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## The Sabbath Recorden.

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

EXEGETICAL SERMON.

Preached before the General Conference, at Ashaway, R. I., on the evening of Sept. 23d, 1882.

BY REV. E. M. DUNN.

of 2d Corinthians. continued being, but is in the agrist tense, stantive correctly translated, "all died." clauses in the order they occur.

"For the love of Christ constraineth us." to be incorrect.

stantially agree.

dered clear and emphatic that the all for outside of themselves; and further, he had sufferings that gave them their infinite value beast with frightful look. His eyes were whom Christ died, died also.

I call your attention is that usually given by his life. rigid Calvinists, and is as follows: That limiting the atonement to the elect.

the 14th and 15th verses of the 5th chapter and all mankind died in his death, i. e., have spiritually, who have passed from spiritual suffered grief and bereavement from the loss than for all! He seized the beast with an I am asked to do more: to preach an ex- Not exactly in the same sense that the race incorrect interpretation. It seems clear to and severe scourgings, and physical death, The dog bit furiously on every side. His pository sermon based upon these verses, shared in Adam's transgression. For while me the clause "they which live" refers to and I suppose took up into his consciousness teeth tore the arms and thighs of the heroic from which, I understand, I am to give the the relation of Adam to the race is analagous all who live in the ordinary sense of the term that feeling of remorse and sense of separa smith; but he would not let go his hold. meaning of my text, and apply the teaching to the connection of Christ with the race, yet live, and therefore includes all mankind who tion from God incident to one who has Unmindful of the great pain it caused, and contained in it to our spiritual improvement. they are not exactly similar. The relation are yet living in this state of probation. The sinned, though he himself was sinless. The the horrible death which he knew must followed in it to our spiritual improvement. As these words stand in the common version, of Adam to the race is more nearly like the closing words of the fifteenth verse, "should expression, "My God, my God, why hast low, with the grasp of a giant he held down they read as follows, "For the love of relation of Christ to the believer. What is no longer live unto themselves, but unto thou forsaken me?" has a mysterious depth the snapping, biting, howling brute, till all Christ constraineth us; because we thus the relation of Adam to the race? Why, him who for their sakes died and rose again," of meaning in it, that we are unable to com- his friends had escaped in safety. Then he judge, that if one died for all, then were all Adam was the federal head of the race; the do not admit of any difference of opinion as prehend, and there is no key to penetrate its flung the half-strangled beast from him dead: and that he died for all, that they race were in him potentially or seminally; to their meaning, though there may be dif- mystery unless we accept the view that against the wall, left the room and locked which live should not henceforth live unto what he did the race did, and thus all man- ferent degrees of clearness and fullness in Christ so took upon himself the sins of the the door. The dog was shot; but what bethemselves, but unto him which died for kind shared in his disobedience. Christ, in recognizing their entire import. What is it world as to feel that sense of abandonment came of the brave smith? The friends whose them and rose again." The reading is differ- his vicarious work, was not the race in the to live unto one's self? What is it to live of God, that remorse of soul which is the lives he had saved stood around him, weepent in the Revised Version, and is as follows: same sense in which Adam was. Christ took unto Christ? The shortest way to dispose sequence of turning away from God. What- ing. 'Be quiet! my friends,' he said. "For the love of Christ constraineth us; our nature, acted as our substitute, and thus of these two questions is to answer the sec- ever may be the extent and nature of Christ's Con't weep for me: I've only done my because we thus judge, that one died for all, became the representative head of the race. ond, for what is not included in that will be sufferings, and it is a subject too broad and duty. When I am dead, think of me with therefore all died; and he died for all, that | Some one will ask if Christ in his death | an answer to the first. What is it, then, to | deep for us to dwell upon here, it is enough | love; and now pray for me, that God will they which live should no longer live unto | represented the race, if when he died all | live unto Christ? It is to live as he did | to say, that in the view of God these suffer- | not let me suffer long, or too much. I know themselves, but unto him who for their sakes | men died, why may not all men, on the | when he walked among men. He was obe- | ings were deemed sufficient to satisfy the | I shall become mad; but I will take care died and rose again." The latter is undoubt- ground that divine justice has been satisfied, dient to the Father, so must we obey. Did divine justice and open the way whereby the that no harm comes to you through me." edly the true reading; indeed, scholarly demand their salvation? We reply, that sal- he live for others? So must we. Has he set | repentant sinner may receive pardon, and | Then he went to his shop. He took a commentators had given this as the correct | vation is granted to none because it can be | up his spiritual kingdom in the earth, and | yet the honor and dignity of God's holy law | strong chain. One end of it he riveted with rendering years before the Revised Version | demanded on the ground of justice; but it | as the rightful Sovereign in this kingdom, | be maintained. was talked of. The main difference between | is a free gift, granted in mercy, the bestowal | does he desire all men to be subject unto | the two versions is in the latter clause of the rendered possible because divine justice has him? Then we live for Christ when we third fact contained in my text. The aton- no earthly power could loose it. Then he fourteenth verse, which, in the old, reads, been satisfied by an atonement which was labor to bring all men into his kingdom. We | ing work of Christ is the most powerful | looked round on his friends, and said, 'Now "then were all dead;" in the new, "there- sufficient to expiate the offenses of all man- live for Christ when we reproduce in our motive to holiness of life. I regard the it is done! You are all safe. I can't hurt fore all died "-an important difference, as | kind, and which becomes efficacious only to | lives the very spirit of gentleness and purity | term holiness and living unto Christ as equiv- | you. Bring me food while I am well, and one could hardly get the true meaning from | those who, through faith and repentance, | and love which he manifested, and when our | alent, for we are living unto Christ when we | keep out of my reach when I am mad. The the former rendering. It does not require avail themselves of it. And in this connec- life and influence over our fellow-men is such lead a holy life. There are several motives rest I leave with God.' Soon madness seized any extensive knowledge of the original to | tion I want to remark that, though it is a | as to introduce Christ into their hearts, and | which may induce us to lead a holy life; the | him, and in nine days he died—died gloridetermine that the latter is the correct trans- | fact that in Adam all died, died physically | he becomes the controlling power of their | intrinsic excellence of holiness is one, just as | ously for his friends; but Christ died for his lation; the Greek verb apethanon, which, in and spiritually, yet it is also true that on lives. Did you ever see a man, whose gen- the intrinsic excellence of healthfulness is a enemies." Yes, in his atoning work, Jesus the Old Version, is translated "were dead," account of the condemnation that the race tleness, purity, integrity, self-denial, and powerful motive to cultivate it, but not the sacrificed himself for us who were his eneis not in the imperfect tense, which denotes | incur in consequence of their race participa- | self-oblivion reminded you of the Christ of | most powerful. The self-respect and the | mies, and have we not in this a powerful tion in Adam's guilt, yet none are actually Judea? Such a one was living for Jesus. respect of others, which it produces, is an motive to remember him? And we hold him which denotes a past action, momentary and lost in consequence of their share in Adam's | Very few persons have ever attempted to live | other motive to holiness, yet not the most | in constant remembrance; we have God in completed, and is therefore with its sub- transgression; those who are lost are lost on Now for the exposition, and we will take the atoning work of Christ removing the condemnation incident to our share in Adam's almost entirely unto themselves. How about extent of Christ's love that we get a proper in constant remembrance. transgression; and analagous to this it is also | that haughtiness and pride of yours? that | conception of holiness. The measure of | Whose love? Our love to Christ, or his love | true that though Christ died for all mankind, original requires us to accept this as the true | in his death, yet as a matter of fact, none | meaning. Christ, in the original, is in the except infants are saved by reason of their 1st. That which is naturally suggested | Christ with the entire race, which representa- | preme regard. Persons who in the main are | from our old incorrect version, "because we tive union is the basis of another union, the selfish have some religious longings and bethus judge that if one died for all, then were | believer's union with our Lord, which is not | nevolent impulses; and, on the other hand, all dead," the interpretation running thus, | simply representative, but vital and organic, | individuals whose general course of life is | that since Christ died for all mankind, so beautifully symbolized in Scripture by the toward God have some selfish tendencies, yet dead in trespasses and sins, and require the lowing objection may be presented to this toward self or God, which determines to death of Christ as an atonement for their | view: If you say that Christ died for all | which of these two classes he belongs. guilt, which is true enough, but not the mankind, then he died for some who will truth that is taught in this passage, as we finally perish. The Scriptures prove this these verses, are, think. And here let me add that there are in 2d Epistle of Peter, 2d chapter and 1st those who acknowledge the incorrectness of | verse; we read, "But there arose false proph- | those for whom he died, i. e., was the subrect, and yet maintain that the meaning of | there shall be false teachers, who shall privi- | their sins. the passage is not changed by the revision, | ily bring in destructive heresies, denying but remains substantially as I have given it: | even the Master that bought them, bringing "because we thus judge that one died for upon themselves swift destruction." I have their substitute in humble faith. all, therefore all died," the fact of Christ's no dispute with those who claim that the death for all mankind being an evidence that | Scriptures teach that Christ died in a special all mankind died in Adam, which I suppose sense for those who are finally saved. Paul, to be true, but not the truth taught in this in his Epistle to Timothy, says, "For therepassage. These two interpretations sub- fore we both labor and suffer reproach, be-2d. The interpretation which I suppose to | Savior of all men, especially of those that | for the penalty threatened upon Adam and | a village called Ragenbach, in Germany, one

wholly unto Christ. The most they endeavor

I. The death of Christ was the death of

III. The atoning work of Christ is the most powerful motive to holiness of life.

Sometimes objection is made to the statement that Christ died as our substitute on alls not being coextensive; this is unnatural down my life for the sheep." The purpose ings by way of determining their value, the stood open. The village blacksmith—a to examine the original and observe that the move every hindrance to the salvation of taken into account. It was the endurance door. All at once, a large dog came out and things which God hath prepared for them

holiness worth? only remains for them to accept the act of God, and it should be fundamental in us. who are made in his image. You understand me when I say, that the

love and self-sacrifice of a friend on our behalf is a powerful motive to induce us to remember him with gratitude. And should second all has the article before it, it is ren- mankind in general, i. e., every hindrance in his divine person of such and so great stood right in the doorway. He was a great that love him."

the salvation of those who were to be his and efficacy in exhausting the penalty in be- bloodshot, and his great red tongue hung 3d. The incorrect interpretation to which | flock particularly in view when he laid down | half of mankind. To use the language of | out of his mouth. As soon as the keeper of another, "As the death of an eminently the inn saw him, he exclaimed, Back, back! We proceed to inquire the meaning of the good man would outweigh the annihilation | The dog is mad!' Then there was great Christ died, not for all mankind, but for all fifteenth verse, "And he died for all, that of a universe of insects, so the humiliation confusion in the room. There was no way out the elect, and all the elect died in Christ's they which live," &c. Who are meant by and death of the eternal Son of God trans- but by the door in which the dog stood; and death, making the two alls coextensive, but | "they which live?" Those who understand | cended in worth and power the penalty | no one could pass him without being bitten. the fourteenth verse to mean that only the which a world of sinners would have en- Stand back, my friends, cried the brave The following I suppose to be the correct elect died in Christ's death, regard the words dured." Christ did suffer from toil and smith, till I seize the dog; then hurry out I have been asked to give an exposition of exegesis, that Christ died for all mankind "they which live" to refer to those who live weariness, from poverty and temptation; he while I hold him. Better for one to perish an interest in, have a share in, his death. death into spiritual life. This I regard an of friends; he endured chastenings, cruel iron grasp, and dashed him on the floor. his own hands round his body, the other end I desire, in closing. to call attention to the | he fastened round the anvil, so strongly that powerful. The most powerful motive to mind in no way so effectually as when we account of their own transgressions, the to do is to live partly unto him and partly holiness is the atoning work of Christ. It is lead a holy life. One great purpose of the unto themselves, and the result is they live only when we get a full conception of the sacrifices of the olden time was to keep God I am addressing many Christians to night

moroseness, those envious feelings, that God's love is his holiness. We get no idea | whose deepest aspiration, I doubt not, is to to us? Why, Christ's love toward us The and so as the text teaches all mankind died fault-finding, and dislike of things general of the heinous nature of sin except as we lead a holy life, a life as pure and holy as ly, that forgetfulness of others, that lack of measure it by the sufferings and death of the angels. You can be assisted by this interest in the prosperity of Zion? These | Christ. If disobedience cost the Lord of | thought, and one which is legitimately congenitive case, and Meyer remarks that the participation in Christ's death, unless are all manifestations that you are living un- life such a sacrifice, shall we ever again dis- nected with my text, the union which you genitive of the person after "love" is with | through individual regeneration, faith and | to self. There are only two general classes | obey? Oh, thou Lord of life and light, | as believers maintain with our Lord. These St. Paul always subjective, and he instances | repentance, they appropriate the efficacy of | of persons in the world: they who live unto | grant us some penetration into the depths of | verses only shadow forth a representative six passages from St. Paul's writings to prove | Christ's atonement to their own salvation. | Christ, and they who live unto themselves. | thy humiliation; unfold to us the meaning | union formed by Christ at his death between this; whereas in the writings of the apostle | The words of the text, "that one died for | Is there not a third class who are mixed in | of thy bloody sweat; let us go with thee into | himself and mankind, but you through re-John it is not always so. Then it is the all, therefore all died," signify that Christ their motives and character? "It seems so to the solitude of Gethsemane, and when all generation, faith and repentance, have enmarvelous love which Christ bare toward us so represented mankind that his sufferings me," says one. It does seem so; but at the human sympathy had departed, and God tered into a closer union with our Lord, one which is the constraining power. "Because and death took the place of, were a substi- judgment there will be but two classes, and himself seemed to withdraw his face, keener which is vital and organic, symbolized as I we thus judge that one died for all, there | tute for, the punishment due them for their | if the judgment were now it would be the | than the piercing of the nails, tell us of that | have stated by the union of the branch with fore all died." This is the clause in these sins. All mankind were in Christ in such a same. Most have religious feelings and heavy weight upon thy heart, which caused the vine. Keep this thought in mind and two verses which have been interpreted so representative sense that his atoning work selfish feelings; most cleave in part unto it to break and thyself to die, that we may you will be assisted in leading a holy life. variously. I will give three different inter- rendered the salvation of all possible. These | Christ and partly to the world; but in each | get some idea of the inexpressible worth of | Shall I who am linked with Christ so intipretations of these words, which I suppose | words set forth the universal relations of | there is a supreme choice with either self as | the holiness of God! Oh, God, thy name is | mately be guilty of doing that which will Christ to mankind, a representative union of the center, or with God as the object of su- love, but thine essence is holiness! If sin cause him to turn away from me with the must be atoned for at such a price, what is deepest sorrow and mortification? Shall I who am so intimately connected with my This, my dear friends, is the chief value | blessed Lord, no longer a vile worm of the of pondering the sufferings and death of dust, but lifted up by his gracious conde-Christ, that we may get some conception of scension to be forever a companion with him therefore we conclude that all mankind are union of the branch with the vine. The fol- there is a main drift in each person, either that virtue which is fundamental in God, his and with the angels; surrounded even now holiness, and that we who are made in his by the spirits of the just made perfect, an image may be induced to exercise it. I re- innumerable cloud of witnesses—shall I The three chief facts, then, contained in | member at one time the pastor of this | stoop to that which is low and filthy, or to be Church proposed, at our North-Western As- longer fretted with the passing anxieties of sociation, as a theme for an essay, to be pre- | the present hour? Shall I who am united sented the following year, "The significance | to Christ as closely as the branch is in union the Old Version and accept the New as cor- ets among the people, as among you also stitute for the punishment due them for of the atonement." I reply, the significance with the vine, so that his life blends with of the atonement is the holiness of God. I | my life, his strength my strength, ever de-II. Christ died for all mankind, and it have said it is the fundamental attribute in spair in the conflict against self and the temptations of the world? Shall I who am made joint heir with Christ to all the riches that the Father hath placed in his hands. be weighed down with the trials and disappointments, with the burdens and sorrows of life, when I know that not only have I a part in his death, but I also have a share in the ground that the period of his sufferings he die that we might live, would we not his resurrection, and that this corruptible cause we trust in the living God, who is the was so short it can not be deemed equivalent | hold him in continual remembrance? "At | shall put on incorruption and be made like unto his own glorious body, and that whatever inheritance of blessedness Christ has be incorrect is as follows, that Christ died believe." Christ himself says, "I am the his posterity, as if mathematical equality of afternoon a great number of people were as entered upon as the Son of God, I too have for all mankind, and therefore all the elect good Shepherd: the good Shepherd giveth duration were required. When we speak of sembled in the large room of the inn. There a share in that i heritance, and in my or the saved died in Christ's death, the two his life for the sheep." And again, "I lay the duration and nature of Christ's suffer- was only one door to the room and that Father's house my Elder Brother has gone to prepare a place for me? For "eye hath and therefore incorrect, and when we come of Christ's sufferings and death was to re- dignity and character of the sufferer must be pious, brave-hearted man—sat near the tered into the heart of man to conceive those

### Missions.

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

TEN years of mission work in Japan have resulted in the native membership of 3,792.

A PERIODICAL named Christo-Mohila is conducted by Christian native ladies in Cal-It is printed in Bengali, and is a remarkable proof of the power of the gospel to elevate the mind and heart of the women of India.—Illustrated Missionary News.

If tithes were required under the Jewish dispensation, how much more under the Christian dispensation, where the marching orders are, "Go ye into all the world and preach the gospel to every creature," and the giving orders are, "Freely ye have received, freely give."

CHILDREN want two things as companions to their missionary boxes. One is prayer; put up a prayer with each penny you put in. The other is self-denial. God likes to see us giving what is really our own-what we might spend for ourselves if we chose; and he knows all about every penny there is in

A DEAF and dumb boy, after learning of China and the need of its people for the gospel, brought ten cents to his teacher. The boy was very poor. He earned the money Saturday afternoons, the only time he was free to go where he chose, blacking boots in the shoe-shop. He wanted the teacher to

Various missionary societies are rejoicing just now over the large number of men who are offering themselves for service in foreign The Presbyterian Board reports twenty-four new applications for appointment; and the English Church Missionary Society have also twenty-four new men just ready for departure for their several fields of labor. The London Missionary Society held a farewell service in London, May 5th, at which fourteen men, together with the wives of six of them, were sent forth with prayer to Madagascar and Central Africa. - Missionary Herald.

