of the Standing Committees, and presented but four resolutions, embracing largely our denominational interests. Sixth-day morning, sermon by G. M. Cottrell; afternoon, a sermon by J. L. Huffman, and a Bible School Institute, conducted by L. E. Livermore; Sabbath morning, sermon by L. E. Livermore, followed by communion; afternoon, Bible-school; evening, a sermon upon temperance, by H. P. Burdick; First-day morning, a missionary sermon, by H. P. Burdick; afternoon, a sermon, by J. J. White. The Association was a pleasant, and no doubt, a profitable one. To send a delegate to Sister Associations was a great undertaking, but the earnest wish of the friends from the other Associations, and a readiness to share the expenses, made it possible for Bro. Swinney to be with us.

The Eastern Association convened for its Forty-sixth Annual Session with the Second Hopkinton Church, in Rhode Island, upon Fifth-day, June 1, 1882. Introductory Sermon by T. L. Gardiner. Our Missionary, Tract, and Educational interests received a large share of the attention of the Association. "A layman's view of the Revised Version," by Wm. A. Rogers, was a scholarly production, that showed extensive research. D. E. Maxson's presentation of the needs of the Theological Department of Alfred University was heartily endorsed, and listened to with marked attention. Upon the last day of the session, O. D. Williams was ordained to the work of the gospel ministry. The devotional exercises were prompt, earnest, and spiritual.

The session of the Central Association was held with the Adams Centre Church, June 8-11, 1882. Introductory Sermon by J. J. White. In the evening, a sermon by G. M. Cottrell; Sixth-day morning, a sermon by H. P. Burdick; evening, prayer and conference meeting, conducted by Eld. Todd; Sabbath morning, sermon by L. E. Livermore, followed by communion; afternoon, a Sabbath school, conducted by Eld. S. Burdick; evening, a sermon by D. E. Maxson; First-day morning, preaching by A. E. Main; afternoon, by L. R. Swinney, and in the evening by T. L. Gardiner. During the session, collections were taken for the Tract and Missionary Societies. The delegation was large, and the business meetings were full of interest and Christian earnestness.

Expenses chargeable to the Association are \$49 19.
H. P. BURDICK, Delegate.
The report of D. E. Maxson, delegate to the North-Western Association, was presented and adopted as follows, and the financial part was referred to the Committee on Finance:

Your delegate to the North-Western Association reports: Agreeable to appointment, he attended the Thirty-fifth Annual Session of the North-Western Association, held at Albion, Wis., commencing June 23, 1881, at 10 A. M. The sessions were devoted largely to devotional exercises, which were spirited and refreshing. The business of the Association was conducted with good order and promptness, under direction of Rev. O. U. Whitford, Moderator. This Association is composed of thirty-two churches, most of which were represented at this, its Thirty-fifth Annual Session, by sixty-two delegates. The next session of the North-Western Association is to be held with the Church at West Hallock, Ill., commencing on the 22d of June, 1882, at 10 A. M. G. M. Cottrell was appointed delegate to the other Associations, with J. E. N. Backus for alternate.

My expenses were \$47 75. I have received of the Treasurer \$45. Respectfully submitted,
D. E. MAXSON, Delegate.

On motion, the Moderator appointed the Standing Committees as follows:

On Petitions—H. P. Burdick, T. A. Burdick, Samuel Wells.
On Finance—D. K. Davis, N. R. Crandall.
On Resolutions—L. R. Swinney, T. L. Gardiner, J. M. Todd, D. E. Maxson, G. M. Cottrell, A. E. Main, L. E. Livermore.
On the State of Religion—Jared Kenyon, C. M. Lewis, G. H. F. Randolph.
On Arrangement for Preaching—Officers of the Second and First Alfred Churches.
To Nominate Preachers, Delegates, and Essayists—James Summerbell, C. A. Burdick, A. A. Place.

The time for daily sessions was made from 9 A. M. to 12 M., and from 1 to 4 P. M.; evening sessions to commence at 8 P. M.

On motion, the essay of C. A. Burdick was made the special order for the evening, at 8 o'clock.

After singing "The morning light is breaking," the benediction was pronounced by L. E. Livermore, and the Association adjourned until 8 P. M.

EVENING SESSION.

After singing, prayer was offered by J. Summerbell.

The Committee on Religious Exercises reported as follows:
Sixth-day evening, prayer-meeting at 8 o'clock, conducted by J. Summerbell.

Sabbath-day, at 10.30 A. M., preaching by A. E. Main; at 8 P. M., Sabbath-school exercises, by L. R. Swinney; at 8 P. M., preaching by J. M. Todd.

First-day, at 10.30 A. M., preaching by L. E. Livermore; at 2.30 P. M., preaching by T. L. Gardiner; at 8 P. M., preaching by G. M. Cottrell.

The Committee on Obituaries reported the following, which was adopted:
Your Committee would respectfully report the following deaths occurring during the Associational year just closed:

Rev. N. V. HULL, D. D., died at Alfred Centre, N. Y., Sept. 5, 1881, aged 72 years, 10 months, and 13 days. In regard to his life and labors, we have the following data: Born at Berlin, Oct. 18, 1809; moved with his parents to the town of Alfred in 1814; in 1829, was converted and became a member of the church, in the 21st year of his age; in November, 1830, preached his first sermon; was ordained to the gospel ministry in 1832, was pastor of the Clarence Church from 1833 to 1846, thirteen years; May 1, 1846, was called to the pastorate of the First Alfred Church; from 1848 to 1862, was President of the Trustees of Alfred Academy and University; from 1858 to 1877, was President of the Education Society; was President of the American Sabbath Tract Society for twelve years, and a member of the Board of the Missionary Society for fifteen years; in 1868, was appointed Professor of Pastoral Theology in the Theological Department of Alfred University; in 1872, was appointed editor of the SABBATH RECORDER; preached his last sermon May, 1881. A more extended notice of his life and labors may be found in his funeral discourse, preached by President J. Allen, now in press.

JAMES C. BROWN died at Eldred, Pa., in March, 1882. He was born in Plainfield, N. Y.; was baptized April 1, 1827, and united with a First-day Baptist Church. He subsequently moved to Friendship, and transferred his membership to the Baptist Church of that place. On investigating the Sabbath question, he became convinced that the seventh day of the week was the Sabbath, and embraced it, and joined the Seventh-day Baptist Church at Nile. This Church, Eld. Z. Campbell pastor, licensed him to preach. In 1852, he removed to West Genesee, and changed his membership to that Church. By this Church he was chosen and ordained deacon. During the week he labored at lumbering, and preached Sabbath-days wherever duty called.

JOHN M. MOSHER, Com.
D. R. STILLMAN, Com.

After singing by the choir, C. A. Burdick presented an essay on "Church Discipline," which was requested for publication in the RECORDER.

After remarks by J. Summerbell, J. P. Dye, and G. M. Cottrell, it was adopted.

On motion, the essay of J. Summerbell was made the special order for 10 A. M., Sixth-day, and that the resolutions should follow in immediate order.

On motion, the essay of B. E. Fisk was made the order to follow the discussion of the resolutions.

After announcements, and singing by the choir, prayer was offered by O. D. Williams, when the Association adjourned.

SIXTH-DAY—MORNING SESSION.

The Association was called to order by the Moderator.

After singing by the choir, prayer was offered by G. H. F. Randolph.

On motion, John M. Mosher and D. R. Stillman were reappointed Obituary Committee.

By request, E. R. Crandall was substituted in the place of Nelson Crandall on the Finance Committee.

The report of the Committee on the State of Religion was presented by G. H. F. Randolph as follows, which was adopted after remarks by C. A. Burdick, G. H. F. Randolph, L. M. Cottrell, J. P. Dye, J. Summerbell, J. Kenyon, T. A. Burdick, and others:

A sad deficiency in our resources for this report, from the fact that many of our churches have failed to recognize that the Sabbath-school is an exceedingly important member; and, as such, should be carefully reported. So far as the Sabbath-schools have been represented, the prospects are very encouraging. Our last annual report stated that "it takes a large amount of earnest, faithful work to hold our own." A great deal of such work has been done on this field in the last year; and we see as a result seventy-eight precious souls rejoicing in the hope of a blessed immortality. Seeing such glorious results crowning human efforts and testifying to the presence, love, and power of God, how shall we respond? Shall we content ourselves with holding our own? or shall we improve upon this vantage ground, and go on from victory unto victory? See the Lion of Judah as he comes from the field of conquest! Is he not our leader? and have we aught to fear? Truly, the enemy is pressing us hard at some of the unguarded points; and can we consistently do less than make aggressions upon the strongholds of the enemy, and trust in God for greater victories?

JARED KENYON,
C. M. LEWIS,
G. H. F. RANDOLPH, Com.

The following report of the Treasurer was presented:
A. C. BURDICK, Treasurer.

Received from churches since the last annual report:
First Alfred.....\$ 29 70
Second Alfred..... 17 00
Andover..... 4 30
Friendship, 1880, \$9 27; 1881, \$10..... 19 27
First Genesee..... 15 50
West Genesee..... 3 70
Hartsville..... 7 50
Hebron Centre..... 1 00
Honeoye Branch..... 1 50
Hornellsville..... 1 80
Independence..... 13 00
Richburg..... 10 60
Scio..... 2 70
Bell's Run..... 1 70
Portville..... 5 20

Total.....\$134 97

Ca.
Paid to I. L. Cottrell, on order.....\$ 41 63
Secretaries of Association..... 5 00
D. E. Maxson, on order..... 45 00
Treasurer at last report..... 10 84
D. R. Stillman, for publishing Minutes..... 33 00

Total.....\$134 97
There remains unpaid for publishing Minutes \$7 14

Still due from churches as follows:
First Genesee, 1880, \$9 41; 1881, 10c.....\$ 9 51
West Genesee..... 4 32
Hebron, 1880, \$8 75; 1881, \$7 10..... 10 85
Scio Branch..... 1 80
Independence..... 50

Total.....\$26 98
E. & O. E.
Respectfully submitted,
A. C. BURDICK, Treasurer.

RICHBURG, June 13, 1882.
On motion, this report was referred to the Committee on Finance.

The following report of the Sabbath School Board was read and adopted:

The Sabbath School Board have received no reports from the Sabbath schools, nor have the churches so generally reported their schools that we are able to give any definite account of the statistics and working of the Sabbath-schools for the past Associational year. From the reports of the previous year we gather the following facts: There were 21 schools in the Association, with an aggregate attendance of 1,398 scholars, and 116 teachers. Of the scholars, 714 are church members; of the teachers, 113. The schools have raised for benevolent purposes \$7 17, and for school purposes, \$317 72. There seems to be a growing conviction that the study of the Bible, by both old and young, is of vital consequence to the life and power of the church. We hail with gladness the advent of the Sabbath Visitor, and gratefully commend the liberality which has placed it on a sound financial basis.

D. E. MAXSON, Chairman.
The following resolution was offered by J. Summerbell:

Resolved, That the Sabbath-schools of this Association report their work and contributions to this body through the Sabbath School Board.

After remarks by L. M. Cottrell, C. A. Burdick, D. E. Maxson, L. R. Swinney, and J. Summerbell, it was adopted.

C. A. Burdick offered the following:
Resolved, That the Secretary be instructed to distribute to the clerks of the various churches in this Association blanks on which to make out the church and Sabbath-school statistics in time for the annual report to this body, and that he be authorized to present to the Treasurer the printer's certified bill of costs, and to receive pay therefor.

Singing, "I am coming to the Savior."
The hour appointed by special order having arrived, J. Summerbell presented an essay on "Practical means of interesting the members of the churches in the Bible-schools."

After singing by the choir, the following report of the Committee on Resolutions was read by L. R. Swinney:

1. Resolved, That we commend to the increasing sympathy, prayers, and benevolence of our churches the work of the Seventh-day Baptist Missionary Society as performed through its Board of Managers.
2. Resolved, That in the present stage of inquiry respecting the doctrine of the Sabbath, we recognize the unmistakable indications of God's design to open the way for the successful propagation of Sabbath truth; and that we urge the importance of greater efforts to aid the American Sabbath Tract Society in this work by larger contributions and loyalty to its publications.
3. Resolved, (1) That in order to meet the pressing demand which the present phase of religious controversy and gospel work lays upon us as a people, it is of the utmost consequence that all young men looking to the gospel ministry as a life-work, should

come into it through the most devout consecration and such thorough preparation as will place them in most advantageous relations to it. (2) That it is of the utmost importance that we furnish such facilities for thorough theological training of our own young men for the ministry as will obviate the necessity of their going away into schools of other denominations to obtain it. (3) That we heartily approve the effort now being made by the Trustees of Alfred University, under advice of the Theological Department of the University, and pledge to contribute liberally to that object.

Resolved, That we urge upon the brethren and sisters in all our churches the necessity of untiring effort to stay the tide of intemperance that is desolating so many homes, and bringing ruin upon our nation; and that in order to reach this end, and to be consistent with our Christian profession, we will use every means within our reach to prohibit the sale and use of intoxicating liquor as a beverage.

The report was received, and, on motion, the discussion of the resolutions were taken up by items.

The first item was adopted, after remarks by A. E. Main, J. M. Todd, L. M. Cottrell, and O. D. Williams, by a rising vote.

The second item was adopted, by a rising vote, after remarks by L. E. Livermore, T. L. Gardiner, and L. R. Swinney.

Singing by choir, "Oh, where are the reapers?"
Prayer by T. L. Gardiner.
Adjournment.

AFTERNOON SESSION.

Prayer by A. W. Sullivan.
Singing, "Rock of Ages."
The regular order was waived to receive other business.

The following resolution of respect to Dr. W. B. Gillette was read, and adopted by rising vote, after remarks by T. L. Gardiner, G. B. Utter, H. P. Burdick, W. S. Livermore, Welcome Burdick, I. T. Lewis, J. Summerbell, and D. E. Maxson:

Resolved, That this Association has received with pleasure the letter of our venerable and beloved brother, the Rev. W. B. Gillette, expressing his deep and abiding interest in the welfare of this Association, and especially in the precious interests of the denomination in general, notwithstanding his own physical ailments and feebleness; and that we desire to place on record an expression of our appreciation of his many valuable services during a long ministry, our sympathy with him in his present sufferings, our hope for his restoration to health, and the comfortable hope we sustain that whatever may await him in this life, there remains for him a better life and the glorious reward of those to whom the Master shall say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The Corresponding Secretary was requested to send this resolution to Dr. W. B. Gillette.

Singing, "Safe in the arms of Jesus."
The Committee on Petitions reported as follows:

Your Committee on Petitions would recommend, 1st. That a special committee of nine be appointed to consider the request from the Scio Church, and report to this body. 2d. That the next session of this Association be held with the Church at Little Genesee.
H. P. BURDICK, Com.
S. A. BURDICK, Com.

The report was adopted.

On the first, the Chair appointed the following committee: C. M. Lewis, D. E. Maxson, H. P. Burdick, D. K. Davis, J. Summerbell, C. A. Burdick, L. M. Cottrell, J. Kenyon, L. R. Swinney.

