

# 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.

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ALFRED CENTRE, N. Y., FIFTH-DAY, JUNE 12, 1884.

WHOLE NO. 2053.

## The Sabbath Recorder.

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### THE SOUTH-EASTERN ASSOCIATION.

The South-Eastern Seventh-day Baptist Association convened for its thirteenth annual session with the Church at Greenbrier, W. Va., Fifth-day, May 29, 1884, at 10 o'clock A. M.

The introductory sermon was delivered by Samuel D. Davis, from Heb. 12: 12, 13, followed by prayer by Horace Stillman.

The Association was then called to order by the Moderator, S. D. Davis.

Letters were read from the following churches: Greenbrier, Middle Island, Ritchie, Lost Creek, Roanoke and New Salem. No letter was presented from Bear Fork Church.

The report of the Executive Committee was presented, and, after some amendments, was received, as follows:

The Executive Committee of the South-Eastern Seventh-day Baptist Association respectfully submit the following report: 1. Understanding that the Sabbath School Board of the General Conference intend holding a Normal Institute in each of the Associations the present year, we have not deemed it necessary to appoint an Institute in this Association. 2. We have appointed L. R. Swinney, Horace Stillman, J. B. Clarke, C. W. Threlkeld, N. Wardner, and A. E. Main Committee on Resolutions. 3. We have prepared the following order of exercises:

After Introductory Sermon, communications from churches, corresponding bodies and miscellaneous; report of exchange delegate; report of Treasurer; appointment of standing committees.

**Afternoon.**  
Report of Committee on Resolutions, and discussion arising therefrom.

**Sixth-day Morning.**  
Reports of committees, standing and special, and business arising therefrom.

**Afternoon.**  
Business; 8 P. M. sermon by Horace Stillman, delegate from the Eastern Association.

**Sabbath Morning.**  
10 o'clock, Sabbath school; 11 o'clock, sermon by N. Wardner, delegate from the North-Western Association, followed by communion.

**Sabbath Afternoon.**  
2.30, sermon by J. B. Clarke, delegate from the Central Association, followed by conference meeting.

**First-day Morning.**  
Business; 10 o'clock, missionary conference, conducted by A. E. Main; 11 o'clock, sermon by A. E. Main, Corresponding Secretary of the Missionary Society, followed by a contribution for said Society.

**Afternoon.**  
Business; sermon by C. W. Threlkeld; adjournment.

All of which is respectfully submitted.  
S. D. DAVIS,  
L. R. SWINNEY,  
JACOB DAVIS,  
A. F. RANDOLPH,  
Committee.

Communications from corresponding bodies being called for, Horace Stillman appeared as delegate from the Eastern Association, J. B. Clarke from the Central, and N. Wardner from the North-Western, reading corresponding letters and speaking of the religious interests in their respective associational bodies and their territory. Words of welcome were tendered to the exchange delegates by the Moderator, and they were cordially invited to participate in the deliberations.

The report of our exchange delegate presented and received, as follows:

Your delegate to sister Associations would respectfully report: That, having received of your Treasurer \$50, with which to defray expenses, and of many of the brethren and sisters words of cheer, I left my home on the morning of May 29th, 1884, joined the exchange delegation at Lost Creek, and after a pleasant journey and a nice visit in the city of Washington, reached Plainfield City on the 30th.

The session of the Eastern Association opened on the 31st, with a sermon preached by Elder U. M. Babcock. Subject: "Progression." The whole session was harmonious, and marked with unusual interest. The subjects treated clearly indicated that they were one with us, in the work of the Master.

The Central Association opened at Brookfield, N. Y., June 7th, with a sermon preached by Elder J. Clarke. The subjects discussed and work done in this Association was much the same as that of the other Associations, though differing somewhat in the manner of doing it. These brethren fully appreciate that it is not every change that is a reform, or indicates progress, and with tenacity adhere to the old paths trod by Elders Maxson and Bailey, whose memory we all hold sacred and whose graves, being in that section, renders a visit there doubly interesting.

The Western Association was held at Little Genesee. Elder I. L. Cottrell preached the introductory sermon June 14th. All the meetings of this session were fraught with interest, while the subjects discussed and the resolutions adopted were much the same as in the other Associations.

The North-Western Association convened with the Pardee Seventh-day Baptist Church, at their new house of worship, between Pardee and Nortonville, in Atchison county, Kansas, on Fifth day afternoon, June 21st. Opening sermon was preached by Elder G. J. Crandall. The journeying to this place was attended by great danger, and much delay; owing to the extreme high waters that were at that time prevailing, so that many of the delegates did not reach the session, while others were detained until a late period. And yet the Association went on with much interest. All the subjects which had been discussed in the other Associations were ventu-

lated in this. And our brethren and sisters living west of the Missouri, with whom these meetings are so very rare, enjoyed the session with such marked interest as to arouse, in those who had enjoyed them more frequently, an enthusiasm which, being sanctified by Divine grace, caused the occasion to be one long to be remembered.

In all of the sister Associations your delegate was received as your servant, with marked tokens of high appreciation. He discharged the duties assigned him to the best of his ability, being present at every meeting of all the Associations, never tardy but one time, and then only a few minutes.

In conclusion, I wish to say that never before in all my acquaintance with our people, which reaches back a half century, was there among us such unanimity as was clearly manifest in the Associations of 1883. For which your delegate would recommend that we join in praise to God.

The expense of your delegate chargeable and charged to the Association is \$39 13. The amount expended over and above the amount received is cheerfully donated to the Association.

All of which is respectfully submitted,  
S. D. DAVIS,  
Delegate.

The report of the Treasurer was presented and adopted, as follows:

ASA FITZ RANDOLPH, Treasurer.

In account with the SOUTH-EASTERN S. D. B. ASSOCIATION.

To cash from Middle Island Church,	\$8 50
To balance from last delegate,	1 71
To cash from New Salem Church,	30 03
To cash from Lost Creek Church,	29 03
To cash from Greenbrier Church,	13 17
To cash from Ritchie Church,	7 75
—\$90 18	

By order to delegate, \$20 00  
By cash paid Tract Board for printing minutes, 10 18—\$90 18

Balance on hand, 5

On motion, the Moderator nominated the standing committees, which was confirmed, as follows:

**On Nomination of Officers and on Ordinaries—**Lloyd F. Randolph, Jesse Clarke, J. J. Lowther, F. J. Ehrett, Elisha Maxson.

**On Petitions—**Judson F. Randolph, George Ford, Marsden Bond.

**On Education—**L. B. Davis, Corliss F. Randolph, James B. Davis.

**On Sabbath Schools—**C. N. Maxson, P. F. Randolph, A. H. Hevener.

**On the State of Religion—**Jesse F. Randolph, Jacob Davis, L. A. Bond, F. L. Bond.

**On Finance—**Asa F. Randolph, G. H. Davis, Wm. B. Vanhorn.

**To Nominate Preacher of Introductory Discourse, Delegate to Sister Associations, and Essayists—**M. E. Martin, Corliss F. Randolph, E. S. Davis, A. P. Bond.

After prayer by L. R. Swinney, the Association adjourned until 2 o'clock P. M.

**AFTERNOON SESSION.**  
The Association met according to adjournment. After singing, prayer was offered by J. B. Clarke.

The Committee on Resolutions presented the following report:

1. WHEREAS, we are living in an age of wonderful progression, in which there are great probabilities open before us, and in which there are great responsibilities resting upon us, in common with every American citizen; and whereas we believe that we, as Seventh Day Baptists, are in possession of a great truth, which we are called upon to defend and to give to the world, and as the demands of the hour require of us great wisdom and ability; therefore,

Resolved, That in every way possible we encourage and help sustain our schools, which are important and efficient agencies in strengthening and preparing us for our work.  
HORACE STILLMAN.

2. Resolved, That the end of all instruction in Bible truth is salvation through faith in Christ, and the development of that faith in a life of obedience unto sanctification, and that it is the important work of the Bible school to guide and impress the youthful mind when it is most easily influenced in this direction, and, therefore, as a department of church work it should be held in high esteem, and improved by all, and those who engage in it as laborers should understand well the sacred doctrines, and the best methods of teaching them, and possess a love for the work and an ardent piety that shall reflect before all the true Christian character.

J. B. CLARKE.

3. In view of the indications of a near and general agitation of the Sabbath question; therefore,  
Resolved, That we believe it to be the solemn duty of our people to enter heartily and self-sacrificingly into the work of enlightening the public mind, with every justifiable appliance within our power.  
N. WARDNER.

4. Resolved, That we recommend to the churches of this Association a more general and cordial support of our denominational publications, believing them to be essential to the best individual Christian growth and denominational progress.  
A. E. MAIN.

The report was received and considered by items.

The first resolution, after being read and remarked to by Horace Stillman, was adopted.

The second resolution was read and remarked to by J. B. Clarke, A. E. Main, C. W. Threlkeld and L. R. Swinney, when it was adopted.

The third resolution was read, and remarks made by N. Wardner, H. Stillman, C. W. Threlkeld and A. E. Main, prayer was offered by N. Wardner in behalf of the advancement of the Sabbath cause, after which the congregation arose and joined in singing, "In the cross of Christ I glory alone." The resolution was then adopted.

The fourth resolution was read and remarked to by A. E. Main, N. Wardner and J. B. Clarke, and adopted.

On motion, voted to adjourn until 5

o'clock A. M. to-morrow, after prayer by J. B. Davis.

**SIXTH-DAY—MORNING SESSION.**  
After a season of singing and prayer, the Association was called to order by the Moderator. The minutes of yesterday's sessions were read, corrected and approved.

The roll of delegates was called and revised.

A. E. Main appeared as a substitute for the delegate (L. A. Platts) from the Western Association, read its corresponding letter and an address from the delegate to this body.

The following resolution was presented and adopted:

Resolved, That we cordially welcome these delegates from sister Associations, and invite them to participate in our deliberations.

The report of standing committees being called for, the Committee on Petitions presented the following report, which was adopted:

Your Committee on Petitions would respectfully report that there has no business come before it except the petition of the New Salem Church, asking that the next session of the Association be held with it. We would, therefore, recommend that the next session of this Association be held with the New Salem Church.

J. F. RANDOLPH,  
F. M. BOND,  
GEORGE FORD,  
Committee.

The Committee on the State of Religion reported as follows, which was adopted after remarks by several members of this body, and the congregation singing "Praise God from whom all blessings flow;" L. R. Swinney offered a prayer of thanksgiving for the precious revivals in this Association during the year, also A. E. Main in behalf of the church referred to in the report where harmony does not prevail, and N. Wardner in the interest of employing pastoral labor in the Churches in this Association:

Your Committee on the State of Religion would respectfully report, that on looking over the letters from the churches reporting, we find much for which we have great reason to thank and praise the name of Him who is the giver of all our blessings. Salem, Lost Creek and Greenbrier report precious revivals in the past year and are gathering of souls to the fold of Christ. The statistics show a net increase of fifty. Most of these were additions from baptisms. Others have been baptized and will soon unite with the church.

With one exception, harmony prevails, and there is a commendable zeal on the part of many in maintaining the appointments of the church. Some of our Bible schools are prospering finely, and we commend and urge it as a duty to God and his cause that all our churches come up to that standard where they can report as did the Roanoke Church, "Our Sabbath-school is still running with interest, attended by both old and young." Evidently one of our great needs is more efficient pastoral work. Only two churches report a pastor. No report as yet has been received from the "Bear Fork" Church.

We rejoice to say that the Ritchie Church is soon to have the labors of a pastor which promises much good. Dear brethren let us be faithful in using the ability God has given us for the upbuilding of his cause in our midst.  
JACOB DAVIS, Com.  
F. L. BOND.

The report of the Committee on Education was adopted as follows:

"Your Committee on Education begs leave to report that though we have no school within the bounds of this Association under control of our denomination, our young people have not forgotten the subject of education, but are availing themselves of the excellent opportunities offered them by various schools, select, graded and State Normal, close at hand. Our representation at Alfred University were glad to say is steadily increasing, though not so rapidly as we would desire; and while there seems to be a general waking up all over our State among all classes and denominations upon the subject of education, we think our people are earnestly striving to keep abreast with the wide awake workers.

All of which is respectfully submitted.  
CORLISS F. RANDOLPH, Com.  
JAMES B. DAVIS.

The following report was presented and adopted from the Committee to Nominate Preacher of introductory sermon, Delegate to Sister Associations and Essayists:

Your Committee would respectfully report as follows: Preacher of introductory sermon, C. W. Threlkeld; alternate, L. R. Swinney; Delegate to Sister Associations, C. N. Maxson; alternate, Asa F. Randolph; essayists, "Benefits Derived from Reading our Denominational Publications," by Emza F. Randolph; "Bible Instruction in the Family," by Elsie B. Bond.

A. P. BOND,  
CORLISS F. RANDOLPH, Com.

The report of the Committee on Sabbath-schools was read, discussed and adopted as follows:

Your Committee on Sabbath Schools is pleased to report that Bible schools are sustained in all the churches represented, and that in each of two churches of scattered membership there are two schools, and still more, that nearly all the schools are evergreen, that is, they live the entire year without suspending in winter.

To make these Bible services effective as they should be, three needs are apparent among us. 1st. A deeper consecration, or a fuller realization of consecrating vows, so that when a Christian is called to work for the Master, in the Bible service he will not say "Please have me excused;" but rather repeat his penitential cry, "Lord, what wilt thou have me to do?" 2d. Preliminary Normal preparation, so that the consecrated Christian teacher may fit himself to impart instruction in the best methods.

During the past year no Institute, Normal, or con-

ventional work was recommended nor performed by the Association; this, in the opinion of your Committee should not be neglected, but the Executive Committee should be asked to continue that work.

A better realization of the object of the Bible service, or rather whom it is for. God said, "Gather men, women, children, strangers." The service is not for children alone. Two classes are named before them, and one subjoined. Parents are needed to lead, influence and care for the children. This is God's plan. And to get it rightly impressed the name of the gathering is not well chosen. The term school, is generally applied to youthful learners only. Adult lovers of Bible study would be attracted by the idea of a Bible service more than by a name suggestive of juvenile discipline, and the colloquial use of that name, Bible service is recommended instead of Sabbath-school or Bible school.

Respectfully submitted,  
P. F. RANDOLPH, Com.  
A. H. HEVENER.

The Committee on Ordinaries presented its report which was read and adopted as follows:

Your Committee would respectfully report, that in examining the letters from the churches we do not find reported the death of any of our official members during the past year, for which we thank our heavenly Father.  
L. R. SWINNEY.

After prayer by Jacob Davis, the session adjourned until 2 o'clock.

**AFTERNOON SESSION.**  
Prayer by J. J. Lowther.

In the absence of the Corresponding Secretary, it was voted that Corliss F. Randolph be appointed to write the Corresponding Letter.

By a vote, the Moderator nominated the executive committee, which was confirmed as follows: Jesse F. Randolph, ex-officio, L. R. Swinney, G. H. Davis, F. J. Ehrett, J. J. Hevener, Jacob Davis.

No business being presented, the Association engaged in a very pleasant season of praying, singing and speaking, which was followed by a sermon from Horace Stillman. Text, Ps. 94: 9. Theme, "God revealed."

After the sermon, the Committee on Finance reported as follows, which was adopted:

Your Committee on Finance beg leave to make this report:

Expense for delegate to Sister Associations,	\$65 00
C. L. Polan on order 1883,	25 85
L. A. Platts on order of 1883,	15 00
Total, \$105 85	

Which we have apportioned among the Churches, viz:

Ritchie,	\$ 8 33
New Salem,	25 85
Middle Island,	11 76
Roanoke,	2 58
Greenbrier,	11 15
Lost Creek,	20 83
Total, \$80 50	

G. H. DAVIS,  
WM. B. VANHORN, Com.

Voted, that when this Association adjourns, it adjourn to meet with the New Salem Church on Fifth-day before the last Sabbath in May, 1885, at 10 o'clock A. M.

Adjourned to meet at 7 o'clock this evening. Prayer by Jesse Clarke.

**EVENING SESSION.**  
After preliminary devotional exercises, N. Wardner preached from Gen. 19: 17.

Adjourned to 10 A. M., Sabbath morning, by A. E. Main.

**SABBATH-DAY.**  
Association called to order by the Moderator, who has been chosen to act as superintendent of the Sabbath-school to-day. Reading the lesson Gal. 4: 1-16, by N. Wardner, prayer by the Superintendent. The topics of the lesson were then taught as follows:

1st. Bondage and training,	Horace Stillman
2d. The Son sent forth of God,	L. R. Swinney
3d. The redemption He brings,	J. B. Clarke
4th. Backsliding into bondage,	C. W. Threlkeld
5th. Reapers entreated,	A. E. Main

The school, the whole congregation, joined in singing "Jesus loves me," followed by a discourse from N. Wardner; text, Numb. 16: 48, when the communion was administered by the officers of the Greenbrier Church assisted by the deacons present, and L. R. Swinney.

After singing a hymn, the Association went out until 2.30 P. M.

**AFTERNOON SESSION.**  
Following the usual introductory exercises, J. B. Clarke preached from the text, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2: 15, followed by conference meeting conducted by L. R. Swinney.

After singing a doxology, L. R. Swinney pronounced the benediction, and the Association adjourned to 7: 30 this evening.

**EVENING SESSION.**  
After singing, prayer was offered by L. R. Swinney.

A. E. Main preached from Gal. 4: 7-9. Prayer by J. B. Clarke. Singing. Benediction by A. E. Main.

Adjourned to 9 A. M. First-day.

**FIRST-DAY—MORNING SESSION.**  
Association called to order by the Moderator, Prayer was offered by Emza F. Randolph. Roll called and revised. Minutes of Sixth and Sabbath-days read, corrected and adopted.

The Corresponding Letter was read, and its adoption waived for the present.

The following preamble and resolution was introduced and adopted, and ordered to be inserted in the Corresponding Letter.