Miss Butler, of Canton, gives this beautiful picture of Hong Kong and its surroundings, her first view of China:

Victoria Island is made up of a succession of hills of a sugar-loaf shape. On the lower slope of the highest peak lies the city of Hong Kong, the peak back of the city rising to the distance of 1800 feet. Beautiful winding roads lead up to the summit, from which there is a magnificent view of earth, sky, and water. The city surpasses any other I ever saw for location. The public gardens were a perfect tower of beauty, with their luxuriant vegetation decidedly foreign ever will, let him take the water of life for the salvation of others. The individual in appearance. Passing through a pretty street, the trees on either side forming an arch overhead, just at the early twilight hour, a church bell, the most natural sound we had heard since stepping upon the queen's domains, rang out on the evening stillness, call to evening prayers. Gladly we responded to its summons. - Woman's Work for Woman.

#### AN ESSAY

Read at the Seventh-day Baptist North Western Association, held with the Church at West Hallock, Peoria Co., Ill, June 22-25, 1882, and requested for publication.

BY REV. S. R. WHEELER.

The Conduct of a Revival so as to Secure the Greatest amount of Good.

ject was, however, at that time, stated as follows: "The conduct of a revival so as to secure the least possible evil results." No doubt this latter form of expression gives the reason why this essay was called for,

after a revival of religion, the devil has a that the human agency is sometimes overrevival. The meaning of this expression is used while the divine agency is not sufficientall too well understood; for, in many cases, | ly sought, is painfully evident. A few years a revival of religion is followed by results at ago, an annual report among the Methodists once disheartening and most mischievous. | contained the following: Of 197,000 pro-The statement of the subject assumes that bationers, only 32,000 settled down even as there are to be revivals. This is right. Re- | tolerated members. The National Baptist vivals have been in order in the Church of of Jan. 20, 1881, contains an article from God through all its history. If a Church | the pen of a Baptist minister, A. E. Waffle, keeps along in good working condition, so in which this is said: "I once heard a group that there are regular accessions to its mem- of Methodist ministers talking on the subbership, still a necessity will occasionally be | ject of revival methods, and one of them felt for an extra movement to reach the said he knew a church in New York City, more difficult cases, to give greater zeal to which once received 400 probationers in a wants to increase its members, to improve its mon upon the Mount, and by the apostles,

tion of the perishing, direct in considering this momentous question.

Two agencies are employed in a revival,

viz., the divine and the human. I. The divine agency considered.

1. The divine agency is a necessity. revival is an increase of religious interest caused by an increase of the influence of the Spirit of God among the people. This definition shows that a revival without the di vine agency is utterly out of the question. Christ says (John 6: 44), "No man can come to me, except the Father which hath sent me, draw him." He also says (John 15: 4, 5), "Without me ye can do nothing," and illustrates this with the plain practical truth that "the branch can not bear fruit of itself, except it abide in the vine." As well therefore look for fruit upon a branch severed from the parent tree, or look for water to boil without heat, or the railroad train to run without the motive-power, as to look for a revival without the Holy Spirit of God as the divine agency. There may be eloquence and human magnetism, there may be crowded houses and noise, excitement baptisms." The effect of such results is and apparent yielding up of body and soul, very serious. It disheartens religious workbaptism and joining the church, but without the divine agency, all is a solemn mcck- even among professed Christians. And, oh, ery. "It is not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zach. 4: 6.

2. The divine agency is powerful. strengthens the Christian, and breaks down | side world looking on, come to the same the sinner. Peter, so weak and timid when conclusion, and thus the infidel ranks are the Lord was arrested as to deny the Master | replenished. Others are discouraged, and give the money where it would help send the even with an oath, when filled with the however much they may believe in religion, Bible to China. What might not larger | Spirit was strong enough to preach Christ | yet they have no strength to reach out and hands do, if there was the same feeling in the | in the very city where the crucifixion had so | recently taken place, and to the very people only in those who were active in bringing who had urged it forward. Also, the great | them into the church, but also in all other power of the Spirit was manifest in the ef- | Christian workers. Oh, what untold evil fect of that pentecostal sermon upon the comes from too much human agency in a re-3,000 that were added to the Church in a vival, or rather from the human agency besingle day. Saul of Tarsus was a man uncommonly positive in his nature, yet the some of the conditions by which this evil can Spirit of God subdued that stubborn heart, and changed the whole current of his feelings, thoughts, and purposes.

> omnipresent. The Holy Spirit broods over | encouraged in the wrong. The converts fallen man even as the sun-light broods over | would imbibe the same wrongs, and claim our earth. And as the shining orb seeks to themselves right. Nor would the church send its animating rays into all the dark re- have sufficient warmth to nourish the concesses of earth, even more does the active verts and keep them alive. Like parent like Spirit of God know every individual heart, child. A sickly church begets sickly chiland strive to enter therein, to impart light dren. It was will order that the high and life. "Behold, I stand at the door and | priest should make atonement for his own knock; if any man hear my voice, and open | sins first, and then for the sins of the peothe door, I will come into him, and will sup ple. Lev. 16: 6, &c.; Heb. 7: 27. God with him, and he with me." Rev. 3:20. | could not accept the services of the high "And the Spirit and the bride say, Come. | priest who would pass by his own sins. So And let him that heareth say, Come. And | the church must first set itself right in the let him that is athirst come. And whosefreely." Rev. 22: 17.

(11: 13) reports Christ as saying that God | It is the human power to increase the divine is more willing to give the Holy Spirit to power in the hearts of the people. Pre-emithem that ask him, than earthly parents are nent in the church is the preacher of the to give good gifts to their children. The Word. "How shall they hear without a Savior's last discourse to his disciples, re- preacher?" "And how shall they preach ported in John, 14th, 15th, and 16th chap- except they be sent?" Rom. 10: 14, 15. ters, gives repeated assurance that the Holy | What lasting good results from the labors of Spirit shall be with them, while his last words before his ascension, "Lo, I am with you alway, even unto the end of the world " | thy presence go not with me, carry us not (Matt. 28: 20), strengthen and cheer every teacher of the Christian religion. Thus are we well assured that the divine agency is all-This essay was due last year. The sub- comes with reviving and converting power on certain conditionf. Thus we come to con-

II. The human agency in a revival.

It is the God-ordained arrangement for the converted to carry the gospel to the unbetter than the form to which it was changed. | converted. Christians are the appointed The remark has often been made, that agents to teach sinners the way of life. But

attractive address and of impulsive energy. added to the church. The published reports were accepted as evidence that a marvelous work of grace had transpired, and end of one year hardly one of the additions were to be found, and the pastor himself acwith the church. At the end of three years, tion that the pastor was compelled to leave, and more than another year elapsed before they were able to settle a successor." In the next issne of the same paper, this statement was made: "We find that about one-sixth of all who are received by baptism are excluded afterwards. . . . If the discipline was only moderately strict, the exclusions would easily amount to one-fourth of the ers. It brings revival efforts into disrepute what damage is done to those thus counted as converts! Some affirm that there is no reality in religion. They claim to have It | tried it, and found nothing in it. The outsecure it; while all lose confidence, not ing exerted in the wrong way. Let us note

1. The condition of the church must be right. A revival, with the church wrong, 3. The divine agency is omniscient and would prove a curse. The church would be sight of God, and then it is ready to work church in any community is the concentrated 4. The divine agency is promised. Luke human agency for bringing about a revival. the minister who is sent, and from whose heart comes the earnest exclamation, "If up hence." Exod. 33: 15. But the minisportant service of song, in the word of cheer for others, in public or private, and even in of the aged. It is right to take pains to say making the house of worship light and warm | the good things in the most impressive way. and comfortable for the assemblies. True, It is right to use the service of song to melit is difficult to find a church where every low the feelings of the sinner and cheer the member in each of these departments is right | heart of the pilgrim. It is right to have the in mind and heart. Yet in proportion as vival assured. When we would increase the fire, we seize upon the burning brands to but when these things are depended upon kindle other fuel; so when we work for a the membership is aroused, the unconverted prayer, with fasting, evil results will soon yield to the power of religion even as wax appear above the good. The child of such a melts before the glowing fire.

2. There should be the right motive. It and his last state worse than the first. may seem strange to talk of a wrong motive for a revival of religion. Yet it is a sad truth that sometimes selfish ambition and

receive the applause of men as a revivalist. He went immediately to work for a revival. Another motive sometimes prevails better who remarked something like this: The sin-The people were attracted, and a powerful | than the one just mentioned, but yet not the interest was excited. As a result of weeks | best. A revival is desired because it will of meetings, more than a hundred were | improve the disposition of our companions, bors, and we shall enjoy life better. It will make the neighborhood attractive to others, knowledged to me that not more than half a | things do come as the legitimate fruit of redozen could be found in active connection vivals, but a higher motive should rule. A the church was in such an enfeebled condi- of God on earth for Christ's sake. We should remember that as religious interest declines, God's cause is brought into disreanxious for the continued perseverance of ourselves, for the prosperity of the church, and for the conversion of our companions, our children, our relatives, friends, and sympathy we bear toward the blessed Savior. number of efficient workers for Christ, secus beyond the love of any other thing.

> whom all is nothing, comes only by asking. pression in Gal. 4: 19, "My little children, | Cor. 2: 16. of whom I travail in birth again, until Christ be found in you." Moreover, as the mother | the revival. We should regard it very unsometimes loses her life in the travail of child-birth, so does the father or mother in the kingdom. Again, as there is sometimes a shrinking on the part of the should-be mother from this travail necessary for the birth of children, so there is many times an endure the travail of soul necessary for the that as households are desolate of the beyoung men and women to supply the places word of exhortation in just the right place, revival, if a revival it can be called, is empty,

4. There must be right instruction during the revival. Unpopular as it may have become, the law of God as uttered from unholy pride lie at the bottom. A church | Mount Sinai, and explained in Christ's Serhonor of his great name, and for the salva which, a few years since, settled a pastor of self may gain some temporary advantage, or ready mercy of God toward the penitent. me."

ner is not ready to give himself to God until he feels that it would be just for him to be condemned to hell forevermore. Let these of our children, of our relatives and neigh- rigorous old God-spoken truths be presented in the Spirit of Christ in proper proportion with other truths and loving entreaties, and that the church was wonderfully built up. and increase the value of our property; or it they will penetrate the heart and produce But a deacon of the church said that at the will save those that are near and dear unto genuine conviction and conversion. The us from trouble in this world, and give them | wise surgeon makes thorough work with the the joys of heaven. These very desirable knife before he heals the wound. So the Word, in the mouth of God's servants, is to kill before it makes alive. Again, it somerevival should be desired to advance the work times seems to be forgotten that it is one thing to desire conversion and quite another thing to experience conversion. Sometimes a very feeble desire to become a Chrispute, and Christ is grieved. We are to be tian is taken as sufficient evidence that a person is a Christian. The writer once heard a minister give an invitation in words somewhat as follows: "Any one wishing to become a Christian and unite with the neighbors, not so much because of our love church, come forward during the singing, and sympathy for them as for the love and and give me the hand." And strange as it may seem, whoever did this was considered We should have such a desire to increase the a fit subject for baptism and church membership without further investigation or deonded by such a love for souls, that our lay; this, too, in a Baptist church. No thoughts shall rise above our own personal wonder that many in that church acted just interests. Our hearts should go out after like unconverted persons, as they were. Nor the strangers among us, and after other is it a wonder that the world, looking upon neighborhoods, and other nations than our such scenes, shall conclude that revivals are own. We should anxiously pray and earnest- for the sole purpose of increasing the numly labor that Christ shall be honored every- ber of church members. God save us all where, and all the world submit to his right- from daubing with such untempered mortar. ful rule. The love of Christ should constrain | The sinner should be taught that conversion is a reality, something which can be experi-3. A genuine revival is begotten by prayer enced so as to be known. There must be and fasting. The Holy Spirit, without care lest some should be discouraged because they have not had as definite knowledge of Nor will the Spirit come with power in re- this change as some others. The manner of sponse to formal petitions and half-formed life one has led, the religious education at desires. God comes with power only as home, the age to which one has arrived, the there is self-abnegation, an utter sinking of opportunities neglected or improved, the self in the divine will, a feeling of infantile times and power that the Spirit has moved helplessness from any human source, and a upon the heart and been rejected, together full-souled longing for divine help. Then | with the natural temperament, all have their will the acceptable prayer force itself out effect in a person's experience as he comes from the depth of the heart, and rise to the out from darkness into spiritual light. throne of God. Oh, what work with one's | While some need much encouragement, othown heart before, as minister or deacon or ers need to be restrained, even as Christ relayman, we are ready to pray and work to strained the scribe with the words in Matt. the best advantage in a revival. "As soon | 8: 20, "The foxes have holes, and the birds as Zion travailed, she brought forth her chil- of the air have nests; but the Son of man dren" (Isa. 66: 8) is an expression which hath not where to lay his head." Thus gives us to understand that even as pain and should there be the utmost care to avoid anguish on the part of the mother accompa- false professions and the utmost care not to ny the bringing forth of children, even so cause injurious delay. Oh, what need of pain and anguish on the part of the church | close communion with God and the light and accompany the work of bringing souls to the | power of the Holy Spirit in time of a revival. new birth in Christ. So Paul uses the ex- "Who is sufficient for these things?" 2

Perhaps it was the stern preacher Finney

5. There should be right treatment after wise for a man to make a large expenditure of money and labor to purchase and plant Israel sometimes meet the death of the body | fruit trees, and then leave them to be upby the travail of soul to bring children into rooted by the winds, scorched by the sun, parched with the drought, and eaten with worms. Yet the church sometimes acts as unwisely as this with precious new-born souls. Such a course is quite likely to folunwillingness on the part of Christians to low a superficial revival. The church is no better prepared to care for the converts than birth of spiritual children. The result is is a mother destitute of maternal affection to care for her new-born babe. But the church witching smile, merry laugh, and prattling which has been in the right state to bring ter is not all. The deacons, with the mem- tongues of sweet-faced children, and go out about a genuine revival is not likely thus to bers who for any cause are reckoned as in silence for the want of noble sons and act. Such a church will, if possible, secure sufficient both in power and willingness to do leaders, can do very much to stimulate or daughters, so are churches desolate of the a pastor who has deep and abiding interest in its work in a revival. But the Holy Spirit | cherish a revival. Nor are any of the mem- | glad songs of new-born converts, and become | the church and in the personal welfare of respects the freedom of man, and therefore bers left out. Each has a part, in the im- silent and powerless for the want of vigorous the converts. It will maintain regular Sabbath services, with preaching, by such a pastor, and a Bible-school, in which the blessed Bible truths are made clear and enforced upon the heart. It will maintain meetings for prayer and social worship, where the experienced shall pray for, and sing with, the inexperienced, where the old shall exhort the this is so in that proportion is a genuine re- and to have the anxious seat and inquiry young, and lead them also to be active in meeting to help forward the struggling soul, these services. It will see to it that the converts know there is an interest taken in more than the Holy Spirit, when these works | their spiritual growth; and should any go revival, we seize upon the living, earnest of head and voice and hand are used in the astray, it will manifest much the same intermembers to warm other hearts, and when all place of the heart-burdened, agonizing est to bring them back that an affectionate parent does to restore to his home the prodigal son.

As this subject is canvassed, its importance appears. Revivals are a necessity. We will not, can not, shrink from encouraging them and laboring for them. But oh! what wisdom, what fastings and prayer, what selfconsecration, what divine presence and pow-Christians and impetus to the cause. The single Winter, only 25 of whom became full social standing, and increase its popularity. should be magnified. The multitude of God and advance his cause on earth. As we best of Churches are encouraged by a pente- members; and another of the company cited Or it may wish to increase its wealth that it ways and times in which that holy law has repeat the question asked by Paul in 2 Cor. costal occasion. The inferior ones die with- an instance in the same city in which the may build a more costly house of worship, been broken and the consequences which 2: 16, "Who is sufficient for these things?" out revivals. To tell how to have these re- number was 200 probationers, and 17 full than some other church, or secure a higher follow, should be clearly set forth. Thus we thank God and take courage that the vivals, so that they shall accomplish the members." In the next number of the same salaried pastor. Such also is human weak- shall the exceeding sinfulness of sin, and the same apostle gave so complete an answer most good, followed by no bad results, is the paper, E. T. Hiscox, D. D., wrote, "I ness that the minister will sometimes labor just displeasure of God toward the sinner, (Phil. 4: 13) in these words, "I can do all object of this writing. May God, for the know a church in a certain country village, very hard for a revival in order that he him- be shown, as well as the abounding love and things through Christ, who strengtheneth

Education.

