

The Sabbath Recorder.

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

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The Sabbath Recorder.

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WHERE ARE THE MEN?

BY REV. RAY PALMER, D. D.

The paper on the Urgent Need of Men for the Missionary Work, presented at the late annual meeting of the American Board by Rev. Dr. Alden, one of the Secretaries, quite evidently made a deep impression, and was a powerful appeal to the educated young men and women of the country to devote their talents and their lives, as Christ may need them, for this high service.

O heard ye not the thrilling cry?
For men—for holy men—it pleaded;
For men of faith, and purpose high,
Men! men! the Lord, the Savior needeth.

Men who on sin's dark frowning towers,
Dare plant unfurled the Christian banner,
Intent to hold it floating there
Till all earth's millions shout hosanna.

Men of seraphic, quenchless zeal,
Yet with Christ's own sweet pity tender;
O brave stout hearts, that true as steel,
Know not the shameful word—surrender!

Men who in classic shades have won
The laurels to the foremost granted;
Than whom, a noble race to run,
No Ishman's breast more fondly panted.

Men who for duty and for God,
From earth's best gifts and honors turning,
Could choose the path by martyr's trod,
The martyr's deathless glory earning.

"Whom shall ye send? Where are the men
Who through the world, like angels, flying,
God's truth shall bear?"—re-answers again,
As Christ's own voice aloud were crying.

Land of the rising sun! From thee,
From Nippon's hills and Yesso's calling,
From the rude cliffs that bound thy sea,
That voice on listening ears is falling.

It comes from Choong Kwai's far spread climes,
Where men, by countless legions numbered,
Through cycles of revolving times,
Mid dreamy shades have groped or slumbered.

To Himalaya's towering steeps,
Andes the echoes back are flinging;
Through the dim realm where Congo sweeps
His mighty flood, that cry is ringing.

'Tis heard o'er farthest ocean isles,
Just waking from the sleep of ages;
Alike where tropic beauty smiles,
And where the wintry tempest rages.

Ye gifted men, the young, the strong,
Self-pledged to Christ before his altar,
Hear ye not, sounding loud and long,
His pealing cry?—and can ye falter?

Leave not the souls that hopeless wait,
To linger in despairing sadness,
The hour is come! With joy elate,
Go! bid them wake to hope and gladness!

methinks I see a dauntless band,
The summons of the Master heeding;
Right glad to earth's remotest strand
To bear God's truth—the Master leading!

O father, keep not back thy son!
Withhold thy daughter not, O mother!
A crown by crosses shall be won,
Like which no brow can wear another.

Not farther distant heaven appears
By Ganges or Zambezi's waters;
'Twere sweet to die 'mid India's tears,
Or Africa's weeping sons and daughters!

"Send me"—the loud response I hear—
"Send me"—e'en with the call is blending;
Rejoice, O earth, the morn is near,
Thy long dark night of sorrow ending.

—The Congregationalist.

RESTING ABROAD.

BY THE CRAM CLUB.

Cork to Killarney.

JUNE 22, 1882.

Arriving at our hotel in Cork in the evening, we requested to be called at half past five in the morning, that we might take a look at the city, before train time at eight.

Having ordered a jaunty car to be ready at sharp six, we piled on to it and started on our tour of observation. Cork is practically the Capital of the South of Ireland, is situated at the head of navigation on both sides of the river Lee, about fifteen miles from the ocean. It has about 80,000 inhabitants, is a clean well-governed city, with not much that indicates great wealth, or extreme poverty.

Passing one of the city court houses, our driver remarked, "Them is the places where they try all the good people here." We inquired what they did with the bad. He said, "Indade, a very small place houlds all the bad here." It was a good time of the morning to see market people coming in from the country. The animals coming in were largely sheep and pigs, and they were a fine lot. Passing a cart drawn by a donkey, something larger than a good sized goat, on the front of the cart, on a board a man sitting, while in the bottom of it sat a woman with two children, all fairly dressed, and with them a pig weighing perhaps 150 pounds, and clean, as though going to a picnic. "Them is the fellers what pays the rint," said our driver, referring to the pig. It looked a little odd to us to see such inti-

mate relations between the pig and the family, but why not? The pig was clean and useful, and of the very best of blood, quiet and well-behaved, and when we thought of how many of the female sex in our own country, dressed like ladies, we had seen in the streets and other places, carrying useless poodles in their arms, we thought after all, good sense, and good taste were rather with the Irish woman and her pig. Killarney is 63 miles by rail from Cork. Five miles out from Cork, we pass in sight of the famous Blarney Castle, built in 1446, by McCarthy, then one of the petty kings of Ireland, of which it had five. In it is the famous Blarney tone, which tradition says lent to him who kissed it, a free tongue. It is so located in the wall, that those who kissed it had to climb down to it head first, or be let down by the heels by an assistant. For the women to accomplish it, they were put into sacks which, tied around the neck, left only the head out, but the sacks were few and expensive, and the arch enemy did not invent paper sacks and sell them for a half cent each, until after the Castle became a ruin, and this practice fallen into disuse, which accounts for the fact that so few Irish women can use their tongues glibly?

Farther on, while two of our Club were taking observations with their glasses (the writer didn't have any), they uttered a scream of delight, for they had discovered an old ruin. A little farther on, and another hove into view. Both seemed to be the lower portion of what may in some remote age have been towers, say twenty-five feet square, and of unknown height, but for the present, perhaps fifteen feet high. In our compartment of the car, was an intelligent looking young Irishman, perhaps twenty-five years of age. One of the excited members of this Club, addressed our Irish friend, "I beg your pardon, sir, but can you tell us what ruins those are?" He took a squint at them and remarked, "Those are not ruins, gentlemen, they are only lime kilns." This brought the excitement of all the Club except Prex to fever heat, but changed the character of it to an alarming extent. Prex apparently was asleep in the corner of the compartment, with his cap on hind side before. He did look so innocent, it was agreed it would be a pity to disturb him, but when we soon after came to quite an extensive peat bog, knowing we had only to mention anything about geology in an ordinary tone, and it would wake him out of the soundest sleep, and being anxious to know what he thought of it, we said, "Geological formations." You ought to have seen how quick he was looking out at that window, with fire in his eye, his cap on the floor, and every particular hair of enthusiasm standing on end. "Where is it?" he asked. We said we were wondering to what formation those peat bogs belonged. He at once answered without apparent hesitation, "The same formation as the hard-pan in Alfred, where it reaches up to the third rail in the fence, only the bog has more vegetable matter of the two in it." His knowledge of these things is wonderful, isn't it? Thankful for the information imparted, we picked up his cap and replaced it, the fore to the front, and for the next few miles he seemed busy with his own thoughts, and we concluded he was with the friends he left behind him, while the rest of the Club were desirous of seeing Ireland. Earnestly looking out for ruins, two of the Club having learned to know a lime kiln from a castle, we discovered some animals. At the distance at which we saw them, it was quite doubtful whether they were Kerry cows, or mules. Knowing that Prex was well up in "Darwin's descent of man," we ventured to suggest that it would be well to get his decision on the subject, especially, as among the many obstreperous animals he had had to deal with in the last few years, he must have become well acquainted with the genus mule. We ventured to jog him again, and asked him to fix his piercing eye on those animals, and tell us whether they were mules or Kerry cows. He did so, and remarked that they were donkeys, and as his countenance beamed graciously upon us, he said, "We were not so far removed from them as we ought to be." We could not quite see the pertinence of the remark, but are solemnly of the opinion, that when the young men of Alfred find Prex partly slid down in his arm

chair in a corner, with his cap on hind side before, apparently asleep, they had, in the appropriate words of the "Songs of Solomon," "better not stir him up till he please."

Thenceforth we turned our inquiring minds to our young Irish traveling companion, whose cognomen was Hussey, and whom we found a perfect Cyclopaedia of information about Ireland and the Irish, and from whom we learned that though nothing on the surface appeared by which a stranger would know of any political disturbance, there was all through the south and west of the Island, a thorough organization of the Land League, and there was no telling what might happen any day; that trial by jury had become a farce, for no Irishman could be convicted in any jury court. County Kerry is among the poorer parts of Ireland, though the part we saw, it is told us, was not of the poorest. Most of the laborers' houses were of stone, walls whitewashed outside, and apparently inside also, with thatched roofs. They were poor indeed, but not poorer than many that can be found among the pioneers on our frontiers.

There is but little grain sown in this part of the country, but mostly grazing. The Kerry cows are small in size but fine in shape, black as a coal, and are said to have the extraordinary qualities of small feeders and great milkers. The farmers pay a rent for the cows of four to five pounds a year each (20 to 25 dollars), with land enough to keep them, each farmer having from 3 to 12, usually not more. Think of that, American farmers, paying a rent like that, and keeping a family of five to ten on what is left, on a poor soil at that!

We are now at Killarney, and have to bid adieu to our Irish friend. Mr. Hussey, we thank you for the information you imparted to us, for the cheery manner in which you answered all our questions, foolish or otherwise, but most of all in that you enabled two of our Club to distinguish between a lime kiln and a ruined castle, so that we can now view the one without enthusiasm and the other without tears.

—Prex.

killarney.

It was 11 A. M., June 22, 1882. It had been raining, more or less, all the morning. That is a confirmed habit the weather has in Ireland. The Club and two other Americans were in a wagonette. It had a driver, two horses, and four wheels—most vehicles in Ireland have one horse and two wheels—and we had a guide. So there were eight of us besides the horses. For ordinary uses the vehicles are propelled by a large Irishman, or drawn by a very small-and-much-abused donkey. There was a ride of eleven miles before us, over a road finely paved with broken stone, bordered by high stone fences, or hedge rows, or both. The roads are very narrow, the less important ones allowing teams to pass only at given points. Forest trees and hedges forbid all but glimpses of the Lakes of Killarney and the ruins of the castle and church of Aghadee, dating back somewhere between the sixth and twelfth centuries. These and other points of interest awaken much enthusiasm and many questions, in answering which the guide and driver, and the wise men of the party all join. Some of the answers are unintelligible because of the "brogue," and some because of the wisdom they conceal; but we laugh, or look wise, as occasion demands, and all goes well; thus we ride to the

GAP OF DUNLOE.

This is a wild, winding, picturesque pass through the mountains, four miles long. A small stream with several lakelets occupy the pass; into one of these the guide assured us St. Patrick banished the last snake that existed in Ireland. "Purple Mountain" on the left, and "McGillcuddy's Reeks" on the right, smile and frown, overhanging threateningly, and retreating invitingly, giving unbounded delight and rare enjoyment to our party. We left the wagonette at the opening of the Gap, and mounted ponies. These are not handsome, but they are sure-footed. A driver follows each with blows and curses, according to circumstances. "Prex" is honored with the pony that the Emperor Dom Pedro rode a few years ago. It is said by some that at one time the Parson, after much effort, outran all the rest; but speed is not a prominent characteristic of the ponies which abound at the Gap, and at some time each man thought that a certain unknown pony,

named "Game cock," had fallen to his lot, so named because he was one "who would ride rather than run." The beggars of the Gap beggar all description. They are mostly women and girls of all ages and grades of loveliness. They run beside your horse, bare-headed, bare-footed, and agile as goats. They are fairly modest, but as persistent as a tax-gatherer. Each carries a bottle and a tumbler, and pleads with you to drink goat's milk and "mountain dew, i. e., Irish whisky, for which they expect a treble gratuity. They beg you to drink at the beginning of the Gap, the middle of the Gap, the end of the Gap, all along the Gap, and at parting; to drink because you are good looking, generous, old, young, a gentleman, and an American; to furnish money for their children's bread, and their Sunday shoes, and to pay a passage to America; for every imaginable reason, and for as many more which none but a sharp-tongued Irish beggar could ever think of. One was warned not to tempt the Parson, but she laughed at the warning, and on careful inspection declared that "he had too wicked a face to be a praste." We tried to outrun them, but our ponies were too slow, and a crowd came in at the last for a parting sixpence. "Prex," with lofty disdain, wondered "how men could be disturbed by such trifles, amid such grand surroundings;" but "Press" said, "Such muscle and wind ought to be commemorated, and handed down as a legacy to future generations." "Pundit" was terribly besieged, and no one knows to this day how much money he squandered in the Gap of Dunloe.

Reaching the head of the "Upper Lake," we embark on a twelve-mile sail, in a neat row-boat, with four oarsmen, and the guide as helmsman. A description of this sail, in detail, would demand columns instead of paragraphs. The route included Upper Lake, Long Range, Middle Lake, and Lower Lake. All these are mountain-locked, and by many travelers are deemed finer than anything else in Europe. The light and shade of alternate sunshine and cloud lent additional charms to the scenes, and the hours were full of restful pleasure and fresh surprises. At different places the boatmen awoke the sleeping echoes with voice and bugle, until they answered right joyously. We shot down a miniature "rapid" under an old stone bridge, supposed to have been built by the Danes. All forms of mountain and glen, of rock and cascade appear and reappear to the eye unaided, or helped by the "glass." The beautiful and the weird are intermingled in curious combinations. The Devil's Island and "Punch Bowl," the lovely "Meeting of the Waters," and the "Queen's Cottage," form strong contrasts.

We land at the foot of "Ross Castle" on the Lower Lake. This ruin dates back to an unknown time. It was the last in Ireland to surrender to the forces of Cromwell, in 1652. It is quite well preserved. We climbed the tower, and obtained a charming view of the whole country and the lakes. Several old cannon are rusting on the outer walls. A mile with the wagonette brought us to a P. M. dinner at Killarney.

Next morning, at 8, we are off for "Muckross Abbey," three miles away, the companion ruin to the Castle. This is of surpassing interest. It was founded in 1440. When the Castle fell in 1652, this was ruined by the forces of the Protector, from which ruin it has not been recovered. Two stories of the Abbey are in good preservation, though unroofed. One gable of the church is complete, and with its massive stone window-sash forms an interesting picture. It is supposed that a smaller church existed on this spot as early as the eleventh century, before the founding of the Abbey. A few trees fill the open court of the Abbey, which was doubtless planted at the time of the founding. It is thirteen feet in circumference, and promises to flourish for several centuries to come. We can attempt no adequate description of this treasure of other days. The Club examined every nook and corner, finding some fresh interest everywhere. The original avenue of beeches stretches away toward the lake, a forest of itself, the over-arching branches seeming to nod to us, and whisper, "We could tell you a story if we would, richer than any poet's dream." But they said not a word, and so the "Parson" drove the party back to a 10 o'clock breakfast, while the valuable driver

told the "gentlemen" stories of field and flood, and wild witchcraft; stories which grow in the soil of Killarney, like its potatoes and beggars.

—PARSON.

WOMAN'S TEMPERANCE CONVENTION.

The fifth session of the Woman's Temperance Convention of Allegany county was held in Wellsville, July 12 and 13, 1882.