Since the delegate and alternate to Sister Associations appointed last year are unable to go; therefore, Resolved, That we request Eld. A. E. Main to represent us at the Eastern Association and Dea. H. W. Maxson, at the Central, and, if practicable, Western and North-Western Associations, but in case he can not do so we request Eld. Main to act as our delegate to those Associations.

The adoption of the Corresponding Letter was then called for and obtained as follows:

The Seventh-day Baptist South-Eastern Association to Sister Associations Sends Christian Greetings:

Dear Brethren and Sisters in the Work of the Lord, We are very near the close of our thirteenth annual session, which has been held with the Church at Greenbrier, W. Va. The attendance, though not large, has been reasonably fair, all the churches being represented, both by letter and delegate, excepting one. Harmony has prevailed in all our deliberations and work. The past year has been a season of harvest, as well as seed sowing, much revival work being reported, the result of which is a net increase of our numbers amounting to two score and ten; others have been baptized, and will be received into the church at the next communion season.

We are sorry to say that but one of our churches is supplied with a pastor who devotes his whole time to the work, but we are happy to say also that Elder C. W. Threlkeld is now on his way to become the pastor of the Ritchie Church. We feel that we need more consecration and self-sacrifice, together with more earnest prayers and extended sympathies in order to advance the work of our Lord and Master in this as well as other parts of our beloved Zion. The harvest is white, and exceedingly bountiful, but the laborers, alas! are, indeed, but few.

We have welcomed your delegates, Horace Stillman, from the Eastern; J. B. Clarke, from the Central, and Nathan Wardner, from the North-Western Associations. Also, A. E. Main, Corresponding Secretary of the Missionary Society, who, by special request, also represented the Western Association. The words of timely advice and counsel of these brethren have been of untold benefit to us.

The following preamble and resolution were adopted by our body:

"Since the delegate and alternate to sister Associations appointed last year are unable to go; therefore,

Resolved, That we request Elder A. E. Main to represent us at the Eastern Association, and Deacon H. W. Maxson at the Central, and, if practicable, Western and North-Western Associations; but in case he can not do so, we request Elder Main to act as our delegate to those Associations."

Praying that the presence of God's Holy Spirit may remain with you in all your sessions, and in all your work, we remain your brethren in Christ.

By order and in behalf of the Association.  
CORLISS F. RANDOLPH.

The following resolution was presented and adopted by a unanimous rising vote:

Resolved, That we tender our hearty thanks to the brethren and sisters of the Greenbrier Church for their hospitality in receiving and entertaining the delegates and friends to this Association.

The hour having arrived for the missionary conference, the congregation arose and sung "Who are the reapers?" A. E. Main, its Corresponding Secretary, introduced the session by remarks, followed by C. W. Threlkeld who spoke on the theme "Openings for home missions and evangelical work." Preston F. Randolph, "Christian benevolence, a means and a measure of Christian growth," Levi Bond, "Necessity of pastoral labor," L. R. Swinney, "Holland and China Mission," A. E. Main, "Medical Mission," after which prayer was offered by N. Wardner and a sermon delivered by A. E. Main from Matt. 7: 20, followed by a collection for the Missionary Society amounting to \$32 69.

Adjourned, after benediction by A. E. Main, until 2 o'clock.

**AFTERNOON SESSION.**  
Association called to order, and, after introductory exercises, C. W. Threlkeld preached from Luke 2: 11.

The Clerk was instructed to forward the minutes to the SABBATH RECORDER for publication.

Minutes read and approved.

Adjourned, after benediction by the Moderator.  
S. D. DAVIS, Moderator.

F. F. RANDOLPH, Clerk.

**DELEGATES PRESENT.**  
Lost Creek—L. R. Swinney, Levi Bond, Wm. B. Vanhorn, Ivie A. Vanhorn, Clinton H. Davis, Marsden Bond, Abel Bond, Sr., Edgar S. Davis, Jane Davis, H. Stillie Davis, Levi B. Davis, Amanda Bond, May Bond, Ilea V. Davis, S. O. Davis, Mrs. S. O. Davis, Nora C. Kennedy, W. F. Randolph.

Greenbrier—Jacob Davis, Jesse Clark, J. J. Davis, G. Maxson, A. Flint, C. Maxson, Theodore Davis, E. J. Davis, J. F. Randolph, F. R. Clarke, F. F. Randolph, W. L. Wildman.

New Salem—S. D. Davis, Wm. B. Davis, Lloyd F. Randolph, Corliss F. Randolph, Asa Kelley, George Ford, Preston F. Randolph, I. F. Randolph, O. W. Ford, S. A. Ford, D. F. F. Randolph, Luther F. Randolph, Chas. G. Davis, Debora F. R. Randolph, Randolph Davis, Jesse F. Randolph, Booth C. Davis, G. W. F. Randolph, Morton W. Davis, A. F. Randolph, Martha W. Davis.

Middle Island—J. B. Davis, J. J. Lowther, J. A. Polan, G. H. Davis, Nathan Kelley, E. B. Kelley, Grantham Davis, Mary Polan, L. E. Davis.

Ritchie—Asa F. Randolph, F. J. Ehrett, H. D. Sutton, Hannah Sutton, Azariah Bee, Alva F. Randolph, E. J. Maxson, Emza F. Randolph, M. C. Maxson.

Roanoke—S. D. Davis, F. L. Bond, A. H. Hevener.

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"Go ye into all the world, and preach the gospel to every creature."

FROM S. R. WHEELER.

ELMDALE, Chase Co., Kansas, May 28, 1884. I have been out from home three weeks, along the line of the Atchison, Topeka and Santa Fe Railroad. At Topeka passed the night, and had a very pleasant visit with the Outlook correspondent, Rev. P. S. Cleland, Presbyterian. He is a student, having a good library, with which he is familiar. Being 73 years of age, he is retired from much public service, but yet a man of influence. His sympathies are evidently in favor of the Seventh-day Sabbath, and he reads with interest concerning this question.

During this trip I have preached seven sermons—one in Burlingame, one in Emporia, two on Dow Creek, about eight miles from Emporia, two in Elmdale, and one at Wm. Jeffreys', about four miles out from Elmdale. To-day I proceed to Marion county, to remain about two weeks, then return home, stopping and preaching on the way.

BAPTIST ANNIVERSARIES.

American Baptist Missionary Union.

FRIDAY, MAY 23.

The Missionary Union, the Foreign Mission Society of the Baptists, opened with devotional services and an address by the Chairman upon the importance of a controlling missionary conviction.

The report of the Board was presented by the Corresponding Secretary, Rev. Dr. Murdock. It spoke of prosperity, and of increasing demands for work and workers. There are three principal kinds of work, all having the same end, salvation—preaching, teaching, and medical work. For their European missions they report 870 ordained and unordained missionaries, 541 churches, 7,037 baptized, and 58,473 members; Asiatic missions, 182 ordained and 630 unordained missionaries, 1,126 churches, 4,679 baptized, and 112,122 members. In the Kara mission, 1,533 were baptized, and among the Telugus 2,719. The receipts of the treasury from all sources, and for all purposes, were \$342,443 89—\$172,886 37 donations, \$59,223 28 legacies, \$16,254 31 income of invested funds, \$8,576 59 from miscellaneous sources, \$13,916 68 to increase invested funds, and \$71,594 91 contributed by the woman's societies.

The constitution of the society was amended so as to make all missionaries members of the Union during their term of service.

Rev. David Downie of the Telugu mission, a classmate of the writer, gave an interesting address concerning that field. Twenty-two years ago the mission was considered almost a failure by some; but the missionary, Dr. Jewett, declared his purpose to labor there though the society should abandon the field, believing that God had much people there. Eleven years ago there were about 5,000 converts, now they number nearly 25,000. These are almost entirely from the poor and low, the higher classes being as yet but scarcely touched. 2,222 converts were baptized in one day, only two persons baptizing at the same time, others assisting the candidates down into and out of the water. This great evangelistic work must now be followed by teaching, and the circulation of the Scriptures in the Telugu language.

A missionary to Assam and one to China, spoke hopefully of the work on their fields. In the evening, Dr. Clough gave a history of the Telugu mission since his connection with it. He reached India in 1865 and found 19 Telugu Christians. At first he sought to reach the educated and higher caste, but soon turned from them in their pride to labor among the poor. In one year he baptized from 60 to 70, the next 200, the next 300, the next 400. In 1876 came the dreadful famine which swept from 200 to 400 miles, destroying in two years one-fourth of the population or some 6,000,000 of lives. Through the Duke of Buckingham, \$125,000 were placed in the hands of Dr. Clough, a part of which was used in employing men to dig a canal for the English government. After the famine came the great religious awakening mentioned by Mr. Downie.

SABBATH-DAY, MAY 24.

After the usual devotional and other introductory services, the Committee on Finance made a report in which they recommended that a vigorous effort be made to raise \$500,000 for the ensuing year. In the discussion that followed it was recommended that churches and individuals be allowed to designate their funds. Among other points brought out were the following: the importance of a cheaper and more widely diffused missionary literature; the value of slips con-

taining information, and of envelopes for use among the people; the usefulness of the weekly religious journal; the need of faithful pastors and faithful readers; and the importance of systematic giving.

The Corresponding Secretary of the Seventh-day Baptist Missionary Society was introduced, and invited to address the Union. He gave grateful tribute to honored educators of the Baptist denomination; spoke of help received through Baptist literature, and of courtesies extended to him by their Missionary Secretaries and Dr. Bixby, of Providence; and gave some account of the missionary operations of his denomination.

The Executive Committee was requested to consider the question of establishing a mission in South America. Through the Bible Committee's report, the Missionary Union reaffirmed its loyalty to sound translations, recommended the Executive Committee to increase its agencies for Bible distribution abroad as early as practicable; suggested the propriety of forming a "Bible Department;" and recommended that special attention be given to the collection of funds for Bible work.

The Committee on Enrollment reported as present, 138 life members, 27 annual members, 139 delegates, and 277 visitors—total 631.

A report was adopted recommending that the publication of the Missionary Magazine should not be in the hands of an individual, but under the control of the Executive Committee, and that the price be reduced to actual cost.

Committees on Assam Missions, missions in China, and Japan, the Burman and Telugu missions, European and African missions, made their reports, setting forth an interesting array of facts concerning the condition, needs, and prospects of these various fields. They spoke of the re-enforcement of established stations and the opening of new ones; the idea of self-support among native churches; the translation, publishing, and circulation of the Scriptures in the vernacular of the people; the need of greater educational facilities for native Christians; the prosperity of past efforts and hopes for the future; of the great political improvements in China and Japan, which has opened doors for missionary work, and of special progress in Germany and Sweden.

Dr. Murdock, Corresponding Secretary, stated that the Livingstone Inland Mission in the great Congo country, Africa, had been offered to the Missionary Union if they would support it as their own mission, and after a good deal of discussion, and with much enthusiasm, the Board and Executive Committee were recommended to accept the offer, and to invite the colored Baptists of the South, whose representatives were in attendance, to aid in its support with men and means.

President Angell, of the University of Michigan, was invited to address the Union. When we think of the Bible—translated into Chinese, the 20,000 Protestant Christians, and the conservatism and other solid elements of Chinese character, we should not be without hope for China. He emphasized the important work that may be done by women medical missionaries.

SUNDAY, MAY 25.

In the morning, the annual sermon before the Publication Society, was preached by Rev. H. M. King, D. D., Albany, N. Y., from Psalm 119: 130. "The entrance of thy word giveth light." We need light; and the word of God, the source of illumination, sheds light, (1) On the material universe. (2) On the doctrine of God. (3) On the doctrine of man. (4) On the doctrine of the future life.

In the afternoon, the annual sermon before the Missionary Union was preached by Rev. Mr. Bakeman, of Massachusetts, from John 17: 18. Subject—"The Missionary Idea." 1. Its nature. It is noble, unselfish, and great. 2. Its relation to the church. The Christian church had its origin in the missionary idea; it comprehends the sublime end of the church; the life and vigor of the church depend upon the prevalence and intensity of the missionary idea; and it furnishes inspiration for the Christian church. 3. The missionary idea in its relation to human progress. It comprehends in itself the deepest meanings of human life and destiny, revealing the worth of man; and is destined to become the ruling idea of the world. In the evening, the annual sermon before the Home Mission Society was preached by Rev. Dr. Hoyt, of Pennsylvania. Subject "Right religious foundations for the rising commonwealths of the West." Text, Heb. 13: 8. "Jesus Christ the same, yesterday, to-day, and forever." In the early history of this country, French Romanism from Canada sought to establish here absolutism in church and in state; but it was defeated by English and Colonial soldiers in the French war, and by Puritanism.

But our country is now in danger: (1) from the morally relaxing effect of emigration into utterly new conditions of life, even upon our own people. (2) Romanism. (3) Mormonism. (4) Intemperance. (5) Evil literature. The defense against these threatening dangers, is Jesus Christ, the same yesterday, to-day, and forever.

Besides these annual sermons the prosperity of the various denominations in the city were occupied by Baptist ministers.

POOR WHITES OF THE SOUTH.

Bishop Wiley, of the Methodist Episcopal Church, at the last meeting of the Missionary Society said, among other things:

"Take it for granted that it is a fact that a large proportion of the white people in our country are very poor, very ignorant, very debased—have been very badly trained, especially in all church matters, and in all benevolent and all educational movements; and suppose we recognize that there are hundreds of thousands of 'poor white trash,' as they are designated, in the South. They are here; they are in this country; they are American citizens; they have their hand upon the destiny of this country. The Church South is doing little. The Methodist Episcopal Church South is doing nothing for them—has but little disposition to do anything, has never been disposed to do anything for them. The masses of the people in the South are uncared for. The whole life of the region centered around these rich and aristocratic people, and we are now coming in as the inheritors of a couple of hundred years of this kind of thing; and in our own land the sad fact that stands before us this morning, and that ought to touch the heart of the whole American people, is that hundreds of thousands of poor, illiterate, degraded white men are in our own land, and nobody much caring for their souls."

And he tells this remarkable story: "I attended this Alabama Conference, and for a strictly Southern conference it is characteristic. It is very small—a little handful of men, a few thousand (I have no statistics before me) members of our church. I held the conference not exactly in a swamp, but out in the woods, in a little log church, with no seats in it. Logs were laid down lengthwise, and a set of slabs were laid from log to log for the seats. Windows consisted simply of holes cut in the side of the house. The nearest person lived within about three-quarters of a mile. That was a characteristic Southern home of one of these white men. Pigs found their lodging-place under the floor, chickens roosted where they pleased around the house. The windows were like those in the church—square holes sawed out of the building, and a wooden shutter. There was a miserably-cultivated little farm of some forty-five acres round about it. He was the leading man in our church in all Southern Alabama. He could not write. He was delighted beyond measure that his little boy, a nice little fellow about thirteen years of age, had learned to read, and could actually write for his father. He was the best man in all that region connected with our church. My heart was opened in meeting that conference, and knowing that back of this man and his family were some few thousand of the same kind, only lower still, connected with our church, and back of them many more thousands in the same condition of illiteracy and poverty, and nobody caring for their souls, I felt like coming back here that year and pleading for an entirely new movement in this white Southern work; that, instead of dividing, we ought to multiply our efforts and magnify our zeal in going down to that work to reach that people. And I feel the same this morning, as a result of that speech."

And yet he adds: "I heard not six months ago one of their leading men in the south proclaim that this matter of modern education was the biggest humbug of the day—one of the leading men of the country. I heard another one, in another State, pronounce that it was not only a humbug, but that it was a wrong done to the poor people to give them an education. You can pick up their papers to-day, and within the last ten days can read in their prominent papers in that Southern country condemnatory articles on this whole matter of popular education."—Presbyterian Home Missionary.

A CONVERTED INDIAN.

A notable Indian who was converted during one of Elder Case's evangelistic tours, and became a missionary, was John Sunday (Shaw-wun-dais). He was a chief of the Ojibwa tribe, and attained to manhood before he heard the Gospel. Like many of his people, he was much given to drunkenness, and being full of frolic and fond of relating ludicrous stories, while in his carnal state, bad white men frequently gave him "fire-water," that they might enjoy his amusing antics. He was considered a quite man, but when maddened by liquor it was dangerous to irritate him. The narration of his conversion, in which he compared himself to the stricken deer smitten down by the arrow of the huntsman, often excited great interest among those who heard him. He has been heard to say that he did not know that he had ever shed a tear before his conversion. As a warrior, it would have been deemed a shame for him to weep; but, after passing from death unto life, he often wept for joy, as he thought of the loving-kindness of God.

As soon as he was converted, he applied himself diligently to study, as he could then neither read nor write; but he made astonishing progress, and was deemed a suitable person for a place in the Methodist itineracy. He visited England in the interest of his tribe, and also on behalf of the missionary society. Crowds of people flocked to hear him, and he was honored by an introduction to her Majesty, Queen Victoria, but he never appeared to be elated by the attention which he thus received. He was a humble, devoted Christian, and was a remarkably shrewd man, so that his sermons and platform addresses abounded with strokes of humor and sparkling wit that were always pleasant to hear. For more than twenty years before he died, he resided at Alnwic, near Coburg, where his consistent conduct secured the commendation of those with whom he mingled from day to day. His death was calm and peaceful, and was much regretted both by Indians and white people. The poor Indians were more especially affected, and were often heard to say that they were now "without a head." The effect produced by the gospel on the Indians of Canada, proves its adaptation to the most down-trodden and degraded of the human family.—Frank Leslie's Sunday Magazine.

MISSIONS AMONG THE ROMANS.

This is the way in which the Catholic Examiner, of Brooklyn, N. Y., comments upon the resolution of the late Methodist General Conference concerning missionary work in Catholic communities:

The Committee on Missions of the Methodist Conference on last Monday reported the following resolution to their assembly: "Resolved, That we recommend to the favorable consideration of the General Missionary Committee, at its next annual session, the subject of the establishing of evangelizing agencies at such places among the Roman Catholic population of this country as they may deem expedient, and the appropriation of the moneys for the same; such missions to be administered as foreign missions."

