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REST.

Thou for Thyself hast made us O Holy Lord! And by Thy grace hast stayed us Upon thy Word. Body, and soul, and spirit—all these are only Thine Il bear alike the impress of ownership divine: And though the coin shows dimly-Because of rust— It bears Thy superscription

And ever must. Our hearts can know no resting, Except in Thee: Our barks the waves are breasting

On life's rough sea: Body, and soul, and spirit, are daily worn with care. "covert of thy wing" is sought—the needed And though the toil cease only When Life is won,

> In Thee our rest remaineth, O Christ, the Son. -Appeal.

> > WATER BAPTISM:

And its connection with Regeneration.

(Concluded.)

BY ALEXANDER CAMPBELL.

I have now presented to you some of th Scripture testimony which has wrought the change in my views of baptism as connected with the remission of sins or the new birth. of which I spoke in the beginning. I now proceed to offer some remarks, and to consider some questions which will naturally grow out of this presentation of my views.

1. The entrance into God's kingdom is a matter of such vast importance that it is certainly reasonable that it should have some mark or sign so plain that it can not easily be mistaken, so that one may know when and how he has passed from the kingdom of sin and darkness and death, into the kingdom of righteousness, light and life. It also seems reasonable that this sign should be of a character suited to our present state of being in the body, that it should be something we can see and feel with our natural senses. It is very clear to me that God has ordained baptism to be that sign—the visible door-way into his kingdom, and that baptism marks the crossing of the line that separates the way of life, from the way of death; so that when we are baptized in good faith, for the remission of sins, we may know that we are born of the Spirit.

2. Yet water baptism does not and can not wash away sins. But it is a condition together with repentance and faith, preparatory to, or accompanying the being born of the Spirit. Repentance and faith must be matured in action; they amount to nothing and can avail nothing until carried into action. Jesus Christ and his apostles tell us just what this action should be. That the penitent may give proof of his repent ance and show his faith by his action, he must be baptized. Then he has complied with the conditions upon which God has promised the remission of sins and the gift of the Holy Ghost; in other words, the internal washing of regeneration and renewing of the Holy Ghost. Repentance, faith, and obedience to the gospel in baptism is our work, the remission of sins and regeneration is God's work through the power of the Holy Spirit.

3. Our teaching and practice do great injustice to God's ordinance of baptism by the glory of the Father, even so we also in the Bible, right before our face and eyes, frustrating its purpose and thereby robbing should walk in newness of life. For if we than the mariner can see the brightly shin- in their state of mind, some strong impulse it of a great share of its importance in removing it from its proper place and relations. We, Seventh-day Baptists, can see that the Sunday-keeping world have done injustice to God's Sabbath by displacing it and transferring its sanctity to the Sunday, thus robbing it of its significance and a great share of its moral influence. Can we not see that we have done the same injustice to baptism? The apostle said to convicted sinners, "Repent and be baptized, every one of you, for the remission of sins." This was a present duty to be done without delay. But we say to convicted sinners, "Seek to obtain a hope that your sins are forgiven and that you are born of the Spirit, and then at some convenient time afterward, be baptized." Thus in your minds which you will expect me to we have removed it from the place where answer. First, What is to be said of those but believed that I was teaching and prac- I have wrestled and prayed with not a few God placed it, and severed its connection with the remission of sins and the new birth, and thereby made it a matter of little consequence whether a man is baptized or not.

already entered? Why should a man be God never requires anything of any of his blessed us on the ground of our unreserved the word of Jesus and of Peter. Our prac-

can not enter into the kingdom of God." being rightly instructed and baptized for cepted for the outward performance. the gift of the Holy Ghost, in other words, the internal "washing of regeneration and renewing of the Holy Ghost," and young light of the world.

away our sins and cleanses us from all unfaith in its efficacy.

burial to sin and of our spiritual resurrecas were baptized into Jesus Christ were baptized into his death? Therefore we are burlike as Christ was raised from the dead by his resurrection." Rom. 6:3-5. Now if sins, and of death to sin and resurrection to a new life, why should it not accompany the things which it represents? Does not this separation of the outward representation from the inward facts represented, when we postpone baptism till some time subsequent to the thing signified, in a measure destroy its significance? On this point, I may the character of a prophetic symbol of the resurrection of the bodies of the saints.

baptized for the remission of sins, after his creatures in any case that is unreasonable. submission to his will so far as we had come sins are already remitted? Baptism can not Now we will suppose that the direction givbe of any importance in such a case so far as | en by Peter to the convicted Jews, "Repent | times thought of late that the words of Paul the remission of sins and the new birth are | and be baptized every one of you," are equivconcerned. It would have been just as con- alent to a command of God upon all men. preparation day for the passover, after the firm as heaven's throne, and his land-mark the light is come commandeth all men passover had gone by. Just as consistent must not be moved. Whoever attempts to everywhere to repent." You understand the for Naaman to have dipped seven times in move it to right or left does so at his peril. hint I would give you in the last clause of Jordan that he might be healed of his lepro- But here is a man, a convicted sinner who is this quotation. sy after his leprosy had already been healed, sick and helpless. This is a case of physical or for a sick man to take the medicine that disability. What can be said of his case? should have cured him, after he had got well. I say that the command does not apply to believe that when a sinner truly repents of 4. Our teaching and practice contradicts him so far as the outward, physical act of baptism is concerned. But if he is truly a tice says that a man can receive remission of penitent believer in a state of perfect submissins and enter into God's kingdom before he | sion to the will of God, his willing submisis born of water, that is, before he is bap- | sion is accepted of God as the act, and in tized. But Jesus Christ said, "Except a God's account he is baptized to all intents on the part of God as obedience in the way man be born of water and of the Spirit, he and purposes. I will refer you to the offering of Isaac by Abraham for an illustration. Now which is right, we or Jesus Christ? God commanded Abraham to offer up Isaac Peter says that we must be baptized for the for a burnt offering. In purpose, but not anxious and penitent sinner can gain enremission of sins. We say that a man's in the completed outward act, did Abraham sins must be remitted before he is baptized. obey, and the blessing was pronounced upon inorance, fails to receive the outward act of Which is right, we or Peter? Alas, alas, him. "And in thy seed shall all the nathere has been a lamentable defection from | tions of the earth be blessed; because thou | submission to divine authority in purpose is the faith once delivered to the saints. Could | hast obeyed my voice." His obedience to accepted for the outward act. But this by we be set right in regard to this matter it God's command was as perfect as if he had no means modifies or relaxes the truth utwould be not a step only, but a stride in the actually slain his son and set fire to the wood tered by the Savior, "Except a man be born direction of primitive Christianity. Our that should consume the sacrifice. The of water and of the Spirit, he can not enter spiritual sky has been greatly darkened by penitent thief could not come down from the kingdom of God," any more than the error, so that our light may be fitly com- the cross, and be baptized, yet Jesus said to acceptance of sincere but ignorant observers pared to pale moon-light, whereas, should him "This day shalt thou be with me in par- of Sunday for the Sabbath modifies or relaxes we come to the full knowledge of the truth adise"—the same Jesus who said, "Except the character of the fourth commandment as it is in Jesus, and preach and practice a man be born of water and of the Spirit, he | Nor does it follow that an error held in igaccordingly, our spiritual sky would have can not enter into the kingdom of God." the clear sun-light of a cloudless day. 'We What is true of these cases, will hold good should again witness the wonderful manifes- in all cases of physical disability to perform tations of the glorious saving power of the the outward act commanded. The obedient that this error of overlooking baptism, as gospel. Convicted and penitent sinners | purpose, the submission to God's will, is ac-

the remission of sins, would certainly receive But you may ask again, "What are to be Multifarious as are the experiences of anx said of those who are ignorant of the claims | ious sinners by reason of this ignorance of baptism as the divinely constituted entry- and error, there are two things in which way into God's kingdom, who do not under- there is a striking similarity. All such converts would come into the kingdom of stand that a man must be born of water as want divine forgivness and salvation. And God strong, full of faith, light, life, love well as of the Spirit in order to enter in?" and joys that are unspeakable and full of I am conscious of my inability to do justice what they must do to be saved. The apostle glory. O Lord our God, hasten the time to any part of the subject under considerawhen the clear sunlight of gospel truth shall | tion, but especially to this question concernagain illumine the gospel kingdom on earth, | ing ignorance of the Scriptural requirement. that the Church of Christ may be truly the It covers a broad field. I expect that there is a much larger amount of ignorance pre- alas, it is far otherwise now. Hundreds of 5. I will speak but a moment of baptism | vailing in the so-called Christian world, and | thousands of convicted and anxious sinners, as a symbol. On this point I am not aware | even in this land of Bibles, churches, gospel | in their distress, have asked us ministers and that I differ from many others. Water bap- | ministry, and religious freedom, than we are | others what they must do to be saved; and tism, as I have already said, can not wash | aware of. And consequently the Christianaway our sins. Nothing but the precious ity of our time is a mixture of truth and outset. Instead of telling them to repent blood of Christ applied by the power of the error, of light and darkness, and the Prince and be baptized for the remission of sins, Holy Ghost, can do this. But it is a symbol of darkness has had quite too large a sway of the internal, spiritual washing of regener- | for our good. But what is the cause of this | quite another way, and have thereby thrown ation and renewing of the Holy Ghost. It ignorance of some of the truths that are them off from the plain and direct track reminds us of Christ's blood that washes clearly set forth in the Bible? I answer, our parents were involved in error respectrighteousness, and is a manifestation of our ing some doctrine of the Bible, and their darkness and uncertainty. Truly humbled parents have been involved in the same error Again, our burial under water in the act | Consequently the instructions we receive | thing for salvation, if we will only tell them of baptism, is an emblem of our death and from them in our childhood are erroneous. Thus we early imbibe their error, believing | faith and prayer to obtain a hope that their tion to newness of life as new creatures in | it to be truth, and it grows with our growth Christ. "Know ye not that so many of us and strengthens with our strength till the this in such a manner that they get the imerror that has come down through generations of false teaching has become so woven ied with him by baptism into death, that into our religious beliefs that we can no asked us how they shall know when their more see the truth, though clearly set forth sins are forgiven and when they may begin have been planted together in the likeness of ing beacon-lights along the shore, when the of feeling, that brings peace to their troubled his death, we shall be also in the likeness of fog has so thickened as to intercept their conscience. And so they grope on in the rays. This has certainly been true in my darkness, seeking to obtain a feeling, a joy baptism is a symbol of the washing away of case in respect to two important truths of of soul as an evidence that their sins are forthe Bible. I was once an honest and conscientious observer of Sunday as the Chris- hearts, and their ignorance of the true way, tian Sabbath. I was ignorantly in a great accepts them, but they do not know it. unerror, and did not in the least suspect my | til their faith has become strong enough to ignorance and error for years. But when overleap the obstacles which false instruction my attention was arrested and called to the has placed in the way. Some get out into subject and when in the process of my investigations the light of God's truth discovered have known many to be seeking and suffering H. Eilers & Co., publishers, St. Louis, Mo. add, that baptism seems also to have to me my ignorance and error, I was enabled for days and nights together, some for weeks, by the grace of God to shake them off. And so in regard to baptism and its connection before they were able to obtain the hope for I am aware that some questions will arise with the remission of sins, or the new birth; which they sought. Some have sought for I did not for many years suspect my error, a while and then given over the struggle. who can not be baptized because of some ticing according to the best light I had or who were in such agony of soul that they unavoidable disability? Before proceeding could get. And I hopestly believe that in to answer this question, I will say without stating these things of myself, I have stated have some times thought, How can God help the fear of successful contradiction that the the case of hundreds of thousands of others. pitying such souls, and in his great mercy may enter into God's kingdom after he has with sound reason and common sense; that mercy and forbearance has accepted and a hope of pardon? I have noticed frequently Street, New York.

to the knowledge of his will. I have someto the Athenians on Mars' Hill may with of one hour. some force apply to us. "And the times of

Now I will make a statement which I think will cover the ground of your question. all his sins and believes on the Lord Jesus Christ, and is fully willing to submit to all God's requirements, so far as he knows them or can know them, his obedience for the future is pledged, and in a sense, is accepted of anticipation, though through innocent ignorance he may fail to perform some required acts. Here then we see how the poor, trance into the kingdom, who through igbaptism in its proper time. His willing norance is as good as the truth.

I shall now try to show by an appeal t

the experiences of anxious sinners in our day, the outward door-way into the kingdom, has been a great hindrance to conversion. from first to last they all want to be told Peter would tell them in a word what to do, in the doing of which they would receive remission of sins, and come into the light at once by using the appointed means. But we have told them the wrong thing at the we have told them to seek for remission in which God has laid through baptism into the kingdom, and left them to grope in and penitent sinners are willing to do anywhat, and we tell them to seek by repentance. sins are forgiven; and we often tell them pression that we do not expect them to find a hope for some days. When they have to hope, we have answered, by some change given. God, knowing the sincerity of their the light of faith sooner than others. some for months, and some even for years seemed ready to sink into despair, and I

that this class of seekers were persons of strong intellect. Now Peter would have told all such seekers how they could have obtained a hope of remission of sins inside

Again, I have known many instances of sistent for the people of Israel to observe the | Now God's word of command must stand | this ignorance God winked at, but now, [since | persons going down into the water with their minds clouded with doubts and fears, and coming out of the water with a clear spiritual sky, and with their souls filled with heavenly light, life and joy. In some instances persons have sincerely sought the Lord. but have put off baptism for years, with the impression that they had not become good enough, that they had not obtained sufficiently clear evidence of conversion; and finally, yielding to advice of persons of experience, have found their long sought evidence in the act of baptism. How much they have lost through ignorance of the way into the kingdom! All these painfully protracted struggles of inquiring souls, all this lingering at the door of the kingdom, I lay to the charge of our false instruction and their consequent ignorance of the divinely appointed way into the kingdom.

> When shall we return to the apostolic method of directing souls who ask, "What shall I do to be saved?" When shall we, in place of requiring the experience of sins already washed away as a qualification for baptism, teach men to repent and be baptized for the remission of sins? Christ charged the scribes and Pharisees with making void God's law by their traditions. We charge the Sunday-keeping world with making void the fourth commandment by their traditions. Let no one have occasion to charge us with making void the teaching of Christ and his apostles respecting the true object and use of baptism by our traditions.

> Finally, when we consider the fact that in the past centuries Christianity got mixed up with paganism and Romanism under the papacy; that even in the great reformation such reformers as Luther and Melancthon, in Germany, Zwingle, in Switzerland, Calvin and Farel, in France, and others did not agree in the doctrines they taught; and that as Protestants multiplied, they began to divide and subdivide into sects differing from each other in doctrine until even Protestant Christendom, while claiming to take the Bible alone as the rule of faith and practice, came to seem more like a confusion of tongues than like the true church of Christ, which ought to be one, having one Lord, one faith, one baptism, and I will add, one Sabbath; and when we consider that our doctrinal systems have come down to us through all these streams of mingled truth and error, have we not reason to fear that some errors lurk somewhere in our beliefs? Let us therefore give special heed to the sure word of prophecy as unto a light that shineth in a dark place that we may be able to detect and cast out our errors. Amen.

"INTERNATIONAL S. S. WALL MAP, SE-RIES C; PALESTINE AT THE TIME OF CHRIST, AND MAP OF CITY OF JERUSA-LEM," illustrates the International S. S. Lessons, carefully prepared from the best authorities and latest surveys. Large type, easily read at a distance; table of distances, length of rivers, height of mountains, &c., a system of concentric circles by which any place can be readily found. And by distinguishing marks showing the following: All places mentioned in New Testament, the locations of which are known; those mentioned in New Testament the location of which are conjectural. Those not mentioned in New Testament but in the existence at the time of Christ, the locations of which are known, also, those conjectural. Where exact location is doubtful, so designated. Admitted to be the largest, cheapest and best S. S. map published for the money. Sent prepaid on receipt of price. Edition 36x48: On heavy white paper, mounted on rollers and varnished, only \$2; on white muslin. \$1 50. Edition 40x60: Thick manilla paper. cream color, only \$1 50; thick white paper, mounted on rollers and varnished \$3 50. A.

THE ALBUM WRITER'S FRIEND.—We have iust received from the publishers a copy of "The Album Writer's Friend," containing nearly three hundred selections suitable for writing in autograph albums. Those of our readers who have been invited to inscribe their sentiments in a friend's album, will find this little volume a valuable help. It contains 64 pages, and will be sent by mail postpaid on receipt of 15 cents, by J. S. Why should a man be born of water that he religion of the Bible is in perfect harmony And it seems to me that God in his great helping them out of their distress by giving Ogilvie & Co., Publishers, No. 31 Rose

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

Bro. John T. Davis writes from Long Branch, Neb.: I am glad to report that the to be remembered in the prayers of the brethren.

Churches, Hebron and Hebron Centre, Pa.; prayer-meetings, 10; religious visits, 38; pages of tracts distributed, 200 Sabbath, 1,000 temperance; Bible-school organized at Millport; amount of contributions, \$19.

FROM B. E. FISK.

ALRRED CENTRE, N. Y., Sept. 5, 1882. Although my report does not show any increase of members during the year, I feel that as a people we have cause for encouragement. Those who attend our Sabbath services are increasing, and a number of Sabbath-keepers who have recently moved here speak of uniting with us soon. The faith of our little band is strong, and their prayers for the upbuilding of God's truth here are already being answered. Last Sabbath, a sister, who was formerly a Methodist, rose in our meeting and declared her intention to keep the Seventh-day. Many persons from other denominations visit us nearly every Sabbath, and occasionally one treasures the truth in an honest heart; so we are looking for results by-and-by, if we continue faithful.

FROM GEORGE J. CRANDALL.

NORTH LOUP, Sept. 5, 1882.

The year's work is now completed, and its records of good or ill are to meet us in eternity. Many that we hoped to benefit seem to be further from God than when we began, and many whom we hoped to see serving Christ are still serving Satan. But still there has been advancement in some directions. There is more interest in the work of lowed by an interesting season of general the Master in the church, in the denomina- speaking. I found this little Church in tion, and in the world. There is a clearer | very low, weak, and discouraged state. It | are extremely superstitious, and yet decidedand better sense of moral obligation. The was almost one year since they had had any standard of Christian living in the church is | preaching, and full one year since the ordilifted higher, and there is more unity of nance of the Lord's Supper had been admin-Christian feeling. A Woman's Missionary istered in the Church. I continued with Society has been organized, and is doing this Church three successive Sabbaths, visitgood work. These are the hopeful signs, and the discouraging features do not appear worse than one year ago. I hope for better things in the future.