The exercises were opened by Scripture reading and prayer by Mrs. C. M. Lewis, of Alfred Centre. The Salutatory was given by Mrs. J. R. Freeland, of Wellsville. After the Secretary and Treasurer's report, Mrs. Dr. Niles, of Hornlessville, read a biographical essay upon the life of her deceased friend, Mrs. Shepherd, late President of the W. C. T. U., of Bath.

The feasibility of uniting the Woman's Rights question with the Temperance question was presented by two essays, Mrs. M. Demming, of Friendship, presenting the affirmative, and Mrs. Smith, of Alfred, the negative.

An interesting feature of the afternoon session was the exercises of the Juvenile Temperance School of Wellsville, consisting of songs, concert recitation, and responsive exercises, conducted by Mrs. J. Coats, followed by a scientific talk on the use of stimulants, illustrated by charts, by Miss Emma Ross. Dr. H. P. Burdick, of Alfred, spoke in the interest of the National Temperance Publication Society. He recommended Hargrave's Science of Alcohol, and advocated the introduction of temperance literature in our schools.

The exercises of the evening were opened by Scripture reading and prayer by Rev. C. G. Stevens, and a hymn written for the occasion by Rev. E. W. Beecher was sung by the choir. Mrs. Letetia Yeomans, President of the W. C. T. U. of Canada, held the close attention of the audience for an hour, while she discoursed to them of the "Building of the Walls." The other exercises of the evening were a recitation by Miss Corinne Stillman of Alfred Centre, of a poem by Mrs. E. L. Moore of the same place, and a five minute chat about "Blots and Blanks," by Miss Christie Skinner.

At half past eight o'clock Thursday morning, an interesting consecration meeting was held, led by Mrs. J. Coats, in which a goodly number participated. Mary Hakes of Wellsville, recited beautifully a temperance poem. An essay written by Mrs. Dr. Shepherd of Alfred Centre, and read by Mrs. E. P. Larkin of the same place, followed. Ten town unions were reported, with an aggregate of 275 members. In connection with, or as the result of work performed by these unions, several Juvenile Temperance Schools were reported, but in the absence of the Superintendent of that department, a correct report of membership seemed impracticable. A pleasant feature of the afternoon and morning sessions was the singing conducted entirely by the young people.

After some discussion, the organization, heretofore working independent of all similar organizations, voted to become auxiliary to the State W. C. T. U.

The officers elected for the ensuing year were: President, Mrs. V. A. Willard of Belmont; 1st Vice President, Mrs. L. A. Hill of Alfred Centre; 2d Vice President, Mrs. J. Coats of Wellsville; Recording Secretary, Mrs. J. R. Freeland of Wellsville; Corresponding Secretary and Treasurer, Miss Emma Ross of Wellsville.

Mrs. A. A. Allen, as chairman of Committee on Resolutions, presented a series of Resolutions which were adopted, among which were the following:

Resolved, That the temperance women of Allegany county submit the following question to every future candidate for Senator or Assemblyman, regardless of party: "Sir, if elected, will you vote to submit an amendment to the Constitution of our State to the people, prohibiting the manufacture and sale of intoxicating drinks as a beverage?"

Resolved, That we use our influence in our respective towns to induce the ladies to attend our school meetings and assist in the election of Trustees who will be interested in temperance work, and are themselves temperance men; that we may hope to introduce temperance text books into our district schools, and thus wage a more successful warfare against our two great enemies, Alcohol and Tobacco.

Resolved, That the members of the different Unions of our county use means to induce town officers to qualify themselves to discharge the duties of the offices to which they are elected.

Resolved, That we will do our utmost, not only to prevent licenses being granted in our towns, but to bring to strict justice all persons who sell illegally, and punish them to the full extent of the law.

Resolved, That we still continue to petition the Legislature of the State for an amendment to the constitution, that will grant the ballot to women on this question.

WHEREAS, our future prosperity as a people depends upon the training of our youth, and believing that the W. C. T. U. may do their most effective work in the juvenile department; therefore,

Resolved, That we use all our energies to educate them in temperance principles, especially those of foreign parentage, and recommend that the delegates present urge upon their respective unions the necessity of organizing Temperance schools.

WHEREAS, as we can hope for permanent success, only in so far as they make a sure and broad foundation, in forming right the character, sentiments, and physique of our future men and women; therefore,

Resolved, That as mothers, they see to it that healthy appetites are formed and sustained in their children, that as men they may not be obliged to war continually against a morbid appetite for stimulants.

Mrs. E. J. POTTER, President.

Mrs. V. A. WILLARD, Secretary.

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Missions.

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

"WHERE ARE THE REAPERS?"

Sermon delivered at the Eastern Association at Hopkinton City, R. I., June 4, 1882.

BY REV. G. M. COTTRELL.

When we consider the mineral wealth, the agricultural possibilities, political and social advantages, and the boundless extent of the land in which we live, it is no wonder that to its shores are being attracted the throngs that are pouring in upon us at the present day. It at the same time presents a theater for the display of the power of the religion of Jesus Christ, and the Church of God, to take all the heterogeneous elements of these different forms of national and religious life, and mould them into living, vital energy, unified by the divine touch of inspired truth.

Under the query of my text I propose to speak of the extent and needs of the home and mission field, the question of supply, and the qualifications of the gospel laborers.

The first great truth that we are to announce is that once stated by the Master himself: "The field is the world." It was the design and hope of the gospel to bring to the whole world a saving knowledge of the truth, and the ambassadors of Christ on earth are to take no narrower view than this, except as compelled by human limitations. So far as there is the ability to obey, the commission comes to every denomination, to every church, to every preacher of the Word, to go into all the world and preach the gospel to every creature. This end and aim of the gospel has not as yet been realized. While the truth has been carried to nearly every quarter of the globe, and declared in nearly every tongue, there are many remote regions as well as many densely populated portions of the earth, where no John the Baptist has proclaimed repentance, and where the millions are as ignorant of Christian truth as though no Christ had ever been born. In the jungles of Africa, mid the heathen temples of China, India, and Japan [over the rice fields of the interior], under the heats of the tropics, and mid northern snows, Christianity has its grandest conquests yet to make. Many of the religious-sects exhibit praiseworthy zeal in occupying these outposts for Christ. Yet it must be confessed that the Roman Catholic Church has outstripped all others combined in these distant fields. As a people we have one mission in China—Shanghai—whose efficiency and capacity for effective labor is yearly increasing. Of this enterprise we have no need to be ashamed; but our plans already ought to be reaching much farther, among which should be another preaching station in the interior of China. We should also have at least one mission in Japan and India, where some of the first missionary victories were gained, and whose soil seems sacred by the memories of the Judsons, should not much longer be left without representation from the Seventh-day Baptist denomination. If we still long for other fields to conquer, Africa, Palestine, South America, parts of Europe, and the islands of the sea, will furnish us the fields. The question of cost will not be so important when these are made self-supporting, as they should and could be made in time. And while we strive to do our work in the foreign fields, we must not forget or lose the advantage we possess in having one of the greatest mission fields on earth laid out at our very door. America, as the asylum for all peoples, with every belief and every form of unbelief, is bringing to us the most promising field of work.

"If the heathen you would rescue,
And seek them out on foreign shores,
Even a richer field for labor
Is now spread before your door."

There are from 300,000 to 500,000 of the aborigines of the country or Indian tribes who yet blindly worship the Great Spirit, and only faintly perceive him whom they feel after, and yet who are susceptible to the teachings of divine truth, and are being educated by some of the sects, and lifted out of their degradation and superstition. Bishop Whipple, of Minnesota, on a recent trip, administered the communion to 247 Chippewa Indians, the reward of fifteen years of missions among them. A still larger field was thrown open by the late war, when four or five millions of slaves were liberated and the shackles of their bondage broken. It now remains for the Christian world to break the chains of their ignorance and bring them into the liberty of Christian intelligence and gospel truth. And here, as elsewhere, we can not afford in future generations to have no fruit among this easily taught and naturally religious race. But perhaps, more

than to any of these, it behooves us to be mindful of our privilege and duty to the hundreds of thousands that are thronging our shores from other lands. If these continue to come for the next twenty years in such numbers as are now occasionally recorded in a single day at New York, the beginning of the 20th century will see a population of 100,000,000 instead of the 50,000,000 we now have, an increase of 9,000 population a day, or 2 1/2 millions each year. Suppose one-half, or even one-fourth of these are without any religious faith or connection, then we will have 750,000 annually as objects of our labor. The larger share of the tide of this immigration is pouring into the great West, and especially the newer States and Territories, so if there be any index of duty it points in this direction. It is, to us, a matter of concern, and even fear, when we see how the Roman power is already intrenching itself in many of these new fields, expecting to hold them in the future. As possession is said to be nine points of ownership, so they who are planting the Christian banner in the van of this moving tide, will be the ones who, in coming years, will hold these, because they have impressed upon the people their own religious faith and thought. If we can not enter in and gain conquests here for truth, we may well despair of making any great impression on the older and fixed forms of religious thought and life. Besides occupying our own fields and supplying the scattered bands, there is a demand upon us to establish missions among the Scandinavians. A large proportion of the immigrants of the Northwest are of this class, a hardy, frugal class of people, but religiously under the dominion of gross bigotry little better than the darkness of Rome. Already there are more than a million of these in our country, or more than the entire population of the great State of Minnesota, and yet until recently we have sought to do nothing among these, and now have only one man where perhaps we should have six. Nor alone in these mission fields is there a call for men; among our own churches many more are now needed. From a co-operation of various causes, nearly half a score of our churches are now without settled pastors; so, on every hand, the fields are white for harvest, and the Macedonian cry for help is everywhere heard.

Who are sufficient for these things? In this stupendous work we should put no premium on unskilled labor. With too many the impression has been that he who couldn't succeed at anything else might do for a preacher. Expression was given to this vulgar notion by the lad who, when asked what pursuit he expected to follow, replied, that if he was smart enough he was going to be a tinsmith, if not, he'd make a preacher. The notion that every goodish or pious lad should be a preacher, is evidently far from the truth, and may have led some into a career for which they found themselves insufficient. There is no higher or more noble calling than that to the ministry of the gospel of truth and salvation, and the best men are none too good or wise to herald this proclamation. What Wm. Taylor says of men for the mission work we may apply to the work of preaching in general. He says: "The church will never rise to the true ideal of aggressive excellence until she is willing to give up her best men to the prosecution of the work of missions. The marching orders given in the Savior's last command can never be a matter of indifference to those who are his disciples; and the field on which Paul won his imperishable laurels, can not be beneath the ambition of the greatest among the soldiers of the cross."

1st. We want men of unimpeachable characters. However great their erudition, however graceful their diction, however winning their ways, however pious their pretensions, however advanced in scientific or religious thought, we want no rotten substructure to be the cause of some terrible crash and fall of all these virtues, and bring ruin to the man and irreparable injury to the cause. Let none of these rear a superstructure he, until the foundation be laid secure. So many evil things are said of our profession in modern days that it might almost be considered a discredit, in some sections, to belong to the ministry, and doubtless it is by many of the world. Certain it is that the Master's cause must suffer, and the enemy have occasion of triumph at the downfall of every man engaged in this work; and furthermore, as slanderous reports have a similar effect, whether false or true, it becomes the preacher not only to have a true character, but also to guard himself against every act, word, or work, which will endanger his reputation, and thus stain the cause and destroy his power.

2d. We also want our preachers to be men of piety and men of heart-power. The sad

decline of faith or lack of vital faith too visible in many churches, may be, after all, but a truthful reflection of the condition of affairs in the desk. How simple learning or eloquence can be made to take the place of a "life hid with God in Christ" any more now than in Nicodemus's time, we are unable to see. Nor do we mean by this that we are to cultivate cant in religion, or a slavish dependence upon the ancient and approved forms of religious expressions and belief; but we mean that hearty, deep, abiding, convincing evidence of Christ in the heart which is everywhere exhibited by Christ in the life. We mean that state of a man in which he not only possesses the truth but the truth possesses him. We mean the man to whom Christ has indeed become Master, and the Holy Spirit teacher. We mean the man impelled by reasons and motives which impelled Christ, into all the world, to preach his gospel, who are occupying till he comes by "visiting every corner where Christ would have gone, by helping every creature to whom he would have lent a hand." This is the kind of preacher we want, and from whom we shall expect a living, loving, leavening church, throwing its network of influences and power out and down into all the different strata of life and thought.

3d. We want an educated ministry. The day has passed in many communities when the illiterate man can draw and hold and build up the people in religious life and faith. The age has become too fast for the safety of such. We must either be left behind or ride by the swifter conveyances on which the people travel. Steam, electricity, and the printing press have worked marvelous things in our day. Every man has become, so to speak, his own philosopher, every one his own preacher. The poor man can sit in his study and counsel with the wise and great of the present and past ages, as only the rich could do a generation ago. The college-bred student of only yesterday is chagrined by the superior advantages and attainments of his younger brother to-day. The newsboy that sells us the news on the street is peddling out every week, for three or five cents, the cream of the world's pulpit oratory and power, and himself might prove a sharper critic than we would care to have pass judgment on some of our weak effusions. The age is a reading age, and hence, a thinking age, and does not readily lend its ear to anything that promises no food for the intellect or strength for the heart. If then the age is a literary age, if it is a scientific age, if it is an age of refined taste and sentiment, we must see to it that we do not add to the foolishness of the cross itself, the foolishness of unnecessary offense in presenting it.

Every kind of knowledge can be made of some practical account in the ministry. Illustrations, similes, facts and figures can be used from the wide field of human learning and human life to point the arrows of truth which otherwise might fail to penetrate the thick epidermis of natural depravity and cultivated obtuseness. So simple a thing as the use of bad grammar by the preacher may be the occasion for shutting out from many a soul words which for spiritual truth are like "apples of gold in pictures of silver." In elegant, vulgar or slang expressions in the pulpit will often counteract the really good things that were contained in the sermon. Or the raspings and roarings of an untrained voice may be too much for some sensitive ear which prefers, and whose physical weakness perhaps demands, the gospel in more homeopathic doses, or not at all. Even in our choice and use of words we are to be as wise as serpents and harmless as doves. Any display of ignorance, or the discovery by the listener that he who would teach men himself needs to be taught, that in the great field of useful and practical knowledge the pew is in advance of the pulpit, will be a hard blow to the preacher. When men lose respect for their leaders, they can receive little benefit from them.

In this connection, another duty should be impressed, and that is that we should not only get a good start, but keep it. The preacher should keep abreast with the times, even ahead of rather than behind advanced thought; and for this reason, generally speaking, his whole life must be devoted to his specific, at least to his general, line of work, and so the preacher can not afford to be a farmer-preacher; nor can his people, for the sake of lessening his salary, afford to make a farmer-preacher of him. The laborer is worthy of his hire, and he should have it in such liberal measure as to preclude the necessity of thus pinching his body, starving his mind, and souring his soul.