Rev. Dr. Vernon said that in view of the rapid growth of this great anti-American power, it seems right that the attention of the Missionary Board should be called to it. Rev. Dr. Frampton, of the Ohio Conference, moved to amend by striking out the words, "among the Roman Catholic population." Rev. Dr. Lucius H. King, of the New York Conference, moved to also strike out the words, "to be administered as foreign missions." Both amendments were laid on the table, and the report of the committee was adopted.

So the work of proselytizing is now to be officially conducted. The money that Methodists pay to their Board of Missions for the purpose of converting the heathen of Africa, Asia, and elsewhere is to be spent perverting those who are much better provided with religion than are the Methodists themselves.

We presume that the supply of Bibles to the Africans will be curtailed, and that the money saved in this manner will go to the support of sewing schools, soup houses, and the like, into which the children of needy Catholics are to be lured and weaned from their faith. This is a very mean, a very disreputable business. Even the Methodists should feel ashamed to engage in such a work.

We are glad, however, that they have openly avowed their intention to rob our children of their faith. A thief who carries a lantern can be easily watched.

God does not bid us to succeed in what we undertake, but to do our best to win success. Often he is careful not to allow us to succeed. Therefore, when we know that we honestly have done our utmost in any case to enlighten the judgment, to employ the necessary energy and perseverance, and to possess and exhibit a Christ-like temper and manner, then we are not to be disheartened if we do not appear to have accomplished much. The fruit of our service may be invisible to the men and women around us, but Christ sees and harvests it. We may have succeeded, in his sense of the word, when we are inclined to grieve over a supposed failure. Is there not comfort in the thought?

NINE-TENTHS of the contributions to foreign missions are given by one-tenth of the church membership, while only one-half of the membership give anything. The average amount per member is fifty cents per annum—only the seventh part of a cent per day for the conversion of a thousand millions of heathen! Ninety-eight per cent. of the church's contributions for religious purposes are spent at home, while only two per cent. is applied to the foreign mission field. There are 75,000 ministers in the United States, or one to about every 600 persons, while there is only one allotted to half a million in heathen lands. There are fifteen hundred countries in China without a single missionary.

THE Baptist Home Missionary Society, after memorializing the government for an educational appropriation for the Indians in Alaska, have voted to send missionaries of their own to that territory, urging that the cry for help is "as pitiful and hopeless as any that ever startled Christian ears from the lands beyond the sea."

MISSIONS are no longer a side issue! They have become the main question of nineteenth Century Christianity. The conviction is growing that on this issue the church must stand or fall.—Christian at Work.

FIVE societies having missions in Canton, China, baptized, the past year, 395 persons. The London and American Baptist missions each have 380 members; the Wesleyan, 300; the Berlin mission 500; and the American Presbyterians 600. The number of adult members in the Canton Province is about 4,000.

THERE are said to be 1,200 towns and villages between the Northern Pacific Railroad and the Gulf of Mexico where the Gospel is not preached.

ITEMS.

A woman Baptist Missionary at Ningpo, China, says of her scholars: "They pray for their parents, are obedient, industrious, bright little things. One would think that such little sunbeams in those dark, dreary homes would lead the parents to seek after God; and I trust they may, soon or late, do much good in this way; and, when these little girls grow to womanhood, I am sure they can never be such women as their mothers are now. I love to work with the children, and I love to visit among the people too. There is much to be done; I often wish for the days to be longer.

Dr. Sims, of the Livingston Island Mission, says Mr. Stanley's methods are "kind, wise and patient." He has the confidence of the natives. Messrs. Comber and Bently are the English Baptist missionaries there.

The Moravians are building two new churches in Paramaribo, Suranam. Their present church holds 3,000. There are 8,647 Moravian Christians in the city, an increase of 1,188 the past year.

British contributions to Protestant Foreign Missions last year, amounted to \$5,898,280. Roman Catholic contributions were \$57,595, or about one-hundredth of the Protestant gifts.

A native Christian in India has been offered \$25,000 if he would give up the Christian religion, but he replied, "I can not sell my soul for money."

The Emperor of Germany has sent a copy of the Bible to the Mikado of Japan, commending its principles as a basis for good government.

The Buddhist priests in Nigala, Northern Japan, have acknowledged Buddhism is waning.

LOVE IN RAGS.

The other day as we sat by our window watching the throng of men and women passing to and fro along the crowded street, we observed a poor old colored woman, with bowed form covered with tattered garments, holding in one hand an old broken basket, while with the other she grabbed among the ash-heaps for bits of coal and old rags. It was a sad sight. It awakened a train of unpleasant reflections, and suggested many unanswered questions. The man of wealth passed by and paid no heed to her petty gleanings. The lady of fashion and luxury rode by in her splendid carriage, and did not so much as deign to bestow a look of pity upon the poor old wail. With an old woman's zeal and shuffling step, she hurried up and down the narrow streets and into the filthy alleys. Our thoughts were busy with the problem of life. What is there, we could but say, in such a life? She knows nothing but her misery; she has nothing but her sorrows and trials. That old, jaded and haggard form is her only care. She feeds herself upon the garbage of the streets. Poor life! poor wretch! What does the world hold for her? Is there an immortality for that poor, degraded old woman in her rags and filth? Man cares not for her. Does God? These sad thoughts kept pressing themselves upon our attention. Soon we descended the stairs and, passing into the street, pressed our way through the crowd and halted to watch the old woman pick up filthy rags and drop them into her rickety basket. "What," we asked, "will you do with your rags?" "Sell 'em," was the curt reply. Then we began to follow, in our thoughts, the future of those filthy rags. They will pass through many a process. They will be bleached and converted into pulp, and wrought into paper. The paper will be beautiful and useful. Upon it messages of love may be carried to thousands. It may be used to print the finest, purest, and noblest books. Some skillful engraver may transfer to its smooth surface the loftiest conceptions of the greatest artist. It may be taken to the banker and receive the signature that will confer upon it great value, and it will circulate among men as a mark of wealth and power. Then why may not this old, degraded-looking woman be transformed by grace into a child of God, and rise through all the scale of being to the dignity, power, and beauty of the angels of glory? God loves men not for what they are, but for what they may be. Just as a parent loves his ignorant, helpless babe, so God loves all his ignorant, helpless children. He will not forget them. This poor old woman, we found, had affections deep and strong. She loves God and man, although we can see but little reason for her loving either. Ah! it is love that constitutes the wealth of the soul. "Love never falleth; but whether there be prophecies, they shall fail, whether there be tongues, they shall cease, whether there be knowledge, it shall vanish away." Without love, the millionaire is more to be pitied than this poor old beggar, with all her ignorance, stupidity, poverty and degradation.—Cumberland Presbyterian.

Educa

"Wisdom is the prince of wisdom; and with all thy ing."

A LESSON IN G

The following little may serve to illustrate studying or teaching raphy. It is just possible to be so occupied with of a subject as not to fundamental principles. Attention to the minutiae be necessary; but data principles, and not in to light, while incidents up

Elizabeth is a Buffalo old. When asked how her geography lessons, "We are in the Alps, you think? The girls skirts and a sort of front and behind, we don't just remember we they wear, but I think exclaimed the parali could recover breath, Alps child?" "I don't less response. "It dose that."

THE PUBLIC

Recognize the true public library; it is a part of public education. I department of that public education—the including the ward schools. Some of the work of those schools library.

Then, too, the public the wholesome truth finished, and should no going to school. The graduate at the school library; they keep up their intellectual training at course in the public of their lives.

Furthermore, the fruits the work of by reaching those who reached at all, or slightly.

Let it always be a place, hospitable to all where even those ill will not be made engaged. Let it be one of places in town; let it be the vulgar and the bar-room and the grow up into the best a place resorted to blessing to all.—Tyler.

SUPREMACY OF THE LITE

President Eliot, the question "What in the June Century in the fact that so educator should take favor of making the language leading course. While ad Greek are valuable lish: "The first ceive, is entitled to academic value or now most honored and literature. En vive in Europe, English literary form; but w present rank among here had risen; the formed, and English become the greatest. How does it stand array of poets, philintors, critics, a elists and orators that English litera parison, the amp most splendid li has seen; and it English language that literature. with English as Shakespears, that civilization. It English language of nations which world by force of wealth, and who tutions have a greater promise has hitherto inva ations of English translations into pieces of other li fane. It is a ver learned much n Greeks, or the than through H "And now, w ure within reach position of Am in regard to tes lish literature th grammes of sch only a subordi schools no plac

Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding."

A LESSON IN GEOGRAPHY.

The following little story, true or false, may serve to illustrate a faulty method of studying or teaching other things than geography. It is just possible that the mind may be so occupied with the petty incidentals of a subject as not to be able to take in its fundamental principles and broad relations. Attention to the minutest details may often be necessary; but details have to do with principles, and not infrequently bring them to light, while incidentals as often cover them up.

Elizabeth is a Buffalo girl about eight years old. When asked how far she had got in her geography lessons, the little woman said: "We are in the Alps now. And what do you think? The girls there wear short red skirts and a sort of green jacket, laced in front and behind, with puffed sleeves. I don't just remember what kind of stockings they wear, but I think they are blue." "Well!" exclaimed the paralyzed parent when she could recover breath, "but where are the Alps child?" "I don't know," was the artless response. "It doesn't say anything about that."

THE PUBLIC LIBRARY.

Recognize the true function of the free public library; it is a part of a large system of public education. It is but a co-ordinate department of that larger institution for public education—the people's university—including the ward schools and the high schools. Some of the fruitfulness and best work of those schools will be done in this library.

Then, too, the public library stands for the wholesome truth that education is never finished, and should not stop when one stops going to school. The boy and the girl who graduate at the school do not desert the library; they keep up and carry forward their intellectual training by a post-graduate course in the public library for the rest of their lives.

Furthermore, the free public library supplements the work of the free public schools by reaching those whom the schools never reached at all, or only reached very slightly.

Let it always be a bright and winsome place, hospitable to all orderly people; a place where even those ill informed about books will not be made embarrassed, but encouraged. Let it be one of the most attractive places in town; let it shine in attractiveness the vulgar and harmful attractions of the bar-room and the gambling den; let it grow up into the best life of the community, a place resorted to by all, loved by all, a blessing to all.—Professor Moses Coit Tyler.

SUPREMACY OF THE ENGLISH LANGUAGE AND LITERATURE.

President Eliot, of Harvard, discusses the question "What is a liberal education?" in the June Century. Its importance lies in the fact that so prominent a scholar and educator should take such strong ground in favor of making the sciences and the English language leading branches in the college course. While admitting that Latin and Greek are valuable studies, he says of English: "The first subject which, as I conceive, is entitled to recognition as of equal academic value or rank with any subject now most honored is the English language and literature. When Greek began to revive in Europe, English was just acquiring a literary form; but when Greek had won its present rank among the liberal arts, Shakespeare had risen, the English language was formed, and English literature was soon to become the greatest of modern literatures. How does it stand now, with its immense array of poets, philosophers, historians, commentators, critics, satirists, dramatists, novelists and orators? It can not be doubted that English literature is, beyond all comparison, the amplest, most various, and most splendid literature which the world has seen; and it is enough to say of the English language that it is the language of that literature. Greek literature compares with English as Homer compares with Shakespeare, that is, as infantile with adult civilization. It may further be said of the English language that it is the native tongue of nations which are pre-eminent in the world by force of character, enterprise, and wealth, and whose political and social institutions have a higher moral interest and greater promise than any which mankind has hitherto invented. To the original creations of English genius are to be added translations into English of all the masterpieces of other literatures, sacred and profane. It is a very rare scholar who has not learned much more about the Jews, the Greeks, or the Romans through English than through Hebrew, Greek or Latin.

"And now, with all this wonderful treasure within reach of our youth, what is the position of American schools and colleges in regard to teaching English? Has English literature the foremost place in the programmes of schools? By no means; at best, only a subordinate place, and in many schools no place at all. Does English take

equal rank with Greek or Latin in our colleges? By no means; not in the number and rank of the teachers, nor in the consideration in which the subject is held by faculty and students, nor in the time which may be devoted to it by candidates for a degree. Until within a few years the American colleges made no demand upon candidates for admission in regard to knowledge of English; and now that some colleges make a small requirement in English, the chief result of the examinations is to demonstrate the woeful ignorance of their own language and literature which prevails among the picked youth of the country."

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 SABBATH CONSCIENCE.

An exchange quotes the Rev. Dr. Parker as saying: "Now, Jesus Christ does two things that are most remarkable. First of all, he goes out to dine on Sunday. What a marvellous thing was that! There are some persons who think they are going to heaven because they never get out even to tea on Sunday. That is an instance of marvellous and very modern piety. They say, 'No, no; we may not be all we ought to be, but no Sunday visiting, if you please.' What Pharisees they are, how unworthy of this great, big Christ! Jesus went out and offended his generation; in fact, he seemed to be always open to an invitation to go anywhere to break bread and to bless a house, or to look in upon a family. Whether the house was a rich or poor one made no difference to him, for he always took his food with him and left more than he received, and made the house higher, broader, brighter for his being there. Are you living a little, a petty, technical Christian life, a sort of life that has in it ten commandments of your own making, and so nicely manufactured as just to suit yourselves? You don't want to go out on Sunday, and therefore you make a commandment to the effect that it will be wrong to go. Oh, we are so singular, so gifted, with an art of self-idolatry, so marvellously talented in mystifying beauty and virtue and discipline and arranging things so as to turn the consultation of our own convenience into a kind of religious worship. Now Jesus went out to lunch and dined on Sunday, and take his supper on Sunday. Why, it was all Sunday to him—there was but one day in the week, a Sabbath seven days long. He was the Sabbath-day. He made it, filled it with light, sanctified it with his blessing, and ennobled it into a kind of heaven upon earth."

Now there is something refreshing in this. Jesus went "out to dine on Sunday." Why shouldn't he? Also, according to the commonly received interpretation of John 21, after his resurrection, he met the disciples on the first day of the week (Sunday) upon the shores of Galilee, where they were fishing, pursuing their regular business calling. Nor does that seem to us at all strange. In the days of Christ and his apostles, Sunday was only known as a heathen festival. In the New Testament, the same day of the week is uniformly called the first day of the week, and is in no other way distinguished from either of the other six working days. It does not, therefore, seem to us any more remarkable that Jesus went "out to dine on Sunday, than it would were it said that he went out to dine on Tuesday.

But assuming that Dr. Parker is speaking not of Sunday, but of the Sabbath, and assuming that it may truthfully be said that Jesus went "out to dine on the Sabbath," what have we to say to the Doctor's conclusion about the legitimacy of Sabbath visiting? The Doctor gives the key to it in the words, "He seemed to be always open to an invitation to go anywhere to break bread and to bless a house;" and this other sentence, "He made the house higher, broader, brighter, for his being there." Now, if it be the aim, the purpose and the invariable result of modern Sabbath visiting to bless and ennoble men in the name of Jesus, we have no hesitancy in saying we can not have too much of it. But all will agree that there is some difference between that kind of visiting and that which fills the hours with idle, not to say scandalous, gossip or the discussion of purely worldly matters.

It was the life-work of Jesus by the sacrifice of himself, and by the life he lived among men, to bring to them salvation, and by that salvation to lift them up into all that is good and pure. This made the work of Jesus, as Dr. Parker suggests, Sabbath-day work. This gives to the Sabbath—God's holy day—the day of which Jesus is the Lord, its true spirit

and significance. Any form of doing, either for one's self or for others, which is in the spirit of Christ's doings, and tends directly to the ends for which he lived and died, is legitimate Sabbath work. All else beyond the limit of necessity, is Sabbath-breaking.

DR. BARNES' TESTIMONY.

When, in reading "Barnes' Notes" on the Sabbath-school lesson of May 31st (Gal. 4: 1-16), I came to the comments the tenth verse, it was gratifying to find the following testimony in favor of the Sabbath:

"The days here referred to are doubtless the days of Jewish festivals. . . . It is not a fair interpretation of this to suppose that the apostle refers to the Sabbath, properly so called, for this was a part of the Decalogue; and was observed by the Saviour himself, and by his apostles also. It is a fair interpretation to apply it to all those days which are not commanded to be kept holy in the Scriptures; and hence the passage is as applicable to the observance of saints' days, and days in honor of particular events in sacred history, as to the days observed by the Galatians. . . . We should observe as seasons of holy time what it can be proved God has commanded us, and no more."

These words sound like the language of an advocate of the Bible Sabbath. Certainly no one could give stronger testimony in favor of the Seventh-day Sabbath and against the observance of the first-day as a Sabbath; for the former is the only season of "holy time" whose observance "God has commanded," while the latter is observed in honor of a particular event in sacred history—a most important event, to be sure, but there is no "thus saith the Lord" for its observance. E. P. S.

TRACT SOCIETY.

Receipts for May.

Mrs. Daniel Babcock, Phenix, R. I.	\$ 1 11
Church of Andover, N. Y.	7 11
Mrs. M. T. Jones, Jones, Mich.	5 00
C. Latham Stillman, Westery, R. I., to help liquidate the \$1,200 indebtedness of Board.	5 00
	\$18 11

DE BOOSCHAPPER FUND.

Previously reported.	\$15 00
Received in May:	
Mrs. Susan M. Sweet, Alfred Centre, N. Y.	\$ 5 00
R. D. Ayars, Unadilla Forks.	1 00
Mrs. Sarah J. Ayars, Shiloh, N. J.	5 00
Lucy and Anna Davis.	5 00
Ladies' Aid Society, Preston, N. Y.	5 00
E. & O. E.	\$36 00

PLAINFIELD, June 1, 1884.

UNTYING "A KNOTTY QUESTION."