The following report of the Executive Board was read by Mrs. N. V. Hull, which was received and referred to the Committee on Finance:

Your Executive Board have been unable to accomplish but very little in the line of their appointment during the past year, although the fields calling for labor are wide and needy. The difficulties in the way of our committee are such that they can not remedy them, however much they may desire to serve you and our cause, for the reason that not a man whose services were desired to act as leader in tent work could be obtained. The truth is, the laborers among us are painfully few, while the precious harvest is wasting before our eyes. But to recapitulate from last year's report, being compelled to abandon the tent, and feeling unwilling to do nothing, the services of H. D. Clarke were secured for three months to distribute tracts, and do such other evangelical work as he might be able. He commenced labor in Hornellsville, June 1st. After a few weeks, by request of the Tract Board, he was permitted to join Eld. Rogers in tent work, and still remain in our employ. Tracts were scattered throughout the city by family visitation, until more than sixty thousand pages were given out, and more than a thousand persons promised to read them. Ten persons commenced to keep the Sabbath. Some united with the church, and others were expected to do so, while several put themselves on record as friends of the truth with the promise of future obedience. This faithful service was continued in Hornellsville until the 14th of August, when it was transferred to Elmira, where they continued to labor with a good degree of success until the time for the meeting of our General Conference. Eighty thousand pages of tracts were distributed in Elmira, making more than 140,000 pages scattered during the season. Nothing thus far has been attempted this season, but it has been the hope of this committee that your wisdom will devise some method that will be more practicable, and that will kindle throughout the Association greater zeal, resulting in a more abundant harvest. And that God may guide and bless all that you do in this direction is our earnest prayer.

The financial portion of this report is contained in the Treasurer's Report herewith submitted.

L. A. HULL

Dunellen, N. J.

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PLATT, Recording Secretary, Westerly, R. I.
MAIN, Corresponding Secretary, Ashaway.
B. UTTER, Treasurer, Westerly.

contributions for missions, and communications relating to financial affairs, should be sent to treasurer. Reports of labor, and other communications intended for the Board of Managers, or for publication in the Missionary Department of the RECORDER, should be sent to the Corresponding Secretary.

Ashaway, R. I.

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The Sabbath Recorder.

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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."

COMMENCEMENT WEEK AT ALFRED.

Reported for the *Hornell Times* and the RECORDER.

BY GEORGE G. CHAMPLIN.

Commencement Week at Alfred is, like that of other institutions, the principal event of the school year. It is full of good times and good things, and is an occasion when professors and students are at liberty to enjoy them. Old students who are engaged in the various pursuits of life, are seen again, and a hearty "How dy'e do," and handshake are exchanged on every side, and they enjoy a cordial welcome and hospitality from all. Alfred is indeed in her glory, and of all seasons of the year she is looking her finest now. The grounds of the University are beautiful and the numerous trees show a heavy foliage. The Anniversaries this year began with a

MUSICAL, LITERARY, AND CALISTHENIC ENTERTAINMENT.

On Saturday evening, by the pupils of the Grammar School, under the charge of Prof. Prentice and Miss Bloomer. The entertainment opened with a male quartette followed by a recitation by Miss Jennie Collier. The calisthenic exercises with the wands, dumbbells and free-hand movements by the girls, and the ten-pound bag exercise by the boys, were prominent features of the programme. Miss May Gridley recited "Jane's Conquest; or, the Woman that Rang the Bell," and Mr. J. J. Merrill read "Father Phil's Collection." The receipts were \$58 50, which goes to purchase seats and desks for the Grammar School Building. All in all, the affair was a success, and the young people are to be complimented for their well-doing.

Monday morning dawned rather cloudy and a little rain fell; however, not enough to dampen the ardor of the

OROPHILIANS,

who held their session in the afternoon, at which a medium-sized audience was present.

The session was opened with prayer by Prof. E. M. Tomlinson. After music by a quartette, an oration was delivered by Mr. D. A. Stebbins, theme, "The Trial of Right." The speaker argued that there were no laws sanctioning war, and that war is not a trial of right. The cost of the civil war was given, and the statement made, that eighty per cent. of our government money was spent for defraying the expenses incurred in the late war and in equipping vessels of war at the present, and finally that more money was spent for like purposes than upon the colleges of our country.

Mr. S. L. Maxson followed with an oration on "Self-Help," in which he stated that self-help was under the control of the will, and that no success was sure unless the innate powers were used. Discipline would certainly create brains. Also that he who could turn every trial to use has learned to acquire a good deal.

Miss Tina Howell then rendered a vocal solo, "The Flower Girl."

The lecture by E. C. Van Duzer, Esq., of Elmira, entitled, "Our Politics," was an exposition of the present state of our politics and some of the questions before the country for solution.

The exercises closed with an oration by Mr. E. L. Magner, entitled, "Capital Punishment." He spoke briefly of the right to take life in self-defense, and put forth the question, "Is capital punishment justifiable?" This oration was delivered in a fine, interesting and pleasing manner.

The music for this session was furnished by a male quartette, consisting of Messrs. Maxson, Coates, Howell, and McLennon.

THE ALFREDIANS

held their session Monday evening. After prayer by Rev. D. E. Maxson, and a selection from "The Barber of Seville," by the Stradella Sextette, of Hornellsville, Miss Susie M. Burdick delivered distinctly and forcibly an oration on "Nobility of Humility." There is a humility which is good for the possessor. It is no outside thing or affair, whatever. Christ was a perfect example of humility. This was followed by music, "Ade-laide."

The lecture, "A New Invasion," by Mrs. Mary E. D. Almy, referred to the coming of the Chinaman to the Pacific coast, their habits, and how they are treated by the people there.

The sextette rendered an overture from "Semiramide."

The selections, "Ginevra, a story of Old Florence," and "Fishin'," which were finely delivered by Miss Corinne Stillman, were very entertaining features of the session, showing that she possesses a well trained voice, and at the same time has power of gaining the sympathy of her listeners.

The valedictory by Mrs. Ida F. Kenyon was a biography of Friedrich Froebel, the founder of the kindergarten system of education.

The entertainment closed with "The Bells of Cornville," by the orchestra.

The officers of the societies were as follows: Orophilians—Mr. James Schoonmaker, President; Mr. F. A. Steele, Secretary; Mr. J. S. Niles, Marshal. Alfredians—Miss F. P. Clarke, President; Miss M. E. Cadogan, Secretary; Miss Fannie Chipman, Marshal.

Tuesday morning dawned bright and beautiful, and ten o'clock found a good audience in waiting at the

ALLEGHANIAN SESSION,

which was opened with prayer by Prof. H. C. Coon, followed by music by the male quartette, consisting of Messrs. Place, Burdick, Champlin, and Hill.

The first exercise was an oration by Mr. Frank Hill, his subject being, "Energy, a Requisite to Success," which was given in a very able and impressive manner.

This was followed by a biographical oration on "Pericles," by Mr. John Champlin. Mr. Fred A. Vey, formerly an Alfred student and now a student of Brown University, Rhode Island, rendered an instrumental solo, "The Invitation to the Dance."

The *Alleghanian*, the society paper, which contained a number of new features, a Dictionary, a Calendar for June, and Familiar Quotations, was edited and read by Mr. George G. Champlin.

The next oration had for its theme, "Political Parties," by Mr. David I. Green, consisting of a partial history of the various political parties now in existence.

Mr. Frank L. Green closed the exercises with an oration entitled, "Purpose." He represented purpose as exemplified in Militaries at Marathon. Then he propounded the question, "Shall we yield, or fight the difficulties of life which present themselves?" In study each one should have a definite aim, and great thoughts come unawares. Lastly, that a man's life-work was not to be judged in an hour, a day, or a year.

The session was very quietly conducted, and was a gratifying success.

The officers of the society were, Fred. S. Place, President; D. S. Burdick, Secretary; F. E. Williams, Marshal.

Tuesday afternoon found a large and fashionable audience assembled to attend

THE ATHENÆAN SESSION.

After prayer by Mrs. Rev. D. K. Steele, and a vocal solo by Mr. Schwartz, of Elmira, Miss May Allen read in a distinct manner, a production, "Our Highways and Hedges," written by Miss Vandellia Varnum. It treated largely of political subjects.

Miss Carrie Lanphar gave a piano solo, which was executed with considerable skill.

The lecture, entitled "Doing and Undoing," was delivered by Mrs. B. C. Rude. Doing and undoing has been the occupation of all since the first parent—Adam. The work of undoing the great evils of the age is no holiday pleasure, and character-forming is a delicate task. Human energy is the only force which grows by exercise. The lecture was replete with apt illustrations, and was delivered with the determination characteristic of the speaker, and was received by the audience with enthusiastic applause.

Mr. Schwartz then sang "The Message," Mrs. Wm. H. Crandall playing the accompaniment.

"Concentration" was the theme of an admirably written essay by Mrs. Mary Miller.

Mrs. Eva Allen Alberti gave two readings, "Flying Jim's Last Leap," and "What a Little Boy Thinks about Things." The first was tragic in style, and throughout its delivery the audience were held spell-bound, and some were inclined to shed a few tears. The last, comic in style, was such as to continually affect the risibilities of the listeners. These pieces were rendered with thrilling effect, and would of themselves have been sufficient to warrant success to any session.

"Once Again," by Mr. Schwartz, closed the programme.

All in all, the session was a gratifying, even brilliant success, of which any member might be proud.

Officers, Miss J. Bloomer, President; Miss Nellie Baker, Secretary; Miss Jennie Collier, Marshal.

Considerable of the interest of Commencement Week clusters around

THE ANNUAL LECTURE

before the literary societies, which was delivered this year by Gen. N. P. Banks, ex-Governor of Massachusetts, on Tuesday evening. A good sized audience was in attendance. A modern Diplomatic Leaders—Gortchakoff, Bismarck, Disraeli, and Gladstone, was the subject of the lecture.

Wednesday morning proved bright and sunshiny, and at 10 o'clock the spacious Chapel Hall was crowded with the large audience which had assembled to listen to the exercises of

COMMENCEMENT DAY,

which opened with prayer by Rev. Dr. Maxson, and singing by the Anniversary Choir. The productions were all delivered in a distinct and pleasing manner, showing that the speakers had been under excellent training.

The subjects were as follows:

"Philanthropy," David Sherman Burdick, Alfred Centre; "Goethe," Mary Frances Cadogan, Hornellsville; "Chaucer," Flora Prudence Clarke, Clayville; "Poetry of Aryans," Jessie Fremont Briggs, Ashaway, R. I.; "Protestantism in France," Charles William Smith, Alfred Centre; "Magna Charta," Ellis Adelbert Witter, Alfred Centre; "Success—How Attained," Judson George Burdick, Alfred Centre; "The Scholar's Aim," James Robinson Jeffrey, Elmdale, Kan.; "Eloquence," Joseph John Jeffrey, Alfred Centre; "Plato," Charles Marsh Marvin, Jr., Alfred Centre; "Inventors and Inventions as a Force in Civilization," Frederick Sherman Place, Alfred Centre; "Aristotle," James Schoonmaker, Limestone.

The following degrees were conferred: Bachelor of Philosophy upon D. S. Burdick, Mary F. Cadogan, Flora P. Clarke, Jessie F. Briggs, Charles W. Smith, James R. Jeffrey, and E. A. Witter. Bachelor of Arts upon J. J. Jeffrey, J. G. Burdick, Charles M. Marvin, Jr., F. S. Place, and James Schoonmak-

er. Master of Philosophy upon Lewis Dunn and Alonzo H. Lewis. Mistress of Arts upon Mrs. M. E. Stewart, Mrs. A. H. Walker, and Ada W. Horton. Doctor of Philosophy upon Prof. E. P. Larkin. Doctor of Divinity upon Rev. E. H. Barnatt, of Virginia. The exercises closed with a hymn to the tune of Coronation. Benediction was pronounced by Rev. Dr. Niles.

CLASS DAY EXERCISES.

Wednesday afternoon following Commencement Exercises, the Class Exercises were held in the Chapel, opening with prayer by E. A. Witter, followed by a quartette. Miss M. F. Cadogan read the history of the class for two and a half years. The class then sang the class song, composed by F. S. Place. F. S. Place read a poem, which, though well written, was not appreciated, on account of being indistinctly delivered. "Silent Forces" was the theme of an oration delivered by Charles W. Smith. D. S. Burdick followed with a cornet solo. Chas. M. Marvin, Jr., then read the prophecy of the class. Mr. J. G. Burdick then made a few remarks, presenting the University a statue of Victory, in behalf of the class. The exercises were closed by the singing of a hymn composed for the occasion by F. S. Place.

The anniversaries closed with a

GRAND CONCERT

on Wednesday evening by Prof. Louis Maas, assisted by Mrs. O. W. Bump, of Elmira. All in all, the concert was a great success, and was well appreciated by the audience.

Mr. A. J. Plimpton, Hornellsville's florist, presented the class with a beautiful memento, "Justice," being a pair of scales.

Prof. Beneke, of Marburg, Germany, after measuring nine hundred and seventy human hearts, says that the growth of that organ is the greatest in the first and second years of life. At the end of the second year it is doubled in size, and during the next five years is again doubled. Then its growth is much slower, though from the fifteenth to the twentieth year its size increases by two-thirds. A very slight growth is then observed up to fifty, when it gradually diminishes. Except in childhood, men's hearts are decidedly larger than those of women.

The *New York Herald* says: "There are Jews coming to the United States from Russia, Irishmen from Munster and Ulster, cordially detesting one another; Republicans and Bonapartists from France, German Socialists and Imperialists; Italians, some of whom believe that the Pope has been cruelly wronged, and others that he should be driven from Italy. To assimilate all these and blend them into a harmonious homogeneous political society is a task which no other country in the world could successfully undertake."

Sabbath Reform.

EDITED BY - - - REV. D. E. MAXSON, D. D.

REV. W. M. ROBINSON is reported to have given utterance to the following terse and vigorous defense of the perpetual and universal obligation of the fourth commandment, in a sermon in the Baptist church at Boscobel, Wis., on the 7th of May last, taking for his text Exodus 20: 8 and Mark 11: 27:

"Two statements from the Word of God for the foundation of our lesson. 'Remember the Sabbath-day to keep it holy.' The voice of God from Sinai, speaking in thunder tones, man does well to heed. 'The Sabbath was made for man.' The voice of Christ furnishing a well-grounded reason for this command of his Father. It becomes mankind, everywhere, to give earnest heed to both these voices. God's requirements are always reasonable, just, and for man's good. Christ's were with authority, for he taught not as the scribes.

"We have here, embodied in the moral law, a perpetual obligation. God gave this law not only from temporal or national necessity, but for the best good of all the race. The ten commandments are called the moral law, because they appeal to the moral sense of men, to individual man, and to all the race. They encircle all the relations of mankind, in every sphere of life, and for all time. Here we have the basis of all human enactments. The fourth commandment is one of the links in the golden chain binding God to man, and man to his fellow-man. It is one of the stones of the great arch, framing the life of man, spanning his existence from the cradle to the grave—from Eden lost to Eden restored. To remove it from its place in law, would deface the whole structure and endanger all—like the removal of the key-stone from the arch. Many have sought to loosen it, to hurl it from its place. The chisel of the skeptic, the hammer of the infidel have alike been aimed at it to deface it; but any violence done to this commandment effects alike all the commandments. Do men admit that the command 'Thou shalt not kill,' that 'Thou shalt not bear false witness,' are moral requirements? Each of these surely appeals to the conscience and reason of every man, and is recognized as a perpetual obligation. They must admit, then, as much for the fourth, for the same voice uttered them all, and the same divine finger wrote them out for man. Placed in the very bosom of the Decalogue, its great Author has nowhere declared that this one command is repealed; nor can we find that he has informed man that he has outgrown its necessity and authority.

