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he Sabbath Recorder.

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BY THE MERICAN SABBATH TRACT SOCIETY.

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

WHOLE NO. 1954

TERMS—82 A YEAR, IN ADVANCE:

VOL. XXXVIII.-NO. 29.

office at Alfred Centre, N. Y.

The Sabbath Recorder

Entered as second-class mail matter at the post

LEND A HAND.

Life is made of ups and downs-

If you would the latter wear,

Crowns are not alone of gold!

Diadems are bought and sold;

Come from noble deeds alone-

Many crowns that many wear-

Diamonds never in them shine

Hold a light that ne'er shall fade-

For these crowns that good men wear,

Would you own so bright a crown

Lead him from the deep, dark night, Place him in the morning light—

THE NORTH-WESTERN ASSOCIATION.

The Seventh-day Baptist North-Western

Association convened for its Thirty-sixth

Session with the Southampton Church at

at West Hallock, Ill., on Fifth-day, June 22,

The Introductory Sermon was preached

by S. H. Babcock, from the 133d Psalm.

Theme, "Unity of purpose and effort nec-

O. U. Whitford, Moderator of the last

essary to successful Christian work."

Committee was adopted as follows:

Fifth day, June 22, 1882, 10 A. M.

Afternoon Session.

from churches, corresponding bodies, and miscellane-

Evening Session.

Praise service conducted by C. A. Burdick. Ser-

mon by L. R. Swinney, delegate from the South-

Sixth day—Morning Session.

Afternoon Session.

Evening Session.

Prayer, conference, and covenant meeting, conducted by S. R. Wheeler.

Sabbath-day—Morning Session.

collection for the Missionary Society, and communion service, led by N. Wardner, and assisted by L.

Afternoon Session.

Evening Session.

Praise service conducted by the choirister, S. F.

Potter. Sermon by delegate from the Western As-

First-day-Morning Session.

Devotional exercises. Miscellaneous and unfinished

business. Sermon by delegate from the Central Association, J. M. Todd, followed by collection for the

Afternoon Session.

Devotional exercises. Miscellaneous and unfinished business. Essay by N. Wardner, "What is our re-

Evening Session.

devotional exercises be of thirty minutes length, and

that they be conducted by the Moderator, or his

(2) That the sessions commence at 9 A. M., 2 and $7\frac{1}{2}$ P.M., and close at 12 M., and $4\frac{1}{2}$ P. M.

(3) That there be no committee on resolutions ap

(4) That the business of the Association be dis

patched with brevity, in order to give much time for

Communications from the following

Churches were read: Jackson Centre, Rock

River, Utica, Albion, Carlton, and Dodge

W. H. Ernst,

E. M. DUNN,

S. H. BABCOCK,

O. U. WHITFORD; \ Com.

preaching and other devotional exercises.

Centre.

pointed, in order to abbreviate unnecessary discus

mon by G. M. Cottrell, followed by conference.

Sabbath school exercises, conducted by O. U

present age demand of our denomination?"

Devotional exercises. Report of Nominating Com-

Introductory Sermon, by S. H. Babcock. Call to

session, called the Association to order.

When you see a brother down,

Yet they hold a light divine-

Beauty, art hath never made:

Lend a hand.

Lend a hand.

Never in the sunlight glare;

Lend a hand;

Lend a hand;

Everlasting are, as rare— Lend a hand.

Lend a hand.

Lend a hand.

1882, at 10 o'clock A. M.

T. Saunders.

Committee, etc.

U. Whitford.

sociation, C. A. Burdick

the greatest possible good.'

But the crowns that good men own,

Life is made of thorns and crowns:

Lift some crushed heart from despair-

Lend a hand;

Lend a hand.

Lend a hand.

ALFRED CENTRE, N. Y., FIFTH-DAY, JULY 20, 1882.

Moderator—S. H. Babcock.

follows:

Clerk—L. T. Rogers.
Assistant Clerk—G. M. Cottrell.

On motion, after benediction by N. Wardner, the Association adjourned until 2 o'clock

AFTERNOON SESSION.

The Association called to order by the Moderator.

The first half hour of the session was spent in devotional exercises, conducted by the Moderator.

The Clerk of the Association tendered his resignation, and F. O. Burdick was, on motion, appointed Clerk.

Letters from the following Churches were | follows: read: Farina, Milton, Milton Junction, Pardee, Walworth, Cartwright's Mill, West Hallock, Welton, Harvard, Long Branch, and North Loup.

On motion, the letters containing petitions were referred to the Committee on Petitions. On motion, the Moderator appointed the Standing Committees as follows:

On Petitions-F. O. Burdick, Zina Gilbert, Daniel On Finance-Truman Saunders, S. R. Potter, On the State of Religion-N. Wardner, Leman Andrus, S. R. Wheeler. On Preachers, Essayist, Sabbath School Board, and Delegate—O. U. Whitford, L. T. Rogers, W. H. On Obituaries-E. M. Dunn, A. Hakes, W. H. H.

Communications from Corresponding Bodies were called for, and the Letter from the South-Eastern Association was read by L. R. Swinney, delegate from that body, supplementing the reading of the Letter with appropriate and interesting remarks relative to the interest manifested on the West Virginia field in the Associational work. The Eastern Association was represented by T. L. Gard-The Moderator appointed the following as | iner, who read the Corresponding Letter a Nominating Committee; L. T. Rogers, A. | from that body. After the reading of the Hakes, W. H. Goon, S. R. Potter, and Letter, appropriate remarks were made explaining the method of work in the sessions On motion, the report of the Programme of that Association. J. M. Todd presented the Corresponding Letter from the Central Association, following the reading with remarks of greeting to the old acquaintances order for business. Appointment of Nominating in this Association with whom he used to be Raleigh. associated in former years, and to all the brethren and sisters assembled in this assomittee, and election of officers. Communications ciational gathering. The Corresponding Letter from the Western Association was ous annual reports. Essay by S. R. Wheeler; subject, "The conduct of a revival, so as to secure read by C. A. Burdick, delegate from that body, who, after reading the Letter, spoke of some of the characteristics of the meetings held in connection with the late session of the Association, also in regard to the attempt made to reorganize the Theological

Devotional exercises. Reports of committees, standing and special, and business connected there-Department of Alfred University. with. Sermon by E. M. Dunn, "What does the The following resolution was offered by O. U. Whitford, and, on motion of E. M. Dunn, was adopted: Sabbath School Institute work, conducted by O.

Resolved, That we most cordially welcome the delegates from our Sister Associations to our sessions, and heartily invite them to engage freely in the de-liberations and devotions of this body.

On motion of O. U. Whitford, the read-Devotional exercises. Sermon by delegate from the Eastern Association, T. L. Gardiner, followed by ing of miscellaneous communications was suspended, to listen to the essay of S. R. Wheeler; after singing "Rivive us Again" by the choir, the Essay was presented. Theme, "The Conduct of a Revival of Religion, so as to secure the best possible good."

On motion of L. T. Rogers, the essay was requested for publication in the Sab-BATH RECORDER.

After singing, and benediction by N. Wardner, the Association adjourned.

SIXTH-DAY-MORNING SESSION.

Association called to order by the Moderator. First half hour spent in devotional exercises. Minutes of previous sessions read and

Praise service conducted by L. R. Swinney. Ser-On motion, L. T. Rogers was appointed Your committee would reccommend (1) that the

Treasurer pro tem. Miscellanous communications being in order, a letter from C. W. Threlkeld was read.

Annual reports being next in order, the report of the Sabbath School Executive Committee was presented as follows:

The Corresponding Secretary of the Sabbath School Executive Board of the North-Western Association would respectfully report: Owing to an oversight, the President of the Sabbath School Board failed to learn of his appointment until May of this year; consequently, nothing had been done by the Board in the way of Institutes or work assigned to it up to that time. After learning of his appoint ment, the President called as many members of the Board together as he could, and, in order to make the best of the time still left us, decided to hold a short Institute in connection with the Southern the Second Alfred Church, beginning June 15, 1882, Wisconsin Quarterly Meeting, held at Milton June the opening discourse being preached by D. E. Max

programme of which were published in the RECORD-ER; also arranged for an Institute to be held at some time during the present session of your body, Bro. O. U. Whitford conductor. S. H. BABCOCK, Cor. Sec.

On motion, the report was adopted.

The report of the Engrossing Clerk was presented, and on motion adopted as follows: The North-Western Association,

In account with L. T. Rogers.

To Recording the Minutes of the Association for the year 1881.....\$5 00 To cash paid for Record Book.....

That part relating to finance was referred to the Committee on Finance.

The Treasurer's Report was presented as

The North-Western Association, In account with WM. B. WEST, Treasurer.

<u></u>	4, 4 4		ı
Cr.			
By balance from last year	\$ 63	47	i
Collection for Missions	91	40	
Collection for Tract Society	46	45	ĺ
Apportionment of Berlin Church, \$2 68,			l
\$ 1 17	3	85	ĺ
New Auburn, \$2 10, \$3 20	5	30	l
Rock River, \$3 36, \$3 25	6	61	l
Pardee, \$4 68, \$5 07	9	75	ı
Dodge Centre, (balance) \$3, \$6 76	9	76	l
Walworth	8	58	l
Cartwright's Mill		65	ļ
Carlton, Iowa	6	62	l
Harvard, Neb	1	04	I
Milton Junction	9	23	İ
Welton, Iowa, (balance)	1	60	١
Milton, (Wis.)	11	05	۱
Albion	13	13	١
Utica	4	14	١
Southampton	- 6	30	i
Farina	8	12	١
Long Branch	5	60	ł
North Loup	13	00	١
Stone Fort	1	43	1
Enon		30	١
•			1
Total	\$327	38	

NOTH LOUD	10	VV
Stone Fort	1	43
Enon	_	30
EHOH		90
Total	. \$327	38
Dr	-	
To paid S. Burdick for Tract Society	\$46	45
A. E. Main, for Missionary Society	91	40
Order of Simeon H. Babcock	60	68
Order of O. U. Whitford	-	30
Order of L. T. Rogers, \$8, \$10, \$17	35	00
Postage		38
Balance on hand	93	17
Total	\$327	38
There is due the Association from the chi	irches	88
follows:		
Dakota	.\$	60
Trenton	. 2	50
Carlston, Minn		25
Brookfield, 2 years	_	00
Villa Ridge, 2 years	-	
Pleasant Hill, 2 years	. 5	20
Ticasami IIIII, a years	. ~	WU

Mt. Hecla, Texas......Long Branch, balance..... Respectfully submitted, Wm. B. West, Treasurer.

On motion, the report was referred to the Finance Committee.

June 28, 1882.

The report of the delegate to the Sister | Secretary. Associations was presented as follows:

Your delegate to Sister Associations would respectfully report that, in accordance with your appointment, he has attended all of the Associations, where he was cordially welcomed, and highly appreciated the privileges enjoyed.

The South-Eastern Association was held with the Ritchie Church of West Virginia, beginning May 25, 1882, with a sermon by L. R. Swinney. The attendance was good considering the isolated location of this society. The greater part of the work of the meeting was done by the delegates, the people greatly enjoying the feast of good things thus brought them, and expressing by resolution their profound gratitude to God and sincere thanks to their Sister Associations for being so kindly remembered. The delegates also enjoyed the hearty, earnest words and ways of our brethren and sisters in this the youngest Association of the sisterhood. We are impressed that they more than all others, need the strength and help to be had by our mode of exchange of delegates, and we fear that many of their churches are suffer ing for the want of regular, judicious, pastoral labor. The Eastern Association convened with the Second Hopkinton Church, June 1, 1882, and was opened with a sermon by T. L. Gardiner, from the text, "Speak to the children of Israel that they go forward." At this meeting the various denominational interests were represented by A. E. Main for missions, L. E, Livermore, for the Tract Society, and D. E Maxson for the Educational. The advanced movements of the Tract Society, as shown in the publication of The Outlook, and the demands upon the people for that object, were ably set forth. The interests of the Theological Department of Alfred University were thoroughly discussed. It is proposed by the trustees to endow three professorships. There is already an endowment of \$20,000 for one chair, and \$40,000 more is immediately wanted to endow the other two chairs, and subscriptions were started for this purpose. A little variety was also given by the examination and ordination of Bro. O. D. Williams to the gospel ministry, in response to the request of the New York Church. I should also mention the very able and exhaustive essay by Prof. W. A. Rogers upon the Revised Version.

The Central Association was held with the Adams Centre Church, beginning June 8, 1882, with a sermon by J. J. White, upon the subject of Consecra-The session of this Association was pleasant throughout, being held with one of the largest, and most interesting societies of our denomination. The attendance was large, the discussions spirited, the social meeting on Sixth-day evening unusually interresting, and the whole work of the session harmonious, and we left the place wishing that all our societies were in as flourishing condition as the Church at Adams Centre.

The last of the Associations visited, was held with

tions was presented, amended, and adopted as esting, profitable session was the result, a notice and inational interests, special attention was given to the temperance question, particularly to its political aspect. Nearly a hundred names were secured calling for the organization of a prohibition party, and some eloquent speeches were made by both ladies and gentlemen upon the temperance problem. As a whole, we believe the meetings have been

excellent in spirit, and full of promise in their results. We have carried to all of these Associations the good cheer and friendly greeting of the great Northwest, and in return have received theirs. We had no discouraging report to take them, but, like Caleb and Joshua, could tell them it was a land flowing with milk and honey, that we had received large accessions from the enemy's ranks during the past year, and that, if the Lord con inue to delight us, we wan ed, y a, expected to help conquer this broad field for Christ.

The expenses of your delegate, chargeable to the Association, were \$79 83. Aall of which is respectfully submitted,

G. M. COTTRELL, Delegate. On motion, that portion of the report re-

lating to finance was referred to the Committee on Finance. Reports of special committees were called

The report of the Committee on Petitions was presented as follows: Your Committee on Petitions would respectfully

report that, we would recommend that the next session of the Association be held with the Church of Milton Junction, Wis. .O. Burdick,) Z. GILBERT,

DANIEL HAKES,)

On motion, after remarks by S. R Wheeler, O. U. Whitford, L. R. Swinney, L. Andrus, E. M. Dunn, W. H. Ernst, N. wardner, and Z. Gilbert, the report was Winter, when he came East, in very poor health, to amended and adopted, substituting Pardee, live with his son. He died of heart disease. Elder Kansas, in place of Milton Junction, Wis.

were appointed as a special committee to consider the request of the Rock River Church, concerning the propriety of disbanding: A. Hakes, John Spicer, E. A. Walters, L. T. Rogers, O. U. Whitford.

The report of the Committee on Essayist, Preacher, Sabbath School Board, and Delegates to Sister Associations, was presented, and adopted as follows:

Delegate, etc., would submit the following report: Introductory Sermon, W. H. Ernst; J. L. Huff-

Sermon. "Loose Church Discipline; its effects and remedy." G. M. Cottrell.

Sermon, "Better Sabbath Observance; its importance and how secured." O. U. Whitford. Essay, "Ministerial Support." W. F. Place. Delegate to Sister Associations, G. J. Crandall Sabbath School Executive Board, W. F. Place, F. C. Dunn, O. U. Whitford, S. G. Burdick, A. B. Spaulding, S. H. Babcock, F. O. Burdick, G. M. Cottrell, Moses Crosley, T. P. Andrews, H. B. Lewis,

R. J. Maxson, L. D. Seager.

Programme Committee, N. Wardner, E. M. Dunn, O. U. WHITFORD. S. H. Babcock. L. T. ROGERS, W. H. ERNST,

A miscellaneous communication from Dr. C. D. Potter, was read by the Corresponding

On motion, W. B. West was appointed Treasurer for the ensuing year.

On motion of S. R. Wheeler, the Treasurer was instructed to credit all moneys coming into his hands up to the time of sending report to press.

On motion of O. U. Whitford, a special committee to appoint an Auxiliary Tract Board was appointed as follows: Z. Gilbert, Truman Saunders, W. H. H. Coon.

The time having arrived for preaching, the business of the Association was suspended, to listen to the sermon of E. M. Dunn.

AFTERNOON SESSION.

The business of the Association was suspended to give place to the Sabbath School Institute conducted by O. U. Whitford.

The theme for the Institute work, "The Bible School Lesson."

1st. "Its Importance;" an Essay by F. O. Burdick, followed by remarks by T. L. Gardiner, G. M. Cottrell, S. R. Wheeler, and J. M. Todd. 2d. "The preparation of the Lesson;" an Essay by E. B. Saunders, followed by remarks by L. R.

3d. "The Best Methods of Teaching the Lesson; O. U. Whitford, followed by remarks by C. A. Burdick, T. L. Gardiner, S. R. Wheeler, L. R. Swinney,

4th. "The Lesson Review;" an Essay by G. M. Cottrell, followed by remarks by Leman Andrus.

Questions were presented by the Institute and answered by the Moderator.

On motion, the Institute adjourned.

FIRST-DAY-MORNING SESSION. Association called to order by the Moderator. First half hour spent in devotional exercises, conducted by the Moderator.

Minutes read and approved. The report of the Committee on the State

of Religion was presented as follows:

The report of the Committee on Nomina- tion, May 27th and 28th, which was carried out unspectfully report, that the facts revealed by the Conference, and with the intention of occupying the

letters from the churches indicate some degree of progress. Several of the churches have enjoyed revivals, and others have increased in numbers without special revival efforts, resulting in a net increase over all losses, of about seventy members, a majority of whom are west of the Missouri river. One new church of converts to the Sabbath is added to our family, and another of eleven members was organized last Winter, which has not applied for mem bership. For these tokens of divine favor it becomes us to be truly thankful and to renew our faith-N. WARDNER, fulness and devotion. LEMAN ANDRUS, Com. S. R. WHEELER,

On motion, the report was adopted, after remarks by S. R. Wheeler and Leman An-

The report of the Committee on Obituaries was presented, and, on motion, adopted

Your Committee would respectfully report that while nearly all the churches have suffered losses, by the death of useful members, there has been no decease of any of the deacons or ministers of our churches excepting the decease of Elder LORENZO Dow Ayers, who was an esteemed member of the Church at Farina, Ill. To the obituary furnished by W. C. Titsworth we are indebted for the following facts and incidents in his life: "He died at Southington, Conn., May 25, 1882, aged 68 years. He was born in Shiloh, N. J., and lived there till in early manhood (with the intention of preparing himself to preach the gospel) he went away to work and study. He studied in DeRuyter mostly, and practically began preaching there, although he preached before he left Shiloh. He preached to the small churches in the neighborhood of DeRuyter, and also to one of the churches in the neighborhood of Little Genesee, N. Y. An accident which happened to him in New Jersey, made his health poor for the rest of his life. He went to Farina in the early days of the settlement there, and remained there till last Avers was eminently an honest, God-fearing man, was an earnest seeker after truth, and tried, as few On motion of A. Hakes, the following men try, to make his life accord with the truth he found. On all questions of religious and moral and political reforms, he was in accord with the best sentiment of the day, and was foremost in advocating them. His remains lie at rest in Oak Hill Cemetery, Southington, Conn. So one by one our aged fathers are passing away. May God give us grace and consecration to fill the places that they have left vacant.

