

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

VOL. XXXIX.—NO. 27.

ALFRED CENTRE, N. Y., FIFTH-DAY, JULY 5, 1888.

WHOLE NO. 2004.

The Sabbath Recorder.

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MOTHER AND CHILD.

BY MRS. M. E. H. EVERETT.

"Good-night, my darling," the mother said,
"Good-night, my own little sleepy-head,"
And she pulled it warm in the cosy bed,
"Now, lift your eyes and your heart above,
Thank the Lord of all for those you love,
Ask him to take away your sin
Then leave with the loving Christ your pain,
And to-morrow begin your life again."

God knew, but the mother could not tell,
In the night an awful shadow fell
On the dear little child she loved so well.
A messenger came on silent feet
From the gleaming towers by the golden street,
And lowered the little golden head
Down to a damp and darksome bed;
But the living Christ healed all his pain,
And he had begun his life again.

The mother turned in the lonely night
To soothe the pillow, soft and white.
"O, where is the head so warm and bright?
O, woe is me! that I can not keep
The rule I gave to my child, and sleep!"
When the touch of the wee warm head I miss,
When I faint for the sleepy good-night kiss,
I will leave with the Lord Christ all my pain
And begin my life for him again.

MINUTES OF THE NORTH-WESTERN ASSOCIATION.

The North-Western Association convened with the Seventh-day Baptist Church of Pardee, Kan., at 2 o'clock P. M., Fifth-day, June 21, 1888, and after a sermon by G. J. Crandall, from Matt. 13: 45, 46, the Moderator called the session to order, and appointed the following Nominating Committee: Truman A. Saunders, J. O. Babcock, O. W. Babcock, N. S. Burdick, Dayton Coon.

The report of the Programme Committee being called for, the following programme was presented and adopted:

Your committee appointed to arrange the programme of exercises for the Association would respectfully report the following:
Introductory sermon by G. J. Crandall.
Call to order for business.
Appointment of Nominating Committee, etc.
Communications from churches and corresponding bodies.
Report of Nominating Committee and election of officers.

Evening Session.
Devotional exercises, fifteen minutes.
Sermon, by G. M. Cottrell, "Loose church discipline, its effects and remedy."
Miscellaneous annual reports.

Sixth-day—Morning Session.
Devotional exercises, fifteen minutes.
Reports of committees, standing and special, and business connected therewith.
11 o'clock, sermon by S. D. Davis.

Afternoon Session.
Devotional exercises, fifteen minutes.
Missionary conference, one hour, led by A. E. Main.
Sermon, by O. U. Whitford, "Better Sabbath observance its importance and how secured."

Evening Session.
Short sermon by preacher appointed by the deacons of the Pardee Church, followed by conference meeting, conducted by John L. Huffman.

Sabbath-day—Morning Session.
Dedicatory sermon, by A. E. Main, followed by collection for the Missionary Society, and communion service, led by G. J. Crandall, assisted by S. D. Davis.

Afternoon Session.
Sermon, by U. M. Babcock.

Evening Session.
Devotional exercises, fifteen minutes.
Sermon, preacher appointed by the deacons of the Pardee Church.

First-day—Morning Session.
Devotional exercises, fifteen minutes.
Miscellaneous and unfinished business.
Sermon, by L. A. Platts, followed by a collection for the Tract Society.

Afternoon Session.
Devotional exercises, fifteen minutes.
Miscellaneous and unfinished business.
Tract Society conference, led by L. A. Platts.
Sermon, by N. W. Gardner.

Evening Session.
Devotional exercises, fifteen minutes.
Sermon, by Jared Kenyon, followed by a farewell conference and adjournment.

N. W. GARDNER, } Com.
E. M. DUNN, }
S. H. BABCOCK, }

The times for beginning and closing sessions were fixed at 9 A. M. and 12 M., 2 P. M. and 4 P. M., and 7:30 P. M.

The Nominating Committee presented their report, which, after some change, was adopted as follows:

Moderator—N. W. Gardner.
Clerk—G. M. Cottrell.
Assistant Clerk—L. F. Randolph.

Communications from the churches being called for, letters from the following churches were presented and read: Pardee, West Hallock, Rock River, Marion County (Kan.) Church, Milton, Walworth, Los Valley Church, Cartwright, Albion, Dodge Centre, Milton Junction.

Communications from Corresponding Bodies being called for, S. D. Davis read the let-

ter from the South-Eastern Association, and supplemented the same with appropriate explanations and remarks. U. M. Babcock presented the letter from the Eastern Association, and made additional remarks of interest. The delegate from the Central Association not having arrived, no communication was received from that Association. Jared Kenyon, delegate from the Western Association, reported verbally for that body.

On motion of E. M. Dunn, the delegates from the churches and from the other Associations, together with brethren A. E. Main of the Missionary Society, and L. A. Platts of the Tract Society, were cordially welcomed to this body, and invited to participate in our deliberations.

On motion of O. U. Whitford, the petitions of the different churches were referred to the Committee on Petitions.

Moved by E. M. Dunn, that the Moderator make appointments of Standing Committees, and report the same after devotional exercises this evening.

After singing by the choir, and prayer by A. E. Main, the Association was adjourned until evening.

EVENING SESSION.

After fifteen minutes spent in devotional exercises, the Moderator nominated the following committees:

On Petitions—S. H. Babcock, Riley Potter, G. J. Crandall.

On Finance—Truman Griffin, James Pierce, Truman Saunders.

On Resolutions—A. E. Main, U. M. Babcock, A. McLearn.

On the State of Religion—E. M. Dunn, Jared Kenyon, S. D. Davis.

On Education—S. R. Wheeler, L. A. Platts, O. U. Whitford.

On Religious Exercises—Deacons of Pardee Church.

Reports being in order, the delegate to Sister Associations, G. J. Crandall, presented the following report, which was adopted, and the portion relating to expenses referred to the Finance Committee:

Your delegate to Sister Associations would respectfully report that it was his privilege to attend the recent sessions of these bodies, and that he was cordially received as your delegate, and endeavored faithfully to fulfill the duties of his appointment. It gave him great pleasure to meet all the brethren engaged in the same great work which we are striving to advance, and to note their spiritual growth and prosperity. There has been loss in the numerical strength of these Associations during the year, yet this has been the result of renewed diligence in the churches in the way of discipline, seeking to bring into line the active forces of the church for higher and better work. Bible schools are maintained with vigor and earnestness, the preaching of the gospel clear and forceably. Temperance reform, Sabbath reform, and the missionary work of the dominion are becoming more and more powerful in moving, moulding, and spiritualizing our people. We are becoming more and more united in the work of education. Graded schools of a high order are common. The young people are seeking better educational advantages and the older ones are furnishing them. The standard of scholarship is being raised and the outlook for our people in this direction is very encouraging. Your delegate returns from his visit with the conviction more strongly fixed in his mind than ever before, that there is in the religious world an "irrepressible conflict," and that God is preparing us to meet it manfully and in the spirit of Christ.

Our Sister Associations reciprocate our fraternal feeling, and send, as their delegates to this body, S. D. Davis from the South-Eastern, U. M. Babcock of the Eastern, A. W. Coon of the Central, and Jared Kenyon of the Western Associations. Your delegate would express his personal obligations to this Association for the privilege of attending the meetings of the other Associations.

The expenses chargeable to this Association were \$95 88. A detailed statement can be furnished if desired. All of which is respectfully submitted,
G. J. CRANDALL, Delegate.

The Sabbath School Executive Board presented the following report, which was adopted:

Agreeable to your appointment at the last meeting of this body, as many of the members of the Sabbath School Board as could be brought together, met and organized for work early in the year, with Prof. W. F. Place, of Milton, Wis., as President.

In order that as many of the members of the Association as would permit, of Institute work, &c., the Corresponding Secretary was instructed to request the several members of the Board, outside of Southern Wisconsin, to take charge of the work in their respective localities, conduct Institutes, and perform such other duties as would subserve the interests of the cause and report the same to him. So far as has come to the notice of the Corresponding Secretary, but three Institutes have been held during the year.

The first was held in connection with the Quarterly Meeting which convened with the Church of Walworth, Wisconsin, the last week in August, 1887. The second, with the Yearly Meeting of the Kansas and Nebraska Churches at Pardee, Kan. The third at Milton Junction, in January last. At each of these sessions various topics relating to Sabbath-school work were presented and discussed, and we have reason to believe, that a deeper interest in this important department of labor, was awakened in the hearts of those engaged in it, and some real benefit to the cause has been realized.

From the various reports which have appeared from time to time in the SABBATH RECORDER and Sabbath Visitor, a growing interest in the work of efficiency is apparent among the Sabbath school workers in the Northwest. Still much more might be done. The importance of the Sabbath school as a spiritual educator among the youth of the churches and as a renovator of the moral and religious atmosphere of the communities around them, is scarcely apprehended. Many parents whose children are growing up around them, and are forming characters which in a few years will become fixed and permanent, seem to have but little or no interest, and

are apparently as content to have them wander in the streets on the Sabbath as to attend Sabbath school. A number of our schools need better facilities by way of maps, &c., to assist in the study of the Word. Officers and teachers need more and better help to enable them to do more and efficient work; in short, as churches, families, and individuals, we need the baptism of the Holy Spirit to awaken within us an adequate appreciation of the importance of this branch of our work, and to consecrate us to its service. It is, therefore, important, that whatever arrangements may be made in behalf of the Sabbath school in the Northwest for the coming year, such plans shall be devised and such men chosen for the work as will endeavor to meet the demands and secure the desired result.

S. H. BABCOCK, Cor. Sec.

The report of the Auxiliary Tract Board of this Association was presented, and adopted as follows:

Dear Brethren.—Previous to the last meeting of the North Western Association, held at West Hallock, Ill., in June, 1888, it was decided by the Board to run the tent for the season of 1888 in the South-west, in charge of Eld. Samuel R. Wheeler, who was then laboring under the auspices of the Board of the Seventh-day Baptist Missionary Society (they having previously consented to such an arrangement), Bro. Wheeler to select his particular field of labor.

Brother L. D. Seager, of Jackson Centre, Ohio, was employed to assist Bro. Wheeler in the tent work. To meet the running expenses of the tent, and to pay Bro. Seager for his services, the Board in their Annual Report recommended (which the Association adopted) the apportionment among the churches of the sum of \$175. The amount thus apportioned was, for the most part, cheerfully paid in due time.

Bro. Wheeler having chosen Kansas as his field of labor, by his request the tent was forwarded to Marion, Kan. It is stated that here the brethren labored for some three weeks with marked success, the attendance at times being as high as 110. Bro. Wheeler stated in a letter to the Board as follows: "One thing I feel sure of, this labor is not in vain. We have been sowing the seed by sermons and by scattering tracts, and we can well leave it with the Lord. Some are deeply thoughtful and interested, though none have fully decided to come out." At this writing Bro. Wheeler thought the time had not fully arrived for the organization of a Seventh-day Baptist Church in Marion, but that great advancement had been made in one year in that place. A church has since been organized as the result of the above-named tent work. From Marion our brethren moved the tent to Florence, in the same county.

From here, Bro. Seager writes, under date of Aug. 8, 1888, and says: "I think that the fields of labor have been well selected thus far; the truth is being presented largely to a people who have never considered the Sabbath question. To be sure, we can not expect so immediate results as in a place where there are some Sabbath keepers; it takes men some time to decide to adopt a principle that leads to public reproach and pecuniary embarrassments, but I have no doubt but that a Seventh-day Baptist Church will soon be organized in Marion county." From Florence they went to the city of Emporia, in Lyon county; here they had a fair audience, there being several Sabbath-keepers in the city and surrounding country. Meetings were held every Sabbath with an attendance of from 20 to 30. Here the labors with the tent closed, as Bro. Seager must be at his home in Ohio about the first of October, and the time having arrived for the session of the South-Western Yearly Meeting at Pardee.

At the close of the labors of our brethren with the tent, Bro. Seager writes: "The tent has been in actual use nearly eight weeks, with preaching therein every night, and as a result (now visible), one has embraced the Sabbath, and at least thirty have expressed themselves convinced, while very many have lost all respect for Sunday as a sacred day. Time only can reveal the whole result. We are indebted to our brethren W. E. M. Quisler of Marion, George H. Maxson of Florence, and P. B. Maxson and Charles D. Burdick of Emporia, for valuable assistance in our work."

The total cost of running the tent for the season, including all charges, amounts to \$174 44. The tent was left in care of Bro. Wheeler for the Winter, with the hope that in the early Spring we might engage anew in the work, with more marked success than in the past; but, alas, in this we were doomed to disappointment, for upon inquiry of the Missionary Board in regard to Bro. Wheeler going with the tent the same as last year, we were informed by the Corresponding Secretary "that in the opinion of the Board Eld. Wheeler could best serve the cause of missions and Sabbath reform by working independent of a tent." At a meeting of the Tent Board, April 30, 1888, a quorum being present, after considering the matter in all its bearings as now before the Board, and in view of the lateness of the season, and the time and expense required to obtain the services of two brethren to go with the tent, together with the difference of opinion existing among the membership of our churches, to whom we must look for the necessary means to carry on the work, the Board resolved to suspend operation with the tent for the ensuing year, and the Secretary was instructed to inform Bro. Potter and those who had contemplated engaging in the work.

All of which is respectfully submitted,
L. T. ROGERS, Cor. Sec.
MILTON JUNCTION, Wis., June 18, 1888.

The following bill of the Engrossing Clerk being presented, it was referred to the Finance Committee:

THE NORTH-WESTERN ASSOCIATION,
To L. T. ROGERS, Engrossing Clerk,
DR.

For transcribing the Association minutes of '88, \$5 00

The following report from the Treasurer was presented, received, and referred to the Committee on Finance:

WM. B. WEST, Treasurer,
In acct with NORTH-WESTERN ASSOCIATION.
DR.

To balance from last year, \$69 17
Collection for Tract Society, 21 00
Collection for missions, 30 45

Collected on apportionment:
Trenton Church, 2 50
Jackson Centre, 16 18
Cartwright, 1 62
Utica, 3 50
Southampton, 6 38
Walworth, 8 77
Pardee, 6 17
New Auburn, 3 20
Milton, 12 74
Milton Junction, 9 30

Dodge Centre, 6 70
Total, \$221 68

Cr.
T. L. Gardiner for Tract Society, \$21 00
G. M. Cottrell \$56 35, \$26 15, 82 50
Geo. B. Utter for Missionary Society, 30 45
F. O. Burdick, 6 50
Tract Society Publishing House, \$21, \$6 87
\$12 52, 40 39

Tract Society Publishing House, for Minutes of last Association, 20 00
Express charges on the same, 80
L. T. Rogers, 5 80
Postage, 65
Balance, 13 59

\$221 68

Due from churches on apportionments:
Albion, \$16 44
Welton, 3 25
Trenton, 2 60
Carlton, (old arrears), 9 25
Carlton, Iowa, 8 58
Farina, 8 06
Long Branch, 2 years, 7 21
Brookfield, 3 years, 2 40
Villa Ridge, 3 years, 2 95
Pleasant Hill, 3 years, 1 90
Stone Fort, 30
Enon, 28
Pleasant old arrears, 8 84
North Loup, 65
Harvard, 26
Mt. Heckla, old, 26

Respectfully submitted,
WM. B. WEST, Treasurer.