I recently listened to a lecture on "The 7th of Romans, explained, and enforced by the Parable of the Old Man of the Mountain," at the close of which the lecturer gave opportunity for questions. Availing myself of the offer, I asked him to be so good as to say whether the law was dead or the subject. He replied, "the subject." Then I said, the law remains; but, as we are said to be married to another, even to Jesus, it would be legitimate to consult him as to the law. I, therefore, appealed to our Lord's teaching in Matt. 5: 17-20, "Think not that I am come to destroy the law or the prophets," &c., and remarked that Jesus, instead of abrogating or weakening any of the ten commandments, aggrandized and expanded them; not even a jot or tittle was to pass away until all (things) be fulfilled (or done). Heaven and earth might pass away, but nothing of the law of the Ten Words: in that case would the lecturer be pleased to tell me whether I might dispense with any one of these laws, or modify them at all. Might I be allowed to remove as some so-called churches have done, the second commandment or violate it in practice, or might I take away the fourth commandment and substitute Sunday in its place? He replied that he did not wish to enter into the details of the 7th of Romans; the question of the fourth commandment was a knotty one; yet, if I wanted to be under law, I should know that it taught polygamy and slavery. I demurred, and asked for proof, but none was given. The assertion was, however, subsequently repeated, that the law permitted those evils. "To this I replied, that Moses, because of the hardness of their hearts, suffered these things, is distinctly stated by our Lord, that "from the beginning it was not so, for God made them male and female."

Now, Mr. Editor, it seems strange to me that Paul (if the law taught these things) should say, "the law is holy, just, good and spiritual," Rom. 7: 12, 14. If the lecturer be correct, then Paul endorses them. Nay, more, if we do not practice them, the law would convince us of being transgressors!! But our beloved brother Paul surely says, "the bishop must be the husband of one wife;" it is certain, therefore, that the ten commandments neither authorized, nor countenanced, nor tolerated, such evils. For the teaching of Scripture is: Ye are all brethren. God hath made of one blood all the nations of the earth. Such Christian sentiments could never, for one moment, countenance slavery. "Thou shalt love

thy neighbor as thyself," is the summary of the law bearing upon our conduct toward our fellow-men. Can this be racked to support slavery? To what terrible shifts do our brethren resort who transgress the fourth commandment, thus "holding," as I conceive, the "truth in unrighteousness;" who, while declaring the absolute supremacy and efficiency of Jesus to deliver the sinner from all the evil of sin, and that eternal life is only possible through him, yet invade that supremacy, set at defiance his instruction: "If thou wilt enter into life, keep the commandments," and despise the admonition of Jehovah: "He that will not hear that prophet shall be destroyed from among the people." Strange, indeed, that brethren will enforce on men the hope of salvation, by declaring that they are not under law, but under grace—and so are delivered from obedience to the fourth commandment. Why will they not read that passage—"ye are not under the condemnation of the law but under grace?" For there is now no condemnation to them which are in Christ Jesus." But no, it is convenient to disparage the ten words, and to hate them as something worn out and abolished, for something fancied to be better, something affirmed to be substituted by Jesus with the Father's sanction. If this be right, it is strange that James says that we shall be judged by the royal law, and unaccountable that God should promise, that by the New Covenant, his laws should be written in his people's hearts, and that they should obey them. Jer. 31; 2 Cor. 3: 3; Heb. 8: 10. Under the New Testament economy, the saints are those "who keep the commandments of God and the faith of Jesus." Rev. 14: 12; also, "For this is the LOVE of God, that WE KEEP HIS COMMANDMENTS; and his commandments are not grievous." 1 John 5: 3.—H. B. Vane, in Sabbath Memorial.

SURELY "WORTH TRYING."

I was recently impressed as I never had been before with the efficiency and value of our Tract Society system, by reading in the SABBATH RECORDER, the church paper of the Seventh-day Baptists, an article by Eld. S. R. Wheeler, entitled, "How to Distribute Sabbath Literature." The writer went on to state that there were many families almost destitute of reading matter who would be glad to read if reading was furnished them, also that, "many of our people would be willing to part with their papers and pay the postage on them." He then makes the following proposition: "In my travels I will take the name and address of individuals, and give them to those who will notify me that they are willing thus to send out papers and tracts." After describing quite minutely the manner of doing this work, postal rates, what papers to send, &c., he closes by saying, "As the paper is wrapped up, do not forget to enfold with it an earnest prayer that God will bless it to the recipient." Then the editor calls attention to the article in the following note: "Bro. S. R. Wheeler makes some good suggestions in another column about sending out our paper for others to read. They are worth trying."

I thought to myself, after reading the above, here are the foundation principles upon which our International Tract and Missionary Society is based; and our good Seventh-day Baptist brethren, who have defended the Sabbath of the Lord so long and so nobly, are just finding them out! They even suggest that "they are worth trying." Why, brethren, it is no longer a matter of experiment with us. We have "tried" it now for these dozen years, and find it one of our most powerful agencies in getting the Sabbath truth before the people. Indeed, if we did not have our International Tract Society, teaching every church member that there is work for him to do in sending reading matter through the mails, and corresponding with interested readers, making a missionary of every new convert, and opening the way for every man, woman, and child in the rank and file of our denomination to become active workers in the cause, we should feel—I could hardly tell how; but if we should now be deprived of this agency, we should consider it the hardest blow we had ever received. We believe it to be the means ordained of God to prepare the way for the living preacher. Even the children are catching the spirit, and "Rivulet" societies are being organized, whose members are sending out the Youth's Instructor, and corresponding with children with excellent results.

We bless God that he put into the hearts of his servants the seed-thought which has developed into a tree whose branches even now extend to nearly every civilized nation; and it gives us courage to see the same spirit at work among our Seventh-day Baptist brethren, for we know of a surety that it is "worth trying," and will greatly add to their efficiency.—Review and Herald.

Temperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright." "At the last it biteth like a serpent, and stingeth like an adder."

TEMPERANCE WORK IN PLAINFIELD, N. J.

Doubtless many of the readers of the RECORDER have learned something of the great temperance work in this place and the surrounding towns. Such a work of reform never was known in our State as the present, and in fact I have never experienced such a work in any place. This great move-

ment is largely due to the work and prayers of the Christian temperance women of our State. Messrs. Maybee and English came to this place over two months ago at the request of the Women's Christian Temperance Union. They held meetings every evening for about ten days, and then organized a club of 600 men, under the head of the Gospel Temperance Union of Plainfield. These men by their honest simplicity and Christian manner, soon gained the confidence of all who went to hear them. The ministers mostly fell into line with the work, and the churches were thrown open for the use of the cause. The interest grew more and more intense from day to day. These meetings have been kept up every Sunday evening ever since the commencement, and a Thursday evening meeting of the club has been kept up also for business and the interest of the work. The pastors have felt they ought to resume their accustomed Sunday evening service, and some have done so; but the masses continue so much interested that they still fill our largest houses every Sunday evening. The people are so interested that hundreds will start for the service an hour before time to commence, lest they shall not be able to procure seats. These meetings are usually led by the President of the club, a reformed drinker; the meeting being opened by prayer by some of the ministers, and singing by the choir of the Club. "Moody & Sankey's Songs" are usually used, and the meetings conducted under the head of Gospel Temperance. The result thus far has been over 4,000 subscribers to the pledge, and signers to the Club of some over 800. The Club is called upon every week to send delegations to other towns to help set up an interest and organize Clubs, which has proved a great success; and the interest continues to increase. Hundreds of drinking men have reformed, and the amount of happiness brought to families can not be measured. But the spirit manifest by the liquor dealers is unmeasurable also. In New Brunswick they have gotten up big wagons, with large signs printed on their horses, "Free Beer." Every inducement is held out to get the red-ribbon men to drink. Thus far, but few have returned to their cups. The speakers of our meetings are mostly called from the reformed men. Some of them can give in detail a wonderful career; and such speeches seem to carry the greatest power. To run the Club made up of such a great variety of element and characters is no small task, and keep things level; for many of these men have never had any moral or religious culture. But we trust there is a God in the work, and thus trust that it will continue to prosper.

DRINKING DOES NOT PAY.

Go with me to every jail and prison throughout our land, from ocean to ocean, and ascertain how a large portion of those crimes and misdemeanors that have taken men from their families and lodged them there in prison walls has resulted from intoxication; and the answer from every jail and prison comes to us to-night that "Drinking does not pay." Visit the poor-houses, which the charities of mankind provide for those who from incompetency have been reduced to destitution, and learn there the sad lesson, how many of them have ceased to become useful and valuable members of society, and dependent upon the taxes by which we support the poor, in consequence of yielding to the intoxicating bowl; and every poor-house answers: "Drinking does not pay." Examine the statistics of the gallows, and learn how many of its victims were induced to take the downward road thither by that intoxicating cup which turned their brain and nerved their arm for the blow which sent them to the gallows; and the gallows tells that you "Drinking does not pay." Read history, and learn from it how many of the great and the gifted in other lands as well as our own have commenced at wine drinking and ended in ruin, mental and physical; and history tells you that "Drinking does not pay." Nay more, read the papers of to-day, and from every quarter you hear, morning after morning, and evening after evening, of the thousands who, once having pledged at the altar a lifetime of devotion and affection to their brides, reel home from a drunken debauch to treat with brutality and violence those who should be as dear to them as their heart's blood, and this army of worse than widowed wives, whose woes no one but themselves can realize, tells you most sadly and impressively that "Drinking does not pay."

Temperance continues to receive support and to gain influence in the higher ranks of life, as well as in humble spheres. Canon Wiberforce says he has been told by the Duchess of Sutherland that her wearing the blue ribbon has resulted in the rescue from drunkenness of one she had long desired to save. We observe also that Mrs. Fawcett, the wife of the Postmaster General, is announced to preside shortly at a ladies' temperance meeting in Islington. Those in exalted and influential positions are never more honored than when promoting a good cause.—London Christian.

societies having missions in Canton, baptized, the past year, 395 persons. London and American Baptist missions have 380 members; the Wesleyan, 300; the mission 500; and the American missions 600. The number of adults in the Canton Province is about

are said to be 1,200 towns and villages in the Northern Pacific Railroad Gulf of Mexico where the Gospel is preached.

ITEMS.

nan Baptis Missionary at Ningpo, says of her scholars: "They pray, are obedient, industrious, and do the things. One would think that the sunbeams in those dark, dreary could lead the parents to seek after I trust they may, soon or late, do in this way; and, when these grow to womanhood, I am sure never be such women as their are now. I love to work with the and I love to visit among the people. There is much to be done: I often the days to be longer.

ms. of the Livingston Island Missions. Mr. Stanley's methods are "kind, patient." He has the confidence natives. Messrs. Comber and are the English Baptist missionaries

Moravians are building two new in Paramaribo, Suranam. Their church holds 3,000. There are pravian Christians in the city, an of 1,188 the past year.

contributions to Protestant For- sions last year, amounted to \$5,- Roman Catholic contributions 7,595, or about one-hundredth of estate gifts.

ve Christian in India has been of- 5,000 if he would give up the Chris- tion, but he replied, "I can not soul for money."

perator of Germany has sent a copy ble to the Mikado of Japan, com- its principles as a basis for good ent.

ddhist priests in Nigala, Northern have acknowledged Buddhism is

LOVE IN RAGS.

her day as we sat by our window the throng of men and women and fro along the crowded street, red a poor old colored woman, with rim covered with tattered garments, in one hand an old broken basket, h the other she grabbed among the s for bits of coal and old rags. It light. It awakened a train of un- reflections, and suggested many un- questions. The man of wealth and paid no heed to her petty The lady of fashion and luxury in her splendid carriage, and did not as deign to bestow a look of pity poor old waif. With an old wom- and shuffling step, she hurried up the narrow streets and into the aya. Our thoughts were busy with em of life. What is there, we say, in such a life? She knows not her misery; she has nothing but wa and trials. That old, jaded and form is her only care. She feeds upon the garbage of the streets. poor wretch! What does the world her? Is there an immortality for degraded old woman in her rags Man cares not for her. Does these sad thoughts kept pressing s upon our attention. Soon we de- the stairs and, passing into the essed our way through the crowd t to watch the old woman pick up and drop them into her rickety "What," we asked, "will you do rags?" "Sell 'em," was the curt men we began to follow, in our the future of those filthy rags. pass through many a process. be bleached and converted into brought into paper. The paper niful and useful. Upon it mes- may be carried to thousands. used to print the finest, purest, t books. Some skillful engraver ser to its smooth surface the lofti- ions of the greatest artist. It en to the banker and receive the that will confer upon it great it will circulate among men as a alth and dpower. Then why may d, degraded-looking woman be d by grace into a child of God, and all the scale of being to the ver, and beauty of the angels of loves men not for what they what they may be. Just as a his ignorant, helpless babe, so his ignorant, helpless children. forget them. This poor old found, had affections deep and e loves God and man, although ut little reason for her loving t it is love that constitutes the e soul. "Love never faileth; there be prophecies, they shall there be tongues, they shall there be knowledge, it shall Without love, the millionaire pitted than this poor old beg- her ignorance, stupidity, pov- nation.—Cumberland Presby-

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, June 12, 1884.

REV. L. A. PLATTS, Editor and Business Agent. REV. A. E. MAIN, Associate Editor.

TERMS: \$3 per year in advance; 50c. additional may be charged where payment is delayed beyond the middle of the year.

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

THE experience of the Christian life in a soul is enlarged by the giving of itself for the good of others. It is enlarged that it may have the more to give. It is sure death to refuse to give, or seek to hoard for selfish uses.

CORRESPONDENTS not infrequently express the wish that the RECORDER would discard all advertisements and thus give all our space to more important reading matter. This would please us quite as much as it would any of our readers if only the question of support could be solved without the advertisements.

THERE are three ends to be sought in all forms of church work, first, the extension of the kingdom of Christ in the world by the increase of numbers; second, the spiritual growth of the church either as a whole or in its individual members; third, the blessing of the world outside the church. Figures or statistics may show to what extent the first of these ends is being realized, but beyond this they have little significance. Spiritual growth is of infinitely more value than simple growth in numbers, if only one can be had. That church is in the most normal state in which the increase of numbers keeps pace with the spiritual growth, and both exert their wholesome influence upon the world.

It is reported that a delegate to the recent Republican convention at Chicago, who had been somewhat successful in procuring additional voters for his favorite candidate, after expressing some fears lest some of them should go back to their former favorites, said he had thought they were "honest voters." When asked what that phrase might mean he replied, "Voters who would stay bought." This reminds us of a saying, attributed to the Rev. Thomas K. Beecher, that he did not think it wrong to hire men to vote right. We do not speak either in the name or behalf of any party, but we beg to say that no honest voters can be bought at any price, and there can be no honest buying, or hiring men to vote right. The duty to keep inviolate the sacredness of the ballot can not be too faithfully performed.

It may be taken as one of the signs that race prejudices, and color lines are being obliterated, that the man chosen as temporary chairman of the National Republican Convention held at Chicago last week, is a mulatto. True, there is in him more white than colored blood, but the time has not long gone by when, in spite of this fact, John R. Lynch, of Natchez, Mississippi, would have been quietly, if not contemptuously ignored in such a convention as a "nigger." When Abraham Lincoln was nominated by the Republican party in Chicago, twenty-four years ago, Mr. Lynch was a slave boy on a Louisiana plantation. Truly, "times have changed, and we are changed."

THE Church at New Market, N. J., having called Brother J. G. Burdick to its pastorate, the First Alfred Church of which Bro. Burdick is a member, at a recent meeting, voted to ordain him to the work of the ministry after he shall have completed the course of study in the Theological Department of Alfred University, which will be in a few weeks. At the same meeting, F. S. Place, S. L. Maxson and A. G. Crofoot were recognized as suitable candidates for the work of the ministry, and invited to exercise their talents in that work as opportunity shall offer.

These brethren have each a year or more to spend in the Theological course. The Church also recognized the ability and fitness of Sister Perie F. Randolph, a member of the Ritchie Church, W. Va., and a member of the Theological Class, to engage in the work of the ministry.

These are signs for encouragement. But if our Theological school were to add five ministers every year to our lists, the supply would not be enough to fill the vacant places, and meet the growing demands of our rapidly widening fields. The candidates must come from the churches, and it may be pertinent to inquire what are they doing to call their worthy young people in this holy work?

ON an old missionary banner many years ago, was painted in rude outline the following device: in the middle was an ox, on one side was a plow, and on the other, a slaughter house, and underneath was the suggestive motto, "Ready for either." This is the spirit of the true worker in the vineyard of Christ. "Lord, what wilt thou have me to do?" is the cry of every true soul, not from any anxiety to choose one's place, but to do the will of God.

SOUTH-EASTERN ASSOCIATION.

SABBATH EVENING.

Dr. Wardner preached a sermon from Gen. 19: 17. After a historical introduction he spoke of Lot's motives in making his choice, which could not have been for social or religious advantages, or for the sake of doing missionary work; but for worldly gain. The consequences proved his folly. His own family in Sodom suffered great moral deterioration. Lot repented it seems, but too late for the best results. Lot was apparently a magistrate, which must have been due in part, at least, to his righteousness. The Lord warned Sodom before judgment, as he always does. Sinners may find what they seek, but at a fearful cost. There is danger, but there is safety and a time and opportunity to escape. Lot escaped because he believed and obeyed.

SABBATH-DAY, MAY 31ST.

This morning seems the brightest and best of all. The meetings opened with a Bible-school service conducted by the Moderator. Lesson, Gal. 4: 16; subject, Christian liberty. The lesson was taught topically by Brethren Stillman, Swinney, Clarke, Threlkeld and Main. Among the thoughts suggested were the following: like a child under training the Jews were trained, under the law, in the worship, power, and holiness of God, and in regard to sin, the atonement, joy, and a spiritual kingdom. Progress in motives is from fear of penalty to a disposition to obey. Everything we do settles into habit, habit into character, and character into destiny. The Son of God, no lower being, came, in the fullness of time, because God loved us to save us from evil doing, evil habits, and an evil character and destiny. We need, as sinners, pardon, purity, and adoption; then we are no longer children of the wicked one but heirs of God. We need help in our warfare, through the study of the word, that we may crucify sin and grow in grace. The Galatians who had yielded to Judaizing influences, were affectionately entreated to return from their backsliding, by their past experience and knowledge, and their present sense of what was just and right.