F. F. JOUNSON'S JOURNAL.

Aside from attending and preaching at Stone Fort, Enon, and Raleigh Churches, and Parks and Flat Rock school-houses, and Bro. James Carter's house, I have visited several neighborhoods and held meeting and the First Church had long been destitute of distributed tracts.

small assembly at the Spring Hill Baptist

shaw school-house to a large and attentive | some thirty families, and did what I could assembly.

-8th. Preached here at the New Fort.

10th. Sabbath, went to Bro. Tawery's house, where I preached to a goodly number, and in pastoral visiting. I made it my considering that it was a Sabbath meeting in | special business to look after everything conthat section. In the afternoon, Bro. Ens- necred with the interest of those of these minger went with me to fill an appointment at the No. 9 school-house, three miles northeast of Crab Orchard, where I was requested | that I was not able to resume my mission | to preach on the Sabbath subject. Preached | work until near the last of July, when, in in the evening to a full house from, "Think great weakness, I returned to the Second not that I am come to destroy the law and Church in Verona, having sent previous nothe prophets," &c.

ject of the Sabbath. From the manifestation, think there was good done; how much, joyed an interesting season. Christians were the future will have to tell. Preached in much encouraged and strengthened, and the evening at a private house.

July 16th. Had the privilege of baptizing ly much wrought upon by the Word. After Bro. H. P. Grace, a convert to the Sabbath, spending one Sabbath and several days in who is a promising young man. His home this place, I went to Lincklaen Centre, havis near New Madrid, Mo. He was in this ing sent previous notice. I met about sevcountry on a visit. He has gone back to his enty souls, and had a very interesting season home, and is "battling for the right."

us, and while here preached several good sermons. His health was poor all the time Sabbath on Cuyler Hill, about seven miles he was here. He started home, and was distant. I met a larger congregation in this taken very sick on the way.

seats in the church at Stone Fort. Had couraged. With God's help, I did all I tion of it that I know of. A valuable Chrissome nice seats made, and very comfortable Cost, about twenty dollars.

subject of the Sabbath. There appears to be much interest here on the subject. Would not be surprised if some embraced it. Aim before very long. A preacher in that secreligious interest is good, and we still hope day of the week as the Sabbath. As there Muncy, some three years since. I have the was a Bible in the house, I requested him to show it there. Said he had left his glasses at home, and could not look it up. I wished Bro. H. P. Burdick reports for the last him to tell me the book it was in, and he quarter as follows: Weeks of labor, 10; had forgotten what book it was in. I then told him to find the scripture when he got other preaching stations, 3; sermons, 47; home and send me a postal card with the to do. This reminds me of another circumstance that took place in my travels. A man would show it to me in the morning, I would | very much encouraged. come back that way, and then I would give him my horse. "Why," said he, "I can quote it to you now: 'From the creation till the coming of Christ, you are commanded to keep the seventh day; but from the coming of Christ till the end of time, you are commanded to keep the first day of the week." Well, said I, you show me the scripture when I come back in the morning, and this horse is yours. When I came by his house the next morning, he was not at home; but his wife informed me he sat up till midnight reading the Bible.

I believe the outlook is improving in this country. I love to work in the cause. STONE FORT, Ill., Sept. 6, 1882.

FROM ALEXANDER CAMPBELL.

WALCOTT, N. Y., Sept. 7, 1882. I left home 27th of April, 1882, for the Second Seventh-day Baptist Church Verona. Met some thirty persons in their house of worship on the Sabbath; enjoyed good liberty in preaching, which was foling from house to house, holding religious through the Church and society, and also in several families outside of our society.

I should think that most of the First Seventh-day Baptist Church and society were with us on the two last Sabbaths, and meetings were very interesting and encouraging, and the house of worship well filled. Eld. C. M. Lewis was with us the last Sabbath, and assisted in the communion service. As ministerial help, I was earnestly requested to June 5th. Preached in the evening to a return and spend two Sabbaths with them before the coming Association. I consented to do so; accordingly I returned and spent 6th. Preached in the evening at the Hen- two Sabbaths with this Church. I visited to promote the prosperity of the Church. I had full congregations, and the work was very interesting, both on Sabbath-days

My health was so poor, and I was so weak tice that they might expect me to be with 11th. Preached at 11 o'clock on the sub- them on the last Sabbath in July. Met a good congregation on the Sabbath, and enmore or less of the unconverted were evidentwith this people, who seemed very anxious 25th. Eld. Threlkeld came over to visit to see better days. I left an appointment to be with them again after spending one place than I had expected. The Church in Aug. 8th. Made up money to put new this place is very small, and very much discould for them. The few were so hungry for Seventh-day Baptist preaching, though in

Churches.

eight miles west. Preached twice on the dark there was a general attendance, and we had a very solemn and soul-moving season. There is no deacon or leading brother in this Church. I labored to affect a reto visit that neighborhood again some time union and give the Church a good strong and spiritually-minded brother who, I think, tion told me he could show me the scripture will, in a great measure, make up to this litwhere we are commanded to keep the first the Church the loss by death of Dea Arza promise of all the parties that this union shall be consummated without delay, and this will be a great addition to this weak Church, and, | mean to say that we have genuine men in our I have no doubt, the Church will be much strengthened and encouraged.

I returned to Lincklaen Centre, according to appointment. Met a very large congregachapter and verse on it, which he promised tion; it would seem that the people turned fallen in my estimation. Suppose your pasout en masse from all quarters to hear the tor, standing here this morning, put the Word, and we enjoyed a very soul-moving was working in his field, and I drove up to and heart-melting season. Really it seemed the fence, and, after talking to him a few like being in the midst of a revival of religible know what would be the reply, but I hope moments, called his attention to the Sabbath | ion. I now returned to Second Verona, | it would be satisfactory. But suppose I, subject. He spoke right out and said he having left an appointment to be with this standing before my congregation at Hankow could show me right where to find the place | Church on the fourth Sabbath in August. in the Bible where we are commanded to Had a full house, and a soul-refreshing seakeep the first day of the week. It was late | son. This Church is wonderfully quickened, in the afternoon, and I said to him if he and is getting into good working order, and

THE HERCULEAN TASK IN CHINA.

Rev. Griffith Jones, an efficient missionary in the London Society, in a sermon recently preached in London on the eve of his return to China, presented the following hearts of the Chinese, and vivify, cheer, and sketch of the great and difficult work there to be accomplished:

There is, in the first place, the most difficult language in the world to master before anything can be done; and not a few break down in health in the attempt, and have been obliged to retire from the field without striking a blow. There is again the peculiar immobility of the Chinese as a people, their stolid conservatism, their intense reverence for antiquity and the teachings of the ancient sages, their extreme aversion to innovations of every kind, and their contempt for everything that is not of China and purely Chinese. Men speak of conservatism in England, but the conservatism of England is radicalism itself compared with that of China. The Chinese thank heaven every day that they have been born in civilized China, just as we thank God that we have been born in an evangelized country. Again, there is an almost entire absence of religious instincts in the minds of the Chinese. They ly irreligious.

A MERCENARY RELIGION.

They are a practical, commercial, secular people, and never more secular than in their religious performances. In the temple as well as in the shop they have a steady eye to | EDITED BY - - REV. D. E. MAXSON, D. business, bargaining with their gods just as or pastoral service in most of their dwellings | they do with each other; and their religion is a purely commercial transaction. If you see a Chinaman going to the temple with his incense and other offerings, and you ask, "Why waste your money upon such things?" what do you suppose will be the answer? "If the little penny does not go, the big penny will not come." That is the principle upon which he worships God; and if God does not give him the big penny, he is wrathy, sometimes venting his rage in no polite terms In fact, I have known a mandarin actually pull down his temple about the ears of the god, "because," said he, "he has deceived me," meaning that the operation had not paid. The worship of dead ancestors constitutes another obstacle. That is the real religion of the Chinese, and it is so mixed with commendable virtues that it seems im-

OPIUM VS. THE GOSPEL.

Add to this the opium traffic, which has done more, perhaps, than anything else to steel the Chinese mind against our message. The Chinese can not understand how the same people can come to them with the gospel in one hand and a destructive poison in the other. They can not understand how the same people should feel such a remarkable interest in their souls while destroying their bodies by hundreds and thousands and millions; and though we, as missionaries, have nothing to do with this traffic, and they know it, yet the Chinese will put this question sensibly enough, "What is the use of your Christianity if this is an illustration of what it will do for a great people?" Remember also the obstacles which, the early missionaries had to encounter in their attempts to enter the country.

A GREAT WORK ACCOMPLISHED. Properly speaking, the age of Protestan missions in China is not forty years, and through the greater part of this period the labors of the missionaries have been necessarily confined to some few parts. It was the last treaty, which came into full operation in 1860, that opened China, and it is during the last ten or twenty years that our wor has flourished at all. But in spite of these difficulties how great a work has been accomplished. The Bible has been translated into Chinese. This is a great fact when you consider it. The Roman Catholics have been in that country 300 years, and they have not yet given the Bible to the Chinese, or any portian literature has been prepared by the missionaries, and also a valuable secular literathan all, the gospel has been preached and the Word of God has been distributed in all the eighteen provinces.

THE CHARACTER OF CHINESE CONVERTS. You are told sometimes that the converts n China and in India are not genuine. Those who tell you so know nothing about it Sometimes we are told that the converts are the worst people you can find in those countries. That is simply and absolutely false. I do not mean to say that they are all genuine, or that all of those who are genuine are all that we could wish them to be; but I do churches, and there are among them strong, manly, loving, working Christians. I have seen no better Christians in this country than I have in China, and since my return, the Chinese Christians have risen rather than question to you, "How many of you have been the means of bringing men to Christ this morning, put this question, "How many of you have been the means of bringing men to Christ during the past twelve months?" One would say, "I have brought in one," another, "I have brought in two," another, "I have brought in half a dozen." One would say, "I have brought in my mother," another, "I have brought in my daughter," another, "I have brought in my father, another, "I have brought in my son," another, "I have brought in so many of my friends." In China as elsewhere, the gospel has certainly proved itself to be "the power sanctify even their spiritually dead souls. With all the obstacles to be met, I have no more doubt of the ultimate evangelization of the Chinese than I have that the sun will shine to-morrow morning.—Foreign Missionary.

A MISSIONARY writes, "It often happens when ladies come out here that there is a wonderful pressure upon them from home for reports of what they are doing; and at home it is forgotten that they are unable to do anything until they get the language, which takes two years. For some reasons I think it would be better if the societies at home would take as objects some special field rather than a missionary. Let them inform themselves concerning such a place, and instruct that their money be used for that work, regardless of who may be the workers there." - Woman's Work for Women.

THE Moravian Church is now sustaining 315 missionaries, 165 of whom are men and

Sabbath Beform.

CORRESPONDENCE.

ELD. D. E. MAXSON:

My Dear Brother, -- I have not been in the habit, in the last few years, of inflicting the inelegant productions of my humble pen upon your readers, preferring to leave the space which might be thus occupied open to those who are more capable of entertaining and instructing. But in reading the letter of Bro. Seager, in the RECORDER of the 7th inst., I feel tempted to include myself among those who are invited by you to "send their thoughts," &c.

Until I was about fifty years of age, think I scarcely ever entertained a doubt as to the claims of the first day of the week to sacredness. And I must say that I very often enjoyed, yes, I was happy, in its ob servance. It was the day on which the lovers of the Lord were wont to assemble together in his sanctuary. And when, as was not unfrequently the case, I could enjoy the assurance that peace and brotherly love prevailed. I have often been able to say in my heart, "Surely, the Lord is in this place. This is none other but the house of God, and this is the gate of heaven." Now, I do not believe that I am indebted for that enjoyment to the fact that it was on Sunday. I have been quite as happy in those days on the Sabbath as on Sunday. It is the custom of the Sabbath-days I have had on earth. Peace, brotherly love, and a united spirit of prayer prevailed. It was in the old, log meeting-house of Little Saline Baptist been solemnly ordained to the work of the Seventh-day Baptist Church now stands. Now, as before remarked, I do not believe that I enjoyed Sunday-observance on account of any real sacredness belonging to that day, 14th. Went to Harrisburg, and rode out to great weakness in body, I consented to preach on every conceivable subject—history, geog- ing the claims of his own day, I really de- to hear the gospel preached. the neighborhood of Bro. Fife's in a wagon, again in the evening, and though it was very raphy, the sciences, law, medicine; but more lighted in the institution of the Sabbath. I

think it possible for a child to be very affectionately devoted to his father, and yet through some unfortunate influence be led to a wrong understanding of his father's will; and while he honestly thinks he is honoring his parent by a course of obedience, is, according to the letter of his father's instructions, in actual disobedience. Just as soon as he has become convinced of his error (if he really loves his father), he will be grieved, seek forgiveness, and make haste to his father's will. But suppose some evil counsellor should suggest, "What now is the use of this change? You were one of the happiest lads of my acquaintance while pursuing the opposite course. Do you think you will be more happy now than before?" But if the spirit of obedience be in his heart, he may answer as follows: Whatever happiness I enjoyed before arose from the love which I had for my father, and my desire to do his will. So soon as I learned that I was doing contrary to his will, I sought and obtained pardon, because I did it ignorantly. Were I to do the same things now, I should be guilty of contempt for my father's authority and name.

Now, my own personal experience has taught me that it is not an easy matter to break off from "time-honored" customs. I have already been too tedious to allow me to enter here into a detail of the struggles through which I passed. Just as soon, however, as it became the clear conviction of my heart that it was my personal duty to keep the day of God's appointment, I resolved that I would keep it, let it cost what it might, and with that resolve came joy unutterable. I regard the joy which has its foundation in God's will as a very different thing from that which has no stronger basis than mere feeling. God's Word is the only true basis for Sabbath reform, of which so much is being said in the papers of the different denominations. May the Lord bring them to that sure foundation.

M. B. Kelly. VILLA RIDGE, Ill., Sept. 11, 1882.

L. D. Seager, -You write, you think the Sabbath not better kept than the Sunday. So it would seem; and is it not something like this, It is the spirit of doing as well as we know how, God wants? The faithful, earnest Christian you refer to "as communing with God on Sunday," is accepted, until his eyes are opened to see God's fourth command in its definite requirements; as they will be when his attention has been turned toward it, and he carefully investigates. This must be so if God's Bible be true. 1 Cor. 2: 14, 15, &c. If he is God's, he will see the things of God. This same faithful Christian must now keep Seventh-day if he communes with God on any Sabbath; for, after we know the Master's will, if we do it not, we shall be striped rather than blessed. It is the good Spirit in a man that makes him keep the Sunday properly, and only this that makes him keep the fourth commandment Sabbath when he finds it. Should you return to Sunday-keeping to day, and keep it ever so strictly, would you find that communion of old? Will not the contrast of the better keeping be seen in the future, when to keep the day, the seventh, will cost us something, even much? It may be that as a mother yearns over, clings to, and sees all the virtues of her criminal son, till he was never so dear to her before, so we, who sincely love to obey, when observing the Sabbath becomes a criminal offense, may be will cling to, love, and hallow it, as never before; and with a depth and fullness that even the faithful Sunday-observer can not find. Christ said to him he loved (Matt. 19: 2), "If thou wilt be perfect, go sell all thou hast, and give to the poor, and come follow me." When we are required to give all we have to obey and follow God in this Sabbath requirement, then shall we be perfected in loving and keeping it. May he help us to be able, having done all, to stand. - Yours for truth,

Boscobel, Wis., Sept. 12, 1882.

REV. D. E. MAXSON, D. D.: Dear Brother,—In reply to the question in Church, where, two years previous, I had the SABBATH RECORDER of the 7th inst., I must emphatically say, Yes. I kept the ministry. It was about half a mile from | First-day till I was almost twenty-two, and where the meeting-house of the Stone Fort over nine of those years I was a Christian; for over thirty-two years I have tried to keep God's Sabbath; most of the time have been a "lone Sabbath-keeper," yet I have enjoyed myself much better than before; there is an but believe that the Lord will bless those inexpressable satisfaction in knowing we are that love him whenever and wherever they keeping the very day God sanctified and may meet together, and worship him in spirit | blessed, thereby giving the positive evidence and in truth. I believe that I then loved the that we love him. Gen. 2: 2, 3; Exod. 20: 8divine authority, that my "delight was in 11; 31: 18; John 14: 15, 21, 23. From my the law of the Lord." And while overlook- earliest remembrance, it has been my delight

Truly yours, MARTHA M. JONES.

Education

Conducted by REV. J. 2 half of the Seventh-day I

CHARACTER IN

The man who is must, of course, posse acquisition, a tolerab least in his own depa facility of intellectua qualifications for tea be presumed. But structor be furnished be content with this student. Such men power of acquisition, use as book-worms. vast learning by lab Let us thankfully us may give scholarly rep tion, but unless the unless they are able they are unfit for the So, then, by charact mean those moral el one's personality, and possession of such so more important than r pline and equipment transcends all question and appliances. I. As a primal and we name manhcod.

make up the ideal ma ideal teacher. We ins bear upon his personal There must be freed whether of thought, a after originality for feeling, as illustrated in ful sentimentalism, or c by any assumption in for sensational effects takes on, but what he proper nature, affords thorough naturalness a be wanting, the health will quickly detect the

The teacher must als

instincts. Whatever I struction, he will ofte nounce his ethical jud grain of his nature be i principles of right, the In all the relations of his integrity must be to be strictly just. All in direction and Machiave recoil, and their succes plorable than any evil ployed to remedy. H honor. In manifold mate personal relations the student, this mor justice will be demand honor of Arnold, the e land, were buttresses here is to have the fluence fatally sapped. up their mind that a te quality more easily as than defined—and his I all the higher ends Not only in his relation the community at large command respect and c give way before a curi

The crown of ideal m ness. In this, as in ma teacher and the pread In resolute mastery o uncomplaining endura cheerful subordination the subjection of privat devotion to the stud abundant opportunitie selfish spirit. Like th must be able to say ministered unto, but to find his highest recon ments and distinctions growth of worthy sent creasing power of high as illustrated by succes

The manhood of I

student the standard of

conscious assimilation inevitable. His whole to be every way heal portant, however, is t high character is the s thority in the teacher writers truly said: ** 🚻 him who does not plet deed, often attends w spurious. Catering to the student may, for but, sooner or later. comes to him who d another name for auth the effort to impart kn ង listless reception, iiii tluence character will! thority does not of n nor does it always im grounded in respect. not seenre it, nor is th of authority in the co and ignorance.