In what we have said in regard to preparation for the work, we do not wish to add any weight to the burdens of those whose circumstances have made it impossible to

fulfill all of these conditions, yet whose lives have been devoted, and perhaps successfully, to the Lord's work. We can not forget the many who have exerted great power in the Christian cause who yet could boast no general, liberal, or book education, but were gifted probably with a large stock of common sense, native genius, spiritual power, and knowledge of God and men; these elements always contain the promise of success. Among revivalists, Whitefield and Moody are conspicuous. And yet we regard these as exceptional cases, and believe that the rule holds. Though it was largely the common people that Christ called in his day, yet among all of these, Paul the learned, Paul who sat at the feet of the great teacher Gamaliel, has, with his masterly eloquence and logic, as at Mars' Hill, and with his powerful pen, wielded the greatest influence for Christianity of any man. Christian Apologetics, the defense of her institutions and her faith, have devolved upon the learned in all ages. Who, except a man skilled in the use of his tools, could meet in such a masterly way as Joseph Parker has done the attacks of the champion Atheist of our day! Upon whom are we dependent even for the very Bible we have, but the Christian scholars who have, with studious care, given to the different races the Bible in their own tongues! We want them, we need, the church must have an educated ministry, and it will never be too late for any of us to gain something by considering this fact.

Thus we see some of the qualifications laid upon the workers. We see the myriads to be reached. Of these we read: "Whosoever shall call upon the name of the Lord shall be saved; but how then shall they call upon him in whom they have not believed, and how shall they believe on him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" There is, then, a demand for preaching, and a copartnership and mutual responsibility between him who goes and them who send him. Considering the age of our denomination, it has had a comparatively short, though worthy, list in its ministry. At times the number equaling the apparent demand, at others being largely in arrears—as at the present, when the call comes loudly for more help. The following we deem to be some of the causes that have co-operated in keeping able and worthy young men from entering the ministry:

1st. Want of encouragement. Sometimes years have been lost in the case of young men who, early in life, were anxious to commit themselves to the work, but no "good cheer" coming from pastor or friend, perhaps even discouragement, their sense of weakness was magnified and crushed out the desire in part or entirely, and their neglect gave birth to doubt and skepticism, or drove them into the wilderness for forty times forty days, to waste their time and strength in the desert before returning in divine strength to set about their Master's business.

2d. A second hindrance to some has doubtless been the meager support that is supposed to be the probable portion of him who commits himself to this cause. Unless a man be thoroughly consecrated to the work, continual poverty and want will appear anything but inviting to be pursued as a profession. Him who would enter the ministry for gain, we would justly denounce as unworthy; but on the other hand, it is every man's duty to provide for his own, or he is worse than an infidel; so of the two calls this will often appear the greater, and be his excuse for declining the other. A man who has spent years in preparation, and can command position and pay in other places, dislikes to confront the starvation prices in the ministry; for it must be confessed that men in this work usually carry with them their naturally hearty appetite for food, a preference for good clothes and the common comforts of life, and it is right that they should have these. Their position and relation demand it, and their three, four, five or six hundred dollars often prove inadequate.

3d. Our lack of educational facilities in past years has had something to do with the fewness of the number that sought preparation and consecration to the work.

4th. There have been too little activity and promise of usefulness and reward to call out slumbering energies. The supply would not come in advance of the demand. There was too little activity along the lines, and young men of spirit are slow to join their fortunes to a dead or dying or even slumbering cause.

5th. Another reason has doubtless been the Herculean task of advancing, with hope of present and final success, the mighty mission, which, under God, was given us to accomplish, not only the anti-Christian but Christian world being antagonistic to our cause.

6th. We would add as another reason, the failure of Christian parents to educate and consecrate their sons to the great work.

7th. There is in our mind no reason why the women of our denomination should not

be enlisted in the different fields of labor for which they are eminently qualified; but as a hindrance to this has been the false view so commonly held that Paul had consigned woman to eternal silence in the Christian churches.

Thus we have outlined our view of the subject, and it is not my design in speaking of the extent of the fields and demands now upon us to lay ourselves under censure because all these things are not accomplished. It is perhaps rather a marvel that with our small means and number so much has been done as has in the various fields of endeavor; but the present and the future have their increased and ever-increasing duties, which may God grant us wisdom and strength to do as the years go by.

Of the causes that have worked to keep men out of the ministry, thank God, some have disappeared, and others we expect will follow. We of the ministry and the people will endeavor to give as much encouragement and God-speed as the several cases demand. There is often a hesitancy in the matter of urging young men into the ministry because of the responsibility attached, no man being willing to call another to the work whom God hath not called, and deeming that if God does call, the mere failure of men's urgency should and will make no difference.

For the people, too, I can speak that they will see no worthy workman suffer if it is in their power to avoid it. Many centuries ago David declared that he had never known the seed of the righteous to be begging bread, and certain it is if a man is willing to bear his lot with the people and adapt himself to the necessities of the times, they will not forsake him; and one thing farther seems evident, that when our ministers have finished their ministrations, they generally retire with a very comfortable competence, and their last days are like the setting of an evening sun in the calm of an Autumn sky.

The lack of facilities among us has been supplied by the establishment of the school of theology in connection with our University, wherein is furnished instruction, as good perhaps as the best; at least it is our own, which, in connection with the pressing demands from the many fields, has helped to call out the half score of young men and women that are ready to commence their special preparation in the coming Autumn.

Concerning the unpromising field of labor, let me say to the young men this: It is a grand thing to struggle for truth, for a principle, and if any share of victory ever come to us, as it certainly ought, it will be a grander thing to march in as the victors of a great reform; if not, it will hardly be a less noble thing to die defending it; better so than to die disgraced by sinful concessions.

Again, we are encouraged by the appointment of a female missionary, and the activity of our sisters in various religious works. That the future is to develop more of the women of our denomination, for the Lord's service, and that the honors and privileges of this grand ambassadorship is to be shared by that sex which was last at the cross, and first at the sepulchre. If women are good enough to be our wives and mothers, and instructors in various branches of literary and religious work, what hinders that she should fit herself to occupy any position to which she may aspire in which she can glorify God and bless her fellow-men? Who knows but that, Esther-like, many of them have been raised up for such a time and work as this!

But look! What is not possible? If our brethren of the Advent faith, can, with all of our hindrances, and many more, march on to victory, why not we? If Mormonism, through its hundreds of missionaries with all its folly, and sin, and curse, can achieve success, certainly the truth of God with its blessing and salvation can.

Young men, yours is a noble calling, and may the years prove you worthy and successful, and the God of Abraham, Isaac and Jacob, shall by faith lead you to the promised land.

Men, brethren, friends of the Eastern Association, and of the Seventh-day Baptist denomination, I appeal to you to bring the needed help to the aid of our Divinity School. For permanence in the work, the demand is for large endowment, that there be no cessation in the work, but that year by year, more and more the halls be thronged, from which the numerous fields shall be supplied. Unfortunately, it may be, nevertheless truly, this work will not do itself. We have the men, will you furnish the means? We do not ask this of you as the Eastern Association because we think you behind in these things. We can never forget your rich legacies by which we have already been, and the future is still more to be blessed; but for this very reason, we know you are given to such charities, and already it has come to our ears that somehow, or somewhere, there were some exceedingly rich things in store for us: so may it be. I almost covet the power which the man of wealth possesses, for by it he may speak through more tongues than any one man has, and through more years than any one life can live. And what I say to you, I say to all parts of our Zion. The work is ours. No North, no South, no East, no West. From Rhode Island to Kansas, Minnesota to Texas, by combined effort, let us make it possible for the blood-stained banner of the cross to be unfurled by Seventh-day Baptists under every sky, and many battles fought and victories won for the Lord and his truth. The times are propitious. The clouds are lifting: The bow of promise is spanning the sky. The Macedonian cry falls on the air. The fields are ripening, the gleaners are entering in. Yet the fields stretch far, so far away O pray the Lord of the harvest, that he will yet send forth more laborers into the harvest.

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Education Department.

Conducted by Rev. J. Allen, B. D., Ph. D., in behalf of the Seventh-day Baptist Education Society.

"LET THERE BE LIGHT."

From the Weekly Telephone. COMMENCEMENT AT MILTON.

The Y. M. C. A. was exceedingly fortunate in securing Rev. Dr. Hodge to deliver their annual sermon. A good, but somewhat tardy audience greeted the Doctor, and manifested their appreciation of his effort by close and careful attention. The text was Matthew 10: 24, 25. The following may convey an idea of the thought as intended by the speaker:

"The text states a general truth applicable to all people of all ages. The first lesson to be drawn is that of submission to persecution. The apostles naturally inquired why they should be subjected to unjust persecution. Christ points them to the unjust, and replies: 'The disciple is not above his master.' The same hostility confronts the benefactor worker constantly meets this spirit of persecution. All true reformers must expect it. A second lesson to be learned from the text is that of our relation to the Christian service. To do right when people applaud is pleasant; but to go out into the lower strata of society to uplift fallen humanity when derision takes the place of applause, is by no means pleasant, yet it is Christ-like. The crown of reward will come only as the result of earnest, self-sacrificing, noble endeavor."

LECTURE.

The inclemency of the weather Sabbath evening prevented many from coming out, and delayed some time the commencing of the exercises. At about 8:30, Miss Lena Burdick, President of the Iduna Lyceum, introduced Rev. T. J. McMurray, who gave his lecture entitled "Hobbies and their Riders." The effort of the speaker was to demonstrate the folly of being of one idea. He counseled instead, breadth of thought, toleration, all-sidedness. His manner of handling his theme was easy, open, and frank. The cold unfeeling sarcasm of a portion of his wits chilled rather than pleased his auditors. Some brilliant flashes of genial humor and a general truth of importance were brought out in the lecture.

BACCALAUREATE SERMON BY PRES. T. R. WILLIAMS, D. D.

One of the finest audiences that Milton ever affords greeted the Doctor on last Sunday evening as he gave the Baccalaureate sermon before the class of '82. In his usually interesting manner the Doctor spoke from the words of Christ, "Search the Scriptures." The following outline will give an idea of the thought conveyed:

"The scope of the Scriptures is very broad. They reach back into antiquity far beyond any other book, and give an account, true to nature, of a great civilization. They have been the foundation on which rests all that is grand and good in our modern life. The reader has only to search the Scriptures and living reality the God of heaven in his divine and impressive power. How shall we search the Scriptures? An ardent love of them is the first necessity. Open the mind to it; open the heart to understand the value of it. No one can comprehend all the divine mind at once. The Bible is the revelation of an infinite mind and brings to light infinite truths. We must study the Scriptures with eyes open to the light. We are to come to the study of the Scriptures unrestricted by the conservatism of bigotry and prejudice, with open hearts to accept the truth as God has stated it. A man must abide in the Scriptures if he would understand them. They should be studied in their own light, from their own standpoint and with a heart imbued with their own spirit. Revelations of God are always adapted to the conditions of the people to whom addressed. The Cosmology, Astronomy, Zoology, and Anthropology of Moses were precisely what were alone possible for the understanding of man in those early ages. Nothing better suited the Scriptures than this. Let men come to a study of the Bible with a spirit of good will, humility, an earnest inquiry for light and truth, they shall know the truth and the truth shall make them free. Young men, young women, you are soon to go out into a world of labor and trial, to mingle with all the nationalities of the earth, with all the conditions of human life; you are to engage in the great struggle for right and humanity. Sometimes the contests will be long and severe and the results will seem uncertain; but take this my final word of counsel, 'Search the Scriptures.' Plant your hopes on their truths; let your faith take hold of the eternal verities of God's Word, and though you may at times have to stand alone in the midst of the howling winds of adversity and opposition, yet you can smile at their rage and stand unshaken on the Rock of Ages."

THE OROPHILIAN LYCEUM.

Monday evening was one of the pleasantest that June ever affords. A good and attentive audience was out to listen to the exercises of the evening. Mr. D. F. Brown, President of the evening, introduced President T. R. Williams who offered an earnest and fervent prayer. Succeeding this the Misses Tanner and Wheeler and Messrs. Babcock and Dunn, in a pleasing manner, rendered a musical selection entitled, "Sunrise." The first speaker of the evening was Mr. W. D. Thomas who addressed his audience upon the "Educational Value of Classical Studies." This gentleman presented an able, logical, and scholarly production, warmly urging the claim of classical study as a part of the college curriculum. The manner of delivery and character of gestures were good and well adapted to the thought. Following Mr. Thomas, Mr. J. Cunningham delivered an oration on "American Politics." In his article he clearly and forcibly discussed the development of our national structure.

Mr. G. R. Boss was the next to appear on the programme. He presented a recitation entitled "The Last Hymn." In a well written article, Mr. C. J. Rollis then entered an earnest plea for the Red Man. The Orophilian Standard then presented the claims of the Orophilians to journalism. Mr. Sears McHenry edited the paper, and

proclaimed the Oro's as advocates of the old fashion of having a paper containing some "local hits." The paper was a good one. Several solid articles appeared as well as some locals.

The closing effort of the evening was the address by Prof. L. Heritage, of Madison. His theme was, "The End to be Sought in Education." His address showed the strength of a broad culture, a careful observation and a generous heart. The Professor held the undivided attention of his audience to the close.

The music of the evening was very pleasing throughout. The singers each acquitted himself well. Miss Ella Burdick presided at the piano with grace and skill. The session, as a whole, was a complete success, and reflected credit upon the management.

GRAND CHORAL CONCERT.

One of the most pleasant events of Commencement Week was the fine concert by the Choral Union under the direction of Prof. N. Gardner Williams, on Tuesday afternoon, in the Seventh-day Baptist church. At the appointed hour, although the elements were quite threatening, the church was filled with lovers of music. The opening overture, "Der Freischutz," (six hands) from Weber, was played by Miss Nena Cook, Miss Hattie Denison, and Mr. Williams, in a very artistic manner; after which Racine's "Athalie," music by Mendelssohn, was rendered by the Choral Society. Miss Clara Dunn read the verses, accompanied by Prof. Williams on the piano, in a manner possible only to one of her ability and training. The solos were sung by Misses Mary Haven and Ione Grove soprano, and Mrs. S. B. Lewis and Mrs. W. P. Clarke, alto. These ladies are all worthy of mention, Mrs. Lewis in her contralto solos receiving general applause. Miss Mattie Goodrich as piano accompanist was ably assisted by an orchestra composed of Messrs. C. F. Bingham, C. M. Post, D. F. Brown, O. G. Bennett, and A. W. Allen. The rendition of the "Athalie" by the Choral Society was one of the grandest musical attempts ever made by Milton talent, and was very effectively performed.

The Choral Union, in all the choruses, evinced the fact that they had been under the most careful and critical training. All express themselves as delighted with the concert. It is to be hoped that this concert may become one of the permanent attractions of Commencement Week.