Conducted by Rev. J. half of the Seventh-day

" Let the

THE &

It freshens the foam It drifts the soft s 'Tis rife with the ra This wonderful w It catches the glory.
And breathes it in

It thrills the sad son Receding from oc Its voice is the pulse Through seasons of It strengthens the be It deepens the glo

Oh. it comes from the With melody mata 'Tis filled with the w This wonderful w

> RESTIN BY THE

Geneva to

Geneva, with abou the largest and we land. It was a town gii when the Roma under Cæsar. It is Lake Geneva just w from the lake like away southward to has been a prominen and political influer Europe since the st

century. John Cali

Novon, France, in 15

and came to Gener

sided until his death a preacher of the Ref paralelled, and he crowned king of Gen country. His auster his kindness and chai shown whereon he burned because of the Trinity." Ronsse former and infidel, 1712. Necker, the n Louis XVI., and his i Madame de Stael, we neva. Few spots of significance—the who fifteen miles long, a breadth-have furnis far reaching influen both sides of the R six bridges, the mode Our hotel fronts the view of lake, plains, a monarch, Mt. Blanc, has but few land-ma Calvin was buried in Palias, but he gave monument should be is unknown. A ch remains in the

preached. The hous

lately been torn down

We had "done" G

of July arranged to by way of the lake, M Noire Pass. The and Press, the weath had given such assu a fine day. The clir Blanc, took us in cl and under a weepir shaped like a crescent by the northern short the widest point. It of 1,014 metres. The winds played "hid shores and mountain thus a variety of sce been lost in a clear water-proofs we held and voted the ride o When the mists shut ains, the lake, and either side, were ald part of the lakes in c fields are highly cu thickly studded with head of the lake the waters' edge bold and ants terrace their ste cover them from s point. At the head enters in hot-haster the great Rhone G source were lashing mighty pulsations.

low on the northern castle of Chillon. I dukes of Savoy, h through Byron's po Chillon," wherein la

mingled. It is a

s it was the stern preacher Finney marked something like this: The sinnot ready to give himself to God until s that it would be just for him to be med to hell forevermore. Let these is old God-spoken truths be presented Spirit of Christ in proper proportion ther truths and loving entreaties, and ill penetrate the heart and produce conviction and conversion. The rgeon makes thorough work with the perore he heals the wound. So the in the mouth of God's servants, is to fore it makes alive. Again, it someseems to be forgotten that it is ing to desire conversion and quite anhing to experience conversion. Somevery feeble desire to become a Christaken as sufficient evidence that a is a Christian. The writer once a minister give an invitation in words hat as follows: "Any one wishing to e a Christian and unite with the , come forward during the singing, re me the hand." And strange as it em, whoever did this was considered bject for baptism and church memwithout further investigation or dehis, too, in a Baptist church. No that many in that church acted just converted persons, as they were. Nor wonder that the world, looking upon enes, shall conclude that revivals are sole purpose of increasing the numchurch members. God save us all anbing with such untempered mortar. nner should be taught that conversion lity, something which can be experiso as to be known. There must be st some should be discouraged because ave not had as definite knowledge of ange as some others. The manner of e has led, the religious education at the age to which one has arrived, the unities neglected or improved, the nd power that the Spirit has moved he heart and been rejected, together ie natural temperament, all have their n a person's experience as he comes om darkness into spiritual light.

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### Education Department.

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

"LET THERE BE LIGHT."

THE SEA WIND.

WM, H. HAYNE.

It freshens the foam in the furrows, It drifts the soft sand o'er the lea: 'Tis rife with the rapture of morning-This wonderful wind of the sea!

It catches the glory of sunrise, And breathes it in light to the land; It thrills the sad soul of the sunset, Receding from ocean and strand.

Its voice is the pulse of the tempest, Through seasons of darkness or light; It strengthens the beat of the billows; It deepens the gloom of the night.

Oh, it comes from the wild womb of Ocean, With melody matchless and free! 'Tis filled with the woe of the water-This wonderful wind of the sea!

#### RESTING ABROAD.

BY THE CRAM CLUB.

#### Geneva to Chamounix.

Geneva, with about 50,000 inhabitants, is the largest and wealthiest city in Switzer-It was a town of the ancient Allobrounder Cæsar. It is situated at the foot of Lake Geneva just where the Rhone rushes from the lake like an arrow, and speeds has been a prominent center of the religious and political influences which have shaken Europe since the stormy times of the 16th century. John Calvin, who was born at Novon, France, in 1509, was expelled thence, and came to Geneva in 1536, where he rea preacher of the Reformed doctrines was unparalelled, and he became a sort of uncrowned king of Geneva and the surrounding his kindness and charity, and the hill is still shown whereon he caused Servetus to be the Trinity." Ronsseau, the great social reformer and infidel, was born at Geneva in Louis XVI., and his not less noted daughter, Madame de Stael, were also natives of Geneva. Few spots of such geographical infar reaching influences. The city lies on six bridges, the modern ones being very fine. preached. The house in which he lived has lately been torn down.

Noire Pass. The weather had been fine, a fine day. The clipper-built steamer, Mt. Blanc, took us in charge at an early hour,

early as 830 A. D., Louis le Debonnaire im prisoned the Abbot Wala in a castle "from one held by a short chain which permitted rude, built of logs, with heavy stones cover- some public meetings in one of the northernwhich only the Alps, the sky, and Lake Le- only three or four steps. At the farthest end ing the roofs to secure them against the provinces of our country, one of our brethren, man were visible;" this must have been Chillon. Francis Bonivard was incarcerated once opened on a level with the waters of sheltered places for security against tempests way for him to do so, and they were well atthere at a later period-1530-so that the the lake-Listen! You can just hear the and avalanches. They are occupied by both tended. We think that it would be an exfollowing lines are not wholly inappropriate, | nor incorrect:

"Chillon! thy prison is a holy place,
And thy sad floor an altar,—for 'twas trod, Until his very steps have left a trace,
Worn as if the cold pavement were a sod, By Bonivard! may none those marks efface, For they appeal from tyrrany to God."

read the whole poem, he will be better prepared to enjoy the next paragraph.

end of our journey by the steamer, at Ville-

neuve. Three of the Club determined to

proceed by the first train to Martigny.

Parson decided to wait, and walk a mile and

a half to the Castle. A rain-storm in Swit-

zerland does not differ much from similar

a long water-proof coat serve to conduct a good share of the descending fluid onto one's | the village of no special importance, except feet and ankles, until such a walk is by no as a starting point of the routes over the Pass means a dry, or uninteresting affair. The of St. Bernard to Aosta, and over the Tete-Castle is built on a large rock, which forms an island twenty-two yards from the shore with which it is connected by what was origgii when the Romans overran the country | inally a draw-bridge. The Castle is in good repair, and a portion is now used as a state prison. The style is massive, with rude magnificence. The old ducal bed-rooms, away southward to the Mediterranean. It dining-hall, hall of justice, etc., are untenanted and are accessible to tourists. They over look the lake, and give evidence of the coarse grandure of other days. The central | portion of the Castle is built on the original rock. The dungeons are on a level with the by a pair of shafts; the "off" one by strong water, or below it, between the outer wall and sided until his death in 1564. His power as the face of the natural rock. A French guide front. There were two drivers and the Club first showed them in a hurried way, without a light. Afterward, finding an attendant is of recent date. It is fair for a mountain who could speak a little poor German, which highway. One not familiar with mountain country. His austerity and severity outran the Parson could match in quantity and climbing can not realize how slowly and by quality, he asked for a light and a second visit. The demand was met as preposterous, is like climbing a tremendous cork-screw, burned because of his "heresy concerning and was denied by the guide with much volubility and gesticulation. Parson insisted. of a uniform spiral. Space is economized The prison guard was called in, he looked to the last degree, and not infrequently the 1712. Necker, the noted Prime Minister of fierce, delivered much French at the guide, four or six inches of solid-way which lies bethe Parson, and the gate keeper, who translated the parson's German, and repeated the lipices below seem rather narrow. The horse denial. The case looked dubious. Parson in the shafts controls the movements of the significance—the whole canton is not over held a council of war. The dungeons were fifteen miles long, and about the same in at hand; he had plenty of time before the the path with comforting pertinacity, while breadth—have furnished such powerful and next train. He was wet, and hungry, and the other animal often seems bent on seeing and sisters in our Lord Jesus Christ,—To promise, "They go from strength to strength, determined to see the dungeons. Rallying how much of the outer bank he can crumble the many voices that you will hear now we both sides of the Rhone, across which are his German, he demanded an interview with off without going over bodily. The first wish to join ours. First to express our gladthe jailor in chief, the Generalisimo of the hour the tourist wishes he was nearer home, Our hotel fronts the lake, giving a charming establishment. This proved to be a gentleview of lake, plains, and mountains, with the | manly fellow, who made a genteel denial. | third he declares it to be surpassingly de- | ing only with opposition, as we are, there monarch, Mt. Blanc, in the distance. Geneva | Parson became eloquent in limping German, | lightful. Often the way is so steep that the | are at the other side of the ocean such a great has but few land-marks of special interest. and suggested that he could not afford to three horses can only draw the empty wagon. number of brethren who serve God after his Calvin was buried in the cemetery of Plain- come all the way from America to see those Thus we climbed, for some miles, through Word, and are assembled now to consider Palias, but he gave express orders that no dungeons and not see them. The skies luxuriant chestnut groves, orchards of apple, what must be done for the welfare of the ous future may stimulate us all to answer monument should be erected, and his grave | brightened, America was a talismanic word. | pear, and cherry trees, and small but rich | Church of God and the good of the world. is unknown. A chair which he once used | The General weakened, wavered, yielded- | vineyards and meadows. Higher up we are | Our prayer is, that the Lord may command remains in the Cathedral where he "If the Parson would go alone and take the beyond all but thin meadows and mountain his blessing on your assembly, that he may responsibility, he could go." This was just evergreens. The fields are full of people. enlighten you all by his Holy Spirit, so that the thing. Parson took the candle, "the Haying is fairly begun. Most of the work- | your Conference may answer its aim, and be We had "done" Geneva, and on the 12th responsibility," a box of matches, and went, ers are women. They do the heaviest parts. profitable for the church and the glory of of July arranged to go toward Chamounix | First a flight of steps into a sort of cellar | The scene awoke boyhood memories in Prex by way of the lake, Martigny, and the Tetc- ante-room; another flight, and we are in the and Parson, and at one point, far up the "Military Hall," or guard-room. Every- mountain, where in a little meadow three offer you our thanks for the interest you take and Press, the weather prophet of the Club, thing is on a massive scale. This room will women and one old man were mowing, they in our little Church and in the labor done in had given such assurance as he was able of hold two hundred men, if crowded. Nar-climbed the wall which kept the meadow this country in order to bring God's truth row slits in the outer wall furnish a dim from sliding into the path, and astonished among the people. Besides, we want to ex- Sun, a stout brig, struck on Longrear Rock, light. Through a narrow doorway, we come the natives by proposing to finish the mead-press our feelings of gratitude for the honor and under a weeping sky. The lake is to a small room at the foot of a long flight ow on a short contract. Evidently deeming you gave to our beloved pastor and daughter. shaped like a crescent. It is fifty miles long of stone stairs which lead to the "Hall of it a huge joke, the old man yielded his scythe and the enjoyment you prepared for them by the northern shore and 8½ miles across at Justice," in the upper part of the castle. to the Parson, and a comely Swiss maiden, by inviting and enabling them to assist your the widest point. It has an extreme depth | Near the foot of these stairs is a rude plat- | with uncontrollable laughter, gave hers to | Conference. The Lord bless you all, thereof 1,014 metres. The mists and showers and form in the natural rock. This is the room | Prex. The swaths are carried diagonally fore, and make it a blessing for them, for winds played "hide-and-seek" with the of "Execution." Victims went up the down the steep incline. The scythes are us, and for our country. It will be indeed shores and mountains all day long. We had stairs for trial, and came down to meet the short, broad, straight; the snaths an inde- a very agreeable recreation for our pastor thus a variety of scenery which would have executioner. Beyond this is the dungeon. scribable combination of straight sticks and after his fatiguing labor, which, in many rebeen lost in a clear sunshine. Encased in A wall several feet thick divides it from the pegs set at different angels. One could stand spects, is like plowing on the rocks. Not water-proofs we held to the hurricane deck execution room. The passage through this only by-planting his heels deep in the soft that his labor is wholly fruitless. We could thing was attached to it, and in a few minand voted the ride one of real enjoyment. | wall is too narrow to admit the Parson ex- | earth at each step, and leaning in part upon | count them by hundreds, who, by reading of When the mists shut out the distant mount- cept he squeeze through edgwise. Strong the stout snath at every stroke. We soon tracts and pamphlets, were convinced that ains, the lake, and nearer landscapes on doors close each end of it. The wind rushes | conquered the situation and finished full | baptism of believers and seventh-day Sabbath either side, were almost the exact counter- in after him, like the ghost of some old | swaths in triumph. This brought loud ap- | have their foundation in the Bible. But part of the lakes in central New York. The | guardsman, whisks out the light, and goes | plause, and the joyous laughter of the womfields are highly cultivated and the shores off into the storm laughing at his discomfit- en followed us until we were out of hearing. in it, and excusing themselves in different thickly studded with villages. Toward the ure. Close the inner door to keep out the It was evidently the event of the season. head of the lake the mountains crowd to the next ghost; try two or three damp matches, waters' edge bold and defiant; but the peas- and at last get a light which seems more at Les Chavans. The prospect from this ants terrace their steep sides, and vineyards | sickly than before, and does little more than | point was grandly beautiful. At our feet lay | ence to God at the same time. cover them from shore line to top-most make the darkness visible. High up in the Martigny, and stretching far away, the valley point. At the head of the lake the Rhone outer wall are slits four inches wide, and of the Rhone. At the right the snowenters in hot-haste, as though the heart of sixteen long, which an unchained man could crowned head of St. Bernard. In front, the circumstances in our country, and we leave the great Rhone Glacier where it has its not reach without a ladder and which, on a range of the Wengern Alps, showing the it with our whole hearts in his hands, we can source were lashing it out with quick and day like this, are but the mockery of win- "Jungfrau" with her glittering robes of not restrain from touching those matters a mighty pulsations. Two or three miles be- dows. The room is at least twenty feet eternal snow, and all the attendant peaks, little, and at the same time express our low on the northern bank of the lake is the long, by ten or twelve in width. Seven "Silberhorn," &c., in one opinion of the desirableness of having public castle of Chillon. This home of the ancient | massive stone pillars support the center of | long line of glistening, glowing, spotless | meetings and preaching in this country, in dukes of Savoy, has been made famous the roof, which is the floor of the rooms white. It was a picture which will last while order to bring to the people in the right way through Byron's poem, "The Prisoner of above. Two or three yet contain great iron memory does. Toward the summit of the the truth God has trusted to us, because

there are signs of a narrow port-hole which winds. These houses are built in nooks and a sea-captain, named Bakker, clearing the swash of the waves, as they fret the walls ontside; you can hear your watch tick; you can hear your heart beat; your candle flickers and gasps as though the darkness was stiscarcely less notable.

#### THE MOUNTAINS.

An hour by the rail, up the narrow gorge of the Rhone, brought us to Martigny, where we found the rest of the Club, and a supper storms in other countries; and the skirts of | of trout, fresh caught from the Rhone, and neatly fried, awaiting us. Martigny is a lit-Noire and Col de Balme to Chamounix. The Romans named it Octodurus. A ruined castle dating from 1260 A. D., an ancient stronghold of the Bishops of Sion, stands on a spur of the mountain near by. The writ er climbed to the ruined battlements to welcome the sunrise, and found a charming view of the Rhone valley and the surrounding snow peaks. That morning, July 13th, was a perfect one. At the door of our hotel awaited a low-wheeled, strong, two-seated wagon. The "near" horse was attached to it ropes only. A third horse was hitched in The carriage road over the Tete-Noire pass what windings the ascent must be made. It where every turn is a sharp zig-zag instead tween the outer wheels and the tree and precwagon and learns to "lag" the inside of the second hour he grows calmer, and the thought however small in number, and meet-

At the end of two hours and a half we rest Chillon," wherein fact and fancy are finely rings, to which victims were chained. One pass where little grows except mountain ev- leaders and ministers tell their flocks that

rock floor is worn as by the foot prints of the dwellings of the peasants are low and minister has had the opportunity of holding windowless.

fling it, and a little fancy enables you to Tete-Noire. The "lead" horse is dismissed, | truth so clearly as the people need it. We hear the clanking of chains in the shadows the "off" one is disengaged and tied behind are sorry that the good talents of our minisaround you. It is wierd, ghostly-enjoyable, the wagon. Wheels are locked, and a strong ter can not be used on a larger scale, but the If the reader will take down Byron, and the visit is worth all it cost, and one not easily screw-brake applied. The tourists are quite expenses are too great for us to enable him forgotten. Thousands of names are engraven | willing to dismount and leave the one horse | to do so. We have very few friends, and a in rude letters upon the stone pillars, among to take the empty wagon. The descent is great many opponents, so that we do not re-It was raining hard when we reached the which are those of Byron, Eugene Sue, like the road already described, and one is ceive the least assistance of any kind, and Georges Sand, Victor Hugo, and others glad to control his own steps along a way for every meeting we hold in other places where a mishap to horse or wagon would than our own, we have to hire a room or hall. probably send the load to the bottom of the gorge in fragments and successive install- | belong to the working class, and we can not ments. Once down, we have several miles of | conceal it from you, our pastor has sacrificed descending way, cork-screwing along the left | everything that he possessed to the service of bank of a mountain torrent. Sometimes we the Lord. We are thankful for the assistance can see the rushing waters, sometimes only we received from you, and which came to our hear them, so far are they below us. In pass- | gladness and admiration of God's wonderful ing certain rocks the outer wheels pass over government at the right time. a sort of projecting bridge built out over the chasm, into which we look, a long way down, all you want to know about Holland and its to see the tops of tall pines growing along inhabitants, we shall not tell you more about the edge of the torrent below. At another our affairs. But there is still one thing we point the projecting rock has been tunneled | want to say. However great the number of where it was impossible to go around it. our unfulfilled wishes may be, we have much Reaching the bottom of the Tete-Noire gorge | reason to thank the Lord. By his goodness we slowly climb again, by a less difficult route | we have in our country liberty to serve him until we reach the water-shed between the according to our conviction, and to spread upper Rhone and the Arve, from whence we | the truth and our principles among our peodescend at twilight into the valley of the | ple. By the grace of the Lord, our little Arve, close by the mouth of the Glacier de | congregation has a faithful minister, who Argentiere, and a mile or two further on we encourages us by his example and words in pass that of the famous Mere de Glace, and | the struggle to remain in the narrow path are at Chamounix, in the immediate presence | behind Jesus. We have often suffered much of Mont Blanc, in time to see the after-sun- in seeing how some who have walked the set glow upon his snow-and-ice helmet. Thus | same way with us withdrew themselves like ends our first day in the mountains—a day | the dog returning to its own vomit, but God of endless delight, and of such memories as | be praised, it did not discourage us; and did easily hide its few discomforts and fa- | through suffering we are going to eternal tigue.