The report of the Corresponding Secretary was presented.

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

Letters from Jackson Centre and Utica Churches being received, were read; also a communication from Bro. Varnum Hull, containing Christian greeting, and urging the Association to set itself right before the world by passing a strong resolution upon the question of prohibition.

On motion of E. M. Dunn, the part of the letter relating to the resolution was referred to the Committee on Resolutions.

On motion of S. R. Wheeler, the Moderator was instructed to appoint a Committee on Preachers, Essayists, Sabbath School Board, Tent Board, and Delegate, also a Committee on Obituaries, which he appointed as follows:

Preachers, Essayists, Sabbath School Board, Tent Board, and Delegate—S. R. Wheeler, O. U. Whitford, Oliver Davis.
On Obituaries—E. M. Dunn, A. McLearn.

S. H. Babcock was appointed Corresponding Secretary; L. T. Rogers, Engrossing Clerk; Wm. B. West, Treasurer.

Committee on Preaching reported that A. McLearn was appointed to preach Sixth-day evening; E. M. Dunn, Seventh-day evening. After benediction by L. A. Platts, the session adjourned.

SIXTH-DAY—MORNING SESSION.
After the devotional exercises, the minutes of the previous sessions were read and approved.

The Committee on Resolutions presented the following:

1. Resolved, That we look with gratitude upon the opening fields for missionary and Sabbath reform work, and recognize in our increasing responsibilities a call to more devotion in keeping the commandments of God and the faith of Jesus.

2. WHEREAS, the use of intoxicating drinks as a beverage is a curse in every particular; therefore, Resolved, That it is the duty of every person to use his influence and ballot to secure a law which will prohibit their manufacture, sale, and use.

3. Resolved, That the delegates from the Seventh-day Baptist churches east of the Missouri River to the North-Western Association convened at Pardee, Kansas, desire to express their high appreciation of the courteous and honorable manner with which they have been treated by the officers of the Chicago, Rock Island, and Pacific Railroads, and that we can confidently recommend the traveling public to the watchcare of gentlemen so faithful in the discharge of their official duties. A. E. MAIN, } Com.
A. McLEARN, }
U. M. BABCOCK, }

Moved, that the resolutions be acted upon by items.

After remarks to the first resolution by L. A. Platts, A. E. Main, A. McLearn, U. M. Babcock, G. M. Cottrell, S. D. Davis, and G. J. Crandall, it was adopted.

The second resolution was remarked upon by U. M. Babcock, O. U. Whitford, G. M. Cottrell, Jared Kenyon, S. R. Wheeler, and Joshua Wheeler, and adopted.

The hour for preaching having arrived, S. D. Davis delivered a sermon from John 4: 35, 36.

Following the sermon, the third resolution was adopted after remarks by S. D. Davis, A. McLearn, and U. M. Babcock, and prayer by S. D. Davis of thanksgiving to God for the providential care that had attended the delegates in their journey to the Association made so dangerous by the prevailing floods.

The session adjourned after benediction by Jared Kenyon.

AFTERNOON SESSION.
After fifteen minutes of devotional exercises, the following report of the Committee on Petitions was read and adopted, and the Moderator extended the right hand of fellowship to Bro. Oursler; thus receiving the Marion County (Kan.) Church into the sisterhood of the North-Western Association.

Your Committee on Petitions would report: 1st. In the absence of the articles of faith adopted by the Church in Marion county, Kansas, your committee have been unable to pursue the usual method respecting the reception of churches into the Association, but basing their action upon the report made by Brother Wheeler, in the SABBATH RECORDER, they recommend the reception of that Church into the Association.

2d. They recommend that the next meeting of this Association be held with the Church at Walworth, Wis. S. H. BABCOCK, } Com.
RILEY POTTER, }
G. J. CRANDALL, }

All visiting brethren were cordially invited to participate in the deliberations of this body.

The Committee on Preachers, Essayists, Sabbath School Board, Auxiliary Sabbath Tract Board, Programme Committee, and Delegate, presented the following report, which was adopted:

Report of Committee to Nominate Preachers' Essayists, Delegate, Sabbath School Board, Tent Board, and Programme Committee:

Introductory Sermon, W. H. Ernst; alternate, J. L. Huffman.
Sermon, "Tithing," Mal. 3: 8-10, A. McLearn.
Essay, "How to keep up a supply of ministerial laborers among us," G. J. Crandall.
Delegate to Sister Association, N. W. Gardner; alternate, S. R. Wheeler.

Sabbath School Board: W. F. Place, F. C. Dunn, S. G. Burdick, A. B. Spaulding, S. H. Babcock, F. O. Burdick, L. T. Rogers, T. A. Saunders, G. M. Cottrell, T. P. Andrews, R. J. Maxson, L. D. Seager, O. Babcock, Geo. W. Lewis, J. O. Babcock.
Tent Board: Nathan Wardner, O. U. Whitford, S. H. Babcock, G. M. Cottrell, L. T. Rogers, J. C. Rogers, W. F. Place, A. B. Spaulding, Charles C. Clark, A. Hakes, E. M. Dunn.

Programme Committee: A. McLearn, E. M. Dunn, S. H. Babcock.
All of which is respectfully submitted,
S. R. WHEELER, } Com.
O. U. WHITFORD, }
O. DAVIS, }

A missionary conference was led by A. E. Main, and participated in by S. D. Davis, Mrs. O. U. Whitford, and S. R. Wheeler. A collection was then taken for the Chicago Mission, amounting to \$20.

After singing by the choir, O. U. Whitford presented his sermon upon "Better Sabbath-observance; its importance, and how secured."

After the sermon, a subscription and collection of \$75 was made to meet the expenses still necessary to complete the payment for the Pardee church.

After singing the Doxology, the meeting was dismissed by benediction by G. M. Cottrell.

FIRST-DAY—MORNING SESSION.
After calling to order, and prayer by J. T. Davis, the minutes were read and approved.

The Clerk of the Association was requested to forward to the officers of each of the railroads which granted special rates to delegates a resolution of thanks similar to the one passed in favor of the Rock Island Railroad.

Letters were read from Welton, Harvard, and Garwin.

Moved, that the members present from churches not represented by letter be recognized as delegates.

Report of Special Committee on Publication of Sabbath Chronicle, was adopted as follows:

Your committee appointed last year to make an arrangement with Brother N. O. Moore for the publication of the Sabbath Chronicle during the remaining six numbers of the first volume, would respectfully report: That they succeeded in securing the publication of the seventh number which was sent to all the old subscribers, and scattered throughout the city as a paper tract; but on account of the pecuniary embarrassments of Bro. Moore, they could not secure the publication of the remaining numbers. As to the future of this little paper they can make no report. I. J. ORDWAY, } Com.
O. U. WHITFORD, }

The Letter to Sister Associations was presented by the Corresponding Secretary, and adopted as follows:

The Seventh-day Baptist North-Western Association assembled at Pardee, Kan., to Sister Associations sendeth greeting:

Dear Brethren,—At the close of our Thirty-seventh Session, we are called upon to review the past which brings to us many things to admonish and encourage, while the future, with all its possibilities and promising aspects, invites us onward. Our session has been harmonious, and a deep spirituality has prevailed all our meetings, both business and devotional. Most of the churches, which you are aware are scattered over a large territory, have represented themselves by letter or delegates, or both, and we have received into our circle, the church of Marion county, Kansas, organized in April last, composed entirely of converts to the Sabbath and largely the result of tent work last season. Though the year has not been characterized by any marked

(Continued on the fourth page.)

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Dodge Centre, Minn.

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DEALERS IN DRUGS AND GROCERIES,
Nortonville, Kansas.

Sabbath Recorder.

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"Wear out!" but never let the rust of idleness corrode the trust...

"Wear out!" though stern your features grow. Though raven locks be turned to snow...

WEEKLY OFFERINGS.

In a recently issued tract of sixty-four pages on "Giving and Worship," Dr. Daniel Dorchester argues strongly in favor of the weekly offering system...

The Episcopal church society for propagating Christianity among the Jews, at their annual meeting last month, reported the receipt of \$28,000 since May, 1881.

A European merchant at Mandalay, India, imported a thousand glass images of Gantama, the Hindu idol, which were supposed to have come from Benares, the holy city...

Sir Richard Temple said lately: "I have, during my life in India, been the local governor of 105,000,000 of people in different provinces."

The old slave market of Zanzibar, where formerly 30,000 slaves were sold annually, has been transformed into mission premises...

Sabbath Reform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath of the Lord thy God."

THE DEACON'S ADVICE.

"Think more of the harvest and less of the labor." Said good Farmer Smith to his neighbor one day...

The prospect seemed cheerless where even weeds wilted. And oft would the husbandman growl and lament...

Soft dews and warm rains on the hillside descended; A capital crop blessed the young farmer's eyes...

"I might have spared all the fretting and worry; The deacon was right and my duty was clear..."

"Think more of the harvest and less of the labor." Should be the grand motto of all as they toil...

NEWS FROM THE FIELD.

DUALIN, N. H., Jan. 11, 1883.

Editor of the Outlook, Dear Sir,—Some one has kindly sent me for some time a copy of your paper which I have read with interest...

BROOKLYN, N. Y., Feb 7, 1883.

Dear Brother,—I must thank you, at once, for your clear, concise, and very satisfactory letter, just received.

AUSTIN, Texas, May 1, 1883.

A. H. Lewis, D. D., Sir,—Enclosed find two one dollar bills for which please send me the Outlook, thirteen numbers...

I believe the ten commandments are and will each and all of them ever be and remain in force as the will and command of God to his people.

everlasting to everlasting immutable, unchanging. The heaven and earth may pass away, and all things therein may change, but the law of God never.

WEST POINT, Indiana, May 15, 1883.

Sirs,—I have received two or three copies of the Outlook. I have not subscribed for it! Has some one paid for it to be sent to me?

NEW YORK, May 16, 1883.

Editor Outlook,—Will you please change address of Outlook from Sea Cliff, Long Island, to 235 East 50th St., New York City?

NEWBURGH, N. Y., May 21, 1883.

Dear Sir,—I have been receiving copies of your able publication for some time, and I find myself desirous of getting possession of all you have issued.

Dear Brother,—The Outlook for June is just at hand. I do not understand why or who sends it to me. I enjoy the paper very much.

CLARKSFIELD, Ohio, June 23, 1883.

Please discontinue the Outlook. I like your Sabbath-keeping views, but not your Seventh-day notions. I give you full credit for candor and moderation in discussion.

TEST THAT ARGUMENT.

When you think you have discovered a good argument against keeping the Sabbath of the ten commandments, because that law has been abolished, try it on the other nine.

If you think you need not keep the Sabbath, because it is not commanded in the New Testament, whence arises your obligation to keep the first day of the week, which is commanded neither in the New nor in the Old?

I recently saw a tract opposing the Sabbath of the Lord, the leading and most emphatic objection of which was that the Scriptures do not inform us that the Sabbath is a memorial of the creation.

The writer forgot to try his argument on the first day of the week. That is observed as a memorial of the resurrection of Christ on that day; but where in the Scriptures is the testimony that its observance is a memorial of the resurrection, or that it was ever set apart to be observed at all?

Temperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."

WHERE ARE YOU GOING, YOUNG MAN?

Where are you going so fast, young man. Where are you going so fast, With the cup in your hand, and a flush on your brow?

It tells of sorrow to come by and by; It tells of a pang that is sealed with a sigh; It tells of a shame at last, young man— A withering shame that will last.

Where are you going so fast, young man? Where are you going so fast? In the flush of that wine there is only a bait— A curse lies beneath that you'll find when too late; A serpent sleeps down in the depths of that cup; A monster is there that will swallow you up; A sorrow you'll find at last, young man— In wine there is sorrow at last.

There's a reckoning day to come, young man; A reckoning day to come, A life yet to live, and a death yet to die, A sad, parting tear and a sad, parting sigh; A journey to make, and a famishing heart, A sharp pang to feel from Death's chilling dart; A curse, if you drink that rum, young man— The bitterest curse in that rum.

CAN IT BE EXAGGERATED?—Mr. Gough says that there are many persons who talk about temperance men as being fanatics. They tell us that we are rabid on the subject of temperance. I ask any reformed drunkard if it is not right to be rabid against an evil that has scorched and blasted, scathed and scarred us till we carry the marks of it to the grave?

Young men sometimes have an idea that a man can sow his wild oats and get over it. You put your hand in the hand of a giant and he crushes it. Still it may be healed,

and by and by in some way it may be a useful one, but it is a mutilated hand; its beauty and symmetry have gone forever. We who have passed through this fire know something of its awful scourge, we know something of the terrible struggle to get out of it.

INSOLENCE OF THE LIQUOR POWER.

Among the powers of darkness there is none that carries forward its work under conditions of organized activity that can compare with the traffic of intoxicating drink. The owners of distilleries and brewers are banded together in compacts that pledge the use of the enormous wealth and capital created by their nefarious business in upholding and sustaining its interest at all hazards.

Standing at the doors of primaries and conventions packed in their interest, they have said, "Nominate men who will do our bidding, or at least keep their hands off from our business, or we will throw our influence against you and destroy your party."

There is reason, however, to believe that the very insolence and arrogance of those who represent the iniquitous traffic in drink is overreaching its mark and aiding to develop and strengthen public opinion in opposition both to the sale and unlimited manufacture of intoxicating beverage.

PROUD OF HIS WORK.

During a discussion of the temperance question in the Canadian Parliament, Mr. Ford, of Queens County, referred to a member of one of the families in the province, who had not long before been laid in a pauper's grave in consequence of being addicted to intoxicating drink, and remarked that such a circumstance was "a temperance lecture in a nut-shell."

Mr. Pugh, member from Halifax, immediately arose, and in opposition to Mr. Ford stated that he was a liquor-seller, and that the business was just as honorable and legitimate as a carriage builder's.

The rum-seller can easily find his work. It can be seen in dark alleys, filthy garrets, damp cellars, squalid homes, haunts of vice, dens of infamy, and houses of shame. Want, poverty, sickness, hunger, rags, wretchedness, beggary, insanity, pauperism, violence, crime, murder—all these things may be directly traced to the liquor-seller and his deadly traffic.

Is the drunkard-maker proud of his work? An honest man is the work of God; a drunkard is the work of the dram-seller. Is he proud of his work? Why not make a model of a completed specimen of the rum-seller's work, put it in a glass case, exhibit it in the drinking saloon, and write over it, "A specimen of my work.—I am proud of it!"

Do good if you expect ever to receive it.

WHISKY AND OPIUM.

If society is right in licensing the sale of whisky it is wrong in not licensing the dens for smoking opium and the bagnios for the plying of an infamous vocation, and, conversely, if it be wrong to license opium-smoking and courtzanship, it is wrong to license the selling of whisky.

Within a few days a man named Walsh stood up before the criminal court of this county and pleaded guilty to an indictment for the murder of his wife. It was shown that he and his wife were in the habit of getting drunk together, and furthermore, that it was an agreed thing as to the mutual intoxication. When he was drunk, and she was drunk, he was in the habit, if, in his drunken fancy, he thought she had taken too much, of chastising her.