Dr. Wardner preached from Numbers 16: 48. The discourse opened with a brief historical account from the visit and report of the spies to the destruction of Korah, Dathan, and Abiram, and other rebels against God. A special providence is no more a violation of law than the telegraph or telephone. Some seem to think that man has more power to manipulate the forces of nature than God himself. The murmuring of the people was a selfish and daring censure of God's ways. Love and holiness can not side with sin, the cause of human suffering. The Lord is not vindictive, but just and merciful, in punishing sin; the cause of purity and righteousness demand this. How forbearing God is! The plague was stayed through the intercession of those who the wicked had themselves despised. Here is a likeness to Christ; and how can we reject him who waits to be gracious? Prayer and the use of appointed means, secure God's favor. Murmuring, the first-born of the devil, is powerful to alienate man from God; but the door of mercy is kept open. The sermon was followed by the Lord's Supper, under the direction of the Greenbrier Church.

In the afternoon, J. B. Clarke preached from 1 John 2: 15. The apostle John has both encouragement and warning for us. We ought to walk as Christ our pattern walked, guided by a conscience enlightened by the Word. Separation from the world is shown by our faith in Christ, working by love, purifying the heart. Love perfects or perverts according to the character of the object loved. God is infinitely holy, and love for him should control us in every relation of life. Its guiding power is known to ourselves as an experience, and is manifest to others. If we violate conscience and the principle of love in one instance, we are in danger of transgressing again and again. One broken link parts the cable. Love for the world is hostile to religion; love for God fits us for heaven and helps us to save others from the dominion of the things of the world.

After the sermon there was a service of testimony, exhortation and song, in which many took part unto edification.

At night there was a discourse by A. E. Main from 1 Thess. 5: 21. What we feel, think, will, say and do, our reading and our associations, enter into the formation of character. Some things make good and others bad character. It is often difficult to decide as to their value and use, and to act upon the decision. But it is our duty and high privilege to "prove all things;" and to do it early and with zeal.

FIRST-DAY, JUNE 1ST.

The Association closes on still another pleasant day. After a little business, a missionary conference was conducted by the Missionary Secretary, who gave a brief account of the present state of our home and foreign work. Shall the vast and varied resources of this great country be dedicated to the service of God? Shall our large and rapidly increasing population become the people of the Lord? Shall all lands and all people own the Saviour? It is for us to help answer these questions by cultivating the missionary idea and performing missionary work.

C. W. Threlkeld gave an address on home missions. The ground of our obligation to do missionary work is Christ's command. It is needed everywhere. Our past blessings and our hopes for the future call us to the work.

Mr. Preston F. Randolph addressed the Association upon the subject of Christian benevolence. Strength comes from action and resulting warmth and life. Our interest goes with our endeavors. Giving is to be measured in extent by our prosperity. One-tenth belongs to the Lord, and he will bless those who regard this.

Deacon Levi Bond spoke of the importance of pastoral work. His experience justified him in magnifying this importance. Christ expected the establishment of churches, and his apostles did organize them. They were careful to leave leaders, without which large bodies of Christians can not and have not prospered. Successful men in any calling naturally and necessarily give their minds to the business in hand; we need pastors in West Virginia who shall devote time and attention to their religious work.

L. R. Swinney spoke of our foreign mission work. The missionary spirit is the spirit of Christ. Churches and denominations grow that have this spirit. Let us cultivate it. Our Holland mission has prospered, because of efficient work. Our China mission has good buildings, a good manager, a newly organized and promising medical mission, and new school buildings. Bro. Swinney presented seven cents, the contribution of a little girl for missions, which, by the gifts of two brethren present were immediately multiplied into 107 cents.

The conference was followed by a sermon by the Missionary Secretary from Matt. 7: 20. This is a just and reasonable rule, with a warning for us all. We may apply it to ourselves from several points of view, and see to what degree we are shortcoming in respect to fruitfulness. Let us bring ourselves into closer fellowship with God by means of greater spiritual knowledge and holiness; and so help build up the kingdom of God, which kingdom is righteousness, peace, and joy in the Holy Spirit.

The missionary collection following amounted to \$32 94.

At the afternoon and closing session, C. W. Threlkeld preached from Luke 2: 11. The text implies that there are those who are lost, and that there is a Saviour. When a child he longed for manhood; when a man he wished he was a child again. This unrest made him feel his need of divine help. A state of unrest has been universal from the beginning of human history; and man feels himself to be part of a lost race. Whence the needed help? Sin is transgression of a divine law, and we must have a divine Saviour. The Scriptures teach that Christ the Lord is our perfect Saviour. He is eternal, creator and heir of all things, worshiped by angels, divine in glory. This is our Redeemer.

Before final adjournment, Eld. S. D. Davis, the Moderator, spoke gratefully of the harmonious and profitable meetings, and of the helpful labors of exchange delegates; and thanked the members of the Association for the sympathy and help extended to him in his position of honor and privilege. The meeting then closed with the doxology and a prayer by the Moderator.

The attendance Thursday and Friday was fair; but Sabbath-day and Sunday it was large. The interest was good from beginning to end. Business occupied but little of the time, and much room was left for preaching, conference, prayer and praise. There was a programme but there was

liberty too; and never have we seen the wisdom of getting ready for the service and worship of God more fully proved—we mean a getting ready, a programme, born of careful thought, but prepared to bend without breaking to unforeseen circumstances and providences. Some persons appear to think that programmes are intended to step on these with an iron heel. We were not surprised to hear one of West Virginia's most thoughtful men say that the thirteenth annual meeting of their Association seemed to him the best of all.

The Lost Creek Church is making preparations for the visit of the Conference and Societies in September. They expect and will be ready for a large delegation from the North and East. The coming anniversaries will do well if they equal in spirit and edification the meetings just closed in Greenbrier Run.

EASTERN ASSOCIATION.

Shiloh, N. J., June 5-8, 1884.

FIFTH-DAY, JUNE 5.

The forty-eighth annual meeting of our Association is being held with the Shiloh Church, Theo. L. Gardiner, pastor. Denominationally this is historic, interesting, and important ground. Like our people in a great many other places the people here are well-to-do, generous and hospitable. The interior of their house of worship has recently been greatly beautified by the painting of ceiling and walls, by a new set of pulpit furniture, and other improvements. The opening day is pleasant and warm, and a good congregation has assembled at the first session. The introductory devotional exercises were participated in by the choir, the pastor, and L. F. Randolph of Rhode Island. Words of welcome were spoken by the pastor, who said that prayers had been offered to God for his rich blessing upon the meetings. The anniversary sermon was preached by the Moderator, O. D. Sherman, of Connecticut, from Job 32: 17 and 1 Tim. 5: 8. After a historical and explanatory introduction relating to the texts, he spoke of the value and use of individual opinion or candid judgment, though it might not always be correct; and announced his purpose to give his opinion in regard to the duty of this Association to provide for its own—an Association to which history, emigration, position, and opportunity, unite in giving importance. We ought, first, to seek a settlement of the Newport meeting-house question. (2) To strengthen feeble churches and seek growth in others. We need living and consecrated churches with members whose armor is strong at every point. (3) To remove all unnecessary difficulties from the way of our young people in respect to Sabbath-keeping, while they themselves should remember that, in the long run, the winning powers are ability, courage and integrity. If none had deserted the Sabbath the natural increase of the Sabbath-keeping population, with the additions that have come, would have made our number tens of thousands. (4) To more adequately support the ministry, whose necessary and required equipments cost much. (5) To supply our homes with good literature—the Bible and denominational publications first. (6) Finally, to get possession of treasures that wax not old; lamps filled with the oil of consecration; Christian grace, wisdom, courage, faith, hope, and love.

AFTERNOON.

After prayer and singing, the reading of letters from churches commenced in the forenoon was concluded; delegates from other Associations were received and cordially welcomed; delegates to Sister Associations made their reports; and Dr. J. B. Somers, a Sabbath keeper from Linwood, N. J., was heartily invited to a place and part in our meetings.

For the encouragement and comfort of those who regret that our numbers increase so slowly, A. H. Lewis said that ours is largely a work of seed-sowing; but the Bible promises and history shows that God will surely, in his own time, bring the harvest.

The greater part of the concluding half hour was devoted to prayer and conference—prayer for new spiritual power, for struggling churches, for our brethren beyond the seas, and exhortation to more complete consecration for the work of God.

EVENING.

Anthem, "Teach me thy way;" Scripture reading from the first of Ephesians; hymns, "Oh, for a thousand tongues to sing;" prayer, by Nathan Wardner, of Wisconsin, delegate from the North-Western Association; hymn, "I've found the pearl of greatest price;" and sermon by J. B. Clarke, of New York, delegate from the Central Asso-

ciation, from Mark 4: 26. There is a kingdom of stability, glory, and blessedness. God made a beautiful world; sin has marred its beauty; but still it furnishes analogies of spiritual things. In the kingdom of God there are seed-times, and a harvest for which we ought to look. God, who makes the seed spring up and grow, will carry on his cause. This is a joyous and progressive kingdom. In the Scriptures, in history, and in personal experience, there is first the blade, then the ear, then the full corn in the ear. Toil and care on our part are necessary. The greatest blessings come to us through the kingdom of God; and how foolish it is to let worldly things hide from us true happiness and eternal glory. There is lack of conscientiousness, devotion, and holiness; a tendency to drift away from Christ. To secure a harvest, our labors must be according to law: our lives obedient to Christ. Tests are good for us; and if we leave the truth, we only have ourselves to blame.

"Rock of ages, cleft for me," was sung to the praise of Him who had been with us during this, the first day of our Association.

Communications.

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

TO SUNSET LANDS—NO. 23.

HO! FOR THE YOSEMITE.

The morning of December 3d dawned rainy and unpromising. We had feared it was too late for the trip to Yosemite, and many of our friends had dissuaded us from attempting it at this season, for it would not be a pleasant experience to be snowed in in the valley. Diligent inquiry however resulted in finding there was no snow there yet, and the weather prophets said there would not be for a week or more, and so we "let I would wait on I will" and prepared to start. The day proved only showery, with spells of sunshine, and after last looks at San Francisco, we took the afternoon train for Yosemite and home; for here and now we began our homeward journey.

First let me digress to remark on the pronunciation of that name, for I have heard it called "Yo-se-might," "Yos-e-might," "Yos-e-might-y," "Yo-se-meet," "Yos-e-meet," and "You-see-me-eat," this latter by the "famous bride," as well as the proper pronunciation "Yo-sem-e-ty." It is said to be the Indian name for "grizzly bear," and sometimes spelled Yohemite. In the valley some persist in making two words of it, "Yo Semite," but if you write it with one capital (for it is one capital place) and pronounce it as last given above you need not fear criticism.

Crossing the Oakland ferry again, our train making a long detour to the north, skirted for miles the bays of San Francisco and San Pablo, and the straits of Carquinez, making something like a half circle with Mount Diablo in the center. Then we struck out boldly for the great San Joachim valley. The sun which had been battling with the rain all day had half the battle-field to itself when it retired behind the Coast Range, the line between clear sky and heavy clouds, being nearly straight from north to south passing through the Zenith. This line the retiring Phoebus lighted up with brilliant shades of olive greens, while the skirmishers nearer by were glorified in silver and ashes of roses, resting on a field of flame and gold and pink shading into violet. Away in the east the hosts of night gather themselves in deep blue masses with guards in scarlet and white and old-gold uniforms scudding here and there; and as the flames which followed the retreating Apollo gradually faded, they advanced in solid phalanx drawing their dark mantle over the face of the sky, and the stars went to sleep.

We had been told in San Francisco that an Englishman and wife were going in company with us and so we scanned the passengers with some curiosity to see if we could discover our to-be companions. Such a rough crowd of miners, laborers and Chinamen, one rarely meets—though there was no disorder—and were it not that most of them left by the time we reached Lathrop, and the evening was well begun, we can not tell to what straits of nervous fear the ladies might not have reached. The only couple in all the train who looked as if they might be pleasure seekers were a young German and his wife whom we had noticed at the Palace Hotel, and as we drew near Merced it became evident that they were to be our companions, or we were to go alone. Stopping over night at Merced, we

were called at five for a crisp morning air. The stage, including the wife, while Elsie and I the colored driver, white horses at the pole for leaders, we were ready.

There had been just the dust. The sky was light clouds at the horizon, prairie lay before us, a dim distance rose the mountains. For two hours we drove barren except where few. These are large now, but give as in '47, when ease in which he settle a dispute when lifted his boundary some six miles over. Crossing the Merced dry, and past droves of shipment, we came to size of a small town row of plows standing as they had been left the plowmen, and behind distance was an equal platters.

For miles the road feet of thousands of a fence to fence not a only black soil cover. After we left the fence tere more, and gradually visible.

In the fields by the cities of squirrel hunters were either very busy about household did we see astir until in ren fields with here an course, but not a tree of man except the hour or more, were scampering of two rabbits.

By and by the ground ing, and when the sun had driven back the chill in the air, the distinct, though it w distinguish the white Sierras from the over-topped them. G larger, but not a tree and a lonely sheep her welcome sight, as were two trees, a num windmill.

The ground now were covered with but as we advanced hill these gave way out of the ground tinning thus for miles and pigmies of the world. This slate is the hiding gold which has been former ages, and gathered in these gulate rocks for the glaces. Where they stream they are part

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**TO SUNSET LANDS—NO. 33.**

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were called at five for an early start in the crisp morning air. There were four inside the stage, including the German and his wife, while Elsie and I were on the box with the colored driver, when, with a pair of white horses at the pole and a span of bays for leaders, we were ready for the start.

There had been just enough rain to lay the dust. The sky was mostly clear with light clouds at the horizon, a long stretch of prairie lay before us, and far away in the dim distance rose the mountains like a mist. For two hours we drove over level ground, barren except where fenced in for ranches. These are large now, but not quite so extensive as in '47, when Colton tells of a ease in which he was called in to settle a dispute where one ranchero had lifted his boundary line and projected it some six miles over that of his neighbor! Crossing the Merced River now nearly dry, and past droves of cattle coming in for shipment, we came to a field about the size of a small township, where was a long row of plows standing in the furrows, just as they had been left when night overtook the plowmen, and behind them at a little distance was an equally long row of seed-planters.

For miles the road was trodden as of the feet of thousands of cattle and sheep; from fence to fence not a vestige of vegetation only black soil covered with footprints. After we left the fences these tracts scattered more, and gradually grew less and less visible.

In the fields by the road side were villages and cities of squirrel holes, but the inhabitants were either very late risers, or were busy about household duties, for not one did we see astir until near noon. Open barren fields with here and there a dry water course, but not a tree or shrub, or evidence of man except the well-worn road, for an hour or more, were broken only by the scampering of two rabbits across our path-way.

By and by the ground became more rolling, and when the sun had risen in glory and had driven back the mists and dispelled the chill in the air, the mountains were more distinct, though it was impossible to distinguish the white snow-crowned peaks of the Sierras from the cumulous clouds which over-topped them. Gradually the hills grew larger, but not a tree or house was in sight, and a lonely sheep herder with his dog was a welcome sight, as was also, soon after a ranch, were two trees, a number of buildings and a windmill.

The ground now became rocky, and fields were covered with stones of white quartz, but as we advanced further into the foothill these gave way to slate standing erect out of the ground like grave-stones, continuing thus for miles as if all the giants and pigmies of the world had been buried here. This slate is the hiding place of much of the gold which has been washed out of the soil in former ages, and many a fortune has been gathered in these gulches, by splitting these slate rocks for the gold hidden in their crevices. Where they slant up hill against the stream they are particularly rich.

As the sun draws toward the zenith, the scenery becomes more picturesque. The mountains have disengaged themselves from the clouds; the foot hills are covered with scattering white oaks; the squirrels have awakened and dart across our path; donkeys graze disconsolately on the scant herbage by the roadside; and birds sing gaily in the bright sunshine; as we dash around a hill and across the bed of what is sometimes a large stream, and into Hornitas for dinner. This is a small Alpine-like village, with a few buildings, some Chinese, two nice pepper trees, a large cactus some ten feet high and five feet around the base, having the appearance of being much relished by the hogs; besides a hotel where the Mariposa stages stop for meals. A dozen years ago a visitor remarked that the chief business of the place was waiting for the stage, and this business seems to be paramount still. G. H. B.

**NATHANIEL BAILEY, LEXICOGRAPHER.**

"English Dialect Words of the Eighteenth Century, as shown in the 'Universal Etymological Dictionary,' of Nathaniel Bailey. Edited with an Introduction," by William E. A. Axon, F. R. S. L.

Such is the title of a work sent me by its editor. The letter, accompanying the gift, contains the following:

"I send for your acceptance a copy of a book-I have recently edited for the English Dialect Society. Apart from the interest which all educated persons now take in the history of their mother tongue, I may remind you that Nathaniel Bailey was a distinguished member of the Seventh-day Baptist denomination, and his connection with the Sabbath-keeping congregation in Goodman's Fields you will find set forth in my introduction to the book."

The following quotations are taken from this Introduction:

"The present volume aims to give in a compact and handy form all that there is of value to the student of dialects in the English Dictionary of Nathaniel Bailey. Of all our lexicographers who preceded Dr. Johnson, he was the most popular, and though his work was eventually beaten out of the field, it did not yield without a struggle. There were several editions after the year 1755, the memorable year in which the result of Johnson's labors first appeared, and even as recently as 1802 there was an edition issued in Glasgow. As Bailey's work first appeared in 1721 it had nearly a century of popularity and usefulness. Of the author very little is known, but if it be true that the biography of an author is the history of his books, we are not entirely without materials for a life of Bailey."