> THE following letter, written in the Dutch language, was received by Bro. Velthuysen during the to be thankful. It is very difficult for worksession of the Conference, translated into our lan- ing people here to find masters who are willguage by Miss Sarah Velthuysen, read before the ing to take them in service when they do Conference, and requested for publication in the not work on Sabbath-days, but the Lord SABBATH RECORDER. It speaks for itself. Let all arranged masters for us. who read it remember, before God, the faithful little

To the Conference of Seventh-day Baptists at Ashaway, R. I., U. S. of N. A.:

Highly esteemed and much beloved brethren

But we feel anxious to write you also to having received the light, they do not walk ways, these people go on without disturbing themselves. They are boasting of their love for Jesus, and conscious of their disobedi-

Although our dear Bro. Velthuysen is perfectly able to give you a true report of all mingled. It is a historical fact that as is said to be the pillar of Bonivard, and the ergreen trees, with small meadows of grass, it is all of little importance. Past year our listening to a mother's prayers.

people and cattle, and are nearly or quite cellent thing to hold meetings oftener, and. at different places, the more because our At Col de Forclaz we reach the summit, Bro. Velthuysen possesses excellent talents and prepare to descend into the gorge of the for speaking in public and explaining the

Almost all the Sabbath-keepers in Holland

As our dear Bro. Velthuysen will tell you bliss. God shall never allow tradition and lie to have the victory over his truth.

Also in temporary affairs we have reason

We are very sorry that we are so far away from you, and that we can only communicate in such an imperfect way, but we are consoled in the consciousness that we may pray for each other, and fortified by the every one of them in Zion appeareth before God." Like all Israelites from different parts of Palestine were meeting each other in Jeness and our thanks to the Lord in the rusalem, so, according to God's promise, all his children from every part of the world shall meet each other in the New-Jerusalem

> We finish with the wish that your and our hearts may be strengthened in that beautiful. prospect, and that the thought of our gloriour holy vocation, to glorify our dear Savior more and more in this world. Receive our Christian salutations.

A. H. VAN DER STEUR, Sec., S.-D. Baptist Church at Haarlem. HAARLEM, Sept. 3, 1882.

#### MY MOTHER'S BEEN PRAYING.

In February, 1861, a terrible gale raged along the coast of England. In one bay (Hartlepool) it wrecked eighty-one vessels. While the storm was at its height, the Rising a reef extending a mile from one side of the bay. She sank, leaving only her two topmasts above the foaming waves.

The life boats were away, rescuing wrecked crews. The only means of saving the men clinging to the swaying masts was the rocketapparatus. Before it could be adjusted, one mast fell. Just as the rocket bearing the life-line went booming out of the mortar, the other mast toppled over.

Sadly the rocket-men began to draw in their line, when suddenly they felt that someutes hauled on to the beach the apparently lifeless body of a sailor-boy. Trained and tender hands worked, and in a short time he became conscious.

With amazement he gazed around on the crowd of kind and sympathizing friends. He looked up into the weather-beaten face of the old fisherman near him and asked:

"Where am I?" "Thou art safe, my lad."

"Where's the cap'n?"

"Drowned, my lad."

"The mate, then?"

"He's drowned too." "The crew?"

"They are all lost, my lad; thou art the

The boy stood overwhelmed for a few mcments; then he raised both his hands and cried, in a loud voice:

"My mother's been praying for me! my mother's been praying for me!" and then he dropped on his knees on the wet sand and aid his sobbing face in his hands.

Hundreds heard that day this tribute to a mother's love, and to God's faithfulness in

Alfred Centre, N. Y., Fifth-day, October 5, 1882.

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

THE exercises of the several Societies whose anniversaries have been held in connection with the General Conference were unusually concerning our work, which, under God, promises good for the year to come.

THE recent session of Conference is the large house being full at every session, while at the morning service on Sabbath-day more than one thousand people were present. It was certainly one of the pleasantest meetings held for many years.

THE presence of Brother Velthuysen and his daughter from Holland, added not a little interest to all the meetings of our Anniversaries. Their words of Christian salutation, their expressions of joy in being permitted to meet so many of the American brethren and sisters, and above all the exhibition of their child-like Christian spirit, has done us all good. God bless them, and grant them a safe return to their native land, and to their much loved work.

By vote of the General Conference, the Recording Secretary was instructed to incorporate in his minutes for publication, condensed reports of the principal discussions and addresses. These reports will be taken from the stenographic notes of the Assistant Secretary, W. M. Stillman, and will necessitate the re-writing of the minutes. This will delay the printing of them at least one week, but it is hoped they will be enough better to more than compensate for the little

HARPER'S MAGAZINE for October presents an unusual variety of contributions, every one of which must challenge the attention of a large class of readers. Abbey's "Autumn"—the frontispiece illustration—is an exquisite drawing, engraved by Closson. Mrs. Lillie's second paper on Surrey is full of the charms of English rural life, and is beautifully illustrated by Alfred Parsons and E. A. Abbey. Mr. Rideing's "Medical Education in New York" is a novel and enter-taining paper, illustrated by portraits of ten of the most eminent New York physicians connected with medical colleges, and sketches representing interesting features of the medical student's educational experience "Certain New York Houses," by M. E. W Sherwood, is richly illustrated by Frank Lathrop and C. A. Vanderhoof, and shows the best recent work in internal decoration. W. H. Bishop contributes the first of an exceedingly interesting series of papers on Southern California, beautifully illustrated Colonel Higginson's third paper of his series on American History treats of the Spanish Discoveries of America in the author's most attractive style, with excellent illustrations. The mysteries of "Symme's Holes," and the peculiar characteristics of Symmes himself, form the subject of a curiously interesting article contributed by E. F. Madden. Mary Robinson contributes an interesting biographical sketch of the late Dante Gabriel Rossetti, illustrated by a fine portrait and a picture of Rossetti's studio. William Sharp, an intimate friend of the poet, has in another ington Revisited." One of the most interesting contributions to this number is the eulogy of his wife written by Chief Justice Marshall, in 1832, and never before published. Will Carleton's poem, "Flash: The Fireman's Story," is in his best vein, and is admirably well illustrated by A. B. Frost. Ernest Ingersoll contributes a paper on the Wahlamet Valley of Oregon-its people and productions—illustrated by a map. Under the title of "The Railway Invasion of Mexico," the Hon. John Bigelow presents an intelligent and comprehensive survey of our Southern neighbor's domain-its physical social, and political features—with reference to the probable results of American investments in that country. William Black's novel, "Shandon Bells," is continued—illustrated by William Small. Margaret Floyd contributes a curious and interesting story of New York society, entitled "Passages from the Journal of a Social Wreck." A charac-Miss Todd," is contributed by Rose Terry Cooke. Another and briefer story, "The History of Yankee Jim," by Samuel Adams Drake, is full of pathos. The Editorial De-Drawer contains humorous contributions from Ten Eyck White, A. E. Sweet, Harri-

as a frontispiece for a fanciful story by Susan house. In calling on him when he was Hale, entitled "The Hope Works." Many about to move in his new dwelling, he God may brighten and your hope in heaven be as firm as was his. other excellent short stories make this num- showed me all of his arrangements, plans, Few men in the nineteenth century will be remem. Campen, N. Y., Sept. 20, 1882.

son Robertson, J. M. Bailey, and Paul

Stimpcetts' Sunrise Party," a first-rate circus story, by Mrs. A. M. Diaz; and "Ralph's 'Cub," by John Preston True. Mr. Talbot's comedy, "No Questions Asked," which has been so keenly enjoyed by both young and old, is brought to a capital close, as are also Miss Harris' beautiful "Wild Flower Papers," with their series of fine drawings interesting, showing a spirit and purpose by Miss Humphrey. There is a romantic chapter of "The Trojan War," the serial by A Boy, and a very exciting one of "Lost Among Savages," the Bornean serial, by David Ker. Arthur Gilman's Dictionary paper is useful and also entertaining; and thought to have been the largest ever held, Edward Everett Hale, "the political editor of Wide Awake," sends from Spain a very prayer. It is a mere excuse that will not clear explanation of the Egyptian question. satisfy. Dr. Watts says a person better use The first of the set of Old Time Papers, by Luthera Whitney, appears in this number; it is called "A Suit of Homespun," and explains, with its fifteen illustrations, some of the homely processes of making woolen cloth at home in early days. As usual, there are many pleasant poems in this number: "Sweetheart's Lesson," by Mary E. Wilkins; "The Wonderful Country of Good-Boy-Land," by M. E. B.; "Turkey Tail Brooms," not avail. There is always time to do our by Clara Dolliver; "The Song Without Words," by Arthur Crandall; "Happiness," of life in which we may be engaged. Reby Mrs. Eliot; and there are also Tangles and Original Music. The Chautauqua Reading Course for the second year begins in this number, opening with Miss Harris' "Little Biographies of Pleasant Authors for Young Folks," the initial paper being a very tempting one concerning Sir Walter Scott. Prof. Sargent, of Harvard College, begins a series of Health and Strength papers for the boys; Samuel Wells, a series "Through a Microscope;" A Boy, "A Boy's Workshop;" and there is also a delightful chapter of "Anna Maria's Housekeeping," by The Next Neighbor; and the first of an important series, "Famous Trials," by Benj. Vaughan Abbott, each of which is to make our young citizens familiar with some important principle in law. Only \$2 50 a year. D. Lothrop & Co.,

### Communications.

#### THE CHRISTIAN'S WORK.

There is evidently a place and a work for all who are Christians, both in the church and in the world at large, that they may be instruments of usefulness in building up sinful, fallen humanity, in the world. The inquiry of every honest soul should be, Where can I work? and what can I do to promote the welfare of my fellow-mortals with whom I associate? One of the duties of the Church should be to assign, as far as possible, each their proper place; all are members of the body, to work in harmony. Thus each may inquire, Where is my place, and what can I do? As members of the family, it is essential for the comfort and usefulness of the family that we know our place and work, and while all are honest and faithful, there will be union and harmony in the family; where that is wanting, destruction is inevitable. To promote the welfare of the family, the members must be careful to cultivate health of body. When health is gone, they can no longer, in all things, fill their places. To promote the welfare of the Church, the members must attended at the Grove, was appointed to take cultivate those duties that will promote the matter in hand. Brother Ira J. Ordway health of both body and soul. For this, the proper culture of the mind is at all times essential. "We must as we are able cultivate part of the Magazine a beautiful peem on holiness as in the fear of the Lord." Holi-Rossetti's grave under the title of "Birch- ness is connected with holy duties. The ness is connected with holy duties. The first of these is watchfulness and prayer. A prayerless life is a godless life. There is no religion without prayer. Christ has set us an example worthy of imitation. If he had need of prayer who possessed all things, surely we who are creatures of a day have reason to be found often at the mercy seat

"Prayer makes the darkened cloud withdraw, Prayer climbs the ladder Jocob saw,'

Yes, prayer is the Christian's life. "Pray without ceasing, and in everything give thanks to God." It is a universal duty for both old and young, male and female, learned and unlearned, both in public and in private. Many years since I knew a man of a family, in Pennsylvania, who professed religion. He had a place in his barn that he used as his closet. After some months had passed, teristic story of New England life, "Old he lost the spirit of prayer that he had formerly enjoyed. This brought him into trouble, to know why it was; while in his devotion, the impression came into his mind partments abound with timely and interest- as follows: you have a wife and children, ing matter in their respective fields. The they have never heard you pray; why not have your altar there with them, and thus let your light shine and not shut it here in the barn? He went to his house, he built his altar, where he offered his daily sacrifice THE October Wide Awake opens with a as long as he lived. A young man in my dainty drawing by Miss McDermott, designed | congregation married, and built him a

ber a very entertaining one: "A Nap in a and furniture, and then said, "How do you bered longer in history, poetry, and song than John Cannon," a tale of the Charlestown Navy like it?" All right so far, but I have not Yard, by Mrs. S. B. C. Samuels; "Captain seen any altar yet. "I shall certainly have Scampadoro," by W. H. W. Campbell; "The one," he said, and he has had an altar, and while more than forty years have passed away, the altar yet stands as an honor to the

cause of God. How many there are who fill important places in the Church and in the world, who have no altars in their dwellings, and whose families live without the practical means of grace. It is not as it should be. A young lady was asked, "Is your father a Christian?" "He professes to be, but he does not work at it much." The want of ability is a common excuse for neglecting family a form in prayer than not to pray at all. For the head of the family to read the Scriptures, and then with the family bow down before God and read an appropriate one the most noted living detective, and the other prayer, as many such are published, I believe would be acceptable to God and a Chicago. benefit to the living. The want of time will ligious duties should never be made tedious nor wearisome. "When weariness begins, edification ends." This duty performed secures confidence both at home and abroad. It is carrying out and enforcing the discipline of the family. I have had many strangers, who for a time were members of my family. I always give them to understand that we would expect them to conform to our custom of attending family worship. I never knew any one to object, but were apit will be seen in after days. My aged grandfather from my earliest recollection prayed every morning the same prayer, as long as he lived. Some of his grandsons have been in the ministry, and some of them were men of whom the church were not ashamed. In the earliest part of my ministry and travels, I remember a family where I found a resting place, who were blessed with a numerous offspring, in a new country where they were battling with its hardships, but they mainprayer. For fifty years I have known the movements of that family; they are all of them filling respectable positions in life, honoring the parents that taught and loved W. B. GILLETTE.

#### THE WIDOW OF JOHN BROWN.

The widow of John Brown recently visited Chicago, under the auspices of the John Brown Monumental Association, which undertook to give her a grand reception at Ogden Grove. Through the lack of proper men in charge of it, and consequent mismanagement, the reception was a failure. The matter was not permitted to end in this way, as a committee of prominent citizens, who was appointed Chairman of this committee. A subscription was circulated and a Benefit held Sept. 1st at Farwell Hall, for the woman who was not only deserving of the honor and financial assistance on account of her distinguished hu bind, but she was really in need. In fact, without help, she could not have made the contemplated visit to North Elba to look again, and probably for the last time, upon the grave of her martyred husband. The subscription is not closed yet, but, from it, and the reception, from \$1,200 to \$1,500 will result.

The following is an account of the closing exercises taken from one of the Chicago pa-E. M. DUNN.

### Wind-Up of the Reception Ceremonies.

The joint Executive Committee appointed by the white and colored citizens to tender Mrs. John Brown a fitting reception met Hotel. They met for the purpose of concluding their labors and making a final disposition of the funds received from the Farwell Hall entertainment. The Chairman of the committee, Mr. Ordway, presided. After the following memorial, which was afterwards ordered to be properly engrossed and presented to the lady:

CHICAGO, Sept. 1, 1882.—Mrs. John Brown,—The committee on your reception at Farwell Hall last evening, composed of white and colored citizens, together with the ladies' committee, wish to express to you their heartfelt sympathy and good wishes for your future welfare. We trust you will remember the many good and true words that were spoken of your martyred husband with feelings of satisfaction,

Brown. In the providence of God it was for bin to know and obey the Higher Law. His conception of truth was clear, and he acted without regard to personal safety, or the opinions of men. When the name of the polished Henry A. Wise, Governor of Virginia, shall be forgotten, the name of John Brown will shine as a star in the firmament.

Three out of the five colored citizens on this committee, were slaves, and to day we meet them on common ground and recognize their culture and ability. They well remember the prayers that went up from their plantations in the South the day John Brown died. The people of the North as well as the bondsmen of the South prayed that day, and it took the sacrifice of 300,000 loyal sons to free this land from the curse of slavery. To day we have 7,000,000 colored free people. It is no wonder that they flock to see you and bow reverently to kiss the hand that so often soothed the aching brow of their great deverer. It is but a fitting return of that kiss that your dear companion gave their race as he was on nis way to the fatal scaffold.

In the great meeting at Farwell Hall last evening the two races mingled as brothers and sisters. The eloquent Mills and Podd alike enthused the audience and received the same unstinted applause. The songs of Miss Hyer and Mr. Dew delighted all, and no thought of race or color marred the harmony of sound. The papers of Allan Pinkerton and Mrs. John Jones alike held the audience spellbound—the the highly-respected widow of John Jones, whose house was John Brown's home whenever he visited

Never can you forget the inspiration of the audi ence last evening as Judge Bradwell dismissed the meeting. Without plan or arrangement all classes came forward to extend you a friendly hand. May this occasion remain sweet in your memory, and your life flow on in peace, and your end be that of the faithful, is the sincere wish of all.

IRA J. ORDWAY, Chairman of Committee. Mrs. Brown replied with visible emotion that she could find no words to express he

#### RELIGION AND INFIDELITY.

gratitude and thanks to the committee.

No matter how much we may try to disguise the fact, it is still too true that infidelity is a power for evil in the land. How feeble soever its efforts to destroy the world's parently pleased with it. The influence of | faith in God, immortality, and the Bible, may prove, we can not deny that it wields an influence which, year after year, seems to be This year the New York State Free Think-

ers' Association, which convened at Watkins

Glen, had as many as a thousand people in tained religion, at a certain hour every gave full reports. In view of these facts, saluted with thirteen guns. "From this morning. Those children would come in what shall we do, and how shall we meet the lofty height, the colors were plainly distinthe living room, each bearing a stool. They | bitter assaults of these loud-mouthed defam- | guishable in the enemy's camps, and were at would listen while the Scriptures were being ers of our faith? Shall we, in public and in first thought to be a token of submission, read, and kneel by their little stool during | private, through the press and in the pulpit, | the king's speech having been sent to the our celestial artillery, and sweep its waverto do is to preach by life and practice, not | pels me to close. forgetting to set forth the truth as it is in the Bible, clearly, earnestly, and kindly—the truth, the whole truth, and nothing but the truth. Of course we would not imply that the authority of the Bible is never to be defended against the onslaught of -its enemies, but the idea we would impress is that the main business of Christians is not to prove by skillful argument that our religion is true; but, assuming this to be a fact, to teach by word and act the principles we hold so dear. The idea which ought to be emphasized over and over again is, that the power of Christianity over the world lies in the mass of divine truths which Jesus taught, and not in the fallible though earnest logic of his followers. We need have no fears of infidelity as long as we faithfully do our whole duty. The unfaithful Christian is a far more dangerous foe than Bob Ingersoll and his followers, or the scholarly Herbert Spencer. To profess Christ and not to manifest his spirit is far more base than to deny him openly; it is a worse thrust at our religion than ever the dagger of a Brutus gave the falling Cæsar. Prince Bismarck says, "a people that gives yesterday afternoon at the Grand Pacific up God is like a people that gives up a territory, it is a lost people." Poor old Don Quixote never set out on a more foolish errand than he who attempts to destroy the truth which is in the gospel of Christ Jesus. opening the meeting, he read to Mrs. Brown | A society without God in the heart of it can never exist; and though fools may say there is no God, the time is not far distant when none but fools will dare to utter such impious blasphemy in the face of heaven. Let

us toil bravely on in the Master's service, and Be patient, oh be patient! put your ear against the Listen then how noiselessly the germ o' the seed has

How noiselessly and gently upheaves its little way,

FRANK L. PHALEN

Till it parts the scarcely broken ground, and the

### A PLACE OF HISTORICAL INTEREST.

HILL BUILDING, Somerville, Mass.