A little girl, an only child, stood by and saw the chastisement. Accustomed as she was to these whippings, even she was convinced that her father was going too far, and piteously said, "For my sake, papa, don't whip mamma any more."

When Walsh pleaded guilty, he was weeping; when he came into court to receive sentence, his eyes were red and swollen with weeping; when his lawyer made an appeal for a lenient sentence, he, too, was in tears; and had the little girl been there, she would also have added her share to the rivulets of grief which ran through the tragedy.

What more doleful tragedy has ever come before the courts and the public than this one? Now, suppose that this wretched husband had procured the stimulus which led to the crime from an opium den, would not denunciation of the iniquities of the opium den been developed with all the vigor of a righteous and universal indignation? Would not the police have suppressed the place within the very hour of the discovery of the crime? Would not public opinion have hotly demanded that every opium den in the city be instantly swept from existence? Why is the cause of the crime any the less tolerable because it is located in a whisky den instead of an opium den? Why is there not a public demand that a place which breeds such crimes should be suppressed instantaneously? Why look with indifference upon the whisky shop, which is in every possible aspect associated with crime of every quality, and become so indignant against an opium den, which, whatever its defects, has no crime of murder laid at its door?

It is right to suppress the opium dens; and, if this be so, it is ten times, a thousand times, more imperative to suppress the whisky dens with their unbroken inducements to hideous crimes.—Chicago News.

WILL any rum-seller tell us of one good thing that has come to our commonwealth as a result of rum-selling? Rum-sellers are licensed for the "public good," what public good have they ever done? They live without work. Is that a public good? They consume our substance and produce nothing. Is that a public good? They live on the money that of right belongs to the wives and children of drinking men. Is that a public good? They impoverish the community. Is that a public good? They cause eighty per cent. of all the crime that is committed. Is that a public good? The above questions may be answered by any friend of the liquor traffic.—Blossbury Journal.

BOTH houses of the Arkansas Legislature recently adjourned "out of respect to the memory" of a member who had just died. As the only thing that is told about this member is that he drowned himself during a drunken beach, we are left to form our own conclusions as to the course which a man must pursue in order to command the respect of the Arkansas Legislature.

It is stated that a Cincinnati man got some beer into a sore on his finger, and was compelled to have the finger amputated. We have no idea, however, that this will in the least diminish the amount of beer consumed. The stomach of the beer drinker is like charity, in that it has to "endure all things."

GENERAL WOODFORD, at Lake Bluff, said that a "manufacturer in the West" marked seven hundred dollars in new bills which he paid his workmen on Saturday, and the next Monday afternoon four hundred and fifty dollars of those identical bills were deposited in the bank by the saloon men.

Sir Rutherford Alcock: I have lived the last twelve years in this great city of beer and spirit drinking people, after more than twenty years passed in China, and I aver that I see more degradation and brutality in a single day in the streets of London than I ever saw in twenty years of life in China.

During a trial of criminal cases at Lancaster in England, a fortnight ago, the foreman of the jury was drunk.

Education.

"Wisdom is the principal thing; and with all thy getting wisdom; and with all thy getting wisdom."

THE LADDER.

Fast and vigil, aims and prayer. These the penitential stair. Leading slowly, day by day. Up the toilsome heavenward way.

Following these I thought to. Always near, dear Lord, to. Now—alas! thou knowest. Fruitless strife and frequent.

Trust of self, or selfish aim. Toil unhalloved by thy aim. Envy, pride—Oh, make me. What has laid thy servant low.

By this same unchanging stair. Fast and vigil, aims and prayer. Following these thy saints have. To victorious peace at last.

None the less, dear Lord, I. Worse than rain each step. If thou art not at my side. To prevent, uphold and guide.

Take in thine my trembling. Give me grace and strength. Once again I will assay. At thy word the heavenward way.

Oh, for courage not to faint. Oh, for silence from complete. Oh, for patience to forbear. Love to conquer; faith to dare.

Naught I can do, or have. If I win 'tis thou hast won. Putting all my trust in thee. Now my ladder's worth is done.

THE SHEKINAH.

Baccalaureate Sermon before the of Alfred University, June 1883.

BY J. ALLEN.

The Shekinah was the spirit in the Targum and by the, and the early Christians, to, and revealed in visible glory, power, inclusive, in its, those manifold manifestation, symbols of light, fire, flame, times with attendant evange, messages, commissions, guidance to men. The term, periphrasis for God, consid, with his people, to avoid a, corporeity.

The Shekinah, in this, becomes symbol of divine an, cies, which have been ever, man, coming and dwelling, these spiritual messages. It, flaming sword, have guard, innocence, its voice of ge, parted inspirations, its bu, commission, its pillar of, guarded and guided, its, folded the Sinais of law an, transfiguration, filled taber, ples and overshadowed the, fires lighted altars of sacrific, its chariots and horses a, heights, casting the sheen o, the vales of life, its evange, and glad tidings, its clove, preached in manifold tong, splendors made glorious th, cension.

The bale-fires of evil, on, have gleamed lurid from al, error, from off all the pass, wrong. The mission of, negative and destructive.

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Man, left to himself, wa, temptation and darkness, latent energies of his bein, becoming restless and ac, with the wand of its encl, all his senses. Vague we, seeking control him. Ye, fitful activities. He attain, fied; enjoys, and is ungr, ward impulses lead to mult, Land and sea are traversed, thing to meet the craving, when the utmost that the, obtained, all turns to bitter, Sodom. He is left still, while the waves of time, ebb and flow, wash the s, under his feet. The sou, like a ship in a night of s, pass unboxed, its rudder

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Oh, for patience to forbear; Love to conquer; faith to dare!

Naught I can do, or have done; If I win 'tis thou hast won;

Putting all my trust in thee Now my ladder's worth I see.

-Congregationalist.

THE SHEKINAH.

Baccalaureate Sermon before the Graduating Class of Alfred University, July 1, 1883.

BY J. ALLEN.

The Shekinah was the appellation given in the Targum and by the latter Hebrews and the early Christians, to the Divine Presence, revealed in visible glory, majesty, and power, inclusive, in its larger sense, of those manifold manifestations, expressed in symbols of light, fire, flame, and cloud, oftentimes with attendant evangels of God, bearing messages, commissions, protection, and guidance to men.

The Shekinah, in this inclusive sense, becomes symbol of divine and angelic agencies, which have been ever with and about man, coming and dwelling and going on these spiritual messages. Its cherubim, with flaming sword, have guarded the Edens of innocence, its voice of gentle stillness imparted inspirations, its burning bush given commission, its pillar of cloud and of fire guarded and guided, its cloud of glory enfolded the Sinaitic law and the mounts of transfiguration, filled tabernacles and temples and overshadowed the mercy seats, its fires lighted altars of sacrifice and devotion, its chariots and horses appeared on the heights, casting the sheen of their glory over the vales of life, its evangels proclaimed peace and glad tidings, its cloven tongues of flame preached in manifold tongues, its heavenly splendors made glorious the mounts of ascension.

The bale-fires of evil, on the other hand, have gleamed lurid from all the fen-lands of error, from off all the passion-driven seas of wrong. The mission of their devotees is negative and destructive. Without supplying their places with better principles or nobler institutions for the resting of faith or clustering of sympathy, they deny or doubt all the innate and firmest beliefs in God and great principles, demolish sacred and cherished institutions. Carplings, threatenings, rash innovations, noisy fanaticisms, wild ultraisms characterize their pseudo-systems. Scylla and Charybdis threaten their course, with no safe seas beyond. The Sirocco's deadly breath sweeps before them. Smouldering ruins, blackened and charred by the fires of strife and war, mark their track.

Man, left to himself, wanders amid doubt, temptation and darkness. He feels the latent energies of his being awakening and becoming restless and active. The world, with the wand of its enchantment, touches all his senses. Vague yearnings and aimless seeking control him. Wild dreams beget fiftal activities. He attains and is unsatisfied; enjoys, and is ungratified. His wayward impulses lead to multitudinous schemes. Land and sea are traversed in search of something to meet the cravings of the spirit; yet, when the utmost that the world can give, is obtained, all turns to bitterness—to apples of Sodom. He is left still poor and craving, while the waves of time, with their ceaseless ebb and flow, wash the sands of life from under his feet. The soul, tempest-tossed, like a ship in a night of storm, with its compass unboxed, its rudder gone, its lights ex-

tinguished, drifting amid shriek of wind and howl of waves, hard upon destruction, must have help to reach a haven of safety.

Merely human aid is not sufficient. Man soon outgrows his self-constructed systems of help. He needs and seeks something which, rising above simply the pleasure of fancy, the gratification of the taste for beauty, or enlightenment to the reason, shall lead the spirit up in perpetual aspiration and endeavor. Scientific, literary, aesthetic, and philosophic culture have sought, in vain, to meet this high and imperative need of man. In addition, have come the ethenic religions of the world. These, while possessing many ennobling elements, have been lacking in those living energies that give perpetual progress; hence, when peoples, like those grand old nations—Chaldea, Egypt, India, Persia—came up to the limit of the progressive forces of theirs, thenceforward immobility and decay set in. Such is the result in all systems and religions not of God, and guarded and guided by his Shekinah.

The Shekinah comes to man's needs, with its protection and help; to his faculty for spiritual commerce and supernatural beholding, with its illuminations and revelations; to his aspirations, with its inspirations; to his endeavors, with its guidance. To each one, not hiding himself away, as God walks in the garden of the soul, but yielding reverent trust and glad obedience, it becomes a pillar of cloud and of fire, giving assurance that whatever befalls, it will be his front and rear guard, and that its angels shall uphold and strengthen. With the Psalmist he can say: "The Lord is my rock and my fortress, and my deliverer," "my buckler," and "my high tower." "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters."

The Shekinah, in the night watches of adversity, becomes a pillar of fire, lighting up the gloom and blackness, wherein we should otherwise grope and fall. It stands a wall of darkness before all foes. Its light discloses heights and depths of the divine compassion, unseen in the daylight of prosperity. As the night, with its stars, reveals an infinitude of worlds, undreamed of by day, so the Shekinah that lights the night encampments of adversity, and suffering, reveals infinitudes of divine mercy, unperceived in the sunshine of prosperity. When the world forsakes, foes press, friends prove false, slander and falsehood pursue, poverty and want annoy, sickness lays low, pain tortures, death removes the light of life, and the eyes become dim with weeping, and the voice full of tears, then the Shekinah light of divine love and mercy shines down upon the soul with its before unmanifested healing and peace-giving consolations. In all life's fiery furnace, the form of the fourth is ever walking with the trustful to deliver. The confidence of the Psalmist becomes his, and he can sing: "Yea, though I walk through the valley and shadow of death, I will fear no evil; for thy rod and thy staff, they comfort me."

The Shekinah is not simply a guarding, but likewise a guiding providence. Its guide of the Hebrew people is typical of the divine dealings with all peoples and all individuals. Following its command to go forward, they were led from servitude up to Sinai and the law, up to nationality and freedom, up to the gospel dispensation, opening the way to modern Christian civilization. All human history, under the guidance of the Shekinah, is ever working out the divine purpose. Paul, in his declaration that nations were created and located to the end of seeking God, teaches this doctrine.

Thus Shekinah led, humanity has ever been multiplying, replenishing, conquering. Its progress, Hebrew like, has not been one uninterrupted progress. Its victories have not been without their defeats. Its battles have often wavered and failed; but to be renewed till victory be won. It oftentimes was returned upon its track. Oftentimes, with parched lips, footsore steps, fevered brow, and fainting heart, it has trailed its weary way across the arid wastes of far-reaching deserts, and up Sinaitic heights, through hot and pestilential climes, through frigid zones with their night and cold. Humanity, though thus wandering, wavering, halting, fainting, has made progress. Centuries may have rolled away while taking this forward step, while gaining a new height, yet the step has been taken, the height gained. In its progress, it has lifted its hand in labor, and islands and continents have been peopled; cities, nations, empires have arisen. It has given its brain to thought, and new truths, sciences, arts, and industries have appeared. The resultant is civilization. In this pre-visional planning and providential care and guidance of God, peoples, nations,

families, with all their achievements in civilization, are agencies with which he is working for the highest good of the individual, personal perfection.

The Shekinah, both immediately and mediately, by inspiration, by truth, by providence, awakens aspiration in each receptive soul. As childhood dreams and longs after what is beyond the blue sky-curtain, hung from overhead, with its edges resting on high hills, and longs to go out with the clouds that float away, and, in after years, as he climbs the hills of life, and looks from the summit of the last attainment, other heights of a truer, nobler life, ever enlarging and diviner prospects are continuously unfolding before his vision. As rivers, though winding and eddying, stretch onward to the sea, so does aspiration, by not what it is, but by what it may be, lead the soul through ever-expanding possibilities, upward to the infinite ocean of perfection.

"Longing moulds in clay what life Carves in the marble real; Longing is God's fresh heavenward will, With our poor earthward striving, Our lives must cling from hope to hope. And realize its longing."

The Shekinah, to a spirit thus waiting, longing, Elijah-like, in a voice of soft stillness, speaks with a divine behest, calling to life's mission. On the Horebs of life, in the higher moods of the spirit, when it stands with uncovered head and unsandaled feet, the Shekinah call is heard from every flaming bush of opportunity. It is befitting that, not in the fire and whirlwind and storm of appetite, ambition, and passion, but in such calm and receptive moments, the high commission should come. This call and commission comes not alone to the great world-leaders, teachers, legislators, prophets, apostles, reformers, but, as well, to the humblest livers and doers, in all conditions and pursuits in life.

Each individual has a personal call and commission, and, in order to making it the most effective possible, this call is to a definite life-work. This is a divine archetypal biography, which, if lived out, will lead nearer and more near to the divinely perfect forevermore. Here lies the line of march toward this land of promise. The special polarities of each individual are attracted, as the needle to the load-stone, to this line, awakening aspirations, enkindling longings, determining endeavors. These become so many censers upon which the divine fire is to be lighted. Strong, many-handed workers in the versatile utilities and multitudinous enterprises; sincere truth and law seekers and doers of right and justice; steady-eyed, clear-visioned, cool-headed, sure-footed leaders and guides; lives, delicate, fragrant, melodious, harmonious; joyous lives, which are a ceaseless benediction, full of all gentle amenities; gracious lives, rich in long-suffering, compassion, and charity; lives of faith, trustful, serene, who dwell in a perpetual Sabbath of the soul—to all these the Shekinah gives commission to help human endeavor; to lift ignorance and wrong, as day lifts the veil of night; to lead through swamp, over desert, up mountain, in human progress; to teach beauty, as do the delicacy of the violet, the fragrance of the rose, the melody of the æolian harp, the grandeur of the cedars of Lebanon, or the oaks of Bashan; to reconcile discords, feed the hungry, clothe the naked, carry healing and health to the wounded in spirit, administering oil and balm; to give the rest and peace and joy of religious trust.