E. M. DUNN, A. HAKES, W. H. H. COON,

The report of the Corresponding Secretary for the Auxiliary Tract Board was presented, Your Committee to Nominate Preachers, Essayists, and, on motion, adopted, after remarks by S. R. Wheeler, N. Wardner, E. M. Dunn, T. L. Gardiner, and L. Andrus, as follows:

At the last session of this Association, held at Albion, Wis., a committee was appointed to carry forward the tent work for the ensuing year, consisting of Brethren N. Wardner, G. M. Cottrell, S. H. Babcock, O. U. Whitford, and L. T. Rogers. Subsequently, at the same meeting, the question affect ing a permanent organization was introduced, and the committee thus appointed were instructed to hold a meeting and appoint their officers, and report before the close of the session, which report (if adopted by the Association) would not only be offi cers of the committee, but constitute a board which would be auxiliary to the American Sabbath Tract Society. The said committee met, made their appointments, and reported, which report was adopted as follows: N. Wardner, President; O. U. Whitford, Vice President; L. T. Rogers, Recording and Corresponding Secretary; S. H. Babcock, Treasurer; N. Wardner, L. T. Rogers, and S. H. Babcock, Ex-

ecutive Committee. On motion, O. U. Whitford was appointed Corresponding Secretary for the coming ing a larger working force, and located so that a quorum could be easily obtained, the following brethren were added: G. W. Burdick, J. C. Rogers, W. F. Place, A. B. Spaulding, and C. C. Clarke. Brethren J. C. Rogers and W. F. Place were added to the Executive Committee, and G. W. Burdick, A. B. Spaulding, and C. C. Clarke were appointed a

Finance Committee. At the time of your last Anniversary, Brethren M. S. Wardner and J. T. Davis were at Albert Lea, Freeborn Co., Minn, laboring in the tent. This place is the county seat of Freeborn county, and peopled largely by Danes and Germans. They remained at this place about five weeks. Bro. Ward-ner reported that their labors there made a profound impression upon the minds of the people; their strong prejudices were in a great measure overcome; their position on the Sabbath question materially changed, and not a few were struggling with their consciences in the matter. Thousands of tracts were distributed on this field, and we trust that in God's good time the precious seed thus sown will germinate and bring forth a hundred fold for the Master's use. The tracts thus distributed were in the English, German, and Danish languages.

From Albert Lea the tent was moved to Alden, in the same county. In this place the opportunities were not as favorable for tent work, and the brethren remained only a short time. Two ministers who observed the Sunday for a Sabbath were expected to vindicate the Sunday, but failed to appear.

The tent was then sent on to Traer, Tama Co. Iowa. Here the greatest interest was manifested on the Sabbath question, and thoroughly discussed, the tent filled to overflowing. Many were pleased, while others frowned. Our brethren here were fairly pounded, both by Christians and infidels (as Bro. Wardner expressed in his report). Here they foundmuch hard work: some were friends and some were foes. At this place the people were desirous that a Seventh day Baptist Church should be organized; but under the circumstances, there being no one to look after the interest there after the brethren should leave, it was thought best to postpone the organiza-

From Traer, our brethren went to Garwin, in the same county, and labored in connection with the Yearly Meeting of the churches of Iowa. Here they remained about one week. The meetings were large ly attended, and a great deal of interest manifested in our work.

Aside from the places named, tracts were distributed in Cedar Rapids, Toledo, Tama, Manhattan, Glad Brook, and several other places along the line of the railroad. About 100,000 pages of tracts were put in circulation.

At Albert Lea, our brethren were assisted by Elds. Sindall and Backus From Traer, the tent was, by request of the Farina

Church, (with the consent of the board,) sent on to

Southern Illinois field until the cold Autumn weather should prevent further use of the tent.

After the Conference, the tent was shipped south, followed by Bro. J. T. Davis, who was taken sick on his arrival, and compelled to return home as soon as he was able to do so, and the tent was not unpacked until reshipped to Farina for Winter storage, and

our tent work brought prematurely to a close.

The Treasurer of the Board has paid out during the year some \$438, and received about \$440. In connection here we would say that the churches and individuals responded nobly to the call for funds to carry on the work the past year; but as the time drew near for another year's work, correspondence was held with several ministering brethren with a view of laboring in the tent, from all of whom we received negative answers, their engagements and duties preventing them from engaging in such a work, however much they desired to do so. At the same time, the board corresponded with the pastors of the churches who had assisted the last year, and on whom we must rely for means to carry on the tent work. The responses were very unfavorable from most of the churches; therefore, as there was but little prospect of obtaining either the men or the means the board had about come to the conclusion that the enterprise must necessarily be abandoned; but learn ing afterward that the Missionary Board had con templated sending Bro. S. R. Wheeler out on the Kansas and Nebraska field to labor with a tent, the thought occurred to us, that with Bro. C. D. Potter's consent, the North-Western tent now idle, might be used in that field, and that possibly we might find a man to go as assistant to Bro. Wheeler, and the means be obtained to sustain him, among the many whom God has made stewards over his own. Accordingly, correspondence was held with Bro. C. D. Potter who had furnished the tent, Bro. S. R. Wheeler who contemplated engaging in the work, and with certain brethren in relation to assisting Bro. Wheeler in this

At a meeting of the board at West Hallock, Ill. June 23d, they accepted the offer of the Missionary Board to send Bro. Wheeler to labor in a tent in Kansas and Nebraska, and voted to furnish the tent and a brother to assist him, paying the assistant's salary and the incidental expenses of both the tent and assistant. The board also voted that the selection of the field of labor be left with Bro. Wheeler, and that the tent be forwarded at once to such field of labor, and that the sum of \$175 be apportioned among the churches, and the Missionary Board informed of our

All of which is respectfully submitted, L. T. ROGERS, Cor. Sec.

The report of the Committee to Nominate the Auxiliary Tract Board was presented, and, on motion, adopted as follows:

Your Committee to Nominate a Tent Board rec ommend the following names: Nathan Wardner, O. U. Whitford, S. H. Babcock, G. M. Cottrell, L. T. Rogers, J. C. Rogers, W. F. Place, G. W. Burdick, A. B. Spaulding, Charles C. Clarke, A. Hakes, E. GILBERT, Com. T. SAUNDERS, W. H. H. Coon,

The report of the special committee to whom was referred the matter presented by the Rock River Church, was presented, and, after remarks by L. R. Swinney, adopted as

Your special committee appointed to consider and advise in regard to the request of the Rock River Church, would respectfully report as follows: That enough to cover the exper from the information obtained from their letter and tion for the current year. from the delegates, we would recommend that they still continue their organization and that the minis tering brethren of the sister churches take the oversight and care of them, and see that they are supplied with preaching on the Sabbath, and that a Sabbath-school be sustained, and we would farther recommend that when possible, meetings be held at the usual time of preaching service, in order that the young people may be induced to attend Sabbath service. We also recommend that the brethren and sisters of the Rock River Church do all they can to assist these ministering brethren in holding Sabbath services among them.

O. U. WHITFORD, J. G. SPICER, E. A. WALTERS, L. T. ROGERS,

On motion of G. M. Cottrell, the Delaware Church, at Delaware, Missouri, was received into the Association, and the right hand of fellowship was extended to S. R. Wheeler by the Moderator.

Miscellaneous business being in order, the following resolution was presented by E. M. Dunn, and, on motion, adopted:

Resolved, That Bro. F. O. Burdick receive an order upon the Treasurer for the sum of five dollars, for preparing the minutes of last year and this year for publication, and also for the amount of postage he paid last year, and will pay this year, for transmitting said minutes to the office of publication.

The time having arrived for preaching, the Association suspended business, and listened to a sermon by J. M. Todd.

After the sermon, N. Wardner presented an essay; theme, "Our Relation to other Christian Denominations."

On motion of E. M. Dunn, the essay was requested for publication in the SABBATH RECORDER.

Association adjourned until 2 o'clock P.

AFTERNOON SESSION.

The Association was called to order by the

Moderator. Prayer by C. A. Burdick. The following Circular Letter to Sister Associations was read by the Corresponding

Secretary, which, on motion, was adopted: The Seventh-day Baptist North-Western Association to Sister Associations, sendeth Christian Greeting:

Dear Bretheren, -We are just closing our Thirtysixth Annual Session, held with the Southampton Church. Unity of feeling and action, and a truly devotional spirit, have pervaded our meetings. Our business has been done with dispatch, and the most of the time of our session has been devoted to religious services. The attendance of delegates and visitors from the churches is small, owing largely to our wide territory, and long distances of travel. One Church has been added to our number of Churches, and our net increase by letter and baptism, is seventy. The general religious condition of our Churches is quite encouraging. We have held as a part of our session, an interesting and profitable Bible School Institute. We have made arrangements in connection with the General Missionary Board, to put our tent soon into the field. The mission in Chicago has been supplied mainly as it was last year, and has now increased interest and importance, because of a

A deep and increasing interest in all our denominational work and enterprises prevails among us. With great pleasure have we welcomed the delegates from all of our Sister Associations: L. R. Swinney from the South-Eastern, T. L. Gardiner from the Eastern, J. M. Todd from the Central, and C. A. Burdick from the Western. We have been strength ened and cheered by their warm sympathy and earnest words, in our devotions and deliberations. We send as delegate to represent us in your several bodies our beloved brother, G. J. Crandall; N. Wardner, alternate. Our next session will be held with the Church at Pardee, Kansas. Praying that the Divine blessing may be upon your labors, and the Holy Spirit guide your councils, we remain your loving brethren in Christ, O. U. Whitford, Cor. Sec.

On motion, the following resolutions were adopted by the Association:

Resolved, That we extend the thanks of this body to Bro. I. J. Ordway for his kind efforts in securing reduced rates on the railroads for the delegates and visiting brethren and sisters; also,

Resolved, That I. J. Ordway and S. R. Wheeler be a railroad committee for this body the ensuing year.

Voted, that O. U. Whitford write an appropriate notice in the SABBATH RECORDER respecting the railroads which have granted reduced fares.

The Committee on Finance presented the

following report: The Committee on Finance would beg leave to

present the following report: We have examined the report of your Treasurer,

and find it correct. We find due G. M. Cottrell, \$82 50 for expenses attending Sister Associations; also, due L. T. Rogers, to complete payment for recording minutes.

We would recommend that the sum of \$115 75 be assessed upon the Churches for expenses of the Association, for the ensuing year, as follows:

f		.
t	Albion	
,	Jackson Centre	-
é.		
r	Milton Junction 9 30	
•	Pardee 6 17	
	Milton	1
	Welworth	
- 1	Walworth 8 77	
-	Cartwright's Mill	
	Welton 3 25	
, I	Harvard65	
	Southampton 6 38	1
1	Southampton. 6 38 Long Branch. 3 84	.
١- ا	Utica 3 50	1
	Carlton 3 56	
ij	Farina 8 06	1
٠,	Trenton 2 60	
·	Brookfield90	
٠ ا	Pleasant Hill. 75	
	Villa Ridge 1 60	
	Stone Fort	1
	North Loun	
ol	North Loup	1
٦	All of which is respectfully submitted, TRUMAN SAUNDERS, S. R. POTTER, Com.	1
Уl	TRUMAN SAUNDERS,	1
	S. R. Potter, Com.	1
,	M. Crosley,	1

adopted, giving the Treasurer the power of adding to the assessment list, if necessary, enough to cover the expenses of the Associa-

On motion, the time for closing the exercises was extended.

L. T. Rogers presented the following resoution, which, on motion, was adopted:

Resolved, That we greatly appreciate the liberality of Bro. C.D. Potter, in furnishing a tent for the use of the North-Western Association, and though for the present season we have failed both in men and means to fully carry on the work, as intended by Bro. Pot ter, yet we hope that in connection with the Missionary Society we may be able to carry on the good work of saving men, and we urge upon the churches of this Association to contribute liberally for this

E. M. Dunn presented the following reso lution, which, on motion, was adopted:

Resoved, That the Clerk be requested to procure the publication of the Minutes in pamphlet form at an expense not to exceed twenty dollars.

The following resolutions were presented by J. M. Todd, which, on motion, after many remarks, were adopted:

Resolved, That we commend to the churches of this Association the work and cause of missions, and urge a prayerful and material support of the work of th

Seventh-day Baptist Missionary Society.

Resolved, That we recommend to the churches of this Association the work and objects of the Ameri can Sabbath Tract Society, and urge loyalty to, and support of, its publications.

L. T. Rogers presented the following reso

ution, which, on motion, was adopted: Resolved, That it is the opinion of this Association,

that there should be depository of our tracts and publications in Chicago, or some convienent place within the bounds of this Association; and that we urge upon the Tract Board the importance of carrying out this plan of operations.

S. R. Wheeler presented the following res olution, which, on motion, was adopted:

Resolved, That we recommend to the churches o this Association to adopt the systematic plan of contributing funds for the support of the gospel; also, that we appoint some brother to call special attention to this resolution in the SABBATH RECORDER, explaining the plan, and urging its adoption by the

On motion, E. M. Dunn was appointed to make such notice.

The list of delegates was read and cor-

On motion, after benediction by Leman Andrus, adjourned until 8 o'clock P. M.

EVENING SESSION. Association was called to order by the Mod-

vice, conducted by L. R. Swinney. E. M. Dunn presented the following resolution, and, on motion, after remarks by E. N. Wardner, it was adopted:

erator. A few minutes spent in praise ser-

Resolved, That we recommend to the friends in and about Chicago, to continue the publication of the fair sized mission school under its care, requiring earnest, loving labor. Though the General Mission-ary Board has not yet succeeded in securing a laborary Board has not yet succeeded has not yet succeeded has not yet succeeded has not yet succeeded has not ye

and that Brethren Ordway and Whitford be hereby costitut a committee for the publication and circula-

The following resolutions were presented by L. T. Rogers, which, on motion, were

Resolved, That the thanks of this Association be, and hereby are extended to the brethren and sisters of the Southampton Church, for their kind hospitality so liberally and so cheerfully extended to the delegates and friends attending the present session of this

Resolved, That a vote of thanks of this Association be extended to the North-Western and the Chicago and Rock Island Railroad companies, for the reduc ion of fare of the delegates to this Association.

E. M. Dunn presented the following reso lutions, which, on motion, were adopted:

Resolved, That we realize more keenly than ever, that it is our duty to encourage and support our institutions of learning by our prayers, patronage, and benevolent contributions.

Resolved, That we feel it to be a Christian duty to encourage our young people to obtain a liberal education, and our young men who have the ministry in view, to thoroughly train themselves for the work.

On motion, L. T. Rogers was appointed Engrossing Clerk for the ensuing year.

On motion of O. U. Whitford, after benediction by J. M. Todd, the Association adjourned to meet with the Church at Pardee, Kansas, on the fifth day of the week before the fourth Sabbath in June, 1883, at 10 o'clock A. M.

S. H. BABCOCK, Moderator. F. O. BURDICK, Clerk. G. M. COTTRELL, Assistant Clerk.

LIST OF DELEGATES. Albion-S. H. Babcock, S. R. Potter. Milton Junction-N. Wardner, Z. Gilbert. Farina-Leman Andrus Mrs. Mary Zinn. Southamption—W. H. Ernst, A. Hakes, D. Hakes, M. Crosley, N. S. Burdick, J. Spicer. Dodge Centre—G. M. Cottrell. Utica—F. O. Burdick, Mrs. F. O. Burdick, W. H.

H. Coon, Miss M. C. Coon. Walworth-O. U. Whitford, E. A. Walters. Pardee-S. R. Wheeler, Perry Stillman, H. Saun

Harvard—S. R. Wheeler.
Long Branch—S. R. Wheeler.
Delaware—S. R. Wheeler. Milton-E. M. Dunn, Truman Saunders, Mrs. T Saunders, E. B. Saunders. Rock River-L. T. Rogers, E. M. Dunn, Truman

Missions.

Conducted by the Corresponding Secretary for the On motion, the report was amended, and | Board of Managers of the Seventh-day Baptist Mis-

> BRO. ORDWAY writes that the Chicago Mission School is getting along finely. Last Sabbath (July 1st) there were 63 present, old and young. The attendance the week before was about the same, with more children and fewer adults. They are soon to have a picnic.

> At the regular monthly missionary meeting of the First Hopkinton Church this evening (July 7th), the concert exercise prepared by Mrs. Mary B. Clarke is to be used. Copies of this interesting exercise have been sent to several churches and schools; we should be glad to have the balance used before the General Conference. They will be furnished to any school, church, or band that will use them and have a collection taken at the meeting for missions.

FROM CHINA:

Under date of May 30th, Miss Nelson writes to inform us that she expected to be married to a Mr. Fryer in a few days. She has candidly and prayerfully considered this step; and thinks the interest of the people at home in the foreign work ought not to grow less, for her own is as great as ever. "This work," she says, "is of God, or it is not. If it is, as we fully believe, then will he not bless and prosper it, if we, his servants, seek only to be led by him? As regards myself, I believe I shall be placed where I can accomplish much more real and permanent good for this people than I now can. I shall not leave propriate sermon in it for them, or a written the mission, nor would Mr. Fryer wish me to; but I hope to continue my Sabbathschool work as before. Mrs. Davis can take | tion of the Church is very interesting. It | Women's Auxiliary Society, for sustaining the day schools under her supervision, in which work I hope to assist her for a time. sinners to Christ, and in the very important | Lord takes my part with them that help I also expect to aid the work of the mission in every possible way, for my interest in it true Sabbath. This light should be kept His time we will reap, if we faint not, thereis no less than it has ever been. I think Mrs. Davis will also take the Bible-woman. I shall not be able to keep her, as my other work will scarcely afford me the time to see to her properly. She has done well the past year; I have no fault to find with her, and After a discourse by G. M. Cottrell, the | believe her to be an earnest Christian.

Mr. Fryer will write you soon and arrange to refund to the Board my passage money; and I will only draw my salary to April 30th. We all think best to discontinue the dayschool taught by the wife of the other teach-M. Dunn, I. J. Ordway, O. U. Whitford, and er. The other schools are doing as well in every way as we can expect. I had them all meet together in the city chapel last Sabbath morning for a general review and examination; and nearly 60 children took part in

I have had taken for the Sabbath-school harvest. Thousands upon thousands of children at home to see. He is a nice boy. are clothes borrowed for the occasion."

OUR CHINA MISSION.