He who lacks author suffer disparagement. capacity. The ordeal trifling one. The stu him. If it is true t stincts which, by subtl athies, serve as mor seem that young me have preserved more of than we who have gro the susceptibilities of

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MAXSON, D. D.: Stother,—In reply to the question in ATH RECORDER of the 7th inst., mphatically say, Yes. I kept the till I was almost twenty two, and of those years I was a Christian; hirty-two years I have tried to keep bath; most of the time have been Sabbath-keeper," yet I have enjoyed uch better than before; there is an able satisfaction in knowing we are he very day God sanctified and nereby giving the positive evidence re him. Gen. 2: 2, 3; Exod. 20: 8-John 14: 15, 21, 23. From my membrance, it has been my delight e gospel preached.

YOURS, MARTHA M. JONES.

Education Department.

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

"LET THERE BE LIGHT."

CHARACTER IN THE TEACHER.

The man who is to impart knowledge must, of course, possess it. Some power of acquisition, a tolerable store of learning, at least in his own department, and a certain facility of intellectual communication are qualifications for teaching that may fairly be presumed. But thus only shall the instructor be furnished for his work? Nay, to be content with this is crime against the student. Such men may have marvelous power of acquisition. Let them find their use as book-worms. They may accumulate vast learning by laborious investigations. Let us thankfully use the results. They may give scholarly reputation to an institution, but unless they have personal power, unless they are able to impart themselves, they are unfit for the work of the teacher. So, then, by character in the teacher we mean those moral elements that make up one's personality, and we affirm that the possession of such sources of power is far more important than mere intellectual discipline and equipment, and immeasurably transcends all questions of external facilities and appliances.

I. As a primal and indispensable requisite we name manhood. The qualities which make up the ideal man are essential to the ideal teacher. We instance a few only that bear upon his personal relations.

There must be freedom from all affectation, whether of thought, as manifested in effort after originality for originality's sake, of feeling, as illustrated in a false and unhealthful sentimentalism, or of manner, as betrayed by any assumption in bearing, or by striving for sensational effects. Not what a man will quickly detect the deficiency.

instincts. Whatever his department of instruction, he will often be called to prograin of his nature be not loyal to the great principles of right, the flaw will be manifest. In all the relations of discipline especially, his integrity must be transparent. He must be strictly just. All moral subterfuge, in- business. Much less is it a chance resource direction and Machiavellianism are sure to for the impecunious. Until salaries at least recoil, and their success would be more de- rate higher, only the lower grade of talent grasped and confined, in its totality, within and agreeable than to work disproportionate- scholarly pursuits. The prectical exigencies plorable than any evils they might be em- and character will be drawn by sordid mo- some accepted creed, theory or system! Has ly for these. All higher instruction is es- of some calling or business which fully en honor. In manifold ways, amid the intimate personal relations which he will hold to the student, this more delicate sense of justice will be demanded. The scrupulous honor of Arnold, the exact justice of Wayland, were buttresses of strength. To fail here is to have the supports of moral influence fatally sapped. Let students make up their mind that a teacher is "mean"—a quality more easily and certainly detected than defined—and his hold upon them, for all the higher ends of teaching, is gone. Not only in his relations to his pupil, but to the community at large, his integrity must command respect and confidence, or he must give way before a current that he can not stem.

The crown of ideal manhood is unselfish-

student the standard of that conscious or uninevitable. His whole tone and spirit ought to be every way healthful. No less imigh character is the source of all true auwith in the teacher. One of the Greek plies. writers truly said: "There is no culture from.

stincts which, by subtle drawings and antipathies, serve as moral indices, it would seem that young men and young women have preserved more of such intuitive power dazzling genius. It may be kindled in the have preserved more of such intuitive power dazzling genius. It may be kindled in the stincts which, by subtle drawings and antipathies of activity lends wondrous; who, like Arnold, "could hardly live withing the stincts which, by subtle drawings and antipathies of activity lends wondrous; who, like Arnold, "could hardly live withing the stincts of activity lends wondrous; who, like Arnold, "could hardly live withing the stincts of activity lends wondrous; who, like Arnold, "could hardly live withing the stincts of activity lends wondrous; who, like Arnold, "could hardly live withing the stincts of activity lends wondrous; who, like Arnold, "could hardly live withing the stincts of activity and the stinction of activity lends wondrous; who, like Arnold, "could hardly live withing the standard and permitted and permitted and permitted an the susceptibilities of childhood. Nowhere work.

sooner than in such a community does a sham utterly fail. Untoward influences of are not to be conducted as corporations. | prepossess the student in its favor. a temporary kind may give rise to perverse | They do not exist for their faculties. They and malicious corrects of sentiment; but have more to do than to maintain traditional truth wherever found. He will seek out its student be not lacking, high character in the the general judgment of a student community, for a considerable length of time attend them. However learned their pro- gladly hail even its partial aspects. Halfunfavorable to an instructor, is probably fessors, untiring in investigation, and suc-

True authority implies weight of character. In our own land and time it has character-Providence, and Taylor at Andover. Nothing so strongly enforces discipline, or commends truth. No weight of scholarship, and certainly no official parade, no "little" brief authority" of a factitious nature, can munication of truth will be marked, in the be a substitute. It is this personal authority true teacher, by Catholicity of Feeling. which identifies the school and the teacher. Otherwise enthusiasm will often be fanati-Rugby was Arnold, and Arnold was Rugby, cism in himself, and dogmatism towards while Union College, for half a century, was others. Catholicity primarily implies hon- does not "down" at mere bidding. Men do almost synonymous with the name of Elipha- esty. The teacher should be neither a slave not thank their former instructors for such let Nott. The success of such an instructor of prejudice, nor a bundle of prepossessions. concealments, and condone the mistakes rests not upon a mere ipse dixit. It is not a He is not called to advocate systems, nor to only as they ascribe it to narrowness or timoral compulsion that aims to break down | bolster up theories. If he understands this, | midity. If we could measurably transfer the student's convictions. It creates, however, a presumption in the teacher's favor; moulds, nor to adjust the truth to predeter- into account their temperament, their trainence, without which there is no true culture. than his position. It is scarcely necessary classified, and correlated by independent thou that judgest another man's servant? to add that only the religious man can fully | thought. Nor even when by his own proillustrate the authority of manhood. By a cesses he has reached such a system, ought broad and healthy nature, by his moral he to be narrowly intensive in its maintedepth and tone, by the sense of responsibility | nance. Let him feel that truth is broader | affirm that the relation of teacher to student and dependence upon God, he must, in the totality of his influence, be worthy of his any system. This is but to say that the both are interested in the particular branch office. Only a man can fashion men.

asm. This implies inward propulsion, fer- | The processes of the world's thought have vor of splrit, and ardor of manner. It is an always been, in great measure, tentative. exaltation of aim and feeling above the Philosophic speculation has rested, now on common moods of men. Here, too, nature, this phase of truth, now on that, touched revealed loftier conceptions when the teacher | have in turn given way before wider induc- | the teacher should be identified with the takes on, but what he expresses of his own proper nature, affords genuine power. If began to call himself, no longer, "the wise tion and more exact classification. Its path student, and have a hold upon his confidence is strewn with exploded theories, and prob- and love. thorough naturalness and perfect simplicity out facts from an unreplenished store is not be wanting, the healthful simplicity of youth | teaching. Private study and personal in-The teacher must also illustrate high moral | supply. To meet all demands is not enough. Unless the mind be kept active by fresh accumulations, not even old truths can be so nounce his ethical judgments. If the very | presented as to quicken and expand the student. Earnest pursuit of truth is his only safeguard against routine.

Enthusiasm involves an exalted estimate of feels that his powers might be more nobly engaged is unfit for it. Arnold might have shone in statemanship, but he placed teaching higher, and indignantly resented the sneer that he was "cutting blocks with a razor." This high estimate of the teacher's art is necessary to enthusiasm. Energy may be exerted upon what is below one. Even earnestness may attend poor and inadequate conceptions. Enthusiasm is a quality live lier and more exalted. It is the artist's secret. It proceeds from the attraction of an ideal that is never reached. Ambition is a sorry substitute, since it usually looks no further than to position and emolument.

Enthusiasm must largely spring also from ness. In this, as in many other things, the a sense of vocation. The notion of a calling teacher and the preacher must be as one. belongs not to the ministry alone. If the In resolute mastery of self-indulgence, in teacher is, in a great part, born, not made, uncomplaining endurance of vexations, in we may expect his call to appear in his concheerful subordination of personal tastes, in sciousness. He will at least find that dethe subjection of private aims to his supreme | light in his work which will prove his capacdevotion to the student's good, he has ity and confirm his vocation. If one deem dered skepticism. Yet Socrates, though the abundant opportunities to cultivate an un- himself "called to teach," when none are champion of objective truth, asserting the selfish spirit. Like the Great Teacher, he called to learn, experience will correct his duty and possibility of its attainment, cherfind his highest recompense, not in emolu- his nature are in the channel of his chosen ments and distinctions, but in watching the profession. He who has not known the joy growth of worthy sentiments, and the in- of teaching, whose imagination does not creasing power of high ideals in his pupils, kindle as his work opens up before him, is as illustrated by successful careers and noble | to be commisserated. What else can recon-The manhood of the teacher is to the with his appropriate rewards, without envy that he need not re-examine them at the of those who in other spheres are amassing challenge of every comer. As years go by, conscious assimilation which is more or less | wealth or winning applause? This enjoy- | the speculations and theories that have floatment in teaching, which accompanies the ed on the circumference will, one by one, flit sense of vocation, tends to secure permanance portant, however, is the consideration that in the relation, and so supports it by that moral capital which only permanence sup-

Enthusiasm in the teacher will be fed, him who does not please." Popularity, in- moreover, by a central devotion to his work. deed, often attends what is superficial and I say "central," for one's life may have sparious. Catering to the lower impulses of scope and play. He must not fail in broadth | what he most certainly holds. grounded in respect. Mere attainments will tributary to teaching, and all learning may inquisitive mind, but conscientious heart. not seenre it, nor is there any necessary loss | be, the more the better, but not so with |

Institutions are not for themselves. They ous concealment, on the teacher's part, may reputation. They are for the students who elements everywhere with a loyalty that shall cessful in discovery, the student has paramount claims—a right to demand that all shall be subsidiary to his interests, that pri- partial truth that gives vitality to many a ized none more remarkably than Wayland, at | vate study, general reputation, profound | system on the whole erroneous discovery, or brilliant authorship, shall not diminish, but rather add, enthusiasm in thinkers, and appreciate their position. The teaching.

III. Both the investigation and the comhe will not seek to shape facts into prescribed ourselves to the position of others, and take it engenders a proper and healthful defer- mined measurements. He will have his ing, and their surroundings, we should not theories and his system, but they will be his necessarily lose hold of our convictions; but We do not insist on respect for the office. | not by legacy and tradition merely; for they | we should learn much of that charity which We mean that a man's character is more will be the products of facts apprehended, prompts at times the inquiry: "Who art finite can not compass the infinite. It is to of study, that the student looks to the in-II. High success demands also enthusi- accept the lesson of history.

in one's temperament, decides much before- here one problem and there another, often hand; but enthusiasm is not incapable of reverting by cycles upon itself, and again increase. It grows by what it feeds on. | soaring toward the empyrean. Science has There must be genuine thirst for truth. It | made its successive generalizations, and these lems still obscure await their oft-sought solution. The truths of theology have been vestigation must renew and augment the interpreted and formulated by successive thinkers. Now this doctrine has received emphasis, and now that has assumed the foreground. Statement has followed statement, each colored by the individuality of | thoroughly culpable to regard the student's the framer, and adapted to the real or sup-posed spiritual needs of the age. And in every period, how lamentable has been the mistake, in theology, science, or philosophy, to assume in one's thinking or teaching that | ed and the brilliant, the well-disposed and truth has been attained and compassed, the amiable. No temptation is more subtle ing that the graduate often drops so soon all bloyed to remedy. He must be a man of tives. Let it never degenerate to a mere nature unbarred all her recesses? Has she pecially appreciated only by the few whom it gages attention have much to do with this, shift of employment. One's attitude toward | unlocked all her secrets? Have the great | his work is of vital importance. He who | problems of philosophic speculation found complete solution? Or, in theology, has reverent inquiry reached its ultima thule? Are the treasures of the Divine Word fully laid open? Are the mysteries of God's nature and of God's dealings with man fathomed to their depths? Not till we can answer these questions affirmatively may we anathemas upon "him that followeth not

> True catholicity is entirely compatible with earnest conviction and decided assertion. The ideal teacher is not a man whose mind is in suspense on all leading questions. In all that is central, he must have opinions, and must teach what he believes. Otherthe reality of truth, or be encouraged to seek it? Shall he succeed in arriving at conclusions, when his teacher has reached none? No wonder that the sophists engenson wherever it might lead.

Catholicity mainly concerns the circumference of one's thinking. One ought to hold cile him to his vexations, or content him some views so central and well-considered guiding-lights of his thought. But if enthusiasm for truth continues, the outer limits of his thinking will still be undefined, and that spirit of inquiry which still leads him forth in unappeasable aspirations will impart catholicity to the affirmation even of

the student may, for a time, seenre favor; of interest. He is preparing men for the We can not accede to the view that the but, sooner or later, all worthy popularity | world. If for no other reason, he must be | teacher ought never to inculcate positive | spirit, its distinctive sentiments, its diverse somes to him who deserves it. It is but abreast with its movements. Dr. Nott was opinions upon mooted questions. The issues | and apparently unaccountable currents. another name for authority. Without this, largely identified with legislation and all involved are often too vast. Besides, always | Caprices, freaks-nay, epidemics-often atthe effort to impart knowledge will meet but | public progress, but not a whit the less was | to suspend judgment discourages even inlistless reception, and any attempt to in- his proper work supreme. One's paramount | quiry. To conceal convictions would be as | uated. He must be able to enter into the | it; sympathy prepares the way; while enthu-Attende character will be repelled. This au- interest must be in teaching. Outside repu- unmanly as it is impossible. Rather let be- feelings that underlie them, and, in some thority does not of necessity exclude fear, tation is desirable, but loss of power at home liefs be expressed with ingeniousness, opin- sense, appreciate them. The currents of his vital constituents. Dogmatism may inspire, nor does it always imply affection; but it is is too great a price. So far as learning is ions urged with fearlessness and candor, with own life should be fresh. Somewhat of the

of authority in the confession of mistakes | learning for mere learning's sake. If possi- of objections. Difficulties are met in every | Do not seek out teachers among those who | in. That product of organization and of ble, let all our institutions be both seats of line of inquiry. The domain of axiomatic continually remind us that "the former temperament which we call personal magnet-He who lacks authority of character will learning and schools of intellectual and mor- truth is limited. Mathematical demonstra- times were better than these." The power suffer disparagement in his learning and al training. But if in any case the two can tion covers but a portion of the realm of fact. to enter into the student's feelings will foster with him. It is more than the energy which, capacity. The ordeal that tests him is no not be united, let us not hesitate between For the rest, difficulties must be weighed patience and good temper, and that forbear in every walk of life, promotes success; it is triffing one. The student must believe in the merely learned professor, and the devot- and probabilities balanced. He who under- ance which comes by distinguishing the If it is true that the child has in- ed, enthusiastic teacher. Let us have men rates an objection, even in the interest of thoughtlessness of sport from depravity and than we who have grown further away from less-gifted man that is wholly given to his mission. Moreover, a difficulty unfairly set life is often deplorably low, but in order to Without inspiration, few teachers have

truths will not be confounded with sheer errors. Truth does not gain, but loses, and we lose, also, if we refuse to see that it is We must concede the honesty of other

but the flesh-and-blood antagonist of real life To his own master he standeth or falleth."

IV. As another grand requisite, we name Sympathy with the Student. Some, indeed, structor for the advantage of his superior attainments, and that this is all. Instances may, perhaps, be cited of men who have won reputation and had brilliant success with but limited personal contact or influence. Rare stores of learning and peculiar brilliancy of genius may, in part, have compensated for the defect; but such cases are quite exceptional. We believe, on the contrary, that

He must, first, take interest in him. Not that general sort which exhausts itself in common-place, goodish platitudes about the "rising generation," but an individual and genuine interest. Woe betides the teacher who feigns what he does not feel, and it is improvement or to seek his good-will merely as an aid to one's own reputation and ad

Now, it is easy to be interested in the giftmost profits. One may properly cherish peculiar satisfaction in choice intellects. But aim to develop scholarly tendencies and culwe insist that no admiration for these shall detract from the doing of ample justice to men having various inferior gifts. Let the of knowledge as the work of a life-time. dullest feel that his instructor believes in

to continue in any institution. The teacher ought to have sufficient discernment to discover the strong point, the when the lesson of the day suggested, perhopeful element, the feature of promise, in haps remotely, some interesting point which wise, how shall the student have faith in every student. It may be different from his the mechanical teacher would have ruled out own bent; but in spite of that it should elicit as not belonging to his department, but his interest. He must appreciate his pupil's | which furnished to the more apt instructor purposes, profession, or calling, and know the text for some grand, inspiring talk, under vocation. It is blameworthy to be so interested in any single calling as to undervalue sion, with the lesson but half recited, but any honorable employment to which the the class all enkindled and alive with some must be able to say, "I came not to be self-delusion. The teacher can not be emi- ishing convictions on all fundamental ques- student proposes to devote his powers. In ministered unto, but to minister." He will nent unless the drift and under-current of tions no less positive because they underlay this qualification, Arnold and Nott were of talk, not the mere flow of verbosity, or his unique method, was thoroughly catholic conspicuous. Their sympathy with all effervescence of sentimental twaddle, but the in his loyalty to the guidance of sound rea- worthy pursuits evinced a wholeness and real kindling of sacred fire, is of inexpressible healthiness of manhood, and fitted them the better to instruct and to win young men.