The Shekinah in calling to, and preparing for, these respective missions, meets man with all his varying degrees of capacity, and at all points of progress; walks carefully with the feeble in mental grasp or low in culture, thence through all ranges of capacity and stages of culture and progress, satisfies all spiritual needs, leads up to higher planes, and opens wider, ever ascending and diviner prospects. It touches every field of learning, and invigorates every noble enterprise. It innovates, not by simply tearing down, but lays deeper and broader foundations, and uprears nobler structures; not by destroying or petrifying, but rather it gives life, growth, progress. Its reformatory processes are, indeed, sometimes very fiery furnaces, but thereby smelting the pure ore from the dross. Its light, pure, bright, penetrating, wards off mildew and rust, and awakens earnest seeking, before which parties, sects, and creeds, with their lopsided, partial, and stereotyped opinions, forms, and formulas, must give way. It comes among the negative and destructive forces, breaks all shackles, organizes the scattered and wandering, persuades to endeavor, helps on to achievement.

The Shekinah, in doing this, leads each and all in their varied missions, from the animal to the spiritual, from the human to the divine. As the progress of humanity is

from savagism up through barbarism to the highest forms of civilization, so is the progress of each individual ever from the lower to the higher. As Israel went from bondage up through the dispensation of legality, to usher in the dispensation of grace, so each soul is led from the bondage of sin, up past Sinai with its thunders of "thou shalt and thou shalt not," up to the Mount of Beatitudes with its blessings of mercy; up to the mount of transfiguration, with its divine illuminations and heavenly visions; finally up to the mount of ascension to heaven and God and Christ and the spirits of just men made perfect. Thitherward it is the end and aim of life to climb—climb higher and more high, pressing on into the foremost ranks. Though the activities are steep and rugged; though, on either hand, the declivities are threatening; though appetite and ease and emolument and ambition tempt to halt or turn; though garments be worn and ragged, feet and hands bleeding, tongue parched and swollen, forehead dripping with sweat, eyes are wet with tears; yet the Shekinah is ever visible on the serene heights, and help and consolation shall come. Hunger shall be satisfied with divine manna, thirst slaked with waters from the smitten rock, feet shod with sandals that wax not old, bodies clad with vestures that fade not. As the devotees, at Rome, climbed on their knees and in prayer, the stairs up which Jesus went to his trial before Pilate, and adown which he returned the Great Condemned, for the world's acquittal, so each Shekinah-led soul must climb the stairs of life, prayerfully, tearfully, yet, which, like Jacob's ladder, lead heavenward, with angels ascending and descending, and God standing above to approve and bless.

The Shekinah, in leading the Hebrews, led them in the line of the divine movements, and, thereby, they became the forerunners of the highest forms of human progress, gave law and religion to the world, and as the outcome, modern civilization, with all its splendid achievements. Blot out the Hebrews from the world, and the highest results of civilization will be blotted out. So each nation and individual, who follow the lead of the Shekinah, have the full assurance that they are marching the same way that God is marching, and that they will be co-laborers with him in the furtherance of his ends. All toil, all sacrifice, all minutest forms of work, on this line, will not be in vain. Each laborer, however humble his lot, has the assurance that he is working with and for God. All law, all providence are his aids and abettors, and God himself will see that the results are not lost, but work together for good. Such assurance gives confidence and courage amid trial and difficulty, hope amid darkness and disappointment. The light of the divine approval shines through all, and makes all luminous and joyous.

The Shekinah-ensphered and guided worker receives a present and glorious reward in his subjective culture and growth. Its indwelling light and life is not merely a reforming, but an informing, transforming power, configuring more and more into the divine image, as the years go by, shining in the countenance, irradiating the eye, modulating the voice, and ennobling the whole bearing and deportment. It removes all staleness and barrenness from life, making it fresh, filling and flooding the soul with divine rest, perpetual joy, and unwearying vigor. It "Can light in muddiest souls quick seeds of fire, And strain life's chords to high heroic moods." This divine companionship and indwelling life transcends all earthly companionship. Its spiritual harmonies make tame and dull the harmonies of the most skilled earthly musicians. Its glories outspendor all earthly glories.

Its effects pass from the subjective to the objective, lighting up all conditions, events and pursuits. Every morning becomes a glad psalm, every day a psalm, every evening a benediction, every night the shadow of the divine robes, the tread of the years, the footsteps of God. Every flower is a new revelation of divine beauty. Every region becomes a temple. Every mountain arises an altar. All labor is performed as a glad service. All privation and suffering is transformed into sanctifying agencies.

The Shekinah thus enfolding, interpenetrating and transforming life and all of its relations and activities, will enable one to convert its ongings into a divine offering, holy and acceptable. As the Shekinah fires descended upon the sacrificial altar of Elijah at Carmel, and converted altar, water, dust, into pure sacrificial fire and flame, so too in this state of attainment, all life with its activities and conditions, will be converted into pure spiritual flame, smokeless and drossless.

These Shekinah-ended spirits became

pillars of cloud and of fire to the world. We walk among men with uncovered head, recognizing in each the divine image, though in ruins, yet grander in its ruins than Persepolis, Karnak, or Parthenon. When the divine image has been restored and made glorious by the indwelling Shekinah, then this sad respect is changed to glad reverence. In ancient and medieval times, the halo seen, as a natural phenomenon, encircling the human shadow upon the dewy grass, was supposed to betoken saintliness. Hence, the old painters were wont to surround Christ, the apostles, and eminent saints with a like aureola, as emblem of the divine glory. Such a halo is, by the eyes of the Spirit, seen encircling every saintly soul as it radiates the divine glory in all its living and doing. The Shekinah becomes incarnate in each child of God, and is revealed anew in all pure living, sacrificial generosity, sweet humilities, loving charities, growing into spiritual beauties, dignities, which transcend infinitely all scholarship and culture, all polite conventionalities, all purple and fine linen, all riches and worldly dignities of offices, ranks and titles. Life may be a failure, as the world counts failure and success; yet it may be blessed with all the beatitudes, which Christ pronounced upon the citizens of his kingdom. As the dove descended upon Jesus at his baptism, so the Shekinah descends upon the regenerate, dwelling and outshining from life and deed. The divine glory manifested at the transfiguration of Jesus was type of which all saintly lives become a faint expression. To each beholder, such lives become transcendently more beautiful and glorious, than the beauty and glory of landscape, or of the morning and evening and the changing seasons, or the beauty of the artistic devices of human skill. They out- rival the grandeur and sublimity of cataract or mountain—all material things.

Young friends, you who now, having completed the prescribed course of college study, stand on the threshold, ready to go out to life's work, in your respective missions, have higher privileges, more varied and richer opportunities, a more advanced position, than any who have gone before. The long and weary way already trodden, the rugged heights already gained, the achievements already won, are all in your favor. The Shekinah still leads on and up. You are to fall into the line of march in the foremost ranks of human progress, keeping step to the steady tread of its legions.

What sublime prospects open up to these foremost ranks! The great movements which God has inaugurated and led on, have not yet cried, halt; have, indeed, but fairly begun to manifest their grandeur. All progressive forces and movements are, doubtless, to continue with augmented volume, momentum and power. The great work of evangelizing, enlightening and civilizing the world is yet in its youth. Humanity is just awakening from its slumbers. The world's work is in its early hours. The mists of ignorance are beginning to leave the morning sky. The song birds of promise are chanting their matin hymns. In this morning light the fields of labor stretch wide and inviting. The workers will find vast and fertile fields still untouched by the ploughshare of culture, still unreclaimed from barbarism. There are greater conquests yet to be made in the domain of thought than ever was made by a Cæsar or an Alexander in the domain of empire. The achievements in these manifold fields will be greatly more abundant in times future than they have been in times past. Coming laborers will work from higher vantage ground than past laborers. Education will have more efficient agents, more ample means for diffusing its blessings—better schools, larger funds, abler instructors, increased number of youth—than hitherto. Science and art and invention and discovery are to make surpassingly greater conquests. The treasures and forces of nature are to become more and more the servants of man. Reforms will battle more effectually the massive and adamant strongholds of error and wrong. Philanthropy will relieve more completely human want and woe. Religion will fill the earth with its evangels of peace and good will, bearing glad tidings.

Go you, then, forth into these glorious fields of labor and of promise, with an utter surrender of your personal aims of life and its ongings to the good guidance of the Shekinah of God. Then your lives will not, can not be small, dry, grey, but large, rich, and luminous. The perfection of your life-work will not consist in simple execution, not in sharpness of eye, dexterity of hand; but in exaltation of aim and fervor of spirit, born of the indwelling Shekinah; whereby the dray carts of unfaith become changed into the chariots of fire of a living faith, and all your life and life's work transfigured. May the Shekinah guard and guide you up the Horeb of life's divine call and commission; up the Sinai of life's divine behest and obligation; up the mount of life's divine beatitudes of mercy and forgiving grace; up the Hermon of life's divine transfiguration; and, finally, when life's marches and battles are ended and its conquests won, up the Olivet of life's divine ascension to thrones of power and glory, eternal in the heavens. Amen.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, July 5, 1883.

REV. L. A. PLATTS, EDITOR.

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

We call attention to the notice of C. D. Burdick, in another column. A prompt answer to his request will be gratefully received by him.

It is the opinion of several brethren who have attended the recent sessions of our Associations, that five better sessions are seldom held than those just closed, beginning on Lost Creek, W. Va., and ending at Nortonville, Kansas.

This being "Commencement Week" at Alfred, many visitors are seen upon our streets, and are welcomed to our homes. Among these are some students of former days, some who are here to visit their sons or daughters during these closing days of their school year, and some who come to make arrangements for accommodations for another year.

COMPLAINTS sometimes come to us concerning articles advertised by us. Perhaps we ought to say this much in answer? We do not intend to advertise anything which is not just as represented, or which we could not recommend to our readers. But it should be remembered that we have no means of knowing anything about the thing advertised except by the advertisement itself. Judging from this stand-point we are sometimes mistaken, and then we try to rectify the mistake.

THE NORTH-WESTERN ASSOCIATION.

As will be seen by the minutes published elsewhere in this paper, the North-Western Association was held with the Church of Pardee, Kan. This Church was organized about twenty years ago, when the country was new, and its few inhabitants were widely scattered. The nearest post-office to most of those constituting this Church was Pardee, hence the Church took this name. Since twenty years ago, the country has been settled up, the railroad has been built, and upon it has sprung up the thriving village of Nortonville, which is the post-office address of the greater number of those who now constitute the Seventh-day Baptist Church of Pardee.

About two miles and a half north from Nortonville stands the new meeting-house, in which the meetings of the Association were held. It is situated centrally, there being but two families living more than three miles away. It has been built within the past year, and may be worthy of a more particular mention. It is of no marked style of architecture. Standing 32 by 56 feet upon the ground, it is divided into the main audience room, which is 32 by 46 feet, and an ante-room or vestry, which is 10 by 22 feet. These are separated from each other by large folding doors, so that in case of necessity they can be opened together. The main room is furnished with pews which will seat a little more than two hundred persons; the vestry is furnished with chairs affording seating for fifty persons, so that by filling the aisles and passage-ways, fully three hundred persons may be comfortably seated. At one end of the vestry, in the southeast corner of the building, is one of the main entrances, ten feet square. At the other end of the vestry, and built upon the outside of the main building, is the other principal entrance. This leaves the vestry in the front or east end of the house, with the two principal entrances at the front corners. At the opposite end is the pulpit, which is a plain, neat desk, mounted upon a platform two steps high, and of good generous dimensions. The platform is carpeted and furnished with a good set of upholstered chairs. At each side of the pulpit are smaller entrances, giving an entrance or exit at four different points. The walls stand twelve feet from the floor to the eaves. The inside is then finished, lathed and plastered, upon the rafters, a sufficient distance to make the height of the room in the center, from floor to ceiling, eighteen feet, thus giving a pleasant room, with good height, without making a tall building, which, on these prairies where the wind sometimes blows, is a consideration. The total cost of this neat and commodious house of worship, including blinds not yet put on, including also the lot, one acre, and the fencing of the same, is only \$2,200, all of which was pledged, and nearly all of which was paid before the dedication services, which were held on Sabbath

morning, during the session of the Association. Bro. A. E. Main preached the sermon, from 1 Cor. 3: 9, "Ye are God's building," and Bro. S. R. Wheeler, the late pastor of the Church, offered the dedicatory prayer. Thus was this beautiful house appropriately set apart to the sacred use for which it was erected—the worship of God.

Of the Association itself, we have not much to say. In respect to the order of business, preaching, &c., it was much like any other Association. In some other things it was unlike any other. It was the first meeting of the kind ever held by our people west of the Missouri River, which, of course, can not be said of any other. Then, probably, no other Association was ever made up of such an uncertain set of delegates. By a kind of general, but unconcerned, common consent, nearly everybody seemed to have started early in the week so as to have a little time to rest, visit friends, and "see the country," before the work of the meeting should begin. If it had not been so, it is difficult to say who would have been there. As it was, those who expected to have been on the ground a day or two in advance, were barely in time for the opening of the meeting, and others continued to drop in at unexpected times until the very last day in the afternoon. All this by reason of the floods, of which we spoke last week. But in the face of these difficulties, the attendance from other churches was by no means small, while the people of Pardee and Nortonville made a business of attending the meetings, comfortably filling the house at almost every session. In addition to the usual routine business, there was preaching at every session, besides the devotional meetings, which were full of the spirit of the gospel. Special time was given for conferences upon the work of the Missionary and Tract Societies, and large collections were taken to aid in the prosecution of our denominational work. By some, who were in a position to know, it was thought these were the largest collections ever taken by this Association for these objects. It has been our privilege thus to attend all our Associations in order, and while at Pardee we were strongly reminded of the saying of the governor of the marriage feast in Cana of Galilee, "Thou hast kept the good wine until now." At all events, when one person thanked God that after an isolated life of thirteen years, this privilege, with those of like precious faith, was again enjoyed, and when others said they had never before attended an Association, but thought they should do so hereafter; and when the quickening, blessed influence of the meetings was seen upon the people with whom the meeting was held, as well as upon those who came from other churches, we could not help feeling it is indeed a good thing that this Association was held, at this time, with the Church of Pardee.

Communications.

"But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

GRIP.

In the creeks and smaller streams in West Virginia is a species of turtle (*Chelydra serpentina*), which is noted for its grip. It is said that if it once gets a fair hold it will never let go till it thunders. I have not been able to verify this, but I am satisfied that it is the best known representative of grip, for you may pound it on the back, stretch its neck and even cut off its head, and yet it holds on. When once its hawk-bill jaws get a good grip they will hold whether living or dead. Now I have come to admire this strange creature just because it has the grip. It is rather unsightly in appearance and awkward in its motions, but that tenacity in holding on is an admirable quality. It is admirable in a beast and much more so in a man. Admirable in the one for the preservation of self and in the other for the preservation of truth. Indeed, I do not see how a man can amount to much in this world in anything great or good without this quality. I do not see how a young man can get an education, succeed in his life work, and especially stand by the truth in the face of all opposition, unless he has this same power of grip. But when this power is possessed it makes success sure, though other things are unfavorable. Why has that young lady taken the honors of her class? Simply because she grasped with her whole being the one great object—the noblest culture—and made everything bend to it. She was poor, but that only made her work the harder. She had but few friends, but to these she clung the closer and proved herself worthy of them. She had but moderate

ability, but that fixed determination to never let go till she succeeded, developed that ability marvelously and she graduated ahead of the rich and influential and gifted.