For the last month I have lived in a place haunted by the shades of the grand old revolutionary warriors. Washington, Lafayette, Putnam, Wayne, Greene, Knox, and other vanished heroes have been the companions of my thoughts. Can the people whose homes are in this region fail to be patriotic? I have spent two days sketching in the Somerville High School building. I doubt if there is. another school house in the Union so remarkably located historically, and at the same time so "beautiful for situation." The house is a lofty, first-class, modern structure of stone and brick, costing many thousand dollars. Its site is a continuation of Prospect Hill, and appears to be the highest point of the summit. The grounds are uninclosed, and still show a portion of the earthworks cast up by the soldiers of the Revolution. But, oh, the prospect from the upper windows of this building! Pen can not describe. Pencil can not delineate its beauty. Beginning northward with Mt. Amburn,

let us turn eastward and sweep the whole horizon: we see Arlington Heights, the old Powder House peeping out from surround. ing trees in North Somerville, Tufts' College, Winter Hill, Mystic river with its continuous chain of villages; Chelsea, the Maine Hospital, Powder Horn Hill and the Soldiers' Home; the ocean, Boston Bay and city; nearer the Ursuline Hill, Charlestown and Bunker Hill; then Cobble Hill, now the McLean Insane Asylum; beyond it Beacon Hill, marked by the gilded dome of the State House; a glimpse of the Back Fay; Cambridgeport, East Cambridge; old Cambridge so full of classic and historic landmarks, North Cambridge, and on to our starting point. This vast panorama is mostly one uninterrupted continuation of streets and closely built houses, although embracing at least three incorporated cities and numerous attendance some days during its session of villages. Yonder, in old Cambridge, is the nearly a week. Its daily proceedings were common where "the flag of thirteen stripes reported not only in the local paper of the was first unfolded to the air," and here at place where the Convention was held, but our feet, on Prospect Hill, on New Year's the New York, Boston, and Chicago papers | day, 1776, the same flag was hoisted and bombard the strongholds of infidelity with Americans, the same day. But the enemy were speedily undeceived." From this ing ranks with the grape and canister of height, General Sullivan wrote in September, fervent prayer? Shall we forever keep ham- 1776, that his hand was so benumbed with mering away at Ingersoll and his followers the cold that he could hardly hold his pen. by denunciation or disproof, or continually | On these grounds the poorly-clad soldiers of proving the Bible to be from heaven; and the the continental army shivered in their rude rule and guide of our lives, as if we were de- huts built of logs, and boards, and brush, bating these points with them? We believe and sail cloth, while often on Winter nights, that infidelity is false, and that the grand | the snow drifted in upon them in their sleep. old Bible is true. It is our settled convic- Now what marks of wealth and prosperity tion whether we are able to give a scholarly | everywhere meet the eye! What wonders a reason for our belief or not. What we want | century has wrought! Want of time com-

HARRIET WARE STILLMAN.

# Home News.

ALFRED CENTRE.

In the absence of Eld. C. M. Lewis, on Sabbath-day, Sept. 30th, Rev. E. M. Dunr, of Milton, Wis., preached to a large congregation, stating the excuses that individuals present for not accepting the gospel, and replying to those excuses, showing them all to

Bro. Velthuysen and daughter, from Haarlem, Holland, were in attendance. The former made a few remarks before the sermor. Both were present in the afternoon at the Sabbath-school, and made some very interesting remarks. A meeting had been appointed for them in the evening, when a large congregation from the First and Second Churches were present. Bro. Velthuysen gave an interesting account of his conversion, his embracing the Sabbath, his labors in Holland, &c., &c. His daughter, who is liberally educated, speaks English well, and gave a description of the manners and customs of her people. Both answered many questions put by the audience relative to their life and work in their native land. The meeting closed with a liberal collection to reimburse the Tract and Missionary Boards for the expenses incurred in the trip which they are making to such points in the dcnomination as can be conveniently reached, prior to their return to Holland on Nov. 1st. To-day, Oct 1st, they go to Andover, and speak this afternoon; to-night they have a meeting at Independence; to-morrow at Nile, thence to Chicago, and on Sixth-day (Oct. 6th) they are expecting to have a meetling at Albion, Wis.; on Sabbath-day, Oct.

7th, D. V., they will at Milton and Milton following day at War worth they go direct to Y., visiting such Chui Association as can be a and thence to Plainfiel It gave real pleasure to to be able to take Bro daughter by the hand; their homes. Their surprise to them and t much good, and we he their home in safety, ened, and their hands substantial assurance operation which they which they will yet journey. SECOND VERO

Our little Church, ui been long pervaded w despondency and disco resigned ourselves to th doomed to extinction neat and comfortable c only witness to our e Spring, the venerable E bell appeared among us of the Missionary Boar three times during the in all five very earnest discourses. The balance each visit was devoted t heart-searching labor in The result has been n prayer and conference Sabbath, are well attend a prosperous and inte Confidence and unity hopeful of the future. ful to God, to Eld. Ca Board, for the blessing cured these happy resul More than fifty years

beautiful and inviting and inhospitable wilder labored on this field. 1837), he gathered the labors into a Church. seen that Bro. Campbell of paternal relation. I pointment to this field both parties. On his fi member of our body; an to honor our roll and b lies so near his heart.

The season has been this place. The Spring we have had plenty of are good. Our special c a large breadth was pla pect is good for a good p 75 cents per bushel. 🎼

Our Sabbath meeting with an average interest. Haight, is well received are now good for him to

In order to make up a of pastor's salary for t was given that on the 18 be a Hominy Supper at S. M. Peckham, for tl hopes of the friends were The entertainment was vocal and instrumental r The amount, \$21 25, nea

Eld. Thomas R. Reed. with heart disease for o and for some of the tir recovery, is somewhat able to ride out, and see hopes that he may be ab for the Master. SEPT. 25, 1882.

> Rhode Is A PLEASANI

Would the readers of partment be pleased t congregation, as it ap morning at the General listening to a most eloqu sermon by Pres. Whitfo lege, the congregation p bration of the Lord's Su clock to measure the above were the Tables of neath sat the representat on the desk lay the Bible the lamps and flowers, the fruit of gospel tersat twelve deacons, to in front of them was t and the ministers was the occasion. There we congregation, numbering municants—representati in different parts of the sentative families who terests of the cause on t a large number of me silvered, and deep furro nances. The pastor sug bread had been passed, tion, with bowed head the element in unison. ment—a most impress carried us back to the institution.

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A VISIT-TO 2

PLACE OF KISTORICAL INTEREST. HILL BUILDING, Somerville, Mass. he last month I have lived in a place by the shades of the grand old revowarriors. Washington, Lafayette, Wayne, Greene, Knox, and other heroes have been the companions of ights. Can the people whose homes is region fail to be patriotic? I have o days sketching in the Somerville chool building. I doubt if there is: school house in the Union so rey located historically, and at the same. beautiful for situation." The a lofty, first-class, modern structure and brick, costing many thousand Its site is a continuation of Pros-I, and appears to be the highest the summit. The grounds are unand still show a portion of the ks cast up by the soldiers of the on. But, oh, the prospect from the indows of this building! Pen can not Pencil can not delineate its beauty. ning northward with Mt. Anburn, urn eastward and sweep the whole we see Arlington Heights, the old House peeping out from surround. in North Somerville, Tufts' College, fill, Mystic river with its continuous villages; Chelsea, the Maine Hoswder Horn Hill and the Soldiers' he ocean, Boston Bay and city; he Ursuline Hill, Charlestown and Hill; then Cobble Hill, now the Insane Asylum; beyond it Beacon irked by the gilded dome of the ouse; a glimpse of the Back Fay; geport, East Cambridge; old Camso full of classic and historic land-North Cambridge, and on to our point. This vast panorama is mostly terrupted continuation of streets and milt houses, although embracing at en incorporated cities and numerous Yonder, in old Cambridge, is the where "the flag of thirteen stripes unfolded to the air," and here at on Prospect Hill, on New Year's 6, the same flag was hoisted and with thirteen guns. "From this ght, the colors were plainly distine in the enemy's camps, and were at night to be a token of submission, s speech having been sent to the ns, the same day. But the enemy eedily undeceived." From this **leneral** Sullivan wrote in September, it his hand was so benumbed with that he could hardly hold his pen.

HARRIET WARE STILLMAN.

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# Home Mews.

New York. ALFRED CENTRE.

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at Milton and Milton Junction, and on the following day at Walworth. From Walworth they go direct to Adams Centre, N. Y. visiting such Churches in the Central Association as can be reached conveniently, and thence to Plainfield and Shiloh, N. J It gave real pleasure to the people of Alfred to be able to take Bro. Velthuysen and his daughter by the hand, and welcome them to their homes. Their visit here was a happy surprise to them and to us. It has done us much good, and we hope they will return to their home in safety, with their hearts lightened, and their hands strengthened, by the substantial assurance of sympathy and cooperation which they have received, and which they will yet receive, during their

SECOND VERONA CHURCH.

Our little Church, until quite recently, has been long pervaded with a feeling of deep despondency and discouragement. We had resigned ourselves to the belief that we were doomed to extinction; and for a time our neat and comfortable church edifice was the only witness to our existence. Early last Spring, the venerable Eld. Alexander Campbell appeared among us, under the auspices of the Missionary Board. He has visited us three times during the Summer, preaching in all five very earnest and intensely practical discourses. The balance of his time during each visit was devoted to most thorough and heart-searching labor in the various families. The result has been most salutary. The prayer and conference meetings, held each Sabbath, are well attended, and we maintain a prosperous and interesting Bible-school. Confidence and unity prevails, and we are ful to God, to Eld. Campbell, and to the Board, for the blessing and help that has secured these happy results.

More than fifty years ago, when this now

beautiful and inviting country was a dreary and inhospitable wilderness, Eld. Campbell labored on this field. A few years later (in 1837), he gathered the fruits of those early labors into a Church. From this it will be seen that Bro. Campbell sustains to us a kind of paternal relation. This fact made his appointment to this field mutually agreeable to both parties. On his first visit he became a member of our body; and may he long live to honor our roll and bless the cause which lies so near his heart.

The season has been a very good one for this place. The Spring was backward, but we have had plenty of rain, and our crops are good. Our special crop is potatoes, and a large breadth was planted, and the prospect is good for a good price, say from 60 to 75 cents per bushel.

Our Sabbath meetings are well attended, with an average interest. Our pastor, Bro. Haight, is well received, and the prospects are now good for him to stay another year.

In order to make up a part of the balance of pastor's salary for the last year, notice was given that on the 18th inst. there would be a Hominy Supper at the house of Bro. S. M. Peckham, for this object, and the hopes of the friends were more than realized. The entertainment was just splendid. The vocal and instrumental music was charming. The amount, \$21 25, nearly pays the indebt

Eld. Thomas R. Reed, who has been sick with heart disease for one year and a half, and for some of the time without hopes o recovery, is somewhat better, so as to be able to ride out, and see to business, and in hopes that he may be able to do some work for the Master. SEPT. 25, 1882.

#### . Rhode Island. A PLEASANT SCENE.

Would the readers of the Home News De partment be pleased to take a view of the congregation, as it appeared on Sabbath morning at the General Conference? After listening to a most eloquent and instructive sermon by Pres. Whitford, of Milton College, the congregation prepared for the celebration of the Lord's Supper. There sit the the lamps and flowers, light and beauty as the fruit of gospel teaching; underneath sat twelve deacons, to serve the elements; in front of them was the bread and wine, and the ministers who were to officiate on the occasion. There was to be served a large congregation, numbering five hundred communicants—representatives from churches in different parts of the denomination, representative families who had carried the interests of the cause on their hearts for years, a large number of men whose heads were silvered, and deep furrows in their countebread had been passed, the whole congregetion, with bowed heads, should partake of other ways. the element in unison or at the same moment—a most impressive service, which carried us back to the origin of this sacred ALFRED.

#### A VISIT TO NEWPORT.

7th. D. V., they will be with the Churches dispatch to the Associated Press, dated already established, and to be established, Newport, Sept. 26th, says:

"About fifty persons, from different parts of the country, arrived here to-day, as representatives of the Seventh-day Baptists of America. They have been attending a General Conference at Ashaway, R. I., and came here to visit the old church on Barney street, the first house of worship they erected on this continent. The original Society was organized in 1671. The present church edifice was erected in 1729, but there was a house of worship on the same spot previously. The meeting was called to order by the Rev. C. M. Lewis, of Alfred Centre, New York, who offered prayer. Prof. Coon, of Alfred University, was chosen Chairman, and the Rev. L. M. Cottrell, of Alfred, Secretary. Remarks were made by the Rev. Crandall, the Rev. Prentice, and Elisha Potter, of Alfred, N. Y., Prof. Coon, and others. Several la dies were also among the speakers, and the event passed off in a pleasant and agreeable

#### Nebraska.

#### TEKAMAH.

To those who are interested in this field and who have given their mites toward helping forward the truth, let me say, I have safely received each contribution, and used it as requested. Have talked to many about the Sabbath, and several who would consent to take the Bible as it reads for proof of argument, have acknowledged that the seventh day of the week was, and is now, the Sabbath, and should be observed. One clergy man "was disgusted with the bigoted ideas a few people have of expecting to change the world and God's providence, for the first day hopeful of the future. We are deeply thank- surely was appointed and accepted by God, or he would not have prospered his people in keeping it for 1800 years;" "God.commanded a seventh of time to be kept, and no definite time, as the Sabbath;" &c., "was to be found in the Bible." Having shown him Exod. 20: 10, and other passages, his reply was, "We are commanded to keep the first day because Christ arose on that day." "Let us see the scriptures saying so." "All through the New Testament, that teaching could be found." Seven passages only were found in the Testament mentioning the first day; only one spoke of preaching. These included Matt. 28: 1 and Luke 24: 1-3. He then decided it made no difference what day was kept, so people agreed, and would not tear common laws and society to pieces. "If God's law is so easily changed, why not stop preaching and spend your time in the saloons, as so many of these people do, instead of causing disturbance by advocating prohibition, and see if merely agreeing would improve society as much as obedience to God's commands, as they do and will stand." He saw the unreasonable position he held. The facts brought out prompted a young lady listener to say earnestly, "I shall study my Bible and see what can be found on that subject." One young man is satisfied of his mistake, and is arranging his business so he may keep the Sabbath. "Had previously thought about it, but did as every one else did, which was a poor excuse." Have distributed 300 Sabbath tracts, and ordered for four inquiring ones, "Dr. Bailey's Manual of Baptism," (this is an excellent book by an aged First-day Baptist, whom I met in this Western work). Last week I had the privilege of visiting some Seventh-day Adventists who are traveling with their tent, and makng the Sabbath their special subject. After our weeks of earnest labor in Fort Calhoun (where I visited them), they saw the harvest rom the seed they had sown, by nineteen persons keeping, for the first time, the seventh day of last week as the Sabbath. Have received two names on subscription for RE-CORDER, to begin December 1st. Frequently see the Outlook, and learn the opinions of

it. The above work (though little I trust some good may come of it.) belongs to the Seventh-day Baptist cause, and was done outside of the demand for work in the employ of the Young Men's Christian Association. Since Aug. Žd have visited seven Associations, taken in twenty-one names for membership, awakened the interest in two places to have Young Men's Christian Associations organized, where they had none. Subscriptions taken for 157 copies of The Watchman, which is devoted to their work, also any evangelical, Christian, undenominational inclock to measure the flight of time; just terest. Have visited eleven mission Sundayabove were the Tables of the Law; under- schools, in five of them taught classes, and neath sat the representatives from Holland; have never found brighter children in any on the desk lay the Bible; on either side were church Sabbath-school than some of them. There is great need of presenting the Sabbath question to these people, as many would accept. By request, I answer the several inquiries about the subscription raised last Summer for the purchase of Gospel Hymns for tent work. The money was promptly paid to me, then given to a book dealer in Albert Lea, as he could get them cheaper than one not in the trade, thus securing a larger number. By some mistake, the books he ordered were not the kind wanted. Have just received notice that he will refund the money after harvest, and I will send the renances. The pastor suggested that when the sult to the Tent Board at once, to use as they deem best, as I have no authority to use i KATE DAVIS.

# Condensed News.

THE INDIAN SCHOOLS.—Secretary Teller It seems that after the close of the General | has made the following distribution of the Conference at Ashaway, R. I., a number of Indian school funds, for the present fiscal the delegates visited Newport, of which a year: for the support of non-treaty schools | Ashaway, R. I., Sept. 29, 1882.