> Sympathy signifies power to enter into the student's feelings. The first question to every candidate for teaching ought to be: tion. "Do you remember how you felt when you were a student?" It is not enough to insist on acquaintance with human nature. Such away, or will become a part of the fixed knowledge is quite too general. The teacher must understand student-nature, which is sui-generis. It is much to be in sympathy with young men generally; but young men engaged in study, linked in class relations, and sharing a community of life, present additional elements greatly complicating the problem of their management. Student-life has its peculiar tendencies, 'customs and tend it. To these the teacher must be habitbuoyancy and exuberance of the boy-spirit is It is needful to feel sufficiently the force desirable to promote mutual understanding. aside may return to overpower one. Previ-I raise it higher, a certain temporary tolera-I been eminently successful; with it, some

tion is sometimes demanded. To inculcate lofty principles is better than to impose stern In fine, the genuine teacher will recognize | restrictions; and if sympathy with the teacher will be far more effective than petty repression. It was the policy of the Roman Agricola, no less appropriate to a teacher than to a general, "omnia scire, non omnia

If it be feared that sympathy will tend to indulgence, let it not be forgotten that the student's feelings are not all upon the surface. Beneath his floating sentiments are intolerance of the human will is the secret of | his forming convictions; behind his passions dogmatism, as it has been of persecution. and his inclinations is his manhood. He How often is an opponent's position unfairly | who knows these deeper moods will often or weakly stated! The "man of straw" held | cross the surface currents, calmly conscious up in the lecture-room is easily demolished, of his hold upon the student's interior sym-

> Above all, true sympathy takes in another's case, and enters not into his feelings only. but into his condition. It recognizes the student's possibilities, and engenders in the teacher a sense of responsibility as to their realization. "No parochial ministry," said Arnold, "can be more a cure of souls." "My comfort depends more and more upon their good and bad conduct." "My work has all the interest of a great game of chess, with living creatures for pawns, and the adversary, the devil." The teacher will sometimes be content to part with present goodwill, confident of future approbation. A just sympathy will not occasion weak compliance with the transient freaks of willfulness and passion. Faith in the student will insure fidelity to him.

> The maintenance of this sympathy, in all its significance, is no slight self-sacrifice. It is an expenditure of life's best forces, but the recompense is ample. Happy is he who can replenish his spent energies out of tender and enduring friendship—out of endearing and delightful memories.

> V. It remains to notice a crowning personal qualification in the teacher, and the crucial test of his success—I mean the Power of Inspiration. This is, in great part, the resultant of all the other elements and forces of

> It must be felt, first of all, in holding the student to his work. We are entitled to assume that the teacher's personal enthusiasm has overcome in himself all sense of irksomeness in his duties, but he ought to have such abounding interest, and such ability to impart it, as shall do the same for his pupils. Fortunate is the student when the teacher's magic touch has power to illumine and lend attraction to every task.

> A love of learning will thus be awakened. It is a sorry comment on much of our teachbut it ought to be the instructor's constant tivated tastes, and in very many the inspiration of the teacher will determine the pursuit

More important still is the ability to stir him, and has faith in his future. The assur- and quicken thought. Let the student forance of this will be his chief inspiration. get what he may, if he comes out from the Scholastic discipline may, in itself, do little teacher's care a thinker. The instructor write "infallible" upon system, theory, or for such; but they may absorb from the must himself be a thinker, not a mechanical creed, and dogmatize ex cathedra, with common life of the school much that will hearer of recitations, hampered by methods repay sympathetic interest. Unless a young | and tied to forms. Not upon subjects of man be at least capable of deriving a certain | instruction alone, but upon every topic growth from the atmosphere of study and which personal intercourse with his pupils instruction, he ought not to be encouraged will suggest, the teacher must stimulate mental activity. Who does not recall with kindling of spirit times in his student-life how to hold up the highest ideals for every the spell of which time passed unheeded, and the ringing of the bell brought dismisgreat truth or lofty motive? Such a power value. Many a student who has little aptitude for formal, scholarly attainments, can thus be lifted, according to his measure, toward higher levels of thought and aspira-

> The true teacher, moreover, will afford impulsion to noble living and elevated character. He will not only make work inspiring, but life earnest and hopeful. In a variety of ways he will inevitably reveal and impress himself. "To come under Taylor's influence," says a graduate of Phillips Academy, "was to move into a new system of gravitation." In him inspiration was not incompatible with rigid discipline. This personal power must be exerted not to produce scholars alone, nor, thinkers alone, but to develop high-toned Christian men.

> To constitute this power of inspiration, the other personal elements combine. Manhood and its resulting authority conduce to siasm, catholicity, and earnest conviction are but only catholicity can healthfully inspire. There is no inspiration, however, without conviction. Even a physical element enters

ism is a part of what the born teacher brings that ability to draw-men, which to a few in all departments of activity lends wondrous,

men destitute of facilities have done work of superlative excellence. Humble men, unlearned men, have thus often accomplished what men of sounding reputation have failed to do. Of this power to inspire, large or pretentious universities have no monopoly. It is not unknown to our smaller colleges, our academies, and our common schools. Buildings, apparatus, libraries, text-books, these add efficiency, but they do not consti tute power. From Socrates and Plato down to the present, the world's teachers have been those who have ministered inspiration, and given impulse to thought and life.

If such are some of the personal elements in the teacher, then American society needs not so much additional institutions, or increased appliances and facilities in them, as men possessing, so far as possible, these moral qualifications. Nobler ambition no one of us could cherish than that, after a life of self-forgetting devotion to our work, it may be inscribed on our tembstones, and more sacredly enshrined in the hearts of our pupils, "He was a true teacher."-Prof. N. Lloyd Andrews, Ph. D., of Madison | babies and all, and all from one neighbor-University, New York.

The Sabbath Recorden.

Alfred Centre, N. Y., Fifth-day, September 28, 1882.

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

ACCEPTABLE SERVICE.

Our modern conceptions of Christian work are very largely utilitarian, and our utilitarianism is of a decidedly materialistic nature. We seem slow to understand that anything can be acceptable service which does not directly contribute to the comfort, usually physical, of somebody else; and so, unless we are feeding the hungry, clothing the naked, or in some such way providing for the needy, we are apt to feel that we are not doing any Christian work, and because such | Father to secure the perfect safety of all on work is not always at our hand, we conclude board, and of many more who are left bethere is nothing to do, and so do nothing. We need to learn again and again the lesson that the inner wants of men are greater than their outer wants, that it is a good service, in a Christian spirit, to care for the bodily wants of men, but that if we have not found | Thanks to the progress of the age, to our and administered to their soul-wants at the same time, we have lost the larger opportunity for our better service. We love to dwell upon those scenes in the life of Jesus in which he exercised his compassion toward men in healing them of their bodily infirmities, but have we never noticed that these healing acts were mainly incidental to the electrical omnipresence of intelligence, greater work of the divine Master in blessing their souls? · A helpless paralytic was brought to Jesus that he might be healed. Jesus restored him to bodily strength, and forgave his sins. Is there any doubt about which was the greater blessing? Carry bread to the hungry, in the spirit of Jesus, and count it a Christian service; but count it a far greater service if you may carry food to a hungry soul by helping it to find Jesus, or trust more completely and lovingly in him there. Have you wealth? Lay aside your in any time of soul sorrow, or doubt, or despondency.

There is still another form of Christian service which may be quite as acceptable to | dictate; to be ministered unto, not to min-God as of those mentioned above: it is the sacrifice of the heart poured out to God in | May his Holy Spirit descend to quicken our song or prayer, in which is expressed the perception and inspire new hope, faith, and heart's deep love for God or its child-like courage in our cause, and may the love of trust in him. Others may witness it and God melt our hearts in one as we continue to praise or blame, or it may be the heart's struggle on to redeem this world to truth and communings alone with God. Not many to Christ. days before his crucifixion, Jesus was at supper in the house of a friend, in the village of Bethany. While he reclined at table, a article, but as it lies in my valise unsealed, woman approached him with a box of very | I must add an item, which to me, if not to costly ointment, and poured it upon his all of my readers, was of special interest. head and feet, until the whole room was We arrived in New York this morning, all filled with the odor of the ointment. Even the disciples were disposed to look upon the and to our surprise, through the munificence act as a useless waste of a valuable article, and one of them, at least, brought forward his arithmetic to show how much good might | help thinking of Mrs. Josiah Allen's visit to have been done with it, if only the woman had had a proper conception of Christian but "Mr. Astor" keeps abreast with the duty and a proper appreciation of her oppor- | times, and the repast was magnificent. My tunity. "Why was not this ointment sold friend called it only a "lunch." If that was poor?" Then followed one of the strongest assurances of his approval of, and pleasure in, the deed of the woman, that Jesus ever uttered. "Let her alone;" "she hath wrought a good work on me;" "she hath done what she could." What had she done? the disciples. But the Lord had seen in the lavish anointing the complete outpouring of a loving heart, and had detected in the grate-

of our Christian benevolent work. No more are we likely to go beyond our duty in min istering to the soul wants of those whom we might bring to Jesus, or help in times of ever offered him, or can offer.

ON THE WAY TO CONFERENCE.

Here we are, rushing along at the rate of forty miles per hour, with Cleveland just behind us, some thirteen of us, including hood, and there are "more to follow." How unlike the yearly journey of the children of Israel in the olden time, wending their way, on foot and on asses, up to Jerusalem, to attend the yearly feast. What other denomi nation makes such long journeys to enjoy and be profited by their annual gatherings? May the good received and imparted be commensurate with the distance traveled. May there ascend from each of our little company the prayer that God will keep us, as he has through the journey of the two past nights, safely through the travels of to-day and tonight, and yet another night ere we reach our journey's end. Oh! thank God for the confidence inspired by that secret prayer, ere we started, that God would watch over us who go and those that remain. And thank God still more for the assurance that the silent prayer of one on this train of perhaps three hundred souls, has influence sufficient with an omnipotent and loving heavenly hind. God keeps us and God keeps them. How will they receive us plain sort of folks down in that land of culture and quick intelligence? Will we be proper and dignified enough not to shock their sense of propriety? railroad facilities, our telegraphic and telephonic communications, our nation is becoming one. The whole heart beats not only in unison, but simultaneously. What is new this morning in Maine, to-morrow morning will be twenty-four hours old in St. Paul. Yet despite this rapid transit and moulding us together more and more into one, there is still a difference. In the South there is a warm enthusiasm and a responsive heart-throb, which is life; in the Northwest there is an absence of caste, one man is as good as another if he only behaves himself: in the Middle States there is solid worth, and just where this medley finds its way into type, an aristocracy of intelligence; and in the East-well, we will go and see what is silks just for a week, that in our worsteds we may not be made uncomfortable by your adornments. We are going to listen, not to ister. May God give us a profitable meeting.

NEW YORK, Sept. 19, 1882. P. S. No. 1. I thought I had finished my safe and sound, just as we had prayed for, of a friend, one o'clock found us seated at the table at the Astor House. I could not "Mr. Astor's Tavern." It is an old house, miles, up to this point, I had become very familiar with my lunch-box.

had so lengthened with my journey that one school, keep up all the church appointments, Wasted a box of valuable ointment, thought | stamp would no longer carry it, and that was all I had; you see, I am working my own | sionary Societies, and is being greatly blessed way to Conference, in the main, and it is a of God in its activity and devotion, and is long way, too, about twelve hundred miles. ful perfume that filled the room the sweeter | I think churches should expect to pay their perfume of a life so devoted to him as to be pastor's expenses to the Conference and Asready for any after service which he might sociation just as much as they expect to pay appoint. We want more of such Bethany | their salaries, unless their society are build

Well, here we are in Ashaway, R. I. I never was here before, and I intend to behave myself so well they will be willing I shall come again, for I like the way they do things here. need. But we are in danger of despising They have remodeled and enlarged their these seasons and acts of devotion which the | church, at an expense of thirty-five hundred worldling calls foolishness, and which the dollars. This morning six hundred were in cold, calculating Christian calls a waste of attendance at the opening session—this is time and material, but which God treasures | not a guess, but an actual count. Dinner is up among his priceless jewels. We need to to be served each day in the large basement get so near to God that, out of the fullness of of the church. Some four hundred and our hearts, we shall, in just such acts of fifty were seated at the table to-day at dinworship, repeat the anointing in Bethany. | ner in two sittings, and all I have to say God will write it down as the best service we about it is, that it was a New England dinner, and did me as much good as "Mr. Astor's."

Bro. Velthuysen and his daughter are here from Holland. Bro. Velthuysen was ntroduced to the Conference this afternoon by Bro. Geo. H. Babcock, the former making a very appropriate and touching address in his imperfect English.

Now if any one objects to this article and postscripts, I refer them to my last article on "Fastidiousness;" and if the Tract Board object to its length, I refer them to a former article on "Brevity;" and I bid my readers, one and all, adieu!

The RECORDER goes in other hands; if you think our articles have not contained the "meat and juice" you called for, complain no more, for this is our last—at least under the old regime. I think so much of Bro. Platts, if any stray effort of mine can assist him, I reserve the right to serve him want to thank Bro. D. R. Stillman and his co-workers in the publishing office, personally, for the accuracy with which they have transferred my obscure chirography into print. Scarcely a typographical error, which is usually so annoying to an author, has occurred. Farewell.

P. S. No. 3. Dr. J. M. Stillman, of Alfred Centre, is conducting the music at the Conference. Is not this enough?

A SMALL BUT ACTIVE CHURCH.

Because a church has a small membership, it does not follow that it should be weak or feeble. If each one is filled with the Holy Ghost, has the power of God within him, it seems to me that a few would be as strong as the many, and the Scriptures be fulfilled, that one could chase a thousand and two put ten thousand to flight; and yet I often see in our paper the small churches called the weak ones, and it may be that some may think this is necessarily so, but it appears to me that if they are few in numbers, this is the very reason they should be more active in the work of the Lord. 2. I do not think a church should be weak or feeble because it has no pastor. It is certainly a great blessing to have a devoted and faithful minister; but a church may prosper and grow without one. The deacons and leading brethren, and even the sisters, may lead in the public meetings, and develop all the gifts and graces of the church; they may also call a lay brother to administer the ordinances, as the Western Association last Spring stated by a special resolution offered by Dea B. F. Langworthy. If they can not obtain a minister, let them, after prayer and due deliberation, select some one to lead, and then all join heartily with him in attending to all the means of grace. I think also we might have more lay preaching, if the church would use great discretion in encouraging it. Let the promising young men be encouraged to improve their gifts, and the devoted old brethren and sisters exhort to the mutual edifying of the body. If the speaking is permeated with the word of God, and prompted by a love of souls, God will bless it. In a church in Japan of only twenty members, thirteen of them were in the habit of making short trips to the country to preach to the people, while the remaining

seven were disabled by age or infirmity. I write these things because I think they meet the case of many churches without pastors. I write them because I think a small church may be very active and prosperous. One of our most active churches for three hundred pence, and given to the only a lunch, what must a dinner be! You in the South-Eastern Association—the West see I had an altogether different idea of Fork—has only been able to secure the "lunch," for on a journey of a thousand | preaching of the gospel at their Quarterly Meetings, except in rare instances, and yet this little band of only a score of church P. S. No. 2. Still this is in my valise; it members maintain a flourishing Sabbathcontributes liberally to the Tract and Mishonored and respected through all that section of country.

THE North American Review for October

structive account of the agitation now going on among the English working classes for a reconstruction of the whole politico-social fabric of that country. O. B. Frothingham writes of "The Objectionable in Literature," and endeavors to point out the distinction between literature which is per se corrupting, and that which is simply coarse. Dr. Henry Schliemann tells the interesting story of one year's "Discoveries at Troy." Senator John I. Mitchell, of Pennsylvania, treats of the rise and progress of the rule of "Political Bosses." Prof. George L. Vose, of the Massachussetts Institute of Technology, contributes an article of exceptional value on "Safety in Railway Travel;" and Prof. Charles S. Sargent, of the Harvard College Arboretum, contributes an instructive essay on "The Protection of Forests." The Review is sold by booksellers and newsdealers generally.

OPPORTUNITIES FOR POPULAR BIBLE STUDY.

Professor W. R. Harper, whose name has appeared in these columns in connection with the revival of Hebrew Study, besides his labors in his great Hebrew Correspondence School, is the editor and publisher of a periodical devoted to topics connected with the Old Testament, called The Hebrew Student. Prof. Harper has rightly concluded that besides the study of the Old Testament language, an opportunity is desired by the intelligent Christian people of this land generally, to know about these questions of Old | ings were well attended and well enjoyed by debated to-day. The Hebrew Student is in- ing neighborhoods. The weather for the tended not for specialists merely, but for all | most part was favorable, though some evenclasses of Bible students. It presents populur discussions of these topics by popular | ble Sabbath was made a prominent subject men-men who know their subject through of discourse, as one of the leading truths of and through, and yet can communicate this God's ever glorious gospel, and the opinion knowledge in a way that all can understand | prevailed, that there was much more of solid and enjoy. Prof. Harper has secured the cordial help of all Bible scholars. He has ism or denominationalism, than they had among his contributors, such men as De- | before supposed. This fact develops wherelitzsch of Germany, Watts of Belfast, Curtiss, | ever we go. The Sabbath belongs to the Briggs, Beecher, Strong, and Osgood, of our gospel of salvation, people are converted and own land-men pre-eminent in this depart- saved by its presentation. Is not the Sabment. There can be no doubt of the value | bath a part of God's law? "The law of the and usefulness of such a periodical. We hope that the Christian people of this country will make its success as certain.

In his October number, Prof. Harper proposes to give a surprise to the students of the error of his way, shall save a soul from the Bible. His Hebrew Summer School, attended by 75 ministers, translated this Summer the prophecy of Nahum. This translation, together with the Hebrew Text of this prophecy, will be published in the October issue of the Hebrew Student. It will be a "Nahum number," containing also an introduction to the book and translations of the Vulgate, Septuagint, and Chaldee of the same Prophet.

Such an enterprise as this is certainly to be commended. We advise all our readers to send for a copy of this issue, if for nothing else, at least as a curiosity. It marks an epoch in Biblical study in this country. Prof. Harper's head-quarters are at 84 Fifth ave., Chicago. The subscription price of the Hebrew Student is \$1, per year of ten numbers, (single numbers, 15 cts.,) and it would please us if many should be induced by these words to subscribe for this magazine.