Why does that young man get along so well in his business? He has but little means, but that only makes him the more saving; he has but few acquaintances, but that only keeps him at home and at his work; he has had but few advantages, but that only drives him to study and closer attention to duty; he has something above and more important than all these, he has the grip, to hold on and grow strong, and make all things contribute to his success. It is genuine grip, whether physical, mental or moral, that gives us success over our surroundings. It is this quality that enables us to triumph over matter and make it subservient to our purpose. It is mental grip or tenacity for truth that gives power in the intellectual world. It is moral grip or fixedness in the right and in righteousness that gives power in spiritual things. Indeed, it takes grip in all of these senses to succeed in anything great or good or Christ-like. L. R. SWINNEY.

WASHINGTON LETTER.

(From our Regular Correspondent.) WASHINGTON, D. C., June 30, 1883.

The development of the new residence portion of the city is something needing to be seen to be appreciated. It is unique. After false starts in various directions, some of them engineered by anxious speculators who had big plots of ground to sell as the site for the new White House, the residence part of the city has taken a definite direction of growth along Connecticut Avenue, which follows an oblique line drawn from the White House to Washington Heights. This section has been rapidly built up with handsome houses, and building continues steadily. Fortunately the movement began within a few years after the architects had made the surprising discovery that there could be bright colors in dwelling houses and beauty of form also. The houses are mostly of brick. Each house has its own style and individuality, stands apart from its neighbor, and is surrounded by green turf, with pretty beds of flowers here and there. The result is broad street after street of houses, all varying and many of them beautiful, presenting a marked contrast to the monotony of the streets of the close built cities. If there is any criticism to be made here on that score, it is that there is a little too much of Queen Anne, though any criticism seems almost ungracious. One wealthy gentleman, who like many others is coming to Washington simply for the pleasure of living here, says the Queen Anne style has been overdone, and he has given his architect orders for a plain George the Third house, with a portico. This movement into Washington of people of wealth and culture, who are attracted simply by the life, society and climate they find here, has apparently only begun. Every few days some new name is mentioned of a man of money and leisure who drives through these broad shaded avenues, sees the people, and breathes the air, and forthwith buys a lot and orders brick. People who have been a good deal abroad, and have learned to like the variety of European society, seem specially drawn to Washington, where, the diplomats furnish a foreign element of cultivated people, and the concentration here of representative men and women from all parts of the Union, gives society some picturesque contrasts, and a diversity which is agreeable. There is a good deal of wealth here, but it is a point of pride with the richest, as well as with those who are not so rich, that the society of Washington is very democratic, and that a man counts for what he is, rather than what he has.

The principal subject considered at the Cabinet meeting yesterday was the alleged shipment of pauper immigrants to this country from Ireland by the British authorities. The Secretary of the Treasury subsequently telegraphed instructions to the collectors of customs at New York, to co-operate with the commissioners of immigration at that port to prevent the landing of all immigrants found to be paupers, within the meaning of the law. In the event that such pauper immigrants may have already landed, as is reported to be the case with the large numbers shipped on the steamship Furnessia, the collector is instructed to take all practicable measures to have them reshipped to the port whence they came. The reduction of the tax on tobacco and the abolition of the tax on bank checks, as provided for in the internal revenue bill, which goes into effect July 1st, has necessitated the appointment of about fifty temporary employees in the internal revenue bureau. When the bill received the approval of the President there was in existence several millions of tobacco stamps

of the sixteen cents per pound denomination. These had to be changed to correspond with the provisions of the new law, which fixes the tax on tobacco at eight cents per pound. That work has been completed, and the additional employees of the bureau are now engaged in canceling the stamps that were printed on bank checks belonging to the various banks throughout the country. Whenever a bank notifies the bureau that it wants the blanks on which the checks are printed returned the number of stamps in each book is counted, and with a hand stamp the word "canceled" is printed across the face of the stamp and the blanks returned to the bank that issued them. It is estimated that there will be work enough to keep the fifty temporary employees at work for two or three weeks longer. AUGUST.

(Continued from the first page.)

changes, yet there are evidences of steady progress and a more healthy and vigorous growth within our borders. The spirit of missions, of loyalty to God's holy law, and of desire to be made like unto Him who "came not to be ministered unto but to minister," and to reveal the spiritual significance among us. Prominent among the questions which have been considered is the subject of temperance. A resolution advocating the prohibition of the manufacture, sale and use of intoxicants as a beverage, after a spiritual discussion, was passed by a rising vote. The dedication of the beautiful house of worship, which has recently been erected by the Pardee Church, added much to the interest of the meeting. We have been very much encouraged by the presence and assistance of your delegates, Brethren S. D. Davis, U. M. Babcock, and Jared Kenyon, and the representatives of the Missionary and Tract Societies, Brethren A. E. Main and L. A. Platts. We reciprocate your favors by sending as our delegate to your sessions next year, Bro. Nathan Gardner, S. R. Wheeler alternate. Praying that the divine blessing may attend you in your coming sessions, we remain dear brethren, your co-laborers in the work.

By order and in behalf of the Association, S. H. BABCOCK, Cor. Sec.

Moved, that 500 copies of the Minutes of this Association be published, not to exceed \$25 in cost, and that the same include the statistics of the churches.

E. M. Dunn was appointed Committee on Obituaries for the ensuing year.

Moved, that O. U. Whitford's Sabbath discourse be published in the SABBATH RECORDER, also the discourse on "Church Discipline," by G. M. Cottrell.

On motion, the following committee was appointed by the Moderator to revise the Constitution and Rules and Order of this Association, and report at the next Association: O. U. Whitford, A. McLearn, and S. H. Babcock.

J. T. Davis made statement of the present harmonious condition of the Harvard Church, after which he was asked to lead the Association in prayer for the said Church.

G. J. Crandall was voted an order of \$95 38 on the Treasurer, expenses as delegate.

The following report of the Committee on Education was adopted after remarks by G. J. Crandall, O. U. Whitford, S. R. Wheeler, A. McLearn, and Leman Andrus:

Your Committee on Education report as follows: The cause of education is worthy of constant attention. We counsel our young people to bear in mind the advantages which result from the culture of the schools. Many youth seem to divide their time between earning a little money and then spending it in some temporary, and often demoralizing amusement. How much better if only these thoughtless ones would save their wages and then use their money in the pursuit of knowledge. In the place of forming light and trifling habits, and in many instances positively pernicious ones, they would form the invaluable habits of sober industry and economy. They would have better health when they come to manhood and womanhood, be better prepared to bear the responsibilities of life and look with constant satisfaction that the days of their youth were not wasted. We counsel our young men and young women to take the advantage of such graded and select schools as may be in their own neighborhoods, and we most heartily commend our own colleges as worthy of our utmost confidence. Nor can we close this report without asking it to be remembered, that a good mind is the gift of God, and that it is but reasonable that it should be consecrated to his service. And this thought leads us again to commend our own schools. These give opportunity for Sabbath and all religious privileges. Besides, they receive the personal watchcare of Christian instructors, and also the Christian watchcare of earnest and devoted Christian workers. Many have gone to our schools as unconverted persons and returned with hearts and lives dedicated to God and his service.

We suggest that it is worthy of serious consideration, that it is not time to think of establishing a college west of the Missouri River. May the Lord help us to do our part to provide for the best interests of the rising generation.

L. A. PLATTS, } Com.
S. R. WHEELER,
O. U. WHITFORD.

Time for religious services having arrived, L. A. Platts preached from 1 John 3: 8, following which a collection was taken for the Tract Society, amounting to \$75, (including a collection taken Sunday evening).

Adjourned, after singing and benediction.

AFTERNOON SESSION.
Opened with prayer by S. R. Wheeler.

Report of the Committee on Finance was read and adopted as follows:

The Committee on Finance would present the following report: We have examined the Treasurer's report as far as presented to us, with the vouchers, and find the same correct. We find due our delegate to Sister Associations for expenses, \$95 38. We would recommend that the sum of \$125 be assessed upon the churches for expenses of the Association for the ensuing year, and from the best available statistics, we have apportioned the same as follows: Albion..... \$12 02 Milton..... 13 91

Walworth.....	8 45
Southampton.....	7 15
Dodge Centre.....	7 15
Jackson Centre.....	6 37
Milton Junction.....	9 88
Pardee.....	6 17
Rock River.....	2 47
Cartwright.....	2 08
Welton.....	3 90
Harvard.....	1 04
Long Branch.....	1 76
Utica.....	3 64
Carlton.....	4 23
Farrington.....	11 05
Trenton.....	3 44
Brookfield.....	1 10
Pleasant Hill.....	1 10
Villa Ridge.....	2 08
Stone Port.....	2 01
North Loup.....	8 84
Berlin.....	1 86
New Auburn.....	4 16

All of which is respectfully submitted, S. P. GRIFFIN, JAMES PIERCE, TRUMAN SAUNDERS, } Com.

On motion, the Brookfield Church was dropped from the minutes, having become extinct.

L. A. Platts led a Tract conference meeting of one hour, assisted by A. E. Main, G. J. Crandall, and G. M. Cottrell. After the conference, N. Wardner preached from Psa. 8: 5, 6.

After the sermon, the report of the Committee on the State of Religion was presented, and adopted as follows:

Your Committee on the State of Religion in the churches composing the North-Western Association would respectfully report: That they have examined the letters from the various churches of the Association, and while upon a view of the entire field we see here and there spots too barren of spiritual life, yet we are encouraged by the results reported. Three churches report interesting revivals conducted during the past Winter with additions by baptism. Other churches without holding any special revival, also report additions by baptism, sixty-six in all, so far as reported statistically. Greater additions numerically to the membership of our churches, of individuals received by letter, have been reported. But that increase which comes by digging out of the quarry of the world the rough unhewn materials, to be chiseled and polished into beautiful and lively stones inserted in the temple of the living God is most gratifying. From our personal knowledge of some churches, which have reported additions by baptism, we are encouraged to state, that while there may not be individuals actually awaiting baptism, there is such a state of feeling on the part of these individuals, and such a lying in wait and earnest desire for their conversion on the part of pastors and people, that we believe these churches will be still further enlarged by the reception of such as shall be saved. We observe by scanning the entire field that those churches which manifest the least growth and religious activity, and which give painful tokens of decay, are those unblest with the labors and watchcare of faithful pastors. We appreciate with gratitude the labors and contributions of the Missionary Society, in their efforts to supply in part the needed demand, by the occasional visits of the Corresponding Secretary and the labors of Brother Whitford and the other missionary pastors of the Northwest. If we have any reason to hope that the religious state of our feeble churches will not still further decline, it is in the watchcare and assistance which shall be rendered them by the brethren already referred to, and by such other laborers as the Missionary Society may have the means and enterprise to furnish us, and by such a distribution of our publications as the Tract Board may have the wisdom and the means to effect. Upon the whole, the religious state of our churches is encouraging, is occasion for profound gratitude to God, and we sincerely pray that this gratitude may deepen into an increased and abiding purpose to labor more faithfully in the future.

E. M. DUNN, } Com.
JARED KENYON,
S. D. DAVIS.

Committee on Obituaries made the following report which was adopted:

Your Committee on Obituaries would respectfully report, that while some of our larger churches report no deaths whatever among their membership, yet we have occasion to mourn the decease of several here and there throughout the entire Association, who nevermore will be permitted to meet with us on these pleasant annual gatherings; we hope to meet them in the glad reunion above. Not only do we feel grateful that the deaths have been few, compared to some years in the past, but we also express our heartfelt gratitude that death has not been permitted to enter the ranks of our official brethren.

E. M. DUNN, } Com.
A. MCLEARN.

Letter from Billings, Christian Co., Mo., Church was read.

On motion, N. Wardner's sermon was voted for publication in the SABBATH RECORDER, also the dedicatory sermon by A. E. Main.

On motion of S. D. Davis, a vote of thanks was extended to the members of the Pardee Church for their most generous hospitalities.

On motion of S. R. Wheeler, the compliment was returned by extending a similar vote to the delegates for their attendance, coming as the most of them had through perils by storms and floods.

After remarks by the Moderator, singing, and prayer by Leman Andrus, the Association adjourned to meet with the Walworth Church at ten o'clock, on the fifth day before the fourth Sabbath in June, 1884.

First-day evening a praise service was conducted by S. H. Babcock, L. A. Platts, and G. M. Cottrell, a sermon was preached by Jared Kenyon, from Matt. 28: 20, "And lo, I am with you always, even unto the end of the world," another collection was taken for the Tract Society amounting to \$38 58, thus increasing the amount of the morning collection to \$75, and the meeting closed.

N. WARDNER, Moderator.
G. M. COTTRELL, Clerk.
L. F. RANDOLPH, Assistant Clerk.

LIST OF DELEGATES.
Albion—S. H. Babcock, Mrs. Sarah Burdick.
Cartwright—O. U. Whitford.
Farrington—Leman Andrus, Mrs. J. F. Greenman, Robert Langworthy and wife.

North Loup—G. J. Crandall, N. W. wife, Mrs. J. H. Babcock.
Long Branch—Luther Davis and wife, Mrs. Lydia Ayres, Mrs. Thayer.
Garrison—J. T. Davis.
Harvard—J. T. Davis, K. P. Crandall.
Marion County—W. E. M. Oursler.
Milton—E. M. Dunn, Truman Saunder, Mrs. J. O. Saunders and wife, O. Burdick, Mrs. Catharine Reynolds, Mrs. Vincent.
Milton Junction—N. Wardner, Erastus wife, James Pierce.
Pardee—S. R. Wheeler, H. R. Maxson, S. P. Griffin, Osman Babcock, Joshua about a hundred others.
Rock River—E. M. Dunn, S. H. Babcock, D. B. Coon and wife.
Utica—A. McLearn and wife, O. Burdick, J. T. O. Babcock, L. S. Davis.
Milton Junction—N. Loofboro.
West Hallock—G. M. Cottrell, Riley wife, N. S. Burdick, Mrs. Satterlee, and wife, Mrs. Harvey Brown, Mrs. L.

Home News.

New York. ALFRED CENTRE.

With us June has been wet and very few warm nights, yet we have been surprised at the rapid growth of Al present there is a cheerful activity in every branch of business. Several are in process of building.

We note with pleasure the number of visitors, who are cordial welcome of kindred and friends of the Institution.

It is a season of great interest and growth and real joy in the work of the Institution.

We think it is time well spent and friends of the Institution intellectual feast so bountifully.

Sabbath morning, June 30th, by Brother Platts, Dr. William to the congregation Brother T pastor elect, who is here to lecture of the Societies. The large listened to the sermon with close attention. A good number of students. In a few days this interesting students will leave, for the halls, and return to greet the home.

Last evening, July 1st, the filled to listen to the Baccalaureate by President Allen—a sermon and inspiring, and to the great especially, full of encouragement.

LITTLE GENESSEE AND VILLAGE SOCIETY.

A short canvass for funds in the Society, on this interesting field, favorably for the recipients, at secured a subscription of \$100 paid. This is the fourth canvass fully the last, for the present benevolent and long-suffering submitted to within the last. Besides the two handsome contributions during the meetings of the Winter. Surely Little Genessee town for endurance. But people here have been benefited property; in fact, many have become poorer, as the streets are driven, or at least frightened otherwise profitable dairy business "excitement" is over, and rapidly rigged and run, as a result of the "shooting" of a religious interests on these fields, and the prospects hoping very pleasant Sabbath with Main Settlement.