"And Christ said, 'Think not that I am

come to destroy the law—I am not come to destroy, but to fulfill.' The law was the fourth commandment as much as the fifth, or seventh, or tenth. Divine lips have proclaimed, therefore, the continual validity and authority of the Sabbath. And Christ's life and teachings everywhere attest the sincerity of his words. He never spake against the sanctity of the Sabbath, but he did condemn, and that severely, the views of the Pharisees regarding it. Christ recognized the Sabbath as a day of rest and religious worship—a day made for man—for his physical and spiritual good, and so long as man remains what he is, it must and will remain as one of God's choicest means for man's well-being."

If we were strangers to Sunday-keeping subterfuges, we might wonder how the author of the above so truthful statements could escape the obligation to keep the Sabbath-day enjoined in the fourth commandment. But see by how simple a process of interpretation he does it:

"Right here we are met by another question. Why, if the Sabbath was to be a perpetual institution, should it have been changed from the seventh to the first day of the week? Is not the force of the command destroyed by this change? Let us remember, however, that it was the Sabbath and not the seventh day which God proclaimed and which Christ defended."

Does the author really accept this theory, now more than two centuries old, as the true interpretation of the Sabbath law? Is this the best he can do? To a candid mind, it would matter but little to be told that the Decalogue is perpetually and universally binding, if its terms are capable of such easy transformation; yea, of such flat denial. This theory was first promulgated by Dr. Bound, of England, early in the seventeenth century. It was a refuge from the acknowledged failure to establish the change of the Sabbath from the seventh to the first day of the week. It is a denial that God set apart, to holy uses, (sanctified) any one of the seven days of the week. In the language of our Boscobel divine, "Let us remember, however, that it was the Sabbath, and not the seventh day, which God proclaimed and which Christ defended."

Then by parity of absurdity (not of reasoning) it must be "the Sabbath" and not the first day of the week, which Sunday committees and "Sabbath conventions" are conspiring to enforce upon the American people by ecclesiastical ban and civil penalty. Very well, be it so; let our greedy shyllock take his pound of flesh, but not one ounce more or less, at his peril. If, according to the theory, it was only "the Sabbath," (the rest) that God enjoined, "and not the seventh day," then rest, simply rest, without limit of time, fulfills the law, whether it be rest for some hour of some day, or some day of some week, or some week of some month, or some month of some year, or some year of some century. This is no caricature, only the inevitable result of the theory. If no definite period of time for rest was specified and instituted for Sabbath time, by divine authority, and if the Sabbath law only commands rest, then my Boscobel brother, who rests on the first day of the week, and my Mohammedan brother who rests on the sixth day of the week, and I who rest on the seventh day, have no quarrel, for each one of us is keeping the command to rest, for let us remember that it was the Sabbath (the rest) and not the seventh day, which God proclaimed, and which Christ defended. But there is a serious aspect to this matter, when a minister of the Word, supposed to be educated for his holy calling, stands up in an enlightened and Christian community, and enjoins them to remember that God, in the Decalogue, did not "proclaim" the keeping holy of the seventh day, and that it was not the seventh day which "Christ defended." Why, the smallest Sunday-school scholar in the Reverend gentleman's audience must have wondered at the blunder? Hear the two voices: "It was not the seventh day which God proclaimed."—Rev. W. M. Robinson. "And God blessed the seventh and sanctified it." "Remember the Sabbath-day to keep it holy. The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work; for in six days the Lord made heaven and earth, the sea, and all that in is in them, and rested the seventh day." "Let God be true, though every man be a liar."

GOD'S MEMORIAL.

BY REV. J. N. ANDREWS.

To profess faith in God as the creator of all things, and to pay no attention to the memorial which he ordained, to keep the work of creation in lasting remembrance, is to have, in this respect, a dead faith. We thus profess to know God; but in works we deny him. We have faith without works. Our faith in the one God, who, by his sovereign power, framed the worlds out of materials which did not before exist, is

like the faith of the devils, a dead faith, because that grand act of obedience which was ordained to express that faith we do not perform.

The world is full of atheism. The Sabbath is the grand bulwark against that fatal error. Its observance by the people of God is a solemn protest against atheism, and a public confession by works corresponding to their faith, that they believe the record of the creation of the heavens and the earth. The atheist has no faith in the record of the creation. To him the rest-day of the Creator is of no account whatever; but with men believing the Bible record of the creation the case is different; they confess their faith in the six days of the Creator's work, and his rest upon the seventh, and that he set apart the day because he had rested upon it. If their works correspond with their faith, they will regard the rest-day of the Lord. Can the Christian, who believes in the record of the creation, and the atheist, who denies the existence of the Creator, both act alike in disregarding the rest-day of the Lord? See the believer in the record of the first seven days of time—when the seventh day, which the Creator set apart in memory of his own rest on that day—he lays aside all labor, and rests from all his work; every one understands the act; but the atheist continues his labor as on other days; his works are consistent with his unbelief. But what shall be said of those Christians who imitate in their works the conduct of the atheist? Surely, the observance of the Creator's rest-day is the proper act of obedience by which we manifest our faith in God as the Creator, and whatever the intention, the violation of the rest-day of the Lord is practical atheism.

God set apart the seventh day in Paradise. This proves that the observance of the Sabbath is not a carnal ordinance, for it was constituted before sin entered our world. It was not ordained to commemorate the flight of Israel from Egypt, for the children of Israel did not flee out of Egypt till more than two thousand years after this. It was not an institution ordained for the Jews, for it began with the human race, and thus preceded the existence of the Hebrew people for many ages. The most remarkable fact that appears in this record is, that this memorial was needed even in the garden of God: though man could converse with God, face to face, yet, every week, by the most impressive act, Adam was called to remember and acknowledge God as his Creator. The rest-day of God was set apart, not as a mere rest from wearisome toil, for Adam had almost as little occasion for rest from weariness in Paradise, as had the Creator from his work of infinite might, but as a day when man should desist from everything else and think of God.

Even the very manner of this observance was exactly calculated to bring to remembrance the grand fact that distinguished God from all other beings, viz., the fact that he had created the heavens and the earth. Adam must rest as God rested, and on the very day that God rested; and thus doing, God, his Creator, could never be forgotten, nor the relation which God sustains to all other beings, and to all things, ever pass out of his mind. It is a day of worship in the highest sense, in that it reminded man of his relation to God, and kept the great facts respecting the origin of all things vividly before the mind. Man must rest on that day, not because he specially needed rest on account of weariness, nor because rest on a certain day of the week is better calculated to give him relief, than resting upon some other day would be; but he must rest in memory of what the Creator did, that he might not forget his infinite obligation to that great Being who had given him existence.

The record in Gen. 2: 1-3, is worthy of our most careful attention, for the remarkable distinctness, brevity, and freedom from ambiguity, which characterizes it.

1. It is certain that God rested upon the first seventh day of time. 2. That he did not bless and sanctify the day because he was about to rest upon it, but because he had rested upon it. 3. It is evident that the blessing and sanctification related to the seventh day for time to come. 4. This was done because God had rested upon that day, showing that it was in memory of that event. 5. God placed his blessing upon the day, thus making it a more precious day than any other. 6. He appointed the day to a holy use, thus making it obligatory upon Adam and his posterity to observe it. 7. He did not bless the institution of the Sabbath, and sanctify that as a movable thing which could be placed upon one thing or another, just as it might best suit the circumstances. Nothing is said of a Sabbath institution. God rested on the seventh day. He blessed the seventh day. He set apart the seventh day to a holy use. 8. This, indeed, made the Sabbath; or, if the reader chooses to use the expression, this was the setting up of the sabbatic institution. The seventh day was the recipient of all the things which God conferred upon it. The rest, the blessing, and the sanctification, pertained to that day alone. When, therefore, some other day is taken, every element that constitutes the Sabbath, is left out of the account and lost. When another day is taken, we get that which God never rested upon; and, as he blessed the seventh day, because he had rested upon it, when we take some other day besides that of God's rest, we take a day which God has not blessed. As he sanctified the day on which he rested, and which he had for that reason blessed, when we take one of the six days which God employed in the work of creation, we take a day which has not one element of the sabbatic institution pertaining to it. Thus the definite seventh day stands out with the utmost distinctness.—*Signs of the Times.*

field in Christian county, Mo., is interesting than one can understand himself going on to the field. It seem to me that the Sabbath cause grow in that locality in an encouraging way. This brings me to speak of my in the way of meeting opposition to the Sabbath as brought out by the *American Flag*, published in St. Louis. This formerly the "Baptist Battle Flag," Ray, D. D., editor, under its former name and at present, is largely taken in. It has a great influence and the moves about considerably in the State, among the denominational gatherings, reaching at other times along the lines of the Sabbath in Christian county, came to the and then a series of articles on the "Christian Sabbath" were presented. Four were at hand while I was there and creating considerable argument and the family connection and friends who had commenced keeping Sabbath were besetting them hard with the aid of the *Baptist Flag*. I was urged to reply to them. One old gentleman, a patron of the *Flag*, perhaps from its beginning eight years ago, said he would get my articles in paper if possible. At all events, the reason for me to reply was urgent from his sources. I came to feel that to neglect to review these articles would be about the same as to neglect to preach on the subject of the Sabbath when there was great interest in it, and I was urged to present Sabbath truth from the pulpit. These four were given me to bring home, and I written a reply to three of them. The articles themselves were not lengthy, but was so much bare assertion that much was covered and called for articles some length in order to reply in an intelligent manner. This has been the most work at home. Communication is very with our friends in Christian county. are about a dozen miles from a post-office, the road is so stony and hilly that communication with the post-office is limited. I heard nothing from the articles sent, have I received any more copies of the I have retained, although it cost considerable extra work, copies of the articles I written, so that they shall not be lost. *Flag* refuses to publish them or to return them. Our brethren there have interest in the county, and they thought that they could get the articles in the county paper. I await the result with interest, expecting to get these articles into the *ORDER* after finding out how they will be disposed of by the *Flag*. And it may be the only way to get them before the people in Christian county, will be to publish in the *RECORDER* and then take some of getting several extra copies of the down there. I have presented the to our people at Pardee, and some will take pains to send papers after by themselves to certain persons whom name.

This missionary work will grow in importance in the minds of any one engaged in it, as a people and also to the missionary arrangements, sometimes severe, will be. We are presenting an unpopular truth, missionary work on though small things present themselves, where there would be large ones if only he kept the first of the week. He will, at times, also himself the object of ridicule and contempt, and also learn that certain families do wish him at their homes, and in various he will be made to feel that he is not in the neighborhood. As a people to expect, many times, small results. These things are not to cause us to draw. They should have the effect to make more implicitly on God, and be will work faithfully and patiently without such reference to results. Should we with such success as we sometimes ourselves to expect, the work of bringing world to God and to Sabbath truth would be accomplished in an incredibly short time. The particular thing we have perhaps not thought of enough. We need to become in as Seventh-day Baptists. Somehow, as the people learn that a Sabbath is in the community, they take him as an Adventist. I find it an important to explain who the Seventh-day Baptist. It seems remarkable how little are known. You remember that when Kelly became a Sabbath-keeper he knew of us, and did not learn where to any of us for more than a year. It was the same with Bro. Oursler, in Marion, and about the same with the Christian converts. And in both these last cases they learned of us through the *Adventist*. An advertisement of the *RECORDER* N. Andrews's History of the Sabbath in the Eld. L. F. Skaggs, and it was a more indirect way that Bro. Oursler of us. I feel that we need to take pains to make ourselves known, and matter of very great importance that as come known we shall be found in such places as churches, and in our work as to mind the truths we advocate. I shall gladly attend the Association at West. Yours in Christ,

S. R. WHEELER.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, July 6, 1882. All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

OUR ANNUAL ASSOCIATIONS.

Are they not worth all they cost? And it does cost something both for those who go from a distance and for those whose duty it is to entertain the visitors. Yet are not all fully repaid for the outlay? Suppose we had no annual associations, no conference, would not our denomination be shorn of a great conservative power? What denomination needs as much as ours the inspiration and cementing virtue that come from these annual gatherings? Without them, would not disintegration rapidly follow? If the meeting be held away from the center of the associational district, as this year at West Hallock, Ill., in the North-Western, it ought to prove a great blessing to this Church, and so next year to the Church at Pardee, Kan., another locality remote from the center of the Association. It costs something to reach these places, but is it not an outlay judiciously invested? Money paid out in traveling is not lost. How much we visitors learn of the habits and needs of other communities, and how often we return to our homes better satisfied with them than ever. If held with a weak and struggling church, it gives them an inspiration whose power is felt for years to come.

When we isolate ourselves in our homes, confine our labors and interest to our own localities, selfishness grows apace; when we go abroad and see what others are doing, and what needs to be done, the way is opened for the missionary spirit to be enkindled anew within us. And if in the providence of God we should be prevented for days from returning, by reason of the heavy rains and suspension of railroad travel, as we delegates are now, and we shall be obliged to remain here until it would only be natural that our friends will be as glad to have us leave as they were to receive us, still it will do them good to entertain us, and we who are being entertained are growing neither leaner in body nor poorer in spirit. God grant unto us all that consecration of mind, body and property to the service of God, so that when we come together in our annual gatherings, the contagion that is felt may be of a pure and heavenly character, and the inspiration enkindled, a flame of devotion that will more and more consume the dross of our carnal natures, and lift us all upward on a plane of more self-denying and spiritual living.

E. M. D.

WEST HALLOCK, ILL., June 28, 1882.

CHRISTIAN COURTESY.

Some one said: "I would not have denominational walls entirely broken down, but I would have them so lowered that people can shake hands over them." Denominations are supposed to represent the convictions of doctrine and duty of the people who compose them. To ignore the distinctions between denominations, is, therefore, to be indifferent to the principles which one professes to believe. Those who say that these differences are of no account, and should be entirely disregarded, evince a want of profound convictions and of love for truth. The only legitimate way to obliterate denominational lines is to blot out denominations, by bringing people into unity of faith and practice.

But while we should always be true to our principles, never in any respect making any compromise with error, it is very desirable that we avoid a narrow, exclusive spirit. While Jesus always drew the line between right and wrong clearly, and was unsparing in his denunciations of hypocrisy, he freely mingled with and ate with sinners. If the Son of God was friendly with publicans and sinners, that he might the better reach and save them, shall we not, following his example, freely mingle with those who are in error, that they, understanding our spirit, may the better appreciate the truth we hold and teach? After all, the spirit exhibited by the advocates of any truth has greater convincing weight than the most able arguments they can utter. The spirit of bitter denunciation does not win. Any attitude which says, "I am more holy than thou," will certainly repel, not only from the individual, but from the cause he represents. Besides, it is not courteous, it is not kind, to always assume that those who do not adopt our ideas of truth are consciously and willfully disobedient. In times past, submission to the ideas of others was compelled by pains and penalties. The offender against the faith of those in power, was made an outlaw.

Does not the exclusive spirit which will have nothing to do with those of a different faith really take the position that, if these people are not outlaws, they should be treated as such? Let us beware how we forbid others doing the work of the Master, because they follow not us. Rather let us encourage and assist them to do all they can in any good work, though they may neglect some things they ought to do. "Notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." While two can not walk together where they do not, they can where they do, agree. A. B. P.

ALFRED ANNIVERSARIES.

The Forty-sixth Anniversary of Alfred University has come and gone, and left its impression upon one of the largest and most appreciative audiences ever gathered in the spacious and well-furnished Chapel Hall. The new seats, recently put in, add much to the good appearance and convenience of the Hall. Many of the old students were present to renew old acquaintances and revive old inspirations. Some of them had grown-up children in the school, and one of them had brought a sweet-faced little grandchild along to see where "grandmother used to go to school." Good as the exercises of Anniversary have usually been, those of this year were exceptionally good, and all the members of the graduating class showed most unmistakably that their college course had been no pastime, and their college drill no holiday entertainment. Without exception, the productions of the graduates were of a high literary order and of excellent moral tone; there was vim, there was soul, in them all. I have never seen a class graduate from any college whose productions were more thoroughly mastered, both in preparation and in delivery. The themes were so diversified as to avoid monotony, and had vital relation to living and growing things.