THE IDUNAS AND PHILOMATHIANS.

One of the finest audiences that ever assembled in the College Chapel greeted the Philomathians and Idunas Tuesday evening. The exercises were opened with prayer by Rev. W. C. Whitford, after which a quartette consisting of Miss Haven, Mrs. W. P. Clarke, Prof. N. W. Williams, and Mr. W. B. Anderson, rendered Mendelssohn's "To God on High." The first oration of the evening was delivered by Mr. C. B. Hull, of Lima. The subject treated was "Religion." It was handled in a skillful manner. A press of other necessary work prevented Mr. Hull from securing thorough practice in delivery. The good effect of the effort was considerably marred by hesitancy.

Mr. C. W. Hathaway, of Waukesha, skillfully sang a solo. Following this, Miss M. J. Henry gave a recitation entitled "The Relief of Lucknow."

"Things are not What they Seem," was the theme ably treated by Mr. C. M. Post. The oration of Miss N. L. Green evinced thorough study and a deep insight into the subject treated. Her manner was effective and natural. The effort was one of the finest of the evening. "Rescript" was the title of her oration.

Then Mr. W. B. Miller addressed the audience upon the subject of "Patriotism." For a young speaker Mr. Miller, does exceedingly well.

COMMENCEMENT DAY.

The morning dawned inauspiciously. Notwithstanding the threatening aspect of the heavens, about 9 o'clock the people began to pour into town by teams and cars. The band pealed forth its music from College Hill. The people assembled on the campus. The exercises of the day were opened with prayer by Rev. W. C. Whitford. After music by the band, Mr. D. F. Brown began the delivery of the salutatory oration, and did himself great credit by his manifestation of cool self-possession in the midst of confusion. Dame Nature was in a weeping mood, and "refused to be comforted." President Williams announced that the exercises would be concluded at the Seventh-day Baptist church; whereupon there was a grand rush to get to the church and secure seats. Of course, the church was soon filled with people, many being unable to find seats. Chaos finally changed to order, and the audience assumed an attitude to listen. The band rendered another musical selection, after which Mr. Brown delivered his oration on "Nihilism." In this effort, Mr. Brown displayed many of the elements of true oratory. His tone of voice, expression of countenance, gesture of hand, all seemed pliant and ready to give force and strength to the delivery. The thought of the oration was good as will be seen from the following:

"The attention of the world has been concentrated in the endeavor to understand Nihilism. It is difficult for us to understand the meaning of such a movement. What is Nihilism? It is usually misunderstood. The Nihilists are revolutionists. Their aim is to free their country from despotic rule. The czar is responsible for the wrongs of the Nihilists. The Russian people are entirely defenseless against the cruelty and rapacity of the officers of the government. The Russian always feels that he is under the despotic yoke. The laws for his protection are imperative. His method of cure for political and social ills may well seem severe to us, but their disease is desperate. Nihilism is the legitimate offspring of a despotic rule. Every movement of this

kind has for its basis some philosophical creed. A profound student of Russian character says that, psychologically Nihilism is the outcome of two opposite tendencies in the modern Russian mind; the tendency towards absolute idealism on the one hand and that of cynical realism on the other. The natural surroundings of Russia have had much to do in forming the national character. Nihilism may be said to take its rise in the earliest formation of Russian society. It threatens soon to overflow all Russia. The Nihilist party is composed of some of the most thoughtful, the wealthiest and best educated people of Russia. It has two factions. The extreme party propagate communistic ideas among the people. The demands of the main party are only equality of political rights, actual liberty of person and the expression of opinions, political autonomy and representative government. Russia is fast imbibing the theories of human rights. She has already conceived the western idea of political organization. The old system of power will soon decay and a new form of government will take its place. The caste systems must be broken down, then the nation will recover from its impaired growth. If not, the pent up forces in the subterranean volcano will culminate in a powerful eruption."

"Use your Talent" was the title of the oration delivered by Miss Amy West, of Utica. This lady spoke with full self-possession. Her enunciation was clear and distinct, her gestures good and appropriate.

Mr. Wm. Fowlie, of Sheridan, discoursed upon the "Force of an Idea." Mr. Fowlie has a fine bearing, which secured for him from the start the attention of the audience. The thought of the oration was brought out in clear, lucid language, accompanied by appropriate gestures.

Miss Lena Burdick, of Milton, then called the attention of the audience to "The Influence of Want." Her well-written oration was fraught with good thought and practical sense.

The audience then listened to Mr. Thomas J. Fowlie, who spoke upon the "Choice of a Profession." He handled his theme in a masterly way. His earnest, positive style evinced a strong conviction of the truthfulness of his statements, a thing highly important to successful speaking.

"Obligations of Youth" was the theme of an oration ably delivered by Louisa S. Thompson, of Fulton.

Miss Edith A. Merrifield, of Fulton, delivered a thoughtful and scholarly oration on the writings and character of Wm. Cullen Bryant. Her manner of delivery was earnest and effective.

Mr. Henderson, of Patch Grove, then took the floor and presented the valedictory oration entitled "The Domain of Knowledge." This was a scholarly, critical, and finely-cut literary production. The style of the speaker was didactic rather than oratorical. His valedictory remarks were somewhat novel in design. Their novelty, together with the interspersing of veins of sparkling humor, greatly pleased the audience as was shown by the prolonged applause that followed the conclusion of his remarks. The following is a brief extract from his oration:

"Knowledge leads to obedience, virtue and power. It also commands the inviting eminence of observation and delight. It has a farther mission in enlarging and enriching the soul. It is subjective. It is thought-forms consciously adjusted to distinguish the nature and relations of the soul. The world of our mind is our real and only world. The center of minimum thought is nature's vanishing point. As the soul mounts into new life, all things are created anew. Our senses have grown as new heavens and a new earth. The value of knowledge depends not so much on its bulk as on its organic exchange a diamond fact. There are oak, apple, and rose regions of thought; but in the shades of ignorance mushrooms abound. In the pursuit of knowledge no one works alone. Every fact discovered has its bearing on the whole body of doctrine."

At the conclusion of this oration, the band again sent forth its joyous music; thereupon Pres. Williams presented diplomas of graduation to the following who had completed the Teachers' Course: Misses Amy S. West, Louisa S. Thompson, Edith A. Merrifield, Abbie P. Burdick, and Messrs. William Fowlie, and Thomas J. Fowlie. The Degree of Bachelor of Science was conferred upon Messrs. D. F. Brown and Geo. M. Henderson. Prof. J. N. Humphrey, of the Whitewater Normal School, received the degree of Master of Arts in course. In glancing down upon the stage at the conclusion of the programme, huge winnows of floral tributes were seen surrounding the different speakers. Nature had seemed to outdo herself in blossoming forth in her gayest colors just at commencement time, and the many friends and admirers of the class availed themselves of the opportunity of manifesting their good-will.

After the conferring of the degrees, Pres. Williams pronounced the benediction, after which the audience dispersed to find something to satisfy the cravings of the inner man.

THE ALUMNI.

The ladies of the village provided a sumptuous feast of good things for the alumni. A large number of the alumni and old students accepted the generous invitation of the ladies, and manifested their appreciation by partaking very earnestly of the supply of good things. Dinner being over, the business of the association was in order. Miss A. S. Whitford, '81, presided with dignity and grace. The following officers were elected and instructed to prepare a programme for next year: President, Prof. L. B. Heritage; Vice-President, Geo. Henderson, '82; Secretary and Treasurer, D. F. Brown, '82.

At half past two o'clock, the people reassembled on the campus to listen to the alumni and class exercises. The exercises of the alumni consisted of impromptu speeches by Prof. A. A. Miller, Rev. O. U. Whitford, Prof. N. Gardner Williams, Prof. L. B. Heritage, Pres. T. R. Williams. Rev. W. C. Whitford delivered an able address upon "The Effects of College Culture upon its Graduates."

THE CLASS OF '82.

At 4 P. M., Mr. Wm. Fowlie, President of the class of '82, took charge of the Class exercises. The following programme was well carried out: Poem, E. A. Merrifield; History, T. J. Fowlie; Prophecy, L. S. Thompson; Toast, Class Tree, Amy West; Toast, Alma Mater, A. P. Burdick; Essay, G. M. Henderson; President's Address, W. Fowlie.

SENIOR CONCERT.

The Concert on the evening of Commencement Day was a decided success. As usual, the band did well. The solo by Prof. Bingham received an enthusiastic encore. The readings of Miss Clara Dunn were given in a highly artistic and pleasing manner. All express themselves as much pleased with the Concert as the closing entertainment of Commencement Week.

Sabbath Reform.

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

SKINNER VS. VINET.

Vinet's "Pastoral Theology; or Theory of the Evangelical Ministry," was written with great ability, but from a Frenchman's standpoint of thinking, and in the French language. To make it available to American theological scholars, Dr. Skinner, late of the Union Theological Seminary, New York, gave it an English dress, accompanying it with able and valuable notes. The able translator has unbounded admiration for his author, and most heartily endorses his general theological views and Scripture interpretations. When he comes to the question of the Sabbath, however, he has to part company with his author, who affirms that the "Sabbath was abolished by Christianity." Against this teaching, the translator utters vigorous protest and cogent reason. He says, "If the Sabbath were an institution of the theocracy, like the appointment of the cities of refuge, etc., then when the new dispensation entered, it did indeed pass away with the other theocratic institution of Judaism; but the Sabbath, in its ideal, was no mere Judaic or theocratic than marriage. Its date was ante-judaic. The Sabbath was the day on which he who built all things, ceased and rested from his work—the seventh day which God blessed and sanctified, because that in it, he had rested from all his work which God created and made. The ideal of the Sabbath transfers us beyond the date of Judaism, and beyond all local and variable interests and communities, placing us at the standpoint of humanity, discovers to us as the just sphere of the sabbatic law, the whole race of man, regarded as possessing a religious nature, in circumstances such as must needs be while a habitant of the earth. Assuming that man was to lead a religious life on the earth, we can not avoid seeing that the Sabbath is of the highest advantage, and the Divine wisdom and goodness in sanctifying it for man can not but be acknowledged. Indeed, it seems impossible to think that Christianity, without a constant miracle, could attain its purpose if the Sabbath, such as it was from the beginning—the Sabbath in its original ideal and influence—should be denied it. Was, then, the Sabbath abolished by Christianity? Gal. 4: 10, and Col. 2: 18 do not refer to this subject. 'It (Christianity) did not legislate out the seventh day; it did not explicitly and magisterially legislate in the first day.'"

Did the learned Professor of Union Theological Seminary realize the full force of this frank admission? To start with, he assumes the seventh day to be the day which God blessed and sanctified, and enacted its observance into "the sabbatic law for the whole race of man." Now it has passed into a maxim of jurisprudence, accepted throughout Christendom, that if an act of legislation be repealed or changed, it must be done by the authority that enacted it, and the repeal or change be announced to its subjects in terms as clear and universal as those which announced the original statute. If, then, Christianity (God) as Dr. Skinner affirms, did not legislate the seventh day out nor the first day in then it follows by irresistible conclusion that the seventh day is in and the first day out, just as the sabbatic law enacted them to be, since there is no power in the universe of God besides himself, that can change an edict of his, by so much as "one jot or tittle." Nothing but "an explicit and magisterial act" of Christianity, can substitute the first day for the seventh day in the sabbatic law of the author of Christianity. This is so nearly axiomatic, as to have become a universal legal maxim. According to our learned author, the first day of the week did not take the place of the seventh "by means of any legislative or instituting act, whether immediately, on the part of Christ himself, or through the agency of the apostles." The conclusion is

inevitable, that the sabbatic law, enacting the observance of the seventh day, as the Sabbath day of the Lord God, remains in full force. Now, while this is so plain that the commonest minds need not be mistaken, we are thankful that such masters of thought lend us their aid, and we shall be still more thankful when they shall so far break the fetters of prejudice and indifference, as to put the inevitable conclusion from their own premises into their own lives, by accepting and observing God's unchanged and unchangeable sabbatic law.

FUNDAMENTALS.

The nearer reformers keep to first truths and fundamental facts, the firmer will be their tread and the more rapid their progress. It will matter but little for Sabbath reform, however lustily its advocates may shout for it, and however busily they may work for it, if they throw themselves out upon the winds and currents of haphazard, and float, or row, or sail, or steam, this way and that, regardless of the laws of true organic life, and of rational procedure. An army of undrilled, unofficered, and uninspired soldiers have never achieved many victories over skilled, drilled, organized, and veteran soldiers, under command of accomplished and experienced leaders. The veterans of France would only have achieved wreck and ruin but for Napoleon and his marshals to lead them. The Protestant reformation would only have been a fitful glare of disturbed light and heat but for Luther and his coadjutors to bring it to focal points against the enemies and obstacles of the movement. Camps for drilling soldiers will soon degenerate to riot without competent drill-masters.

Educated, able, earnest leadership has always been, and always will be, the important factor of all progress, all valuable achievement under organic agencies. An earnest, educated and able ministry is the all-important, if not indispensable, demand of our Sabbath reform movement at the present time. Fully realizing this from the very beginning of our educational enterprise in the founding of our University and other schools, we have had theological training uppermost in our minds. Our two colleges are doing a noble work in the field of scientific and literary culture. Though not yet fully endowed, they are in healthy, vigorous working order, fully maintaining their hold upon the public confidence and their place in the world of letters. But our professional schools are yet all in the future, except that of theology, and that is as yet only incipient. We have made a beginning, and the few we have graduated are an honor to us, nobly filling their posts of duty and danger in the front of our advancing lines. But they are all too few. It is not too much to aim at the thorough literary and theological training of the whole ministry of the future. Our college opportunities are now good, and growing better. Shall our Theological Department now take its place, and offer equal opportunities with our college departments, and, with them, be kept growing, to meet the growing demand of our cause for men of might in the Lord? The Trustees of the University, true to their trust, are maturing plans to reopen the Theological Department at the beginning of the Fall Term in September. A good class of students are through their college courses, and waiting to enter upon their theological studies, and a goodly number of others are within one and two years of readiness to enter. Professors, deemed competent for the work, have been appointed to chairs enough to carry on a liberal course of theological instruction. It only remains that the endowment of the Department be made sufficient to enable the Professors to devote their whole time and energy to their work; and it is only in that way that we can achieve the scholarship demanded by our position as Sabbath reformers.

To make our position commanding, our talent must be made commanding; but that can never be made commanding so long as we drive our ministers and professors by the whip and spur of work beyond their powers, and then leave them in the embarrassment of straitened private affairs to work and wear under embarrassments that cut off life just when, under better provisions, it would begin to be ripest and richest. A moderate salary will keep the Professors in our Theological Department at work the year round, at work entirely for the denominational cause right at its center of life. There is no source of revenue for this purpose, but funds contributed by the people for whom they work. Will the people contribute these funds, and open and keep open the Theological Department of the University? The Trustees now make this appeal, and, in the name of the interest committed to them, they ask for the means to go on with this most important part of our work. Still hoping to gather these funds without the expense of a traveling agency, their agent, Rev. D. E. Maxson, will receive and duly accredit all sums sent to him at Alfred Centre, N. Y.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, July 27, 1882.