\$317,000; for increased attendance at schools now established, \$50,000; for establishing new industrial schools, \$150,000; contingent expenses of agency schools, \$75,000; for the purchase of stock and cattle for the industrial school, \$80,000; for the completion of the school building, outhouses, etc., and for an industrial school near Arkansas city, \$15,000; for the support of the above school \$31,500; for the support of the industrial school at Genoa, Neb., \$31,500; in support of the Indians in schools in the states, \$17.

centennial year of Thomas H. Benton, John | please notify their people. C. Calhoun, Lewis Cass, Martin VanBuren, and Daniel Webster-each having been born in 1782. Of these, VanBuren was President of the United States, Calhoun and Van Buren were Vice Presidents, Calhoun, Cass, Van Buren and Webster were Secretaries of State, while Benton was a Senator for thirty | years. Calhoun died in 1850, Webster in 1852, and Cass in 1866.

The British ambassador at Constantinople has communicated to the British foreign secretary a note from the porte, thanking Great Britain for re establishing order in Egypt, and expressing the hope that the bonds of friendship at present existing between Turkey and England be drawn still closer. The secretary replied, expressing sat isfaction at the sentiments of the Ottoman

The Scientific American of September 30th gives the following item: "A 'swallows' rest, of remarkable size, at Westerly, R. I. has attracted the attention of bird lovers. The birds are mainly the common whitebreasted barn swallows, some martin swallows being occasionally seen among them. One observer estimates their number at 3, 000,000 nightly in the grove."

In a cave in the mountains of Virginia resides a hermit of immense size, with long white hair and beard. He is over eighty years of age, and for forty years has not spoken. When he wants anything of civilization he indicates it by signs, but for months at a time he secretes himself and communicates with no one. It is said that he has lost the power of speech by disuse.

Rev. Joshua Eddy, aged eighty-four, died at Philadelphia, Sept. 25th, in a wretched state of squaler and misery in a shanty. He was a son-in-law of the late Bishop Allen. His wealth foots up \$100,000. Among the real estate he owned were thirty-seven houses in Philadelphia, nine in Camden, two farms in New Jersey, and some property in Frankford and Chester.

Deacon Campbell, of the Methodist Episcopal Church at North Volney, N. Y., recently expelled two boys from prayer-meeting for wearing sunflowers in their buttonholes. On a subsequent Sunday, he publicly reprimanded another young man for the same offense, and the minister drove the youth out

On the morning of Sept. 29th, at 3 o'clock, the steamer R. E. Lee, on her trip to Vicksburg from New Orleans, was burned. Seven passengers are known to be drowned. The books of the boat and the United States mail were lost, with a cargo of 500 bales of cotton.

The Hon. and Very Rev. Gerald Valerian Wellesley, Dean of Windsor, and Domestic Chaplain to the Queen, died last week in England. He was a nephew of the Duke of Wellington, was born in 1809, and was a graduate of Trinity College, Cambridge.

On the night of Oct. 1st, a west bound passenger train on the Atchison, Topeka and Santa Fe railroad, was stopped one mile west of Granada, Colo., by armed men, who helped themselves to the express matter, but took nothing from the passengers.

The Sun's London special says: "The sitnation in Egypt is most embarrassing. The disaffection of the population is complete and the khedive, his adherents, and the British are everywhere regarded with distrust and

will not be allowed his bill for \$1,000, for making the Garfield autopsy, on the ground that he is a regular employee of the government, and can not draw two salaries.

The resignation of Gen. Stoneman, on the retired list of the army has been accepted. Stoneman lives in California, and is wealthy. He can afford to relinquish \$3,300 received as retired colonel.

A shock of an earthquake was distinctly felt in parts of Illinois and Indiana on the morning of Sept. 27th, shaking houses and waking up the sleepers.

The long drawn out Christiancy case is at length ended. Mr. Christiancy has obtained a decree of divorce on a plea of desertion.

Sept. 30th wrs the thirty-third day of the epidemic yellow fever, at Pensacola. Florida. with a total of 764 cases, and 78 deaths. The twenty-fifth anniversary of the Fulton

Street (New York) prayer-meeting was celebrated on the 23d of September. Mrs. Garfied has bought, for \$50,000, the

Ralph Worthington residence in Cleveland,

### SPECIAL NOTICES.

THE next regular Quarterly Meeting of the Board of Managers of the Seventh day Baptist Missionary Society, will be held at the usual place in Westerly, R. I., on Wednesday, Oct. 11, 1882, at 9 o'clock A. M. A full meeting of the Board is desired, and friends of the cause are invited to attend. WM. L. CLARKE, Rec. Sec.

TRACT BOARD MEETING.—There will be a regular meeting of the Executive Board of the American Sabbath Tract Society, in Plainfield, N. J., Corner of Central Avenue and Fifth St., at 2 P. M., Oct. 8, 1882. L. E. LIVERMORE, Rec. Sec.

THE next Quarterly Meeting of the Rhode Island and Connecticut Seventh-day Baptist church es will be held with the Pawcatuck Church, Oct. 20th and 21st. The subject of discussions and remarks is to be "Sabbath Observance." Preaching Sabbath evening, by W. C. Titsworth. Sabbath forenoon, by S. S. Griswold. The rest of the time is to be arranged for at the meeting. The churches are requested to appoint at least two persons who Eighteen hundred and eighty-two is the shall be present at the whole meeting. Pastors will

W. C. TITSWORTH, Clerk. 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 occasions of public worship, and also several stirring temperance pieces, and a complete department of funeral music.

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 to be the mind of the brethren and sisters elsewhere; therefore, the Seventh-day Baptist Yearly Meeting of Southern Illinois will hold its meeting for the present year with Villa Ridge Church, commencing on Friday, the 20th day of October, at 11 o'clock A. M. Eld. Leman Andrus to preach the Introductory Sermon, and Eld. W. F. Vancleve or Eld. C. W. Threl keld, alternate. It is to be hoped all the churches will be represented by as many as can attend.

M. B. KELLY. VILLA RIDGE, Ill., Aug. 18, 1882.

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

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

#### MARRIED.

In Almond, N. Y., Sept. 28, 1882, by Rev. D. K. Steele, Mr. John J. Richfield, of Battle Creek, Mich., and Miss Ida E. Halsey, of Almond.

In Berlin, N. Y., Sept. 26, 1882, by Rev. B. F. Rogers, Mr. John E. Hilke, of Troy, and Miss ELIZA E. DAVIS, of Berlin.

At Ashaway, R. I., Sept. 19, 1882, at the resi-

At the residence of L. L. Davis, in Pawnee county, Neb., Sept. 20,1882, by Eld. J. T. Davis, Mr. LUTHER S. DAVIS and Mrs. SARAH RANDALL, both of Humboldt, Richardson Co., Neb.

At the residence of Edson Burdick, in West Almond, N. Y., on Fifth-day, Sept. 28, 1882, of cancer, Mrs. Roxana Blowers, relict of Mr. Fleming Blow ers, in the 71st year of her age. She was truly a It is stated at Washington that Dr. Lamb good woman, having been a faithful and devoted Christian from her youth, and for several years past a member of the Baptist Church at West Almond. The messenger of death found her ready, and waiting, when he called for her. She now lies by the side of her companion, whose remains only a few days since we laid in their final resting place. Their separation on earth was brief; their re-union in the and of the blessed, shall be eternal in its duration.

> In the town of Almond, N. Y., Oct. 1, 1882, ISAIAH KARR, aged 80 years, 6 months, and 12 days.

At Rockville, R. I., Sept. 19, 1882, ELLA MAY, daughter of John E. S. and Lucy Crandall, of a complication of diseases, ending with consumption, being 18 years, 2 months, and 6 days old. Ella was always a good girl, beloved by all who knew her. She made a public profession of religion in the Spring of 1881, when Eld. Huffman held a series of meetings at Rockville, was baptized by Eld. Irish, oined the church, and was faithful during her short Christian life, attending meeting when scarcely able to sit up, because she loved to go. Death had no errors to her. In her last hours she sang:

"I know not the hour when my Lord will come Fo take me away to his own dear home, But I know that his presence will lighten the gloom,

And that will be glory for me.' -Gospel Hymns, No. 13. A while before her death she asked her father: 'How long must I wait?" Calling to her mother thrice, she said: "Open the gate." She faded away

slowly, and left us when the flowers began to die and the leaves began to fall. Sermon by the pastor, Isa. 64:6, "We all do fade as the leaf." "And then I think of one who in her youthful

The fair weak blossom that grew up and faded by In the cold moist earth we laid her,\when the forest

cast the leaf, And we wept that one so lovely should have a life Yet not unmeet it was that one, like that young

friend of ours, So gentle and so beautiful, should perish with the flowers.

In North Loup, Neb., Sept. 17, 1882, of typhoid fever, HERBERT LINCOLN, son of Rev. G. J. and Elizabeth A. Crandall, aged 17 years. Herbie was good, faithful, talented boy, and we had hoped to see him actively engaged in preaching the gospel, but God in his own way, we believe, has led him to nimself. We are thankful that the Father gave him to us so long, and we bless his holy name, in these hours of sadness. He will surely bring good out of

Near West Hallock, Ill., Sept. 19, 1882, of dropsy Julia Ann Overocker Crouch, in the 75th year of her age. She was born in Canada West, near Kingston. In early life, she moved to New York State, and in 1833 was married to Brother Crouch. and, with her family, moved to Illinois in 1845. She embraced the Sabbath, and was baptized with her husband, by Elder Stillman Coon, and united with the Southampton Seventh-day Baptist Church in 1853. She was the mother of four children, three of which died of scarlet fever some years since. She leaves one son and two grandchildren, to wait for he glorious home-going; the joyful meeting with the glorified brethren and sisters, wife, children, and mother. Heaven is richer, but earth is not as poor as it would be if there were not stored up in hundreds of memories and grateful hearts a long list of oving acts done, loving words spoken, loving smiles given to them, by an earnest, faithful Christian.

In Rutland, Ill., Sept. 8, 1882, Prof. C. H. THOMPson, in the 55th year of his age. The deceased was born in Westerly, R. I., Nov. 11, 1827. His parents died when he was young, and he was put out as a bound boy until eighteen years of age. When wenty-one he entered the Preparatory School at Suffield, Conn., to prepare for college. Having completed his course, he entered Brown University, and graduated in 1854, being given an oration in the first class. After graduating, he began to teach, first at Shiloh, N. J., afterwards at DeRuyter Academy, N. Y., but his health failed and he was compelled to come West. In the West he taught at West Hallock, Ill., and at Albion, Wis., where he was Professor of Greek and Higher Mathematics. But his health failing again, he left the school room forever and entered the agency business. He was greatly beloved and respected both for his natural gifts and fine attainments. He was an earnest Christian, and died in triumphant faith. The funeral was held in the Congregational church, of which he was clerk, and had long taught a Bible class. The services were conducted by Rev. W. S. Marquis, of Minonk, assisted by Elders Lathrop aed Shaffer. The church was tastefully draped. The Sundayschool attended in a body, and the house was filled with one of the largest audiences it has ever con-

#### LETTERS

A. W. Sullivan, O. E. Burdick, L. M. Cottrell, Mrs. A. C. Clark, E. H. Revel, J. C. Thomas, E. Lua Clarke, J. C. Hofmann, Mrs. Sarah Hurley, Albert Maxson, Geo. Silver, Hannah F. Carter, Wm. Jenkins, A. P. Smith, J. T. Hamilton, A. Bowers, G. W. Taylor, D. S. Vaught, Will Ellsworth, Hattie Champlin, J. D. Washburn, A. M. West, A. A. Armstrong, C. F. Williams, Geo. Nixon, L. R. Swinney, A. Hakes, D. M. Johnson, G. L. Green, L. D. Seager, Asa Marsh, Henry Carpenter, John H. Barth, A. H. Lewis, R. D. Harper, L. E. Livermore, W. C. Titsworth, W. B. Gillette.

#### RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending mone the receipt of which is not a ly acknowledged, should give us early notice of the

J. Duane Washburn, South Hamilton, \$2 00 39 39 Dennis M. Johnson, Nile, Miss Calista Barber, Almond, 2 00 39 30 Mrs. G. L. Green, Noank, Conn., 2 00 39 40 O. E. Burdick, Hine's Corners, Pa., 2 00 39 39 Mrs. A. C. Clark, Berlin, Wis., 1 00 39 13

#### WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ending Sept. 30th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished

BUTTER.—Receipts for the week were 24,823 packages; exports, 2,159 packages. There were lessened receipts and a better market for all the better grades. Fin. est fresh make creameries went at 32@33c., and a trifle more was paid for some specials. There was more doing in fine June make creamery with sales mostly for Eastern account, at 26 @ 28c. Fresh dairy dence of A. S. Briggs, the father of the bride, Earl for Eastern account, at 26 @ 28c. Fresh dairy P. Saunders, of Alfred Centre, N. Y., and Carrie make sold at 28 @ 30c. and early firkins at 26 @ 27c. Fresh make sweet cream creamery sold in a small way at 27° @ 29 cents. Most of the Northern Welsh butter arriving is poor, and sells slowly at irregular price. Fresh Western factory sold for export at 16 @ 17c. All arrivals meet with more or less attention, and on anything fresh and desirable the tone is stronger. We-

	rancy.	rine.	rauny.
Creamery, sour cream	. 32@33	28@30	20@25
" sweet "		25@26	20@25
Imitation creamery		20@22	18@20
Factory butter		<u>-@-</u>	15@17
Dairy, fresh make	. 28@30	26@28	20@26
"June "	. 27@28	25@26	20@25
CHEESE.—Receipts for	r the week	were 55,	092 box-
es; exports, 33,604 boxes	s. There	has been	only a

moderate export business with selections of factory late August make at 111 @ 111c., and some exceptional transactions at 115c., the balance, of the list remains dull as before quoted. We quote:

Fancy. Fine. Faulty. Factory......— @11½ Creamery....... 8 @ 9½ 10@11 Eggs.—Receipts for the week were 7,486 bbls. and 3,363 boxes. Fresh stock is having good linquiry and prices are higher. We quote: 
 Near-by extras.
 — @27

 Western and Canada firsts.
 25 @26
 BEESWAX sold on arrival at 29@30 cents.

Beans are selling slowly. We quote: Marrows, per bushel, 62 lbs.....\$2 25 @\$2 75 Mediums " 2 00 @ 2 50 DRIED FRUITS.—We quote:

Peeled peeches 11 @ 14
Unpeeled peaches, halves and quarters 4 @ 5
Raspberries, dried 30 @81
Blackberries 71@ 8
Charries 20 @ 22 

BUTTER, CHEESE, EGGS, BEANS, ETC.

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

DAVID W. LEWIS & Co., NEW YORK.

U. M. B. This address is sufficient both for goods and letters.

BY REV. C. W. RAY.

The sun went down behind the rugged hills. With face as red as though just dipped in blood, Yet purpled o'er as if with wrath suppressed; While threatening clouds across the dark'ning sky, Were rushing madly on, as though impelled By myriad unseen furies, full intent Upon the sudden wreck and crash of worlds.

The winds went moaning by, as if to flee From some impending woe, loth to foretell The fearful desolation which must mark The pathway of the fierce and howling storm Just lifting up its black and shaggy head, Above the dim and half-concealed horizon; And belching forth, whith every growl of rage, Its quenchless stream of flaming thunder bolts.

The solid earth seemed quaking, as in dread Of the oncoming tempest's frightful shock. The little hut on the rough hillside shook, Like the leaves upon the Aspen's topmost bough. The trembling rocks along the sloping bluff And winding river's brink, seemed rising up Defiantly and fearlessly to mock The storm cloud's awful voice, and hurl at once With vengeful fury back, the threat of doom.

The noisy crow forsook his long-sought feast, And sped; nor cast one anxious look behind. The terror stricken house dog dropped his head And with a piteous sympathetic whine At once made haste to hide himself away. E'en the brave whippoorwill forgot his song, And in alarm sought out his sheltered nook. And still the storm came on, nearer! nearer! Reverberating thunders, long and loud, Crashing, deafening, fearfully appalling, Seemed to proclaim the judgment close at hand.

From the old rustic porch, with pallid brow And breathless awe, Kate Shelley stood and watched The fearful sweep and wrenchings of the blast, Like one transfixed and turned to stone; nor moved, Till heavy drops were plashing o'er her face; Then quickly turned and closed and barred the

Then, leaning on the narrow window-sill, She sighed and gazed into the deep'ning gloom The little brother, clamb'ring on her knee As though he fain would find on her fair breast A safe retreat from his bewildering fears, Heard the hoarse whisper, strange and new to him: 'God pity them!" And looking shyly up, With quivering lip, he murmured in response; 'God pity who, sweet Kate? God pity who?" With saddest smile in softest voice she said: "The shelterless, who wearily may roam The desert wild amidst the blinding storm."

Rain! rain! dashing against the window, Plashing on the frail trembling roof, Plunging, foaming down through the deep ravine; Rushing, roaring with impetuous sweep Along the tortuous overflowing stream, To the embrace of the tumultuous floods. Rain! rain! the bow of promise seems withdrawn, And deeper darkness shrouds the night of gloom

The hours drag slowly on, and wearily.

Kate watches from her little window-sill, And listens with a wildly throbbing heart, And hears the whistle and the rumbling wheels Of the belated train, which blindly on Is hastening with its freight of human lives. The ponderous locomotive's gleaming light, Is scarcely seen in bending round the curve, Ere, springing up with wild and piercing shriek, Kate cries: "My God! the lantern! mother, quick!"

At first, the mother fears her child is mad, So great the mental strain and so prolonged; But Kate persists: "The bridge is surely gone; I saw the engine's headlight turn the curve, And make the dreadful plunge down the abyss, And I must haste, though I must breast the storm. Some have survived, perhaps, the engine's leap! And mother, I must save the east-bound train, Or many homes will soon be desolate, And I should never, never cease to grieve. Say not that I shall perish if I go! To tarry here and see the coming train With scores of happy passengers go down Amidst the darkness, and to death unwarned, Would make my life a curse, henceforth, to me.

Her lips are pressed on her fond mother's brow, Then lingering on the cheeks of Maud and Tom For she may see them nevermore! And then, Though frail and scarce sixteen, she ventures forth, Undaunted by the drenching torrent's chill, And undissuaded by the sobs behind.