There is another subject in reference to should be done at the earliest opportunity, and must be done if it is ever established could be opened and kept up with good prospects; and in case those longest here should need to go home or take a change for their health there would be others left to direct the work, and the mission would not run down to where it was upon our arrival. If this is not done, there is great danger that the time, labor, and money used here, will have been expended at a very great loss, to say the least. I am sure our people would respond to this need, could they, in a small ment, and many others affirmed that it had degree, even, realize the great mistake which was made years ago, in not keeping up the to me the Association acted wisely in uniting work so nobly begun by those who first came. Had this been done, Shanghai and the tent work. This is not said because it the country around about, might now have been a living monument to the Seventh-day Baptists, showing how God uses consecrated labor and sacrifice. A. ELIZA NELSON.

FROM C. J. SINDALL.

I labored at Danville, Turner Co., D. T., from March 1st to April 14th, holding 20 meetings in school-houses and private houses. On the first Sabbath, a woman testified to her faith in the Lord and in his Word; and on the same day she attended a business meeting of the Danish Baptist Church, where she was on trial for keeping the seventh day of the week. We held special prayer for her and felt that the Lord blessed her. I made 52 visits here.

From April 16th to May 18th, I performed missionary work in Union county, holding an interesting field, and a good field, I be- countrymen from all towns and villages, who lieve, for faithful missionary work. One Baptist family embraced the Sabbath, and five more testified that they believe it right | the captains, mates or sailors. to keep the seventh day. We held a business meeting to discuss the best ways of working for the truth there; and three brethren paid for ten copies of the Outlook.

From May 19th to June 8th, I labored in Nicollet county, Minn., having a home at Bro. North's. I held 10 meetings, and made 16 visits. The meetings were held in an empty store in the center of the Swedish and Norwegian settlement, and in schoolhouses. This does not seem to be a favorable place for the spread of Seventh-day Baptist

I expect to remove my family to Dodge Centre, Minn., this Summer.

Total meetings, 52; visits 70; weeks of

FROM S. R. WHEELER.

is held. A paper or magazine, with an apsermon from a minister, will be gladly rewould help very much for the pastor of the | become weary in well doing. Long Branch Church to be with them about

observance were examined. Sabbath tracts to such people as can read them. were also distributed. During this visit, six sermons were preached.

The temporal prospects are very encour- love and kind regards, er upon that field, we still hope some way will soon ing such pecuniary assistance as may be needed, and be provided for looking after our interests in Chicago. by contributing articles for publication in the same; there. I enclose Nathan's photograph which barley, rye, and oats—promise abundant

acres are waving on those beautiful prairies. Do not think he dresses in silk usually; these and with the continued protecting care of God will soon richly reward the industrious husbandman. Last year was one of comparatively light crops through the West. Our brethren at Harvard did quite as well as was done in any community that I have visited. this work, which, I think, should be brought | Each year shows more clearly that intellibefore our people at no distant day. It is gent industry used in the culture of forest in regard to re-enforcing this mission, which and fruit trees-apples, cherries, and plums -will be well rewarded. This year, peaches are in abundance on the nursery grounds of upon a firm footing. Should the Board send | Geo. F. Warren, which I took pains to visit. a man and his wife here soon, they could be Nor are peach trees barren in other orchards, preparing for the work, and an out-station | My expectation is that Clay county, Neb., in which is Harvard, will steadily increase in population and wealth. Its beautiful lands will increase in value as the years go by, and whoever invests his means in a farm home will, under the blessing of God, have no cause of regret.

It was a privilege to attend the Association at West Hallock. I think this meeting did very much good to all concerned. It did me good, giving strength and encouragedone them good in the same way. It seems with the Missionary Board to carry forward affects me especially, but as I believe preaching salvation through Christ and preaching the Sabbath should be combined, and both together are the work for every missionary sent out by us as a people.

ELMWOOD, Ill., June 27, 1882.

HOLLAND.

Last month I did not visit other places than Laandam, once, and four times at Amsterdam. As for the first, where I wished to have a meeting place for discussion on the point of the true weekly day of rest, people told me I had to wait some time, because the opportunity to come up is too little in Summer-time. I believe it to be the truth, for it is everywhere the case. I found occasion to converse there with people I had not seen, when I was there in May, and I have some 22 meetings, and making 35 visits. Four of hope the truth will have made at least enthe sermons were in the Swedish Baptist lightened understanding. In Amsterdam I church, the rest in a school-house. This is commonly do the best to give lectures to visit the Capital of our Kingdom, and further, I try to visit vessels, and speak with

The greater part of the time, I was this month in my own town, laboring for and by my monthly posting cards and tracts, and having something to perform by correspondence with friends (or foes) who rejoiced me by their censure or reproofs, because they opened to me the way, to present to them as good as I could, the truth. One good tiding I received this month. A brother, who has to stay some days at Farmsum, a town where I had the privilege to labor six months ago, met there with a man, who was before a sea captain, but now living upon his revenues, who has not the courage to confess himself a Christian, but who keeps the Sabbath and has forsaken all use of strong drink, since I was there, and spoke with him about the will of God. It is now for me too far for going there, because Farmsum lies in the most northern part of our A recent visit of two weeks to the little Kingdom, but I hope to go there, D. V., in Church at Harvard deserves some notice. It the after-summer; perhaps some way will be is gratifying to know the perseverance of this opened to do something more for the spreadband of Christians. They maintain services | ing of the truth. That the gentleman did every Sabbath. The Bible lesson receives not write us a single word, originated from attention each week. Besides this, a sermon his fear, that he dared not to say: "I love is read by one of their number every Sabbath | Jesus." Perhaps he does what others do except once a month, when a prayer-meeting | not, who are loudly crying; "We love

Great encouragement was given me by a letter of Bro. Burdick, Leonardsville, conceived by Dea. J. B. Williams. The posi- taining a draft from the Sabbath-school, and has a broad field for usefulness in bringing the Sabbath cause in Holland. Indeed, the work of teaching the world concerning the me. I can't but be of good courage. At trimmed and made to burn brighter. It fore my continual prayer is that I may not

A brother sea-captain, member of the a month three or four times during the year. | Church, to whom I gave a parcel of the tracts Sabbath, June 17th, was a busy and prof- of Bro. Wardner, published in the German itable day. First the Bible lesson was at- language, wrote me that he distributed them tended to, then the sermon, next the cove- among German Baptists at Riga, Baltic Sea, nant meeting followed by the communion. and that some people came on board of his Nor was it forgotten that it requires means vessel, to ask for some tracts, having read to carry forward the work; \$11 20 was con- them and being desirous to spread them tributed for the missionary work. On First- among their friends. If tracts in the Enday, a sermon was preached, in which some glish, French, or German language, should of the reasons usually assigned for First-day | be trusted to me, I will bring them willingly

·A blessing of our God and Father, come on all that is done for Jesus' sake. With

Your brother in Christ,

G. VELTHUYSEN.

Flucation Conducted by Ray J. A.A.

all of the Seventh-day Ban "LET THERE

THE POETLY OF

As we look back on the we all dwell with a pe first chapters of our chil to find the origin of the of our later life; so do with a more intense dwell upon the few reli served to him of the chi race. These relics ar therefore, can not be to most important of these Aryans. This is of greatest im

the historian, but to the

languages, of religion, o to every one who desire of human thought on w floating, back to its m we study patiently and ry of the world, we thought the past, is inc rather find the oldest clearer to us. If we find that ancient thoug and indestructible foun soul—religious faith. ary relic of so great val none that will carry us like state in the histor mankind to which we the Poetry of the Ar palaces of Nineveh Babylon tell us of the t where is there a glimps this ancient poetry we ings, hopes, fears, joys not look for the beaut high poetical diction o tury; we must discove of all efforts and in the

which the other branch Veda, sometimes call dates back to about t C., and comprises th Sama-veda, Artharvaobtain the most detai cerning the ancient A anywhere be found. W religion must be which to man by direct insp natural religion. Ass which antiquity teach invoked as intelligent b hymns each god is re-Throughout the Veda after truth and the tri hymns are meaningles but many more contai we ourselves could i Varuna:

The most ancient ar

of Aryan Poetry, ind

"O, Varuna, let me not y Mercy, almighty one, th If, like a cloud the sport astray, Mercy, almighty one, th Through, want, of, streng

Mercy, almighty one, th Thirst comes upon the wo waters play, Mercy, almighty one, t When we do wrong thr hand of vengeance; Transgressors of thy right we pray!"

I've wandered from

Imagine the feeling hymn! Every word depths of the human thoughts of a simple see a belief in God, a evil, consciousness of a word, the principle the Veda we find beli tion, but in immortal tality. Are we not h ligion so pure?

From the Veda is Manu," and from sprung; it embodies system. Later, the d the Veda is denied Brahmanism arises, lished. Thus, three of the sincient religio Veda. Its value can is a period in the in to which there is no Next to the Vedar

development of epic the Mahabarata, the India." The author Valmiki: This poed of Rame, referring p of Southern India an In the Mahabarata Struggle selected

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saing of our God and Father, come that is done for Jesus' sake. With ed kind regards,

Your brother in Christ, G. VELTHUYSEN. Education Pepartment.

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

"LET THERE BE LIGHT."

THE POETRY OF THE ARYANS.

BY JESSIE F. BRIGGS.

As we look back on the history of our life. we all dwell with a peculiar delight on the first chapters of our childhood, and try there to find the origin of the successes and failures of our later life; so does the historian, even with a more intense interest and delight, dwell upon the few relies that have been preserved to him of the childhood of the human race. These relics are indeed few and, therefore, can not be too highly valued. The most important of these is the Poetry of the | The snowy-flocking swans less white, within it Aryans.

This is of greatest importance, not only to the historian, but to the student of Oriental languages, of religion, of philosophy, indeed, to every one who desires to trace the stream of human thought on which we ourselves are floating, back to its mountain sources. If we study patiently and thoroughly the history of the world, we find that in human thought the past is not altogether lost, but rather find the oldest formations becoming clearer to us. If we dig deep enough, we find that ancient thought rested on a firm and indestructible foundation of the human soul—religious faith. There exists no literary relic of so great value in this study, and none that will carry us back to a more childlike state in the history of that branch of mankind to which we ourselves belong, than the Poetry of the Aryans. What do the palaces of Nineveh and the cylinders of Babylon tell us of the thoughts of men? Nohigh poetical diction of the nineteenth century; we must discover beauty in the absence

which the other branches have sprung, is the Halidasa, by this and other works, has be- Chaucer wrote his "Book of the Dutchess," Veda, sometimes called the Rig-veda. It come immortal. The charming manner in a work in which, although he is still depend dates back to about two thousand years B. C., and comprises the Veda, Yagur-veda, Sama-veda, Artharva-veda. From this we obtain the most detailed information concerning the ancient Aryan religion that can anywhere be found. We find this, what every religion must be which is not communicated to man by direct inspiration from above, a natural religion. As such, it is the purest hymns are meaningless and insipid, it is true,

Mercy, almighty one, thy mercy I pray! Through want of strength, thou strong bright god

I've wandered from the way,
Mercy, almighty one, thy mercy I pray!
Thirst comes upon the worshipers, though round the

Mercy, almighty one, thy mercy I pray! When we do wrong through thoughtlessness, thy

hand of vengeance stay; Transgressors of thy righteous law, thy mercy, god,

Imagine the feelings of the writer of this hymn! Every word comes from the very depths of the human soul; it represents the thoughts of a simple and pious people. We see a belief in God, a knowledge of good and tality. Are we not honored in ancestral religion so pure?

sprung; it embodies the whole Brahmanical the Veda is denied, antagonism against lished. Thus, three of the most important to which there is no paralled.

Next to the Veda comes a most luxuriant development of epic poetry—the Ramayana, the Mahabarata, the "Iliad and Odessey of India." The author of the Ramayana is Valmiki. This poem relates the adventures of Rama, referring probably to the conquest of Southern India and Ceylon by the Aryans. struggle between two branches of a royal probably never be ascertained, but, according how to sum up what we feel about him bet- tian world" (whoever that is) has taken out other memorial institution of those events.

family. These poems are written in a very to the best information that we have, he was ter than by saying, that we love him, more its measuring line, and taken the dimensions ings, and daily ideas of the Hindu people, are cated for the law. The first definite knowltaken from these. Parts of this ancient edge we have of him is, that in 1359 he was poetry compare favorably even with the in France with the army of Edward the poetry of the nineteenth century. It is Third. A few years later he married Philpass. Let us notice the "Descent of the

'From the high heaven bursts Ganges first on Siva's

Headlong then, and prone to earth, thundering rushed the cataract down. Swarms of bright-hued fish came dashing, turtles

dolphins, in their mirth, Fallen or falling, glancing, flashing, to the many gleaming earth; The coruscating ether glowed, as with a hundred

And in ten thousand sparkles bright went flashing up the cloudy spray,

glittering mists at play. And headlong now poured down the flood, and now in silver circlets wound; Then lake-like spread, all bright and broad, then

gently, gently, flowed around; Then neath the caverned earth descending, ther spouting up the boiling tide, Then stream with stream, harmonious blending, swell bubbling up or smooth subside,

By that heaven-welling waters' breast, the genii and the sages stood; Its sanctifying dews they blest, and plunged within the lustral flood.

The few years since the epic poems were discovered by Sir Wm. Jones have produced among the public a remarkable enthusiasm, influence, and desire for a knowledge of the language in which they are written. The Indian epics are gems to shine in the crown of a Homer or a Milton, and will be in time so regarded. One writer has eulogized poetry that the Sanskrit language appears to bear the palm from every other, and the epic | the wit and pathos, which the "Father or poets seem to have best understood the art | English Literature" has embodied in lan this ancient poetry we find thoughts, feel- | nious expressions, and, like a tranquil stream, not look for the beauties of Pindar or the ly bears our imagination along, and transports it gently into an enchanted world."

The most ancient and important branch | Seasons," has the honor of being the first own. of Aryan Poetry, indeed, the trunk from work ever printed in Sanskrit. The poet, India shows his ardent love for the beauties of nature, and proves him worthy of the title conferred on him by his admiring countryman: "The Bridegroom of Poesy."

In dramatic poetry, by no means the least valuable, he stands pre eminent the "Shakspeare of India."

The Poetry of the Aryans is a page in our which antiquity teaches. Their gods were ancestors' biography spread before us for invoked as intelligent beings, and in different | study. Although the study is yet in its inhymns each god is recognized as supreme. | fancy, its influence is remarkable, and, as Throughout the Veda there is a yearning | the study advances, so will its influence. It after truth and the true God. Many of their has reasons to be proud of what it has accomplished during its brief life of less than but many more contain sentiments in which a century. So rapid a growth, and one so known, is "The Canterbury Tales," we ourselves could join, as the hymn to fruitful of help to many great and important though it is possible that the plan for this branches of knowledge, has never before been "O, Varuna, let me not yet enter the house of clay: known in the annals of literary investigation.

Mercy, almighty one, thy mercy I pray!
Already it has enkindled the deepest sympaIf, like a cloud the sport of winds, I trembling go we shall be. And it but replaces patriotism nationality to possess these precious and inexhaustible volumes, and to drink from them as from mighty and overflowing rivers.

CHAUCER.

BY FLORA P. CLARKE.

In the history of every nation there have been times when literature appears to have evil, consciousness of sin, faith in prayer; in | made little or no progress. For more than a word, the principles of a real religion. In a century after the Norman Conquest, Enthe Veda we find belief, not in transmigra- glish Literature was utterly inert. A foreign tion, but in immortality, in personal immor- nation was introduced into the land, a foreign tongue and literature held sway, and the arts, customs, and laws of the invaders From the Veda is drawn the "Code of usurped their own. Native genius found ex-Manu," and from this has Brahmanism pression in Latin or French, and the mother tongue was no longer heard in the halls of system. Later, the divinity of the gods of learning. The voice of the English Nation was silenced for a time; but it was not the Brahmanism arises, and Buddhism is estab silence of death, signs of returning life being they are due to the times in which he lived. visible after the lapse of a few generations. of the ancient religions have grown from the The trying ordeal was passed, and the coun-Veda. Its value can not be exaggerated. It try emerged from the fiery trial into the is a period in the intellectual life of man dawning of mental splendor and "the revival of letters in the fourteenth century." At this time there was a great movement in | er of character: That which pleases us most ing itself in Italy in Dante, and becoming nature, which he everywhere displays. Lowmagnificently embodied in England in the person of Chaucer, almost to die with him, for two centuries passed away before another poet of equal power appeared.

pleasing manner, and contain many charming | born about the year 1340, his parents being | even than we admire." The opinion of our of the Almighty's works, the work of createpisodes and the entire history of ancient citizens of London. The accounts of his own time with regard to him is tersely ex-India. The details of the religion, thoughts, early life are vague and unsatisfactory, alsocial and political life, the art stories, say- though it is generally believed he was eduwritten in simplicity and taste hard to sur- ippa, one of the ladies in attendance on the Queen, and sister to Katherine wife of John of Gaunt. From this time until his death in 1400, he was in the service of the king, employed more than once in open embassies or secret missions to Italy and France, high up and low down on the political ladder. What wonder then that he could depict anything that concerned the nobles and please them by his portraiture? In the years before Chaucer was securely established in the king's service, he may be supposed to have enjoyed a measure of independence and leisure open to few men of his rank. It was at this time that he commenced his literary labors. "The language which Chaucer adopted and which by his influence became the standard form of speech, was the East Midland dialect, in which Orme and Robert of Brunne had also written. He introduced the heroic metre, and our metrical forms, inspired with new life by his talismanic touch, rang out sweet notes, as clear and unfading, after the lapse of five centuries as the images

of the Canterbury Pilgrims." Let us then see if we may not at least catch the echo of these melodious sounds whose symphonies preluded the future glories of the English tongue. A brief enumeration Aryan poetry thus: "It is especially in epic of his works may serve to point out, however imperfectly, the boundless imagination, of unfolding its beauties. This beautiful guage that has seldom been equaled for harwhere is there a glimpse of humanity, but in | language furnishes the poet the most harmo- | mony and picturesqueness. In his youth, he translated the "Romance of the Rose," conings, hopes, fears, joys-religion. We must | softly winding over moss and flowers, smooth- | sidered by the French of that time their greatest work. This translation gives proof of Chaucer's ear for metrical harmony, for The lyric and dramatic poetry is no less | though he usually closely follows the original, of all efforts and in the simplicity of thoughts. | rich than the epic. The lyric poem, "The | at times he branches off into language of his

> On the death of the Duchess Blanche, which he pictures the beautiful landscapes of ent on others, it does not seem too much to nant at this proceeding asked, "Do I unsay that he is in some measure an original poet. All his later writings bear the stamp of the Italian School, and among them we may notice "The House of Fame," in which the influence of Petrarch may be clearly traced. Besides giving evidence of much information and study, this poem shows Chaucer to have had considerable native humor. Of his poem, "The Flower and the age weakens the intellect; my intellect, on Leaf," we can say with Marsh, "It must be regarded as among the most truly original, as it is certainly one of the finest of Chaucer's work was borrowed from the Decamerons of Boccaccio. If so, it is superior by far to its original. In this he relates how "Nine and thy and love between us and those who laid twenty in a company of sundry-folk," meet tion of the city's selling to them a small plot the foundation of what we are and of what at the Tabard Inn, London, and together make a journey to Canterbury to visit the with our ancestors, and stands instead of tomb of St. Thomas. Each member of the company is to relate two stories on the way to Canterbury, and two on the homeward journey; Harry Bailley, the host of the Fabard, accompanying them in order to judge which story is the best. In the inimitable prologue to this work, Chaucer describes each narrator. Each tale is suited to the teller. The young squire relates an oriental story; the miller a comic tale; while the honest clerk recites the touching legend of

It is in these tales that we see how the author illustrates his times. Through these customs, the business and character of our ancestors as they were in England some five hundred years ago. Chancer shows throughout his works a practical good sense. And though there are many things in his writings that seem to be but poor characteristics, He is one of the few good story tellers in English verse; his fault being, that his stories are all of love. He loved books and was a varied and profound reader, but he is especially noticeable as an observer and paintliterature and art, throughout Europe, show- is the music of his poetry and the love for

pressed by England's Laureate, who says that he was

"The first warbler, whose sweet breath Preluded those melodious bursts, that fill The spacious times of great Elizabeth, With sounds that echo still:"

AM I ALIVE?