"Chalmers rather doubtfully states that Bailey was believed to have been a Sabbatarian. The meaning of this word has rather changed, and, as used by Chalmers, it meant a member of the sect of Seventh-day Baptists, or Sabbath-keepers, who, like the Jews, observe Saturday as the day of rest. It occurred to me that if so he must probably have been a member of the Mill-Yard Church in Whitechapel. The Rev. W. Mead Jones, the minister of the Seventh day Baptist congregation, immediately confirmed my conjecture. The name of Nathaniel Bailey is on the church books, and there is a tradition identifying this name with the lexicographer. Mr. Jones has very kindly searched these records, and favored me with the results. The names of 'Richard Bayly,' 'Brother Bayly,' 'Sarah Bayly,' 'Mich. Bayly,' and 'Sister Bayly,' occur from 1673 to 1684, and it is worthy of remark that Watt gives this form of spelling as a variant of the lexicographer's name. The following entry shows the date of Nathan Bailey's admission: 'At the same meeting, ye same time, ye 6th of ye 10th month, 1691, the case of Mr. Gardiner and his wife, of Nathan Bayly, of Nathaniel Downes, was considered in relation to their propounding for baptism and church fellowship, and the Church, after they secured considerable Testimony of ye Sincerity and Spotlessness of their Conversation; the Church concluded of Baptising of them ye first day following.' His signature occurs amongst other names appended to business transactions: 1692, Nat. Bailey; 1696, Nath. Bailey; 1703, Nath. Bailey; January ye 6th, 1711-12, Nath. Bailey. The Register of burials at Mill-Yard contain three entries which have to be quoted:

1733, Feb. ye 16, Mr. Bailey's moder in law, 8 | 6. 1738, Jan. 8. For Mrs. Bayley, of Stepey, 3 | 1. 1742, July 4. Mr. Bayley, 3 | 1.

From this we may probably gather that whilst Bailey and his wife were both Sabbath-keepers, his mother-in-law had views of her own; and not being a member of the church, a higher fee had to be paid for her funeral rites. The last entry shows us that the resting place of Nathan Bailey is at Mill-Yard, although there is now no memorial stone to mark his grave. It is possible that in the course of contemplated railway changes, church and graveyard alike will shortly disappear. In that case, the remains of the dead will probably be transferred to Abney Park Cemetery.

The "Gentleman's Magazine for July, 1742, has the following in its 'List of Deaths: "' June 27: Mr. Nathan Bailey, author of the English Dictionary, and Editor of several Classical Authors for the use of Schools." The Rev. William Mead Jones, the minister of Mill Yard Seventh-day Baptist Chapel has a copy (of the seventeenth edition of the Dictionary) with the following memorandum by his predecessor, the Rev. W. H. Black, F. S. A.: "This book belonged to my wife's father, (the late William Slater, my predecessor), to whom it was given by his eldest brother, John, who had it (I suppose) from his father, John Slater, a cotemporary of the Author, and a fellow-member of the Mill-Yard Church. The four Slaters above named died respectively thus: John 176-; John in 1809; William in 1819; Harriet in 1861.—W. H. Black."

"The Seventh-day Baptist Church in Mill-Yard has a strange and interesting history. It will be familiar under a thin disguise to the readers of Walter Besant's novel of 'All Sorts and Conditions of Men.' The members of this struggling, isolated sect—an oasis of 'Sabbath-keepers' in the midst of the desert of 'Sabbath-breaking' London—have included Dr. Peter Chamberlayn, Thos. Bampfield, the Speaker of the House of Commons, the two Stennets, William Temper, F. R. S., and the late accomplished antiquary Rev. W. H. Black, F. S. A. The present minister, the Rev. W. M. Jones, is the editor of the 'Sabbath Memorial,' and is reprinting the rare seventeenth century tract which records the judicial murder of the Rev. John James, a 'Sabbath keeper,' whose death is one of the many blots upon the reign of Charles II. Mill-Yard Chapel is in pleasing contrast to the squalor by which it is surrounded, and with its other memories we may now associate the name of Nathaniel Bailey, the author of a Dictionary, of which the weakest parts are those in which he avowedly depended upon others, whilst the excellence of plan and the spirit and industry with which it was executed are his alone."

Between the years 1721 and 1802 there were some thirty octavo editions of the Dictionary published, and several folio editions, also several German translations, one as late as 1810. In the first edition the following advertisement appeared:

"Youth Boarded and taught the Hebrew,

Greek, and Latin languages, in a method more Easy and Expeditious than is common; also other School-Learning by the Author of this Dictionary, to be heard of at Mr. Batley's, Bookseller, at the sign of the Dove, in Paternoster Rowe."

The first folio edition was published in 1730, entitled "Dictionarium Britannicum," or a more complete Universal Etymological English Dictionary than any extant, collected by several hands, and improved with many thousand additions by N. Bailey. It was dedicated to the Earl of Pembroke. An interleaved copy of this edition was used as the foundation of Johnson's Dictionary. The titles to some of the other works published by Bailey, are the following:

1726. "An introduction to the English tongue, being a spelling book in two parts." 1744. "P. Ovidii nasonis Epistola cum versione Latina prosaica et notis Anglicis." 1734. "P. Ovidii nasonis Metamorphoses cum versione Latina prosaica et notis Anglicis." Several editions. 1725. "All the familiar Colloquies of Erasmus." 1733. "The familiar Colloquies of Erasmus, Latin and English."

The translations of Erasmus were reprinted in 1877 and in 1879, in two volumes.

1726. "The Antiquities of London and Westminster." 3d edition, 1734. 1732. "Justin's History. Latin and English. For the use of Schools."

1736. "Dictionarium Domesticum, being a new and compleat Dictionary for the use both of city and country." Reprinted as late as 1779.

1783. "Phœdri Fabulæ, with an Ordo, English notes, and a copious Parsing and Construing Index. Twentieth edition, 1823."

"Chalmers names, in addition, a book of Exercises still in use.—1812. "The only copy of this which I have been able to trace is in the great Public Library of Boston, Mass. It is thus catalogued: English and Latin Exercises, 17th edition. London, 1786. 16 mo."

Bailey says of his Erasmus, "Since I have taken upon me to make him an Englishman, give me leave to say, that, in my Opinion, he as well deserves this naturalization as any modern Foreigner whose Works are in Latin, as well for the usefulness of the Matter of his Colloquies, as the Pleasantness of Style and Elegancy of the Latin."

"I do not pretend to have come up in my English to the Life and Beauty of Erasmus in Latin, which, as it is often inimitable in the English Language, so it is also a Task fit to be undertaken by none but an English Erasmus himself, i. e., one that had the same Felicity of Expression that he had; but I hope it will appear that I have kept my Author still in my Eye, tho' I had followed him *possibus haud æquis*, and could seldom come up to him."

The editor of the edition of 1878 says the chief peculiarity of Bailey's version, "is its reproduction of the idiomatic and proverbial Latinisms, and generally of the classical phrases and allusions in which Erasmus abounds in corresponding or analogous English forms. Bailey had acquired, perhaps, from his lexicographical studies, a command of homely and colloquial English; the words and phrases by which he frequently represents rather than construes Erasmus' text had, perhaps, in many instances not less piquancy than the original. Thus his translation as a piece of racy English, has a certain independent value of its own, and may be read with interest by those who are familiar with the original."

The editor of this volume of "English Dialect Words," concluded thus: "For quaint N. Bailey—how rarely he is allowed, or allows himself his full name of Nathaniel—the editor has always had a kindly feeling, derived from younger days, when many pleasant hours were spent in conning his pages, studded with words of fearful length and cacophony, and hiding as often as revealing matters of mysterious import. He who said that language was given to man that he might conceal his thoughts, might have been one of Bailey's students. But his merits are greater than his demerits. He had a genuine love for his work, and whilst he may have gloated over the capture of words that are happily not used twice in a century, he did not disdain homelier phrases, and carefully recorded the words used by the sailor before the mast, by the carpenter at the bench, by the plowman in the field, by the peasant as he took his rustic ease beneath the village oak, and by the mumping codger as he lazily strolled along the green lanes of old England, with a fixed determination not to do a stroke of honest labor as long as there were hard-working folk to be wheeled or robbed."

"We may even forgive his etymologies for the sake of what he did as a forerunner of the English Dialect Society."

**Home News.**

Wisconsin. UTA. The Quarterly Meeting closed to-day at noon, and has been a season of more than usual interest. At the conference meeting last evening many testimonies were given, manifesting deep feeling, which seemed to increase as the meeting was protracted till a late hour. Elder Varnum Hull closed his pastorate with us the first of May. Since that time

Brother F. O. Burdick has supplied the desk, and will continue to do so for the present month, after which he expects to go to Scot, N. Y., in response to a call to the pastorate of that church.

No little interest was added to our Quarterly Meeting by the exercises of examination and ordination of Brother F. O. Burdick, arrangements for which having previously been made by this church. The examination was on the Sixth-day, and before the Ministerial Conference, acting as a council, and conducted by Elder Varnum Hull. The ordination exercises occurred Sabbath afternoon, in the following order: Sermon, by Elder S. H. Babcock; consecrating prayer, by Elder V. Hull; charge to the candidate, by Elder E. M. Dunn; right hand of fellowship, by Elder H. Hull; benediction, by the candidate.

The Lord has greatly blessed the Utica Church, and made her a prolific "mother of ministers." And now, as Brother Burdick is about to leave us, the Spirit clearly points out another, and this afternoon the church has called out Brother Clayton A. Burdick, and licensed him to "improve his gift." So while as a church we are small and weak, and scarcely able to sustain ourselves, we are encouraged by the consciousness that our struggles for an existence may be the means of doing others good as well as ourselves. JUNE 1, 1884.

**Condensed News.**

**Domestic.**

The crowning statue of the soldiers' and sailors' monument at Buffalo, N. Y., was placed in position last week and nothing remains but to build the foundation for the platform and steps, and place the bronze statues around the base. The unveiling of the monument will be an important feature of the Fourth of July exercises, for which elaborate preparations continue to be made. Word has been received from General Sheridan that he can not be present, but other distinguished military men are expected.

Five bags of corn, a gift from Kansas to the Home for Disabled Confederate Soldiers at Richmond, were sold June 5th at auction, at the Corn and Flour Exchange, Baltimore, Md. The aggregate receipts were \$125. The whole was then bought by a member for \$21, and resold for \$42, realizing \$167. The corn will be shipped to Wilmington, N. C., to be sold again.

The House Committee on Public Lands agreed to report a bill providing for the forfeiture of 85,000 acres of land immediately north of Sioux City, Iowa, which is claimed by the Sioux City and St. Paul Railroad Company.

At the Pension Agency, New York City, June 6th, \$32,000 was paid out to 1,100 pensioners. The largest payment was \$1,938; the smallest \$3.

General enthusiasm prevails over the nomination of James G. Blaine for President, and John A. Logan for Vice-President.

**Foreign.**

A representative of the Associated Press called upon Mr. Lowell, the American Minister, and asked him concerning the truth of the report published June 4th, in *Truth*, to the effect that he was contemplating an early resignation. Mr. Lowell pronounced the report without foundation, and stated that he had no intention whatever at present of resigning his post.

It is officially stated that M. Patenotre, the French Ambassador to China, has telegraphed that the Emperor of Anam has expressed his acceptance of the principle of the proposed treaty with France.

The chiefs of the dynamite party in Paris declare that the authors of the last London explosions have escaped from England and are now in perfect safety. Another outrage, which it is believed will be more successful, has been planned.

**We Are Selling**

An elegant Summer Corset, in eight different shades, at \$1. All mail orders attended to promptly. J. HARRIS, Hornellsville.

**Just Now**

We are offering a large line of good quality Fancy Summer Silks at 49c. per yard. They are selling fast. J. HARRIS, Hornellsville.

**ASSOCIATIONAL DIRECTORY.**

WESTERN—place of meeting, First Alfred, Alfred Centre, N. Y. Time of opening, Fifth-day, June 19, 1884. Preacher of opening sermon, W. C. Titsworth.

**Order of Exercises.**

**FIFTH-DAY.**

10.30, A. M., Introductory Sermon by W. C. Titsworth, report of executive committee, appointing of standing committees. 2 to 2.15, P. M., Devotional exercises. 2.15 to 4.30, Communications from churches, and from corresponding bodies; annual reports; reports of delegates; miscellaneous business. EVENING. 8 o'clock, Paper, "Person of Christ," T. R. Williams. 8.15 to 9.30, A. M., Devotional exercises. 9.30 to 10, Reports of Committees, and miscellaneous business. 10 to 11.30, Missionary Conference, conducted by A. E. Main. 11.30, Paper, "Scope of Pastoral Work," G. W. Burdick.

2 to 3, P. M., Reports of committees; unfinished business. 3 to 4.30, Conference, Tract Society's Work, conducted by L. A. Platts.

Prayer and conference meeting, led by W. C. Titsworth. EVENING. SABBATH MORNING. Sermon, N. Wadner, collection for Missionary Society.

AFTERNOON. Sabbath-school service conducted by L. A. Platts. EVENING.

7.45, Praise service, conducted by J. G. Burdick. 8.15, Sermon, preacher to be appointed.

**FIRST-DAY.**

9.15 to 9.30, A. M., Devotional exercises. 9.30 to 10, Unfinished business. 10 to 11, Conference, educational, conducted by L. E. Livermore.

11, Sermon by Delegate from the Eastern Association; collection for the Tract Society. 2, P. M., Sermon, by Delegate from the Central Association; unfinished business. Adjournment.

Delegates and others coming by railroad to attend the meetings of the Western Association will find carriages in readiness at the station to convey them to the place of meeting on the arrival of trains No. 8 and No. 6 from the west, on Thursday, the 19th inst. The former is due here at 11.04 A. M., the latter at 1.45 P. M.

Any one or more desiring passage from the station on any other day, or on the arrival of any other trains than those above specified, either from the East or West, will be accommodated by giving timely notice thereof to the undersigned. A. C. BURDICK, Chairman of Committee.

NORTH-WESTERN—place of meeting, Walworth, Wis. Time of opening, Fifth-day, June 26, 1884. Preacher of Opening Sermon, W. H. Ernst; J. L. Huffman, alternate.

The Chicago and North Western Railroad will return all persons attending the Association at Walworth, Wis., at reduced fare who have paid full fare on their road going to the Association. Reduced return tickets will be sold from Harvard and Sharon as follows: viz., to points in Wisconsin and Minnesota at 1-5 fare, to points in Illinois, Iowa and West 2 fare. Orders for such tickets will be furnished at the Association. IRA J. OADWAY.

**Lady Students.**

In making preparations for Commencement exercises, should not fail to call at J. Harris', 125 Main street, Hornellsville, who has the largest and most select line of Light Summer Dress Fabrics, of all grades, Trimmings, Hosiery, Gloves, &c., at lowest prices. All Goods marked in plain figures.

**SPECIAL NOTICES.**

DELEGATES to the North-Western Association will be met at Harvard, Ill., on the arrival of the trains from the South West and North, from 11 A. M. to 2 P. M. on Wednesday, June 25th. Delegates will be met at other times, or at Sharon, Wis., by sending timely notice of place of meeting and time to Elder A. McLearn, or the undersigned.

By order of the church, T. A. SAUNDERS, Church Clerk.

**COMMENCEMENT WEEK.**—June 19-25, 1884.

- 1. Milton College.—1. Field-day, forenoon and afternoon, Thursday, June 19.
- 2. Annual sermon before the Christian Association, by Rev. G. M. Cottrell, West Hallock, Ill., Friday evening, June 20.
- 3. Joint public session of the literary societies, Seventh-day and Monday evenings, June 21 and 23.
- 4. Baccalaureate sermon, by President Whitford, Sunday evening, June 22.
- 5. Examination of classes, Monday and Tuesday, June 23 and 24.
- 6. Annual address before the literary societies, by Hon. Schuyler Colfax, Tuesday evening, June 24.
- 7. COMMENCEMENT EXERCISES, Wednesday forenoon, June 25, at 10 o'clock.
- 8. Alumni exercises, Wednesday afternoon, 24 o'clock.
- 9. Senior concert, by the McGibeny family, Wednesday evening. The public are cordially invited. MILTON, Wis., June 2, 1884.

THE regular quarterly meeting of the Executive Board of the Seventh-day Baptist Education Society will be held in the vestry of the church at Alfred Centre, N. Y., on the evening after the Sabbath, June 14, 1884. A. C. LEWIS, Recording Secretary.

**The People of the State of New York,**

To H. Celestia Burdick, Charles Potter, Correl D. Potter, George Burdick, Bertha E. Burdick, Almyra Babcock, Rowland S. Burdick, Sarah Burdick, Ethan L. Burdick, Sophronia Vincent, Della Gardner, Herbert E. Babcock, Angelina Babcock, Osman W. Babcock, Malone Babcock, Cornelia Spicer, Lillian Davis, Jeremiah Burdick, Mrs. Green, Lida Jeffrey, Randolph T. Burdick, William Vincent, Levi C. Strong, Eloise G. Strong and Elisha Hyde (and if any of the above named persons interested be under the age of twenty-one years, they are required to appear by their guardian, if they have one, or if they have none, to appear and apply for a special guardian to be appointed, or in the event of their neglect or failure to do so, a special guardian will be appointed by the Surrogate, to represent and act for them in this proceedings), being all the heirs at law, next of kin and creditors of Peter Burdick, late of the town of Alfred, N. Y., in Allegany county, deceased—*Greeting.* You and each of you, are hereby cited and required personally to be and appear before our Surrogate of Allegany county, at his office in Wellsville, N. Y., in said county, on the 21st day of July, 1884, at ten o'clock in the forenoon of that day, then and there to attend the judicial settlement of the accounts of Joseph W. Smith, as Executor of the said deceased. In testimony whereof, we have caused the seal of office of our said Surrogate to be hereunto affixed. Witness: Clarence A. Farnum, Surrogate of said county, at Wellsville, N. Y., the 9th day of May, in the year of our Lord, One Thousand Eight Hundred and Eighty-four. CLARENCE A. FARNUM, Surrogate.

[L. S.]

Selected Miscellany.

TRUST.

I know not if dark or bright  
Shall be my lot;  
If that wherein my hopes delight  
Be best or not.

It may be mine to drag for years  
Toil's heavy chain;  
Or day and night my meat be tears  
On bed of pain.