THE "GRAPHIC."—We are under obligation to the publisher of the Graphic, London, Eng., for a copy of the Summer Number of that paper. Attention is called to the wonderful advance that has been made in that country in the art of color printing, and in its appreciation by the public. A recently published Directory in America, in commenting on the subject, contains the statement that over \$70,000, or £14,000 sterling were expended on the production of one of these Special Season numbers of the London Graphic, and although the author adds that "America to-day stands without a peer in the delicate finish of her illustrations, &c.," it is doubtful whether any proprietorate in any country has expended so vast a sum on the publication of one single issue; of a number subsequent to the one before referred to, over 520,000 copies were issued, and the number was out of print in a few days. More than 160 tons of paper were consumed, and the total cost of production was \$85,000, and the pages, if put end to end, would have made an unbroken line of paper reaching from London to New York. The whole of the illustrations being printed in many colors, and each sheet having to go through the press separately for each color, represents a total of over 15,000,000 impressions. These facts speak for themselves, and may be interesting to our readers as showing what Old England is doing in the way of printing newspapers in colors. 190 Strand, London, England. Price, one shilling.

A PROVERB IN SONG will be likely to be remembered. We find one in a very acceptable roll of music sent us by Oliver Ditson & Co. It is in two languages, the English be-

Other songs in the roll have the names, "Memories in Springtime," (35 cents) by Warren; "If sighs had wings," (30 cents). by Pinsuti; "The Sorrowful Maiden," (30 cents), by Robert Franz; "I wander through the stilly night," (30 cents), by the same celebrated composer; "Always," (35 cents), by Henry Leslie; and "Two Ways," (30 cents), by Ciro Pinsuti. An "Impromptu" (35 cents), by Sachs, and "The Shady Lane" (25 cents), by Meyer, are two agreeable piano pieces.

LETTERS TO A MATERIALIST, ON THE IN. TERMEDIATE STATE.—This pamphlet exhibits the evangelical and scriptural doctrine concerning the nature of man and the continued existence of his soul after death. The fallacy of the doctrine of the unconscious state of the dead and annihilation of the wicked either at death or immediately after the resurrection, is successfully combatted and shown up. Orders and communications may be addressed to the author, Rev. P. R. Russell, Vineland, N. J., or to J. E. Ballou, agent, 74 Kneeland Street, Boston, Mass.

Communications.

WOLCOTT, N. Y. Tent meetings began here Aug. 30th, and closed Sept. 11th. These two weeks of meet-Testament study which are being so fiercely the good people of Wolcott, and of surroundings were rather cool for comfort. The Bisaving truth in it, and far less of sectarian-Lord is perfect; converting the soul." Psa. 19: 7. "Brethren, if any of you do err from the truth, and one convert him, let him know that he that converteth a sinner from death, and hide a multitude of sins."

is the transgression of the law."

I was deeply moved, and my eyes opened,

by an incident in the meetings at Wolcott.

At the close of a very solemn meeting, made

deeply solemn and impressive by a feeling address from our venerable brother in the ministry, Elder Alexander Campbell, one of the ministers of the place arose and said quite abruptly, and as everybody seemed to feel, not at all in harmony with the discourse or the spirit of the meeting, that he was disappointed in hearing so much said on the Sabbath question, and that upon the continuance of this subject, he should be obliged to withdraw and ask his people to do the same, confessing that he had expressed a desire to hear on this subject when it was opened, but that he did not expect so much would be said. A vote was now taken, in which the people asked for a continuance of the subject, and the dissenting minister was by vote invited and asked to defend the Sunday Sabbath, which invitation was declined, though the platform was offered him, and as many evenings as he chose to occupy. Now, had we presented the Sabbath doctrine in a technical and denominational way, for a few evenings, this minister could have endured it, and then gracefully have bowed the whole subject out of his presence, as a disagreeable but unavoidable caller, and that would have been the end of it. But as it was, the Sabbath truth became a life and death question, and professing Christians and honest hearers must accept it as such, or refuse to hear it. But it will follow them to the day of coming judgment. The presence and ministerial help of Bro. Campbell in our tent meetings at Wolcott, was a matter of special thanksgiving to God, and that God had spared him to us so long, with health and strength, though feeble, to speak and pray, so feelingly, and with deep love and longing for the welfare here and here? after of precious souls. May God attend his faltering steps in much mercy. Bro. Campbell did not feel able to preach, but, had the meetings continued longer, hoped to do so. But the lateness of the season and the cool evenings, called for us to close our tent meetings at the very time when labor promised to be most effective. This was much regretted, and by none more than by ourselves.

Thus has closed the tent season of 1882, the richest season in gratifying incidents and scenes. We are in no special danger of being ing a new house of worship, and then of olution in England," by H. M. Hyndman, ian, "Chi tardi arriva, male alloggio," which my brethren whose counsels and contriburesults, of the four in which I have served. the English radical leader, giving an in- means, "The last arrival is badly lodged." tions have supported the work. The one

hundred and ten doll at Clifford, Pa., gave. carried us through on this example was follo or more of tents would season, if all is well. feasibility of this me The thanks of the ten to Brethren Whitford cott, and their wives, gratuitous entertainm labors. Our tent is Winter unless ordered

A PLACE OF

HILL BUIL

Hill Building is fine of a region full of hist on Union Square, co view of the Square wil tance. To the left is ted eminence on which tioned himself on th Bunker Hill, Hill Bi foot of Prospect Hill Rhode Island troops w ker Hill times, and troops, which were Hill, a little further Chaplain, had to come to attend divine service anders, a necessity wh greatly regretted. A relating this fact, says whether the men of No more praying for that Island, but we fully re in those days an army mere ornamental appe

Washington Street and is the same old ros onial militia marched t Hill, and which they st and bleeding after the was here at Union Squ don brought his forces ing to Bunker Hill.

Much of the land on erville Washington Str It has been filled in an thickly studded with blocks. A net-work o all this region, making bridge, Charlestown, these are all one city most direct line of car of Boston runs from I Charlestown, passing 1 Navy Yard. The fam be visible from my wir ing buildings.

To fill up, the above immense quantities of Hill have been remove houses now being erec the hill are many feet once the top of the hil is a steep and danger side where the excavat Still a portion of th which a magnificent obtained. Thence ma dome of the State Hor merous church spires, magnificent buildings, morial Hall, the outs ville, Boston Harbor, inence on which are the line Convent, and mi objects of interest.

Dome

ALFRED The heat, which fo during the present pressive, and the thr place, during the past which have been follow

About seventy of attending the session ference, yet a large co ered in the church las to an interesting di Allen. His theme Hermon," or the three and new dispensation the sermon on the A tion, and the mount events were associated On the evening afte

and friends of Uncle Aunt Lydia his wife, seventy, surprised the home without invitat gathering was an im the eighth-third and days respectively, of

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Communications.

TENT WORK.

WOLCOTT, N. Y. meetings began here Aug. 30th, and Sept. 11th. These two weeks of meetre well attended and well enjoyed by d people of Wolcott, and of surroundighborhoods. The weather for the art was favorable, though some evenere rather cool for comfort. The Bibath was made a prominent subject ourse, as one of the leading truths of ver glorious gospel, and the opinion ed, that there was much more of solid fruth in it, and far less of sectariandenominationalism, than they had supposed. This fact develops wherego. The Sabbath belongs to the f salvation, people are converted and its presentation. Is not the Sabpart of God's law? "The law of the perfect; converting the soul." Psa. "Brethren, if any of you do err from th, and one convert him, let him hat he that converteth a sinner from r of his way, shall save a soul from and hide a multitude of sins." "Sin

ansgression of the law." deeply moved, and my eyes opened, icident in the meetings at Wolcott. close of a very solemn meeting, made solemn and impressive by a feeling from our venerable brother in the , Elder Alexander Campbell, one of fisters of the place arose and said ruptly, and as everybody seemed to t at all in harmony with the discourse pirit of the meeting, that he was disd in hearing so much said on the Question, and that upon the conof this subject, he should be obliged fraw and ask his people to do the infessing that he had expressed a hear on this subject when it was but that he did not expect so much said. A vote was now taken, in ie people asked for a continuance bject, and the dissenting minister ofe invited and asked to defend the Sabbath, which invitation was dehough the platform was offered him, iany evenings as he chose to occupy. d we presented the Sabbath doctrine inical and denominational way, for enings, this minister could have enand then gracefully have bowed e subject out of his presence, as a ble but unavoidable caller, and that ive been the end of it. But as it Sabbath truth became a life and testion, and professing Christians st hearers must accept it as such, to hear it. But it will follow them of coming judgment. The presministerial help of Bro. Campbell it meetings at Wolcott, was a matcial thanksgiving to God, and that spared him to us so long, with d strength, though feeble, to speak so feelingly, and with deep love g for the welfare here and hercprecious souls. May God attend ng steps in much mercy. Bro. did not feel able to preach, but, . meetings continued longer, hoped

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to be most effective. This was

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at Clifford, Pa., gave us before starting out, carried us through on current expenses. If this example was followed by others, a score or more of tents would be in the field next season, if all is well. My faith grows in the feasibility of this method of gospel labor. The thanks of the tent preachers are tended to Brethren Whitford and Campbell, of Wolcott, and their wives, for their generous and gratuitous entertainment of us during these labors. Our tent is stored here for the Winter unless ordered to the Southern field. L. C. Rogers.

A PLACE OF INTEREST.

HILL BUILDING, Somerville, Mass.

Hill Building is finely located in the midst of a region full of historical interest. It is on Union Square, commanding the finest view of the Square with Boston in the distance. To the left is Prospect Hill, that noted eminence on which brave Putnam staker Hill times, and the New Hampshire fessing their wanderings, and sinners, reto attend divine service with the Rhode Isl- gracious Father has greatly blessed us. Last greatly regretted. A Middlesex historian, relating this fact, says: "We are ignorant, whether the men of New Hampshire required Island, but we fully recognize the fact that mere ornamental appendage."

and is the same old road on which the colonial militia marched to the battle of Bunker | that interest will continue to rise, and after | swer, to the best of our ability, any questions Hill, and which they straggled back wounded | Conference to follow up this work. Let all | the readers of the Recorder would wish to and bleeding after the memorable battle. It lovers of Zion pray for us. was here at Union Square, that Lord Rawdon brought his forces into the road march ing to Bunker Hill.

Much of the land on each side of this Somerville Washington Street was once a marsh. It has been filled in and is now solid ground, thickly studded with dwellings and business blocks. A net-work of street cars intersects all this region, making easy access to Cambridge, Charlestown, and Boston. Indeed, these are all one city in appearance. The most direct line of cars to the business part of Boston runs from Union Square through Charlestown, passing Bunker Hill and the Navy Yard. The famous monument would be visible from my window but for intervening buildings.

To fill up the above mentioned marsh immense quantities of earth from Prospect Hill have been removed, so that the new houses now being erected on some parts of the hill are many feet lower than what was once the top of the hill; and the hill itself is a steep and dangerous bluff on the east side where the excavations have been made. Still a portion of the top remains, from which a magnificent far-extended view is obtained. Thence may be seen the gilded dome of the State House, and Boston's nu merous church spires, Cambridge with it magnificent buildings, chief of which is Me morial Hall, the outspread city of Somerville, Boston Harbor, Mystic River, the eminence on which are the ruins of the Ursuline Convent, and many other places and objects of interest.

HARRIET WARE STILLMAN.

Home Meuż.

ALFRED CENTRE

The heat, which for almost the first time during the present season, had become oppressive, and the threatened drought, gave place, during the past week to copious rains, which have been followed by frosts.

About seventy of our people are absent, attending the session of the General Conference, yet a large congregation was gathered in the church last Sabbath, and listened to an interesting discourse by President Allen. His theme was, "From Horeb to Hermon," or the three great events of the old and new dispensation, the giving of the law, the sermon on the Mount, the transfiguration, and the mountains with which these ing, Sept. 2, 1882. In the absence of the

On the evening after the Sabbath, relatives Aunt Lydia his wife, to the number of about seventy, surprised them by gathering at their home without invitation. The object of the

events were associated.

these anniversaries occurring within a single | session, and for the ensuing year. week. These people are now the oldest married pair living in this community. A valuable lamp, and thirty dollars in cash, were brought as tangible expression of loves and esteem, and were presented in behalf of the company, with fitting words, by President Allen. Mrs. Ida F. Kenyon entertained the company with humorous recitations. Sacred songs were sung, an hour or two were spent in social intercourse, prayer was offered, the doxology sung, and with hearty hand-shakings and expression of good wishes, | P. M., Eld. H. B. Lewis to preach the inthe company separated. The aged pair were gladdened by this unexpected demonstration of kind remembrance, and the visitors went home happier and better for their participation in the affair.

LINCKLAEN.

Some three months since I accepted an invitation from the Church in Lincklaen to preach for them occasionally. I responded by an arrangement to give them a service tioned himself on the memorable day of once in two weeks, Sabbath afternoons at Bunker Hill. Hill Building is just at the 2 o'clock. From the first it was apparent foot of Prospect Hill. On that hill the that the Lord was with us, Christians com-Rhode Island troops were stationed in Bun- ing to the help of the Lord, backsliders controops, which were quartered at Winter solving to seek the Lord, rising for prayers. Hill, a little further eastward, having no For the last-two weeks or more, we have Chaplain, had to come over to Prospect Hill | held two evening meetings a week. The | Lyons, Montesano, W. T. We were anxious anders, a necessity which General Sullivan | Sabbath four related Christian experience, | from West Virginia, April 27th. We are and were accepted by the church, and wit nessed a good profession in the ordinances the better we like it. We have had no severe of Christian baptism, in the presence of a storms since we have been here, and we have more praying for than the men of Rhode large congregation. The fire is kindled by no extremely warm weather except three or the Holy Spirit, and we hope it may burn till | four days the first of August. Our nights in those days an army chaplain was not a the sanctuary and this whole field are puri- are always cool and refreshing. This Westfied and saved. I very much regret to be ern country is subject to frosts, yet this Washington Street crosses Union Square, absent to the Conference even, for two place is as free from frosts as any locality weeks; but hope, as it is the Lord's doings, we have heard of. We would be glad to an-J. CLARKE. DERUYTER, Sept. 18, 1882.

Wisconsin.

MILTON. The Fall term of the college has opened very encouragingly with over 150 students in attendance. It seems good to see Pres. of Prof. N. Wardner Williams, as conductor of the Musical Department. So many pupils are applying for instruction in this department, he will need an assistant.

I have not observed any notice in the RE-CORDER of our new paper, the Telephone, published weekly by Mr. Bartholph, one of our people who love the Sabbath of our Lord. paper; is diligent in collecting the home who feel interested in encouraging an enterprising and worthy young Sabbath-keeper, should subscribe for the Telephone. Mr. cal graduate of Milton College, and well deserves the encouragement that a liberal patronage at home and abroad will give him. Subscribe for his paper and you and he will ied beneath the wreck. be mutually benefited.

Our new church building is on the road to completion. It will be a handsome edifice, and its construction is being accomplished with care and economy. It is thought by those who know best, that the cost, when completed, will fall below the original estimate. Our society is not large, and but some one of the rich and generous men in smaller ones in proportion!

WELTON.

The Seventh-day Baptist churches of Iowa held their Eighth Annual Meeting with the were no meetings held until Sabbath mornappointees, Eld. S. H. Babcock, of Albion, Lord's Supper.

The Welton Sabbath-school held a literary entertainment in the evening after the Sab-

hundred and ten dollars which the friends sixtieth anniversary of their wedding, all O. Babcock was appointed Secretary for this

On First-day, at 10 o'clock A. M., prayer and conference, reports from the churches, and an essay by Mrs. S. A. Lewis.

At 11.30, preaching by Eld. S. H. Babcock, and preaching at 2 P. M. by Eld. H. B. Lewis, after which the following business was transacted:

Voted, to hold the next session with the Carlton Church at Garwin, in Tama county, to commence on Sixth-day before the first Sabbath in September, 1883, at 2 o'clock troductory, the Carlton Church to provide an alternate if necessary.

The following named persons were appointed to write essays for the next session: A. M. Brinkerhoff, C. C. Van Horn, Addie Furrow, and Stella Loofboro.

J. O. BABCOCK, Sec. SEPT. 18, 1882.

Idaho Territory.

Our Sabbath-school is called the Seventh day Baptist Pacific Sabbath-school; organized Aug. 4th, with eighteen members. We have a good attendance, and all seem to be interested. We are in hopes it will not be long before more of our people will be here to help us. We have written to W. J. to hear from the little party that started well suited here. The longer we stay here M. D. HILLS, F. E. DAVIS.

Condensed News.

A RAILROAD CATASTROPHE.—An accident Whitford back again in his old place taking occurred in the New York Central and Hudthe reins of government quietly, yet firmly. son River tunnel, 86th street and Fourth His presence is the assurance of constant | avenue, New York, on the morning of Sept. supervision, and the maintenance of good | 22d, in which a number of people were killed order. Every one rejoices that the College | and injured. The circomstances are some has been able to retain the valuable services | what as follows: The locomotive on the main line of the Hudson river road broke a driving wheel at 123d street and blockaded the track, consequently the New Haven trains that arrived were switched on the south-bound side of the track. The 7:35 train from Mount Vernon was thirty-five iminutes late when it reached the 86th street station. The engine exploded signal torpedoes on the track. It had hardly been a Sabbath-keeping young men, who is trying minute at the Eighty-sixth street station to be the mind of the brethren and sisters elsewhere; to live and benefit his fellow-men among the when a rumble was heard behind it. In an therefore, the Seventh-day Baptist Yearly Meeting of instant the crash and screams of a score of | Southern Illinois will hold its meeting for the pres-He is editing an interesting and sprited men and women were heard. The engineer ent year with Villa Ridge Church, commencing on of the Harlem local was injured. Two rear Friday, the 20th day of October, at 11 o'clock A. M. cars of the six comprising the New Haven | Eld. Leman Andrus to preach the Introductory Sernews. All who feel an interest in knowing | train were telescoped and shattered. The what is transpiring at Milton, and those | locomotive was demolished, and the tunnel | keld, alternate. It is to be hoped all the churches filled with smoke. The police and fireman. by energetic work, prevented an outbreak of fire. The engine of the Harlem train ran most through the rear car of the New Haven Bartholph is a scholarly young man, a classi- train, before it was stopped, and smashed the platform of the next car. As soon as possible, some of the passengers in the forward part of the train went out, rendering all the assistance possible to the persons bur-

ANOTHER STORM.—A very large portion of the country was afflicted with unprecedented rainfalls for two or three days of last week. A New York dispatch of the 23d says that, in consequence of the rain-storm, there "have been serious freshets. Some loss of life is reported at Rahway, Plainfield, few of our members are able to make large | Scotch Plains and Hoboken, N. J., and up | donations, therefore, we hope and pray that | the Hudson as far as Albany. The Grove Street bridge at Plainfield was swept away Mr. J. W. Ells, of Hartsville, and Miss Irene O. while crowded with people watching the our denomination will give us a helping | flood. Eight were rescued, and several are hand without any personal solicitation. Oh, | believed to be drowned. Many sewers burst how a gift of \$500 from some plethoric in Jersey City, causing thousands of dollars Camp. purse would make our hearts glad, and damage. The Hoboken meadows are wholly submerged."