In the circular of the Institution, "equal privileges for both sexes" are advertised, and the beautiful and womanly, but masterly, addresses of the three woman graduates most clearly showed that those "equal privileges" had been well used by them. Mary F. Cadogan, of Hornellsville, N. Y.; Flora P. Clarke, of Clayville, N. Y.; and Jessie F. Briggs, of Ashaway, R. I., will long be remembered by their delighted listeners as young ladies who have nobly come to the front of opportunities too tardily being opened to their sex. Eighteen degrees were conferred: that of Bachelor of Arts upon five; Master of Arts, in course, upon one; Bachelor of Philosophy upon seven; Master of Philosophy upon three, in course. The degree of Doctor of Philosophy was conferred upon Prof. E. P. Larkin of Alfred, and that of Doctor of Divinity upon Rev. E. H. Barnatt of Virginia. A committee, with President Allen chairman, was appointed to perfect a permanent organization of the Alumni of the Institution.

The Anniversary Sessions of the four literary societies connected with the Institution exhibited talents of a high order, and showed their value as adjuncts of college training. The annual address, by Gen. N. P. Banks, was in the best style of that accomplished scholar and statesman, upon "The four great Diplomats of Europe." A more exhaustive and scholarly treatment of European affairs, and their bearing upon the history and progress of Christian civilization, it has never been our privilege to hear. The oratory of the speaker is of the classical Bostonian style, with enough of soul in his thoughts and vigor in his deliverance to insure attention to the closing period of his address.

The exercises were presided over, and the degrees conferred, in the absence of President Allen, by Prof. H. C. Coon. The absent President was kindly remembered in the opening prayer and in the valedictory address. Long may the Anniversary Exercises of our noble Institution continue to show that she is awake to the demands of the hour, and that her motto, "Fiat Lux," is no empty fiat.

The exercises were greatly enlivened by the excellent singing of a select choir, under direction of Mrs. Crandall, teacher of instrumental music. The congregation joined heartily in the following original

PARTING HYMN.

(Tune, Coronation.) Another cycle rounds the past, Another trembles near, Swift clouds of sacred memories Hallow the waning year. Sweet chords of silent sympathies Strengthen the budding year. Thanks for the past, For reverenced dead Unbidden falls the tear. Let grateful gratitude arise, And Hope be victor here. Let Joy and Grief, in sacred wreaths, Crown Hope, the victor here. Prayer for the honored one away For Alma Mater dear, We pledge anew our love, and pray That faith may triumph here. We join anew our love and prayer, And faith shall triumph here. D. E. M.

SABBATARIAN HOMES.

It used to be said that Sabbatarians had chosen the poorest places in God's earth, and therefore they never could amount to much. Now, while this may have been true in some places fifty or seventy-five years ago, I am frank to say that at present the facts are the other way. It is true that sixty years ago the land about Shiloh and Marlboro was so poor that much of it was thrown out to commons and many left their homes and moved away, but Sabbatarian energy developed the marl beds and made South Jersey blossom as a garden; Sabbatarian teachers in Union Academy stirred the young with a new life, and made them an intellectual people, while the pastors, so full of the missionary spirit, breathed into their hearts a holy fervor, so that now the lands, the homes, and the people are abreast if not ahead of surrounding communities.

Fifty years ago, Plainfield and New Market were quiet inland towns; but Sabbatarian business men, took advantage of the outflow of business from New York city, and the marvelous change of the farm lands to building sites and elegant country residences, and now our people of these two churches dwell in as rich and prosperous a community as any around New York. Rhode Island has a rocky soil, and apparently furnishes a poor place for getting a living, but the manufacturing interests and commercial facilities have made it a desirable place to live in, and Seventh-day Baptists have borne no mean part in its growth, and are now enjoying its advantages and blessings.

Our churches in New York State are all situated in the dairy belt; and the wonderful development of the dairy business, in which our people have taken a leading interest, have made Central and Western New York noted the world over. No better proof of material and spiritual prosperity is needed than the Adams Centre Church, where it was our good fortune to attend their Association. Alfred and Milton have no better soil than surrounding towns, yet all denominations seek homes there because noble men and women have built up these Seventh-day Baptist schools till they are an honor to all our people.

As I write these lines here on High Prairie in sight of the West Hallock church, and look off to the westward and northward and southward, over this land so rich and these homes so comfortable, my heart swells in thanksgiving to God that our brethren and sisters in the West have so desirable a land. And now as I start for the green hills of West Virginia, having traveled around over our beloved Zion, I can but say of our people in the language of David, "The lines have fallen to us in pleasant places; yea we have a goodly heritage." L. R. SWINNEY. PEORIA, ILL.

HE GAVE THEM TO ME!

The doctrine of salvation by grace is as old as the New Testament, and has thousands of times been repeated and reaffirmed in every generation to the present hour, and yet, in the experience of every truly converted soul, it comes as something surprisingly new. The doctrine is grounded in no simple dictum of divine sovereignty, but exists in the nature of the case. Sin is so "exceeding sinful," the slavery of soul which it engenders is so complete and exacting, the helpless poverty born of this slavery is so abject, the universality of these effects of the fall is so absolute, that the hope of procuring salvation by human purchase, at ever so small a price, is indeed a forlorn hope. When the priceless worth of the soul, and the infinite cost of redemption are put over against the helpless poverty caused by sin, the effort to save one's self, or to be saved by human agency, must end in utter despair. Salvation, therefore, must be of grace, or there can be no salvation at all. How admirably the gospel doctrine fits into these facts of human nature and experience! The words of Jesus, "Come unto me all ye that labor and are heavy laden, and I will give you rest," are addressed to men in this hopeless condition of sin and unrest. The declaration of Paul flashes out into the darkness of sin and doom, bringing hope to the despairing. "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast." These two Scripture passages tell the whole story; come with all thy sin, and helplessness, and unrest, and, by faith, take the gift freely offered thee in Jesus Christ. This is the all-important lesson, so easy of statement, so difficult to learn! Every man, when he has at last learned it, wonders that he should have been blind to it so long. But he wonders most of all that the peace of mind and rest of soul which he now enjoys, so valuable

to him, and provided at such an infinite cost, are the free gift of God. A few years ago a man in destitute circumstances called at a house and asked for some old clothes. The man to whom he appealed, who was a dealer in men's clothing, took the poor man into his shop and fitted him out with a plain, but substantial suit. Then the man, half bewildered, looked at the merchant and said, "Yes, they are nice, but sir, I have no money with which to buy such clothes." When he was assured that they were already his, "without money and without price," his gratitude was indeed great and sincere, but his surprise knew no bounds. He walked forth from the shop, and up the street, again and again stopping to look himself over, exclaiming, as long as any one was near enough to hear him, "And he gave 'em to me, he did, yes indeed he did, he gave 'em to me!" Somehow so it is that the redeemed soul, rejoicing in his salvation and all the comforts that flow from it, views with ever-increasing wonder the fact that these things, so precious to him, are the free gift of God. And he, too, exclaims with growing surprise, "He gave them to me, yes, he did, he gave them to me!" L. A. P.

It is interesting to notice that the world moves forward in Biblical education as well as in all departments of secular instruction. The pulpit and the pew of to-day is better stocked with ideas, and is better able to judge of them, than ever before. The especial department in which we have lately observed this advance is in the study of the Hebrew of the Old Testament. Many thought, ten years ago, and some still think, that the Hebrew is only a dead and buried language, in which the Old Testament happened to be written, and from which it was exhumed as soon as possible. They think it the possession of a few pedants who appear only now and then in the light of common day. But they would be surprised to learn that many of our pastors and teachers and laymen, in the midst of their daily duties, are engaged in studying this Book of the Old Testament in the language in which it was first given to men. Professor W. R. Harper, of the Chicago Baptist Union Theological Seminary, started, in 1881, a small class of forty ministers in the study of Hebrew by mailing to them each week a lesson which they were to study, and to return the results of their study to him for correction and suggestion. That class numbers to-day four hundred and fifty men and women. We hope that it will continue to increase. Interest in the Old Testament was never so great as it is now. The great battle with skepticism is to be fought on that ground. If the watchmen and the captains are not prepared for the foe, where will the rank and file of our Christian armies be? At present, the most critical and authoritative voices are on the enemy's side. What more valuable service can be done for the Christian cause than to raise up a band of Christian scholars trained in the study of these great problems? We hope that our readers will give careful attention to the advertisement of Professor Harper's Hebrew School, which they will find in another column.

THE PEACE MAKER is the title of a new periodical published by the "Universal Peace Union" of Philadelphia, in the interest of a peaceful settlement of controversies, national as well as individual. The cause and this publication are worthy of eminent success. Henry S. Clubb, Editor, 813 Arch St.

Communications.

MEMORIAL BOARD MEETING.

The Trustees of the Seventh-day Baptist Memorial Fund held a regular meeting at the residence of C. Potter, Jr., in Plainfield, N. J., June 11, 1882. The principal items of public interest were the quarterly report of the Treasurer, and a communication from Geo. H. Babcock, both of which are given below. L. E. LIVERMORE, Secretary.

TREASURER'S REPORT.

Quarterly statement of E. R. Pope, Treasurer, to the Trustees of the Seventh-day Baptist Memorial Board, from March 1, 1882, to June 1, 1882.

Receipts.

Table with 2 columns: Description and Amount. Includes items like 'Cash on hand', 'Savings Banks', 'Theological Department', 'Spicer & Hubbard mill', 'M. B. Davis, Quiet Dell, W. Va.', 'Interest', 'Messrs. E. E. Kenyon & Co.', 'Theological Department, rent house', 'S. H. Babcock, Albion, Wis.', 'S. H. Babcock, Albion, Wis.', 'Elizabeth Babcock, Albion, Wis.', and 'Bi-Centennial Fund'.

Table with 2 columns: Description and Amount. Includes items like 'George H. Babcock, Plainfield, N. J.', 'Chair of Greek Language and Literature', 'Theological Department, rent house', 'Chair Church History', 'L. H. Davis, New Salem, W. Va.', 'H. and R. Ford, New Salem, W. Va.', 'Total', 'Disbursements', 'Chair of Greek Language, etc.', 'Mortgage, John Burke', 'Chair of Greek Language, etc.', 'Interest account due on Fire Department', 'Chair of Physics, Bond and Mortgage', 'Michael McCarty', 'Chair of Physics, Bond and Mortgage', 'John Whitman', 'Missionary Society, Bond and Mortgage', 'Mrs. Mosher', 'Chair of Greek Language, etc.', 'Mortgage, R. W. Mahaffie', 'Interest paid on Mortgage', 'Chair of Physics, Loan, Thos. F. Randolph', 'W. H. Crandall, Treasurer Alfred University, on account Chair Church History', 'Buffalo Savings Bank, 6 months interest', 'Burdick Farm', 'Theological Department, 6 months interest on Mortgage Mill Property', 'Cash in Savings Bank', 'Cash on hand and in Bank', and 'Total'.

PLAINFIELD, June 11, 1882.

To the Board of Trustees of the Seventh-day Baptist Memorial Fund:

I hand you herewith the sum of ten thousand dollars (\$10,000), which you will invest as to you seems best, and pay over all income therefrom to the Trustees of Milton College, in the town of Milton, Rock Co., Wis., for the use and benefit of the said College, so long as the same shall be under the auspices of the Seventh-day Baptists—and under the control of that denomination. Should the said Milton College at any time pass out from the control of the said Seventh-day Baptist denomination, which may be determined by the majority of the Trustees or of the Faculty of said college, one or both, being other than Seventh-day Baptists, then you are directed to withhold the said income from this bequest from the said institution, and to appropriate the same to such denominational object as in your judgment is best. I am very truly yours, GEO. H. BABCOCK.

Home News.

New York. ALFRED CENTRE.

The meeting of the Association at Alfred was a season of real enjoyment. One feature upon which we dwell with pleasure, was the healthy growth in Christian benevolence. This generous, social spirit received fresh impulse by the presence of the delegates and friends from the other bodies. Many expressed great satisfaction for the social, Christian spirit which pervaded the entire meeting. When first converted, we feel a great anxiety for our kindred and dear friends; but to give our means for the conversion of those we never saw, in whom we have no personal interest, requires a deeper Christian experience. The divine plan seems to be for the stronger to help the weaker; for those who have privileges and graces, and a good hope in Christ, to help those who are destitute. We mark with great interest the steady growth in the contributions for these objects for the last five years.

The exercises at the close of the school were most satisfactory. The parting of teachers and students, of classmates and friends, stirs the heart to its inmost depths; but while we are made sad by the parting, many are made glad by their return. Those who have improved the golden hours, will return to their homes with cheerful heart. Life to them will have more depth and breadth and higher aims. It is a pleasure to say that the teachers and Christian hearts here have felt an unusual interest in the students attending school this term.

President Allen and party made a quick trip across the Atlantic, occupying seven days and about nineteen hours. ALFRED.

ALFRED.

A tramp entered the house of Phineas A. Shaw, of Alfred, on the 30th of June, while the family was away, and helped himself to various articles valued at about \$8. Mr. Shaw and wife reached home just as he was leaving the premises, and on seeing them he very innocently inquired for work, and not securing a job made good his escape before the articles were missed. He had made a pretty general search of the house, but did not seem to have found very much that he liked to encumber himself with.

ELMIRA.

Leaving the tent meetings in charge of my associate, Bro. H. D. Clarke, I spent last Sabbath and First-day in Elmira, speaking to the little band of Sabbath-keepers on Sabbath day, at their place of meeting, 105 West Hudson St., (at Brother Loughhead's), and on First-day evening, at the parlors of the Y. M. C. A. in Opera House block, on Lake St. These meetings were in attendance, and interest, exceptionally good and encouraging. Many strangers came in to hear me, the subject being announced in the dailies, viz., "The Seventh-day Sabbath, God's Sign and

Memorial." The agitation is gaining ground and fr

JUNE 30, 1882.

Rhode Isl

ASHAWA

The Spring term of closed June 23d; the after to literary exercises, arranged by the Society, and instrumental, recitation, concert, essays, orations, per. The school hall was the weather was very in motion, the hall was the interest with which to the exercises. The rendered, especially those twenty to thirty who drilled, that they were original exercises, consists, and the paper, were the arrangement and treral topics, they evinced and thoroughness. All of well for the teachers. "Farewell," by Miss B. appropriate and well delivered. Mr. Irish made interesting growth of schools and the present age.

Thursday evening, June pleasant gathering in Mr. room, where he had invited been his pupils during the here. Though some were attend, all were remembrance sent, and abjoy the social evening, tongues were running are always of interest to s ders found a way to che avoid danger by bringing but this was not the en The pupils had prepared had authorized Miss Lilli behalf, to present Prof. easy chair, which was b the proper time, unveiled son was reciting the p Many regrets were expres and pupils that Miss Sa mary room was unable to during the last three though the work was in a company of her pupils after the closing exercises.

We understand that Pr his position as principal, in a theological course, complete her studies in Miss Utley resigns, as he longer rest than the vaca derstand that a Mr. Hill to fill the vacancy caused resignation.