It is not a sufficient answer to this question to say, "I was once converted." Thouands were born ten years ago that are now in their coffins. Granting you were once made alive, are you alive to-day? If so, how shall you keep alive? First of all comes the soul with God. Prayer is just as vital to my spiritual life as water is to the "monthly rose." Prayer is the conduit pipe between my soul and heaven. It is the out let upward for gratitude, and yearning desires for blessing; it is the inlet through which the supplies of grace pour downward nto the heart. When the channel is allowed to freeze up, I am in the same condition with the housekeeper who inquires, "I wonder why the water does not run to-day?" plains the difficulty: "Your pipes are frozen up; the connection with the reservoir is stopped." Alas for the Christian who has broken his connection with Christ.

But with prayer the Master also coupled watchfulness: "I say unto you all, watch. The oversight must be close, constant, and wakeful. If you were set to keep a canary bird in the open palm of your hand, you would understand what is meant by "keeping the heart with all diligence." You must not take off the spiritual eye for one instant.

Watch the steal hy approaches of the tempter. Watch for the old habits of sin that will steal back again though they have been driven off a hundred times from the "premises." Watch for the opportunities to do good. Let the Mary side of your religion be ever at the feet of Jesus in humble devotion; let the Martha side of your piety be ever abounding in the work of the Lord. Let us use our knees for watchfulness, our purses for liberal giving, our tongues for confessing Jesus, and both our hands in hard work to do Christ's will, and to pull sinners out of the everlast ing fires.—T. L. Cuyler.

Thaddeus Stevens was once trying a case in the Carlisle Court. The presiding judge ruled against him several times. Hardly argument, the conclusion in favor of Sunday able to restrain his indignations he somewhat observance would be worthless. No valid excitedly began collecting his papers as if to leave the room. The judge feeling indigderstand, Mr. Stevens," "do I understand that you wish to show your contempt of court?" "No, sir! no, sir!" replied Mr. Stevens; "I don't want to show my con tempt, sir; I'm trying to conceal it!"

"I have to do more than I have done, said Victor Hugo to a friend the other day "It might be thought," he added, "that the contrary, seems to grow stronger, and does not rest. It seems to me that as I ad vance my horizon grows wider; and so I shall pass away without having finished my task. productions." The most original work of I should require several lives still to write to carry their ideas of proportion over into Chaucer, and the one by which he is best all that my mind conceives; I shall never their attempts at monument building, and I am resigned on that point."

> The University of Pennsylvania promises to establish fifty free scholarships for pupils of the Philadelphia public schools, at an annual value of, at least, \$7,500, in consideraof ground adjoining their institution.

Sabbath Reform.

GREAT-GREATEST.

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

The worn-out argument for Sunday, on the ground of the superlative magnitude of the work of redemption, was revamped by Rev. T. M. Evans, at the M. E. church, in Boscobel, Wis., on the 16th of April last, as follows.

"For this purpose was the Son of man manifested that he might destroy the works we have an insight into the manners and of the devil. 1 John 3:8. Creation is one of God's great works. It is so vast as to stagger the mind. To think of the worlds above us, within us, beneath us, is to be lost in wonder, and, it is hoped, in love and But God's greatest work is redempobserves that day on which redemption was completed—the day when Christ rose from the dead—as the Sabbath, in preference to the seventh day of the week when God comstatement."

redemption is his greatest work. Proof. vined from works, he was a good man, genial, completed his other work." The confusion live." Baptism, immersion in water, in the sincere, more wise, perhaps, for this world of ideas, and the disregard of facts, at the name of the Holy Trinity, Christ instituted than the next, but thoroughly humane, and | bottom of this statement is bewildering. It | to memorialize his burial and resurrection, In the Mahabarata, Vyasa relates a great | The precise date of Chaucer's birth will friendly with God and man. I know not assumes, in the first place, that "the Chris- and he never intimated that he wished any

ing the heavens and the earth, and all that is in them, with man, in his own image, at the head, and the work of redeeming man from his bondage in sin. This measure of dimensions has found its line long enough to reach round both dimensions, and gravely announces that the work of redeeming man from sin takes up more space on the tape, than the work of creating the teeming worlds together with man, and flinging them out into the orbits of a grand and universal order. Well, may be it does, who knows? To know that one of two dimensions is larger than the other, it must first be known just how prayer, the daily and hourly intercourse of large both are. If both are infinite, then the one is no larger than the other, so far as finite discernment can determine; but if one is finite and the other infinite, then the one is greater than the other; but before the work of creation can be pronounced finite, it must be determined to have limits; and before the work of redemption can be pronounced infinite, it must be determined to have no limits. This we are told has been The plumber is sent for, and he soon ex- done. Creation finite, redemption infinite, and "the Christian world" giving "good proof" of it by keeping Sunday. The only alternative possible, is that both works are finite, and the first limited to a narrower scope, and weaker exercise of Divine energy than the other-smaller than the other.

The "Christian world" has settled the stupendous fact that the infinite God expended a greater quantum of his infinite energy in redeeming man, than in creating him, together with the whole universe of being! If such attempts of finite men to determine the size of the works of the infinite God, were not so audacious, they would be little short of infinitely ridiculous. The basis of this popular argument for Sunday, is nothing more than the utterly unwarranted assumption of an unrevealed, undiscovered, and undiscoverable fact. The absolute and the comparative greatness of God's works in creation and redemption, are away beyond the farthest stretch of finite knowledge, and of finite conception. If there were no falsities in the subsequent processes of this conclusion can ever come of an unknown and unknowable fact. Admit the validity of the "Christian world's" measurement, and accept as ascertained fact, that "redemption is God's greatest work," greater, vastly greater than creation, then how came "the Christian world" to conceive the folly of attempting to memorialize the greater by transferring to it an institution only adequate to memoralize the smaller. A monument to Washington's horse would hardly be large enough for Washington himself. Men with such keen discernment as to determine the comparative size of God's productions, ought erect one as much taller and grander for redemption than God has erected for creation, as they have found out the one event to be greater than the other. But did it never occur to these memorial architects, that the work of completed creation, and God's rest from it, need commemorating now as much and vastly more, than when he flung it in finished beauty and infinite grandeur from his Almighty hand? Why not let that stand with its eternal rebuke of oncoming Atheism just as God erected it to stand, never fearing that God is so poor in resource as to need to move the old Sabbath monument down across forty centuries because something else had happened, that needed a monument, and that something else (as they claim) of entirely another nature, and vastly superior in grandeur and glory! Verily, God is wiser than men, and knows just what are the best memorials of his almighty procedures. When redemption, grand and glorious, was "finished" on the cross of suffering, when the antitypal Lamb of God "shed his blood," the grand transaction of atonement was made, finished. To show forth that finished atonement, Christ himself had, And the fact that the Christian world but the night before, set up its beautiful and exactly fitting memorial, saying, "As oft as ye eat this bread and drink this cup, ye do show forth the Lord's death till he pleted his other work, is good proof of the come." That is redemption's memorial, and sweetly and grandly does its mellow Creation is one of God's great works, but radiance meet and mingle with that coming down from Eden: the Sabbath and the Sup-"The Christian world observes that day on | per, voices of God to the soul; calling which redemption was completed, the day through the din of man's age-long earth when Christ rose from the dead, as the Sab- struggle, with sweet voice of rest and hope. ell says of him. "If character may be di- bath, in preference to the seventh, when God and saying, "Weary one rest-sinning one Alfred Centre, N. Y., Fifth-day, July 20, 1882.

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

A PERSONAL MATTER.

The Christian religion is, pre-eminently, a personal religion. Its central fact is a Person, and not an abstraction. Its system of doctrine grows up around the life and work of a Person, and not around an idea. When men embrace it, they come to a Person, and not to a system of philosophy. They declare their faith in a Person, and not, primarily, in a creed. On the other hand, men do not come to Christ as states or communities, but as individual men. The question of salvation is an intensely personal question. No man is a Christian because he lives in a Christian community, or because he has had the good fortune to be born and brought up in a Christian family. If he is a Christian at all, he became so in the act of a personal surrender of his own heart and life to the will of a personal Christ. There are, indeed, great advantages coming to him who has the good fortune to live in a Christian community. And he who has been born and reared among the influences of the Christian home has, indeed, reaped some of the rich fruits of the Christian religion. But the question of his salvation is not, primarily, a question of external influences, or of general benefits, but it is a question of personal will, and of direct individual inheritance growing out of the personal relations of the individual man and the personal Savior whom, by his own choice, he has accepted.

As at its beginning, so also in all its subsequent stages, religion continues a personal matter. No one expects or desires to go to heaven by proxy. The promised inheritance of the faithful Christian is anticipated by him as a personal inheritance. So also is it with respect to the duties and responsibilities of the Christian life. They, too, are intensely personal. There is no arrangement by which they may be met by proxy.

There is, it is true, much in human society, especially in the church and family life, burdens are lightened; but, in the last analysis, every man must do his own duty, and meet his own responsibility. This doctrine was forcibly stated in the words of Christ to Peter, when the latter seemed curious to know about the duty of a fellow-disciple, "What is that to thee? Follow thou me."

DECLINE OF POWER IN THE PULPIT.

L. A. P.

(Concluded.)

Five articles, of half a column each, make only two and a half columns-surely, little enough space to devote to so important a

topic as this. himself to realize more profoundly the importance of his work. We can do this by prayer, and faithfully studying the Word of God. He must come to feel that the doctrines of the Bible are eternal verities. Realizing the sinfulness of his own nature, and the extent and ravages of sin in the world, let him preach on sin, its nature to alienate from God, and the necessity of a radical change of heart which can only be wrought by divine power. The doctrine of the holiness of God contrasted with the sin of the creature; the voluntary and vicarious offering of Christ; repentance and immediate reformation; faith and its accompanying his life now, and in all his glory hereafter; out of print. As an instance of Mr. Ingerbrought again to the front, if the pulpit ridicules, I would ask the Hebrew scholars would regain its power. Again, the minis- of our denomination—and we have a goodly ter should conduct himself during the week in his family, with his people, so that his preaching will have power; his life must be a godly life. There are several ways in which ministers conduct themselves through the week. One spends one half of his time in his garden, and the other half in social visiting and an indifferent preparation for the pulpit. Another spends two-thirds of his time in his study in working out and preaching over a sermon for the next Sabbath, and the balance in dignified social visits. The latter is preferable to the former, but is it not a better way to spend all his time, in the study and out of it, whether in studying or visiting, in such a way as will shepherd the flock, and bring others within the fold? The minister should never forget

years; when I first commenced, oh! how I man in the United States who has read the disliked to be called *Elder*; I suppose the reason was chiefly, because I had come to this duty through such a long and deep valley of humiliation—during some twenty years. I had so often secretly rejoiced that I was not a minister; was not fettered and tied up as I supposed I should have to be if I were. I hardly know why I disliked the title so much; it is certain I took no vain pride in being called Elder. I suppose it reminded me of my unfitness. At present, I would prefer being called, Brother D.; but then I want to be reminded continually, if not by men, certainly by God, that I am a minister of the gospel; a minister should never forget this, and his conduct at all times should be influenced by his position.

2. There should be a reform also in the pew. The laity should pray for the preacher, while he is preaching, before, and after. They should make more of their minister; alas! so many ministers conduct themselves in such an undignified manner and worldly spirit, the members of their charge can not glad to do. But hold up the hands and heart of your pastor, by your love and sympathy, demonstrated with fervor and wisdom. You expect your minister to magnetize his audience when he stands before them. Did you ever think it was in the power of the audience by their prayers, attention, genuine love and sympathy, so to magnetize, and enthuse an ordinary preacher, as to duplicate or even quadruple his power in the pulpit? Criticise him less; if he is not altogether what you would like as a preacher and a pastor, instead of intimating to him, that you are in favor of the on and on, deeper and wider and fuller, the Methodist's mode of itineracy, you do what you can to make him what you would have him be. This is what you do with your wife, or your husband, or your children, and oh! what a power we have, if we only knew it, to make our wives, husbands, children, and pastors, what we would have them be, truly noble and beautiful. We hear a good deal said about ministers building up a congregation; it is equally the duty and within the power of a church to build up a minister. Finally, brethren of the laity, study The American nation sat in grief, and the the temperance cause has made in the last your Bibles more, and fervently ask God to whole civilized world sat with her, as the forty years, and, that the objective point at by which life's duties are made easy and its make your hearts keenly alive to the eter- sad procession bore our murdered President which nearly all the friends of the cause have

INGERSOLLISM.

Col. Robert G. Ingersoll was the youngest of five children, and was born in 1833, in Dresden, near Lake George, N. Y. His father was a Congregationalist minister, and brought up his children in the stern way of the old Puritans. In 1845, they moved West, and in early manhood Robert entered a law office where he gained some distinction. He served in the army, and at the Cincinnati convention in 1876, by his eloquence, suddenly acquired a national reputation as a great orator. He has since lived in Wash-In summing up the remedies, I would ington, and devoted himself to lecturing on say, 1. Let a reform begin with the pulpit | religious subjects. His chief characterstics, itself. The preacher should somehow bring as I gather them from his printed lectures, are brilliant and lofty flights of imagination, tender descriptions of home scenes and the joys of domestic life, continued protests against all forms of oppression and the most unscrupulous and often cunning attacks upon the Scriptures and the Church of God. Like Thomas Paine whom he constantly imitates, he assails those interpretations of the Bible which have been generally abandoned, and fights those abuses of the Roman Catholic Church which even the Catholic deprecate. It is said of Thomas Paine, in the Cyclopedia of American Literature, "When he undertook his attack upon the Christian religion, it was without the learning, the obedience; the union of the believer with thought, or the feeling, requisite for the Christ, in his death, in his resurrection, in study." Hence his book has gone entirely these are the doctrines which must be soll's want of knowledge of the subject he number of them-to weigh the following

> "The Bible was originally written in the Hebrew language, and the Hebrew language at that time had no vowels in writing. It was written entirely in consonants. After you go home to-night, write an English sentence or two with only consonants close together, and you will find it will take twice as much imspiration to read it as it did to write it."-Lecture on Mistakes of Moses.

> But he gives his definition of inspiration in plain terms:

"Nothing needs inspiration but a falsehood or a mistake."—Same Lecture.

He claims, however, to excel all others in reading the Scriptures, for he says in the

"Everybody talkes about the Bible, and he is a minister. I have been preaching six nobody reads it. I am probably the only 3 bottles American bitters.....

Bible through the past year. I have wasted that time, but I had a purpose in it."

Poor man to confess he read it from sheer selfishness! His religion, as might be expected, does not rise any higher than this

"What is religion? Religion simply embraces the duty of man to man."-Lecture

But he is exceedingly bitter against all ideas of future punishment, and at the same time scouts the idea of pardon for himself or

"I do not believe in forgiveness. Eternal inexorable, everlasting justice, that is what 1 believe in."

Poor, deluded creature, to refuse pardon, grace, and glory, through Jesus Christ, and go off into such blank darkness as eternal, inexorable everlasting justice.

But Mr. Ingersoll has a keen sense on money matters. He flatly denies that Christ ever told the young man to go sell what he had, and give to the poor, for that was put make as much of them as they would be in by the priests to get money out of the people. He then adds,

> "The church has always been willing to swap the treasures of heaven for cash down."

This comes with good grace from the Colonel, who charges \$200 a night for a lecture, and half a dollar a head to get in at the door! No, no! Col. Ingersoll will never make a John the Baptist, living on locusts and wild honey, nor a Saul of Tarsus, suffering all things that he might win some. He has reached his high water mark. He has attracted the scoffers about him just as the bold blasphemer draws a crowd, but still rivers of the waters of life are flowing, more serenely and savingly than before.

L. R. S.

MENE TEKEL.

nation's sunrise, and the red glare of her all such hindrances as prohibitory laws coming sunset, blend in those most signifi- | should be removed! But how transparently cant transactions which have come to light | false Mr. Weed's assertion is, may be readily in the proceedings of the present Congress. seen by considering what great advancement to his last resting place. The nation was been aiming, has been prohibition. In a few represented in that sad funeral by a com- | States, prohibition has been overpowered by mittee of Congress, and the expense of that | the votes of the slums of the great cities, but committee, of course, must be borne by the not "given up as hopeless" by the friends nation. Among the items of expenditure of temperance. They have still had faith by that committee was an enormous liquor | in, and continued to labor for prohibition, bill, amounting to several thousand dollars! | and where they could not carry whole States, A deep anguish went through our hearts, to for the reasons just named, they have car know we must bury our noble Garfield, but | ried towns and counties, and demonstrated a deeper to know that he must be borne to that temperance is promoted thereby. It is his grave by a set of drunken rowdies, and | true that prohibitory laws have not, where his funeral cortege be turned to disgraceful enforced as in Maine, entirely suppressed in drunken revelry, and that by the men who represented the American people! Could have yet succeeded in entirely suppressing degradation go deeper? Could infamy be crime. But if facts and figures prove anymore infamous?