Prof. E. E. Barnard, of Nashville, Tenn., on the 14th inst., discovered a new comet located near the star Lambda, in the constellation of the Twins. His discovery was announced by telegraph to Mr. H. H. Warn Welton Church. On account of rain, there er, at the Warner Observatory, Rochester, N. Y., and almost at the same moment Prof. Lewis Swift, Director of the Warner Observatory, received intelligence that a large naked-eve comet had been discovered Wis., preached the opening discourse, which in Rio Janeiro, South America. Prof. and friends of Uncle Maxson Stillman and was followed by the administration of the Barnard is the first person the present year to receive the Warner prize of \$200. The fact that these two comets came into view at the same time is exceedingly significant.

The Rev. Dr. John S. Mitchell, for over

A Long Branch freight train fell through a bridge over Berry's creek Sept. 24th. Conductor Webber was crushed to death. Engineer Currie and fireman Burke were badly scalded, but managed to crawl out of the creek. The bridge was weakened by the

An examination of the treasury proves that £200,000 sterling were taken by Arabi. of which £18,000 sterling have been discovered at the war office. It is probable that other deficits will be found in the department of the interior.

Dr. Longstreth, of Darby, Pa., the Melville family physician, and Dr. Bartleson, gave a certificate of insanity in the case of Mrs. Melville, and the lady has been placed in the Norristown insane asylum.

A government inspector states that the steamer Asia was running without license, having been refused one on account of having an insufficient number of life boats and

General Schofield has been formally as signed to the command of the military division of the Pacific from the 15th of October, when General McDowell will be retired.

IRVING SAUNDERS will be at his Friendship gal lery from Sept. 26th to Oct. 3d.

WE thank very heartily, and fully appreciate, the generosity of the dear friends who cheered us by their loved presence on the 60th Anniversary of our marriage, kindly leaving us as a reminder of the joyful occasion, a beautiful student lamp and \$30 in money. May Heaven's choicest blessing rest on each MR. AND MRS. MAXSON STILLMAN.

SPECIAL NOTICES.

THE next Quarterly Meeting of the Hebron, Hebron Centre, Bell's Run, and Honeoye Churches, will be held with the Hebron Church, commencing Sabbath evening, Oct. 13th. Elders H. P. Burdick and G. P. Kenyon are expected, and others are invited. A cordial invitation is extended to all. By request of the Church,

F. N. AYARS, Church Clerk.

THE next Semi-Annual Meeting of the Seventh day Baptist Churches of Minnesota will be held with the Church at New Auburn, commencing Sixthday, Oct. 20, 1882, at 2 o'clock P. M. Eld. G. M. Cottrell is appointed to preach the introductory discourse, and Eld. Z. Campbell, alternate. A full attendance is very desirable. GEO. G. COON, Clerk.

ANTHEM TREASURES,

J. M. STILLMAN, Mus. Doc., and S. W. STRAUB. The most practical book of church music published. Contains 320 pages of music adapted to all near-by stock. Western stock is dull. We quote: occasions of public worship, and also several stirring | Near-by extras..... temperance pieces, and a complete department of

Price \$12 per doz. Single copy, \$1 25. For sale by Chester B. Stillman, Alfred Center,

YEARLY MEETING OF SOUTHERN ILLINOIS.-Our Yearly Meeting which was to have been held last year with Pleasant Hill Church, having been a failure, it was suggested to me during a recent visit to Stone Fort and Crab Orchard, that as the Moderator of the last meeting actually held, it might be my duty to call a meeting for the present year. By a vote of our society on last Sabbath, it was agreed to invite the meeting to be held here; and this seemed mon, and Eld. W. F. Vancleve or Eld. C. W. Threl will be represented by as many as can attend.

VILLA RIDGE, Ill., Aug. 18, 1882.

THE next session of the South-Western Yearly Meeting will be held with the Pardee Church, Pardee, Kan., beginning at 10 A. M., Sept. 29, 1882. All are invited to attend. O. W. BABCOCK, Clerk.

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

MARRIED.

At the Methodist Episcopal parsonage, in West Almond, N. Y., Sept. 20, 1882, by Rev. I. K. Libby, Mr. Floyd S. Champlin, of Alfred, and Miss Eva

At the residence of the bride's father, in Hornellsville, N. Y., Sept. 19, 1881 by Rev. H. P. Burdick, BURDICK, of Hornellsville.

Near Cherry Camp, W. Va., Sept. 14, 1882, by Rev. L. F. Randolph, Mr. MILTON CLARK, of Greenbrier, and Miss Jerusha E. Dennison, of Cherry

On Sept. 11, 1882, at the home of the bride's parents, by Rev. Silas Cooke, of Dunlap, Ill., Mr. MAR-TIN B. VARS and Miss NETTIE L. POTTER, daughter of John S. Potter, Esq., all of West Hallock, Peoria

At her home in Hounsfield, N. Y., Sept. 15, 1882, Mrs. JUDETH WOOD, widow of the late Horace Wood, aged 77 years. She had been a resident of the town for forty five years, and was greatly beloved by a very large circle of acquaintances. She was a devoted Christian, and a member of the Hounsfield Church. Though called suddenly to cross the Jordan, she was ready. A. B. P.

At Milwaukee, Wis., Sept. 14, 1882, of meningitis, SENA A., only child of Henry D. and Ada W. Maxson, aged 15 months and 10 days.

LETTERS.

gathering was an impromptu celebration of the last session, the eighth-third and seventh-ninth birth the eighth-third a

Vaughan, Jr., W. H. N., Lois Townsend, S. P. Stillman, L. T. Rogers, Geo. H. Hickox, Mrs. L. Butterfield, Lycurgus Mechlin, James Schoonmaker, Kate Davis, L. A. Utley, Mary Hunt, L. L. Shearer, F. H. Madison, K. S. Black, Edward G. Fowler. Mrs. Eugene D. Witter, N. B. Smith, Joel Greene, Harriet W. Stillman, F. L. Phalen, W. B. Gillette.

RECEIPTS.

All payments for the Sabbath Recorder are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the

Frank W Potter, Andover, Ray Green, Berlin, Mrs. Eugene D. Witter, Petrolia, 3 00 Frank L. Green, Hornellsville, C. W. Cornwall, Milton Junction, Wis., 2 00 39 J. G. Vaughan, Jr., Atchison Kan., 2 50 39 13 Mrs. S. L. Johnson, N. Shrewsbury, Vt., 1 00 39 16

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ending Sept. 23d, reported for the RECORDER, by David W. Lewis & Co., Pro duce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished

BUTTER.—Receipts for the week were 26,156 packages; exports, 4,032 packages. The market is without change. Trade for the week was lessened by the unfavorable weather. The market is rangy both in classification and price. What on a quick market would go for choice stock is now reckoned only fair to good, and must be sold at less price, and they call nothing fine unless it is way up in quality. There were sales of finest fresh State creameries at 32@33 cents; best Elgin and Iowas at 30 @ 31 cents; fresh make private dairies at 28@30 cents, and fresh sweet creams at 27 @ 28 cents. In early make goods, State firkins and Western creamery ice house stock, there were hardly any sales. In fresh Western factory goods there were sales for export at 16@17c., and our market closes dull with lower tendency on all grades.

| | Fancy. | Fine. | Faulty. |
|----------------------|----------|---------------------------|-----------------|
| Creamery, sour cream | 31@32 | 28@30 | 20@25 |
| " sweet " | | 25@26 | 20@25 |
| Imitation creamery | 23@25 | 20@22 | 18@20 |
| Factory butter | 16@18 | <u>—</u> @— | 14@15 |
| Dairy, fresh make | | 26@28 | 20@26 |
| " June " | 27@28 | $25\overset{\smile}{@}26$ | $20\cente{@}25$ |
| CHEESE.—Receipts for | the weel | k were 51 | .342 box- |

es; exports, 31,854 boxes. Shippers are so indifferent to purchase that it makes a heavy market, and there has scarcely ever been such a dull last half September as there is this present year. There were some sales of fancies at 111@111 cents, but for all other kinds there is no market and prices are nominal.

| Factory Creamery | 8 @ 9½ | 9@10 5@ 7 | 5@ 8 2@ 4 |
|---------------------|-----------------------|--------------|--------------|
| Eggs.—Re | ceipts for the week w | vere 8,562 b | bls. and |
| 3,493 boxes. | There is good de | mand for f | resh laid |

Fine.

Western and Canada firsts...... 22 @24

BEESWAX sold on arrival at 29@30 cents. Beans are selling slowly. We quote: Marrows, per bushel, 62 lbs......\$2 25 @\$2 50

DRIED FRUITS.—We quote:

Evaporated apples, ring cut, choice..... @— Raspberries, dried......30 @31 BUTTER, CHEESE, EGGS, BEANS, ETC.

Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime

DAVID W. LEWIS & Co., NEW YORK. This address is sufficient both for goods and letters.

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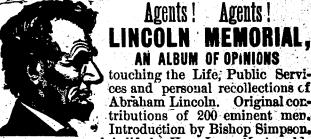
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Selected Miscellany.

THE POET'S FUNERAL.

BY F. N. ZABRISKIE, D. D.

An Impromptu.

From college and from chapel spires The bells of Cambridge tolled; And through the world on trembling wires The saddening message rolled. They spake of one whose "Psalm of Life" Had reached its rounded close. And in sublime doxology

Before the Throne arose, "The Wayside Inn" no longer holds The guest whose coming cast A "gleam of sunshine" o'er the world-"The golden milestone" 's passed! Within that "haunted chamber" now We miss the good gray hairs, And beats with heavy heart and slow The "old clock on the stairs."

"The Reaper Death" has gathered in The ripest of the sheaves, The "woods in Winter" moan for him More than their vanished leaves. Nor "light of stars" nor "village lights"

His breast with sadness fills, The earth-gleam and its gloom are gone-"Tis "sunrise on the hills!" He o'er "the bridge at midnight" passed Toward the "daybreak" grand, Swifter than "birds of passage," on

"Into the silent land." "Sandalphon's" hands have turned to flowers His prayers and alms above, "The children's hour" it is to deck His grave with wreaths of love.

Broke is "life's goblet;" but the well Outlasts the crystal urn; For us "the rainy day"-for him No more the clouds return; No more "the building of the ship," By the celestial main: The "village blacksmith's" arm has wrought The last link of the chain; The scholar, who to English speech So deftly knew to turn The songs of many lands and men, Had one more tongue to learn: "Translated" is the poet's self, His life-long evermore "The happiest land"'s vernacular,

The last "Excelsior!

"The River Charles" the message bears
Out to the sobbing sea; 'The birds of Killingworth" are mute And wander aimlessly; By icy capes and southern bays, Alps and New England hills, By "seaside and by fireside," The tender sorrow thrills. Let "Church bells heard at evening" waft Their softest, sweetest tone, "The curfew" toll the embers out, Of one whose "day is done."

Ring out once more, O Bells of Lynn, O'er land and water call; Belfry of Bruges, bid the shades Throng to his funeral! "Two angels," named of Life and Death,

Float o'er the grave yard dim, Where the Moravian nuns again Chant their triumphant hymn.
"The children of the supper" stand, And lisp their reverent psalms, And "blind Bartimeus" stretches forth Once more his piteous palms. And Minnesingers, Vikings old, Baron, and Spanish knight, And cobbler bards, and haloed saints, Gleam on my startled sight. "Balder the Beautiful," in turn, This silent voice doth rue; And with an added anguish there,

"Prometheus" moans anew. King Olaf and King Robert march As mourners side by side; Miles Standish checks his martial step, Walking with Vogelweid; Manrique and Scanderbeg pass by, Heroes of arms and faith, And with a mystic bugle-note

Brave Victor Galbraith's wraith. While all along the British coast, From all the bristling forts The frequent minute-guns obey

The Lord of the Cinque-Ports. And Dante walks in stately grief, With many a bard sublime. "Whose distant footsteps echo Through the corridors of time, And in the tender silence grouped, The comrade souls I see, Of Sumner, Felton Ole Bull, Hawthorne and Agassiz. To that "God's-acre" gentle forms Will come at even tide-Evangeline with drooping head, And Hiawatha's bride. And often 'neath the evening star A crouching form will creep,

And vigil at the poet's grave "The quadroon girl" will keep.
"Endymion," when the moon is hid, Adown the sky will slide; The phantom form of Paul Revere Will-through the darkness ride; "Hyperion" with clouded brow Will wander there alone; The Baron of St. Castine will sit And mourn as for his own.

Mount Auburn sees a pilgrim workl Ascend her well-worn path, And garners 'mid her precious dead A richer "aftermath." The "Resignation" that he taught,

Be ours the grace to gain; And his own "Consolation" soothe His own beloved's pain! —Christian Intelligencer.

THE SAWING MATCH.

PERSON DE ARACGARDETON.

In one corner of the old academy play-

Saturday, Max had beaten, gaining a supremacy which he possibly might hold.

you to pay for it, any day you've a mind to | In the afternoon the excitement waxed

like," continued Sandy. "Come, now! rowing, riding, running, wrestling—which shall

eyes. "Well, then I'll neither ride, nor row, nor run, nor wrestle; but I'll saw wood pile might be counted! with you, Sandy, and you may beat me if you can!"

What a clamor of high, boyish voices met

"Oh, no fooling now!"
"Whose wood?"
"Ha! ha! ha!" and if you whip me in it, Sandy, the next Saturday I'll match you in splitting and housing it for him. What do you say?"

with the utmost good nature.
"Done!" nodded he. "I'll do it."

we might have the match in uncle Nathan's back yard, charge fifteen cents or so admittance, and give uncle Nathan the money." "Hooray!" shouted Reub Story. "My brother Bob works in the Clarendon Star office, and I'll get him to print our handbills.

He owes me ten cents anyhow." "Good for you, Reub!" cried Max. "Grand sawing match! Ditto splitting ditto! Ditto wheeling ditto! Fifteen cents in the mood for a story, so I entreated, "Tell admittance! Children full price! Gate open from 10 A. M. to 5 P. M. Good

Next day the prospective sawing-match was noised about the town, and a day or two later the hand-bills were out. It made a great deal of talk, both sportive and serious, in the little village.

was Captain Winty Coolidge, you might ence with her. Jennie was engaged to a know. "It l'arns the boys that mixin' kind- young man here in the neighborhood, by the ness to other folks with their fun don't hurt | name of Harry Crisswell; he was of a respectnothin'. It's wuth a quarter, and I'm a-going to pay it. I'm a going to pay it!'

all," laughed Max to the half dozen boys the deepest thing in our natures.' I am sure came as domestic as kittens. who, with him, were taking their homeward that the discipline it gave Jennie developed way after school Friday night. "Have you an idle, selfish girl into a noble woman.

rybody over his brass-bowed spectacles. There and said, 'Dear child, if you would only let cutting a channel just below.

shrick into the wood, nearly drowning the

stronger. The boys sawed steadily on with "The track was too short," cried one of scarcely any symptoms of fatigue, save that Sandy's companions. "That's what's the there was a scarlet flush on Max's dark cheek,

young sawyers and their friends. Captain it be? Come! I dare you, Max Guerney!"

A little murmur of approval ran around the group, and then the boys waited for Max's reply. Well they knew he would never refuse a dare.

"I as the challenged party have a right of the muscles. A long-chalk sensibler than walking ton hours to a stretch so 'tis'.

"I, as the challenged party, have a right to choose the weapons?" interrogated Max, with a side glance from his laughing black with a side glance from his laughing black of Well then I'll neither wide and the side glance from his laughing black and how earnest every one became, to be

"You never saw anything like it!" said Max to his mother, between huge mouthfuls of bread and jam, at the tea-table that night. "Everybody who had a handkerchief shook checked apron. They were all singing out 'Go it!' and 'Good!' till a fellow couldn't "I'll tell you." Max's voice rose clear above the tumult. "I'm in earnest enough. There's old Uncle Nathan Blines and his wife, poorer than double-distilled poverty, and nobody to do a hand's turn for 'em since of the whole town was burning! Oh 'twee outent with ner own nands, the for real comfort it surpasses many that are much more pretentious and costly. 'How skillful you are;' I said to her one day. 'Oh, if I have any skill,' she answered, 'it is because I take pride and pleasure in my work. I also and nobody to do a hand's turn for 'em since 'Siah died. I saw uncle Nathan out chewing at his wood pile. You know they hauled him some cordwood last Winter, your father, Sandy and mine and two or three others. I cheef graph like fun when we counted up the money there were twenty-nine dollars and sixty cents clean cash for uncle Nathan, and every-hold again like fun when we handed pleasure in my work. I always used to hurry through with any task that was given me to do; but even then I planned a great deal what I would do if I had pleasure in my work that was given me to do; but even then I planned a great deal what I would do if I had pleasure in my work that was given me to do; but even then I planned a great deal what I would do if I had pleasure in my work that was given me to do; but even then I planned a great deal what I would do if I had pleasure in my work.

"Oh, yes'm; Sandy beat by twenty-four seconds; and Sandy's Cap'n again at school, and of course Dicky Bird beat Charley, be-Sandy joined in the cheers and laughter cause Charley couldn't split my last stick till I'd sawed it, for they kept right on our heels the whole time. But Art Humphrey beat Jack Jardine! For Art caught up the wood you never get tired of it?'

| It was stick till to ward, the important step that every one takes when she passes from dreaming to doing. But housework is so monotonous, do you never get tired of it?'

| Allegany County, | 88. "You shan't do the whole of it! Say, Charley Bugbee, I'll split for Sandy and you for Max!"

"Agreed!" said Charley.

"And we'll wheel in for you too, Art Humphrey and I!" declared Sandy's brother Jack. "Won't we, Art?"

"Whew! How far my little candle throws its beams!" laughed Max. I'll tell you boys:

"But Art Humphrey beat in fine Art caught up the wood in his arms, quick as Charley split it, and ran into the shed with it and out, while Jack was unloading his wheelbarrow. It gives a fellow an appetite," concluded Max, with a sidelong glance-from his laughing eyes as he reached for his third helping of jam; "but it's a little hard on the arms!"—Wide Awake.