Our Sabbath service, in Ashaway Hall, will p its members after this w lies will remove to the where they will remain October.

Mr. Estee, formerly pr is in the place. He is a cian to spend the Summ eral arrivals were repo June 30th, all from Alf

Illino

CHICAGO: M

There was a fierce th cago on Sabbath aftern the time appointed for it did not hinder fifty- to the mission room. D prayer by Bro. Moore, f esting talk about telli though by doing so the punished in this world reward is promised in This occupied the time terly Review. The scho cert some Scripture less committed to memory. song by little girls, with school. The singing, Misses Covey and Clark have better than at fr aging to the teachers. some bright, inquiring, attentive and eager to l (whose home is in the reply to a question, said good things here, but had attended every s one. God grant that pression received, the m be cherished by them is being sown the seed that it may fall on goo

Table with financial entries: H. Babcock, Plainfield, N. J., chair of Greek Language and Literature, Alfred University, N. Y., 5,000 00; Church History, 6 months interest, 18 00; etc.

Memorial." The agitation of this question is gaining ground and friends in Elmira. L. C. ROGERS.

JUNE 30, 1882.

Rhode Island.

The Spring term of our graded schools closed June 23d; the afternoon being devoted to literary exercises, arranged by the "Literary Improvement Society of the Hopkinton graded school." Miss Bessie Crandall, President of the Society, announced the order of exercises, consisting of music, vocal and instrumental, recitations, single and in concert, essays, orations, and the society paper. The school hall was full, and although the weather was very warm, and many fans in motion, the hall was still enough to show the interest with which the audience listened to the exercises. The recitations were well rendered, especially those given by classes of twenty to thirty who had been so faithfully drilled, that they were like one voice. The original exercises, consisting of orations, essays, and the paper, were very satisfactory. In the arrangement and treatment of their several topics, they evinced power of thought, and thoroughness. All of the exercises spoke well for the teachers. The closing exercise, "Farewell," by Miss Bowman, was very appropriate and well delivered. Mr. Main and Mr. Irish made interesting remarks on the growth of schools and the advantages of the present age.

Thursday evening, June 22d, there was a pleasant gathering in Mr. Saunders's school-room, where he had invited all who had ever been his pupils during his two years labor here. Though some were too far away to attend, all were remembered when the invitations were sent, and about sixty met to enjoy the social evening. Though the many tongues were running fast on topics which are always of interest to students, Mr. Saunders found a way to check their speed, and avoid danger by bringing on the ice cream, but this was not the end of the exercises. The pupils had prepared for this hour, and had authorized Miss Lillie Jackson, in their behalf, to present Prof. Saunders with an easy chair, which was brought in, and, at the proper time, unveiled while Miss Jackson was reciting the presentation poem. Many regrets were expressed by the patrons and pupils that Miss Saunders of the Primary room was unable to be in her school during the last three days of the term, though the work was in good hands. Quite a company of her pupils called at her room after the closing exercises of the day.

We understand that Prof. Saunders resigns his position as principal, to pursue his studies in a theological course, while his sister is to complete her studies in a medical college. Miss Utley resigns, as her health requires a longer rest than the vacation gives. We understand that a Mr. Hill has been engaged to fill the vacancy caused by Mr. Saunders's resignation. Our Sabbath service, quite well attended in Ashaway Hall, will probably lose some of its members after this week, as several families will remove to their seaside cottages where they will remain until September or October. Mr. Estee, formerly principal of our schools, is in the place. He is advised by his physician to spend the Summer by the sea. Several arrivals were reported in the village June 30th, all from Alfred Centre.

Illinois.

CHICAGO MISSION.

There was a fierce thunder storm in Chicago on Sabbath afternoon, June 24th, at the time appointed for mission services, yet it did not hinder fifty-six children coming to the mission room. Here they listened to prayer by Bro. Moore, followed by an interesting talk about telling the truth, even though by doing so they might be severely punished in this world, but an invaluable reward is promised in the world to come. This occupied the time instead of the Quarterly Review. The school repeated in concert some Scripture lessons which they had committed to memory. There was a trio song by little girls, with full chorus by the school. The singing was conducted by Misses Covey and Clarke. The children behaved better than at first, which is encouraging to the teachers. Among them are some bright, inquiring children who seem attentive and eager to learn. One little girl (whose home is in the rear of a saloon), in reply to a question, said, "We learn lots of good things here, but nothing bad." She had attended every service since the first one. God grant that this may be the impression received, the memory of which will be cherished by them in future years. Here is being sown the seed, trusting and praying that it may fall on good ground. Who can

tell what the harvest will be? It is ours to do the work as it presents itself, and God will take care of the results. The eyes of the children sparkled with delight when the Sabbath Visitor was distributed. On account of vacation, there will be few teachers for a few weeks, but these few seem willing to make special efforts during such absence, hoping that the absent ones will return with renewed strength, both physically and spiritually. They all need an encouraging word from any one who is interested in mission work. Such a mission requires much anxiety, perseverance, and hard work, to make it successful. KATE DAVIS.

WEST HALLOCK.

The North-Western Association opened with a sermon by S. H. Babcock, a cordial welcome by the pastor, Bro. W. H. Ernst, and a hearty reception by the people. The afternoon was spent in reading letters and the usual preliminary business. At night, just after opening, a fearful storm swept over the place, causing great excitement, but doing no damage. The roar of the wind in the distance was terrific, and when the blast struck the church I could feel the pulpit tremble where I was preaching, but it soon passed over, and proved, beyond doubt, that the house was admirably built, and strong enough to stand anything short of a cyclone. The Bible Institute, Sixth-day, was excellent, and the conference meeting at night precious. On Sabbath and First-day, able sermons were preached, and a spiritual feast offered to all.

Repeated showers covered the low prairies, and on First-day a pouring rain washed out the bridges on the Rock Island road, and delayed the delegates two days, but it furnished them a good opportunity to visit longer at the delightful homes of the brethren and sisters of West-Hallock. L. R. S.

PEORIA, ILL.

Iowa.

WELTON.

We are having very much rain here. It was wet and cold until quite recently; now it is wet and warm. Vegetation is growing rapidly, and it is thought corn will soon catch up with other years at a corresponding date. Our State has been visited by several cyclones, carrying ruin and death in their tracks. This Church has recently treated its house of worship to a thorough painting on the inside, walls and all, which, with the graining, ornamenting, and finishing, two new chandeliers, and one new large hanging lamp over the desk, has given the house a nice appearance, and shows the interest the people take in things pertaining to the worship of God.

The religious interest is as good as could be expected under the circumstances. The appointments of the Church have been very much interrupted by rain, both in the day time and evenings; even our Sabbath-school concert, which was to have been held on the evening after last Sabbath, could not be attended. Shall try it again.

We have just passed through a severe struggle in our State on the temperance question. The matter of prohibiting the manufacture and sale of alcoholic liquor, had been submitted to the voters by the legislature of the State, in the form of an amendment to the constitution, to be voted on June 27th. Everything that could be, was done on the part of the liquor element in the way of misrepresentation, intimidation, and kindred efforts. \$100,000 was put into the campaign for the purpose of defeating the amendment; but prohibition gained the victory by sixty thousand majority as reported by the State central committee at this date. As expressive of our feelings of gratitude for this victory with its attendant blessings, we take for a text to-morrow Psal. 47:1, "O clap your hands all ye people; shout unto God with the voice of triumph." H. B. LEWIS. JUNE 30, 1882.

Condensed News.

GUTEAU was executed, in accordance with the sentence of the court, in the jail yard at Washington, on Friday last, at 12.40 P. M. The execution was a well conducted operation of its kind, and death resulted from strangulation, there being no dislocation of the neck. He was buried inside the jail yard. An autopsy of the brain and vital organs was made by a number of medical experts, but at the time of our going to press their report has not been made public. From what has been divulged it would seem that the brain was in a nearly normal condition, giving no such evidence of disease as would indicate a state of mental derangement relieving the criminal of full accountability for his actions, so that there is no ground to

charge the officers of justice with having sent an irresponsible being to the grave. There is a general feeling of relief that the long continued excitement has come to an end, and the law been vindicated, but there seems too much of the spirit of revenge on the part of many which is far from flattering to human nature. The desire to see the penalty of the law visited upon a criminal, in order to deter others from crime, is, no doubt, justifiable; but when the desire is to avenge the object of the crime, the sentiment becomes unworthy the law abiding citizen, and, if unrestrained, would lead its possessor to commit deeds no more justifiable than those he condemns.

THE Public Debt Statement shows a reduction of the debt during June of \$12,560,696 70, leaving the debt, less cash in the treasury, \$1,688,914,460 72.

DeLong's note-book, forwarded to Washington by officer Melville, contains an account of sufferings terrible to contemplate. The diary from Oct. 17th to 29th records the death of seven of the party, and ends with the note that another was dying. Such hardships, sufferings, and loss of noble lives, leads one to question the rightfulness of continuing to send out such expeditions, though the objects sought may be in themselves of great value.

The difficulty with the freight handlers at the New York and Jersey City docks of the various railroad companies has not yet been settled, and the forwarding of freight is seriously interrupted. The men have generally refrained from acts of violence and intimidation, and seem largely to have the sympathy of disinterested parties, on the ground that former wages were below a reasonable compensation.

An interesting "Luther" collection has just been bought by the city of Berlin. It contains nearly 5,000 objects all more or less connected with the great reformer, and is particularly rich in portraits of Luther at all periods of his life, his wife, children, and relations, friends, disciples, princely protectors, enemies, and forerunners in the cause of religious liberty.

The Water Cure, established by Dr. Jackson, at Dansville, N. Y., and known as "Our Home on the Hillside," was destroyed by fire on the morning of June 27th. It was one of the largest and most popular institutions of its kind in the world. It was full of patients and boarders, all of whom escaped. Loss, \$50,000.

No settlement of the Egyptian difficulty has been effected. Arabi Bey has declared his intention to harass Europeans, and is also making active arrangements to obstruct the Suez canal.

It is stated that 130 persons were killed by the recent tornadoes in Kansas, Missouri, Iowa, Nebraska, Dakota and Minnesota, and \$3,500,000 of property destroyed.

\$1,500 per year can be easily made at home working for E. G. Rideout & Co., 10 Barclay street, New York. Send for their catalogue and full particulars.

MARRIED.

In Independence, N. Y., June 24, 1882, by Eld. J. Kenyon, at his home, CARLTON J. RICE, of Wellsville, and Miss EDDA L. SMITH, of Hammondport. At Ceres, N. Y., June 26, 1882, by Rev. I. L. Cottrell, Mr. CHARLES F. SILL, of Warren, Pa., and Miss MARY C. CRANDALL, of Ceres. At Adams Centre, N. Y., June 18, 1882, by Rev. A. B. Prentice, Mr. FRED R. SAUNDERS and Miss MARY A. HALLOWAY, both of Adams Centre. In Westerly, R. I., June 28, 1882, by Rev. L. A. Platts, FREDERICK J. WELLS, of Plainfield, N. J., and HATTIE W. LANPHEAR, of Westerly.

DIED.

At Alfred Centre, N. Y., June 25, 1882, very suddenly, PETER BURDICK, son of the late Dea. Sam'l Burdick, of Brookfield, aged 73 years. He had lived at Brookfield, N.Y., and finally at Alfred Centre. He became a Christian in early life, and has ever been identified with the cause of the blessed Master wherever he has resided. While at Nile, he became a member of the Friendship Seventh-day Baptist Church, from which he had never removed his church relations. The short time which elapsed between his attack by disease and his death, allowed no opportunity for him to state his exact feelings, but the hope is left that he "sleeps in Jesus." He had been married twice, and lost by death a wife and son. His remains were taken to Nile and buried beside those dear friends. He left his widow at Alfred Centre, the only member of his household. He had labored in the field during the day in usual health. He was taken sick at 8 o'clock in the evening and died at 10. In this event we are again reminded to "be ready," for in such an hour as we think not, we may be called to our reward. C. M. L.

In the town of Alfred, Allegany county, N. Y., July 1, 1882, Mrs. OLIVE SHERMAN STILLMAN, daughter of George Sherman, deceased, of Alfred, and wife of Samuel N. Stillman, aged 65 years. She was born in Norway, Herkimer Co., N. Y., in 1817; married there in 1835, and came to Alfred in 1837. She became a Christian in Norway in 1835, embraced the Sabbath there, was baptized by Eld. Eli S. Bailey, and received into the Seventh day Baptist Church then existing in Newport, at that vicinity. Soon after removing to Alfred, she, with her husband, united with the First Alfred Church, where, until the day of her death, she has been known and loved as a faithful and exemplary Christian. We shall miss her much; but our loss is her eternal gain. She has been sick since the 1st of April, but patient and resigned. She has left one son, four daughters, her husband, and a wide circle of relatives and friends in sorrow, but not without hope that they shall meet again, safe in the kingdom of God. C. M. L. In Scio, N. Y., May 21, 1882, TAPPER, relict of Dea. Stephen R. Smith, in the 83d year of her age. Sister Smith was born in Rensselaer county, Sept. 4, 1820. In 1839, she, with her uncle, moved into Allegany county, and in 1850 was married to Dea. Smith, of Scio, where she lived until her death. She was a member of the Seventh day Baptist Church of Scio, lived a Christian life, and has been transferred from the church on earth to the church above. P.

In Berlin, N. Y., June 24, 1882, of pneumonia, LEWIS D. GREEN, in the 48th year of his age. When a young man, Brother Green connected himself with the Berlin Seventh-day Baptist Church, with which he remained a beloved member till removed by death. He was a man, greatly respected by all who knew him, and especially so by those with whom he had covenanted to serve the Lord. He was regular in his attendance upon Sabbath worship, and always ready to assist in bearing the financial burdens of the Church. Cut down in the midst of a life of usefulness, we can but deeply mourn his loss, yet we would bow in humble submission to the divine will. But it is his own family who feel the stroke the heaviest. He leaves behind a wife, an aged mother, one brother, and several half brothers. His funeral was numerously attended at his late residence, June 26th, at which time a discourse was delivered from Rev. 21:1. "And there was no more sea." In that stressful time we hope to meet our brother. B. F. B.

In East Poland, Me., Nov. 16, 1881, of a complication of diseases, JOHN J. N. ALLARD, aged 56 years and 6 months. He was a deaf mute, and had been a Sabbath keeper for eight years.

At Stone Fort, Ill., May 24, 1882, of typhoid pneumonia, Dea. DUNCAN B. GRACE, aged 57 years, 11 months, and 4 days. Bro. Grace was born in Tennessee June 20, 1825; has resided in Illinois about thirty-four years. In May, 1850, he was married to Miss Mary Jane Joyner, who survives him, together with six children (four of whom are married), and several grandchildren. Bro. Grace was an earnest man. He was brought up a Methodist, but lived without a hope in the Savior until in 1871, at which time he united with the Baptist Church in Harrisburg. He soon after embraced the Bible Sabbath, and has from that time been one of its earnest advocates. He had always been remarkable for good health, never having been known to be sick during his married life, until attacked by the disease of which he died. His funeral on the 25th was attended by a large concourse of sympathizing friends. Eld. W. F. Vancele preached an appropriate sermon from Rev. 14: 13. The writer made some remarks. Bro. Johnson also bore some part in the exercises. Bro. Grace will be much missed. M. B. K.

LETTERS.