ALFRED CENTRE, N. Y. NILE.

The Ladies' Society of the stawberry festival on Wednesday, in spite of a heavy rain.

Our village post office is in hands. Mr. E. R. Clarke, office for more than seven years who has given great general resigned the place in favor of Whitford, whose extensive business elsewhere fits him. It is understood the change will take place on Sunday, July 1, 1883.

We are looking forward to the Womens' Christian Tea on July 11th and 12th, with

Pennsylvania.

SHINGLE HOUSE. The ladies constitute a society at Shingle House, way of taking things in hand. They have retained twelve lawyers they beat him to the tune of fine, costs, and lawyers' fees nearly or quite money on a good side-walk from the stores to the church. A carpet ready for the church is ready for it.

Table with 2 columns: Name, Amount. Lists names like North Long, Mrs. J. H. Babcock, and amounts like 8 45, 7 15, etc.

North Long—G. J. Crandall, N. W. Babcock and wife, Mrs. J. H. Babcock. Long Branch—Luther Davis and wife, J. G. Babcock and wife, Mrs. Lydia Ayres, Mrs. Rebecca Thayer.

Seventeen loads of meeting-house material came onto the ground to-day. H. P. BURDICK. June 26, 1883. New Jersey. MARLBORO.

Central railroad. The grain traffic greatly exceeds that of many much larger towns. During one week alone, forty car-loads of grain were shipped from Farina, and on many other weeks during the Winter and Spring the number has approximated the above figures.

QUARTERLY MEETING.—The next Quarterly Meeting of the Hebron, Hebron Centre, and Shingle House Churches, will be held with the Hebron Church, commencing Sabbath evening, July 13, 1883.

quite heavy this week, and shipments very light. New York State butter is being largely held back, except the regular weekly shipments from creameries, and Western butter has mostly supplied the market.

Home News.

New York. ALFRED CENTRE.

With us June has been wet and cool, with very few warm nights, yet we have been surprised at the rapid growth of vegetation.

We note with pleasure the presence of a number of visitors, who are enjoying the cordial welcome of kindred and friends during the anniversaries.

Sabbath morning, June 30th, after prayer by Brother Platts, Dr. Williams introduced to the congregation Brother Tittsworth, our pastor elect, who is here to lecture for one of the Societies.

Last evening, July 1st, the church was filled to listen to the Baccalaureate Sermon, by President Allen—a sermon, beautiful and inspiring, and to the graduating class especially, full of encouragement.

A short canvass for funds for the Tract Society, on this interesting field, has resulted favorably for the recipients, at least. I have secured a subscription of \$103 35, mostly paid.

The Ladies' Society of this place held a strawberry festival on Wednesday evening, which, in spite of a heavy rain, was a success.

Our village post office is about to change hands. Mr. E. R. Clarke, who has held the office for more than seventeen years, and who has given great general satisfaction, has resigned the place in favor of Mr. J. B. Whitford.

The ladies constitute quite a portion of society at Shingle House, and they have a way of taking things in order. 1. They sued the landlord for selling whisky. He retained twelve lawyers at \$5 each; then they beat him to the tune of nearly \$300, fine, costs, and lawyers' fees.

Rhode Island. HOPKINTON. In my last article I told of our temporary home at Plainfield, N. J. There I met with schoolmates of Alfred, and the pleasant days of years gone by are again fresh in memory.

The Trenton Church still grows smaller. Two families moved from here last week to Cartwright, Wis. Those that remain are scattered ten miles apart.

Domestic. Probably there will be a call for bonds during the month of July if the condition of the treasury permit. Much depends upon the demands to be made on the treasury by pension agents, and other disbursing officers.

The coinage executed at the mint in Philadelphia during June is 9,683,550 pieces, valued at \$1,879,592 50. Total coinage during the fiscal year ending June 30th, is \$0,691,382 pieces, valued at \$21,483,759.

The vatican will notify the Prussian government of clerical appointments, on condition that Prussia declares the exercise of all priestly functions exempt from prosecution, and the training of priests free from all restrictions.

The establishment of Procter & Bevington, glue and size makers at 124 Grange road, Bermondsey, a suburb of London, was burned July 1st. The fire is one of the largest that has occurred in that vicinity in many years.

The Quebec civil service commission has reported in favor of a reduction of \$400 a year in the salaries of the deputy heads of the departments and the dismissal of all extra clerks and thirty or forty permanent clerks.

There were 100 deaths from cholera at Damiatta, June 30th. Cholera has appeared at Samanoud, a small town fifty miles southwest of Damiatta, on the Damiatta branch of the Nile.

Illinois. FARINA. At the last church meeting, Eld. W. H. Ernst, pastor, and Eld. L. Andrus were appointed delegates to the North-Western Association, to be held at Pardee, Kansas, this week.

The strawberry crop just harvested is the largest ever gathered here. From one to two car-loads per day have been shipped from this station. One grower, E. M. Whitford, has picked as high as 125 bushels per day.

The village of Farina would hardly be recognized by such as have not seen it in a few years. Thirty new houses have been built within eight months. It has the reputation of being the liveliest business town of its size on the Chicago branch of the Illinois

Condensed News. Domestic. Probably there will be a call for bonds during the month of July if the condition of the treasury permit. Much depends upon the demands to be made on the treasury by pension agents, and other disbursing officers.

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LETTERS. L. F. Randolph, J. B. Clarke, Mrs. W. C. Tittsworth, G. S. Babcock, W. S. Bonham, W. H. Rogers, Mrs. G. L. Green, James L. Stevens, Weeden Barber, Mrs. Dr. J. Southall, J. R. Weed, J. Clarke, Lizzie Johnson, Jay C. Williams, A. P. Harris, J. Mosher, H. W. Randolph, Mrs. J. V. McHenry, H. W. Stillman, Mrs. Edward Duff, Mrs. J. H. Row, Flora A. Randolph, E. Lanphear, Mrs. R. Lowther, H. P. Grace, G. G. Coon, G. W. Stillman, E. T. Tomlinson, Edgar Bennett, I. D. Tittsworth, F. F. McGraw, E. R. Clarke, C. H. Young, John Zoerb.

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

Table with 2 columns: Name, Amount. Lists names like E. D. Green, Adams Centre, M. E. Maltby, Q. D. Green, P. S. Maxson, W. M. Palmier, West Edmeston, T. H. Maxson, Misses E. & A. Rogers, Nile, Miss Allie Barber, Centre, A. P. Saunders, Alfred Centre, Charles Stevens, W. M. C. A. Auburn, Henry L. Jones, Wellsville, Edgar Bennett, West London, Weeden Barber, Westery, R. I., Thos. B. Gardner, Mrs. G. L. Green, Noank, Conn., Lewis C. F. Randolph, Plainfield, N. J., W. H. Rogers, Mrs. C. H. Sheppard, Shiloh, N. J., Micajah Ayers, E. S. Woodruff, E. D. Woodruff, Thos. Tomlinson, Hosea A. Davis, James L. Stevens, Cartwright, Wis., Truman Saunders, Milton, Mrs. R. E. Crumb, Walworth, Mrs. P. B. Crandall, H. B. Crandall, Edgerton, Lois Colgrove, F. R. Westcott, L. C. Rogers, Miss M. B. Coon, Albion, J. M. Maxson, Chicago, Ill., H. P. Grace, Farina, J. R. Weed, New Richmond, Minn., G. G. Coon, New Auburn, G. S. Babcock, Garwin, Iowa, R. Ford, S. Davis, Wm. J. Sheldon, Compton, Mrs. J. V. McHenry, Dow City, James Burt, Dubuque, Mrs. J. Southall, Lower Peach Tree, Ala., C. M. Kenyon, Cummingsville, Kan., Mrs. Kate Perry, Nortonville, Benj. Booth, G. H. Johnson, N. R. Stillman, H. D. Babcock, Mrs. R. M. Stites, W. H. Hydron, Hebron, Pa., LeRoy Burdick, John A. Polan, Blandville, W. Va., FOR LESSON LEAVES.

Table with 2 columns: Name, Amount. Lists names like Geo. A. Burdick, Alfred Centre, Will H. Booth, Nortonville, Kan., Mrs. R. R. Lowther, New Milton, W. Va., WHOLESALE PRODUCE MARKET. BUTTER.—Receipts for the week were 49,720 packages; exports 3,485. Receipts from all quarters were

Table with 3 columns: Name, Price, Quantity. Lists items like Sour cream creamery, Sweet, Home dairy, Imitation cream, Factory butter, fresh, CHEESE.—Receipts for the week were 95,982 boxes; exports, 91,987 boxes. The market commenced the week at 10 1/2 @ 11 cents, and finished at 10 1/2 cents, with stock well cleared. We quote:

Table with 3 columns: Name, Price, Quantity. Lists items like Factory, Skimmed, EGGS.—Receipts for the week were 10,552 bbls. and 3,950 cases. Demand was light all the week and prices lower. We quote:

Table with 3 columns: Name, Price, Quantity. Lists items like Beans, MARRONS, per bushel, 62 lbs., Mediums

THE Alfred Machine SHOP. Still runs, and is doing MORE and BETTER work than ever, and we solicit WORK OF EVERY DESCRIPTION. We repair Steam Engines, Threshing Machines, Mowing Machines, Sewing Machines, Guns & Other Things

too numerous to mention. We are building small STEAM ENGINES, UPRIGHT DRILLS for POWER, EMERY GRINDERS, CIRCULAR SAW-MILLS for sawing wood and speed, or wood turning lathes. We have facilities for doing almost any Job of Machine Work, and shall add New and Larger Tools as our increasing business demands.

We also wish to inform the farmers in this vicinity that we can RE-GRIND THE STEELS on the guards of THEIR OLD MOWING MACHINES, and make them OUT as GOOD as NEW, if they are not too badly worn. All you need to bring is just the finger-bar, and we will grind the guards and let you go home IN SHORT ORDER!

Correspondence solicited in regard to anything you may want in our line. G. C. Sherman, Alfred, N. Y. COMPLETE WHEAT AND GRASS FERTILIZER FOR 25 Per Ton.

This article has given universal satisfaction, and the sales have grown enormously. Orders should be sent in at once to secure prompt shipment. \$25.00 Per Ton of 2,000 Pounds. On Cars or Boat in Philadelphia. SEND FOR CIRCULAR SHOWING GUARANTEED ANALYSIS. BAUGH & SONS, SOLE MANUFACTURERS, 80 South Delaware Avenue, Philadelphia, Pa.

Selected Miscellany.

LEAVE IT WITH HIM.

Yes, leave it with Him, The lilies all do, And they grow, They grow in the rain, And they grow in the dew— Yes, they grow.

SOME FAMOUS NEEDLEWOMEN.

BY MARY B. SLEIGHT.

One morning when the young people went to call on Aunt Marian, their attention was attracted by a new picture hanging over her desk. "How pretty it is!" cried Cora. "Is it a painting, Aunt Marian?"

gained access to the picture galleries, with permission to copy at her pleasure. Working on with patient enthusiasm, improving her one talent to the utmost, she soon found herself famous, and the little cottage could no longer hold either the pictures or the visitors, for at the age of twenty she had worked a hundred pieces.

brave women who were trying to do the work of oxen. Before dark it was done, and Marcia flourished her tired arms, exclaiming: "Sound the trumpet, beat the drum; Tremble, Vance, we come, we come!"

ber for the first time; and Thomas McKean, from Delaware, as he says himself, did not sign till January, 1777. Indeed, this signing was, in effect, what at the present day would be called a "test oath."

THE SABBATH RECORDER

LIST OF LOCAL AGENTS

- NEW YORK. Adams—A. B. Prentice. Brookfield—C. V. Hibbard. Berlin—Edgar R. Green. Ceres—R. A. Barber. DeWitt—Barton G. Stillman. Genesee—E. R. Crandall. Independence—Sherman G. Crandall. Leonardville—Asa M. West. Lincoln—Benjamin H. Stillman. New London—H. W. Palmer. New York—Ezekiel R. Clarke. Norfolk—A. K. Crandall. Richmond—Edwin S. Bliss. State Bridge—Joseph West. Scott—Byron L. Barber. Watson—Benj. F. Stillman. West Edmeston—J. B. Clarke. CONNECTICUT. Mystic Bridge—George Greenman. Waterford—Oliver Maxson. RHODE ISLAND. 1st Hopkinton—Alfred B. Burdick, 2d Hopkinton—Geo. H. Spicer. Rockville—U. M. Babcock. Westerly—Sanford P. Stillman. Woodville—Horace Stillman. NEW JERSEY. Marlboro—J. C. Bowen. New Market—L. E. Livermore. Plainfield—J. Elias Mosher. Shelton—W. S. Bonham. PENNSYLVANIA. Hebron—Geo. W. Stillman. Monaca—J. Greene. New Enterprise—D. C. Long. Rowlett—LeRoy Lyman. Union Dale—A. W. Coon. WEST VIRGINIA. Berea—D. N. Meredith. Lost Creek—L. B. Davis. New Milton—Franklin F. Randolph. New Salem—Preston F. Randolph. Quiet Dell—D. H. Davis. OHIO. Jackson Centre—Jacob H. Babcock. ALBANY. Albany—E. L. Burdick. Berlin—Datus E. Lewis. Cartwright's Mill—D. W. Cartwright. Edgerton—Henry W. Stillman. Milton—Paul M. Green. Milton Junction—L. T. Rogers. Utica—L. Coon. Watworth—Howell W. Randolph. ILLINOIS. Fairview—Isaac Clawson. Villa Ridge—M. B. Kelly. West Hallock—E. B. Saunders. IOWA. Welton—L. A. Looftorf. Toledo—Maxson Babcock. MINNESOTA. Alden—Dodge Centre—Geo. W. Hills. Freedom—J. L. Shaw. New Richmond—R. D. Burdick. Transit—John M. Richey. KANSAS. Florence—W. E. M. Oursler. Nortonville—Osman W. Babcock. Pards—Samuel R. Wheeler. NEBRASKA. Harvard—Elmore C. Hibbard. Long Branch—Joshua G. Babcock. North Loup—Oscar Babcock. Orleans—H. E. Babcock. KENTUCKY. Carrsville—C. W. Threlkeld.

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Popular Science

A CHURCH in Bavaria, according to tradition, has been almost entirely built of papier-mache, which can be made to imitate the finest Italian marble, and is so soft that it takes a polish superior to slate.

SOME curious stones are found in parts of Switzerland. They are evidently hand-polished, and are of various shapes, circles, and half-circles, and are of the opinion of Herr Rodiger, these charts of the country, made by pre-inhabitants; and he claims to pre-lection of stones picked up in which form together a map of the town.

THE minimum strength of a barium chloride in which barium is detected with certainty, according to the opinion of Herr Rodiger, these charts of the country, made by pre-inhabitants; and he claims to pre-lection of stones picked up in which form together a map of the town.

DR. CLOUSTON, of Edinburgh, acute mental diseases, like most diseases, tend to thinness of the body, therefore, all foods and all medicinal treatments that fatten are good. The precipitation was observed black background by means of a light placed almost vertically above the tube.