She hastens toward the swift and swollen stream, Though darkness and wild winds forbid attempt She will not, can not hesitate to cross The foot-log of the old familiar path. Arrived upon the shelving slippery steep She turns her lantern's light along the brink And lo! the rude old tree is swept away, And the resistless floods now mock her hopes And she must needs ascend the sloping bluff, Through scraggy undergrowth of oak and thorns, Though cloak and dress are torn to worthless shreds, And her fair shapely arms and fairer face, Are cut and covered over with her blood, As though the helpless prey of some wild beast.

On, on, still on, with almost breathless speed, With sighs and moans she wends her dangerous

way,
And makes no pause, for 'tis a race with death, And every throb of her young heart but tells Her fixed resolve, through grace divine, to win. On, on, 'midst tangled vines and ragged rocks; On, on, and up the rough forbidding steep; Her fragile hat is rent and borne away; Her hair is streaming in the angry wind! Still pressing on, her every breath a prayer, The railway track is reached, and she at last On the abutments crumbling edge, kneels down; And clinging to the heavy iron rails, She holds her lantern o'er the dark abyss.

She calls, and calls again, and waits response. She fain would know, if in the awful wreck One human soul may yet be found alive. At length, she hears, above the deafening sounds Of crashing driftwood and the water's roar The voice of the surviving engineer, Who in his dire descent was caught and saved From instant death and buried with the train, By the extended interlacing arms Of gnarly oaks projecting from the edge Of overhanging cliffs far down below. To him, she seems an angel from the skies. A moment more and she is nerved anew, And like a frightened fawn, she flies along, To meet the looked-for train, now nearly due.

She nears the Des Moines River's bridge, And hope is rising in her anxious heart, When suddenly, the lantern's light goes out, And in the thickest blackness of the night, And in the dreadful storm, she gropes her way. The fiercest winds bind her in their embrace; They hold her back, they drive her from the track, Her only guide; they mock her in her grief, And yet she falters not, but struggles on; Death must be robbed of its expected prey.

The bridge is reached, and on her hands and knees, With wildly beating heart, and trembling limbs,

She creeps o'er naked ties from end to end. Then, once more on her thorn-pierced bleeding feet, She quickly gathers up her waning strength, And dashing on in peril of her life, And makes no pause, until she panting stands Upon the station platform, and makes known

The wrecked survivor's need, and stops the train With all its freight of precious lives and hopes, Which comes this moment thundering to her side. Then lifting up her bleeding hands, she sobs: "THANK GOD! I AM IN TIME, AND THEY ARE

Then fainting, falls at the Conductor's feet.

—National Baptist.

HER WAY.

ADA CARLETON.

"I don't see, for my part, why the Lord allows such people to have the handling of so much," said Mrs. Trewin, with a snap of her black eyes across the breakfast table! it's a great trial to my feelings."

"What?" asked the doctor rather ab-

"Dr. Trewin," vociferated the lady, "you don't mean to tell me that you haven't heard a word of all I've been saying?"

A little anxious smile flitted across the

doctor's countenance. "I think, my love," said he, "you were speaking of Miss Deborah Bither."

"I should say I was," responded his wife, with a spice of grim pleasantry in her tones. "I told you that when I called on her yesterday with a subscription paper for the although the door was well secured with lock Hewetts, who, if you will remember were and key. burned out last month, and are in very straitened circumstances, she refused to put her name down for a cent. She's money enough to buy out the whole of us, Deborah Bither has, and no chick or child to take it when she's gone. And I think it would stand her in hand to make righteous disposal of some of it while she can; shouldn't you?"

Dr. Trewin maintained a discreet silence. He swallowed his coffee and left the table;

"He's the strangest man," said she, when she had brought her work-basket to the breezy keeping-room window; "a body never can tell what he does or what he doesn't his neighbors are going to take care of his think. But I'm sure he can't but see that family it will encourage him to spend the ness and loved it. He had not gone far, Deborah Bither is the closest fisted old maid that ever lived."

Her gaze wandered out through the window, and up to the great red-brick house on the hill. There were broad acres on all sides to trap him this very night."

"Now while Tom is reaping the bitter of his fell is it not the company to the poor-house, and in the poor-house, and I'm going to do it, too. I've laid a plan to trap him this very night."

"Now while Tom is reaping the bitter of him this very night."

"Oh, sir, please give me some for my sick mother." of it; uplands and orchards, just now giving promise of an abundant harvest. It was the finest estate in the county, and Miss Deborah "A little course of law would be the most

ness thereof," murmured Mrs. Trewin, breaking her thread with a jerk. "Deb- first." orah Bither ought to remember that. It

She sewed steadily for an hour, and then, folding away her work, she put on her bon-

sympathy and help, if ever anybody did."

the Hewetts had moved with the remnant of large enough to admit a man's hand. their household goods that they had saved sounded the busy hum of a sewing machine, inside. which ceased as she entered the door, and Mrs. Hewett came forward to greet her.

quick response.

"I was out with a subscription paper for you, yesterday," continued Mrs. Trewin. "Has Deacon Gregory brought it in yet?"

"No-o," hesitated Mrs. Hewett. A look in which perplexity and pain were mingled crossed her face. "I am sorry to have given

"Tut, tut!" exclaimed the doctor's wife.
"To my mind it should be a duty and a privilege to help a neighbor who has been unfortunate; and everybody seemed to feel could have done. it so, except—" she stopped with a shrug, Farmer Dawsc

"I am sure we shall get along now," reit-

Trewin. She looked an interrogation point at the bright, new sewing machine by the window, with the heap of unmade clothing near it. Mrs. Hewett saw the glance, and answered it with tears gathering in her eyes. "Oh, yes! I've all the work I can do now; and the machine is a perfect godsend. I'm me the chance."

to pay for it when I can."
"Why—what—where did you get it?"

asked Mrs. Trewin.

"Let me tell you," the little woman smil- we'll begin. But there's one thing we must the family influence in the world. Inheritingly said. "Yesterday, only yesterday, it agree to first." seemed to me that I must give up. I rebelled, oh, so fiercely, against the harshness with which I thought God had treated me the farmer; "you must promise not to touch they think; competence is theirs; and often come in but Miss Bither. She had just The tears sprang into Tom's eyes, and his heard of our—necessities. She stayed an voice trembled with emotion as he said:

everything! And you won't think us ungrateful if we do not accept the—the subscription, if we can get along without it?"

Farmer Dawson took Tom to the house and gave him his breakfast, while his wife put up a basket of food for the suffering Here Mrs. Hewett broke down entirely, her family in the poor man's home.

"I've got back all my faith in God—and a respectable member of society. man," said Mrs. Hewett, smiling through "How changed Tom is from what he once her tears, "and I never mean to let go my was!" remarked the farmer's wife one day. hold on it again."

"Amen!" ejaculated Mrs. Trewin. At the dinner table she related to the doctor the sum and substance of Mrs. Hewett's

"I am sorry I misjudged Deborah, and I intend to tell her so," said she. "But she might have said she meant to help them. And why can't she do things like other peo-

Dr. Trewin pared a potato in silence. "I suppose it's her way," continued his wife musingly.

"It's a very good way," said the doctor. -Sunday School Times.

MRS. H. E. BLAKESLEE.

COALS OF FIRE.

Farmer Dawson kept missing his corn. Every few nights it was taken from his crib,

"It's that lazy Tom Slocum,"he exclaimed | with dirty little hands in their laps, hair like one morning, after missing more than usual.

"I've suspected him all the time, and I than anything else under sun or on earth. won't bear it any longer." his wife, pouring out the fragrant coffee.

"Because he's the only man around who hasn't any corn-nor anything else, for that never wavered in the least. matter. He spent the Summer at the saloons while his neighbors were at work.

his wife; "they are sick, and in need of food and medicine; should we not help them?"

next season as he did the last. Better send however, on his homeward journey, when a him to jail and his family to the poor-house, shadow within a shadow stirred; a thin,

effective," replied the farmer.

Try the coals first, William, try the coals You said, 'Come, without money,' you

orah Bither ought to remember that. It goes against my grain to see anybody so ished his breakfast and walked out of the "That was my text the to be done.

His wife sighed as she went about her "I'll go down and see how Mrs. Hewett is getting on," said she. "She needs mother with her sick and hungry babes around her.

She walked rapidly down the street until The farmer proceeded to examine his cribs, she reached the little low house into which and after a thorough search found a hole

"There's the leak," he exclaimed, "I'll from the flames. Through an open window | fix that," and he went to work setting a trap

Next morning he arose earlier than usual, and went out to the cribs. His trap had days. Her husband was in his grave.

He seemed to take no notice of the thief, "Oh, nicely, now, thank you," was the but turned aside into the barn and began heaping the mangers with hay, sweet-scent-ed from the Summer's harvest field. Then to her bodily needs, lost no time in preachhe opened the crib door and took out the ing to her the Sun of Righteousness; and golden ears—the fruit of his honest toil.

was what the man deserved, but his wife's eyes. Those two little bundles of rags, Ora so much trouble; I think we shall be able to words kept ringing through his mind. He get along now. Oh, Mrs. Trewin," her voice emptied the corn in the feeding troughs, trembled beneath a weight of tears, "don't then went around where the man stood with one hand in the trap.

"Hello! neighbor, what are you doing

"Hello! neighbor, what are you doing here?" he asked.

Poor Tom answered nothing, but his downcast, guilty face confessed more than words

Farmer Dawson released the imprisoned and a grim closing of her lips, thinking of hand, and, taking Tom's sack, ordered him to hold it while he filled it with the coveted

"There, Tom, take that," said the farmerated Mrs. Hewett, hopefully, apparently er, "and after this when you want corn, without noticing the break in her visitor's come to me and I'll let you have it on trust or for work. I need another hand on the "I wish you may, truly," answered Mrs. | farm, and will give steady work with good

hire me. My family was suffering, and I there is no chance for me." was ashamed to beg. But I'll work for this and every ear that I've taken, if you'll give highest and become men whose names are

fortable about home to-day, and to-morrow and energy and effort, were better than all

Tom lifted an inquiring gaze.

"You must let whisky alone," continued rich men's sons. What need of striving?

blue eyes swimming in tears.

Then the better quality of Mrs. Trewin's heart came uppermost. She drew the little woman's head down upon her broad breast and scathod har as a mathem might a shild.

Tom went to work the next day and the next came to be an efficient hand on the Dawson place. He stopped drinking and stealing, attended church and Sabbath-school with his family, and became and soothed her as a mother might a child. Sabbath-school with his family, and became

> "How changed Tom is from what he once "Yes," replied her husband, "'twas the coals of fire that did it."—Royal Road.

#### BOTTLING A SERMON.

There they sat, Ora and Otto, curled up on the hassocks in one of the front pews one of the very first pews in the middle block-a position not in general favor; consequently they were beyond the range of any gaze which if not actually offended by their untidiness, would at least have scrutinized them curiously and critically. Nobody saw them but the minister, who could only look and wonder at his odd little hearers, then wait until the sermon was over, for the purpose of speaking with them. It would not be difficult to guess how they got there. The honey bee, the brown wasp, and bluebottle, come to church in Summer weather, when doors and windows stand wide open; just so these waifs from the street strayed in. There they sat, bareheaded, barefooted, brush-heaps, and eyes more like coal-bins

wings, the thunder-pulses throbbing in the distance, he had two hearers whose attention all through the little vein of humor that

Once the lights flared, then almost died and presently his wife viewed his departing now they have plenty, and he has nothing left the place. Again, a hymn-book fell —serves him just right, too!" with a loud crash, yet those bundles of rags, "But his family are suffering," rejoined with black sparks for eyes, neither lifted nor stirred. He was really sorry, this good, kind man, when, the service being over, he looked and they were gone-had vanished

"Give you what, child?"

"Wine and milk," replied the eager "The earth is the Lord's, and the fulless thereof," murmured Mrs. Trewin.

"In this case coals of fire would be better.

"In the coals first William to buy them with, and the doctor wants her to have them. know, and I'm here. Otto's brought a ket-

"That was my text this evening," rehouse with the decided step of one who has marked the minister to a friend who had made up his mind, and something is going joined him. "Come, buy wine and milk, without money and without price.' These children were my most attentive hearers. The girl, you perceive, has applied it to the one great need she is conscious of. What can I do?"

"We'll go to their home, and see what is required of us," replied the gentleman. "If this story is strictly true, neither kettle nor

bottle shall remain empty." Up a narrow court in the church's rear they found a woman far advanced in consumption, who had evidently seen better "And how are you getting along?" asked caught a man—Tom Slocum, the very one he Wealth and station had vanished like a dream; and now, as the waters of the dark dream; and now, as the waters of the dark valley crept chillily about her, she looked and longed for, an upward ray to pierce her as he talked, fear and agony faded out All the time he was thinking what to do. of the woman's face, and the light of Should he try the law or the coals? The law a great hope dawned in her beautiful a great hope dawned in her beautiful and Otto, sat curled up in one corner listening, just as they had listened from the pew, with hands folded in their laps, lips apart, and a deep, dead shining in the orbs that never for an instant left the speaker's face. Ora met him on the stairs as he was going

> "I know what it means now," she whispered. "Maybe I wouldn't if you'd brought the words without the wine and milk."

A week later Ora and Otto were motherless, yet not alone. Kind friends took them in, kind hands ministered unto them; but neither ever forgot their first sermon, nor the kettle and bottle they brought to put it in. -Sunday School Classmate.

To Poor Boys.—Never sit down despair-"Oh, sir," replied Tom, quite overcome, ingly and say, "It is impossible for me to rise in the world. I am only a poor boy:

known throughout the world, who thorough-"Very well, Tom," said the farmer, "take ly understood at the outset that their fortunes were in their own hands, and that hope ed wealth seems to be actually enervating. Talents too often lie disused in the hands of such men squander the fortunes they have not earned; and lives that began in luxury, hour or more, and you can't think how she cheered me up. It was she who sent the machine, Mrs. Trewin; and besides giving me all her own sewing to do, she will get shop work for me from town. She has given John work on her farm for the Summer; and we're all so happy, and relieved, and we're all so happy, and relieved, and should be stayed an hour or more, and you can't think how she "You are the first man that's ever asked me that. There's always enough to say, "Come, Tom, take a drink," and I've drank until I thought there was no use in trying to be a better man. But since you care enough to say, the book of fate. Despair because you are poor! Why that is the very reason that should bid you hope! The biographies of most great men, of most successful men, will tell you that, if you but read them.

### HUNOR IN THE FAMILY.

Good humor is rightly reckoned a most

valuable aid to happy home life. An equally good and useful faculty is a sense of humor or the capacity to have a little fun along with the humdrum cares or work of life. We all know how it brightens up life generally to have a lively, witty companion who sees the ridiculous points of things and who can turn an annoyance into an occasion for laughter. It does a great deal better to laugh over some domestic mishaps than to cry or scold over them. Many homes and lives are dull because they are allowed to become too deeply impressed with a sense of the cares and responsibilities of life to recognize its bright, especially its mirthful, side. Into such a household, good, but dull, the advent of a witty, humorous friend is like sunshine on a cloudy day. While it is always oppressive to hear persons constantly striving to say witty or funny things, it is comfortable, seeing what a brightener a little fun is, to make an effort to have some at home. It is well to turn off an impatient question sometimes, and to regard it from a humorous point of view instead of becoming irritated about it. 'Wife, what is the reason I can never find a clean shirt?" exclaimed a good, but rather impatient, husband, after rummaging all through the wrong drawer. His wife looked at him steadily for a moment, half inclined to be provoked, then, with a comical look, she said, "I never could guess conumdrums; I give it up." Then he laughed, and they both laughed, and she went and got his shirt, and he felt ashamed of himself, and kissed on't bear it any longer."

The pastor soon discovered that, spite of her, and then she felt happy; and so what the might have been an occasion for hard words all through the little vein of humor that cropped out to the surface. Some children have a peculiar facility for giving a humorous turn to things when they are reproved. It does just as well oftentimes to laugh things off as to scold them off. Laughter is better than tears. Let us have a little more of it at home.—Baptist Weekly.

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Popular Science.

DEATH NOT UNIVERSAL.—In a late numher of the Journal of Science, occurs the following: "A notion deeply rooted in the popular mind, is that death is common and necessary to all organic beings. Whatever lives, we hear it said, whether plant or animal, must sooner or later die. It will therefore greatly shock many persons to learn that this is not strictly the case. All animals may die, but death is not in all departments of the animal kingdom an inherent accident. A Protozoon may be swallowed up | payments. New Illustrated Catalogue free. by some larger animal; it may be crushed out of existence, &c., &c., but it has no natural term of life, and, as we shall see, can not be spoken of as young or old. Let scope one of these minute single-cell creatures. We see it expanding into an ellipsoidal figure, which becomes for a time longer and longer. It then begins to contract about what we may call its equator. It assumes the form of two nearly globular bodies, connected, dumb-bell like, by a narrow neck. This neck becomes narrower and narrower, and at last the two globes are set free, and appear as two individuals in place of one! What are the relations of these two Holmes, Benson J. Lossing, Chas. A. Dana, John B. new beings to the antecedent form and to each other? We examine them with care; they are equal in size, alike in simplicity of structure. We can not say that either of them is more mature or more rudimentary than the other. We can find in their separation from each other no analogy to the separation of the young animal or the egg from its mother, or to the liberation of a seed from a plant. Neither of them is parent, and neither offspring. Neither of them is older or younger than the other. Or shall we try to regard them as brothers, sprung from the same parent? If so, where is that parent? If living, let it be shown; if dead, where are its remains? No organic—or indeed any other-matter was separated out when the two new beings took their rise. All the substance of the body of the original Protozoon is included, and equally included, in the bodies of the two individuals before us. Thus we see that the essential ideas of the higher animals—birth, growth, maturity, parentage, brotherhood, term of life, and successive generations, have, if applied to these humble and minute beings, simply no manning. The process of many larger to the County of Allegany, made on the 17th day of May, 1882, Notice is hereby given to all persons having claims against Amos Burdick, late of the town of Alfred, in said county, deceased, meaning. The process of reproduction, or rather of multiplication, must, as far as we can see, be repeated in the same manner for ever. Accidents excepted, they are immortal; and frequent as such accidents must be, the individuals whom they strike might, or nity, have gone on living and splitting themselves up forever. It is strange, when examining certain Infusoria under the microscope, to consider that these facilities of their community, have gone on living and splitting themselves and all business in the U. S. Patent Office, or in the Courts attended to for Moderate fees. We are opposite the U. S. Patent Office, engaged in patents in less time them themselves are opposite the U. S. Patent Office, or in the Courts attended to for Moderate fees. We are opposite the U. S. Patent Office, or in the Courts attended to for Moderate fees. We are opposite the U. S. Patent Office, or in the Courts attended to for Moderate fees. We are opposite the U. S. Patent Office, or in the Courts attended to for Moderate fees. We are opposite the U. S. Patent Office, or in the Courts attended to for Moderate fees. We are opposite the U. S. Patent Office, or in the Courts attended to for Moderate fees. We are opposite the U. S. Patent Office, or in the Courts attended to for Moderate fees. We are opposite the U. S. Patent Office, or in the Courts attended to for Moderate fees. scope, to consider that these frail and tiny beings were living, not potentially in their ancestors, but really in their own persons, perhaps in the Lourention epoch!"