E. R. Greene, D. G. Prosser, B. H. Stillman, A. J. Horton, C. J. Sindall, S. S. Griswold, L. A. Platts, A. A. Langworthy, A. B. Burdick, 2d, M. G. Stillman, E. W. Shockley, J. E. Mosher, I. M. Preston, H. L. Taylor, I. Clawson, Ailing & Cory, C. S. Wells, W. H. Monroe, A. B. Davis, Fannie L. Allard, B. G. Stillman, C. D. Potter, Darwin Davis, E. K. Turner, Oscar Babcock, A. E. Main, L. C. Rogers, Geo. E. Knowles, H. M. Grout, H. E. Young, J. W. Teany, E. H. Revel, Eri B. Hoff, D. B. Rogers, H. L. Stillman, A. Stillman, W. S. Bonham, H. H. Hall, Mrs. M. G. Godfrey, Daniel Sheldon, John M. Ritchey, Wm. A. Prentice, O. L. Coon, A. B. Prentice, A. M. West, Miss Kate Davis, W. R. Harper, C. C. Stillman, P. M. Barber, 2d.

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 omission.

Table with columns: Name, Amount. Philip Place, Alfred Centre, \$2.00; Mrs. C. S. Livemore, Andover, 1.00; A. Clarke, Petersburg, 1.00; D. G. Prosser, 2.00; L. J. Burdick, Lincolnton Centre, 2.00; A. J. Horton, Watertown, 2.00; Milo Shaw, Alfred, 2.00; J. K. Reading, 2.00; M. V. Barber, Almond, 2.00; Mrs. Phebe Barber, Scott, 2.00; Mrs. D. A. Crandall, 1.00; J. R. Burdick, DeRuyter, 2.00; J. L. Burdick, 1.00; O. Stillman, 2.00; A. Campbell, Adams Centre, 2.00; O. D. Green, 2.00; A. M. Studley, 2.00; C. S. Langworthy, 2.00; Q. D. Green, 2.00; P. S. Maxson, 2.00; J. G. Green, 2.00; J. H. Kenyon, 2.00; W. D. Green, 2.00; D. S. Green, 2.00; Mrs. L. Babcock, 2.00; A. G. Green, 1.00; A. S. Heath, 1.00; O. S. Potter, 2.00; Mrs. E. Frink, Sackett's Harbor, 1.00; Mrs. J. Davis, Leonardsville, 2.00; W. J. Bass, 2.00; H. J. Whitford, 2.00; Mrs. C. W. Murphy, 2.00; J. Babcock, 50 12; C. H. Williamson, 2.00; C. N. Burch, 2.00; Clarinda Burdick, 2.00; Mrs. L. J. Edwards, 1.00; A. O. Wells, 2.00; A. L. Clarke, Unadilla Forks, 2.00; J. P. Brown, Utica, 2.00; Mrs. S. B. Spencer, West Winfield, 2.00; Mrs. W. R. Greenman, Coudersport, Pa., 2.00; A. U. Davis, Sizerville, 2.00; S. L. Edwards, Westerly, R. I., 2.00; Albert Langworthy, 2.00; H. L. Stillman, Utopia, 4.00; T. H. Tomlinson, Plainfield, N. J., 7.00; Mrs. M. B. Sheppard, Shiloh, N. J., 2.00; H. H. Hall, 2.00; Mrs. Matilda D. Ayars, 2.00; Hiram Davis, 2.00; Laurence Harris, 2.00; Mrs. J. E. Randolph, 2.00; Thomas Tomlinson, 2.00; E. J. Davis, 2.00; W. J. Ayars, 2.00; Mrs. L. Hummel, 2.00; Mrs. Mary S. Tomlinson, 2.00; Howard Davis, 2.00; R. W. Burdick, Farina, Ill., 2.00; I. H. York, 2.00; Chauncy Dye, 2.00; Jas. Greenman, 2.00; Silas F. Randolph, 2.00; Mrs. J. H. Hull, 1.00; Mrs. A. H. Mott, 1.00; Thos. Zion, 1.00; E. G. Burdick, 2.00; Mrs. I. L. Clayton, Vandalia, 2.00; W. H. Monroe, Milton, Wis., 2.00; Mrs. Fannie L. Allard, East Poland, Me., 2.00; F. H. Sheldon, Ward's Corners, Iowa, 2.00; F. H. Hall, New Auburn, Minn., 1.00; Mrs. W. W. Bigelow, 2.00; M. K. Brundage, Stewart, 1.00; O. D. Sherman, Mystic Bridge, Ct., 4.00.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending July 1st, reported for the Recorder by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking papers furnished when desired. BUTTER.—Receipts for the week were 81,301 packages; exports, 4,667 packages. The Butter and Cheese Exchange has appointed an inspector of but-

ter, his certificate of the quality of a lot of butter holding good for three days after its date. This inspector's certificate may then be sold on the floor of the exchange and is a good delivery of butter, subject only to an appeal to the Exchange Committee, whose decision in any case of difference as to quality shall be final. 30 packages extra Iowa creamery inspected as such sold at 25c. on Friday, and 50 packages extra N. Y., State creamery offered at 27c., and 26c. bid. To-day is dull, and next week a broken holiday week. The market closes with a firm feeling on fancy present week's make creamery, rather easier on June make held butter, and with fine fresh dairy butter quick sale. We quote:

Table with columns: Fancy, Fine, Family. Creamery, sour cream, @26 25@26; Cream creamery, @24 23@24; Creamery, @25 24@25; Factory, @18 18@18; Dairy make, @25 24@25; Grease, @9 8@9.

CHEESE.—Receipts for the week were 66,710 boxes: exports, 69,851 boxes; corresponding week last year, 118,159 boxes. Interruption of railroad transportation has probably lessened receipts, which have been all taken for export. Many parcels have arrived more or less out of condition from the heat—probably from detention on the road—and abatements of price have been made to correspond to condition and quality. We quote:

Table with columns: Fancy, Fine, Family. Factory, @11 10@11; Skimmed, @9 8@9.

EGGS.—Receipts for the week were 7,323 bbls. and 5,142 boxes. The market through June has been 20 to 25 per cent. higher than the average of the past ten years, and looks like a very dear Summer market. We quote:

Table with columns: Near by extras, @21 @22; Western firsts, @19 @20; Canadas, @20 @21.

BEANS are firm. We quote: MATTOWS, per bushel, 62 lbs., @3 75 @4 00; Mediums, @3 25 @3 50.

DRIED FRUITS.—All in good demand at quotations. We quote: Evaporated apples, ring cut, choice, @13 @14; fair to good, @10 @12; State and Western, quarter apples, @5 40 @6 40; Apples, North Carolina, sliced, @6 @8; Peeled peaches, evaporated, @8 @8; Peeled peaches, sun dried, @16 @18; Unpeeled peaches, halves and quarters, @4 @5; Raspberries, dried, @28 @32; Blackberries, @18 @19; Cherries, @18 @19; Plums, @11 @12.

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Selected Miscellany.

For the Sabbath Recorder. THE FAIRIES OF THE WENGERN MOUNTAIN; OR, The Little Shower of Guineas.

Would you believe it? There are fairies In the Wengern mountain, still; If you doubt, ask Hans and Gretel, They will tell you with a will. Nothing truer, to the trustful, Makes the fancies of the hour, Than the falling of bright guineas In a plenteous, golden shower. Hans and Gretel—but our story Must go back full many a year, To the death-bed of their father— Nils, the cobbler, sitting near— With the confidence of friendship, Peter now unbundled all; "Nils, I die with naught to pay you, Though the debt was once so small." "All my scanty, poor belongings Now are pledged to other men— Cow and tools, and bed and time piece, Nothing's left me but my pain; Nothing for my helpless children, In whom all my hopes were met." "Oh! but I," said Nils, "will take them— Hans and Gretel—for the debt."

BREAKING UP OF THE ICE.

Among the inhabitants of one of the little fishing villages on the south shore of the St. Lawrence River was a thrifty French Canadian named Pierre Laval. His family consisted of his rosy-cheeked, good-natured wife, Louise the eldest child, from her womanly ways nicknamed "the little mother," Jean, a strong lad of thirteen, and the baby, whose bright black eyes and white skin made one think of two huckleberries in a bowl of milk. In summer there was no more attractive spot in N— than the cozy Laval cottage, with its porch wreathed with honeysuckle, and its little plot of ground gay with beds and borders of bright-tinted flowers; and in winter the pantry was always well filled, and the woodshed piled to the very rafters with great logs; for Pierre was a good provider, and by working hard at fishing during the summer months and at lumbering in winter, he managed to earn considerable money, and instead of spending it at the village inn, he carried it home for the use of his wife and little ones. On the afternoon of a certain cloudy day the door of the Laval cottage opened every few moments, and Louise peered anxiously down the road. At last she spied the stout figure of Jean coming up the street, and drawing her little red shawl tightly over her head she ran to meet him. "Hurrah, Lou!" he cried gayly; "the boat is almost done, and the boys are going to let me have the naming of it. I think I shall call it 'The Louise.'"

night, but mother said I might if the boys wanted me." "Your staying was all right, Jean, only everything has gone wrong this time. Word came this morning that a gang of men was wanted at the big lumberyard, and father and the neighbors went away early and will not be back before the end of the week." "But where's Mother Barbet? Can't she cure the baby?" Louise shook her head sadly. "For once, Jean, her medicine don't seem to do any good; but she says she has been with the great doctor over the river two or three times when he has had throats even worse than the baby's, and that he uses a new kind of medicine— little white powder—and it always helps people right off. He gave her the name of the powder, but I couldn't find it at the little shop in the village, and mother didn't dare trust me to go across the river with Jet. He hasn't been out of the stable for four or five days, and he is as wild as a wolf." N— was too small a town to be able to afford the luxury of a physician all for itself; besides, the people took so much exercise in the open air, and ate such simple food, and kept such early hours and were so strong and healthy, that a doctor would have found but little to do. In cases of severe sickness the people of N— always sent for the learned physician across the river; but on all ordinary occasions they depended entirely on "old Mother Barbet," the fame of whose skillful nursing and simple remedies had spread far and wide. It was toward the close of the long and bitter Canadian Winter. Already, in some localities, little shallow pools of water standing here and there on the frozen surface of the St. Lawrence River showed that the sun was getting back some of its Summer heat and power; and the inhabitants along the shores prophesied the speedy breaking up of the ice, the clearing of the river, and the re-appearance of the long processions of stately ships sailing by on their way to Montreal. But as yet not a crack had disfigured the glittering mass of ice which for two months had stretched out as level as a floor, making a firm, safe bridge between the little village on the South shore and the large town of V—. If the people of the little village wanted anything from the large town, all they had to do was to harness their horses, and "whiz" across the ice and back again in a few moments. It was a thousand times better than the slow, unreliable Summer ferry; and, too, during the clear, calm moonlight nights, you could hear the tinkling of the bells and the sound of gay laughter as one sleigh-load after another of young people sped over the ice, bent on some merry-making or frolic. As Jean and Louise entered the cottage, their mother met them with a sober face. How still and lonesome it seemed without the bright baby, who always laughed and put out his little hands the moment the big brother came in sight! Jean felt conscience-smitten when he remembered how often he had said: "Bother take the baby!" when his mother had left the little fellow in his charge for a few moments. In fact, it was but two or three days since he had been wicked enough to wish the baby dead, when he had been called in from play to rock the cradle. And hadn't the good priest told the boys of the parish school only that very week, "that a murderous thought was almost as bad in the eyes of God as a murderous blow?" If the baby should die—the boys heart gave a great thump as he thought of it—how could he, Jean Laval, ever look any one in the face again! "Take courage, mother!" he said, bravely. "I'll harness Jet, and have him at the door in a moment." Mrs. Laval wiped her eyes with the corner of her apron, and looked anxiously out of the window. "Are you sure it is safe to cross, my son? I don't like the looks of that sky, and the weather has been warmer lately, and there have been signs of the breaking-up of the ice above us." "But that was far up the river; and as for the clouds, they do look pretty squally, that's a fact; but we shall be back long before the storm breaks." "Louise knows what to tell the doctor. If he shouldn't be home, leave word for him to come as soon as possible, and then hurry to the drug store and get the powder, and be sure and buy a double portion for Mother Barbet. She is coming to stay with me while you are away. Yes, I suppose it is best to go."

ice, some men motioned Jean back; and, finding him determined to go on, two or three of them sprang forward and seized the bride. "You're young, my master, but you're old enough to know better than to venture across in the face of such a sky as that. And haven't you heard the news from up the river? The ice has already weakened in spots!" "Let go!" said Jean, tightening his hold on the reins. "Weak ice or not, I must cross." But several other men had gathered in front of the pony. "Back, back, I say!" shouted one. "We have had orders to stop people from crossing, but in truth I didn't think there would be man or boy fool enough to attempt it. Don't you know the meaning of those clouds? The tornado may be on us at any time—even now while we are talking." "But I tell you I must cross, and you have no right to keep me here losing time," returned Jean, flushing angrily, while Louise turned her head imploringly toward the men. "We must try to cross," she said, with trembling lips. "My little brother is sick—perhaps dying; we have been for the doctor and are taking back the medicine. Father is away, and mother is waiting for us." The men looked irresolute. "Better to lose one child than three," said the first speaker, still keeping hold of the bride. "Let the youngsters go, neighbor Lyrrel," exclaimed a new comer. "It is Pierre Laval's pony, the best traveler about N—. Perhaps he can get them across the river before the storm bursts. Think of your own wife left alone with a dying baby, and waiting for medicine. Spare not the whip, my boy, and may the good God put such speed in your pony's legs as never was there before!" Jet, glad to be released, darted forward on his way. The same oppressive stillness continued, still the black clouds mounted higher and higher, and there was the same peculiar moaning in the ice beneath. The children had already crossed more than two-thirds of the distance, when there came a little puff of wind, followed by two or three violent gusts which caused the light sledge to swerve to one side. The next moment, there was a heavy boom in the ice directly underneath them, and the air was filled with a succession of sharp reports like the rattling of musketry. Louise, too frightened to speak, turned and looked in her brother's face, but she found little there to reassure her. His eyes were riveted on a large crack in the ice before them through which could be seen the dark waters of the swiftly moving current. Obeying the sudden sting of the whip, the pony gathered himself for a spring and cleared the crack just as it widened to an impassable chasm behind them. A second crack was crossed in the same manner, and then Jean saw that their floating platform was surrounded on all sides by water. "We must leave the sledge, Louise," he said. "It will be safer lying flat on the ice." He took his knife and cut the pony loose from the sledge. "It is only fair to give poor Jet a chance for his life," he muttered; and then seizing his sister by the hand, he dragged her to the strongest part of the floe just as it parted in the middle with a sudden snap. The little red sledge, slipped into the water, and the pony, neighing piteously, drifted rapidly from their sight. Jean heard the shouting of voices, and through the driving rain he was able to make out the figures of men on shore running to and fro. "Hold fast to me, Louise," he said, as she gave a little gasp when the floe tilted to one side and the icy waves dashed over their faces, "we are nearing the stationary ice by the shore. If you can but hold out for a moment longer!" The next instant the huge blocks of ice as they came crashing down the river, forced the little floe on the firm ice, and strong arms carried the children to a place of safety. The doctor was not able to cross the river for some time; but the white powder saved the baby's life, and the little fellow was crowing and laughing as usual several days before Jean and Louise recovered from the effects of the cold and the fright. The morning after the rescue of the two children, the black pony, with his shaggy mane and tail fringed with icicles, was found alive and well on a little cape where he had safely drifted ashore.—Wide Awake.

HOLMES'S FIRST POEM.