But the tale of horror does not end here. The nation celebrated the hundredth anniversary of the battle and victory of Yorktown, which closed the struggle for independence, on the 19th of October, 1881. Last week, in discussing the general deficiency \$6,529 94 of the amount called for was to pay for the liquor, cigars, and tobacco, consumed by the committee of Congress having the ceremonies of the celebration in charge. Here is the bill with its items. ing taxpayer; put your hand in your pocket laws, and celebrate your independence, and bury your murdered President. If you stop to think at all of the meaning of all this, remember it was from just such decay of morals, just such debauchery as this, that mighty Rome enervated her once invincible arm, and made herself the easy prey of the Northern hordes, and in the midst of just such a drunken revelry of the chiefs of mighty Babylon, the hand-writing of doom came upon the walls of the king's palace.

The following is the itemized bill.

,	The following is the itemized bill:		
•	9 gallons Maderai	\$ 54	
	2 dozen cases same	Φ0 X	7
-	8 gallons cabinet sherry.		
•	2 dogon shows	48	
,	2 dozen sherry.	- 24	(
	I AV EGMUMS ALIIGIII:XIII MIIPEEV	45	(
,	i 19 Kanons 1090 Drandy	995	ì
	5 gallons pale brandy.	×20	7
	5 gallons dark brandy.	50	
ı	5 callons nort wine	50	
	5 gallons port wine.	30	(
	& cases whisky	24	(
	130 Cases champagne wine 9	ω	ř
٠.	AU CASES E LOUSSE CISTAL	000	•
	15 cases P claret	400	Ų
	S come Rusemader	190	Ų
		45	0
:		65	0
i	Cuece Dautelle	70	ñ
1	oo ganons whisky	940	ň
1	5 barrels bottled beer	020	U
1	5 cases Anollingmic	02	Ð
-	5 cases Apollinaris.	62	
. 1	a parters dass 8 are	40	0
- 1	3 hottles American hittory		~

A			I
2 jugs Curacoa 3 cases Congress water		00	l
3 cases Congress water	18	00	ł
2 cases Old Tom gin	25	00	Į
3,200 Reina cigars.	400	00	ı
5,000 Concha cigars	594		ĺ
2,000 Londres cigars	340		į
1,500 domestic cigars	120		١
5 gallons rum. 5 gallons A brandy.		00	I
5 gallons A brandy.		50	l
4 valious acoien whisev	30		۱
1 bottle rum.		50	I
1 bottle Scotch whisky.		50	l
3 boxes lemons.		00	۱
50 pounds sugar			i
Mint and jars.		00	l
Too		00	I
Ice	12	00	I
Glassware		50	I
17 pounds Gravely tobacco.		20	۱
1 gross fine cut.		00	Į
1,000 Lone Fisherman cigarettes	•	00	Ì
1,000 Richmond Gem cigarettes.	· · 6	50	l
a par tenuers. Hye days, an each	30	00	l
1 par tender, five days	. 25	00	١
z doys, nye days	20	00	ı
3 barrels ginger ale	52	50	Į
			ļ
Total\$7	,460	70	I
Goods returned	960	76	I

WINE A REMEDY FOR INTEMPERANCE.

The venerable Thurlow Weed, in a recen

letter to the New York Tribune, says that

"After more than forty years of earnest and persistent efforts, prohibitory liquor laws have signally failed to promote the cause of temperance," and that "the old States have virtually given up as hopeless," prohibitory measures. He therefore concludes that the true remedy for the great evil is to produce the grape "in sufficient quantities to furnish cheap wine as a beverage for all classes." It is a little remarakable that those who are fighting prohibitory laws in the interest of unlimited drink, tell us the same thing about their failure to promote the temperance reform. While they protest against these laws, as a violation of their personal and property rights in not permitting them to drink and sell intoxicating liquors, they insist in the same breath that more is sold and drunk, where these laws are in force. They are very solicitous for the success of the temper-How strangely do the rising glories of our | ance cause, and are, therefore, anxious that temperance. The criminal laws of no State thing, prohibition in Maine, and elsewhere, has promoted the temperance cause. We know that it has in the town of Adams, N Y., from personal experience.

But Mr. Weed's plan, to head off the evil by the use of cheap wine is fatally defective, in that he could never make wine a substitute bill, calling for \$32,328, it came out that for distilled spirits. Wine would but educate the appetite for the stronger and more intoxicating liquors, and the weaker would have to give place to the stronger. Thou sands who have commenced with wine, have been led to substitute something stronger, and Read it, ye Christian citizen, ye hard work- have gone down to drunkards' graves. This plan for the cure of intemperance, would be and pay it, and, if you can, keep right on like undertaking to extinguish a blazing city voting for drunken rowdies to make your | by setting little fires in the suburbs to counteract the great conflagration. No, we will accept, rather, the advice of the wise man to "look not upon the wine." A. B. P.

> ALFRED UNIVERSITY-THEOLOGICAL DE-PARTMENT.-Rev. A. E. Main has been appointed to the Professorship of Hebrew and Greek Exegesis, and Biblical Literature, by a unanimous vote of the Trustees.

The Professors in this Department, as now organized, as we understand it, are: Rev. J. Allen, D. D. Ph. D., Natural Theology; Rev. T. R. Williams, D. D., Systematic Theology; Rev. A. E. Main, Hebrew and Greek Exegesis and Biblical Literature; Rev. A. H. Lewis, D. D., Church History and Homiletics; Rev. D. E. Maxson, D. D., Pastoral

With the Theological Department of our own University so manned, it would seem that there could be no valid reason for our young men preparing for the ministry to go from our people, and such an endowment as was seen ruins of the ancient Martello towers, shall place the Department above any em- formerly used for signaling the approach of 3 00 | barrassment.

THE friends of President Allen will be pleased to hear that his European trip has already proved so beneficial that his health is better than it has been for some years, and they will not fail to remember with gratitude the generosity of Bro. C. Potter, who made such a trip possible.

Communications.

RESTING ABROAD

BY THE CRAM CLUB.

On the 13th of June, a party of weary workers embarked on the steamship Arizona, for a Summer's rest in foreign lands. After the enthusiastic "God speeds" had been said by loving friends, their floral tributes duly admired, and the city of New York had faded into the distance, an account was taken of the party, to know who was who. We found three members of the Tract Board, two of the Memorial Board, two Trustees of Alfred University, one of Milton College, two College Professors, two Editors, two D. D.s, one Ph. D., four Presidents, two Manufacturers, and one lone Parson. Twenty-two of us, and all present! As, however, we only had four tickets, we found it necessary to exert our powers of condensation, and so arrange it that all could answer to four names. The names adopted are "Prex," "Parson," "Press," and "Pundit," the latter because of the outrageous way in which he punned it. As an expression of the compression of so much multum in parvo, we dubbed ourselves the "Cram Club," a name which, no doubt, the steward thought we richly deserved before the voyage was over. The two Profs at least, expect to return home crammed full of information, on a variety of subjects.

OUTWARD BOUND.

Our good ship carried us so smoothly and steadily, we found it hard to realize that we were rushing through the water at the rate of twenty-seven feet per second. Old Ocean presented her calmest aspect all the way, doubtless lulled to rest by the venerable appearance and flowing beards of several of the party, enough like Neptune to have been his sons, and, as a consequence, instead of sorrowful stories of sea-sick sufferings, we have the pleasure to report that the Cram Club were on duty at every meal during the

The first few days were bright. After passing six inbound steamers, one of which, the Spain, passed so near we could hear the cheers of her passengers, two outward bound barks, a fine specimen of an iceberg, and a few whales, we were fairly beyond the Banks, in "the roaring forties;" but their roaring for us was like the cooing of doves. For the next two days nothing was in sight, not even the sun, for clouds and mist shut in around us, and we were "alone on the deep." Oh, the rest, the comfort of nothing to do! It is Walt Whitman, I believe, who sung the pleasures of loafing; but to appreciate it, one must go to sea.

The Sabbath was a day of rest indeed. Sunday evening, by invitation of the Captain, Parson preached to a fine audience, and received so many evidences of appreciation that it was remarked that his egg-eat-ism showed itself unmistakably at breakfast the next morning.

On the morning of the eighth day out, while we were at breakfast, word came that land was in sight. True, however, to the traditions of the Club, all sat through the remainder of the meal without missing a dish, and then seizing their field glasses, rushed upon deck. Two sharp peaks slowly coming out of the misty distance and the dim outline of a range of mountains were all that could be seen. We soon found, however, we were off the Skelligs, on the coast of Ireland, some sixty miles north of our course, owing to the fogs which had hidden the sun for three days. Old Sol, however, now put in an appearance, and a more delightful sall was never enjoyed by a happier crowd than was on the Arizona that morning. Prex's and Parson's noses had put on their brightest bloom during the voyage, and now, joined with their genial smile and beaming countenances, added brilliancy to the occasion, like Jupiter and Mars among the starry hosts.

Passing Valentia, where is the eastern end of the Atlantic cable, the Bull, Cow and Calf, Bantry Bay, Three Castle Head, Mizzen Head, where is an ancient ruin, and Cape Clear with its well known light, we coasted along the south shore of the Green Isle, to other institutions to secure all needed ad- lovely with its verdure, yellow fields, and vantages, and we bespeak a hearty support | white cottages. On nearly every headland an enemy, the little fishing v

bright red sails, the p several outward bounds tion to the scene. Soon came into sight, the tug and, bidding a sorrowin we had made aboard, w town, 7 days 19 hours. a very rapid passage inc dred miles south to esca the sixty miles north Well did our Irish drive greyhound of the seas."

At Queenstown, we enough to telegraph hor visit to the Cathedral, t sation of being foreigner and to get a taste of th beggar in the old hags ing upon as sprige of took a small steamer up Lee to Cork. In the beauties of hill and vero by castle and most, an queer looking sails and ers, with the added cha Irish maiden, with the rehearse the traditions passed our first evening

TRIP TO THE NORTH W

We had the pleasure ing the late session o Association, held at V was a feast of good thin of it served up by the d Associations. But littl in business, the most of sermons, essays, devot work and services. T wise departure. Ther profit as well as of plea Association. The Ass somewhat aside, to atte most of the delegates. Our first ride was

Northwestern Railroad

most extensive and be

in the Northwest. It.

the regions beyond, an

running into some of scenery, and to some of places and Summer re west. Our people have agers of this road very modating, and especial our delegates, though not held on any of its l Southern Wisconsin to level, rich country, farms, large cherry and gardens and thriving to their new depot, which most elegant, spacious, in Chicago. Our trip Hallock was on the and Pacific Railroad oughfares of the West main line to Bureau Chillicothe on the Peor a new route to the mos from their massive st grand, we passed throu country just such as The enjoyment of the running many miles ale which was swollen and rains. This great true some of the most th towns of this great 8 not to go into prison and view busy LaSalle destination. The coak dining car furnished season and culinary ar courteous and obliging grateful for the genero this road to our little visitors, and many of u we will pass over this r and washouts do not tion bosses or superint ing public. The brethren of Wes

Mowing is in order

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bright red sails, the plenteous gulls, and several outward bound steamers lent animawe had made aboard, we landed at Queensa very rapid passage including the one hundred miles south to escape the icebergs, and | favor of prohibition. the sixty miles north we ran in the fog. Well did our Irish driver call our ship "the greyhound of the seas."

At Queenstown, we only stopped long enough to telegraph home, to make a hasty visit to the Cathedral, to experience the sensation of being foreigners in a foreign land, and to get a taste of the irrepressible Irish beggar in the old hags who persisted in forcing upon us sprigs of shamrock; when we took a small steamer up the charming river Lee to Cork. In the early evening, amid beauties of hill and verdure rarely surpassed. by castle and moat, and villa and cottage, queer looking sails and swift-gliding steamers, with the added charm of a bright-eved Irish maiden, with the richest of brogues to rehearse the traditions of the river-thus passed our first evening as foreigners.

PUNDIT.

TRIP TO THE NORTH-WESTERN ASSOCIATION.

We had the pleasure and profit of attending the late session of the North-Western Association, held at West Hallock, Ill. It was a feast of good things, and not a little of it served up by the delegates from Sister Associations. But little time was consumed in business, the most of it being devoted to sermons, essays, devotions, Sabbath-school work and services. This, we think, is a wise departure. There is not a little of profit as well as of pleasure in a trip to an Association. The Association being held somewhat aside, to attend it was a trip to the have a conference meeting instead of the most of the delegates.

most extensive and best equipped railroads farms, large cherry and apple orchards, fine gardens and thriving towns. We rode into | the Savior and God's law reached her ear. their new depot, which is indeed one of the most elegant, spacious, and convenient depots | by request for little groups or individuals | ples and acts in life. in Chicago. Our trip from the city to West | after services, and most had returned home, Hallock was on the Chicago, Rock Island and copying favorite hymns for some who and Pacific Railroad, one of the great thor- wished to remember them. But the testing main line to Bureau Junction, thence to embraced Sabbath truth here, already their Chillicothe on the Peoria Branch. This was | names are reproached and the influence of a new route to the most of us. Starting out from their massive stone depot, roomy and grand, we passed through a fine section of They need the prayers of God's people. So country just such as Illinois can present. The enjoyment of the ride was enhanced by | sage have found themselves unable to endure running many miles along the Illinois River, the trials, that we feel a special interest in which was swollen and overflowing by heavy | these here. But we must leave them in some of the most thriving and beautiful herald the law and gospel. We take down towns of this great State. We concluded the tent to-morrow, and move to Auburn, not to go into prison at Joliet, or stop off N. Y. and view busy LaSalle, but sped on to our destination. The coaches were elegant, the dining car furnished with the best of the season and culinary art, and the employees ing public.

to an overflow of Seventh-day Baptists and ready teams, our every want was sup nier and everything just shines. o. U. W.

Home Mews.

ALFRED CENTRE.

than usual attention at present. This new ciation, one from Nile and one from Rich- forces and what his next move may be is un- physical suffering and waste, from disease, his faith

Woman's Christian Temperance Union. tion to the scene. Soon Queenstown harbor They held a County Convention at Wellscame into sight, the tug steamed along side, ville on the 13th and 14th inst. The meetand, bidding a sorrowful adieu to the friends | ing was largely attended, and the interest well sustained. Some of the best lady speaktown, 7 days 19 hours from Sandy Hook, ers in the country were present. There is a growing public sentiment in this section in

On Sabbath, July 1st, Dr. Williams, of Milton, Wis., assisted at the communion. Yesterday, the 15th inst., Dr. Maxson occupied the pulpit, on exchange with our pastor.

JULY 16, 1882.

ITHACA.

Our closing service here will be to-night. The steady rains of last week kept most of the people away, hence the attendance was small; but God made use of the quiet hours spent in his worship to bring out into the light some who would not have ventured to take the first step before a multitude. Since the heavy rains, the attendance has been good, and yesterday the interest was intense, both in the afternoon and evening services.

The clergy are getting alarmed, and are resorting to the usual tactics to keep their people from hearing Sabbath truth. One sister said that when she informed her pastor of her interest in the doctrine proclaimed, he became quite passionate, and said that "if the members would only remain at their class-meetings, they would hear enough to make them holy and obedient; but if they became disturbed by such doctrines, they would backslide" [from the M. E. Church,

Bro. Rogers attended services at one of the churches, and the pastor being absent one of the prominent leaders invited him to preach, but before the arrangement could be completed, another leader took the desk, saying that "the pastor had left word to usual preaching, and he dare not go contrary Our first ride was on the Chicago and | to those orders as we were instructed to Northwestern Railroad. This is one of the obey our superiors." Other such maneuvers are witnessed by those who fear to face in the Northwest. It has several routes into | God's truth. As is the case everywhere we the regions beyond, and some of its lines | go, many people espouse the cause theoretirunning into some of the most picturesque | cally, and advocate the Bible Sabbath, but scenery, and to some of the finest watering | have not the grace of God in their hearts to places and Summer resorts in the North- make it practical; but a humble few, a dozen west. Our people have ever found the man- I think, by count, have declared their puragers of this road very generous and accom- posed to keep holy the seventh day, and have modating, and especially so in this trip of appointed a place for meeting Sabbath-days. our delegates, though the Association was A number met with us Sabbath afternoon to not held on any of its lines. The ride from worship, and keep their first Sabbath. A Southern Wisconsin to Chicago is through a | dear sister who has been converted to Christ level, rich country, abounding in fertile in our tent told me that never before had such searching and blessed truths concerning

> I have been quite busy at times singing religious leaders brought to bear upon them to turn them away from the light received. many who have joyfully received the mes-H. D. CLARKE.

JULY 10, 1882.

Pennsylvania.

The Quarterly Meeting of the Bell's Run, courteous and obliging. We all felt truly Honeoye, and Hebron Churches, convened grateful for the generous reduction made by with the Bell's Run Church, according to this road to our little band of delegates and appointment. The friends met on Sabbath visitors, and many of us have concluded that | eve, July 7th, and there being no ministerwe will pass over this route again when floods | ing brethren present, they held a prayer and and washouts do not bother and worry sec- conference meeting; and Sabbath morning tion bosses or superintendent, or the travel- they spent the time in this same agreeable and profitable exercise. In the evening, I The brethren of West Hallock were equal | went up from Portville to learn what I might, and to make arrangements for future among them. Though the winds blew, the appointments on that field, and was greatly floods came, roads were heavy and trips fre- surprised at finding them alone; and in requent, yet with cheerful hearts and hands, sponse to their invitation, I preached to them as best I could on the necessity of being thorplied. The hearts of that people are as big oughly consecrated to God, in order that we pracatically ceased at noon. The losses by as their broad, rich farms. Brethren, we may prove what is the "good and perfect the British were five killed and twenty-sev will come again sometime, when it is sun- will of God." After the sermon, a little time en wounded. With the bombardment, and was spent in conference.

Sunday morning, at 11 o'clock, Eld. H. P. attendance was good, and all seemed to entian life. There were persons present from they were thrown into the flames. The temperance reform is receiving more the churches in the Quarterly Meeting asso-

interest is awakened by the efforts of the burg. I shall begin regular services there certain, though it will quite likely be an at-Sabbath-day, July 15th. E. A. WITTER.

> Millport is a lumbering town, situated in the beautiful valley of the Oswayo, a broad and fertile valley, well adapted to farming purposes. There are several families of Adventists, and one Seventh-day Baptist here, all of whom attend regularly the meetings being held here by Bro. H. P. Burdick. He is holding from three to four meetings per week, with some degree of satisfaction, as the people turn out well to hear him, and seem to be somewhat interested in the truth which he presents. Some have indicated their desire to become the children of God, yet none have really committed themselves. I have been assisting him a few days by way of singing, and helping along the meeting by prayer and exhortation. There is much need of a work of grace here. Brethren and sisters, pray that this naturally beautiful place may be made still more beautiful under the saving influence of God's Spirit.

> > Minnesota.

SEMI-ANNUAL MEETING.