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

NOT THE MAN, BUT HIS PRINCIPLES.

It was wisely said by Daniel Webster, "I war with principles, not with men," and this should be the rule of action in all debate, and especially on religious subjects. It is therefore not of Mr. Robert Ingersoll that I write, but of the principles he advocates. It is because he ridicules what he does not understand, denies what he can not disprove, and, in the place of the blessed Bible, with its offers of salvation, he would have us accept what he himself confesses is helpless and hopeless to the soul in the hour of its great emergency, death. As an instance of his ridicule of what he has not studied, I have marked the place in his lecture on "Mistakes of Moses," where he grows exceeding merry over the thought that there was but one window to the ark, and that on the top, and but twenty-two inches square. If Mr. Ingersoll had consulted any critical commentary on the passage, and especially if he had read the original, as he ought to before he passed judgment upon it, he would have learned that in the Hebrew which Moses wrote the word *window* is not used at all; but what we might expect, the exact word for *skylight*, and that these skylights were not only to be on the top of the ark, but to extend downwards through the different stories. As an instance of his perversion of the truth, he says in the same lecture, "There is not one word about woman in the Old Testament, except the word of shame and humiliation." But where can be found a more charming story of woman's love and devotion than that given in the book of Ruth? Where is there a nobler record of woman's worth and woman's heroism than in the book of Esther? Where in human writings is woman as a wife and mother more truly praised than in the last chapter of Proverbs? It is the Bible that always has and always does exalt and honor woman. But it is the Scripture doctrine of the atonement that Mr. Ingersoll most abhors. In speaking of this he says, "I have said that I would never make a lecture at all without attacking this doctrine. I did not care what I started out on; I was always going to attack this doctrine." But his standard of right and wrong is not very decided. In giving his second and final reason why a thing is right, he says, "It is right because I like it." Then if the drunkard likes rum, it makes it right to drink it. If the libertine likes to indulge his lust, it is right for him to do so. Do away with the idea of God and the certainty of man's meeting him in judgment, throw aside the Bible with all its moral safe-guards, and the inevitable logic will be, Do what you like, and enjoy yourself the best you can, for there is no God and no hereafter. But the hopelessness of Mr. Ingersoll's belief is heard in that wail of sorrow he uttered at his brother's grave in Washington, when he cried: "Whether in midsea or among the breakers on the farther shore, a wreck must mark at last the end of each and all." How different from the dying words of Payson: "The celestial city is now in full view!"

L. R. S.

CHARITY.

It is not always easy for us to see ourselves as others see us, and it is still more difficult to see ourselves as we really are. People are, without doubt, very often quite ignorant of the character of the motives which prompt them to a given action. They do not know their own hearts. They are not aware how much prejudice, inclination, passion, or selfishness of some kind enters into their motives. Indeed, we shall find it true, that there are sinful elements in our best endeavors. Hence, when we have done our best we are to account ourselves unprofitable servants. We shall still need the forbearance and mercy of God. Knowing and confessing that our lives are full of mistakes and failures, which would be to us surely fatal, were it not for the compassion of our God, we often find ourselves possessed with uncharitable feelings toward our erring fellow-men. Many a one has fortified himself with the idea that he was fearlessly and faithfully contending for principle, when he was selfishly seeking to have his own way, and was inspired entirely by bitter vindictive feelings. Influenced by personal prejudices, the acts and the motives of others are misjudged, and the conclusions are promptly given to the public. Let any one reflect that it is very easy for him to mistake his own motives,

and he will be more charitable in his judgments of the motives of others, where there are many elements of the situation he can not know to a certainty.

Perhaps the most inexcusable lack of charity is in those cases where people are uncharitable in pleading for charity. It is no unusual thing for one to throw out unkind insinuations, and say harsh and unjust things against others because they have not been more charitable in their judgments; aspersing the motives of others because they have presumed to have and express any opinions concerning his acts; doing most conspicuously what he condemns in others, and while he condemns them. The charity which "suffereth long and is kind" will enable one to "judge nothing before the time till the Lord comes, who both will bring to light the hidden things of darkness, and make manifest the counsels of the heart." A. B. P.

UPS AND DOWNS.

The nearer the disciple of Christ approaches his Master, the more will the double life he is living be manifest, both in his own consciousness, and in his outward life to others. When Christ said to his disciples, all so careful of his physical necessities, "I have bread to eat that ye know not of," he hinted of the double life he was living, of the world above the world, and of the exhaustless grain-fields out of which his upper nature was drawing its supplies. Paul, too, had a keen perception and vivid experience of this two-fold nature; and of how strangely it manifests itself in the Christian's experience. To the ears that hear not it is strange contradiction Paul utters when he says, "We are troubled on every side, but not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." Life and death strangely blended! The apparent contradiction was still more startling in the closing beatitude of Christ on the Mount: "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely, for my sake."

Now there is certainly one phase of our human nature to which all this is exceedingly repulsive and hurtful. In order to have such revilings and slanders for "blessings," there certainly must be a pole of our natures to which they are attractive; some phase of our being which goes for supply and support, out beyond the things of time and sense. It is the Christian's faith in Christ, his confidence in the eternity of truth, that upsprings against the down-pressings of adversity, and makes it even "good to be afflicted," blessed to be reviled.

Beecher, in one of his recent "Lecture Room Talks," said in his own terse style:

"There is to everybody a certain amount of bitterness; nor should any one wish to throw it out of the cup. The things to be suffered are perpetual reminders to men; and of course every one should be grateful for so much of disappointment, of thwarting or of difficulty as is necessary for him. I do not know that I am grateful for all my mistakes; but I am grateful for every mistake that I have made which has kicked back and made me feel badly. And I am grateful for the mercy of God which has come to me through my household. When I sit down and look it all over, it seems very much like a fabric woven of silver and gold, with just enough dark in the background to show the figure best." D. E. M.

FEAR CAST OUT.

An apostle describes a class of persons as being all their life-time subject to bondage through the fear of death. Many persons, no doubt, can bear testimony to the fact that it is a cruel bondage. In the passage just referred to, the writer plainly declares that it was the purpose of Christ's sacrificial death to deliver men from that bondage. And yet many Christian people remain subject to it. From the fear of death, the field of human distresses enlarges through fear. In a word, fear is the Christian's great enemy. The gospel of Christ is a gospel of love, and "perfect love casteth out fear." The prophet also saw the clear remedy for this source of distress when, looking up to God as a personal Savior, he cried, "I will trust, and not be afraid." Here, then, is the Scriptural antidote for fear. "Perfect love"—perfect "trust." It may be applied in experiences not strictly religious, as well as to religious experience. A few nights since, the steamer running through Long Island Sound, between Stonington and New York, was overtaken in a dense fog. The whistle was blown at regular intervals, and the bells were rung. Sometimes the boat seemed to be moving forward, and sometimes to be standing still or drifting with

the tide. Then, strange bells and whistles were heard, and the rushing sound of other boats and the voices of men, coming out of the thick darkness, indicated the presence of danger, perhaps more imminent than any one knew. Although in the midst of the night, some of the passengers left their rooms and rushed from one side of the vessel to the other, and peered out into the darkness, as if in some mysterious way this performance would add something to their own or other's safety; thus, in great fear and unrest, they passed the wretched night. There were others who seemed to feel that the officers and crew were skillful, tried, and trusty men, and that there could be no greater safety than in trusting the management of things to them. In this assurance they remained quiet, slept until morning, and reached New York just as soon as the fearing and troubled ones, and, in every sense of the word, in better condition. In this simple incident, is a lesson for the Christian. God is our Father. Jesus Christ is our Savior and Elder Brother. To doubt or fear, whatever the darkness or seeming danger, is to dishonor God, and bring nothing but trouble and leanness to our own souls. Perfect trust does not imply ignorance of possible dangers, or indifference to them, but it does preclude that helpless anxiety which is born of fear and begets weakness and sorrow. It does not preclude the necessity for earnest and careful endeavor to overcome difficulties, and to ward off dangers, but it recognizes in God a loving Father who cares for his own, and who is greater than all difficulties and dangers, and who is better to us than our fears. It makes its own the confidence of the prophet, "Behold, God is my salvation; I will trust and not be afraid, for the Lord Jehovah is my strength and my song, he also is become my salvation." In this confidence there is perfect peace. Out of it there is fear and unrest. What God's will is respecting his children in this matter, there can be no doubt. What their actual condition is, is a matter of personal choice. L. A. P.

HIGHER vs. LOWER.

All ends which men have may be divided in two classes, subordinate and ultimate. An end which is subordinate in one man's esteem, may be an ultimate end with another. For example, the acquisition of wealth is subordinate in the esteem of most; happiness, or the good that one may do with money acquired, being the ultimate end. Yet in the esteem of the miser, or the avaricious, wealth may be an ultimate end. Health is a subordinate end; so is knowledge. That ultimate end which is chief in one's desire, or is the object of his choice, becomes his supreme end. Every man has some end which is supreme. He may not have examined his state of feeling, or choice to ascertain what it is, but every person has a supreme end. It may be comfort, or happiness, or power, or wealth. It should be the glory of God; or in other words, it should be his supreme end to please God. This is righteousness; and in being righteous, we secure our own highest good. Some individuals suppose that the glory of God, or that which is equivalent, the obedience of the creature to God, is set over against our own best good that to do the will of God lies on the one side, and the best good of the creature on the other. This is a mistake. What God requires of us, and our own greatest good, both lie in the same line; they are not only parallel, but they are identical. The sooner one can realize this, and act accordingly, he will secure for himself the greatest good that is possible to him. But our highest good can only be secured through the subordination of some good that is lower. This, we are taught, we must seek after. "Seek ye first the kingdom of God, and his righteousness, and all necessary things shall be added unto you." This is in accord with a statement made by Dr. Hopkins, that whoever "in any department aims at and attains the highest good, will also, and in so doing, attain, not merely an adequate amount, but the highest amount of subordinate good." This truth is confirmed by the Word of God, and also by all that we observe in life. It also suggests the correct law to guide us in all indulgences and amusements which are not sinful in themselves. Some things are sinful in themselves, *e. g.* unnatural lust, stealing, lying, etc. These are not a subordinate good, but are incompatible with any true good. But there is the pleasure of the senses: wealth, fame, health; these are a subordinate good, and we are at liberty to seek them to just that extent that does not interfere with our securing our highest good. And when we seek our highest good, we take in all of the lower that does not interfere, or is not incom-

patible with, our greatest good. Let the Christian ask himself, "Can I indulge in this, and not forfeit a higher good?" and he will always be led aright. Yesterday there was a large show, circus, menagerie, etc., held within half a mile of where I am now writing. Numbers doubtless asked themselves the question, "Can I attend this show and be blameless?" "Yes" you could, if by so doing, it would not interfere with your living for the highest ends which it is possible for you to live for. But if it would thus interfere, then stay away. E. M. D.

HARPER'S MAGAZINE for August is a brilliant number. It opens with a fine frontispiece, a full-page illustration by Abbey, engraved by Closson. We note especially two bright Summer articles—both splendidly illustrated—"Some Western Resorts," by John A. Butler, and "The Cruise of the 'Nameless,'" by Barnet Phillips. Col. T. W. Higginson contributes "The First Americans," and entertaining and instructive historical paper. Mr. Lathrop's fourth paper of "Spanish Vistas" introduces the reader to Andalusian delights and the splendors of the Alhambra. "Some Worthies of Old Norwich" are treated by Miss Alice R. Hobbs in an interesting article, illustrated by views and portraits. George M. Dawson contributes an entertaining sketch of the Queen Charlotte Islands and their native inhabitants, the Haida Indians, with illustrations. T. E. Prendergast contributes an article on the Canadian Pacific Railway, and the wonderful region—the "New Northwest," which it is about to open to civilization. The article is illustrated with an excellent map. The number contains three strong short stories: "A Rebel," by Julian Hawthorne; "Laquelle?" by Mrs. Z. B. Gustafson; and "A St. Augustine Episode," by Miss A. R. Macfarlane. Poems are contributed by Edgar Fawcett and William Winter. The Editorial Departments maintain their old vigor.

In the *North American Review* for August, the Rev. Henry Ward Beecher writes of "Progress in Religious Thought." T. V. Powderly, the official head of the Knights of Labor, contributes a temperate article on "The Organization of Labor." The well-known British military correspondent, Archibald Forbes, writes of "The United States Army." "Woman's Work and Woman's Wages," by Charles W. Elliott, is a forcible statement of one of the most urgent problems of our time. In a highly interesting essay on "The Ethics of Gambling," O. B. Frothingham analyzes the passion for play with rare ingenuity. "The Remuneration of Public Servants," by Frank D. Y. Carpenter, gives matter for serious consideration, both to the civil service reformers and their opponents. Finally, there is a paper on "Artesian Wells upon the Great Plains," by Dr. C. A. White, of the Smithsonian Institution. The *Review* is sold by booksellers generally.

We have just received a copy of the "Verdict March," composed by Eugene L. Blake. It is written in an easy style, so that it can be played on either piano or organ. The title page contains portraits of Hon. Geo. B. Corkhill, Hon. J. K. Porter, and Judge W. S. Cox; also a picture of the twelve jurymen who convicted the assassin of our late beloved President. Price, 40 cents per copy, or 3 copies for \$1. Postage stamps taken as currency. F. W. Helmick, Publisher, 180 Elm Street, Cincinnati, O.

THE REVISERS' ENGLISH, by G. Washington Moon, the famous author of "The Dean's English." This little book has created much interest in England, and is, unquestionably, the keenest thrust yet given the English of the Revisers. Publishers, Funk & Wagnalls, 10 and 12 Dey Street, New York.

Communications.

UNITED EFFORT.

At a Missionary Board Meeting held April 19, 1882, "it was voted, that, if the Board of the Tract Society wish to maintain a tent the ensuing Summer in Kansas and Nebraska, that we will cheerfully authorize our missionary on that field, S. R. Wheeler, to labor in it."

Encouraged by this action, the Auxiliary Tract Board of the North-Western Association, after failing both in men and means to run the tent the coming Summer, communicated with Bro. C. D. Potter, who furnished the tent for use in this Association, and from him learned his willingness to have the tent used in Kansas and Nebraska by Bro. S. R. Wheeler; therefore, at a meeting of the Board, held at West Hallock, Ill., June 25, 1882, "it was voted that we accept the offer of the Missionary Board to send Bro. Wheeler to labor in a tent in Kansas and Nebraska, and that we will furnish the use of the North-Western tent with a man to assist Bro. Wheel-

er therein." "It was also voted to secure the services of Bro. L. D. Seager, of Jackson Centre, Ohio (with whom correspondence had been held), as assistant to Bro. Wheeler in the tent."