After men become famous as authors, we are interested to learn about their early writings. Probably all the children know that Mr. Longfellow's poem was about the turnip that grew behind Mr. Finney's barn, and here is what Dr. Oliver Wendell Holmes says about his first literary effort: The first article of mine that ever saw the light was a little poem of four stanzas, entitled "James's Tree." A little lad, son of the late Judge Dewey, of Massachusetts, stuck a willow twig into the ground of his father's garden, which took root after the manner of such twigs, and grew into a tree. The boy lived long enough to call this tree his own, and to secure its protection as such, and then he died. After his death I wrote the poem and it was published in the Youth's Companion, a publication still prosperous. I was then seventeen years old, and that was forty-four years ago. I took the printed copy containing it from the post-office, peeped within, and then walked home on air. I shall probably never be so absorbingly happy as I was then. Earth has nothing like it—earth never had anything like it

—for me. I have seen my work in type since then until I have been tired of the sight of it, but I can never forget the great joy of that occasion. Smith College in Northampton now stands on the site of the old Dewey place, and when they cleared things away for the new buildings they found an old, gnarled willow tree. On learning the history of the nature of my own association with it, President Seelye had a book-rack elegantly mounted, made of it, and sent it to me. Of course it was installed among my household gods.

Do Not Complain.—A lady who had a very elegant home, out of which her beautiful twin children, her all, had been taken by death, said to us: "If it were not wicked, I wish that some women who complain so easily of little cares and annoyances, troubles about servants and social life, could have one real sorrow, just to see how foolish they are to make so much of trivial things." It seems sometimes as though only by a great sorrow are we developed into our best living. There are only a few things in life that are worth our best thought and action; and these, alas, many, if not most, fail to grasp because they let the minutiae of life fret them and consume all their time. If we could live a second life many of us would learn not to mind little things.

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CITIZEN.—The people of the State of New York, by the Grace of God, free and independent: To Aurelia F. Boss, widow and co-administrator, Mae E. Boss, and George R. Boss, all of Milton, Rock Co., Wis.; Susan M. Ingraham, of 16 Franklin Street, Providence, R. I.; Martin P. Boss, of 1,220 Union Street, Oakland, Cal., being all the heirs at law and next of kin of Joseph Boss, late of the town of Genesee, in Allegheny county, deceased, greeting: You, and each of you, are hereby cited and required personally to be and appear before our Surrogate of Allegheny county, at his office in Angelica, in said county, on the 24th day of July, 1882, at ten o'clock in the forenoon of that day, then and there to attend the judicial settlement of the accounts of Ezekiel R. Crandall, as Administrator of the goods, chattels and credits of the said deceased. In testimony whereof, we have caused the Seal of Office of our said Surrogate to be hereunto affixed. Witness James S. Green, Surrogate [L. S.] said county, at Angelica, the 29th day of May, in the year of our Lord one thousand eight hundred and eighty-two. J. S. GREEN, Surrogate. JOHN S. ROCKWELL, Attorney for Petitioner. Little Genesee, N. Y.

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Notice to Present Claims. PURSUANT to an order of James S. Green, Surrogate of the County of Allegheny, made on the 17th day of May, 1882, Notice is hereby given to all persons having claims against Amos Burdick, late of the town of Alfred, in said county, deceased, to present the same, with the vouchers thereof, to the undersigned, at his office in the village of Alfred Centre, N. Y., on or before the 1st day of December, 1882. Dated, May 17, 1882. W. C. BURDICK, Administrator.

CATALOGUE OF BOOKS AND TRACTS

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y. NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents. THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M. Part First, Arguments. Part Second, History. 16mo. 268 pp. Fine Cloth, \$1.25. This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of every one desiring light on the subject. THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 50 cents. Paper, 10 cents. This is in many respects the most able argument yet published. The author was educated in the observance of Sunday, and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor, kindness and ability. We especially commend it to those who, like Mr. Brown, have been taught to revere Sunday as the Sabbath. A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment. By Geo. Carlow. Third Edition—Revised. 168 pp. 25 cents. This work was first published in London in 1724. It is valuable as showing the state of the Sabbath argument at that time. VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine Appointment of the Seventh Day, by Rev. J. W. Morton, late Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 10 cents. This work is one of decided value, not only as regards the argument adduced, but as showing the extreme want of liberality and fairness which characterized the trial and excommunication of Mr. Morton from the Presbyterian Church. THE ROYAL LAW CONTENTED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents. LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents. COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15th, 1878. By Rev. N. Wardner, D. D. 20 pp. The Society also publishes the following tracts, which will be sold at cost, in large or small quantities, to any who may desire them. Specimen packages sent free to any who may wish to examine the Sabbath question. Twenty per cent. discount made to clergymen on any of the above-named books, and a liberal discount to the trade. Other works soon to be published. TRACTS. No. 2.—Moral Nature and Scriptural Observance of the Sabbath. 52 pp. No. 10.—The True Sabbath Embraced and Observed. 16 pp. No. 11.—Religious Liberty Endangered by Legislative Enactments. 16 pp. No. 15.—An Appeal for the Restoration of the Bible Sabbath. 40 pp. No. 16.—The Sabbath and its Lord. 28 pp. No. 23.—The Bible Doctrine of the Weekly Sabbath. TOPICAL SERMONS. By Rev. James Malley—No. 1, "My Holy Day," 28 pp.; No. 2, "The Moral Law," 28 pp.; No. 3, "The Sabbath under Christ," 16 pp.; No. 4, "The Sabbath under the Apostles," 12 pp.; No. 5, "Time of Commencing the Sabbath," 4 pp.; No. 6, "The Sanctification of the Sabbath," 20 pp.; No. 7, "The Day of the Sabbath," 25 pp. "THE SABBATH: A Seventh Day, or The Seventh Day, Which?" By Rev. N. Wardner. 4 pp. "THE LORD'S DAY, OR CHRISTIAN SABBATH." By Rev. N. Wardner. 4 pp. "DID CHRIST or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week?" By Rev. N. Wardner. 4 pp. "CONSTANTINE AND THE SUNDAY." By Rev. N. Wardner. 4 pp. "THE NEW TESTAMENT SABBATH." By Rev. N. Wardner. 4 pp. "DID CHRIST Abolish the Sabbath of the Decalogue?" By Rev. N. Wardner. 4 pp. "ARE THE Ten Commandments Binding alike upon Jew and Gentile?" By Rev. N. Wardner. 4 pp. "WHICH Day of the Week did Christians Keep as the Sabbath during 900 years after Christ?" By Rev. N. Wardner. 4 pp. * * * Rev. N. Wardner's eight tracts are also published in German. Orders for the Society's Publications accompanied with remittances, for the use of its Agents, or for gratuitous distribution, should be addressed to D. R. STILLMAN, Alfred Centre, N. Y. HISTORY OF CONFERENCE.—REV. JAMES H. BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder office for sale, at \$1.50. Sent by mail postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Centre, N. Y. HIRES' IMPROVED ROOF BEER. Pilsener, whole sale makes 6 gallons of a do. Retail, 25 cents. Ask your druggist, or send by mail for C. E. Hires, 48 N. Delaware Ave., Philadelphia, Pa. New York Medical College and Hospital for Women. 213 WEST 54th ST., NEW YORK CITY. The regular Winter Session, (20th year) will begin October 2d, 1882, and continue twenty-four weeks. Daily Clinics will be held in the College, and the Hospital and Dispensary adjoining give special advantages for practical studies unsurpassed by any other school. In addition, the large daily Clinics at the Ophthalmic Hospital and the Ward's Island Homoeopathic Hospital (weekly) are open for all students. For further particulars and circulars, address Mrs. J. G. BRINKMAN, M. D., 219 West Twenty Third St., New York City. Employment for Ladies. 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Popular THE dressings of w... quire a blue or green... quired into recently... found the cause to be... sitic organism, which... in a decoction of carrot... saliva, sweat, albumi... The blue coloring mat... pyrocyanide of M. Fo... sulphuretted hydrogen... yellow. The small org... action by reason of its... CONTRACTION OF T... known that tendons (o... of muscles) contract;... sensibility and nerves... The contraction has b... phenomenon of reflex... turn-action of the spina... rect excitation of the... M. Guerin finds reason... and the action of ten... their contractility is... order as muscular, an... show, like muscles, an... voluntary contraction... NOCTURNAL INSECT... ple apparatus for getti... and other nocturnal ins... by M. Vitellier of Nan... La Nature. It depend... light for these insects... placed at the top of a... having four square-sha... with metallic reflectin... terior placed around... into these and strike ag... at the bottom of which... apertures leading to a b... into this they fall in gr... A RUSSIAN naval o... very ingenious apparatu... depth of the sea, withou... and heavy line. Indec... used. The instrument... lead, a small wheel wi... registering the number... float. While the appar... revolves, and the regis... dicate the depth. W... reached, the lead beco... float begins to act, an... up to the surface, wh... fished up by a net and... MARRIAGE AND MOR... lou some time since, ... the Academy of Medi... above subject. The... statistics derived from... Holland, are as follows:... married men under t... 4 per thousand; unmar... widowers 22 per thousa... unmarried women, the... 9 per thousand, while... In persons from thir... death rate among mar... unmarried 5, and the v... sand. Among the wo... married, 10 for the u... thousand for the widow... EXPERIMENTS UPON... —The behavior of so-cal... has been lately studied... common one is Siph... Prof. Stahl has notic... tuca scariola also, the... point in a north-sou... peculiar position of the... bright sunlight. In Z... the north side of the st... twisting of the leaf-st... of the leaf facing th... south side become ve... surface to the west. T... and west become up... surfaces approximated... of plants exposed to... from 10 to 3 did no... position, but those e... and after 3 did. Th... clearly shown thus... young plants was plac... the north, getting d... hours after sunrise and... the leaves bent toward... upper surfaces turnin... The pot was then pl... yond the reach of d... leaves then took a pos... the diffuse light from... Stahl mentions three... a meridional position... clearly seen.

Popular Science.

THE dressings of wounds sometimes acquire a blue or green color. This was inquired into recently by M. Gerrard who found the cause to be a small mobile parasitic organism, which he was able to cultivate in a decoction of carrots. It is developed in saliva, sweat, albuminous liquids etc. The blue coloring matter it secretes is the pyocyanide of M. Fardos. A current of sulphuretted hydrogen makes it green, then yellow. The small organism has the same action by reason of its avidity for oxygen.

CONTRACTION OF TENDONS.—It is now known that tendons (or the terminal parts of muscles) contract; also that they have sensibility and nerves distributed to them. The contraction has been thought to be a phenomenon of reflex nature, that is, a return-action of the spinal cord, caused by direct excitation of the tendon nerves. But M. Guerin finds reason, both in the structure and the action of tendons, to believe that their contractility is quite of the same order as muscular, and he holds that they show, like muscles, both voluntary and involuntary contraction.

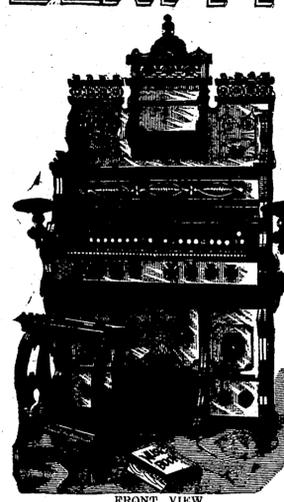
NOCTURNAL INSECT DESTROYER.—A simple apparatus for getting rid of cockchafers and other nocturnal insects, has been devised by M. Vittellier of Nantes, and is figured in La Nature. It depends on the attraction of light for these insects, and consists of a lamp placed at the top of a movable frame, and having four square-shaped narrowing cases, with metallic reflecting surfaces in the interior placed around it. The insects fly into these and strike against a pane of glass, at the bottom of which is a funnel-shaped aperture leading to a bag hung below; and into this they fall in great numbers.

A RUSSIAN naval officer has invented a very ingenious apparatus for ascertaining the depth of the sea, without the use of a costly and heavy line. Indeed, no line at all is used. The instrument consists of a piece of lead, a small wheel with a contrivance for registering the number of revolutions, and a float. While the apparatus sinks, the wheel revolves, and the registered revolutions indicate the depth. When the bottom is reached, the lead becomes detached, the float begins to act, and the machine shoots up to the surface, where it can easily be fished up by a net and the register read off.

MARRIAGE AND MORTALITY.—M. Bertillon some time since, read a paper before the Academy of Medicine, Paris, upon the above subject. The results, based upon statistics derived from France, Belgium, and Holland, are as follows: "The death rate in married men under thirty years of age was 4 per thousand; unmarried, 10 per thousand; widowers 23 per thousand. In married and unmarried women, the rate was the same—9 per thousand, while in widows it was 17. In persons from thirty to thirty-five the death rate among married men was 11, the unmarried 5, and the widowers 19 per thousand. Among the women it was 5 for the married, 10 for the unmarried, and 15 per thousand for the widows.

EXPERIMENTS UPON "COMPASS PLANTS."—The behavior of so-called "compass plants," has been lately studied by Prof. Stahl. The common one is Silphium laciniatum, but Prof. Stahl has noticed in the case of Lactuca scariola also, that its leaves generally point in a north-south direction. The peculiar position of the leaves is best seen in bright sunlight. In Lactuca, the leaves on the north side of the stem become vertical by twisting of the leaf-stalk, the upper surface of the leaf facing the east. Those on the south side become vertical with the upper surface to the west. The leaves on the east and west become upright with their upper surfaces approximated to the stem. Leaves of plants exposed to direct sunlight only from 10 to 3 did not take the meridional position, but those exposed only before 10 and after 3 did. That this position is produced by the sun when near the horizon is clearly shown thus: A pot with several young plants was placed in a window facing the north, getting direct sunlight a few hours after sunrise and before sunset. Here the leaves bent towards the north with their upper surfaces turning either east or west. The pot was then placed further back, beyond the reach of direct sunlight. The leaves then took a position at right angles to the diffuse light from the window. Prof. Stahl mentions three other plants in which a meridional position of the leaves may be clearly seen.

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Abstract of Time Table, adopted Dec. 19th, 1881.

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

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5.33, Forestville 5.40, Smith's Mills 5.57, Perryburg 6.30, Dayton 6.55, Cattaraugus 7.53, Little Valley 8.49, Salamanca 9.25, Great Valley 9.50, Carrollton 10.20, Vandalia, 10.46, Allegany 11.20, Olean 11.55 A. M., Hinsdale 12.30, Cuba 1.25, Friendship 3.05, Belmont 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. 6.42 A. M., daily, from Friendship, stopping at Belvidere 6.00, Belmont 6.25, Scio 6.43, and arriving at Wellsville 7.10 A. M. 9.06 A. M., daily, from Dunkirk, stopping at Sheridan 9.15, Forestville 9.22, Smith's Mills 9.31, Perryburg 9.46, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.41, 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.

ADDITIONAL LOCAL TRAINS WESTWARD.

12.25 P. M., daily, except Sunday, from Hornellsville, stopping at Almond 12.30, Alfred 12.43, Andover 1.05, Wellsville 1.24, Cuba 2.33, Olean 2.50, Carrollton 3.30, Great Valley 3.40, and all stations, arriving at Salamanca at 6 P. M. 4.15 A. M., except Sundays, from Hornellsville, stopping at Almond 4.40, Alfred 5.00, Andover 5.54, Wellsville 7.25, 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 Dunkirk; Train 2 will make the stops of Train 9. * Daily, † Daily, except Monday.

BRADFORD BRANCH WESTWARD.

Table with columns: STATIONS, 20. Rows include Leave Bradford, Arrive at Bradford, Leave Bradford, Arrive at Bradford, Leave Bradford, Arrive at Bradford.