Dear faces may surround my hearth  
With smiles and glee;  
Or I may dwell alone, and mirth  
Be strange to me.

My bark is wafted to the strand  
By breath divine;  
And on the helm there rests a hand  
Other than mine.

One who has known in storms to sail  
I have on board;  
Above the raving of the gale  
I hear my Lord.

He holds me when the billows smite—  
I shall not fall.  
If sharp, 'tis short; if long, 'tis light—  
He tempers all.

Safe to the land, safe to the land—  
The end is this;  
And then with Him go hand in hand  
Far into bliss.

—Dean of Canterbury.

MOLLY'S PUZZLE.

BY MRS. M. E. SANGSTER.

Dear little Mollie Price, with her books and slate, sat in a sunny corner of the porch studying her lessons. She went to school to her elder sister, who taught a number of children in the neighborhood. One custom of Miss Emily's school was this: Every morning each boy and girl recited a verse of Scripture and a stanza from some favorite poet, after which their young teacher gave them a little talk about serving Jesus, helping each other, or denying self, and then led them in prayer.

Molly was learning Longfellow's Psalm of Life, a stanza every day. To-day she had reached this one:

Not enjoyment, and not sorrow,  
Is our destined end or way;  
But to act, that each to-morrow  
Find us farther than to-day.

Molly said it over and over in a funny little droning voice, beating time with the book against her breast. You would have thought she was doing it the worst possible way, I am sure, but Molly would have told you that when she wanted to get a thing by heart she always found she could do it best by giving a number of soft little thumps against the place where her heart was.

She was wondering, too, what the poet meant; and after she knew her verse she gathered her little feet up, a la Turk, clasped her dimpled hands across her lap, and went off into a fit of musing.

But to act, that each to-morrow  
Find us farther than to-day,

Kept humming tunelessly through her brain.

"How can I act?" said Molly to herself. Mollie was the middle child in a large family, her mother often said she was a comfort; for she was happy and healthy and always ready to run on errands, and never the one to make a fuss if things did not go quite right. But Molly sometimes wished, particularly when she had been reading one of her hero books, that she could do more good in the world than it seemed to her she had a chance to do, just where she was.

Her perch in the porch had a pleasant outlook. It was winter, and the children, somewhere in the far-away North, a thousand miles or so distant, were having splendid times with sleds and skates on the ice and snow. Molly had never seen snow in the ten years of her life. She fancied it would be charming to help build a snow fort, or to mould a snow man, or to sweeten a great bowl full of snow with white sugar, dash in a few drops of vanilla, and make ice cream in a jiffy, without the trouble of the freezer.

Over Mollie's head, a redbird, this winter day, was singing loudly, and a mocking bird in the near tree, answered him. It was quite a concert.

In the garden the hyacinths were blooming beautifully, and the roses were out. There was a double row of sweet orange trees all along the path, from the front door to the gate, and over the wall, with a graceful, straight stalk and a green feathery top, there towered a lovely date palm. And beyond the palm, and through the orange trees, Molly's eyes saw the waves of a broad river, up and down which went fishing-boats with white sails, and busy steamers puffed along with ringing bells and screaming whistles.

As Molly went on dreaming, she became conscious that somebody was gazing at her. The sound of a hollow cough fell upon her ear. Such sounds were very often heard there, for the warm climate allured many sick people to the flowery land every winter. Molly looked around to see if it was any one she knew.

No, it was not one of her acquaintances. A sad-faced young lady was leaning against the gate, just as though she had no strength left to take another step.

Mollie sprang from her corner, ran down the path, and, offering her hand for help, said:

"Please come and sit in the porch a little while. You look so pale."

"I have wandered too far from the hotel, and lost my way," said the stranger, as she accepted Molly's invitation. She was pres-

ently seated in a rocking chair, with a hassock under her feet and a pillow from the parlor lounge against her back. Molly broke off two or three sweet-smelling roses and a stem of sweet hyacinths and placed them in the thin hands. The Price family always made strangers feel at home.

"You dear child," said the lady, "how I could enjoy these flowers if I were well. But I am so tired, and I don't grow any stronger, and I am far away from my own people. And, oh! what is to become of me?"

Poor Molly's brown eyes opened very widely. Here was trouble, indeed. The lady's face was so very, very hopeless.

"Christ will take care of you," said Molly. "I have no right to ask Him to do so, my dear," was the very strange reply. "I never thought about Jesus when I was well and strong. All I cared for was to have a good time. Now can I ask him to take any care of me, after such neglect?"

"Of course," said Molly, confidently. "he says 'Come unto me, all ye who are weary and heavy laden, and I will give you rest.' Whosoever will, let him come and take of the water life freely."

There was silence for a little while. Then the lady said she thought she would go back to the hotel, and Molly went with her to show her the way. They parted with a kiss, and the lady said:

"Dear little girl, I am going straight to my room to ask Jesus to be my friend. I will believe that he means me to go to him."

Molly skipped merrily homeward. She did not know it, but the angels above saw that she had "acted" so that "to-morrow would find her farther than to-day." She had spoken a word in season, and pointed a soul to heaven.—Sunday School Times.

BRAVE BETH.

Little Beth lived in a beautiful home on the bank of a river; and she had all the nice clothes and books and playthings that she wanted, and a kind father and mother who loved her dearly. Sometimes she thought she was the happiest child in the world, except her little brother Rob, Baby Rob, whom everybody loved for his sunny temper, cunning ways, and sweet, lipping baby talk.

When Rob was two years old, one summer afternoon Beth came running home from school and went in search of him for their usual romp. Mamma was busy, and said he was not with her, but had gone out into the warden a little while ago. So Beth went on into the garden, where she found his little wagon and his hat lying out under the tree; but she could see nothing of Rob. Then she ran down the garden walk, calling, "Rob! Rob! where are you Baby Rob?" But no sweet little voice answered her. When she reached the farther end of the walk, she found that the gate, which was always kept fastened, had been carelessly left open. Passing through, her heart stood still at the sight before her. A little back of the house ran the railroad, with a long, high bridge over the river. Some planks had been laid along the middle of the bridge for the convenience of persons crossing on foot, and away on this narrow walk, half-way across the bridge, was Baby Rob. In one hand he carried a little basket, and in the other a little stick which he was using for a cane. There he was, trudging along as unconscious of danger as if he had been walking across the nursery floor.

It was no wonder that Beth's heart stood still, for that first glance had also shown her a train coming up the track—coming, it seemed to her, faster than train ever came before. And it was so near.

Beth gave one scream, hoping that her mother might hear it, and then started down the track. It seemed as if her feet had wings. She knew that she had never run so fast before; but run as fast as she could, the train ran faster. She reaches the bridge, and darts along the narrow walk. She knows that she is putting her own life in danger, but she does not hesitate. She does not even think that she is performing a heroic act, but only that her darling little brother is in great peril, and that she must save him, if she can. Even Baby Rob at last seems aware of his danger, as he notices the panting monster rushing down upon him.

He turns and begins to run as fast as he can, and, seeing Beth coming, he reaches out his little arms to her, and cries:

"Take Rob, Beth! Rob's afraid!"

And Beth clasps him in her arms, and feels his soft little arms around her neck; but she also feels the bridge tremble beneath her. The engine has reached it. She knows that she can not reach the other end of the bridge with her burden; yet, even now, she might escape had she nothing to carry. But the thought of saving herself and leaving poor, helpless little Rob there to be crushed to death never enters her mind.

She can almost feel the hot breath of the merciless giant. Think quick, little Beth, is there no way of escape? One way seems possible to her; she will try it. And, running to the end of one of the ties, she loosens the little arms that cling around her neck; and kissing the soft baby cheek, she says, "Good-by, Rob!" and drops the little burden in the stream below. She hopes that some one will come and save him before he drowns.

And now, she will make a brave effort for her own life. So, clasping her hands over one of the ties, she drops down with her body hanging over the stream. If she can only hang on in this way until the train has passed, she may yet be saved. But the sharp edges cut her wrists, and the trembles beneath the weight of the cars, and

with the roaring in her ears she grows faint and dizzy, and loosens her hold and drops into the dark water beneath.

The engineer had at last seen the brave act of the little girl; and, as quickly as possible, he stopped his train and went back to rescue the children. One man, throwing off his coat, swam in and easily brought Baby Rob to shore; but it was some time before Beth's body was borne by strong arms to her father's house. For a long time loving ones worked over their unconscious forms to win them back to life. At length Baby Rob opened his eyes, and, trying to lift up his weak little arms, cried: "Take Rob, Beth! Rob's afraid!" And for weeks this cry rang in the mother's ears as she nursed the little sufferer through the delirium of fever. But Rob called in vain; for the loving arms that would so gladly have taken him were motionless forever. Little Beth was dead. They folded the poor, bruised hands over the brave little heart, and covered them with flowers; and when they laid her under the maple in the quiet graveyard, they wrote on her headstone: "Our Beth. Aged ten." "Greater love hath no man than this, that one should lay down her life for her friends."

—Christian at Work.

IMPUNITY.

He standeth knocking at the door;  
"O Lord! how long? how long?  
Weeping, thy patience I adore,  
And yet the bars are strong;  
Lord, draw them for me, for my hand is weak,  
The night is chill. Enter thou all the streak  
Of ruddy morning flush the day's young cheek!"

He standeth knocking, knocking still,  
"Sweet, pleading voice, I hear,"  
The mist is rolling from the hill,  
The fourth slow watch is near;  
Through the small lattice I beheld his face  
In the cold starlight, full of pitying grace,  
Yet—how to greet Him in so mean a place?"

He standeth knocking, knocking loud!  
Yes; for the timbers creak;  
Eastward there lowers an angry cloud:  
"Sweet Saviour, hear me speak;  
Oh, side not there to feel the drenching rain!  
I bid thee welcome; but in grief and pain  
Tell thee, my strength against these bars is vain."

He standeth knocking, knocking oft;  
The day of grace wears on,  
The chiding spirit whispers soft,  
"Perchance He may be gone  
While thou still lingerest." "Not the bars alone  
Keep thee out, Lord; against the door is thrown  
Sand-bags of care and hoarded gains and stone."

He standeth knocking, knocking faint;  
Yes; for the timbers creak;  
But let me tell thee my complaint,  
The misery of my lot,  
And let me sweep the floor thy feet must press,  
Deck myself royally for thy caress,  
Make myself worthy, ere thou stoop to bless!"

He standeth knocking, knocking still;  
"Lord, help me in my doubt;  
Must I put forth this feeble will  
To draw thee from without?  
Then help my weakness." Hear each stern bar give;  
The door flies backward; He but whispers, "Live!"  
While on His patient breast I, weeping, plead "Forgive!"

—Good Words.

I WISH I HAD KNOWN IT BEFORE.

A beautiful woman lay on a bed of sickness, in an elegant residence on one of the finest and most fashionable of Boston's broad avenues. She was surrounded by every luxury, and attended by kind friends anxious to anticipate every wish, and to relieve the monotony of her weary, painful days in every possible manner. One afternoon she opened her eyes and said, in a low, weak voice, "Read to me, please; oh, dear, how I wish there was something new in matter and manner in the literary world! I am so tired of everything!"

Her sister went to the next room for a book of poems, and while she was gone the professional nurse, who sat beside her bed, took from the pocket of her plain drab wrapper a small Bible, opened it and began to read, in a subdued voice:

"And seeing the multitude, he went up into a mountain, and when he was set his disciples came unto him, and he opened his mouth and taught them, saying—"

The sick woman listened attentively, until the nurse paused with the words:

"And the people were astonished at his doctrine, for he taught as one having authority, and not as the scribes."

"That is beautiful!" she said; "that will create sensation! Who wrote it? Where did you get it?"

"Why," said the nurse, in astonishment, looking with surprise at her patient, and thinking at first she was wandering in her mind, "it's the Bible! Christ's Sermon on the Mount, you know."

"That in the Bible! Anything so beautiful and so good as that in the Bible?"

"What did you suppose was in the Bible, if not something good?" asked the nurse, seriously, yet smiling, in spite of herself, at her patient's tone of surprise and incredulity.

"Oh, I don't know. I never thought much about it. I never opened a Bible in my life. It was a matter of pride with my father to never have a Bible in the house. How did this one come here? Oh! it is yours—your pocket Bible. It is strange you should have surprised me into listening to a chapter, and that I should have been so charmed, and not know to what I was listening."

"You have certainly heard the Bible read in church?" asked the nurse in surprise.

"Not I! I never have been to church. We have always made Sunday a holiday. Papa got into that way in Paris. We have been to all popular places of amusement, of course, but never to church. I have never thought about the Bible. I did not suppose

it had literary merit. I had no idea it was written in the simple, beautiful style of the portion you have just read. I wish I had known it before."

A few hours later her disease took a fatal turn. The physician came and told her that her time on earth was very short. She would never see another sunrise.

"It can not be possible," she said; "I never supposed it possible for death to come to me. What was the prayer you read, nurse?"

"Our Father which art in Heaven." Say it with me, husband," and he did so.

"I wish I had known it before," said she, over and over, until she fell into a sleep from which she never awoke, and that wail of regret was the last word upon her dying lips.

The nurse said it was the saddest experience of her career, to see that beautiful, gifted young woman, with kind friends, a loving husband, and a beautiful home, who had all her life taken pride in ignoring the Bible and the Christian Sabbath, turn, when death came, from everything she had prized, to the little despised book, and die with the cry upon her lips, "I wish I had known it before."

OUR OWN WORK.

A story is told of a king who went into his garden one morning and found everything withering and dying. He asked an oak that stood near the gate what the trouble was. He found that it was sick of life and determined to die because it was not tall and beautiful like the pine. The pine was out of all heart because it could not bear grapes like the vine. The vine was going to throw its life away because it could not stand erect and have as fine fruit as the pomegranate; and so on throughout the garden. Coming to a heart's-ease, he found its bright face lifted, as full of cheerfulness as ever. Said the king:

"Well, heart's-ease, I am glad to find one brave little flower in this general discouragement and dying. You don't seem one bit disheartened."

"No, your Majesty. I know I am of small account, but I concluded you wanted a heart's-ease when you planted me. If you had wanted an oak or a pine or a vine or a pomegranate, you would have set one out. So I am bound to be the best heart's-ease that ever I can."

To be such a "heart's-ease" is a blessed thing for the Christian, and a saving power in the world.

To be my best is the great mission of life! —Whispers of Peace.

A PLEASANT illustration of the appreciation with which a helpful word sent forth into the tide of human speech is received by needy souls, no matter how far away, or in what walks of life, is that afforded by an incident related by Longfellow. He was once riding in the streets of London, when a laborer approached the carriage and asked:

"Are you the writer of the 'Psalm of Life'?"

"I am."

"Will you allow me to shake hands with you?"

"We clasped hands warmly," told Mr. Longfellow. "The carriage passed on, and I saw him no more; but I remember that as one of the most gratifying compliments I ever received, because it was so sincere."

We need not be famous poets in order to utter words which will thrill and bless poor human hearts. Kind words are living things (as, alas! are unkind words also) and their existence is winged and unending. Devote thy tongue and lips to their utterance. They will return to thee in heaven if not on earth.—The Morning Star.

A PERSON never knows just when his influence is exerted for good or for evil, or how lasting it is to be in its effects. Influence is a thing which is not born in infancy, nor lost in old age. In one of his most effective works, Robert Browning tells how a pure and happy little peasant girl, in her endeavor to spend a pleasant holiday, all unconsciously influences, at most critical times, persons of whose greatness and supposed happiness she stands in awe, and in whose hands her very life and fortune lie. Two of them are murderers; one is a pretender; another, a conspirator; another, a bishop tempted to sin. The innocent songs of the happy little girl prove to each a warning or a monument of punishment, so that the lives of all are utterly changed by this unconscious child, who goes to bed wondering whether she could do any good or evil to persons whom she deemed so great. The tale is pretty but there is no need to seek for such records of influence in the works of poets or romancers. Every one's life is one continued influence upon other people's lives, in ways known and unknown.—Sunday School Times.

A CENTURY ago an infidel German countess dying ordered that her grave be covered with a solid granite slab; that around it should be placed solid blocks of stone, and the whole be fastened together by strong iron clamps, and that on the stone be cut these words: "This burial place, purchased to all eternity, must never be opened." Thus she defied the Almighty. But a little seed sprouted under the covering, and the tiny shoot found its way through between two of the slabs, and grew there slowly and surely until it burst the clamps asunder, and lifting the immense blocks, the structure ere long became a confused mass of rocks, among which, in verdure and beauty, grew that great oak which had caused the destruc-

tion. Thus truth dislodges error; thus her branches spread in splendor above the ruins of the false, and thus "he that exalteth himself shall be abased."—The Lutheran.

HUNT upon your map the Straits of Magellan; look at the mountains hanging over; imagine the point of rock that leans the farthest out, and think of a barrel hung by a heavy chain swinging there. That is a postoffice! The postmaster doesn't stay up there to deliver the mails, and no postman unlocks it; in fact, it has no key. Yet it is a grand old postoffice. Ships coming along that way stop and fish out packages of precious letters that have been dropped therein; see if they can find any that want to travel their way; and, if so, they take them on; in their place they leave a package which wants to go in another direction, and some day a ship comes along, studies the direction of that package, says: "Ah, I can take that," and away she sails. And the barrel swings, doing its duty day by day without being watched, sending joy to many hearts.

GLADSTONE, one of England's greatest statesmen, has left us his testimony: Whatever I may think of the pursuits of industry and science, and the triumphs and glories of art, I do not mention any of these things as the great specific for alleviating the sorrows of human life and encountering the evils which deface the world. If I am asked what is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to in his progress through life as the power that is to sustain him under trials, and enable him manfully to confront his afflictions, I must point to something very different, to something which in a well-known hymn is called "The old, old story," told of in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.

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At the temples of K great bell cast in 1633. 9 feet in diameter, and weight is nearly 74 pounds of gold are incorporated in the magnificent. When st hand its sound can be h a hundred yards.