The Semi-annual Meeting of the Seventhday Baptist Churches of Minnesota was held with the Church at Dodge Centre, Minn., commencing June 30th, at 2 P. M. On account of rainy weather preceding the time of appointment, only a few were present from sister churches, but those who were present, felt that they had an enjoyable season. Eld. Geo. M. Cottrell was the only minister present who preached, but he seemed to be equal to the needs. He is now the only one employed in the Minnesota field, except Eld. Sindall, who was present at the meeting, but never has preached in our

The following programme of exercises was carried out:

At 2 P. M. Sixth day, Sermon from 133d Psalm. In the evening, prayer and conference meeting. Sabbath-day, at 11 o'clock A. M., Sermon, Text Sir, we would see Jesus," John 12:21, followed by Communion

At 2:30 P. M., Sabbath-school, followed by extra exercises prepared for the occasion, consisting of music, essays, review in History and Geography

At 8 P. M., Literary exercises by the Excel Band a very interesting programme was carried out.

Ftrst day, 10 A. M.; prayer-meeting. 10:30 Sermon. Theme, "Our Work and Workers."

At 2:30 P. M., the closing session.

The following resolutions were discussed and adopted:

1. Whereas, the Lord commanded his followers to go into all the world and preach the gospel; there-Resolved, That we can not carry out this command by confining our labor and means to the home fields.

but we should assist in sending the gospel to foreign 2. Resolved, That as we read and study to improve our minds, we should make the study of the Bible the basis and ground-work of our mind culture, upon the truths of which we should found our princi

3. Resolved. That in consideration of the evils that threaten us from intemperance, it is the duty of all Christian people to make use of moral suasion, and civil legislation in the suppression of the curse.

4. Resolved. That we believe that all Christians oughfares of the West. We rode on the time is yet to come upon those who have have a duty to perform in attending regular church services, and doing all in their power to advance the interests and work of Christian life and activity in the churches

5. Resolved, That the condition of our churches in Freeborn and Sibley counties which are now destitute of preaching, calls for immediate action and cooperation on the part of the churches with the Missionary Society, to supply this field with a man who shall devote his entire time to the work of the min-

It is very evident that the cause of Christ is suffering violence at the hand of the enerains. This great trunk line runs through God's keeping while we go to other places to my of souls, on account of a lack of workers in this field, who could break the bread of life to the followers of our Master. Said one of the brothers from a sister church, "We are hungry for preaching, and the presence of a pastor." It is our prayer that this longing hunger that tends to work starvation to the soul, shall soon be satisfied.

The next meeting will be held with the Church at New Auburn, Sibley county. GEO. W. HILLS, Sec.

DODGE CENTRE, Minn., July 7, 1882.

Condensed Mews.

ALEXANDRIA IN RUINS.—The bombardment of Alexandria by the British vessels under command of Admiral Seymour, commenced at 7.45 on the morning of July 11th. and the effect of the firing was such that the works were silenced, and the bombardment fires which, at the latest dates, had not been extinguished, the aspect of the town is de-Burdick preached on the subject, "Faith scribed only by comparison with Pompeii. necessary to victory." After the sermon, a The Arabs pillaged wherever they found an collection of \$5 was taken for missions. The opportunity, although the English sent all the forces ashore that was practicable to asjoy the occasion very much. It is hoped sist in preserving order. Whole families of Mowing is in order. A bountiful crop of that some were strengthened in their Chris- Europeans have disappeared, and it is believed

Arabi Pasha has left the town with his

tempt to damage the Suez Canal so as to cripple, as much as possible, the British commerce and communication with her Indian

criticised by some, seems to receive the general approbation of other European countries.

DEATH OF MRS. LINCOLN.—A Sprinfield (Ill.) dispatch of July 16th says: "Mrs. Lincoln, widow of the late President Lin coln, died in this city at 8.15 to-night. She has been ill for a long time. A few days ago she grew worse, and Saturday evening suffered a shock of paralysis, and from that time lay in a comatose state until she died. Robert Lincoln left Washington to night, and will be here Tuesday morning. The funeral announcement will be made later."

The strike of the freight handlers continues with no prospect of early adjustment. The Railways refuse to accede to the demands of the strikers, while other employees sympathize largely with the strikers. It is rumored that unless a settlement is reached before the 20th of July, a general strike of brakemen on the Erie will take place, which will have the moral support if not active co-operation of other train men.

All cases pending before the court in Cincinnati for violation of the law prohibiting keeping saloons open on Sunday, thirty in all, have been dismissed on motion of the prosecuting attorney who thought that it had been demonstrated under the methods of securing juries that it was impossible in such cases to convict.

John Bright has resigned his position in the British Cabinet, owing to his dissent from the Egyptian policy of the government. The Siamese government has decided to send a minister to the United States.

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SPECIAL NOTICES.

THE next meeting of the Connecticut and Rhode Island Quarterly Meeting will be held with the First Hopkinton Church, July 28-30. The programme is as follows:

Sabbath evening, preaching by U. M. Babcock. Sabbath morning, preaching by J. R. Irish. Evening after Sabbath, preaching by O. D. Sher-

Sunday morning, doctrinal sermon, by Horace Stillman; subject, "God revealed."

Sunday afternoon, papers by laymen, with discus Pastors of Connecticut and Rhode Island churches

will please give notice in their churches. W. C. TITSWORTH, Clerk.

MARRIED.

At Trinity Cathedral, Shanghai, China, by Rev. W. L. Groves, B. A. on the 6th of June, 1882, John FRYER, Esq., Professor of Chinese in the Department for the Translation of Foreign Scientific Books, at the Kiangnan Arsenal, Shanghai, and Miss Anna ELIZA NELSON, of the Seventh-day Baptist Mission,

Near Long Run, W. Va., July 3, 1882, by Rev. L F. Randolph, Mr. John J. Davis, of Greenbrier, and Miss Nancy I. METHENY, of Long Run.

Near Alfred Centre, Allegany Co., N. Y., July 10, 1882, Mrs. Acenath Allen Smith, wife of Albert Smith, aged 72 years. She was born in Hopkinton, R. I., made a profession of religion in Alfred, was baptized by Eld. Daniel Babcock, and united with the First Alfred Church, where she remained an exemplary member till death. She was a woman much at home, and dearly loved by the many friends she has left. She was fully reconciled to death, and quietly passed away to be with Christ.

In Smith's Mills, Chautauqua Co., N. Y., July 4, 1882, at the residence of Fred. A. Crandall, her son, Mrs. Lucy P. Crandall, formerly of Brookfield, aged 69 years. She embraced religion in early life, and subsequently became a member of the West Edmeston Seventh-day Baptist Church, in the fellowship of which she continued to the end of her days. She impressed all who knew her with her many excellences of character as a Christian, and through seven years of suffering from cancer, of which she died, she endured with great patience and fortitude, fully trusting in the mercy of God through Jesus Christ. In Cincinnatus, Cortland Co., N. Y., June 20,

1882. Major Eli S. Colegrove, aged 80 years. months, and 23 days. Deceased was born in Rhode Island, but resided the most of his days in Truxton and Cuyler. Eighteen years ago he removed to Cin cinnatus, where he spent the last years of his life He publicly professed religion when young, united with the Seventh-day Baptist Church in DeRuyter, and afterward transferred his membership to Truxton, when a Seventh-day Baptist Church was organized in that town, but was a member of the Church in DeRuyter at the time of his decease. He leave a wife, two sons and a daughter, some grandchildren,a large circle of relatives and friends to mourn their loss. At a funeral service held at his home, a sermon was preached from a text of his own selection: "Then shall I not be ashamed, when I have respect unto all thy commandments." Psa. 119: 6.

In Brooklyn, N. Y., July 12, 1882, of croup, SARAH, only daughter of Harvey S. and Ida A. Denison, aged 1 year, 5 months, and 2 days. Truly, this family are greatly afflicted; about five months since, a little son was taken, and now an only daughter. The family returned to Berlin with the remains.

"She thought our good night kiss was given, And like a lily her life did close; Angels uncurtain'd that repose. And the next waking dawn'd in heaven."

At Leonardsville, N. Y., July 5, 1882, MINARD LEWIS MURPHY. He was born in West Almond Allegany Co., N. Y., July 30, 1817, and was there fore nearly 65 years of age at the time of his death He was an upright and worthy citizen, an affectionate husband and father, and shared in the very general confidence and esteem of his many friends and acquaintances. In early life he became conscious of his condition as a sinner, found pardon of sin and acceptance with God through the Lord Jesus Christ, but did not connect himself with the people of God. In the last years of his life, which were years of

rested firmly on Christ as his Savior, and he became a man of earnest prayer, and actively interested in the salvation of his fellow-men. He died in the hope of the blessed immortality.

In Shiloh, N. J., June 1, 1882, of slow consumpion, Mrs. Margarette Davis, in the 78th year of her age. She was the widow of the late Charles H. The course of England, though severely Davis, and had been a member of the Shiloh Seventhday Baptist Church for more than sixty years. Sae died in full possession of the Christian's hope.

LETTERS.

J. B. Clarke, A. H. Lewis, G. H. Babcock, J. Al-

len, Charles Potter, R. D. Burdick, H. W. Palmiter, C. Hale, May Fisher, O. U. Whitford 2, I. D. Titsworth, E. M. Tomlinson, E. R. Crandall, J. C. Bivins, John M. Kutz, James Mitchell, Mrs. J. M. Henderson. R. J. McNeil, H. E. Babcock, B. E. Habersham, J. C. Powell, W. B. Harris, J. W. Burton, J. Tynch, A. K. Atteberry, L. A. Platts, L. E. Livermore, Samuel Hunt, Geo. H. Butler, J. V. Willis, George Greenman, F. E. Davis, J. R. Good-pasture, Albert Whitford, Mrs. H. A. Strawn, L. D. Seager, D. Hughes, Betsey Landon, Mrs. A. S. Truman 2, E. Taylor, J. F. Hubbard, S. S. Griswold 2, Orville A. Williams, J. T. Davis, Stephen Burdick, L. B. Davis, Sophia Lawrence, Geo. W. Hills, Maggie Van Horn, Mrs. M. A. Snyder, M. F. Dibble, M. B. Kelly, P. C. Cartwright, Mrs. J. B. Sherwood, S. P. Stillman, J. J. Kerr, Mrs. C. H. Stanton, D. A. Wellman, J. C. Thompson, H. Hickok, Olin Emerson, P. F. Randolph, J. B. Stillwell, A. B. Prentice, G. J. Crandall, Mrs. Dr. James Southhall, T. L. Gardiner. Thomas Fisher. Mrs. Geo. F. Annas, L. R. Swinney, E. R. Clarke, H. D. Clarke, D. W. Kinney, K. T. Manning.

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

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Selected Miscellany.

GRAY HAIR.

Some of the dust from the road of life Has fallen upon my hair, And silver threads from my raven locks Are gleaming out here and there; And, oh, these meshes of silver gray Tell of the moments flown— Of the day that's drawing to a close, And the night that's coming on.

But the coming night seems cold and dark And my heart is filled with fears. As thought flies backward, on weary wings, O'er the waste of vanished years; And in the castle of memory Few jewels are treasured there; But dross and rubbish that tell of earth Are visible everywhere.

Even on the faithful register, That hangs in memory's hall, I find only worthless deeds are traced-They are dark and blotted all; Hence, as approaches the eve of life, My spirit shrinks back with fear, For threatening clouds o'erspread the sky, And the night seems very near.

By faith I turn-in the rosy east A beautiful star I see Stand o'er the manger in Bethlehem And it seems to shine for me; And from the city of golden spires, Whose gates just now are ajar, I catch a radiant beam of light From the bright and morning star.

And when upon Jordan's restless wave I shall launch my way-worn bark, The "dust from the road of life" shall fall From my tresses long and dark; And the lines of care upon my brow, And the pain within my breast, Shall pass away as my bark draws near This beautiful land of rest.

"LIVING ALONG UNTIL SOMETHING COMES."

BY MARY R. BALDWIN.

which to enact the old weak drama.

ripple of laugh it was—and quite near me, | please her!" from a beautiful girl whom I had not seen.

did not take me long to decide that the pret- | soul's purpose can be truly sanctified? ty young creature was the pet, not only of the father and mother, but of the young man whom she addressed as "Brother James." I made a limited study of the face of this "Brother James," and was impressed with the idea that nothing but a high purpose ing to the old scene of labor. Am I ready to

The next morning as I sat by my window looking towards a neighboring tree, my at- from the farewell to the woods. tention was attracted to a little bird upon the nearest branch. It had such a jaunty air, and hopped about in such an aimless way! I was saying to myself, "They are alike—the girl and the bird," when I heard the rippling laugh of the evening before; and soon the brother and sister, hand in hand, came under the tree. She was talking of plans for the day's enjoyment; and he seemed to listen and watch her, as I had listened to the voice of the bird and watched

As the day passed and I saw more of the two, I found my first impressions of them deepened. They sang together, rode together, took long walks in each other's company, and seemed to find in companionship all that they desired. But I often wondered how two of the same family could be so entirely unlike; and especially, how the calm, earnest said: "God alone can sanctify a purpose! man could enjoy the humming-bird flutterings of the girl.
One day I took my accustomed way out to

the woods that I had chosen for a place of consecration.—Christian Intelligencer. resort when I wished to be free from intrusion for an hour. I had gained my favorite retreat, and had flung myself on the moss bed, closed my eyes to keep out even the light that struggled through the leafy inclosure, and allowed myself to glide into dreamland, when I was roused to the consciousness that there were voices near me. The leafscreen hid the persons from my sight; but I knew by the voices that they were the broth-er and sister. The brother was saying: water produced by the gas flame. "Well, dear, I start upon the little boating

answered; and I knew the beautiful eyes were wet with tears, for the tones of her voice were trembling ones.

been wondering when you were going to begin life in earnest. I have felt à strange de-

"do not talk to me of a purpose. It is so pleasant to live along until something

may come will not find you ready to meet it." | purpose would glorify all.

evening, "I knew he did not expect her to know to their cost how the edges of pieces of depart from her usual habit of late rising for dyed fabrics become faded and rotten when his sake. My duties called me to begin my kept long on the upper shelves of gas lighted work before daylight; and I was already seat-shops; no plant will grow in a room where ed, pen in hand, listening to the early bird- gas is burning, and cut flowers quickly withsongs rather than harnessing myself for my er; while those who work long and habitualbrother upon the stairs. He had reached sickly. From all these manifold evils electhe gate, when light footsteps gained the tricity will deliver us."-Scientific American. piazza, and the eager voice of the sister called, "I am coming, brother!" The young man turned quickly, with a glad look of surprise upon his face.

"I could not let you go," she began," without telling you that I am going to try and ing before a closed shop-door, in earnest deget a purpose." The brother drew the grace- bate. It was a half-holiday, and Ned Gray ful creature to himself; then gave her a was teasing Morris Parker to go with him on searching look of love, and exclaimed in a rapturous way, "What a glorious creature a purpose will make of you!" Then the old, grand fellows going, but you know we can't "But, dear child, the purpose must be sanctified. God alone can sanctify it. Remem- 'You need not care for that; you boast

ber!" He kissed her again and was gone.
I began my work, but I could not banish thought of this last little scene. And when true I can say 'No' to an invitation to drink I met the young girl at breakfast, I saw that any hour of the day or the night." a shadow seemed to hang over her. From that hour I kept an instinctive watch upon | can't bear to set myself up for somebody with | her movements and manner, to find how she extra-fine notions and so seem to cast reflec- man picked up a little straw hat with a wiltwould undertake to keep her promise with tions on other people; and it hurts me to be ed pink rose in it; then I don't remember her brother. If the struggles of a soul to made fun of and sneered at. You never do how we ever got home or who told my mothturn to a better way had not so much of pa- seem to feel that; some folks are never sensi- er. Poor mother! who left Bessie happy as thos and sacredness, I should have been tive. It is good; I wish I had been made that a queen in the quiet garden at home. way," said Ned.

"That was not the end of trouble, this novice in an earnest life.

The circumstances of my story happened chosen for her purpose the determination to help others. "She has been petted all her in this way.

chosen for her purpose the determination to help others. "She has been petted all her in this way.

chosen for her purpose the determination to help others. "She has been petted all her in this way.

A year after he was out in a ward in a lunaduring a Summer's vacation, where a part of | life, has never given the wants and wishes the working world sought out a change from | and cares of others a place in her thought," its old scene of labor, and a chance to recruit I said. "How would she begin the strange for duties that seem to beckon in the future. new way?" These things I asked myself I have." Among them were, as usual, those who came again and again. But she began bravely. from dawdling hours to seek fresh scenes in I saw the look of surprise upon the faces of her father and mother, as she reversed the The first evening of my arrival, I cast my old order of things by trying to help and eye along the line of people upon the piazza; amuse them. The children looked up with and from the faces that answered my search wonder, as she lent her joyous manner to took instinctively an inventory of the mate- their games; old people cast upon her a look in the fullest sense of both words. He was rial the house offered for profit or pleasure, of gratitude mingled with amazement, as a lawyer. But he drank. For years he during the vacation weeks. Much beauty, she made an effort to interest them. The managed to conceal it from everybody but say, 'Give Bessie some, Bessie likes cake!' youth and grace; some wit, some moral pur- | servant whispered: "What has come over youth and grace; some wit, some moral purpose! I was busy with my thoughts, when the young beauty? She is trying to please an could do, but if she had not had a small to say 'No.' But it is no reason why I

AND TEACHERS my ear caught the sound of a laugh—such a everybody, instead of making everybody property secured to her in a way he could should not feel some things."

girl belonged to a party, consisting of an eld- brother's love; and I asked: Will she beled, Bess you ever could imagine. I never saw Temperance Banner. erly gentleman and lady and a young man as the flowers, to open their faces to the sun? who seemed her senior by a few years. It or will her nature receive a shock before the

September was close at hand, and the Autumn had sent forth its advance couriers, when I took my last walk to my leaf bower. My trunk stood ready in the hall packed for my journey. In two hours I should be speedcould have so stamped his features, lighted his eye, and dignified his conversation.