ADDITIONAL LOCAL TRAINS EASTWARD.

8.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 8.54, Limestone 8.44, and arrives at Carrollton 4.01 P. M. 7.30 P. M., except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 8.30 P. M. Trains 17, 18, 20 and 21 run daily. Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 8.30 P. M., and arrive at Titusville 7.30 P. M.

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INTERNATIONAL LESSONS, 1882.

THIRD QUARTER.

- July 1. A Lesson on Home. Mark 10: 1-16. July 8. The Rich Young Man. Mark 10: 17-31. July 15. Suffering and Service. Mark 10: 32-45. July 22. Blind Bartimeus. Mark 10: 46-52. July 29. The Triumphal Entry. Mark 11: 1-11. Aug. 5. The Fruitless Tree. Mark 11: 12-23. Aug. 12. Prayer and Forgiveness. Mark 11: 24-33. Aug. 19. The Wicked Husbandmen. Mark 12: 1-12. Aug. 26. Pharisees and Sadducees Silenced. Mark 12: 13-27. Sept. 2. Love to God and Men. Mark 12: 28-44. Sept. 9. Calamities Foretold. Mark 13: 1-20. Sept. 16. Watchfulness Enjoined. Mark 13: 21-37. Sept. 23. Review.

LESSON III.—SUFFERING AND SERVICE.

BY EARL P. SAUNDERS.

For Sabbath-day, July 15.

SCRIPTURE LESSON—MARK 10: 32-45.

32. And they were in the way, going up to Jerusalem; and Jesus went before them; and they were amazed, and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him. 33. Saying, Behold, we go up to Jerusalem, and the Son of man shall be delivered up to the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles. 34. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again. 35. And James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire. 36. And he said unto them, What would ye that I should do for you? 37. They said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory. 38. But Jesus said unto them, Ye know not what ye ask; can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? 39. And they said unto him, We can, and we are able. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized with shall ye be baptized; 40. but to sit on my right hand, and on my left hand, is not mine to give; but it shall be given to them for whom it is prepared. 41. And when the ten heard it, they began to be much displeased with James and John. 42. But Jesus called them to him, and said unto them, Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority upon them. But it is not so among you; but whosoever would be great among you, shall be your minister: 44. and whosoever would be first among you, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

CENTRAL TRUTH.—The Christian life is a life of service.

- DAILY READINGS. 1. Isa. 53. 2. Peter 2: 13-25. 3. Phil. 2. 4. John 13: 4-17; Mark 9: 33-37. 5. Luke 13: 31-34 and 22: 24-27. 6. Matt. 20: 17-28. 7. Mark 10: 32-45.

GOLDEN TEXT.—"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Mark 10: 45.

TRAC.—March, A. D. 30, soon after the last lesson. PLACE.—In the Jordan valley, perhaps on the eastern or Perea side of the river, on Jesus' last journey to Jerusalem.

OUTLINE.

- I. Christ's third prediction of the crucifixion. v. 32-34. II. The ambition of James and John re-proved. v. 35-41. III. Christ teaches that Christianity means service. v. 42-45.

QUESTIONS.

- I. Where were Christ and his disciples? (See Place.) Whither was Jesus leading them? (See Place.) For what purpose was he going to Jerusalem? Why must he die? Who would betray him? Who condemn? Who crucify him? For whom did Christ die? What if he had not risen? 1 Cor. 15: 17. II. Why was the request of James and John wrong? What did it show? For whom is heaven prepared? How only can it be gained? Who will enjoy it most? III. Who shall be greatest in the kingdom of Christ? What example has Christ set for us? What is required of his followers?

NOTES.

I. The time of Christ's passion is fast approaching; he does not shrink from it, but seems eager to fulfill his mission—the redemption of the lost. Amazed, that he should rush into danger. Afraid, fearing for their own safety. Began to talk them. The third prediction of his death. Judas (a professed friend) would betray him; the Jews ("his own people") would condemn him; the Roman authorities (Gentiles) would insult and crucify him: Rise again. The sad prediction of his death is brightened by the blessed assurance of his resurrection, without which all is dark, and our faith vain. II. James and John showed great selfishness and want of understanding concerning the nature of Christ's kingdom. A selfish ambition to gain heaven unites one for its enjoyment; mere desire to enter will not open the gates of pearl. Life eternal is for the faithful servants of Christ. James gave his life for the cause; John suffered much persecution; and, no doubt, they received the desired honor, not because they sought it, but because they suffered and served. Those who suffer much for Christ's sake shall enjoy much with Christ.

III. The only greatness known in heaven is the greatness of humility and service. Christ has taken the lead, and has set us an ideal example of self-denial, cross-bearing and service. Follow him.

NOTES.

I. Christ's third prediction of the crucifixion. v. 32-34. And they were in the way. Some little time had elapsed since our Savior left Ephraim where he had sought seclusion and refuge from the Jews (John 11: 54), and passed over into Perea beyond Jordan (Mark 10: 1). The persecutions of the chief priests and Pharisees (John 11: 57) would not permit him to tarry longer in Judea, or to stay long in any place. His time was not yet come; consequently he took this circuitous route, with Jerusalem as his objective point, planning to arrive there at the proper time. During his journey through Perea, he taught much by parable and by precept. "In the way" somewhere in the Jordan valley occurred the events narrated in the present lesson. And Jesus was going before them. He, who has so prudently sought seclusion as a refuge from the malignity of the Jews, now that his time is near at hand, with a courage superhuman, faces the very dangers from which he has been fleeing. Although he knows that it means death for him to go up to Jerusalem, yet we find him pressing forward with eagerness toward the fulfillment of his mission. When he left the court of heaven to undertake the redemption of fallen man, he knew that he must suffer on the tree. It is no new danger to him, but the approach of a crisis which he recognized and accepted from the beginning. Cowper has well said:

"The Savior, what a noble fame Was kindled in his breast, When hasting to Jerusalem, He marched before the rest."

And they were amazed; . . . were afraid. Some distinguish between those "amazed" and those "afraid." The reading seems to indicate two classes; but both the amazement and fear must have been confined to those who understood in some degree the danger impending. Those who did know the attitude of the Jews toward him must have been both "amazed" and "afraid"—amazed at what seemed to them a rash exposure of himself to danger; afraid of evil consequences to themselves because of their connection with him. And he took again the twelve. Twice before had he predicted his sufferings and death (Mark 8: 31, and 9: 31), but on neither of these former occasions had he specified so clearly regarding the manner of his death. He was to be betrayed by a professed friend into the hands of declared enemies, who, through malice, would condemn him; he was to be delivered up by "his own" people to the Gentiles, who, through ignorance, would mock him, scourge him, spit upon him, and then crucify him. The Jews could only condemn, the Roman government must execute. Thus the two grand divisions of humanity for whom Christ died would take part in his crucifixion. Shall rise again. Glorious thought! without which all is dark. "If Christ hath not been raised, your faith is vain; ye are yet in your sins." 1 Cor. 15: 17.

II. The ambition of James and John re-proved. v. 35-41.

According to Matthew, Salome, the mother of James and John, makes the request in behalf of her sons. Christ recognizes the fact that she is only their mouthpiece, and therefore addresses his reply to them. The fervent minds of these "sons of thunder" had been aroused by Christ's promise of twelve thrones for the twelve apostles (Matt. 19: 28). They saw, in imagination, twelve earthly thrones, and desired to occupy those nearest their King, Their intimacy and especial favor with Christ, was their ground of hope; but, having been recently re-proved for a similar ambition, they get their fond and equally ambitious mother to broach their desire to Christ. Such gross selfishness and want of understanding at this late hour concerning the nature of his kingdom must have grieved the Savior deeply, yet his reproval is very gentle. Ye know not what ye ask. They asked for earthly honors; he had none to bestow; nor could he grant thrones in heaven for the mere asking. He had the power; but crowns of glory are the rewards of faithfulness, not the spoils of ambition. Are ye able? We are able. This question was, probably, asked to see in what measure these men were worthy of the honors requested. The answer was, doubtless, given in sincerity, but with great ignorance of its full meaning. Ye shall. And they did. James was the first of the apostles to suffer martyrdom. John suffered all the persecutions which befell the infant church; and in the evening of his life, after all the other apostles had gone to claim their thrones, he was still the victim of persecutions for Christ's sake. But it is for them for whom it has been prepared. Christ does not say that their request shall not be granted, but declares that it can not be granted as a favor. "The way of the cross is the way of the crown." Places of honor in heaven were prepared for just such men as James and John afterwards proved themselves to be; and, no doubt, they inherited the desired positions, not, however, as a result of favoritism, but because they suffered and served. And the ten . . . began to be moved with indignation. We can not blame them for being indignant; we share, in some degree, their indignation. After all, they were in no way better than the sons of Zebedee, except in point of modesty. Their ideas of Christ's kingdom were the same, and their indignation grew out of the spirit of rivalry manifested on a former occasion when they disputed among themselves by the way. Mark 9: 34.

III. Christ teaches that Christianity means service. v. 42-45.

He saw that they were all in error concerning the nature of his kingdom, and concerning what constitutes true greatness. The compassionate Savior must have sighed deeply in his spirit when again he undertook to enlighten their darkened understandings. They which are accounted to rule. Those recognized as rulers. Lord it. Are tyrannical, as superiors exercising acknowledged authority over inferiors. But it is not so among you. In Christ's kingdom, such a state of things can not exist. All who inherit heaven are equal heirs to its glories. The only greatness possible there is the greatness of service and humility. He who would be first of all must serve all. Even Christ,

"who was in the beginning with God," and "who thought it not robbery to be equal with God," "took upon him the form of a servant," whose abasement and service transcended all possible human suffering and service, who came to minister, not to be ministered unto, who gave his life a ransom for many.

PRACTICAL SUGGESTIONS.

- 1. "Discretion is the better part of valor." Christians should not face the enemy for the sake of fighting, when it would be ruinous to the cause; but, when the honor of God and the cause of Christ demand it, they should face about and fight the foe, even at the cost of life—a loss which life eternal will repay a hundred fold. 2. We should never be afraid when Jesus leads, even though the cross loom up before us. 3. The sad prediction of the Passion is ever accompanied by the blessed assurance of the Resurrection. If we suffer for Christ, we shall be raised to reign with him. 4. To gain the glories of heaven is a laudable desire, if it does not become the ruling motive, but is merged in the tide of love for Christ which prompts suffering and service. A selfish ambition to gain heaven unites one for its enjoyment, and hence precludes the possibility of gaining it. 5. Heaven is prepared for the faithful. Mere desire to enter will not open its portals. 6. Service here prepares us for enjoyment hereafter. He who suffers most for Christ is nearest like Christ, and is entitled to the highest honors of heaven. 7. Christ's terms of discipleship are self-denial, cross-bearing, service. In all his requirements he has given us an example which we may follow. In suffering and service he went beyond all possible human experience; he died, the just for the unjust; he gave his life for the world that all mankind might inherit life eternal.

Do not be discouraged if your boys and girls disclose little of the saint, and have a trying resemblance to the sinner. Wait, wait, wait. You have undertaken a great work, and can afford to wait. The gorgeousness of the sunset the other night, how long it took God to produce it! To raise the vapor from the sea, to bring it from afar, to marshal it in the sky, to detain it there until transfused in the glory of the sun, may have taken a long time. Here is a mass of boyhood, girlhood, undeveloped. To move upon it, to shape it, to subdue it to God until it shall shine in his transfigured presence, is a great work. To do the lesser thing, change a vapor-tuft into a jewel, God may have taken days and weeks. And yet how evanescent that brilliancy in the sky! To do the grander thing, what if it take you years or even a lifetime! Your work will make a glory stretching across eternity.—S. S. Journal.

At the semi-annual Sunday School Convention of Cumberland county, New Jersey, held at Shiloh, the theme of the whole day was "Sowing and Reaping." Each lesson had its "central thought" suggested in a text of Scripture. The text for the morning was Eccl. 11: 6; for the afternoon, 2 Cor. 9: 6; for the evening, Psal. 126: 6. Among those who took part were Dr. Chas. Brewer, S. W. Clark, Mrs. S. W. Clark, Rev. C. B. McLean, Rev. A. Broadhead, and Rev. A. H. Lewis, President of the New Jersey Sunday School Association.—S. S. World.

In a late Bible-school convention, a thoughtful speaker made the statement that in the average Bible-school very few young men above eighteen years of age are found. Does this apply to your school? If so, it fails signally in achieving one of the most vital results of its mission.—Our Bible Teacher.

The Woman's Temperance Convention of Allegany County will hold its next session in Wellsville, on Wednesday and Thursday, July 12, and 13, 1882. Mrs. Letitia Yeomans, of Canada, will lecture Wednesday evening. Subject: "Building the Walls." Churches and Temperance organizations are invited to send delegates. Tickets to and from the convention will be had at the following rates:

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SPECIAL NOTICES.

THE Quarterly Meeting comprising the churches of Honeoye, Hebron, Hebron Centre, and Bell's Run, will be held with the Church at Bell's Run, commencing on the evening after July 7th. Ministers: brethren: J. Kenyon, C. A. Burdick, H. P. Burdick, and James Summerbell. All are invited to attend. C. S. WELLS.

TRACT BOARD MEETING.—There will be a regular meeting of the Executive Board of the American Sabbath Tract Society, in Plainfield, N. J., corner of Madison Avenue and Seventh St., at 2 P. M., July 9, 1882. L. E. LIVERMORE, Rec. Sec.

THE regular quarterly meeting of the Board of Managers of the Seventh-day Baptist Missionary Society will be held at the usual place in Westley, R. I., on Wednesday, July 19th, beginning at 9.30 A. M. Reports and other communications designed for this meeting, should be sent to the Corresponding Secretary, Rev. A. E. Main, Ashaway, R. I., as early as July 5th. L. A. PLATT, Rec. Sec.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon, at 2 o'clock. Preaching at 3 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

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VOL. XXXVIII.

The Sabbath

Entered as second-class office at Alfred Centre, N.

For the Sabbath

BY E. P.

The life we live is but a narrow span (twice its morning scarcely we feel its chill)

O! morn of life, sweet Thou tellest not that Thou art the noon

With promise of a day That all thy pleasure We little dream that Shall soon thy cleave

But, blinded quite by Knowing not thy fate We fret of childish And long our part

All far too soon the When 'mid the world We'll cry, "Oh why

Intense, but brief, is Severe the toll that We bravely strive, As grass beneath

The morning o'er, the Fast sinks the sun And evening shadows Remind that night

The night comes on We close our eyes We drift away to rest And wake in regret

AN E

The Divine Attributes, Origin of Christianity of Christian

An Essay read before the late session in Adams, by the Association.

BY REV. JOS

The existence of God in both the books of and his attributes also this paper is not their merit; but taking for lishment as acknowledge relation between the and the development of and these divine attrib God are the essential and functions, of the wisdom, and love, wh

terize all his doings; our divine Christianity as a system of religion the Bible, or as embody Christ, may be illustrated between a finished line the masterly mind th character and comple ity compliment its di architectural beauty, ifice, eulogize the arc ure of our divine Chr finite perfectness and vine Architect. As sculpture and paint genius that produced whether studied com systems of religion, and absolute perfect the infinite genius of the excellencies of his in nature, the chi be the same as the fo so our divine Chri nature of the case, t of its doctrines, and whence it is an emal low, therefore, that in the Bible, or by bodiment and exem image or likeness o not only the glorio Author, painted b brought out, and p perfections and att but is