REFUGEE PITTS IN Georgia correspondent. tific American that stor this section about 8 x 10 with roof on a level wit surface of the ground, lated by means of pi sserted in the roof. O it has been suggested t times ten or twelve per moist, warm air rising makes a good conduct so would render such during an electrical sto inference is that they more dangerous than or railway cars, which lightning.

POSTS THAT WILL of wood embedded in cult to guard against the British Farmers' caution, costing neithe will increase the durab the ground by fifty simply by taking car verted, i. e., placed in tion to that in which I have proved that oak p in the same position top upward, were ro while their neighbo same tree, and placed soil, showed no signs years afterward. The capillary tubes in the to oppose the rising wood is inverted.—Ch

MAKING ARTIFICIAL Ique Industrielle gives igation of a new process ivory from the bones: the waste of white skin etc. The bones are fifteen hours in a lime, and afterwards and allowed to dry. all the scraps of hide, constructed boiler, di to form a fluid mass, per cent. of alum. Th as it rises, until the parent. Any convenie then added, and while it is strained through coarseness and recei lowed to cool until it consistency, so that the canvas without p dried on frames in t of convenient thickn to harden it, which ing it for eight or bath that has be quantity of alum- eration amounts to of the gelatine she acquired sufficient h in cold water and let This material wor as fine a polish as r

SPEED OF THOU noticed the remark in dreaming, how a details and extendi time, will flash th few minutes, but means of even s the quickness wit dream. There is p the press a story p of a railway et affords a means s story itself has ev genuine relation geneer had been w for many hours, post. Then he d story of an accident sion of train order words of the dispi their meaning, su ing into collision y into the air and in the cab with h At that instant and he found it though his train 45 miles an hour, while the dream mind, this distanc tion of the train on the line. Th the story; for i proximately corr than four second

Popular Science.

FORMIC ACID IN RUM.—E. List (Arch. Pharm 21) has tested different samples of rum by neutralizing with soda, evaporating to dryness, dissolving the residue in water, and then distilling under diminished pressure after acidifying with diluted sulphuric acid.

At the temples of Kroto, Japan, is the great bell cast in 1633. It is 18 feet high, 9 feet in diameter, and 9 1/2 inches thick.

REFUGE PITTS IN WIND STORMS.—A Georgia correspondent writes to the Scientific American that storm pits are made in this section about 8 x 10 feet and 6 feet deep, with roof on a level with or just above the surface of the ground.

POSTS THAT WILL LAST.—The decay of wood embedded in the earth is difficult to guard against; but according to the British Farmers' Gazette, a simple precaution, costing neither money nor labor, will increase the durability of posts put in the ground by fifty per cent.

MAKING ARTIFICIAL IVORY.—The Chronicle Industrielle gives the following description of a new process for making artificial ivory from the bones of sheep and goats and the waste of white skins, such as kid, deer, etc.

SPEED OF THOUGHT.—Many people have noticed the remarkable quickness of thought in dreaming, how a long story, with many details and extending over a great period of time, will flash through the mind in a few minutes, but they seldom have any means of even approximately measuring the quickness with which they sometimes dream.

THE GREAT LIGHT.—FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Pades, Ball Rooms, Picnic Parties, etc.

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IN MEMORIAM.—THE MANY FRIENDS OF THE late REV. N. V. HULL, D. D., will be pleased to know that an account of his FUNERAL SERVICES, and the memorial sermon delivered on that occasion by President J. Allen, of Alfred University, have been published in an appropriate form by the American Sabbath Tract Society.

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Abstract of Time Table, adopted June 1, 1884. EASTWARD. STATIONS. No. 5\* No. 12\* No. 4\* No. 6

Table with 5 columns: STATIONS, No. 5\*, No. 12\*, No. 4\*, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, etc.

ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Vandala 6.00, Allegheny 6.50, Union 7.50, Hinsdale 8.38, Cuba 9.27, Friendship 10.40, Belvidere 11.32, Belmont 12.01 P. M., etc.

Table with 5 columns: STATIONS, No. 1 No. 5\* No. 8\* No. 9. Rows include New York, Port Jervis, Hornellville, etc.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.35 A. M., except Sundays, from Hornellville, stopping at Belmont 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, etc.

Table with 5 columns: STATIONS, 15, 5\* 9\* 3\* 21\* 37. Rows include New York, Port Jervis, Hornellville, etc.

BRADFORD BRANCH WESTWARD. STATIONS. 15, 5\* 9\* 3\* 21\* 37. Rows include New York, Port Jervis, Hornellville, etc.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.35 A. M., except Sundays, from Hornellville, stopping at Belmont 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, etc.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.35 A. M., except Sundays, from Hornellville, stopping at Belmont 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, etc.

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, 1884

- SECONd QUARTER. April 6. Paul's Third Missionary Journey. Acts 18: 23-28; 19: 1-7. April 12. Paul at Ephesus. Acts 19: 8-22. April 19. Paul's Preaching. 1 Cor. 1: 17-31. April 26. Abstinence for the Sake of Others. 1 Cor. 8: 1-13. May 3. Christian Love. 1 Cor. 13: 1-13. May 10. Victory over Death. 1 Cor. 15: 50-58. May 17. The Uproar at Ephesus. Acts 19: 23-41; 20: 1, 2. May 24. Liberal Giving. 2 Cor. 9: 1-15. May 31. Christian Liberty. Gal. 4: 1-16. June 7. Justification by Faith. Rom. 3: 19-31. June 14. The Blessedness of Believers. Rom. 8: 28-39. June 21. Obedience to Law. Rom. 13: 1-10. June 28. Review.

LESSON XII.—OBEDIENCE TO LAW.

BY REV. THOS. R. WILLIAMS, D. D.

For Sabbath-day, June 21.

SCRIPTURE LESSON.—ROMANS 13: 1-10.

1. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. 2. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 3. For rulers are not a terror to good works, but to the evil. Whom thou shalt not be afraid of: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 4. For he is the minister of God to thee good. But if thou do that which is evil, he shall be afraid of thee: for he beareth the sword: and he is the minister of God, a revenger to execute wrath upon him that doeth evil. 5. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. 6. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. 7. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. 8. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. 9. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. 10. Love worketh no ill to his neighbor: there fore love is the fulfilling of the law.

TIME AND PLACE.—Same as last lesson.

PRINCIPAL THOUGHT.—The Christian's relation to government and society.

GOLDEN TEXT.—"Let every soul be subject unto the higher powers."—Rom. 13: 1.

OUTLINE.

- I. Political duties. v. 1-7. 1. Obedience to rulers. 2. Payment of taxes. II. Social duties of the Christian. v. 8-10. 1. Owe no man. 2. Love one another.

QUESTIONS.

- I. 1. What is being subject to higher powers? What powers are meant? In what sense are governments ordained by God? How does resisting authority result? When may governments be resisted? Do rulers restrain the good or the evil? How is the ruler a minister of God? Should we obey only from fear of punishment? 2. Why pay taxes? For whose benefit are governments maintained? Ought they, then, willingly pay the expense of maintaining the government? Is this what is meant by "tribute," &c? II. 1. What are we commanded not to do in verse 8? Does this mean that we are never to borrow anything of a neighbor and so owe them something? What, then, does it mean? 2. What do we owe all men? Does love injure any one? What law is fulfilled by love? Which are the two great commandments? Luke 10: 27, 28. Can we be God's true children and not keep both these commandments? If we love God with all our hearts, will love to man follow? Which, then, ought we to seek first, love to man, or love to God?

INTRODUCTION.

In the previous chapter Paul has given a series of exhortations as to common Christian duties; but he now turns the attention of his readers to their obligations to civil law. The Christians in Rome were regarded by the Roman citizens as a faction of the Jews. Now since it was a fact that the Jews were a restless and insubordinate people, and constantly stirring up animosity against themselves, the Christians needed to use great discretion in their public deportment, and in their relations to civil law. Paul clearly apprehends these circumstances, and gives them definite instruction. There was doubtless a double motive for this. 1. Their personal safety and peace. 2. The higher and far more important, the true representation of Christ's kingdom as distinguished from earthly kingdoms. This was a point upon which some of the Christians were liable to err without this instruction.

LESSON NOTES.

V. 1. Let every soul be subject unto the higher powers. Every person is under the protection of law and civil government, and owes allegiance to it. This does not imply submission to legislation which violates the claims of morality and religion, but we ought to sustain the government by the people and for the people. The powers that be are ordained of God. God has purposed that there should be civil governments. This is the ground of obligation. God has led the events and established all the legitimate authorities. V. 2. Whosoever resisteth the power. This is all inclusive, Jew and Christian, as well as pagan, all are alike subject to the properly established law, and to resist this is to resist the ordinance of God. Shall receive to themselves damnation. Condemnation, punishment for that disobedience. This means condemnation before the earthly tribunal. V. 3. For rulers are not a terror to good works, but to the evil. This is a general statement, but not universally true. God's design was that they should protect the innocent in all good works, and punish evil doers. As civil government has this design, it should be respected and submitted to by all men. Not be afraid—do that which is good. If you would be free from fear of punishment, you have only one course to take, do right to all men at all times. V. 4. For he is a minister of God to thee good. Civil law and government is that form of divine authority which rests directly upon the entire citizenship. The safety of person and property depends upon the maintenance of this authority. The evil doer must be punished, and law must be vindicated. The only way to be free

less of public authority is to be loyal, and do no injustice to others. The magistrate, if he rules in justice, is the minister of God, an avenger for wrath to him that doeth evil. V. 5. Ye must needs be in subjection, for conscience sake. Fear of wrath is a low motive when compared with the behests of conscience. Even in loyalty to civil law we should have a conscience void of offense. Many seem to think that conscience and religion have nothing to do with our relations to civil government. No error is more dangerous to the well-being of society. V. 6. For this cause pay ye taxes. Because government is authorized by God, and its administrators are his ministers, ye pay tribute, and should do so conscientiously. V. 7. Render to all their dues, tribute, custom, honor. These are their dues, because they are God's ministers, executing government for the good of the people. V. 8. Owe no man anything but to love. That is, discharge every obligation but to love. This is a mutual indebtedness, and is always incumbent upon us, and under the constant sense of this obligation we are likely to pay all other dues, whether of tribute, custom, fear, or honor. V. 9. These duties are specified in part, and if there be any other, it is this: Thou shalt love thy neighbor as thyself. This brings out the fact that law and love are at least concurrent, if not identical. Love is the indispensable auxiliary of justice. V. 10. Love worketh no ill—therefore is the fulfilling of the law. Love never does wrong intentionally. It is not easy to decide what is right in a given case, but love universally seeks to fulfill the law. Love never prompts disobedience, or begets ill-will, prejudice or malice. But it is the sole tendency of love to fulfill and exemplify the intent and spirit of the law.

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MARRIED.

In Linckean, Chenango county, N. Y., May 31, 1884, by Rev. J. Clarke, Mr. HORATIO G. MARBLE and Miss L. MINERVA COON, both of the above place.

At the residence of the bride's mother, in Milton, Wis., June 4, 1884, by Rev. E. M. DUNN, Mr. CHAS. F. JOHNSON, of St. Peters, Minn., and Miss ALICE T. COLLINS, of Milton.

At Albion, Wis., May 29, 1884, by Elder S. H. Babcock, Mr. DAVID T. SIMPSON, of Edgerton, and Miss SOPHIA MYVAALD, of Clinton.

DIED.

At her home in Alfred Centre, N. Y., June 1, 1884, of paralysis, ANASTAS, relict of Amos Burdick, aged 83 years and 4 months. Deceased was the daughter of John Clarke and Mary Wait, born in Exeter, R. I., in 1801, removed with her parents to Brookfield, N. Y., in 1810, was married to Amos Burdick in her eighteenth year, and came with her husband to Alfred in 1819. She was the mother of Mrs. Clarissa B. Vincent of Milton, Wis., and of Milo (deceased), and William C., and Silas C. Burdick, of Alfred. She was a woman of true piety and sterling integrity of character, quick in her perception of right and wrong, and uncompromising in her convictions and purposes. In all the relations of life, as daughter, wife, mother, neighbor, friend, as a member of the First Seventh-day Baptist Church of Alfred, to which she belonged over sixty years, she was staunch and true. Coming to Alfred while the country was still a wilderness, she has borne an honorable part in its history, giving hearty support to all influences tending to the welfare of the community and as hearty opposition to all harmful tendencies. Although clinging to life, she received the summons to enter the valley and shadow of death with Christian meekness. She trusted the Lord for a fulfillment of all his promises, which were very precious to her. After five weeks of continuous suffering, she passed away peacefully, surrounded by her family and friends, who delighted in the privilege of performing for her the last offices of love, and who will not cease while they live to cherish and bless her memory. The funeral services were held at the Church Tuesday afternoon, June 3d, conducted by Rev. W. C. Tinsworth, the pastor, assisted by Rev. Drs. J. Allen, D. E. Maxson and T. R. Williams. Her remains were interred in our beautiful cemetery.

In Waterford, Conn., April 14, 1884, MINNIE, daughter of Mr. and Mrs. Russell Gavit, aged 12 years. She had nearly recovered from diphtheria when taken with scarlet fever, and lived but a few days. As others of the family were ill, and the disease is contagious, it was thought best to have no funeral service at that time; but kind friends took the much loved form to the cemetery, and while the rain-drops fell, as if in sympathy with the afflicted family, they laid her to rest. Hers was a lovely character, and her memory will be cherished by many among their sweetest remembrances of the past. She will be missed in the Sabbath school, which she loved, and of which she was a constant attendant. May God support the bereaved family in their deep affliction, and enable them to feel a sweet submission to his will.

"We call her dead, and yet we know She dwells where living waters flow." E. R. D.

In Bingham, Pa., June 1, 1884, of consumption, PATIENCE, wife of E. Y. Potter, in the 32d year of her age. She was spoken of by the neighbors as an excellent woman and a true friend. She trusted in Christ, but regretted that she had neglected to confess him before the world by baptism, a duty she had long neglected, hoping for a more convenient opportunity. The funeral was largely attended. J. K.

LETTERS.

P. B. Case, C. E. Swain, E. A. Rowley, M. M. Kirkman, L. Coon, V. Hull, J. M. Tinsworth, J. J. White, E. P. Saunders, E. L. Burdick, H. P. Burdick, B. G. Stillman, W. C. Whitford, C. C. Stillman, E. A. Walters, Wm. A. Babcock, Samuel Cowell, Mrs. L. Tallett, J. Clarke, Clark Green, Wm B. West, J. M. Todd, Mrs. G. N. Greenman, J. E. Mosher, A. H. Lewis, H. W. Stillman, Stephen Babcock, M. W. B. Carpenter, Weeden Barber, C. J. Barber, L. T. Heritage, Mrs. E. A. Crandall, L. H. Babcock, A. R. Crandall.

Table with columns: PAYS TO VOL. NO., DANIEL BURDICK, ALFRED CENTRE, A. J. FENNER, ALMOND, FRANK W. POTTER, ANDOVER, SILAS G. BLIVEN, SCIO, MRS. EUGENE COON, CERES, B. C. COON, DERUYTER, MRS. B. B. LIVERMORE, INDEPENDENCE, LUTHER GREEN, 2 00 40 52, MRS. C. ROWLEY, WELLSVILLE, 2 00 40 52, MRS. JAS. C. AYARS, PLAINFIELD, N. J., 4 00 40 52, MRS. A. BRADFORD, SHINGLE HOUSE, PA., 1 00 40 52, MRS. N. LANPHEAR, MYRTLE, PA., 2 00 41 8, CLARK GREEN, RAYMOND, PA., 2 00 41 8, E. L. BURDICK, LIMONA, FLA., 2 00 41 19, ELDER WEEDEN BARBER, WESTELY, R. I., 2 00 40 52, ROBER\* VOORHEES, LURAY, VA., 2 00 40 52, MRS. C. E. SWAIN, SIOUX CITY, IA., 2 00 40 52, MRS. G. E. CHAMPLIN, OELWEIN, IA., 1 00 41 52, E. A. WALTERS, WALWORTH, WIS., 2 00 40 52, DR. B. BURDICK, EDGERTON, WIS., 2 00 40 52, MRS. SUSAN EDWARDS, JOHNSTOWN, WIS., 2 00 40 52, C. D. BALCH, MILTON JUNCTION, WIS., 2 00 41 26, MRS. CLARINDA G. RANDOLPH, UTICA, WIS., 2 00 40 52. LESSON LEAVES. L. A. PLATTS, ALFRED CENTRE, \$14 40, Mrs. Lucinda Tallett, Otsele Centre, 72, Eva M. Witter, Durhamville, 50, A. W. Coon, Union Dale, Pa., 80, John Gilbert, Berlin, Wis., 50, Eva Mattison, Calamus, Neb., 36.

WHOLESALE PRODUCE MARKET. Review of the New York market for butter, cheese, etc., for the week ending June 7th, reported for the Recorder, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broadway, New York. Marking plates furnished when desired. BUTTER.—Receipts for the week 44,476 packages; exports, 3,551 pks. We quote: Fancy, Fine, Family. Creamery, fresh, 21@21 1/2 18@20 18@16 Home dairy, new, 20@20 18@20 12@15 Grease, 16@16 12@12 8@8 CHEESE.—Receipts for the week, 71,869 pkgs.; exports, 55,408 pkgs. We quote: Fancy, Fine, Family. Factory, full cream, 21@21 1/2 18@20 18@16 Skimmed, 17@17 13@15 10@8 Eggs.—Receipts for the week, 11,725 barrels, and 4,188 boxes. We quote: Fancy, Fine, Faulty. Near-by marks, 18@18 17@17 16@16 Southern, Canada and Western, 17 16@16 12@14 BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely a Commission. Cash advances will be made on receipt of property where needed, and amount of sales and remittance for the same sent weekly as soon as goods are sold. We have no Agency, make no purchases whatever for our own account, and solicit assignments of prime quality property. DAVID W. LEWIS & Co., New York. This address is sufficient both for goods and letters.

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