Ing to the old scene of labor. Am I ready to meet it? Have I gained strength for the soul as well as for the body? These were soul as well as for the body? These were questions that I asked myself on my way back

I had gained the home yard and entered the hall, when I was met by a boarder telling, with a white face, the awful news that the brother of the beautiful girl had been drowned! They told me that the sister, with dry eyes and a face almost like that of the dead, was trying to comfort her parents. They feared for her reason, and longed to see

I was obliged to go away, but I went as mourner; and the thought of the girl, of her beauty, of her grace, her new purpose, this terrible blow to her young hopes, followed me for months; above all, the question: Will the new purpose be sanctified? A year after, I met her again. As I took her hand, I did not ask for an answer to my questionfound it in the face, now so like the brother's as it appeared on that morning when he Remember that, dear one!" I found the answer in that eye, on the lip, and on the fair brow that seemed to bear the very seal of

Some of the Beneficial Effects of ELECTRIC LIGHTING.—An English writer, after describing the baneful effects of gas lamps upon the healthfulness of living rooms, goes on to notice some of the mischief done to books, wares, furniture, and the like. The evil effects of the heat of gas jets is aug-

Sixty burners will produce on the lowest said he was 'so sorry,' and if 'poor little sis-"I can not bear to think of it," the sister | nine-gallon caskful of water thrown into their atmosphere in the form of steam, to it was very hot; but we both were afraid to Master, and in imitation of him, is the ideal condense on any cool surface, as we often see be left with father, and longed to get him of Christianity, for it is the religion of him it trickling down the windows in Winter. home. He had begun to talk and roar and whose life and death were self-sacrifice. If "I have wanted to have a little talk with But worse remains behind. The sulphur, laugh before he left the saloon. Soon he we are to follow, we must, like him, bear a you, sister," the brother began. "I have always present in gas in larger or smaller staggered and mumbled and pulled us here cross. It has been so from the beginning. proportion according to the character of the and there, or half tumbled over us. People | Call the dead-roll of the world's worthiesgin life in earnest. I have felt a strange decoal employed, burns into sulphurous vapor, sire to hear you speak of your plans and purposes for the future."

began to stare and whisper; boys jeered and whisper; boys jeered and which passes in the air to the state of oil of the great teachers of mankind, the architects two high-spirited children it was pretty hard.

The eminent chemist, Dr. Prout, two high-spirited children it was pretty hard.

answered, "I am afraid the something that will indeed, in the long run, discolor every like a little broken white lily in the blazing that others might live, they have defended sort of fabric, rust metals, rot gutta-percha, sun as she said it. A policeman insisted up- human rights by enduring unspeakable Then there were other words about youth- and reduce leather (as in the binding of on arresting him, but when we pleaded with wrong. Is not heaven itself to be reached ful beauty and grace, and how a high, true books) to "a scarcely coherent powder with him he was very kind and went to the corner through death? The blessed One entered a strongly acid taste." After referring to near the depot with us. We got there at last, not into his glory until he had been crucified. The next morning's train that would take the brother away I knew was an early one; and when I heard him say to his sister, "I rotting of the binding of books kept in rooms of the binding of books kept in rooms." think we must take our good-bye walk this lighted by gas, the writer says: " Drapers theme, when I heard the footsteps of the ly-in gas lighted rooms become blanched and

THE BOY WHO WAS NOT "SENSITIVE."

Two boys, almost young men, were stand-

earnest expression came back, and he said, keep away from Tom Allen's set; he won't

that you aren't afraid ever to say, 'No!'"
"I don't mean to boast about it; but it is

"Well, you aren't sensitive, and I am. I

Morris colored; he considered himself, and I was not long in deciding that she had with reason, a boy of quite as much fine feel-

things worth feeling now if you had felt

"Tell me your life, Methuselah," said Ned, with a careless laugh.

"Sit down a minute, then, on that box,

and I will," said Morris; and Ned sat down. "I was born in G-, fifty miles from here. My father was an educated gentleman not appropriate, she would have come to Ned's eyes were full of tears. He got off For terms and further information, address too. I turned, and discovered that it came | She still took her walks to the woods and | want. By the time I was nine years old I | the box, and, grasping Morris' hand, said: any fancy picture half so pretty. She had long, floating, yellow hair and the strangest blue eyes, with long jet-black lashes. Father was very proud of her, and always kind to us both; but then we had really never seen him drunk. When he came home intoxicated mother must always have got us out of the way. Well, one day she had gone away from home, and father returned at a very unusual hour. He was going on business to L-, a large city near our town. Bess and I teased to go, and he took us along just as we were Bess with her little straw hat stuck full of flowers, I remember, and her pretty hands all strawberry stains. We got to L-early in the day, and father attended to his business. We followed him up and down long stairs until we were tired and hungry, for it was a hot June day. About noon Bess said she wanted something cool to eat-some nice frozen pudding; 'she meant ice-cream. Father discovered then that he had only a

> have a drink of something. From the little I knew I was alarmed, and little Bess, too, was quick enough to begin begging him away. 'Papa, papa, do let us go on; by the other corner I saw such a nice cake, and I am very hungry; we don't want the cream so much as cake and meat, papa.' drank together, and father forgot he hadn't water spouts are hollow.—Elmira Advertiser. much money and paid for all they drank. They talked and laughed, and at last tried a new drink the bar-keeper joked them about. Bess began to cry, and father remembered, perhaps, that he had nothing to pay for anything more and in shame hurried us off. He

little money in his pocket. He had come off

in haste, and our tickets had taken his extra

change; but he had enough for a cheap lunch

for us all, he said. He looked about and saw

a saloon and took us in. It was cool and

neat—just like all such places; they make

me deathly sick when I glance in even now.

They were just out of ice-cream, the waiter

said, but had sent for some. Wouldn't we

wait a minute? Then he asked father to

and father went to sleep. Bessie kept get- The leaders of mankind have had to tread a ting dizzy, and said the benches and the blackened and scorched path of suffering, stove were swimming in the air. There was and we enter into their labor without their a refreshment-table in the room with great sorrows. White robes of earthly saintship, sugar-sprinkled buns and cool milk for sale. like those of heaven, are only gained through It seemed as if we must have some, but when much tribulation. Everything good costs Bess put her little stained hands in father's self-denial. J. D. Geikie. pocket she could not find one penny; the barkeeper had the last.

I make more of this because I can't bear

to tell the—Well, two or three trains came

in at once. We waked father up to go and see which was ours for G---. He could not think at first and staggered about; then he got into a great hurry, and tried to be very smart and appear to know just where we were to go. He was half ashamed and half crazy. Little Bess thought he knew where to go when we got out by the tracks. A man pushed me one way. Father must have started and sent her ahead another. An engine started, a train backed; I heard people groan and others cry, 'Where?' Who?' I rushed with the rest, and I saw -0 Ned! You think I haven't any sensitiveness! Was it just the cruel great iron wheels that had crushed my beautiful little sister's body into a mass of blood and broken bones? Wasn't it the brandy in my father's point, shouted, "Come, sir, crowd a little brain that sent her little feet straight under more sail there." The preacher pleasantly stand being sneered at when I say I hate it! this point." The sailor and the congregation I did not know what it meant until a break- smiled satisfaction.

"That was not the end of trouble, either but it was the end of my father. He drank to forget-drank, drank, drank. It did A year after he was out in a ward in a luna-"Perhaps you would not think some | tic asylum. For three years I went with my mother once a week to see him. People used to ask why she took me, and she always said, That my boy may learn to hate his father's murderer. In old times some of a murdered man's family vowed to slay the murderer. I want Morris to give his life to hunting down the devil of intemperance.

"We took that poor silly creature, sitting mumbling to himself, grinning or crying from one day's end to another, cakes, fruit anything he asked for. Sometimes he would

made her daily call for the mail. I knew realized that father earned little or nothing "I will stick to you hereafter, and you stick Again and again the enchanting laugh attracted my attention. I saw that the young also that it had been undertaken for this her room. I had the loveliest little sister this day."—Annette L. Noble, in Youth's

> CYCLONE AND TORNADO.—The difference between a cyclone and a tornado, is defined by Wm. Ferris, of the United States coast survey in the Journal of Telegraphy as follows: A cyclone is usually a broad, flat, gyrating disk of atmosphere, very much greater in width than altitude; a tornado is a column of gyrating air, the altitude of which is several times greater than its diameter. Cyclones are born of conditions extending over large areas; tornadoes depend rather upon the vertical relations of the atmosphere, and occur when, owing to the local changes of temperature, the under strata of air bursts up through the overlaying strata. The enormous velocities of the ascending currents of tornadoes are supposed to be caused by the difference between the gyrating velocities above and those on the surface. It is these ascending currents which carry up -the vast bodies of water afterward precipitated in the form of a deluge of rain. The water is sometimes kept from falling by the ascending currents, and is often projecting outside the area of the tornado, when it falls in a gentle shower over a large area. When the weight of the water overbears the force of the ascending currents, there occurs the tremendous fall of rain known as a cloud burst. When the area of the tornado is very small, a land spout or water spout may be formed, according as it is over land and water. The width of these spouts range between two feet and 200, and their height from 30 to 1,500 feet. A white squall is an invisible spout formed when the dew point is low. The accompanying cloud is invisible because of its height, but below there is "It wasn't of any use; he had found a a raging and boiling sea, with a gyrating man he knew standing at the bar, and they current of air above it. Land spouts and

SELF-SACRIFICE.—Self-sacrifice is as the root of all the blossoms of goodness that have survived the wreck of paradise. There never was a heart but had gleams of it. Shining excursion to-morrow, and from that I shall computation two gallons of water per hour; ter was very hungry, he would pawn something. She said, 'No, no, papa; let us go shops filled with delicate goods will have a right home!' at times in some royal natures, diffusive as "She looked all white around her lips, and be great hearted, for the love we bear to our exposed water in a drawing room in which gas was burnt, and found that it absorbed sufficient of this vitriolic emanation to redden blue litmus and show the presence of den blue litmus and show the presence of the comes. In the depot we can sit each side of the comes of the com But, my dear sister," the earnest voice free sulphuric acid. The fumes from gas him and hold him up straight.' She looked might suffer less, they have died for the truth

An Edinburgh minister officiating at a country kirk could not understand the congregation keeping their seats when he rose to pronounce the benediction. He waited, but no one stirred. Then, seeing his embarrassment, and guessing its cause, the head clerk bawled out, "Say, awa', sir, say awa'; it's joost to cheat the dawgs!" Experience had shown that the dogs, which so often accompany their masters to the kirk, took the rising of the people as a signal for departure, and, acting upon that idea, disturbed the solemnity of the occasion. They had, therefore, to be checkmated by the congregation keeping their seats until the blessing was given.

A SAILOR in the congregation, thinking the preacher was too slow in making his that backing train? and you wonder I can replied, "I will as soon as I have weathered

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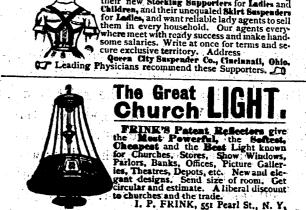
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Dated, May 17, 1882.

DELIBIUM TREME Gazetta di Napoli, in tremens and chronic 1.65 per thousand; in way, 2.36; Scotland Switzerland each, 3. New York, 12.08.

"CIBL ET TERRE! of dust so common generally in calm we The sky takes a reddi falls, and the temper is of a brick-red color, and contains iron, p partly of cosmic origin rain, it injures vegeta

THE WATER OF S CITIES.—In July 1, 1 analyzed samples of to our principal cities, the cities in the follow ty of the water suppli Rochester, Philadelph ington, New York, Cincinnati, Oswego, Boston.

IODINE IN COD-LIV a question whether iodine or not. Profs. others have failed to fi Bird states in a rec Pharmeceutical Societ each sample (out of 20 by him showed iodii from .16 to .20 part in seems probable that ic stituent of cod-liver o

THE AMERICAN A Advancement of Sc thirty-first -meeting i during the week com under the presidency R. S., Principal of the Twenty-five years ha former meeting in Mo riod the Association h numbers and importar have made arrangeme steamship companies t men from Europe to a the Association.

Tides in Prehis Ball, of England, in a this subject: At presen miles away, but there was only 40,000 miles. 40,000 miles away, we engine of transcendent ent tides be three feet. early tides were 216 amount, that the anc been 640 feet. Dwell sublime spectacle of a see what an agent it w formance of geological

DIET OF THE JAPANE of the Tokio University cept officers in the car diers, eat beef. Mutte the treaty ports, are About two hundred va en, one-half of the peo day. The food of the cent. vegetable. Of r dred and fifty varietie and roots, the sweet p ular, though as much cratic classes as onion among us. Lily bulb serve as food, boiled The lotus root is eager! ion of country or decay

ARTIFICIAL WINE. a physician, Collenette ture on the manufactu One of the audience chase from a local wine a bottle of port, for w lings. This, with cobited on the lecturer's to then stated he would, i minutes, produce a sim of five farthings. A jurqualified, was then ele The basis of the compo lock's blood was used f tartaric acid to give mixed with gum water inside of the bottle of crust. Ontside cobs whitewash were applied look, and the bottle a well-stained cork. introduced, and intel tle, declaring that the the genuine article

ners might live, they have defended rights by enduring unspeakable. Is not heaven itself to be reached death? The blessed One entered his glory until he had been crucified. ders of mankind have had to tread a ned and scorched path of suffering, enter into their labor without their White robes of earthly saintship, ose of heaven, are only gained through iribulation. Everything good costs nial.-J. D. Geikie.

Edinburgh minister officiating at a kirk could not understand the conon keeping their seats when he rose to ince the benediction. He waited, but stirred. Then, seeing his emberrassand guessing its cause, the head clerk out, "Say, awa', sir, say awa'; it's cheat the dawgs!" Experience had that the dogs, which so often accomheir masters to the kirk, took the of the people as a signal for departd, acting upon that idea, disturbed emnity of the occasion. They had, re, to be checkmated by the congrega-eeping their seats until the blessing

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Netice is Present Claims. I ANT to an order of James S. Green, Surthe of the County of Allegany, made on the law in 1882. Notice is hereby given to having claims against Amos Burdick, late was of Alfred, in said county, deceased, to have with the vouchers thereof, to the had, at his office in the village of Alfred, I., on or before the 1st day of December,

Esy 17, 1882.

Popular Science.

DELIRIUM TREMENS.—According to the Gazetta di Napoli, the deaths from delirium tremens and chronic alcoholism are, in Italy, 1.65 per thousand; in England, 2.04; Norway. 2.36; Scotland, 3.29; Belgium and Switzerland each, 3.83; Sweden, 6.25; and New York, 12.08.

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THE WATER OF SOME OF OUR GREAT CITIES.—In July 1, 1882, Prof. A. R. Leeds analyzed samples of potable water supplied to our principal cities, and as a result places the cities in the following order for the puritv of the water supplied to them: Brooklyn, Rochester, Philadelphia, Baltimore, Washington, New York, Newark and Hoboken, Cincinnati, Oswego, Wilmington, Delaware,

IODINE IN COD-LIVER OIL.—It has been a question whether cod-liver oil contains iodine or not. Profs. De Jongh, Garrod, and others have failed to find it, whereas Mitchell Bird states in a recent paper before the Pharmeceutical Society of Great Britian that each sample (out of 20 in number) examined by him showed iodine varying in amount from .16 to .20 part in 10,000. From this it seems probable that iodine is a constant constituent of cod-liver oil.

THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE will hold its thirty-first meeting in Montreal, Canada, during the week commencing August 23d, under the presidency of Prof. Dawson, F. R. S., Principal of the McGill University. Twenty-five years have elapsed since its former meeting in Montreal, and in this period the Association has increased greatly in numbers and importance. The committee have made arrangements with the various steamship companies to encourage scientific men from Europe to attend the meetings of the Association.

TIDES IN PREHISTORIC AGES.—Prof. Ball, of England, in a recent lecture, said on miles away, but there was a time when it was only 40,000 miles. When the moon was 40,000 miles away, we had it in a geological engine of transcendent power. If the present tides be three feet, then it is plain, if the early tides were 216 times their present amount, that the ancient tides must have been 640 feet. Dwell for a moment on the sublime spectacle of a tide 640 feet high, and see what an agent it would be for the performance of geological work.

DIET OF THE JAPANESE.—Prof. Ed. Kinch, of the Tokio University, says: Few hatives except officers in the capital, sailors and soldiers, eat beef. Mutton and pork, beyond the treaty ports, are hardly yet known. About two hundred varieties of fish are eaten, one-half of the people eating fish every day. The food of the masses is ninety per cent. vegetable. Of rice there are two hundred and fifty varieties in use. Of tubers and roots, the sweet potato is the most popular, though as much tabooed by the aristocratic classes as onions are supposed to be among us. Lily bulbs-sixteen varietiesserve as food, boiled and served with oil. The lotus root is eagerly eaten without oblivion of country or decay of patriotism.

ARTIFICIAL WINE.—In England, recently, a physician, Collenette by name, gave a lecture on the manufacture of old crusted port. One of the audience was requested to purchase from a local wine merchant of repute a bottle of port, for which he paid six shillings. This, with cobwebs, &c., was deposited on the lecturer's table. Dr. Collenette there are a loss, 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 then stated he would, in the course of a few minutes, produce a similar article at a cost of five farthings. A judge, a gentleman well qualified, was then elected by the meeting. The basis of the composition was cider; bullock's blood was used for a rich tawny color, tartaric acid to give age, cream of tartar mixed with a produced and next of kin of Joseph Boss, late of the town of Genesee, in Allegany county, deceased, greeting: You, and each of you, are hereby cited and required personally to be and appear before our Surrogate of Allegany county, at his office in Angelica, in said county, on the 24th day of July, 1882, fat 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 then stated he would, in the course of a few mixed with gum water was smeared on the inside of the bottle and gave a beautiful crust. Outside, cobwebs with dust and whitewash were applied to give an ancient look, and the bottle was stoppered with a well-stained cork. The expert was then introduced, and tasted a glass from each bottle, declaring that the wine a la Collenette was the genuine article.

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

EASTWARD.

STATIONS.	No. 8‡	No. 12*	No. 4*	No. 6
<i>Leave</i> Dunkirk Little Valley		1.05 PM 2.52 "		7.15 AM 8.54 "
alamanca Carrollton Dlean Cuba Vellsville Andover Alfred	8.25 AM 8.35 " 9.00 " 9.25 " 10.22 "	3.50 PM 4.06 " 4.33 " 4.58 " 5,50 "		9.11 AM 9.25 " 10.00 " 10.31 " 11.25 " 11.43 PM 12.00 "
Leave Hornellsville Arrive at Clmira Binghamton Port Jervis		8.47 " 10.53 "	1.58 "	1.50 PM 4.30 " 7.30 "
lew York	10.00 РМ	7.25 AM	11.25 AM	

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Dunkirk, stop ping at Sheridan 5.23, Forestville 5.40, Smith's Mills 5.57, Perrysburg 6.30, Dayton 6.55, Cattaraugus 7.53, Little Valley 8.43, Salamanca 9.25, Great Valley 9.56, Carrollton 10.20, Vandalia, 10.46, Allegany 11.20, Olean 11.55 A. M., Hinsdale 12.30, Cuba 1.25, Friendship 3.03, Belvidere 3.30, Belmont 3.52, Scionary 12, Wollgrille 5.55, Anderson 5.50, Alford 7.4, Scionary 12, Salaman 2.50, Alford 7.4, Scionary 12, Salaman 2.50, Salaman 2.50, Alford 7.4, Scionary 12, Salaman 2.50, Alford 7.4, Scionary 12, Salaman 2.50, Alford 7.4, Salaman 2.50, Salaman 2.50, Alford 7.4, Salaman 2.50, Sal 4.17, Wellsville 5.55, Andover 6.52, Alfred 7.42, Almond 8.10, and arriving at Hornellsville at 8.35 P. M. 5.42 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, Perrysburg 9.46, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A.M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

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

STATIONS.	No. 3*	No. 5	No. 29	No. 1
Leave New York Port Jervis	7.00 PM 10.55 "		7.15 рм	
Hornellsville	8.10 ам	5.10 ам	12.50 рм	8.55 PM
Wellsville Cuba Olean Carrollton Great Valley Arrive at Salamanca	9.18 AM 10.01 " 10.29 " 11.09 "	7.22 '' 7.50 ''	2.15 PM 8.30 " 4.07 " 5.02 " 5.13 "	10.49 " 11.15 " 11.39 "
Leave Little Valley Arrive at Dunkirk	11.52 AM 1.30 PM		5.50 PM 7.55 "	12.20 AM 2.10 "

ADDITIONAL LOCAL TRAINS WESTWARD. 12.25 P. M., daily, except Sunday, from Hornells-ville, stopping at Almond 12.36, Alfred 12.46, An-dover 1.05, Wellsville 1.24, Cuba 2.22, 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 29 will make the stops of Train 9.