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PREHISTORIC FORTIFICATIONS IN DEN-MARK.—H. Handelmann gives an account of thirty-five different earthworks found in Denmark, Schleswig-Holstein, and the neigh-boring lowlands. These burgs or Forts are found in almost all conceivable shapes as simple mounds, quadrangles, triangles, circles, horse-shoe-shaped, etc., and furnish inter stime data. ing data for the study of prehistoric life in those regions.—American Antiquarian.

IRON IN THE BRONZE AGE.—The Report of the Anthropological Society, of Vienne, Vol. XL., Part I., contains an account of a find near Brunn, Austria, of prehistoric re!ics found in a cave. Among these are fragments of pottery, some of them marked with lines, dots and finger-marks; pieces of bone, and one little flower. There are also associated with these the bones of reindeer, horses, swine, wolves and hyenas. This find is remarkable in that it throws confusion upon the theory concerning the stone, iron and bronze ages. A relic of iron was found associated with reindeer bones, and a bronze ring with the bones of a horse.—American Antiquarian.

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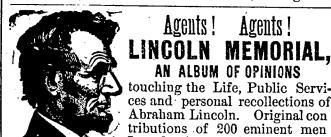
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Abstract of Time Table, adopted Dec. 19, 1881.

		EAST	WARD.		
	STATIONS.	1 .8‡	No. 12*	No. 4*	No. 6
	Leave Dunkirk Little Valley		1.05 PM 2.52 "		7.15 Al 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 A1 9 25 10.00 10.31 11.25 11.43 P1 12.00
	Leave Hornellsville Arrive at Elmira Binghamton Port Jervis	1.25 рм	6.50 PM 8.47 " 10.53 " 3.38 AM	12.15 AM 1.58 " 3.44 " 8.15 "	1.50 Pi 4.30 '' 7.30 ''
-	New York	10.00 рм	7.25 ам	11.25 ам	
ADDITIONAL LOCAL MY LINE TARREST					

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 3.03, 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 at Belvidere 6.00, Belmont 6.25, Scio 6.43, and arriving at Wellsville 7.10 A. M.

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

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

ŧ	11 1201	di win.				
STATIONS.	No. 3*	No. 5	No. 29	No. 1		
Leave New York Port Jervis	7.00 PM 10.55 "	6.00 рм	7.15 рм	9.00 AM 12.13 PM		
Hornellsville	8.10 AM	5.10 AM	12.50 рм	8.55 рм		
Wellsville Cuba Olean Carrollton Great Valley Arrive at Salamanca	9.13 AM 10.01 " 10.29 " 11.09 "	7.22 " 7.50 "	3.30 ". 4.07 " 5.02 " 5.13 "			
Leave Little Valley Arrive at	11.52 AM	1.3		12.20 AM		

ADDITIONAL LOCAL TRAINS WESTWARD

12.25 P. M., daily, except Sunday, from Hornells-ville, 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 Sunday, Train 1 will run between Salamanca and Dunkirk; Train 29 will make the stops of Train 9.

\*Daily. ‡ Daily, except Monday.

BRADFORD BRANCH

	W.E	STW	ARD.			
STATIONS.					21.	
Leave Carrellton Arrive at	9.20	8.50	4.10	11.50	8.22	P. M. 11.30
Bradford <i>Leave</i>	10.03	9.30	4.51	12.35	9.00	1.20
Bradford	10.45		4.55	1.05		
Custer City Arrive at	11.10		5.07	1.20	• • • • •	
Buttsville	12.25		5.45			••••

6.55 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.20 A. M., and 6.45 P. M. 11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and errives at Bradford 11 35 A. M. EASTWARD.

STATIONS. Leave A. M. P. M. P. M. Buttsville 8.40 .... 1.10 .... 7.18 .... 9.35 1.80 8.14 .... Custer City Arrive at 7.35 .... 9.50 1.45 8.25 .... A. M. P. M. Bradford

Bradford 7.45 6.20 10.03 2.40 4.15 6.00 Arrive at 8.30 6.55 10.45 3.20 4.55 7.20 Carrollton 3.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 3.34, Limestone 3.44, and arrives at

Leave

7.30 P. M., except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 8.30 P. M. Trains 17, 18, 20 and 21 run daily. Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 3.30 P. M., and arrive at Titusville 7.30 P. M.

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# 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. Dec. 23. Special Lesson. Dec. 30. Review.

LESSON III.—THE LORD'S SUPPER.

BY REV. A. E. MAIN. For Sabbath-day, October 14.

SCRIPTURE LESSON-MARK 14: 22-31. (Old Version.) (New Version.)

22. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body.

23. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And as theywere eating e took bread, and when e had blessed, he brake it, and gave to them, and said, Take ye: this is my 23 body. And he took a cup and when he had giver thanks, he gave to them and they all drank of it.
24. And he said unto them,
This is my blood of the new
testament, which is shed for and they all drank of it And he said unto them. This is my blood of the 25 for many. Verily I say unto you, I will no more drink of the fruit of the vine until that day when.

many.
25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the 26. And when they had sung a hymn, they went out into the mount of Olives.

27. And Jesus said unto them, All ye shall be offended because of me this window.

because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered. 28. But after that I am risen, I will go before you into Galilee.

Galllee.

29. But Peter said unto him, Although all shall be offended, yet will not I.

30. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

ily I say unto thee, that thou to day, even this night, before the cock crow twice, shalt deny me 31 thrice. But he spake exceeding vehemently, If 31. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. must die with thee. I will not deny thee. And in like manner also said they all.

Although all shall be of-30 fended, yet will not I. And

CENTRAL TRUTH. - The Lord's Supper is of great value and use.

DAILY READINGS. . Matt. 26 : 27-29 ; Mark 14 : 22-25 : Luke 22 : 19, 20 ; 1 Cor.

John 15.

Matt. 29: 30-35; Mark 14: 26-31; Luke 22: 39; John

GOLDEN TEXT.—" For as often as ye eat his bread, and drink this cup, ye do show the Lord's death till he come."—1 Cor. 11:26.

TIME.—Thursday evening, April 6, A. D. 30 (Andrews). Places.—Jerusalem, Gethsemane, and the road between.

#### OUTLINE.

I. The institution of the Lord's Supper. v. 22-25. II. Sheep scattered and gathered again. v. 26-31.

#### QUESTIONS AND NOTES.

V. 22. On what occasion was the Lord's Supper institut ed? Describe the passover bread. What is it to bless What does the broken loaf stand for? Of what is the eating the communion bread a sign? What does This is my body V. 23. Of what is communion wine the symbol? For what

ought we to give thanks?

V. 24. What did the Lord mean when he said, This is my blood of the new testament, which is shed for many? To drink of the communion wine is a sign of what? See 1 Pet. 1:18, 19. V. 25. What does the word new teach?

V. 26. Hymn. Psalms 115-118. Partly before going out. and, perhaps, while going, came the discourses and prayer V. 27. What is the meaning of offended? of Because of me?

How do you suppose the disciples felt then? Who smites? Who are the Shepherd and the sheep? Explain scattered. V. 28. Find where it tells that the Master met his disciples

V. 29. What was Peter's spirit?

V. 30. What time of night is meant? How did Peter deny Christ? How can we? V. 31. What and how would the disciples have better

Give some reasons for celebrating the Lord's Supper.

Would you use fermented or unfermented wine? Who are prepared to come to the Lord's Supper? How may we guard against stumbling and falling, in our conduct?

#### EXPLANATIONS.

I. v. 22-25. And as they did eat. While the Master and his disciples were eating the Passover Supper. Bread. The round, thin, unleavened Passover cake. Blessed. A blessing is a consecrating prayer, in which God is praised for his goodness, and his favor is sought. Brake. The broken loaf stands for the broken or crucified body of the Lord. And gave to them. Whether Judas was present at the institution of the Lord's Supper, or not, can not be determined with certainty. We think it probable that he went out between verses 25 and 26, of Matt. 26, and that the order of Luke, in chapter 22 is less exact. Take, eat. This stands | universal," the "body" of Christ, all true believers; for the communication to us of, and our participation | but the local church, rather than the denomination, in, the blessings of eternal life, secured for us by the | would seem to be the true organized and outward Lord's death, through our faith. This is my representation of the universal church, and the most body. We must of course reject the Romanist appropriate symbol, as a Christian household, of the view of transubstantiation, that the bread becomes literally and really Christ's body; the Lutheran view here with the local church that the Lord's Supper of consubstantiation, that the body of Christ is present in and with the bread; and the Zwinglian view practice of celebrating the Lord's Supper at our that the Lord's Supper is merely a memorial service; Quarterly Meetings, Associations, and General Con and accept, as both reasonable and Scriptural, the ferences, is only less irregular than what is called Calvanistic view, which is that the bread represents our Lord's body, in the sense that when we eat it we are to be reminded: (1) That Christ gave him- the Lord's Supper. Some Christians seem not to self for us, as the Bread of Life. Luke 22: 19. (2) have read Luke 22: 19 and 1 Cor. 11: 24, 25. That he is now the author and sustainer of spiritual life. John 6: 31-69. (3) That we shall sit down at | and ignorance, stumble and fall, through want of the great Marriage Supper, when the Lord shall come | reliance on divine help, and on account of what the again. Matt. 26: 29, 1 Cor. 11: 26. (4) That all true believers are in fellowship, because, though many, they are one bread and one body. 1 Cor. 10: 17. (5) That unless by faith and love we discern the Lord's body, we eat and drink unworthily. 1 Cor. 11: 29. Cup. Containing wine, the symbol interesting remarks from Bro. Velthuysen of Jesus' blood. They drank wine four, and some- and daughter, of Haarlem, Holland.

times five times, at the feast of the Passover; this was, doubtless, the third or fourth cup, the fifth being omitted. Gave thanks. We are to return thanks to God our Father for food for the body, and food for the soul. They all drank. Matthew says, "Drink ye all, of it." Notwithstanding this, the Roman Church withhold the cup from the laity, an act of disobedience. My blood of the new testament, which is shed for many. Matthew adds, "for the remission of sins." The New Covenant, (covenant being much better than testament,) or gospel dispensation, is established in the blood of Christ, or by the giving up of his life, which is called the shedding of his blood. In this covenant, God offers to forgive sin for Jesus' sake; whose blood, symbolized by the wine, is therefore a sign and proof of sin-pardoning love. To drink of the wine at the Lord's Supper, means that we have hope of pardon and acceptance with God, through faith in Jesus Christ, who procured redemption for us by his blood. 1 Cor. 11: 25, 1 Pet. 1: 18, 19. will drink no more, etc. The ordinance has a prophetic meaning. 1 Cor. 11: 26. New. Suggests that the words are to be understood in a figura tive sense, as promising joys and blessedness amid the perfected glories of the hevenly kingdom, of which our privileges and enjoyments here are but the shadows. The time will come for us, as it had come for Jesus, when we shall have no use for earthly rites.

II. v. 26-31. A hymn. Supposed to be Psalms 115-118, sung according to Jewish custom; the 113th and 114th having been sung after the first cup of wine in the Passover feast. They went drink it new in the king-drink it new in the king-dom of God.

And when they had sung out. Probably immediately after the discourses and prayer in John 14-17. Mount of Olives. a hymn, they went out unto the mount of Olives.
And Jesus saith unto them, All ye shall be offended: for it is written, I will smite the shepherd, The garden of Gethsemane was the particular place. Verse 32, John 18: 1. Jesus saith. On the way to Gethsemane. Offended. Made to stumble or err. Because of me. On account of what and the sheep shall be scat 28 tered abroad. Howbeit, after I am raised up, I will go before you into Galilee. 20 But Peter said unto him, should happen to him that night. "With what painful astonishment these words must have filled the disciples, sincerely conscious as they were of their faithful devotion to their Master!"-Meyer. For it is written. Zech. 13: 7. How much of prophecy was fulfilled in events connected with our Lord's life and death. I will smite. In Zechariah it is a command, "Smite." But what is done according to God's purpose, may be said, in some real sense, to be done by him. Compare Isa. 53: 4-6, Acts 2: 23. The Shepherd. Christ. The sheep. The disciples and the Jewish nation. Scattered. The eleven that night (Matt. 26: 56); and the Jews, in their dispersion and destruction, because they rejected the Good Shepherd. Risen again. A dim announcement to them; a glorious fact now. Go before you. As a shepherd, to collect and lead his scattered flock. Into Galilee. See Matt. 28: 7, 10, 16; Mark 16: 7; John 21: 1. But Peter said, etc. "The utterance of affection, yet of self-confidence and arrogance, since sure that they will produce only the best instru-'all' refers to the other disciples. Hence he was al. lowed to fall lower than the rest."-Riddle and "The answer of Peter, given in the bold self-confidence of his love, savors somewhat of selfexaltation; consequently the impression made upon him by the experience of his shortcomings was all the deeper."-Meyer. And Jesus saith, etc The emphatic, full, and precise form of words here, is very interesting. Before the cock crow twice. Before three o'clock A. M., the end of the third night watch. Thomson says, in Land and Book, that it is while the dawn is struggling into day that the whole band of chanticleers blow their shrill clarions with the greatest energy and emulation. Compare Mark 13: 35. Deny me. Disown Christ as Lord and Master. See Luke 22: 57, John 18: 17, Mark 14: 69-72. Contrast Matt. 16: 16. The man ner of Peter was probably much more intense than that of the others; but the words of all were the inconsiderate utterances of "sincere but untried love." Instead of heeding their Master's warning words, and humbly depending on the grace and power of God, they were too self-confident; and one fell, the rest stumbled.

#### REMARKS.

1. The following passages should be carefully read and compared: Matt. 26: 26-29, Mark 14: 22-25, Luke 22: 19, 20, 1 Cor. 11: 23-26.

2. The leading idea in the Lord's Supper is not Christian fellowship; it is to proclaim the Lord's death till he come. 1 Cor. 11: 26.

3. Unfermented wine seems to be more fittingly described as the "fruit of the vine" than that which is fermented; and to be a more appropriate symbol of Jesus' life-giving blood. At any rate, questions of minute exegesis and of ancient and eastern customs, should not make us forget the importance of the temperance question of to-day. And Dr. Adam Clark may not have been far out of the way in urging the importance of using unleavened bread, and of breaking instead of cutting the loaf.

4. They who humbly depend upon the grace of God for salvation, through faith in the Lord Jesus Christ, whose crucified body and shed blood they discern in the bread and wine, do not eat and drink unworthily.

5. The Lord's Supper is, ideally, for the "church great heavenly family. If this be so, then is it not practically and reasonably belongs? And then the "open communion."

6. It is not only a privilege but a duty to observe

7. Let us take heed lest we too, in our weakness world says and does about Christ and religion.

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office at Alfred Centre

THE GENERA The Seventh-day ence convened for i Session with the E Church in Hopkinto

Sept/20, 1882, at 10 After devotional singing by the ch Scripture reading an Prof. A. R. Crandall address, and called t

The Correspondi his report so far a communications fro ing the question of Pennsylvania, and fr wright, Wis., asking ference. The letter referred to the Comp Brethren Wm. S

worth were appointed The further read from Churches was w On motion, the Pi Standing Committee were confirmed as fo On Petitions-Franklin

C. D. Potter, D. E. Babe On Finance—A. S. dolph, Chas. P. Maxso On the State of Relig Babcock, H. C. Coon, A On Obituary Notices—1 S. D. Davis, H. D. Clar

On Denominational H phen Burdick, C. A. Bi On Nomination of Of R. Swinney, E. M. Dun The time for ope sessions was fixed as

M., and close at 12 M at 4 P. M.; and open After words of wel Titsworth, pastor of ments by local comr Stephen Burdick, tl

AFTERNOO Conference conver appointed time. Annual Reports be ecutive Board asked report.

until 2 P. M.

The Report of the rial Fund could not I of the absence of th sickness in his family The regular order adoption of the follow

Resolved, That all visiti of other denominations ticipate in our deliberation The Report of the referred to the Comm The Report of the was read, and adopte

In order to obtain st

sent blank cards to the

nomination, the most of A few were tardy, while have altogether failed to might hear from all the the preparation of our ment, and hence we are and careful a statement of statistics, as the importan Reports have been rece ides these, there are 16 s supposed to exist, maki schools 93. New school Gate School House, ne Elm Valley, Allegany C and at two places in Ka Bro. S. R. Wheeler's mi been able to obtain the m and the post-office addres mentioned. The schools a White School House, ne Co., N. Y., have been di ing been held at the latter have dropped one name the Eastern Association.

twice, under the name The whole number of is 6,211, showing an incr reported last year. I noticeable in the Northscholars being reported, There have been 282 c more than last year, viz. tion, 4 in the South Easte the Western, and 94 in the it is remembered that o ported last year in the the decided increase will the statement made by former reports of this fluence seems to follow

school has for two years,

Conference in the particu It is held."
The sum of \$996.26
purposes. The schools is