HOW ONE CIPITATION WHEN Humphrey beat in g. But housework is so monotonous, do you never get tired of it?"

"Almost never,' answered Jennie, 'but though that is dearest of all, because it has helped me most. I have my books, my music, and my flowers, and many dear friends. I don't find housework monotonous. It is infinite in its variety, and to see that the table linen is perfectly notice."

HOW ONE CIPITATION.

HOW ONE GIRL LEARNED TO WORK.

BY MARY E. EDMUNDS.

"Jennie Hartwell way not be handsome but she is a heroine," said Mrs. Casey, as she swayed back and forth in her low rocking-chair.

me all about it. I like the girl's face, though, as you say, it is not exactly what one would call handsome."

The young woman in question had paused at the gate a few moments before, as she was passing, for a few words with my friend.

"Really," said Mrs. Casey, "the story is very slight. It has interest for me, however, "It's a good idee—a fust-rate idee!" That | because I seemed to live through her experiable family, and was considered a good fellow, but he lacked constancy, and a pretty

were Max and Sandy, fresh and smiling, with their saws; Dick and Charley with their axes, and Jack and Arthur with their wheelbarrows. Max's father stood near, watch in the sunshine would save her pride if I spoke of her grief as -physical illness. As I went home I said to myself, 'This trouble will be for best or much like the lovely brown fur of later days. The was cared for, fed with milk, and, as he can be the lovely brown fur of later days.

woodshed. Peleg fiddled through and allowed me to go elsewhere. With that I premacy which he possibly might hold.

"Yes, you did whip me, fast enough,"
Sandy was saying, while a dull red mounted to his cheek; "but, all the same, I'll whip you to have for it have der not been and swept to have a me to go elsewhere. When the to go elsewhere were to work. I gave my bird fresh water and food, and hung his cage in the window; I made the bed with clean lines are the bird was singing the hard the hard to go elsewhere. the carpet; by this time the bird was singing merrily. I went down to the garden and gathered a bouquet to put in a slender vase on my dressing table. One bit of neatness matter. By the time Sandy got under head-way, he had to turn. The walk was laid out little nervously. for little fellows."

Considerable laughter followed this sally, and the "little fellow," Max, joined in it the great lady of the village, drove up to the creature that had protested against the light but a few hours before. You may be sure the back-yard gate in her carriage, bringing but a few hours before. You may be sure "Come, I'll match you in any way you a demijohn of delicious iced lemonade for the my mother was rejoiced with the change; poor mother, she needs my help badly Winty Coolidge walked around, rubbing his enough, and it may be it was for her sake that I was kept here at home.'

"I went to see Jennie again and again, always to find her busy and generally cheerful. I think she worked the first year more to keep from thinking of Harry than anything else, but she is past that now. Harry came back not long ago and wished to renew the engagement, but Jennie would not listen to it. She said simply that she had learned to enjoy life without him, and that he had proved false once and might again.

"It is wonderful how the house has improved under her management; neatness and comfort follow in her footsteps. She has such a knack of making things comfortable.

For terms and further information, address W. R. HARPER, it, I know, and aunt Nabby waved her big such a knack of making things comfortable. She will take an ordinary rocking chair and Baptist Union Theological Seminary, Morgan Park, Sandy, and mine, and two or three others; and I made up my mind to go over and saw for line speeches. Uncle Nathan broke right guess; and we'll have somebody divide and measure it for us. Then we'll sew to win.

Then we'll sew to win.

Cents clean cash for uncle Nathan, and everybody cheered again like fun when we handed it over. And Captain Winty made one of built differently—with a bay window, for instance—and if the furniture were of different pattern how nicely I could fix things up.

But if everything were to our taste, very litely measure it for us.

Then we'll sew to win.

Cents clean cash for uncle Nathan, and everyblands again like fun when we handed it over. And Captain Winty made one of built differently—with a bay window, for instance—and if the furniture were of different pattern how nicely I could fix things up.

But if everything were to our taste, very litely measure if for stamp. Don't start out, again until your learn for stamp. Don't start out, again until your learn. Sandy, and mine, and two or three others; and I made up my mind to go over and saw for him some Saturday, any way, poor fellow!

There's pretty near five cords of wood, I down when he tried to thank us, and aunt Nabby kissed us boys all round. Yes,

Sandy, and mine, and two or three others; body cheered again like fun when we nanged it over. And Captain Winty made one of built differently—with a bay window, for instance—and if the furniture were of different pattern how nicely I could fix things up.

But if everything were to our taste, very little management would be required. The tle management would be required. The problem is to take the materials at hand and make the best of them.'

"O Jennie, you have indeed taken a step forward; the important step that every one takes when she passes from dreaming to do. DRAWING OF JURORS.

ware clear, and every detail faultless, is an ever-recurring delight. It saves mother so much, and it is, as I said before, an æsthetic satisfaction to myself. Of course things go wrong sometimes, but then I run out among my flowers for a moment, or up to my room, or I repeat a promise from the dear little red Bible that mother gave me when I was but a child, and that I never got any help or comfort from until the last two years.

Every week she invites poor people to her table. Her life is a blessing, but she teaches only in the most delicate way, that is, by example; and throughout the neighborhood her influence is seen in 'brightened homes and bettered character.' One Summer twilight I heard her singing,

'My sorrow has fallen from me And is buried in the sea, And only the sorrows of others Cast their shadows over me.'

ABOUT THE MINK.

The mink is a wandering creature, leading There was every indication that the saw- face made him untrue to Jennie. It went happen to live near the water you have some ing-match would be a grand success financially.

Very hard with Jennie, she had believed in him so fully, and it was the first sorrow of find him a very petable thing. I have known "I don't believe the back yard will hold 'em her life. Some one has said that 'pain is of two that were caught and tamed, and be-

One of them was accidentally discovered by a gentleman who was enjoying a May "She had never helped much about the morning by the side of a brook which ran through his door-yard. He heard a queer "Good! Now all we want is a fair day," her engagement was broken, and the house little plaintive ery almost under his feet, and The day proved to be all that could be delied.

Hazy clouds veiled the burning face of the blinds had not been opened, and she was still suckers in the Spring—he thrust it at ransun, and there was a brisk, cool breeze blow in an untidy morning wrapper, although it dom into the bank, and out came a young ing. The sawing was to begin at nine o'clock; was in the middle of the afternoon. ing. The sawing was to begin at nine o'clock; was in the middle of the afternoon.

and before that time the board benches in the board ranged along the back-yard fence were filled blinds, when she put up her hand, and cried parently the only one left of a very large with merry lookers-on. Uncle Nathan sat in out, 'Please don't, the light hurts me!' I family, and his home had probably been his low, vine-draped doorway, beaming at eve- saw that I could do nothing, so I kissed her broken up by some laborers who had been

for best or worst. Jennie will become a fret- grew older, with meat and fish. Of the latful, complaining woman or -well, when I fer he was very fond, and would go down to Instantly both saws cut with a tuneful went again, two weeks later, I saw that it the brook and fish there alone by the hour, sound of Peleg Toothacre's cracked fiddle, which had been engaged, with Peleg, to make music for the occasion.

At precisely the same instant the two logs to my room, and Pll tell you about it. Aftto my room, and Pll tell you about it. Aftto my room, and Pl tell you about it. ground a group had gathered about two boys, Sandy Jardine and Max Guerney. Sandy Jardine and Max Guerney. Sandy be excitement thrilling along every loss the noles to the little lithe dark of the control of the contro posite as the poles to the little, lithe, dark youth who stood near him looking up in his Nabby, over his shoulder, fluttered her big had said, "If you would only let in the sunther would be better." I said to my world be better." face with laughing black eyes.

They were leaders, these two, each of his particular clan; and respecting their popularity the school was pearly caught divided.

Nabby, over his shoulder, fluttered her big calico apron, and bobbed her gray corkserew which Peleg's cracked fiddle was merrily in the school was pearly caught divided.

Nabby, over his shoulder, fluttered her big calico apron, and bobbed her gray corkserew shine, you would be better." I said to myself, "This will never do. I need not spoil my life just because Harry made the mistake pet, and knew just where he would presently in the school was used to the tactics of this curious pet, and knew just where he would presently in the school was used to the tactics of this curious pet, and knew just where he would presently in the school was used to the tactics of this curious pet, and knew just where he would presently in the school was used to the tactics of this curious pet, and knew just where he would presently in the school was used to the tactics of this curious pet, and knew just where he would presently in the school was used to the tactics of this curious pet, and knew just where he would presently in the school was used to the tactics of this curious pet, and knew just where he would presently in the school was used to the tactics of this curious pet, and knew just where he would presently in the school was used to the tactics of this curious pet, and knew just where he would presently in the school was used to the tactics of this curious pet the school was used to the tactics of this curious pet, and knew just where he would presently in the school was used to the tactics of this curious pet the school was used to the tactics of the school was used to the tactics of this curious pet the school was used to the tactics of this curious pet the school was used to the tactics of the school was used to the tactics of this curious pet the school was used to the tactics of the school was used to the tactics of this curious pet the school was used to th particular clan; and respecting their popularity, the school was nearly equally divided. A strong rivalry existed between them, goodnatured enough for the most part, though sometimes verging toward unfriendliness. Just now, Sandy was evidently excited, almost angry. In a foot-race the preceding most angry. In a foot-race the preceding most angre and most angre angre and most angre and most angre and most angre ang

-the sly boots-purring like a kitten. Chautauqua Reading Course, Wide Awake.



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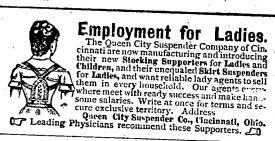


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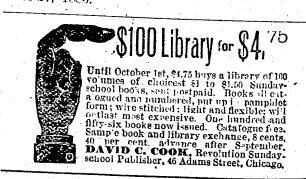
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THE MONGONESE IN _The crimora mongo county, have been le White & Co., of Pitt now putting them in shaft, &c. This comp England for some 4, probable that valuable in the Jarmon Gap reg the Crimora Mine.

THE Mineralogical for February mentions new minerals in Grea before having been four found in the Hospital lite, from the northwe Hill, Aberdeenshire; 1 northwest shore of I slate in the island of K found with gyrolite kill PROF. BASTIN, while

class at the southern e met with a curious case pedium spectabile, a per growing on the same si the ordinary form. distinct, and of equal's the three nearly equa alike. The ovary was Prof. Bastin considers proves that the cypripe day is derived from a r which was regular, or r

INDUCTION IN TELE of the chief obstacles to the telephonic system o long distances, is the messages from one wir another wire at a consic it. It is found impossi for a greater distance th on a sub-marine wire. in France have shown cuit of insulated strand used, the disturbance of tion no longer exists. all long telephone lines structed in this way.

According to the I

the sick, suffering from irritation, the ding-d church bells constitute ance; and we do not he cases, the loss of rest quietude they produce chances of recovery, but issue." Taking up th Boston Journal of Chem may add that dogs free hideous to the well and sick; the blood of the head of his neighbor w dog. The incessant scarcely less annoying convalescent, but somet sufficiently human to when asked to do so; church sextons rarely and wise laws should be weak and suffering hun

STANDARD GAUGES

The committee appoin croscopical Society to co ity of adopting standar pieces and sub-stages, h the principal microscope came to the conclusion be recommended for ey for large instruments, 2 for smaller instrumen cases external diameter. from sizes at present in being that usual with m struments constructed No. 2 is that adopted many continental maker frequently of the same instruments as in large size is deemed sufficien external diameter. The objectives authorized m Society has been almost it is to be hoped that pieces will only be ma sizes; the inconvenience of various instruments n able is very great, and a of a few years disappear ments were made to the sly boots—purring like a kitten. ngua Reading Course, Wide Awake.



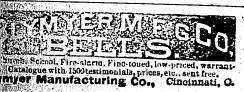
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Popular Science.

FOR the benefit of those who still confound following dictum of M. Charles Robin, the positivist leader: "Darwinism is a fiction, a poetical accumulation of probabilities withwithout demonstrations."

THE MONGONESE INDUSTRY IN VIRGINIA. The crimora mongonese mines, in Augusta county, have been leased by Messrs. J. B. White & Co., of Pittsburgh, Pa., who are now putting them in order, sinking a new. shaft, &c. This company have orders from England for some 4,000 tons. It seems probable that valuable deposits may be found in the Jarmon Gap region to the south of the Crimora Mine.

THE Mineralogical Magazine and Journal for February mentions the discovery of some new minerals in Great Britian, they never before having been found there: Halloysite, found in the Hospital Quarry, Elgin; fibrolite, from the northwest side of Pressendyne Hill, Aberdeenshire; martite, found on the northwest shore of Bute; turgite, in clay slate in the island of Kerrera; and xonaltite, found with gyrolite kilfinnichan.

PROF. BASTIN, whilst botanizing with his class at the southern end of Lake Michigan, met with a curious case of atavism in cypripedium spectabile, a perfectly regular blossom growing on the same stem with one that has the ordinary form. It had three sepals, distinct, and of equal size; it had no lip, but the three nearly equal petals were shaped alike. The ovary was not twisted at all. Prof. Bastin considers that this monstrosity proves that the cypripedium of the present day is derived from a remote ancestral form, which was regular, or nearly so.

Induction in Telephone Lines.—One of the chief obstacles to the entire success of the telephonic system of communication for long distances, is the induction by which messages from one wire are transferred to another wire at a considerable distance from it. It is found impossible to communicate for a greater distance than six or eight miles on a sub-marine wire. Recent experiments in France have shown that if a metalic circuit of insulated strands of twisted wire is used, the disturbance on account of induction no longer exists. It is probable that all long telephone lines will soon be constructed in this way.

According to the London Lancet: "To the sick, suffering from headache and nervous irritation, the ding-dong and dangle of church bells constitute a very serious annoyance; and we do not hesitate to say, in many cases, the loss of rest and the general dis quietude they produce not only lessen the chances of recovery, but may expedite a fatal issue." Taking up the same subject, the Boston Journal of Chemistry remarks: "We may add that dogs frequently make night hideous to the well and unandarable to the sick; the blood of the victim be upon the Opposite Patent Office, Washington, D. C. head of his neighbor who keeps a howling dog. The incessant' rattle of a piano is scarcely less annoying to the invalid and convalescent, but sometimes their owners are sufficiently human to cease the nuisance when asked to do so; but dog-owners and church sextons rarely possess this virtue, and wise laws should be enacted to protect weak and suffering humanity."

STANDARD GAUGES FOR MICROSCOPES.— The committee appointed by the Royal Microscopical Society to consider the advisabil ity of adopting standard gauges for eyepieces and sub-stages, has, after consulting the principal microscope makers in London, came to the conclusion that two sizes should be recommended for eye-pieces, viz: No. 1 for large instruments, 1.35 inches, and No. 2 for smaller instruments, 0.92 inch, in both cases external diameter. These are selected from sizes at present in use, the No. 1 gauge being that usual with most of the larger instruments constructed in England; whilst No. 2 is that adopted for small stands by many continental makers. As sub-stages are frequently of the same diameter in small instruments as in large ones, one standard size is deemed sufficient, viz, 1.5 inches in external diameter. The standard screw for objectives authorized many years ago by the Society has been almost universally adopted; it is to be hoped that for the future eyepieces will only be made of the specified sizes; the inconvenience attending the parts of various instruments not being interchangeable is very great, and might in the course of a few years disappear if all new instruments were made to the standard sizes.

ments were made to the standard sizes. s.-

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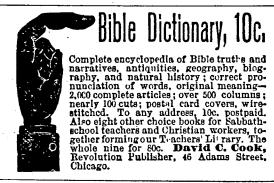
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Abstract of Time Table, adopted Dec. 19, 1881.

EASTWARD.

| STATIONS. | No. 8‡ | No. 12* | No. 4* | No. 6 |
|---|--|---|---|---|
| Leave Dunkirk Little Valley | | 1.05 PM 2.52 " | • | 7.15 A 8.54 |
| Salamanca Carrollton Olean Cuba Wellsville Andover Alfred | 8.25 AM 8.35 " 9.00 " 9.25 " 10.22 " | 3.50 PM 4.06 " 4.33 " 4.58 " 5.50 " | | 9.11 A 9 25 1 10.00 1 10.31 1 11.25 1 11.43 P 12.00 1 |
| Leave Hornellsville Arrive at Elmira Binghamton Port Jervis | 11.40 AM 1.25 PM 2 59 '' 7.08 '' | | 3.44 " | 1.50 P 4.30 ° 7.30 ° |
| New York | 10.00 рм | 7.25 ам | 11.25 дм | |

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5.23, Forestville 5.40, Smith's Mills 5.57, Perrysburg 6.30, Dayton 6.55, Cattaraugus 7.53, Little Valley 8.43, Salamanca 9 25, Great Valley 9.56, Carrollton 10.20, Vandalia 10.46, Allegany 11.20, Olean 11.55 A. M., Hinsdale 12,30, Cuba 1.25, Friendship 3 08, Polyridays 2 20, Belly 2 59, Sci. Friendship 3.03, Belvidere 3.30, Belmont 3.52, Scio 4.17, Wellsville 5.55, Andover 6.52, Alfred 7.42, Almond 8.10, and arriving at Hornellsville at 8.35 P. M. 5.42 A. M., daily, from Friendship, stopping as Belvidere 6.00, Belmont 6.25, Scio 6.43, and arriving

at Wellsville 7.10 A. M. 9.06 A. M., daily, from Dunkirk, stopping at Sheridan 9.15, Forestville 9.22, Smith's Mills 9.31, Perrysburg 9.46, Dayton 9.55, Cattaraugus 10.15, Little Valley, 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A. M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wallegillo 2.20, Andrews 4.14 Alfred 4.47 Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

5.45 P. M., daily, from Salamanca, stopping at

| ti | | WEST | WARD. | \$ * . | |
|----------------------|-------------------------------------|--------------------|------------------|--------------------|----------|
| k b | STATIONS. | No. 3* | No. 5 | No. 29 | No. 1 |
| ho do në to | Leave New York Port Jervis | 7.00 рм 10.55 " | | 7.15 рм | |
| | Hornellsville | 8.10 AM | 5.10 AM | 12.50 рм | 8.55 P |
| C | Wellsville Cuba | 9.13 AM 10.01 " | | 2.15 PM 3.30 " | |
| d. | Olean Carrollton | 10.29 " 11.09 " | 7.22 " 7.50 " | 4.07 '' 5.02 '' | 11.15 " |
| ve | Great Valley Arrive at | : | | 5.13 " | |
| le | Salamanca | 11.20 " | 8.00 '' | 5.17 " | 11.50 '' |
| 1. 1. | Leave Little Valley Arrive at | 11.52 am | *, | | 12.20 A |
| - , | Dunkirk | 1.30 pm | | 7.55 " | 2.10 " |

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.