A STRONG AND HANDY CEMENT, the strongest cements, and is made, is obtained when equal quantities of portland cement and iron capsule and placed on a sand heated either over a gas-furnace or a stove. It is a combination of hardness and toughness—qualities which make it particularly desirable for crockery. When this cement is mixed with water, it should be about the melting point of the metal when they are ready for use.

THE remarkable weather of the month, the frequency of cyclones, unusually disturbed conditions of the sun, there have directed fresh attention to the condition of the sun. An exchange of the recent meteorological records shows that the great luminous now as much disturbed by storms from the western edge of the earth. In one place in particular there is a group of four great spots, which are the most prominent of the kind. A glance at the sun with a telescope shows that the great luminous now as much disturbed by storms from the western edge of the earth. In one place in particular there is a group of four great spots, which are the most prominent of the kind. A glance at the sun with a telescope shows that the great luminous now as much disturbed by storms from the western edge of the earth. In one place in particular there is a group of four great spots, which are the most prominent of the kind.

A COMPARISON of Bunsen's method for the determination of oxygen in peroxides by W. Diehl, digestion with hydrochloric acid, potassium iodide, recommended by M. exact results as the distillation method. Digestion with acetic hydrochloric acid affects as compared with manganese dioxide, prepared or in pyrolysis; and time potassium iodide is without ferric acetate. The available percentage of iron in manganese peroxide is ascertained by titration, in one of which hydrochloric acid is used, and in the other lead peroxide the available oxygen is accurately determined by acetic acid and potassium iodide Bunsen's method.

ELECTRIC RAILWAYS.—Prof. in a lecture at the Royal Institution that the weight of a train on stationary engines would be a pair of wheels on all the cars as drivers. Hitherto the objection of electric railways has been insulation of the rails used as positive circuit was imperfect. The lecturer has devised an apparatus which the passing train depresses corrugated steel disks mounted some inches above the track, and carefully protected contact with main cables on each side; by putting a temporary earth fault wire, which records at the progress of the train. The train into sections, from each of which is cut out while a train is on in advance. If a train enters out, its electromotors are to powerfully resist the motion. The electric lighting of the cars in such a contingency, by switching-in of Faure batteries.

GLASS shingles are now being manufactured at Pittsburgh, which are more durable and impervious than slate or any other material.

SABBATH RECORDER LIST OF LOCAL AGENTS

NEW YORK. A. B. Prentice, C. V. Hibbard, Edgar R. Green, R. A. Barber, Barton G. Stillman, E. R. Crandall, Sherman G. Crandall, Benjamin H. Stillman, H. W. Palmer, Ezekiel R. Clarke, A. K. Crandall, Edwin S. Bliss, Joseph West, Byron L. Barber, Benj. F. Stillman, J. B. Clarke, Connecticut. George Greenman, Oliver Maxson, Rhode Island. Alfred B. Burdick, 2d, Geo. H. Spicer, U. M. Babcock, Sanford P. Stillman, Horace Stillman, New Jersey. J. C. Lowen, J. L. Livermore, E. Elias Mosher, W. S. Bonham, Pennsylvania. Geo. W. Stillman, J. Greene, D. C. Long, LeRoy Lyman, A. W. Coon, West Virginia. D. N. Meredith, L. B. Davis, Franklin F. Randolph, Preston F. Randolph, D. H. Davis, Ohio. Jacob H. Babcock, L. E. Burdick, E. L. Lewis, Henry W. Cartwright, Paul M. Green, L. T. Rogers, Howell W. Randolph, Isaac Clawson, M. B. Kelly, E. B. Saunders, L. A. Looftoro, Maxson Babcock, Minnesota. Geo. W. Hill, J. L. Shaw, R. D. Burdick, John M. Richey, Kansas. W. E. M. Oursler, Osborn W. Babcock, Samuel R. Wheeler, Nebraska. Elmore C. Hibbard, Joshua G. Babcock, Oscar Babcock, H. E. Babcock, Kentucky. C. W. Threlkeld.

Popular Science.

A CHURCH in Bavaria, accommodating a thousand people, has been almost entirely built of papier-mache, which can be supplied at a cost a little above that of plaster. It can be made to imitate the finest marble, as it takes a polish superior to slate.

SOME curious stones are found in many parts of Switzerland. They are smooth, flat, evidently hand-polished, and are covered with dots, lines, circles, and half-circles. In the opinion of Herr Rodiger, these stones are charts of the country, made by prehistoric inhabitants; and he claims to possess a collection of stones picked up in Solothurn, which form together a map of the entire canton.

THE minimum strength of a solution of barium chloride in which barium can be detected with certainty, according to S. Pickering, is 1 part barium in 833,000 parts water; and the re-action is equally delicate with sulphuric acid or ammonium sulphate. The precipitation was observed against a black background by means of an artificial light placed almost vertically above the test-tube.

DR. CLOUSTON, of Edinburgh, says: "All acute mental diseases, like most nervous diseases, tend to thinness of the body; and, therefore, all foods and all medicines and all treatments that fatten are good. To my assistants and nurses and patients, I preach the gospel of fatness as the great antidote to the exhausting tendencies of the disease we have to treat; and it would be well if all people of nervous constitution would obey this gospel."

A STRONG AND HANDY CEMENT.—One of the strongest cements, and very readily made, is obtained when equal quantities of gutta percha and shellac are melted together and well stirred. This is best done in an iron capsule and placed on a sand-bath, and heated either over a gas-furnace or on top of a stove. It is a combination possessing both hardness and toughness—qualities that make it particularly desirable in mending crockery. When this cement is used the articles to be mended should be warmed to about the melting point of the mixture, and then retained in proper position until cool, when they are ready for use.

THE remarkable weather of the past few months, the frequency of cyclones and the unusually disturbed condition of the atmosphere have directed fresh attention to the condition of the sun. An exchange in speaking of the recent meteorological phenomena says: A glance at the sun with a good telescope shows that the great luminary is just now as much disturbed by storms as the earth. In one place in particular, not far from the western edge of the sun's disk, there is a group of four great spots which exhibit evidences of cyclonic motion which forcibly remind the observer of the western tornadoes, although, instead of being a few hundred yards in diameter, these whirlwinds on the sun, if they may be so called, include hundreds of thousands of square miles in their sweep.—Elmira Advertiser.

A COMPARISON of Bunsen's and Mohr's methods for the determination of available oxygen in peroxides by W. Diehl shows that digestion with hydrochloric acid and potassium iodide, recommended by Mohr, gives an exact result as the distillation in Bunsen's method. Digestion with acetic instead of hydrochloric acid affects as complete decomposition of manganese dioxide, either freshly prepared or in pyrolusite; and at the same time potassium iodide is without action upon ferric acetate. The available oxygen and the percentage of iron in manganese dioxide may therefore be ascertained by two determinations, in one of which hydrochloric acid is used, and in the other acetic acid. In lead peroxide the available oxygen may be as accurately determined by digestion with acetic acid and potassium iodide as by Bunsen's method.

ELECTRIC RAILWAYS.—Professor Ayrton, in a lecture at the Royal Institution, showed that the weight of a train on an electric railway would be comparatively small, because stationary engines would be used, and each pair of wheels on all the cars could be used as drivers. Hitherto the objection to the extension of electric railways has been, that the insulation of the rails used as part of the motive circuit was imperfect. Prof. Perry and the lecturer have devised an arrangement by which the passing train depresses a series of corrugated steel disks mounted on the stands some inches above the track, and thus makes a carefully protected contact with the insulated main cables on each side; at the same time putting a temporary earth fault in an auxiliary wire, which records at the station the progress of the train. The track is divided into sections, from each of which the current is cut out while a train is on the section next in advance. If a train enters the section so cut out, its electromotors are shunted, so as to powerfully resist the motion of the train. The electric lighting of the cars is kept up, in such a contingency, by the automatic switching-in of Faure batteries.

GLASS shingles are now being manufactured at Pittsburg, which are said to be more durable and impervious to rain than slate or any other material.—Pittsburg Post.

MAKE HENS LAY MENDELSSOHN PIANO CO. Grand Offer for the next 60 days only. \$350 Square Grand Piano for only \$245. Magnificent rosewood case, elegantly finished, 3 strings, 7 1/2 Octaves, full patent cantane agaffes, our new patent overstrung scale, beautiful carved legs and lyre, heavy serpentine and large fancy moulding, full iron frame, French Grand Action, Grand Hammers, in fact, every improvement which can in any way tend to the perfection of the instrument, has been added. Our price for this instrument, boxed and delivered on board cars at New York, with fine Piano Cover, Stool, and Book, only \$245 00. Just reduced from our late wholesale, factory price, \$295, for 60 days only. This is now, by far, the greatest bargain ever offered the musical public. Unprecedented success! Tremendous demand for this style! Send in your order at once. Do not lose this rare opportunity. This Piano will be sent on 15 days test trial. Please send reference if you do not send money with order. Cash sent with order will be refunded, and freight charges paid by us both ways, if piano is not just as represented. Several other special bargains: Pianos, \$160 up. Over 15,000 in use, and not one dissatisfied purchaser. Don't fail to write us before buying. Hand-some Illustrated Piano Catalogue, mailed free, giving the highest testimonials ever awarded any piano manufacturer. Every Piano fully warranted for 5 years. SHEET MUSIC at one-third price. Catalogue of 3,000 choice pieces of popular Music sent for 3 cent stamp. MENDELSSOHN PIANO CO., P. O. Box 2058, New York City.

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CATALOGUE OF BOOKS AND TRACTS PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, late missionary at Shanghai China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents. THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M. Part First, Arguments. Part Second, History. 16mo. 288 pp. Fine Cloth, \$1.25. This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of every one desiring light on the subject. THOUGHTS SUGGESTED BY THE PERusal OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 50 cents. Paper, 10 cents. This is in many respects the most able argument yet published. The author was educated in the observance of Sunday, and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor, kindness and ability. We especially commend it to those who, like Mr. Brown, have been taught to revere Sunday as the Sabbath. A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment. By Geo. Carlow. Third Edition—Revised. 168 pp. 25 cents. This work was first published in London in 1724. It is valuable as showing the state of the Sabbath argument at that time. VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine Appointment of the Seventh Day, by Rev. J. W. Morton, late Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 10 cents. This work is one of decided value, not only as regards the argument adduced, but as showing the extreme want of liberality and fairness which characterized the trial and excommunication of Mr. Morton from the Presbyterian Church. THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1653. 64 pp. Paper, 10 cents. LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents. COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15th, 1878. By Rev. N. Wardner, D. D. 20 pp.

Table with 4 columns: STATIONS, No. 5*, No. 12*, No. 4*, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Olean, Cuba, Wellsville, Andover, Alfred, Hornellsville, Elmira, Binghamton, Port Jervis, New York.

ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Vandalla 6.00, Allegany 6.50, Olean 7.50, Hinsdale 8.33, Cuba 9.37, Friendship 10.53, Belvidere 11.24, Belmont 12.01 P. M., Scio 13.27, Wellsville 1.45, Andover 2.40, Alfred 3.33, Belmont 4.10, and arriving at Hornellsville at 4.35 P. M. 9.06 A. M., daily, from Dunkirk, stopping at Sheridan 9.15, Forestville 9.23, Smith's Mills 9.31, Perryburg 9.46, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.28, Carrollton 11.45 A. M., Vandalla 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.12, Cuba 1.40, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Belmont 5.04, arriving at Hornellsville at 5.25 P. M. 5.00 P. M., daily from Salamanca, stopping at all stations, arriving at Hornellsville 2.00 A. M. No. 8 will not run Sundays between Salamanca and Hornellsville.

Table with 4 columns: STATIONS, No. 1, No. 5, No. 3*, No. 9. Rows include New York, Port Jervis, Hornellsville, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca, Little Valley, Dunkirk.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.35 A. M., except Sundays, from Hornellsville, stopping at Belmont 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.19, Olean 11.55 A. M., Allegany 12.20, Vandalla 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.30, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.10, Perryburg 5.40, Smith's Mills 6.31, Forestville 6.54, Sheridan 7.10, and arriving at Dunkirk at 7.35 P. M. 5.40 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 11.20 P. M. Sundays, Train 1 will run between Salamanca and Dunkirk.

Table with 5 columns: STATIONS, 15, 31, 9, 3, 21, 37. Rows include Carrollton, Bradford, Bradford, Custer City, Bradford, Buttsville.

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The Sabbath School.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

INTERNATIONAL LESSONS, 1883.

THIRD QUARTER.

- June 30. Joshua, Successor to Moses. Josh. 1: 1-9.
- July 7. Passing Over Jordan. Josh. 3: 5-17.
- July 14. The Plains of Jericho. Josh. 5: 10-6: 5.
- July 21. Israel Defeated at Ai. Josh. 7: 1-10-36.
- July 28. The Reading of the Law. Josh. 8: 30-35.
- Aug. 4. The Cities of Refuge. Josh. 20: 1-9.
- Aug. 11. The Last Days of Joshua. Josh. 24: 14-29.
- Aug. 18. Israel Forsaking God. Judges 2: 6-16.
- Aug. 25. Gideon's Army. Judges 7: 1-8.
- Sept. 1. The Death of Samson. Judges 16: 21-31.
- Sept. 8. Ruth and Naomi. Ruth 1: 1-22.
- Sept. 15. A Praying Mother. 1 Sam. 1: 21-28.
- Sept. 22. The Child Samuel. 1 Sam. 3: 1-19.
- Sept. 29. Review.

LESSON III.—THE PLAINS OF JERICHO.

BY REV. D. E. MAXSON.

For Sabbath-day, July 14.

SCRIPTURE LESSON.—JOSHUA 5: 10-15; 6: 1-5.

10. And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even, in the plains of Jericho.

11. And they did eat of the old corn of the land on the morrow after the passover, unleavened oakes and parched corn in the self-same day.

12. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

13. And it came to pass when Joshua was by Jericho, that he lifted up his eyes and beheld, and there stood a man over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

14. And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship him, and said unto him, What saith my Lord unto his servant?

15. And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy; and Joshua did so.

1. Now Jericho was strictly shut up, because of the children of Israel: none went out, and none came in.

2. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor.

3. And ye shall compass the city, all ye men of war, and go round about the city once; thus shalt thou do six days.

4. And seven priests shall bear before the ark seven trumpets of rams' horns; and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5. And it shall come to pass that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

CENTRAL TRUTH.—Faith in God conquers the strongholds of his enemies.

- DAILY READINGS.
- 1. Heb. 10: 35-39.
 - 2. Heb. 11: 1-16.
 - 3. Heb. 11: 17-40.
 - 4. Matt. 8: 23-27.
 - 5. Luke 17: 11-19.
 - 6. Eph. 6: 10-16.
 - 7. Josh 6: 1-20.

GOLDEN TEXT.—"By faith the walls of Jericho fell down, after they were compassed about seven days."—Heb. 11: 30.

OUTLINE.

- I. Time, when?
- II. Persons, who?
- III. Places, where?
- IV. Event, what?
- V. Teachings, what?

QUESTIONS.

Review. What people dwelt in the land of Canaan when Joshua led the host of Israel across the Jordan? By what miracle were the invaders enabled to cross the Jordan? What effect had their crossing on the people of the land? What sacred thing did the priests bear before the people through the divided waters? What did the ark contain? What memorial of the passage did they set up? How many armed men "prepared for war," crossed the Jordan? What act of consecration did Joshua perform preparatory to possessing the land he had entered, and why was the act necessary at that time?