The Board, in view of the fact that money would be required to pay Bro. Seager's salary and expenses, and the incidental expenses of running the tent, recommended to the Association that the sum of \$175 be apportioned among the churches to meet this demand upon us; and the Association took action accordingly. They also ordered the tent shipped at once to whatever place Bro. Wheeler should designate.

It is earnestly hoped that this union of effort will meet the hearty approval of the churches, and that the necessary funds will be cheerfully and promptly furnished; and we trust, with the blessing of God, that this tent work will be well done, meeting the approval of our blessed Master and our brethren and sisters in Christ. These brethren are now on the field at Marion, Marion Co., Kansas. May the prayers and alms of our people, both East and West, come up as a memorial before God, that much good may be accomplished by these feeble instrumentalities. L. T. ROGERS, Corresponding Secretary of the Auxiliary Tract Board of the North-Western Association.

A REQUEST.

At a recent meeting of the Board of Managers of our Missionary Society, the Recording Secretary was instructed to revise the list of life members, and to record the same in a book to be procured for that purpose. In this book it is desired to make an entry of the date at which persons were constituted life members, and the date of the death of those members who have died. Documents are at hand by which it is made a comparatively easy task to find the former dates, but to ascertain, by personal inquiry of living friends, the various dates of the death of the one hundred and twenty, or twenty-five members who have died, is much more difficult. If persons who read this notice will take the list of life members of the Missionary Society, as published in the Minutes of 1881, and will look up the names of their personal friends in that list who have died, and the date of whose death they remember or can easily find, and will note the same on a postal card, and forward to the undersigned at Westerly, R. I., they will help to make easy an otherwise difficult task, and confer a great favor upon the Board. If, in some cases, information should be given by several persons concerning the death of the same member, no harm will be done. A few minutes time and a postal card is all that is asked of any one person in this matter, and the help they will then render will be of great value. A prompt and general response is, therefore, expected. L. A. PLATTS.

Home News.

New York.

ALFRED.

Dr. Maxson is giving a series of Sabbath sermons to his people on Sabbath mornings. There is no danger that our people will become any too well acquainted with the doctrines which distinguish us and justify our separate denominational organization.

AN UNEXPECTED DEATH.

Walter Cummings, son of Geo. Cummings, of Little Genesee, while crossing the railroad track with his team, was struck by the oncoming train, and killed, almost instantly, Thursday, July 13th, aged 24 years. It is the old story over again: "There is but a step betwixt me and death." Sixteen days less than one year ago, full of life, youth and hope, was the wedding, when Alace A. Green, the young widow of to-day, was the happy bride. How quick the unforeseen transition from the congratulations of marriage festivities to the funeral, the sad gatherings for the memory of the dead, and the service for the consolation of the living. The large and tasteful floral emblems contributed for the occasion, far more expressive than words can be, told the bereaved that other hearts were sharing their sorrow and sympathizing with their grief, and the large assembly that followed the stricken friends to the grave of their beloved, expressed the wide-spread feeling for them in this hour of affliction. J. S.

TENT WORK—AUBURN.

To the *Friends of Sabbath Reform*.—The Seventh-day Baptist Gospel Tent, managed by Messrs. Rogers and Clarke, under the auspices of the American Sabbath Tract Society, has, since last report through the columns of the *RECORDER*, been moved to a new location, as will be seen by the heading of this article. We did not leave the former

location, Ithaca, because in our meetings, for to be at its height when this place. Indeed, in visited with the tent, h up so quickly, grand much-loved Ithaca. more are meeting regul some desiring baptism ed for steady, honest, in new, but deep and Sabbath, and a pure visit them, before lea tent field. You will here; we can not tell proved to be. The from the first, been other places, but the hearers and fewer wor But no two places a alike, in the make-up the manner of taking varied accordingly, in the people. Our con the divine direction, a with God. We are m each place as short as over the more ground, do thorough work, and inquirers after truth. case and Utica also have completed a "circ zoid, in tent work in viz., on one side are N another, are Bingham Hornellsville; on and the remaining side w named, with a variati going to Cincinnati, gression in the time. ing communications w from time to time, f from the earnest, lov vineyard, assure us th lowing us, many hear true to this work, and in its behalf. This he up, amid the toils a Each new field visite brotherhood of those Ggd's holy Sabbath an the morals and manne see a growth, a pro this last great reform we are to welcome Bro Bro. L. D. Seager, to be end of our denominat auspices of the Missio sion is a unique one, and prosecuted by ur our Boards and ex the standard method Sabbath-breaking den gain us or entitle us cess. Think of this, Your brother in C

Rhode west There is a great an in this village, by ten ing, where Gospel Tr About a week ago, M a stranger, came here seven or eight temper up a tent and comm He is a reformed and a workman in the ten or five of his compan self, are good music they draw a big crow 500 to 1,200 who can his enthusiasm in the perance reform. On signed the pledge th of temperance res it may go on until the country is thorough vestage of intemper have to engage in ho suits, or starve. I th work in reforms of a that our denominati beginning in tent wo July 19, 1882.

West NEW A very wet, cool S good and mostly a very little hay mad dant. Stock fat. Fruit scarce. The Railroad has "play stock has been rem shops in Clarksburg, and trestles are fast. Our Sabbath-school this Summer. Me number of brethren made a very inter county last month friends who reside

Selected Miscellany.

NEVER MIND WHAT "THEY" SAY.

Don't worry nor fret About what people think Of your ways or your means, Of your food or your drink; If you know you're doing Your best every day, With the right on your side, Never mind what "they" say.

Lay out in the morning Your plans for each hour, And never forget. That Old Time is a power. This also remember: "Mong' truths old and new, The world is too busy To think much of you.

Then garner the minutes That make up the hours, And pluck in your pilgrimage Honor's bright flowers. Should grumblers assure you Your course will not pay, With conscience at rest, Never mind what "they" say.

Then let us, forgetting The insensate throng That jostles us daily While marching along, Press onward and upward, And make no delay— And though people talk, Never mind what "they" say.

—Palmer Journal.

A TRUE HERO.

"Oh, to be a hero—a real hero!" sighed little Frank Fanning, as he closed the book he had been straining his eyes in the twilight to read, which told how a little drummer boy had kept up his rub-a-dub all through a fiercely fought battle—his little red coat seen here, there and everywhere, as he moved among the soldiery, cheering them with the gay sound, until the close of the day, when they had gained the victory, they noticed that the sound grew fainter and fainter, and fainter, until some one going up to the spot where he had sunk on the ground discovered that the brave little fellow's life-blood was ebbing through a mortal wound caused by one of the bullets of the enemy; but still his last, expiring effort was to keep up the rah-tah-too, and his last glance was for the flag in which he wrapped him as they laid him away to his final rest, while on the rude board that marked his grave they cut the words:

"HERE LIES A LITTLE HERO."

"That was worth dying for," thought Frankie, when from the adjoining room some one called his name.

It was his mother, and it was the third time she had called him.

"Yes, mother, I am coming," he answered, springing up.

"I wanted a glass of water, my son, I am thirsty."

Frank felt a little pang of reproach, for his mother was an invalid, and unable to move from the lounge on which she was carried every morning, and she depended on her little boy to wait upon her.

"I ought to have come before, mother," he said, "but I was reading such a splendid story. It was about a boy hero, mother. Oh, I wish that I could be a hero."

"And so you may be, my son! Do you know what heroism means? It means self sacrifice. Always remember that. There is no man who entirely forgets self but is a hero. He may not know it himself, the world may never recognize it, but there is one who knows it, and who will one day reward it."

Somehow Frankie could not forget his mother's words as he lay that night with wide open eyes, in his little bed. Whenever he closed them he seemed to see that soldier boy's grave, and the sentence written above it. But one might be a hero, and yet not die. He could not understand it, and so, wondering, he fell asleep.

How good Frankie had grown! thought Mrs. Fanning, in days that followed. She had no longer to call but once, when, no matter what he was doing, he hastened to her side. How often she blessed him in her thought! but spite of his loving care she felt herself growing paler and weaker every day. It was mental trouble, the doctor said, as much as physical. Her mind must be kept free from care. But this was the one thing that Frankie could not do, though he well knew what was troubling her.

Every week their little hoard at the bank was decreasing, and Mrs. Fanning, who was a dressmaker, could do no work. Another month—if she continued ill—there would be hardly enough left to pay the rent.

On his way home one afternoon from school, bitterly revolving all this in his mind, Frankie, glancing up, found himself opposite a large factory outside of which was a placard on which was written in great letters:

"HANDS WANTED."

The boy looked down at his own hands. They were small, and unused to work. "But they were made to use," he whispered to himself, with sudden inspiration. "Other boys make money—why may not I?"

Five minutes later he stood before the superintendent. In ten minutes the agreement had been made. He had to go to school one-half day, the other half he had to work in the factory, and for this he was to receive three dollars a week—enough to pay the rent.

True, it would take away the only hours he had for play—no more skating, no more sledding. But never mind that, Frankie thought, gulping down a sigh of regret, and manfully trudging homeward.

At the door he paused.

"I won't tell mother," he whispered; "it would only trouble her. She will find it out soon enough."

One day, when she needed and missed him, she reproached him for thinking more of his play than his mother; but though he grew a little pale, he said nothing.

The month was drawing to a close. The time was approaching when she must learn the truth, else how could he account for the money.

Never mind. He would tell her how much happier he was, knowing he helped her, and how little he missed out-door sports. Next Winter, when she was strong and well again, he would enjoy them all the more.

It was the last day of the month, and Frankie was on his way to the counting-room to receive his pay, which he had left in the superintendent's hands, until the whole amount had been reached.

When passing some machinery, it was suddenly put in motion. Directly in his pathway stood a little girl, and as the great wheel slowly revolved Frankie saw that it had caught a corner of her dress. The next moment he only knew that the dress was freed, that the child's life had been saved, and that his own strong right arm hung broken and helpless by his side. It had all taken such a little time he could scarcely realize it himself. He wondered what it all meant when they crowded around him.

"He is a little hero!" said a voice, and then it all grew dark, and the little fellow knew no more. When he recovered consciousness, his mother's pale face was bending over him.

"You're not angry, mother?" he whispered. "I could not help it."

"My precious little hero!" she answered, sealing his lips with her kisses.

Then he remembered all, and what that other voice had said. But what could this mean? He is a hero? He who had never done anything heroic in his life?

He had time to think it all over in the long weeks that passed before the broken arm mended and he grew strong again. But one day the factory superintendent, who had insisted upon paying all the expenses of his illness, so that he might get well in his own time, came in and handed him, with a smile, a little box.

On opening it a bright, gold medal lay before his astonished gaze, and on it was written:

"IN MEMORY OF A BRAVE AND NOBLE ACTION."

"Mother!" he cried. "See here! What does it mean?"

"It means," she answered, solemnly, "that my boy has forgotten self in others, and that he is his mother's hero."

Tears fell thick and fast down the boy's face. He had done so little, he thought, and they had made of it so much.

Nor was this all, for the next year the superintendent found a place for him in his own private office, where he might grow up a good and useful man.

To his mother health and strength had returned, and all was happiness in the little cottage; but Frankie had learned a lesson he never forgot—that it is the quiet home circle, in the every day unselfishness and thoughtfulness for others, rather than the battle field, where the first seeds are sown which make the hero.—Golden Days.

MRS. ARCHER'S MISSION.

"Oh, dear!" sighed Mrs. Archer dolefully, over her dainty crocheting.

"What now?" asked brother Jack, looking up from his evening paper.

"Why, nothing—only Miss Damon has been here. She is going away out West on a sort of mission, you know, and she is so full of work and plans that it makes me feel so insignificant, so utterly useless; and I don't want to be useless, Jack. I used to think I would like to go as a missionary. It would make life worth living if one could be the means of saving even one poor soul. But there was Philip and the children. And now they're gone, there's you left. I do not see how I can go."

Brother Jack furtively brushed away two big tear-drops that would come in spite of him, muttered something about having caught a sudden cold, and then, a moment or two after, dropped his paper, exclaiming briskly: "Why not kill two birds with one stone—do your missionary work, and take care of me?"

"But Jack, you would not want to go?" "Oh, no; bless your heart, no; I'm satisfied where I am. But it's my opinion that if you are in earnest you can find enough genuine missionary work on this side of the globe as well as on the other."

Mrs. Archer dropped her work, and drew her low chair close beside her brother's. "Please tell me what you mean Jack," she said wistfully. "I am in earnest, I think."

"Well, I was thinking of one thing, at the store yesterday. There's young Graham, one of the under clerks, just in from the country. If I'm not very much mistaken, he's going down hill. Cheap boarding-houses are not very pleasant places to spend long evenings in, and so he is drifting into bad company—and ways, too; he's no friends in the city, you see. Denholm is in the same situation. In fact, there's half a dozen at least, just in our store, Nell, and I presume each one of them knows another half dozen like himself that is drifting down hill because no one stretches out a kind, helpful hand, and lends them a bit of a happy home fireside to keep them pure and true."

"Would they come here, do you suppose? Could I make it pleasant and home-like for them, and so keep them away from those places? O Jack, do you think I could?"

"Well, well, little woman!" laughed Jack, half at the deluge of questions, and more than half in delight at the look of eager interest on his sister's wan, sad face. "Yes; first, I think all they need is an invitation; secondly, I know you would make it pleasant and homelike; and thirdly, I've no doubt it would save them, for they are not bad yet; only drifting that way, because it's the easiest way to drift, and they do not see the danger."

There was a little stir the next day when Mrs. Archer in her deep mourning robes, came into the store. Somehow, no one quite knew how, but very easily and naturally she obtained an introduction to Graham. Just as easily and naturally she found, in the five minutes' conversation at his desk that he was a stranger in the city.

"Lonely?" "Yes, he was," he frankly admitted. "Boarding-houses weren't homes, by any means."

"Would he not come up and see her some evening—say this very night—and tell her about his home? She used to live in just such a pleasant little village. And would not Mr. Denholm like to see Jack's new Western views? He had some fine ones."

It was not much—perhaps hardly any one would think of calling it missionary work. Just a fine pleasant evening by a home fireside, and yet the two invited guests, who received at the close of the evening a cordial invitation to come freely and bring any friends they pleased, as to their own homes, these two went forth with a strong sense of purification, and better fitted to meet life's temptations. There had been nothing said, but the purity of the home fireside had given them an unconquerable aversion to the haunts they had frequented of late. And Helen Archer had found her mission, without going to China or Japan.

"I'm lending a hand up," she thought. "It's just as noble and grand here as it would be there," thought Jack, looking on.—Kate S. Yates, in *Intelligencer*.

MIGRATION OF SEALS.