* Daily. ‡ Daily, except Monday.

BRADFORD BRANCH

WEST WARD.				, д. т. -		
STATIONS.					21.	
Leave Carrellton Arrive at Bradford	9.20	8.50	4.10	11.50	P. M. 8.22 9.00	11.3
Leave Bradford Custer City Arrive at Buttsville	11.10	Y	4.55 5.07 5.45	1.20	• • • •	

6.55 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.20 A. M., and 6.45 P. M. 11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.81, and arrives at Bradford 11 35 A. M.

EASTWARD.

STATIONS. Leave A. M. P. M. P. M. Buttsville Custer City 7.18 9.35 1.30 3.14 Arrive at 7.35 9.50 1.45 8.25 Bradford | Leave 7.45 6.20 10.93 2.40 4.15 6.00 Bradford Arrive at Carrollton 8.30 6.55 10.45 8.20 4.55 7.20

8.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 8.34, 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 8.80 P. M. Trains 17, 18, 20 and 21 run daily.

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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. 22. Pharisees and Sadducees Silence d. 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 V.—THE TRIUMPHAL ENTRY.

BY REV. IRA LEE COTTRELL. For Sabbath-day, July 29.

SCRIPTURE LESSON-MARK 11: 1-11. (New Version.)

And when they draw

the mount of Olives sendeth two of his dis

ciples, and saith unto them

Go your way into the vil-lage that is over against

ye enter into it, ye shal find a colt tied, whereon

no man ever yet sat; loose him, and bring him. And

if any one say unto you,
Why do ye this? say ye,

The Lord hath need of him: and straightway he will send him back hither.

4. And they went away, and found a colt tied at the door without in the open street; and they loose him.

5. And certain of them that

stood there said unto them, What do ye, loosing

the colt? And they sai

unto them even as Jesus had said: and they let

7 them go. And they bring the colt unto Jesus, and

ments: and he sat upon 8 him. And many spread

their garments upon the way; and others branch-es, which they had cut 9 from the fields. And they that went before, and they

that followed. cried, Ho-sanna: Blessed is he that

cometh in the name of the

O Lord. Blessed is the king dom that cometh, the king

dom of our father David Hosannah in the highest.

11 And he entered into Je-

rusalem, into the temple:
and when he had looked

round about upon all things, it being now even-

Bethany with the twelve.

CENTRAL TRUTH.-Christ our King has

DAILY READINGS.

7. Haggai 2: 1-9; Zech. 9: 8, 9.

GOLDEN TEXT.—"Rejoice greatly, 0 daughter of Zion; shout, 0 daughter of Jerusalem; behold, thy King cometh unto thee."—Zech. 9: 9.

PLACES.—Bethany; the highway from Bethany to Jerusa

OUTLINE.

INTERVENING EVENTS.

1. Interview and conversion of Zaccheus: He entertain

2. Christ speaks to the people the parable of the pounds

3. He arrives at Bethany six days before the Passover

there they make him a supper, and Lazarus, whom he had

his feet with ointment worth about \$45. (Do not confound

this with the anointing of his head two days before the Pass-

QUESTIONS.

Give the events that took place between the previous less

son and this. Tell from what city Christ came to Bethany.

When did he reach Bethany? John 12: 1. Tell the distance

Jerusalem. Name the places mentioned, and define their

names. Where is Mount of Olives, Bethany, and Beth'-pha-

ge? On what promise was the colt secured? Who spoke to

What else was strewn in the way, and why? Where was

the colt found? What is the meaning of Hosanna? Did

Christ remain in Jerusalem over night during the Passover

week? What prophecy was fulfilled when he rode into Je-

estimated as attending the Passover feast? (Josephus: 3,-

000,000.) What did he do in the temple? When is the even-

tide? When is the lamb for the Passover feast to be set

aside? (10th of Nisan.) Who helped to make up the "many?"

John 12: 12. Let the teacher draw out by questions the re-

maining points in notes and comments. Jericho is about

eighteen miles from Jerusalem, and 3,000 feet lower. Jerusa-

lem. The foundation of peace. Bethany. House of dates;

two miles east of Jerusalem. Beth'-pha-ge. House of figs:

near Bethany-site not certainly known. Mount of Olives.

A hill one mile east of Jerusalem, named from the olive

NOTES.

city in Judea, but to-day it is desolate, and consists

4. John 12: 12-19. 5. Psa. 118: 18-29.

cast on him their gar-

(Old Version.) nigh unto Jerusalem, unto Bethphage and Bethany

1. And when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples, 2. And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat loose him, and bring him.

3. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will 4. And they went their way, and found the colt tied by the

door without, in a place where two ways meet; and 5. And certain of them that stood there said unto them, What do ye, loosing the colt;
6. And they said unto them
even as Jesus had commanded: and they let them go.
7. And they brought the colt to Jesus, and cast their garments on him; and he sat

upon him.

8. And many spread their garments in the way: and others cut down branches off he trees, and strewed them in the way.

9. And they that went before, and they that followed,

cried, saying, Hosanna Blessed is he that cometh in the name of the Lord.

10. Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the high-

est.
11. And Jesus entered into
Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Beth-

Matt. 21 : 1-11. Luke 19 : 29-44.

II. The entry.

Luke 19: 11-27.

death. John 12:10.

III. In the temple.

Time.—April (Nisan) A. D. 30.

I. Preparation for the entry.

Jesus at his house. Luke 19: 1-10.

over. Matt. 26: 6; Mark 14: 1-3.)

this time six days, it would be the sixth or seventh day when he arrived at Bethany. Maclear says, "He leaves Jericho, and apparently reaches Bethany on the evening of Friday, March 31, Nisan 8. There, in quiet retirement, he spent his last earthly Sabbath (our Saturday, April 1st), and in the evening, the Sabbath being over at sunset (he evidently kept the Sabbath,) he sat down to a festal meal, provided by the sisters of Lazarus, at the house of one Simon." "Now late on the Sabbath day" (N. V.), Matt. 28: 1, "came Mary Magdalene and the other Mary," and then the 'angel of the Lord" told them "He is not here: for he has arisen." Now if he was buried on Friday, less than thirty-six hours before his resurrection, what will become of Matt. 12: 38-40, where Christ foretells his lying "three days and three nights in the heart of the earth;" and gives it as a sign of his Messiahship? Must we accept the popular theory and admit that Christ's sign failed? V. 2. Ye shall find a colt. Matt. 21: 2

mentions the mother also. The fact that "never man sat" on the colt is mentioned only by St. Mark and St. Luke (19: 30). It may have required superhuman power to have controlled an unbroken colt. "Animals not previously used for labor were accounted specially pure and fit for sacred services. . . . This serves to explain why a beast on this occasion was chosen whereon yet never man sat."

See Num. 19: 2, Deut. 21: 3, 1 Sam. 6: 3.

V. 3. If any man say unto you. "The owners thereof said unto them: Why loose you the colt?" Luke 19: 33. It must have strengthened the disciples' faith, when they found that all these things came true, as the Savior had told them. The Lord hath need of him. Well were it if we were always ready to give up anything as soon as we learn that "the Lord hath need of it," and receive his promise, "If we sow bountifully we shall reap bountifully." He will send him back hither. It does not mean, as was supposed from the Old Version, that the owner would send him straightway; but that Christ promises to return the colt hither without delay.

V. 7. And cast on him their garments. An outer garment—a cloak, mantle; it was in fact, a square piece of cloth, thrown over the left and brought around over or under the right shoulder .-Liddell & Scott. "This was the custom of the people as an acknowledgment of an appointed king." "The outside of this triumph was very mean; he rode upon an ass's colt, which made no figure. This colt was borrowed. Christ went upon the water in a borrowed boat; ate the passover in a borrowed chamber; was buried in a borrowed sepulcher; and here rode on a borrowed ass. He had no rich trappings, but only the garments of others.-Matthew Henry. And he sat upon him. This is the way Zech. 9: 9 prophesied the king of the daughter of Jerusalem should come. "Just and having salvation, lowly and riding upon an ass, and upon a colt, the foal of an ass." Each of the four Evangelists goes back to this prophecy as fulfilled in this remarkable event—the only known instance in which Jesus ever rode upon any animal.—Cowles. Hither to he had entered the holy city on foot. This day he would enter as David and the Judges of Israel were wont, riding on the specially Jewish ass. - Geikie. The King of kings entered Jerusalem in this lowly way, though he came to set up a kingdom whose foundation should remain forever, while all earthly powers, then so mighty, should soon pass

V. 8. Spread their garments upon the way. Nothing we have is too good for those whom we love, to walk on. Do we cheerfully cast our all under the feet of the Savior, and while he walks upon our treasures, sing praises to his name? And others branches. John says of palm trees, 12: 13. "The branches of palm trees are not strictly branches at all, but the enormous leaves, twelve to sixteen feet long, which spring from the top of the tall, straight trunk. A few palm trees are yet to be seen in Jerusalem." Combining the four accounts, we get the following features: Some took off their outer garments-the burnoose-and bound it on the colt as a kind of saddle; others cast their garments in the way—a mark of honor to a king (2 Kings 9: 13); others climbed the trees, cut down the branches and strewed them in the way (Matt. 21:8); others gathered leaves, twigs, and rushes. - Abbott.

V. 4. Hosanna. The Greek form of a Hebrew word, found in Psa. 118: 25, meaning, save now, or raised from the dead, sits at meat with him; Mary anoints grant thy salvation; used as a congratulatory expression; here applied in the highest sense to the Messiah.—Schaff. 4. The chief priests consult about putting Lazarus also to

V. 10. Blessed is the kingdom . . . of our father David. This form of the Hosanna brings out the thought that the Messiah came to establish the kingdom of David. Is it not strange that the Jews do not recognize Christ as the Promised in miles and the difference in elevation between Jericho and One, since he has enlarged the kingdom of David; and the knowledge of it is spread all over the civilized world, where it is loved and honored?" Hosanna in the highest, i. e., May our Hosanthe disciples when they loosed the colt? Luke 19: 33. What na be ratified in heaven. Other exclamations are were the garments cast on the colt and strewn in the way? mentioned by Matthew and Luke, since in such a multitude they would differ.—Schaff. Probably many of this company who are so eager to exalt him to-day, are among those who a few days later, cry rusalem? Zech. 9: 9. Is this the only instance of Christ riding on any beast, anywhere recorded? How many are

V. 11. Jesus entered into Jerusalem. He came of his own will and spent the last week of his incarnate life in and about Jerusalem. Possibly this public entry into the city was on the 10th Nisan, when the lamb was taken up for the Passover sacri fice. "Jesus was the true paschal lamb." Into the temple. The great center of attraction for the Savior was the temple. "And the Lord whom ye seek shall suddenly come to his temple." Mal. 3: 1. It seems that Christ came to the city and taught during the day in the temple, but went out to Bethany Our Savior has just left Jericho, once the second | to lodge each night during this eventful week. The temple was built on Mount Moriah, the top of which of only about fifty poor houses, occupied by the cul- had been enlarged by the building of walls from the tivators of gardens. It is the last one of the Christ's | valley (of Jehosaphat) and filling in. The first ediearthly pilgrimages up to the capital, where he goes | fice was erected by Solomon in seven years (B. C. to be sacrificed. He arrives at Bethany six days be- 1005), destroyed by Nebuchadnezzar (B. C. 586). fore the Passover. John 12: 1. Schaff and others | The second by Zerubbabel, on the same site, hold that the entry into Jerusalem was on Sunday. seventy years afterward. It was inferior to the first, We think that this theory can be supported only by | not in sized but in magnificence; the ark had been the assumption that Christ was crucified on the sixth | burnt with the first temple, and the shekinah (or visday (or Friday), and that the Passover commenced | ible glory) did not return. (Its real return was the on this day or the day before. Counting back from | visit of Christ.) This building had been frequently

desolated and profaned, last of all by Romans under Herod the Great, who, to gain favor with the Jews, afterwards restored it and rendered it in some respects more magnificent than before. . . . White marble was the material chiefly used in the whole structure, and gold and silver plating was frequent in the more sacred parts of the edifice. Elevated as it was, and dazzling to the eye, as one came over the mountains of Jerusalem, it could not fail to produce a powerful impression. Designed to convey a spiritual lesson, it too often only awakened pride. It has been regarded as the symbol of the dwelling place of Jehovah; a figure of the human form; a symbol of heaven; a figure of the Jewish theocracy. But its highest significance was as a type of the body of Christ. John 2: 21. In this view, it was none the less the dwelling place of Jehovah.-Schaff. The eventide was come. This term included the last part of the day as well as the first part of the night. Peloubet, a First-day Baptist, in his "Suggestions to Teachers," says, "Explain, that, though it took place on our Sunday, it was not on the Sabbath, but on the first of their week days. Christ did not even go to Simon's feast till the Sabbath was ended." What then is our duty? We read, "But every one that is perfect shall be as his Master." Luke 6: 40. Would it not be safest to imitate him in keeping the Sabbath?

WE have prepared printed postal cards to be filled out by the various Sabbathschools of our denomination, and mailed to the Secretary of the Board before Aug. 10th. It is our purpose to send each superintendent one of these cards; but if any superintendent fails to receive one by the 25th of this month, he or she will confer a favor upon the Board by notifying us of that fact, when one will be immediately sent, or a second one if the first is not received. We presume that we have not the names and addresses ef every superintendent, and may be obliged to send to the superintendent of last year. If, then, any past superintendent shall receive such card, he will please hand to the present superintendent. We trust that every school will promptly report, so that our annual report to the Conference may contain full statistics of our schools.

THE Alfred Centre Sabbath-school has received a photograph of little Nathan, the Chinese boy for whose education the school has sent funds for the past two years.

THE Sabbath-school at Independence, N. Y., held a picnic on Friday, July 14th.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ending July 15th, reported for the RECORDER, by David W. Lewis & Co., Pro duce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished

BUTTER.—Receipts for the week were 43,210 packages; exports, --- packages. There has been a dull, slow trade for middling qualities of butter, and sweet creams especially have been unsalable, owing to there being no export demand at current prices. Selections of fancy last week's sour cream creamery fresh and fine are dearer, and low grade Western butter is in lighter receipt than customary at the time of year, and keeps well up in price. The market is too high for great activity and large transactions, and sales are confined to home trade wants. We

Fancy. Fine. Faulty. Creamery, sour cream... 26@27 25@26 18@20 sweet "....23½@24½ 21@23 Cream creamery...... 25@26 23@24 20@23 18@22 15@17 CHEESE.—Receipts for the week were 106,062 box-

es; exports, — boxes. Contrary to expectation cheese have been chan taken and the market advanced, closing with spirit. We quote: Fancy. Fine. Faulty

9@101

6@9

Eggs.—Receipts for the week were 8,514 bbls. We BEESWAX.—Supply light and demand good at 26 BEANS are firm. We quote: Marrows, per bushel, 62 lbs......\$3 75 @\$4 00

......... 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...... 5½@ 6½ Apples, North Carolina, sliced 6 @ 8 Peeled peaches, evaporated......30 @33 Peeled peaches, sun dried.................16 @18 Unpeeled peaches, halves and quarters..... 4 @ 51 Blackberries......13 @14

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WHERE ARE BY REV. RAT

The paper on The Urgo Missionary Work, presen ing of the American Boan of the Secretaries, quite c pression, and was a power young men and women their talents and their lives for this high service.

For men-for holy men-For men of faith, and pur Men! men! the Lord, th Men who on sin's dark fro Dare plant unfurled the Intent to hold it floating th

O heard ye not the thrillin

Men of seraphic, quenchic Yet with Christ's own s Of brave stout hearts, tha Know not the shameful Men who in classic shades

The laurels to the forem

Till all earth's millions

Than whom, a noble race. No Isthmian's breast m Men who for duty and for From earth's best gifts Could choose the path by The martyr's deathless

'Whom shall ye send? N Who through the world God's truth shall bear?"— As Christ's own voice al Land of the rising sun! From Niphon's hills and From the rude cliffs that

That voice on listening

It comes from Choong Ky Where men, by countle Through cycles of revolving 'Mid dreamy shades hav To Himalaya's towering a
Andes the echoes back

Through the dim realm will His mighty flood, that co 'Tis heard o'er farthest oc Just waking from the sl

And where the wintry t

Ye gifted men, the young Self-pledged to Christ b Hear ye not, sounding lou His pealing cry?—and c

Leave not the souls that h To linger in despairing:
The hour is come! With j
Go! bid them wake to

Methinks I see a dauntles The summons of the Ma Right glad to earth's remo O father, keep not back the Withhold thy daughter. A crown by crosses shall the control of the c

Like which no brow ca Not farther distant heave By Ganges or Zambesi's 'Twere sweet to die 'mid Or Afric's weeping sons

"Send me"—the loud ret "Send me"—e'en with Rejoice, O earth, the mor Thy long dark night of

> RESTIN BY THE C

> > Cork to

Arriving at our hot ing, we requested to five in the morning, look at the city, before Having ordered a ja at sharp six, we piled our tour of observation the Capital of the Sc ated at the head of n of the river Lee, abou ocean. It has about a clean well-governed that indicates great erty. Passing one of our driver remarked where they try all We inquired what the He said, "Indade, a all the bad here." I

morning to see man from the country. were largely sheep an fine lot. Passing a c something larger tha the front of the cart ting, while in the bol with two children, with them a pigg

pounds, and clean, a nic. 'Thim is the rint," said our drive It looked a listle odd