Advance. With what solemn religious service did the people of God begin their new national existence? When and for what purpose was the passover instituted? What important change took place in their mode of subsistence on entering the Holy Land? What place was first called "holy" in Palestine? Where was Gilgal, and where Jericho? Who appeared to Joshua by Jericho? What did Joshua do in his presence? What did the angel first tell Joshua to do? Did he obey? What did the next tell him to do? What did the angel promise as a result of obedience? Is it always safe and best to obey God, even when we can not see the reason of the thing commanded? Does God always give success to the willing and obedient?

COMMENTS.

The entrance of the Israelites into the Holy Land was one of the most remarkable events in sacred history, taken in connection with its antecedent and consequent events. It was one phase of God's great movement on toward the "fulness of time," when he could send his Son into the incarnation and the vicarious sacrifice for sin.

I. Time, when? On the fourteenth day of the month, at even. This was in accordance with the original appointment of the Passover. Exod. 12: 6. The month Nisan had, up to the time of the Passover, been the seventh month of the Jews' civil year, but was, after that time, to be the first month of their ecclesiastical year. The fourteenth of Nisan, the day of the first encampment of the Israelites in the promised land, corresponds nearly with our first of April; and it was in the year B. C. 1451, and forty years after the exodus from bondage in Egypt.

II. Persons, who? The most remarkable personages of all history come to the front in this lesson. 1st. The people of Israel, the descendants of Abraham, the called-out nation, from which was to come the world's Redeemer. The generation that came out of Egypt had died in the wilderness, God had cut them off from the inheritance of the promise to Abraham, their great progenitor, because of their vassalisms and wanderings after the things left behind, they had unfitted themselves for the stupendous work of driving out the heathen possessors of the promised land, and possessing it for the true God, their own Jehovah. It was a new generation that crossed the Jordan on that memorable 14th of Nisan. 2. Joshua, the son of Nun, of the tribe of Ephraim. Joshua was among the most remarkable personages of Bible history. He was about forty years of age when he came out of Egypt with his brethren and nation. He first comes into sacred history in his true character as a military chieftain of commanding powers, by the appointment of Moses at Rephidim, where, under his lead, Israel achieved her first great victory over the powerful Amalekites. As he leads the host of God over the Jordan, he begins one of the most brilliant military careers on record. 3. The captain of the host of the Lord. As Joshua was out alone reconnoitering the strong position and seem-

ingly impregnable walls of Jericho, another warrior of commanding mien confronted him with drawn sword. Nothing daunted, Israel's heroic leader promptly challenged the stranger, and demanded to know which side he was on, to be told that he was a friend not only on the Lord's side, but, "The captain of the host of the Lord." He was not then to supersede Joshua, but to give him divine lead into victory. This newly-appearing leader of Israel was undoubtedly no less a personage than the Lord Jesus Christ, who, to give sanction and success to this great movement on toward his final incarnation had for the occasion taken on the form of a man.

III. Places, where? Gilgal and Jericho. "And the children of Israel encamped in Gilgal." Between the crossing of the Jordan and the foot of the hills that rose towards Jerusalem, was a plain ten or twelve miles wide. About four miles from the river, toward the mountain, stood Gilgal, and about two miles further on stood Jericho. Both places were famous in Bible history. The plain was called the plain of Jericho. Jericho was strongly fortified with walls and towers, governed by a king and "mighty men of valor."

IV. Event, what? Though this lesson does not describe the destruction of Jericho, it contains the order and plan of operations by the "Captain of the Lord's host," and the assurance that if faithfully executed, "the wall of the city shall fall down flat." And so it did, though no other weapons were used against the immense structure of stone than seven trumpets, and the shout of the whole people. This intervention of God in behalf of his people was both for their encouragement and the dismay of their enemies.

V. Teachings, what? 1. Prompt obedience is ours. 2. Faith in God gives conquering energy to human endeavor.

SPECIAL NOTICES.

THE next session of the Woman's Christian Temperance Union of Allegheny county will be held at Nile, July 11th and 12th. Mrs. L. M. Stoddard, of Oil City, Pa., will lecture Wednesday evening, July 11th, subject, "Our Work." All friends of temperance are cordially invited to attend the Convention.

THE regular quarterly meeting of the Board of Managers of the Seventh-day Baptist Missionary Society, will be held in the vestry of the Seventh-day Baptist church in Westery, R. I., on Wednesday, July 11, 1883, at 9 o'clock A. M.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission, 2600s, 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.

MONTHLY STATEMENT OF FUNDS FOR TRACT SOCIETY.

GENERAL FUND.	
Amount previously reported.....	\$2,191 37
Receipts for May, 1883.	
A Friend in the Pawtucket Church.....	2 50
Ladies' Missionary Aid Society, Second Brookfield, to make Mrs. A. C. Rogers and Miss Lois Babcock, L. M.....	43 00
Mrs. Ezra Potter, Alfred.....	20 00
Six months interest, New Berlin Town Bond.....	3 50
Adams Centre:	
S. W. Maxson.....	5 00
Silas Maxson.....	5 00
Inez Maxson.....	5 00
Mrs. N. G. Whitford.....	5 00
G. W. Wood.....	1 00
George R. Clark.....	5 00
Geo. W. Gardner.....	5 00
Eliza L. Gardner.....	3 00
Juliette Crosby.....	1 00
Sarynthia M. Coates.....	5 00
O. D. Green, L. M.....	1 00
Rev. A. B. Prentice.....	20 00
Hiram Maxson.....	5 00
Mrs. Hannah Maxson.....	1 00
A. J. Horton.....	5 00
Mrs. A. J. Horton.....	3 00
Mrs. H. C. Barton.....	3 00
Mrs. E. Frink.....	3 00
Palmer Green.....	1 00
A. J. Green, L. M., \$15, Mrs. A. J. Green \$5.....	20 00
M. D. Tisworth.....	2 00
L. R. Green.....	5 00
Miss I. Kellogg.....	3 00
Mrs. S. P. Clark.....	1 00
Mary E. Uter.....	1 00
A. J. Glass.....	1 00
E. C. Crosby.....	2 00
Mrs. S. A. Bates.....	5 00
N. A. Whitford.....	1 00
A. Stoddley.....	1 00
Mrs. Welcome Clarke.....	1 00
Thomas Spicer.....	25
Orra G. Green.....	2 00
Polly Coon.....	50
M. E. Maltby.....	3 00
G. W. Banister.....	50
G. M. Dealing.....	1 50
G. W. Green.....	1 00
Mrs. Edwin Clarke.....	1 00
Subscription.....	10
Gould Trowbridge.....	1 00
Paul Green.....	2 00
Mrs. Henry Coon.....	1 00
Eugene Green.....	1 00
F. J. Green.....	1 00
T. P. Jones.....	1 00
Charles H. Babcock.....	1 00
Mr. and Mrs. A. Damon.....	50
N. G. Whitford.....	1 50
E. B. Saunders.....	50
Dr. C. D. Potter.....	500 00
H. F. Clarke, Milton, Wis. L. M.....	20 00
Leonardville:	
E. K. Wheeler.....	20 00
Eliza B. Hardin, L. M.....	25 00
Gene Rogers.....	2 00
Mrs. Stephen Brown.....	1 00
Reuben Ayars.....	2 00
Nelson Clarke.....	5 00
Morton E. Rurdick.....	2 00
L. M. Clarke.....	1 00
E. Maxson.....	1 00
Mrs. D. E. Maxson.....	50
Mrs. F. B. Champlin.....	3 00
Lizzie B. King.....	1 00
A. W. Crandall.....	2 00
V. O. Wells.....	50
T. E. S. Brand.....	5 00
Mrs. Wm. H. Brand.....	1 00
Mr. and Mrs. L. J. Worden.....	4 00
M. Julia Stillman.....	5 00
W. E. St. John.....	1 00
Ladies' Auxiliary Tract Society, to make Mrs. Susan Burdick L. M.....	20 00

West Edmeston:	
Miss Hattie M. Stillman.....	50
Mrs. Mary L. Potter.....	3 00
Alanderson C. Potter.....	1 00
Luther Wheeler.....	1 00
W. Delos Crandall.....	2 00
Anna M. Crandall.....	1 00
Abel Avery.....	1 00
Mr. and Mrs. T. T. Burdick.....	3 00
N. R. Sprague.....	1 00
Eli S. B. Maxson.....	2 00
Morrell Coon.....	3 00
Mrs. Morell Coon.....	1 00
A. M. Nicholls.....	1 00
Friend.....	25
Mr. and Mrs. A. B. Felton.....	2 00
Mrs. Julia E. Brown.....	1 00
Carl Burdick.....	50
Mrs. J. S. Coon.....	1 00
Truman H. Maxson.....	1 00
H. C. Babcock.....	1 00
Eunice Crandall.....	1 25
H. H. Williams.....	2 00
Mary L. Williams.....	25
Mr. and Mrs. J. B. Clarke.....	5 00
Mrs. Levi Cutler.....	1 00
R. H. White.....	1 00
Philip Burdick.....	50 00
Union Dale, Pa.:	
E. B. Burdick.....	10 00
Ellen Gilroy.....	3 50
S. Salina Burrett.....	2 00
Thankful Burdick.....	2 00
Emma K. Stevens.....	1 00
Harriet M. Burdick.....	1 00
Asa M. Edwards.....	1 00
Mary M. Edwards.....	1 00
Nicholas J. Crandall.....	1 00
Church of Shiloh, N. J.....	42 00
Joseph Allen, Shiloh.....	6 00
Hannah Wheeler.....	2 00
Collection at South-Eastern Association.....	36 70

PUBLISHING FUND.	
Amount previously reported.....	\$3,227 17
OUTLOOK FUND.	
Amount previously reported.....	\$680 87
Receipts for May.	
Mrs. F. W. Hamilton, Alfred.....	\$25 00
T. F. West, Loyaltan, Cal.....	5 00
F. H. Tucker, Ten Mile P. O., Mo.....	2 00
H. F. Clarke, Milton, Wis.....	75
	\$668 62
TENT FUND.	
Amount previously reported.....	\$13 12
Receipts for May.	
Leonardville:	
Irving A. Crandall.....	10 00
H. D. Babcock.....	10 00
Mr. and Mrs. R. P. Dowse.....	5 00
Mrs. M. Haven.....	5 00
Ellen Pritch.....	3 00
Mr. and Mrs. E. Whitford.....	5 00
Miss P. L. Witter.....	5 00
Mrs. A. Whitford.....	5 00
Mrs. E. F. Brown.....	5 00
Friend, M. L. E.....	1 00
Russell Maxson.....	5 00
Mrs. L. J. Edwards.....	5 00
Dr. V. St. John.....	1 00
S. C. Maxson.....	3 00
Wm. A. Babcock.....	2 00
Church, First Brookfield.....	38 50
First Brookfield Sabbath-school, to make Wm. A. Babcock L. M.....	20 00
Second Brookfield:	
J. D. Rogers.....	3 00
R. S. Langworthy.....	1 00
S. C. Lewis.....	2 00
Mrs. S. C. Lewis.....	1 00
Sarah Lewis.....	1 00
Albert Rogers.....	1 00
C. E. Berger.....	1 00
J. L. Clarke.....	1 50
Mrs. C. M. Beebe.....	1 50
Victor L. Whitford.....	1 00
Collins Miller.....	5 00
C. B. Crandall.....	1 50
Mr. and Mrs. C. V. Hibbard.....	5 00
Paul Burch.....	1 00
John Camargal.....	1 00
Lewis Crandall.....	50

PUBLISHING FUND.	
Amount previously reported.....	\$52 00
OUTLOOK FUND.	
Amount previously reported.....	\$680 87
Receipts for May.	
Mrs. F. W. Hamilton, Alfred.....	\$25 00
T. F. West, Loyaltan, Cal.....	5 00
F. H. Tucker, Ten Mile P. O., Mo.....	2 00
H. F. Clarke, Milton, Wis.....	75
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Mrs. M. Haven.....	5 00
Ellen Pritch.....	3 00
Mr. and Mrs. E. Whitford.....	5 00
Miss P. L. Witter.....	5 00
Mrs. A. Whitford.....	5 00
Mrs. E. F. Brown.....	5 00
Friend, M. L. E.....	1 00
Russell Maxson.....	5 00
Mrs. L. J. Edwards.....	5 00
Dr. V. St. John.....	1 00
S. C. Maxson.....	3 00
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S. C. Lewis.....	2 00
Mrs. S. C. Lewis.....	1 00
Sarah Lewis.....	1 00
Albert Rogers.....	1 00
C. E. Berger.....	1 00
J. L. Clarke.....	1 50
Mrs. C. M. Beebe.....	1 50
Victor L. Whitford.....	1 00
Collins Miller.....	5 00
C. B. Crandall.....	1 50
Mr. and Mrs. C. V. Hibbard.....	5 00
Paul Burch.....	1 00
John Camargal.....	1 00
Lewis Crandall.....	50

PUBLISHING FUND.	
Amount previously reported.....	\$52 00
OUTLOOK FUND.	
Amount previously reported.....	\$680 87
Receipts for May.	
Mrs. F. W. Hamilton, Alfred.....	\$25 00
T. F. West, Loyaltan, Cal.....	5 00
F. H. Tucker, Ten Mile P. O., Mo.....	2 00
H. F. Clarke, Milton, Wis.....	75
	\$668 62
TENT FUND.	
Amount previously reported.....	\$13 12
Receipts for May.	
Leonardville:	
Irving A. Crandall.....	10 00
H. D. Babcock.....	10 00
Mr. and Mrs. R. P. Dowse.....	5 00
Mrs. M. Haven.....	5 00
Ellen Pritch.....	3 00
Mr. and Mrs. E. Whitford.....	5 00
Miss P. L. Witter.....	5 00
Mrs. A. Whitford.....	5 00
Mrs. E. F. Brown.....	5 00
Friend, M. L. E.....	1 00
Russell Maxson.....	5 00
Mrs. L. J. Edwards.....	5 00
Dr. V. St. John.....	1 00
S. C. Maxson.....	3 00
Wm. A. Babcock.....	2 00
Church, First Brookfield.....	38 50
First Brookfield Sabbath-school, to make Wm. A. Babcock L. M.....	20 00
Second Brookfield:	
J. D. Rogers.....	3 00
R. S. Langworthy.....	1 00
S. C. Lewis.....	2 00
Mrs. S. C. Lewis.....	1 00
Sarah Lewis.....	1 00
Albert Rogers.....	1 00
C. E. Berger.....	1 00
J. L. Clarke.....	1 50
Mrs. C. M. Beebe.....	1 50
Victor L. Whitford.....	1 00
Collins Miller.....	5 00
C. B. Crandall.....	1 50
Mr. and Mrs. C. V. Hibbard.....	5 00
Paul Burch.....	1 00
John Camargal.....	1 00
Lewis Crandall.....	50

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Ellen Pritch.....	3 00
Mr. and Mrs. E. Whitford.....	5 00
Miss P. L. Witter.....	5 00
Mrs. A. Whitford.....	5 00