Of the different sorts of North-Atlantic seals, all but two are migratory—that is to say, the whole body of them move from north to south each Autumn, and back from south to north each Spring. Upon this important fact the great fleets of fishermen, of which I shall give an account presently, depend for their success. The annual southward journey of the restless harp-seal furnishes a vivid picture of these great migrations which are so prominent a feature of polar history. Keeping just ahead of the "making" of the ice, or final freezing up of floes and bays at the approach of Winter they leave Greenland, and begin their passage southward along the coast of Labrador, freely entering all the gulfs and bays. They appear first in small detachments of half a dozen to a score or more of individuals; these are soon followed by larger companies, until in a few days they form one continuous procession, filling the sea as far as the eye can reach. Floating in the Arctic current, their progress is extremely rapid, and in but one short week the whole multitude has passed. Arriving at the Straits of Belleisle, some enter the gulf, but the great body move onward along the eastern coast of Newfoundland, and thence outward to the Grand Banks, where they arrive about Christmas. Here they rest for a month, and then they turn northward, slowly struggling against the strong current that aided them so much in their southward journey, until they reach the great ice-fields stretching from the Labrador shore far eastward—a broad continent of ice.

During the first half of March, on these great floating fields of ice, are born thousands of baby seals—only one in each family, to be sure, but with plenty of play-fellows close by—all in soft woolly dress, white, or white with a beautiful golden lustre. The Newfoundlanders call them "white-coats."

In a few weeks, however, they lose this soft covering, and a gray, coarse fur takes its place. In this uniform they bear the name of "ragged-jackets;" and it is not until two or three years later that the full colors of the adult are gained, with the black crescentic or harp-like marks on the back which give them the name of "harp."

The squealing and barking at one of these immense nurseries can be heard for a very long distance. When the babies are very young, the mothers leave them on the ice and go off in search of food, coming back frequently to look after the little ones; and although there are thousands of the small, white, squealing creatures, which to you and me would seem to be precisely alike, and all are moving about more or less, the mother never makes a mistake nor feeds any bleating baby until she has found her own. If ice happened to pack around them, so that they can not open holes, nor get into the water, the whole army will laboriously travel by floundering leaps to the edge of the field; and they show an astonishing sagacity in discerning the proper direction. It is supposed that they can smell the water at a long distance.

Sometimes great storms come, breaking the ice-floes in pieces and jamming the fragments against one another, or upon rocky headlands, with tremendous force. Besides the full-grown seals that perish in such gales, thousands of the weak babies are crushed to death or drowned, notwithstanding the dauntless courage of their mothers, in trying to get their young out of danger and upon the firm ice. And it is touching to watch a mother-seal struggling to get her baby to a safe place, "either by trying to swim with it between her fore flippers, or by driving it

before her and tossing it forward with her nose." The destruction caused by such gales is far less when they happen after the youngsters have learned to swim.

Does it surprise you that seals, which are constantly in the water, have to learn to swim? Well, it might stagger the seals to be told that men have to be taught to walk. The fact is a baby seal is afraid of the water; and if some accident, or his mother's shoulder, pushes him into the surf when he is ten or a dozen days old, he screams with fright and scrambles out as fast as he can. The next day he tries it again, but finds himself very awkward and soon tired; the third day he does better, and before long he can dive and leap, turn somersaults (if he is a bearded seal), and vanish under the ice, literally "like a blue streak," the instant danger threatens. But he had to learn how to begin with, like any other mammal.

TAKE CARE OF YOUR HORSES.

Never allow any one to tease or tickle your horse in the stable. The animal only feels the torment, and does not understand the joke. Vicious habits are thus easily brought on.

Never beat the horse when in the stable. Nothing so soon makes him permanently vicious.

Let the horse's litter be dry and clean underneath, as well as on top. Standing on hot, fermenting manure makes the hoofs soft, and brings on lameness. Change the litter partially in some parts, and entirely in others, every morning; and brush out and clean the stall thoroughly. To procure a good coat on your horse naturally, use plenty of rubbing and brushing. Plenty of "elbow grease" opens the pores, softens the skin, and promotes the animal's general health. Never clean a horse in his stable. The dust fouls the crib and makes him loathe his food. Use the curry-comb lightly. When not used rightly it is a source of great pain. Let the heels be well brushed out every night. Dirt, if allowed to cake in, causes grease and sore heels. Whenever a horse is washed, never leave him till he is rubbed quite dry. He will probably get a chill if neglected.

When a horse comes off a journey, the first thing is to walk him about till he is cool, if he is brought in hot, as this prevents his taking cold. The next thing is to groom him quite dry, first with a wisp of straw, and then with a brush. This removes dust, dirt and sweat, and allows time for the stomach to recover itself, and the appetite to return. Also, let his legs be well rubbed by the hand, as nothing so soon removes a strain. It also detects thorns or splinters, soothes the animal, and enables him to feed comfortably.

Let the horse have some exercise every day. Otherwise, he will be liable to fever or bad feet. Let your horse stand loose, if possible without being tied up to the manger. Pain and weariness from a confined position induce bad habits, and cause swollen feet and other disorders.

Look often at the animal's feet and legs. Disease or wounds in those parts, if at all neglected, soon become dangerous. Every night look and see if there is a stone between the hoof and the shoe. Standing on it all night, the horse will be lame the next morning. If the horse remains in the stable, his feet must be "stopped." Heat and dryness cause cracked hoofs and lameness. The feet should not be "stopped" oftener than twice a week. It will make the hoof soft and bring on corns.

Do not urge the animal to drink water which he refuses; it is probably hard and unwholesome. Never allow drugs to be administered to your horse without your knowledge; they are not needed to keep the animal in good health, and may do the greatest and most sudden mischief.—Valentine & Co.'s "Stable Hints."

IMPROVING POOR FARMS.

The best thing for a man to do when he finds himself with a poor farm on his hands, is, oftentimes, to leave it and locate on a better one. It can often be done at no more cost than the improving the other would come to. But if it is decided to improve the poor one, about the first thing to look to is the drainage. Where a farmer is unable to make covered drains, either on account of its cost or for want of the required fall, he should have open ditches in order to get rid of all surface water. The next point of importance is to have your plowing well done and the land brought to a fine tilth, keeping it perfectly clear of a vegetable growth except that which is sown or planted, putting in no more crop than you are able to cultivate well; get your land in clover as soon as possible, and when you have succeeded in this, apply from thirty to fifty bushels of quiklime to the acre. Should your land be too poor to produce clover, try peas, buckwheat or oats, which, as soon as in blossom, should be plowed under for the purpose of supplying the soil with vegetable matter. Endeavor to convert all coarse material, such as straw, fodder, rough hay (and any thing else that will absorb the liquids from the stable), into manure, and apply directly from the stable in order to make the most of it. When once in grass keep a sod upon it as long as possible, and pasture no more than is absolutely necessary. Depend upon clover, plaster, lime and stable manure for increasing the fertility of your soil, and if you are unable to get a sufficient quantity of these, purchase the best commercial fertilizers in the market.—Tribune and Farmer.

A SALT MINE 2,000 YARDS OLD.—A mine has been found in the mountain near Salz-

berg, Austria, which gives indications of having been occupied and abandoned at least 2,000 years ago. It contains a large and confused mass of timbers, which were used for support, and a number of miners' implements. The timbers were notched and sharpened, but were subject to an inundation, and left in confused heaps. The implements were mainly wooden shovels, axe-handles, etc. Among the relics, also, was a basket made of untanned raw-hide, a piece of cloth woven of coarse wool, the fibre of which is very even, and still in good preservation, and a torch, bound together with flax-fibre. The probabilities are that the ancient salt-miners were overtaken by the flooding of the mine, as mummified bodies have been discovered, also. The find seems to have belonged to the pre-Roman times, as the axe-handles were evidently used for bronze axes, specimens of which have been found upon the surface of the mountain. The relics are of a high order, the basket being superior even to some that were used in the early historic times.—American Antiquarian.

EPIDEMICS AND PRECAUTIONS.—In the city of Newport, Rhode Island, a placard is put upon every house where there is a case of scarlet fever, diphtheria or small-pox. As none of these diseases are spread by flight, there is good reason in this. Such epidemics are spread by ignorance, by allowing children and grown people to come and go in the midst of contagion without giving them the opportunity to take precautions. The public funeral of one such patient, attended by crowds of mourners or curious visitors, thronging into the house where carpets, curtains and all woollen clothes, furniture, etc., may convey the disease, are positive centers of contagion, and should be for both scarlet fever and diphtheria as distinctly forbidden as small-pox funerals now are. The isolation of patients in any house where contagion has made its appearance is only possible when an entire floor can be vacated and in the upper part of the house. A wet sheet hanging in the doorway, prevents the floating particles of the disease from spreading through the house, and every article of clothing taken from such patients should be immediately put into a tub of water to be carried away. Each tub can be covered with some disinfecting fluid, as it is impossible in a city to burn or bury all clothing from such patients. But there should be no woollens worn in the room. The attendants should dress in calico, and there should be as little communication between the sick room and the rest of the house as is possible, for convenience sake. Scarlet fever is more "about" just now than is usual at this time of year.—Philadelphia Ledger.

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Dated, May 17, 1882. W. C. BURDICK, Administrator.

Popular

A NEW METHOD OF TRIED IN FRANCE, with the result. The steel is heat but instead of being p oil, it is subjected to gre Steel tempered in this a remarkably fine grain

MECHANICAL EQUIV The first determination equivalent of heat by pounds. Dr. Ioule rep in 1876, obtaining the Rowland, of Johns Ho also made an original equivalent, obtaining a with the later value of 1

M. FISCHER gives (Mittheilung) an essay of the date tree. It can perature as low as 23.9° tact of snow for a day of fruits it requires a mea ture of: at least 79°F. sky. Its northern limit en by its isotherm of 7° mental tree by that of 0

MR. HERBERT SPENC the maxim that the p should be "higher th of party" has at last fo as a political agitator. ence says upon the abov ers in thus acting are motives which lead the nominations' to turn s pharmacist to vend cigars. Nevertheless t miting suicide. Agri ments' are to discover the Phylloxera is to the

THE INFLUENCE OF PRESSURES UPON ANI Cyon (Comptes Rendus influence of high atmos animal life. He finds th bly the normal relations gasses contained in the is exerted upon the c tory systems. Pure oxy poison for the organism it because the carbonic of the vasomotor and being sensibly diminis and respiration are arres of the heart are quicke the oxygen (the norm nerves and the accelera ments their activity, a carbonic acid diminis tion of the pneumogast

VIVISECTION.—Last Carl Vogt, met at the English physiologist, D informed him that bec law against vivisection leave that country wi make experiments on believe," said he, "th my practice there, an sionally in France, so s some experiments on h completion of a work a applied to the English informed me that they their eyes to the fact vivisection, but if it pl or old woman to prose prevent me from being imprisoned. I have th louse, where I have ki the authorities with a Vogt accompanied the following remarks: "I being the doctor has practices the most dan administers the most his own responsibility. dangerous for animals

A REMARKABLE coll struments has been di and removed to the evidently belonged to tabliahment, and is as the modern surgeon is One of the most intere long rod with a metal end at an angle of 1 thought to be a cante tions, but its remark modern laryngeal air bility that it was emp ner in ancient times.

Popular Science.

A NEW METHOD OF TEMPERING STEEL.—A new method of tempering steel has been tried in France, with the most promising results.

MECHANICAL EQUIVALENT OF HEAT.—The first determination of the mechanical equivalent of heat by Joule gave 772 foot pounds.

M. FISCHER gives ("Petermann's Geog. Mittheilung") an essay on the distribution of the date tree.

MR. HERBERT SPENCER, long forgetful of the maxim that the philosopher's position should be "higher than on the battlements of party," has at last formally come forward as a political agitator.

THE INFLUENCE OF HIGH ATMOSPHERIC PRESSURES UPON ANIMAL LIFE.—M. E. de Cyon (Comptes Rendus) has examined the influence of high atmospheric pressures upon animal life.

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

Table with columns: STATIONS, No. 8, No. 12, No. 4, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Olean, Cuba, Wellsville, Andover, Alfred.

ADDITIONAL LOCAL TRAINS EASTWARD.

5:00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5:30, Forestville 5:40, Smith's Mills 5:57, Perryburg 6:30, Dayton 6:55, Cattaraugus 7:53, Little Valley 8:43, Salamanca 9:25, Great Valley 9:54, Carrollton 10:30, Vandalla, 10:46, Allegany 11:30, Olean 11:55 A. M., Hinsdale 12:30, Cuba 1:25, Friendship 3:08, Belvidere 3:30, Belmont 3:52, Scio 4:17, Wellsville 5:55, Andover 6:52, Alfred 7:42, Almond 8:10, and arriving at Hornellsville at 8:35 P. M.

WESTWARD. 9:06 A. M., daily, from Dunkirk, stopping at Sheridan 9:15, Forestville 9:23, Smith's Mills 9:31, Perryburg 9:46, Dayton 9:55, Cattaraugus 10:15, Little Valley 10:31, Salamanca 10:43, Great Valley 11:26, Carrollton 11:45 A. M., Vandalla 12:01, Allegany 12:30, Olean 12:40, Hinsdale 1:15, Cuba 1:43, 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.

ADDITIONAL LOCAL TRAINS WESTWARD.

12:25 P. M., daily, except Sunday, from Hornellsville, stopping at Almond 12:36, Alfred 12:46, Andover 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.

ADDITIONAL LOCAL TRAINS WESTWARD. 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 7:55 P. M.

ADDITIONAL LOCAL TRAINS WESTWARD. 4:00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10:30 P. M. Sunday, Train 1 will run between Salamanca and Dunkirk; Train 29 will make the stops of Train 9.

BRADFORD BRANCH WESTWARD.

Table with columns: STATIONS, A. M., P. M., P. M., P. M., P. M., P. M., P. M., P. M. Rows include Carrollton, Bradford, Bradford, Custer City, Bradford, Buttsville.

ADDITIONAL LOCAL TRAINS WESTWARD. 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.

ADDITIONAL LOCAL TRAINS WESTWARD. 11:04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11:20, Kendall 11:31, and arrives at Bradford 11:35 A. M.

ADDITIONAL LOCAL TRAINS WESTWARD. 8:30 P. M., daily, except Sundays, from Bradford, stops at Kendall 8:54, Limestone 8:44, and arrives at Carrollton 4:01 P. M.

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Contributions for this department are solicited, and may be addressed to the President or Secretary.

INTERNATIONAL LESSONS, 1882.