4.15 A. M., except Sundays, from Hornellsville stopping at Almond 4.40, Alfred 5.00, Andover 5 54, Wellsville 7.25, arriving at Dunkirk at 7.35 P. M. 4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M. Sunday, Train 1 will run between Salamanca and Dunkirk; Train 29 will make the stops of Train 9.

*Daily. ‡ Daily, except Monday.

BRADFORD BRANCH WESTWARD.

| STATIONS. | | | | | 21. | |
|----------------------------|---------------|---------------|---------------|----------------|---------------|----------------|
| Leave Carrollton Arrive at | A. M. 9.20 | P. M. 8.30 | P. M. 4.10 | Р. м. 11.50 | P. M. 8.22 | Р. м. 11.30 |
| Bradford Leave | 10.03 | | | l · | | |
| Bradford | 10.45 | | 4.55 | 1.05 | | |
| Custer City Arrive at | 10.45 11.10 | •••• | 5.07 | 1.20 | •••• | •••• |
| Buttsville | 12.25 | | 5.45 | | | l |

at Buttsville 8.20 A. M., and 6.45 P. M. 11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11 35 A. M. EASTWARD.

STATIONS. M. P. M. P. M. Leave Buttsville 6.30 8.40 1.10 7.18 9.35 1.30 8.14 Custer City Arrive at 7.35 9.50 1.45 8.25 7.45 6.20 10.93 2.40 4.15 6.00 Bradford Leave Bradford Arrive at Carrollton 8.30 6.55 10.45 3.20 4.55 7.20

3.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 3.34, Limestone 3.44, and arrives at Carrollton 4.01 P. M. 7.30 P. M., except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 8.30 P. M.

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E. M. Dunn, Milton, Wis.

INTERNATIONAL LESSONS, 1882.

FOURTH QUARTER.

Sept. 30. The Anointing at Bethany. Mark 14: 1-11. Oct. 7. The Passover. Mark 14: 12-21. Oct. 14. The Lord's Supper. Mark 14: 22-31. Oct. 21. The Agony in the Garden. Mark 14: 32-42. Oct. 28. Jesus Betrayed and Taken. Mark 14: 43-54. Nov. 4. Jesus before the Council. Mark 14: 55-72. Nov. 11. Jesus before Pilate. Mark 15: 1-15. Nov. 18. Jesus Mocked and Crucified. Mark 15: 16-26. Nov. 25. His Death on the Cross. Mark 15: 27-37. Dec. 2. After his Death. Mark 15: 38-47. Dec. 9. His Resurrection. Mark 16: 1-8. Dec. 16. After his Resurrection. Mark 16: 9-20.

LESSON II.—THE PASSOVER

BY REV. A. B. PRENTICE.

For Sabbath-day, October 7.

that thou mayest eat the 3 passover? And he sendeth

two of his disciples, and saith unto them, Go into

the city and there shall

oitcher of water: follow

meet you a man bearing a

shall enter in, say to the goodman of the house

made ready the passover.
And when it was even

tray me, even he that eat-9 eth with me. They began to be sorrowful, and to

20 Is it I? And he said unto

SCRIPTURE LESSON-MARK 14: 12-21. (Old Version.) .. (New Version.)

12. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

12. And on the first day of unleavened bread, when they sacrificed the passover over, his disciples say unto him, Where wilt thou that we go and make ready that they may at the leavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat

Dec. 23. Special Lesson

Dec. 30. Review.

13. And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. 14. And wherest ever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the chamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished and prepared: there make

ready for us.
16. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. 17. And in the evening he

18. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray 19. And they began to be sorrowful, and to say unto him one by one, Is it I? and

20. And he answered and said unto them. It is one of the twelve, that dippeth with 21. The Son of man indeed but woe to that man by whom the Son of man is betrayed!

another said, Is it I?

CENTRAL TRUTH .- "Christ our passover is sacrificed for us."-1 Cor. 5: 7

TIME.—14th Nisan, or April 6, A. D. 30.

Places.—Bethany and Jerusalem.

DAILY READINGS.

GOLDEN TEXT.—"It is the sacrifice of the Lord's passover."—Exod. 12: 27.

OUTLINE.

NOTES AND HINTS.

first month, all leaven must be removed from every house,

and none but unleavened bread could be eaten for seven

burned, by the priests. After sunset, the beginning of the

15th day, they were roasted at the homes of the people and

V. 13. Two of his disciples. Peter and John. Luke 22; 8,

The city. Jerusalem. Whom should they meet? How did

V. 14. The guest-chamber. As all the people were required

to observe the passover at Jerusalem (Deut. 16:5-7), the citi-

zens prepared rooms which they let to visitors for this pur-

V. 15. A large upper room. Undoubtedly the same room

where the disciples assembled after the resurrection, and

where they received the outpouring of the Holy Spirit on the

day of Pentecost. Make ready for the feast. Prepare the

· V. 16. Found as he had said. An evidence of his supernat

V. 18. As they sat and did eat. The incidents of this supper

may be stated thus: 1. Jesus tells the disciples how he had

desired to eat this passover with them, before he suffered.

Luke 22: 15. 2. Strife among the disciples concerning which

should be greatest. Luke 22:24. 3. Jesus rising, washes the

disciples' feet, and teaches humility and the duty of service.

John 13: 4-17. 4. He declares that one of them will betray

him. 5. They each ask him, "Is it I?" and as Judas asks it,

he answers in the affirmative. Matt. 26: 25. 6. He informs

John, by the "sop," which one it is. 7. Judas then goes out.

V. 20. Dippeth with me in the dish. The bitter herbs were

V. 21. The Son of man indeed goeth, etc. Although the death

of Christ was foretold, unpardonable guilt must rest upon

What event did the passover commemorate? Ex. 12.

COMMENTS.

16. The first day of unleavened bread.

The Passover festival continued seven days, commenc-

ing with the evening following the fourteenth, and

closing with the twenty-first day of the first month, or

bread." All leaven was removed from every house

on the 14th of the month, so that this day is called

the "first day" in this place. See Exod. 12: 15, 16,

I. Preparation for the passover. v. 12-

his betrayer; better for him if he had never been born.

dipped in a sauce made by mixing almonds, nuts, figs,

John 13:26. 8. The Lord's Supper is instituted.

raisins, spices, etc., with vinegar.

What did it typify? 1 Cor. 5: 7.

V. 12. First day of unleavened bread. The 14th day of the

I. Preparation for the passover. v. 12-16.

II. Celebration of the passover. v. 17-21.

eaten with unleavened bread and bitter herbs.

lamb and procure the other things necessary.

V. 17. In the evening. After sunset.

ural knowledge.

The priests sprinkled the blood and burned the fat upon the altar, but the dressed lamb was taken home by the householder, and in the evening after the commencement of the 15th day of the month, was roasted and eaten with unleavened bread and bitter herbs. This was the passover supper. It commem orated the events connected with the departure of the Israelites from Egypt, and was, therefore, a me morial of their deliverance from bondage, and their birth as a nation. See Exod. 12. The slain lamb and the sprinkled blood recalled to mind the mercy of God in sparing their first-born when the first-born of all the Egyptians were slain; the unleavened bread, the haste with which they went out that night with their unrisen dough in the kneading troughs; and the bitter herbs, the bitter bondage they endured in Egypt. This service was also clearly a type of the sacrifice of the "Lamb of God" for the sins of the world. 1 Cor. 5:7. Hesendeth forth two. Peter and John. Luke 22: 8. Into the city. Jerusalem. Jesus was in Bethany. There shall meet you a man, etc. This method of designating the place while it showed the supernatural knowledge of Jesus, did not inform Judas, who might have arranged for the arrest during the supper had he known beforehand where it would occur. The guest-chamber. It was necessary for the citizens of Jerusalem to provide accommodations for the vast multitudes who came up there from all parts of the country to attend the feast, for the passover could be celebrated nowhere but in Jerusalem. Deut. 16: 5-7. The apartments furnished for this purpose, without doubt, were hired by the visitors. A large upper room. This room which the disciples hired they evidently continued to retain and occupy until after Pentecost. Here they assembled after the resurrection with closed doors, for fear of the Jews; here they continued in prayer, after the ascension, until the outpouring of the Holy Spirit. Acts 1: 13. The room was furnished with tables and couches for guests, but these two disciples were to procure the lamb and the other necessary things for the feast.

blemish, which was slain in the temple on this day by

the priests. This was "sacrificing the passover," as

the Revised Version has it, and was necessarily done

before evening, or sunset. Eat the passover.

II. Celebration of the passover. v. 17-21. In the evening he cometh. The propertime The Master saith, Where is my guest-chamber, where I shall eat the pass for the passover meal, the commencement of the 15th over with my disciples? And he will himself shew day of the month. As they sat, and did eat. This was the fourth passer which occurred during our Lord's ministry. The one preceding this he did you a large upper room furnished and ready: and there make ready for us. And the disciples went not attend. John 6: 4, and 7: 1. "With desire," forth, and came into the city, and found as he had he tells his disciples, he had looked forward to this said unto them: and they his last passover, desiring to eat it with them before the other the exculpatory votes. Their he suffered. Luke 21: 15. It is impossible to deing he cometh with the
18 twelve. And as they sat
and were eating, Jesus
said, Verily I say unto
you, One of you shall betermine with certainty the order of the incidents connected with this supper, as related by the different Evangelists. They are, and perhaps in this order: 1. At the sitting down he tells them of his desire to eat this passover with them before he suffered. 2. The strife among the disciples, which should be always present to execute the will of the them, It is one of the twelve, he that dippeth greatest. Luke 22: 24. 3. Jesus rebukes this sclfish, Sanhedrim. It was customary to divide the 21 with me in the dish. For the Son of man goeth, even ambitious spirit by rising from the table and washing the disciples' feet, and teaches them humility, and but woe unto that man through whom the Son of the duty of service. 'John 13: 4-17. 4. He declares man is betrayed! good were it for that man if he that one of them will betray him. They each ask him, "Is it I?" and as Judas asks, he answers in the affirmative. Matt. 26: 25. 6 Peter beckons to John to ask who it is, and Judas is designated by the "sop" given to him. 7. Judas goes out to complete his arrangements for the betrayal. John 13: 26. 8. The Lord's Supper instituted. Dippeth with me in the dish. The bitter herbs. The bread and the meat were dipped in a sauce which was a mixture of vinegar, figs, dates, almonds, raisins, and spices. It was said to resemble in color the bricks which were made in Egypt. The Son of man indeed goeth, as it is written. His deathwas determined and foretold. But woe to that man, etc. Great was the guilt, and terrible the consequences of Judas' act to himself. Such language as "good were it for that man if he had never been born," could not have been used if his sin were not unpardonable. But while the Lord pronounces days. When they killed the passover. When they killed the the woe, his soul is moved with pity for the manpaschal lamb. Toward evening these lambs were slain in "he began to be sorrowful." The pitying love of the temple, the blood sprinkled upon the altar, and the fat Christ will not save from perdition that soul which persists in spurning him.

> In persons were appointed in our older Sabbath-schools to gather whatever information could be gained about the schools, by the examination of old records, and by consulting persons whose memories go back to the time when the schools were established, material might be obtained for an interesting chapter concerning the early history of our Sabbath-schools.

THE statistical reports of our Sabbathschools would doubtless be more accurate, if there prevailed throughout the denomination a uniformity in regard to the time of beginning the school year. A superintendent has recommended the first of January as a proper time for reorganization. The first of July has also been suggested. How can the best date be ascertained and universally adopted?

SANHEDRIM.

Read before the Richburg Sabbath-school Sept. 16, 1882, and published by request of the school.

BY W. H. MAXSON.

The word is derived from the Greek sun and hedra, and means, simply, a seat togeth-Nisan, which corresponds nearly to our April. During er. It was the Supreme National Tribunal Nisan, which corresponds nearly to our April. During this time, none but unleavened bread was used, hence, of the Jews, supposed to have been founded baking Powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall st., N. Y. the feast is also called "the feast of unleavened by John Hyrcan in the time of the Maccabees; although such a body had probably existed since the time of Moses, with the ex-

a priest or prince, and also Ab-Beth-Din, the father of the Tribunal, making in all seventyone members. The Nasi, or prince, sat facing the other members, while the Father of the Tribunal, who, by the way, was the oldest member, stood by his right side. The other sixty-nine members formed a semicircle in front of him. The presidency of the Sanhedrim was conferred upon the High Priest, providing he had the ability to act as such. Otherwise, a competitive examination was held, and the wisest man chosen for the presidency, irrespective of family, Implements, and Hardware. age, or tribe. The seventy were composed of members chosen from all classes of society, priests, elders, scribes, and the wise men of the different tribes. The president had the power to convene the body at any time or place he chose. It was customary, however, to meet certain hours each day throughout the year, except feast days and sabbaths. It was held usually in shall in the northeast corner of the Temple. The priest, when there was particular business before them, often convened the hody at his own house. About seventy years; before Christ, it was necessary to change the place of meeting, because of political troubles, and for a long time it was held at different bazaars and then at a place near the foot of the Temple mountain. After the destruction of Jerusalem, it was re-established in Babylon by Ezra, and brought back by him to Jerusalem after the captivity. The Sanhedrim had jurisdiction over all matters of family and state, and, in short, everything pertaining to the government except the sacerdotal part. The question of life and death was in their hands, and they are said to have dealt out justice in criminal matters with much severity. They supervised the cultus and the intercalation of years, and they also kept a strict genealogical table of every family in each tribe. There were, at least, two scribes at each session; M. one to register the condemnatory votes, and method of voting on important or criminal matters was quite complicated, and indeed it was so varied at different times that too little is positively known to make it an interesting study. "Lictors," or sheriffs, were body into several parts, each part meeting at different places in the city to take action upon petty sases, so, that only three or four usually met to decide an unimportant case. After the subjugation of the Jews by the

Romans, while they paid very little attention to the Sanhedrim, and allowed it perfect freedom in international affairs, yet they looked upon it with disdain, and in time it became a byword among the Romans. In foreign questions, its decision had no weight whatever. Josephus says nothing about the Sanhedrim, and we have no evidence that the Sanhedrim, before which Christ was arraigned, was the same body that existed before the captivity of the Jews. However, it is generally conceded to be the same. Most commentators agree in the belief that the Sanltedrim sprang from the seventy elders whom Moses appointed to assist him in his L. E. Livermore, Sec.,
New Market, N. J. work, and was sustained without intermission, with the exception of a few years during the captivity.

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BETTER MOTHER, HOME AND HEAVEN. 400 best authors. Prose and Poetry Introduction the "first day" in this place. See Exod. 12: 15, 16, and Lev. 23: 5-8. When they killed the passover. Each household, unless it was so small that it joined with another, provided a lamb without that it joined with another, provided a lamb without they have a small sixty-nine members, to which was added the lamb without they have a small of the Jews in Babylon. It was composed of sixty-nine members, to which was added the lamb without they have a small of the Jews in Babylon. It was composed of sixty-nine members, to which was added the lamb without they have a small of the Jews in Babylon. It was composed of sixty-nine members, to which was added the lamb without they have a small of the Jews in Babylon. It was composed of sixty-nine members, to which was added the lamb without they have a small of the Jews in Babylon. It was composed of sixty-nine members, to which was added the lamb without they have a small of the Jews in Babylon. It was composed of sixty-nine members, to which was added the lamb without they have a small of the Jews in Babylon. It was composed of sixty-nine members, to which was added the lamb without they have a small of the Jews in Babylon. It was composed of sixty-nine members, to which was added the lamb without they have a small of the Jews in Babylon. It was composed of sixty-nine members, to which was added the lamb without they have a small of the Jews in Babylon. It was composed of sixty-nine members, to which was added the lamb without they have a small of the Jews in Babylon. It was composed of sixty-nine members, to which was added the lamb without they have a small of the Jews in Babylon. It was composed of sixty-nine members, the small of the Jews in Babylon. It was composed of sixty-nine members, the small of the Jews in Babylon. It was composed of sixty-nine members, the small of the Jews in Babylon. It was composed of sixty-nine members, the small of the Jews in Babylon. It was composed of sixty-nine members, the small of the Jews in Babylon. It was composed of sixty-nine m

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VOL. XXXVII

The Sabb

Entered as second-cl office at Alfred Centre,

EXEGET

Preached before the Gen R. I., on the evening

BY REV. I have been asked the 14th and 15th v of 2d Corinthians. I am asked to do

pository sermon ba from which, I under meaning of my text, contained in it to ou As these words stand they read as follow Christ constraineth judge, that if one di dead: and that he which live should no themselves, but unt them and rose again. ent in the Revised V "For the love of because we thus jud therefore all died; an they which live show themselves, but unto died and rose again." edly the true reac commentators had g rendering years befo was talked of. The

the two versions is in

fourteenth verse, w

"then were all dead:

fore all died "-an i

one could hardly get the former rendering any extensive knowl determine that the la lation; the Greek ver the Old Version, is ti is not in the imperfed continued being, but which denotes a past completed, and is the stantive correctly to Now for the exposition clauses in the order t "For the love of C Whose love? Our lo to us? Why, Christ original requires us to meaning. Christ, in genitive case, and Me

genitive of the person St. Paul always subje six passages from St. 1 this; whereas in the John it is not alway marvelous love which which is the constrain we thus judge that o fore all died." This two verses which has variously. I will giv pretations of these w to be incorrect. 1st. That which

from our old incorrec

thus judge that if one

all dead," the interp that since Christ di therefore we conclud dead in trespasses an death of Christ as an guilt, which is true truth that is taught think. And here let those who acknowled the Old Version and rect, and yet maintai the passage is not ch but remains substant "because we thus ju all, therefore all died death for all manking all mankind died in to be true, but not th passage. These tw stantially agree.

2d. The interpreta be incorrect is as foll for all mankind, and or the saved died in alls not being coexter and therefore incorre to examine the origin second all has the ar