- THIRD QUARTER.
July 1. A Lesson on Home. Mark 10: 1-16.
July 8. The Rich Young Man. Mark 10: 17-31.
July 15. Suffering and Service. Mark 10: 32-45.
July 22. Blind Bartimeus. Mark 10: 46-52.
July 29. The Triumphal Entry. Mark 11: 1-11.
Aug. 5. The Fruitless Tree. Mark 11: 12-23.
Aug. 12. Prayer and Forgiveness. Mark 11: 24-33.
Aug. 19. The Wicked Husbandmen. Mark 12: 1-12.
Aug. 26. Pharisees and Sadducees Silenced. Mark 12: 13-37.
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 VI.—THE FRUITLESS TREE.

BY REV. W. C. TITSWORTH.
For Sabbath-day, August 5.

SCRIPTURE LESSON—MARK 11: 12-23.

12. And on the morrow, when they were come out of Bethany, he was hungry.
13. And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon; and when he came to it, he found nothing but leaves; for the time of figs was not yet.
14. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

CENTRAL TRUTH.—The "form of godliness" without "the power thereof," is cursed.

- DAILY READINGS.
1. Mark 11: 12-23.
2. Matt. 6: 1-18.
3. Matt. 7: 13-29.
4. John 2: 13-25.
5. Isa. 58.
6. John 15: 1-16.
7. Psa. 51.

GOLDEN TEXT.—"Herein is my father glorified, that ye bear much fruit."—John 15: 8.

- OUTLINE.
I. The tree cursed. v. 12-14.
II. The temple cleansed. v. 15-18.
III. The tree withered. v. 19-23.

HINTS.

I. The tree cursed. v. 12-14. Fig trees were frequently planted by the roadside in Palestine, to refresh with their fruit, the travelers who were on foot more than travelers now-a-days. This was considered a good place for them. Notice that this tree was barren, and it was false, i. e., it had an appearance of being fruitful when it was not. Emblem of hypocrisy. Jesus had no feeling of irritability or resentment. He cursed the tree to teach a lesson; what was that? Is there any pretense in your life? Leaves without fruit will receive the Master's curse.

II. The temple cleansed. v. 15-18. These animals were used for sacrifices and the money was paid as a tax. See Ex. 30: 11-16. The people came so far that they needed to buy their animals for sacrifice, in Jerusalem. What kind of people used doves? But it was not right to bring these things into the temple, or into that part of it called the "Court of the Gentiles," for it crowded out the proselytes. It was greed and avarice which made them bring their animals into the temple to sell. The place for these was outside. The temple was the house of God's worship, so Jesus, in anger, drove them all out. Did you ever see a whole crowd of wicked men afraid of one good man? Read John 2: 13-23. These people were like the fig tree, they pretended to have a great zeal for God and his house and worship, but in reality they thought more of money making.

III. The tree withered. v. 19-23. The next day when Jesus and his disciples were going into Jerusalem again, some one called the attention to the tree. Who was it? What did he say? What was the reply of the Master? A mountain represents a great difficulty. Power to work miracles was given to the apostles, but to us faith is given that there may be wonderful things wrought in ourselves, making good men of bad ones, true men of false ones, kind men of selfish ones. Where did Jesus spend his nights? With whom, probably?

COMMENTARY.

I. The tree cursed. v. 12-14. Found also in Matt. 21, with some differences. Mark's is evidently the definite account, and Matthew's is the definite. Matthew makes the cursing and finding the tree withered occur on the same day. Mark puts them in two days. The differences show their independence of each other, and do not impeach but rather confirm their truthfulness in the essential things of the narrative. The cursing happened the next day after the public entry into Jerusalem which is celebrated by some portions of the Christian Church as Palm Sunday. If it was Sunday, the cursing took place on Monday. Jesus was spending his nights at Bethany, about a mile and a half (ff-

teen stadia, John 11: 18) from Jerusalem, and probably with Lazarus and Martha and Mary. As he was passing along the slope of the Mount of Olives, into the city, he saw a leafy fig tree on the road ahead. Coming to it with a desire to find fruit on it—for he was hungry—he found it barren, and cursed it in these words, "No man eat fruit from thee henceforward forever." To understand this we need to remember, 1. That this was no petulant act of vengeance for not finding something to eat, on Jesus' part. There are those who call it "a childlike exhibition of impatience at disappointment." But Farrar well says, "Would he who, at the Tempter's bidding, refused to satisfy his wants by turning the stones of the wilderness into bread, fly into a rage with an unconscious tree?" Jesus was surely not capable of that. 2. That it was a barren tree. It is not wrong to destroy a useless tree by ordinary methods; why any more wrong by a miracle? 3. That fig trees were commonly planted by the roadside because it was thought an unusually fertile place for them, and that their refreshing fruit might be of service to the passers-by. The fruit was common property. Because this tree was by the roadside, then it was not a destruction of someone's property, and because it was barren it was an injury to no one to have it destroyed. 4. There is sometimes found a difficulty with the words, "for the time of figs was not yet." They need not be explained away, for they mean just what they say. Nor can we find satisfaction in the explanation that the figs appear before the leaves, and that Jesus had a right to expect fruit, seeing leaves. T. W. Chambers, a recent traveler, says in effect as follows: The fig tree bears two crops, an early one which is good for nothing, and a later one, which is good for food. All fig trees bear the first, but only good ones the second. These latter frequently hang on the tree all Winter and into the Spring. It had no sign of these nor any sign of the early figs, showing that it was barren last year and was to be this; in other words, was, as has been said, a useless tree. 5. That it was false as well as barren, giving promise in its leaves of what it did not produce. Hence the lesson. It stood for the false and barren Jewish nation, and it stands for an illustration, both in itself and the curse it received, of hypocrites in all times. It is a good object lesson, standing for pretense and appearance of religion, where there is no religious character. 6. That this is the only miracle of our Master which was not plainly benevolent and beneficent. If we see the lesson of this one, we shall see that it too was for the purpose of doing good, of emphasizing a truth.

II. The temple cleansed. v. 15-18. This happened when he reached Jerusalem the same day the barren tree was cursed. See Matt. 21, and Luke 19: 45. See also John 2: 13-17, which however refers to another cleansing of the temple in the beginning of his ministry. He found the old evils again, and again cast them out. The Passover brought great crowds to Jerusalem from nearly every known land. The pilgrims and proselytes from foreign lands could not bring their sacrifices with them, and their money was all foreign, too; so they had to buy their sacrifices in Jerusalem, and get their money changed there, especially enough to pay the half shekel of atonement money. Exod. 30: 11-16. The business of the traffickers in the temple was legitimate, but it ought to have been confined to its proper places, at the gates and in the streets. Gradually, the booths of the shop-keepers began to creep into the sacred enclosure, till the court of the Gentiles became a cattle-pen, and a place of bargaining and bartering in the doves which were the offerings of the poorer people, and of the exchange of money. It was irreverence and sacrilege, begotten of greed, and Jesus could not endure it. "Why did not this multitude of ignorant pilgrims resist? Why did these greedy chaffers content themselves with dark scowls and muttered maledictions, while they suffered their oxen and sheep to be chased into the streets and themselves ejected, and their money flung rolling on the floor by this despised Galilean? Why, in the same way we might ask, did Saul suffer Samuel to beard him in the very presence of his wrong? Why did Ahab not dare arrest Elijah at the door of Naboth's vineyard? Because sin is weakness; because there is in this world nothing so abject as a guilty conscience. Base as were these people, they felt in all the remnant of their souls which was not eaten away by infidelity and avarice, that the Son of man was right." It was robbery to disregard the rights of the Gentiles who had come to pray, by filling their place with business and traffic. See Isa. 56: 7, Jer. 7: 7. When the chief priests and scribes heard it they tried to find the way of carrying into execution their already formed plan (John 11: 53) of killing him, but were held back by fear of the multitude who were listening to him with wonder and interest. In the evening, Jesus returned to Bethany with his disciples.

III. The tree withered. v. 19-23. Matthew says it withered immediately; Mark does not say when it withered, but simply that the next morning they found it in that condition, when going for the day to Jerusalem. It is Peter who calls the Lord's attention to it. It is Peter also who calls Jesus' words a curse. Jesus' reply is simply, "Have faith in God." Matthew puts it, "If you have faith and doubt not, ye shall say," etc. The mountain to which he referred may have been Mt. Olivet or Mt. Moriah, both of which were in sight. A most natural explanation is that a mountain stands for a great difficulty; but some have suggested that Mt. Moriah was the mountain referred to, and, as the temple stood on this, Jesus meant that their faith should bring about the destruction of the Jewish Theocracy. No Jew could understand the words. "Mountain" was a word of much use in their common speech, to mean difficulty of any sort. The first application is to the apostles who had faith to perform miracles; but it also applies in our times to all Christians. Faith will work miracles in our spiritual lives, and remove great mountains of sin and bad habit and uncleanness, and bring out the grace of Jesus in our lives. It will make us to be neither barren nor unfruitful in spiritual life; it will uproot all pretense and appearance of religion, and give us the true appearance, and the fruit which goes with this.

If you want to do right, you must be right. There is no such a thing as well-

doing apart from well-being. As an Oriental proverb has it, "You cannot drive a straight furrow without a straight eye." If you would do good to others, you must be good before others. No one can be a safe guide in a path he has not traveled. It is sheer mockery to attempt to teach a living truth which is not a part of the teacher's life. "If the light that is in thee be darkness, how great is that darkness."—S. S. Times.

THE SABBATH SCHOOL TEACHERS' DUTIES.

Essay read at the Semi-annual Meeting held at Dodge Centre, Minn., June 30, to July 3, 1882, and requested, by vote of that body, for publication in the SABBATH RECORDER.

BY M. T. COLE.

That the relation of the teacher to the Sabbath-school, is one of primary importance, will scarcely admit of discussion. The importance of the position, together with the responsibility to be borne, makes the relations of teacher to the school of great variety, and open a wide range for opinion and discussion. Added to all this, is the great truth, that everything that teacher and school have to do with, counts for good or evil. Every scholar placed under the charge of a teacher, is an immortal soul placed in his care to be directed by him to that heavenly joy, peace, and rest, compared with which the pleasures of this world are as nothing. Happy is that teacher who can know that one or more of his class has become a true follower of Christ. The Sabbath-school is, or ought to be, the nursery of the Church; its primary helper; and so far as the Sabbath-school shall aid in the same work, so far is the work right; and so far, only. But when the work of the school has been completed, the scholar has been taken from the ranks of sin, trained and disciplined in the recruiting ground of the school, and is a regularly enlisted soldier in the rank and file of Him who never lost a battle, and never will. Then, and then only, is the work completed. The great work of the Church is to Christianize humanity. We are led to inquire, What relation should the teacher bear to the school, that he may help most in this work? He should have the salvation of souls his greatest and most constant effort. This should always be manifest in thought, word, and deed. Self-mastery never should be lost, and temperance should be the guiding rule. The teacher should be a living example of the best personal habits in all things. He should be a diligent Bible scholar and lover of God's law, and teach Christ and that law. The Bible should be much studied, and Him who only is perfect held up for a pattern rather than any man or creed. So far as he is able, he should try to have the individual, independent and self-reliant, in his belief. Place his feet fairly and squarely on the rock, Christ Jesus, and on him only. The world bears evidence of too many "propped up" Christians. The teacher should employ all the helps he may, to understand the Word, but never to the exclusion of the Bible. He ought to be a punctual, active member of all the appointments of the church and school. The light of God's truth must be in us, and shine forth, or how can we expect others to see the light. The truth should be vigorously, clearly, unhesitatingly presented, even though it condemns self, father, mother, and other relatives. Remember the parable of the mote and the beam. The work of the pastor and officers of the school should be faithfully aided. Every teacher should be able to help in the singing of the gospel. Many souls lost in sin have been brought to love the Savior, by the singing of the precious truth. Above all, the teacher should often go to God in his closet, on bended knee, for his help in thought, word, or deed. To be a physician to the sick in body, mind, spirit—a comforter to the mourning and discouraged, strength to the weak and aged, give employment to the idle, and interest the careless, is the work of the teacher, school and church, and helped by the means mentioned, and faithfully carried out, we shall hear the words, "Well done," and have jewels in our crown.

The true problem in Christian living is not to find a path in which there shall be no difficulties to encounter, no obstacles to overcome, no battles to fight, no trials to endure; the problem is rather to live victoriously in whatever circumstances we may be called to live. If God in his providence leads us into trials and conflicts, he is giving us opportunities to live more grandly and to win higher prizes. We may be thankful for every difficulty, every obstacle, every hardship and privation; met in the true way and overcome, they will put new strength into our souls, and new stars into our crowns.—Westminster Teacher.

A WELL-KNOWN educator says, that if you want to influence the young, you must get

near them. Just as it is in the world of physics, the force of attraction varies inversely as the square of the distance. That accounts for the fact, that often the inferior in capacity and attainments exert a greater influence than their superiors. They get near to the person to be moved. He who desires to act on a child's heart must not have his head among the stars. He must come down into the child world. He must put himself into the child's place in order that he may be able to speak effectively. To get into a boy's heart, as some one has well said, you must get the boy-heart into you. Then you can bring him up with you into the thoughts and feelings of a man.

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The Sabbath

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

BY C. FAY

I know not what I know, not what I do, Not one short day, But yet His voice in me, His hand still lead.

I know not what I do, Or trials I shall meet, Yet He is my savior, The refuge of my feet.

What though my path be rough, And rough should I have his word to cure, For counsel given, Though dark the cloud, And all around be gloom, Yet still I know He's there, What cause have I, If friends should act, And foes should plot, I hear His voice, 'The battle never

"For I will still be true, To shield thee from the foe, If thou wilt lean upon me, And trust my love." "Through thine eyes I cause thee to see, And trials of the life, May almost overcome."

"Still be not thou, Nor ever yield to me, And I will give thee victories to win." "And though thou wilt, Thy pathway yet I will be thy physical, To heal thee by a sign." "My hand shall ever be, Along life's rugged way, If thou wilt not forsake me, Nor yet forget to pray."

What though the world remain, Shall I my troubles find, And pile them up, Have I not cause to grieve, Who has done me wrong, This ever be my prayer, His hand still lead.

RESTING

BY THE CHURCH

Killarney. From Killarney, the Great Southern and Western, in a first class car that none save aristocratic fools, ride in. Beings just escaped the last night is bordered on the south and the Baggragh station of note is Mallon on the banks of the Blurry around is quite round castle of Kilkenny, St. Queen, and read the while seated on the Mullariver.

From Mallow to Limerick through a beautiful of the Ballyhoura mountain the Mullagarick on one of the historic situated on the banks most beautiful of Irish was formerly surrounded and withstood many of which were those of the Third. The Limerick are noble architecture.

From Limerick to a prairie-like, beset with a city on the way, was times for its saints. Bridget a perennial fit of poor strangers, all at present, for their carboniferous lime are on their winding. Arrived at Dublin, of cablegrams from. One was from his body in the sign proof." Consulting patches, Press found its meaning to be, "In desperation, he first steamer to America ominous dispatch, he excitement prevents first reading, namely

Excitement prevents first reading, namely