

# 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, JULY 3, 1884.

WHOLE NO. 2056.

## THE WESTERN ASSOCIATION.

The Seventh-day Baptist Western Association convened for its Forty-ninth Session with the First Alfred Church, Alfred Centre, N. Y., June 19, 1884, at 10.30 A. M.

Opening address, W. C. Tittsworth, Acts 17: 16. After the Introductory Sermon, the Moderator, C. A. Burdick, called the Association to order. Prayer was offered by J. Summerbell.

The Recording Secretary being absent, L. E. Livermore was elected to fill the vacancy.

The Moderator, as chairman of the Executive Committee, presented a report with programme of exercises, for this Annual Session of the Association, as follows:

Your Executive Committee would respectfully report, 1. That one Sabbath School Teachers' Institute has been held under the management of the Committee during the past year. Though in consequence of a long rain which occurred at the time the attendance of teachers was small, yet the session was one of considerable interest, and of profit, as we trust. 2. Your Committee have, agreeably to the provisions of the new rules prepared a programme of exercises, had it printed in the SABBATH RECORDER, and also on slips for distribution in the congregation which are herewith presented. The expense of printing the programmes for distribution is \$3.

C. A. BURDICK, } Com.  
E. A. WITTER, }

### PROGRAMME.

**Fifth-day.**  
10.30, A. M., Introductory Sermon, W. C. Tittsworth. Report of Executive Committee. Appointment of Standing Committees. 2 to 2.15, P. M., Devotional Exercises. 2.15 to 4.30, communications from Churches and Corresponding Bodies. Annual Reports. Reports of Delegates. Miscellaneous Business.

**Sixth-day.**  
9.15 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.

**Evening.**  
Prayer and Conference Meeting, led by W. C. Tittsworth. Sabbath-morning.

Sermon, N. Wardner. 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, J. L. Huffman.

**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, J. W. Morton. Collection for the Tract Society. 2, P. M., Sermon, J. Clarke. Unfinished business.

The following Standing Committees were nominated by the Moderator, and approved by the Association:

On Nominations—D. E. Maxson, J. Summerbell, A. A. Place. On Petitions—J. E. N. Backus, N. R. Crandall, I. T. Lewis. On Finance—E. A. Green, E. S. Bliss, F. W. Hamilton. On the State of Religion—G. W. Burdick, J. Kenyon, G. P. Kenyon.

Communications were read from the following churches: First Alfred, Second Alfred, Andover, Friendship, First Genesee.

The time for adjournment having arrived, after some announcements by W. C. Tittsworth, singing by the choir, and the benediction by J. E. N. Backus, the Association adjourned.

### AFTERNOON SESSION.

The first fifteen minutes were spent in devotional exercises, after which the reading of the letters from the churches was resumed as follows: West Genesee, Hartsville, Hebron Centre, Hebron, Hornellsville, Independence, Portville, Richburg, Scio, Shingle House.

A. E. Main appeared as delegate for the South-Eastern, in place of the regularly appointed delegate, L. H. Davis, who was unable to be present. After reading the Circular Letter, the delegate stated that the past year had been one of ingathering. The recent sessions of the Association were of more than common interest. A great need in this field is that of settled pastors.

J. W. Morton represented the Eastern Association, reading the letter, and accompanying it with appropriate remarks. While unable to report any special numerical increase, still there is evidence of interest which bids fair to result in future additions.

J. Clarke, delegate of the Central Association, presented its letter, and spoke in emphatic terms of the recent sessions of that Association as being one of the most harmonious, and laden with the sweetest spirit of any other similar gathering it had been his pleasure to witness. He expressed the deep interest of the Central Association in all our denominational interests.

N. Wardner, delegate of the North-Western Association, read the letter, and remarked respecting the sessions of that Association held at Pardee, Kansas, last year. It was a season of unusual interest. He spoke of the hopeful indications of growth both in churches already organized and other fields of interest soon to be brought into an organized, working connection with that Association.

Following the interesting remarks of these delegates, the Moderator requested D. E. Maxson to offer a prayer of thanksgiving for the ingathering reported in the South-Eastern and North-Western Associations, and of supplication for the continuance of the Divine blessing on all of the Associations.

The following motion was made by W. C. Tittsworth: That we extend a cordial greeting to the delegates from Sister Associations, and to the representatives of our denominational Societies who may be with

us, and ask them to co-operate with us for the success of this meeting.

J. Kenyon, delegate to the North-Western Association, presented his report as follows:

Your delegate to the North-Western Association would report that he attended that Association, held with the Seventh-day Baptist Church of Pardee, Kansas, commencing June 21, 1883. The opening sermon was preached by Eld. G. J. Crandall. The meeting was not as full as it would have been had it not been for the flood which occurred about that time, but we had a very good representation as it was and the meetings were spirited and harmonious. The subjects discussed were about the same that had interested the other Associations, an account of which has already been published. My expenses were \$55, \$50 of which I received of this Association, the other \$5 dollars I received in the pleasure of witnessing a western flood. All of which is respectfully submitted.

J. KENYON.

The report was accepted.

L. A. Platts, delegate to the South-Eastern, Eastern, and Central Associations, reported as follows:

Your delegate to Sister Associations would respectfully report that the sessions of the South Eastern, Eastern, and Central Associations have just been held. For reasons which need not be detailed here your delegate was not able to attend the former; but the circular letter and a general statement of the condition and work of the Churches of this Association for the year, were sent to Bro. A. E. Main, who being in attendance presented the letters, and was received as the delegate from this body. He reports that he was cordially received to a place in the deliberations of the session which was thought to have been the most interesting ever held in West Virginia.

The Eastern and Central Associations were held according to appointment, were well attended and full of interest. An unusual number of sermons were preached, and appointments for worship held, all indicating a conscious need of holiness of heart as the basis of all our work. In both Associations abundant time was given to the consideration of the work of our Missionary and Tract Societies. In the Eastern, special time was set apart to these subjects, and in the Central special prominence was given to them in resolutions, including also our Educational work.

In the South Eastern the letters from the Churches showed a net gain of about fifty members. In the Eastern and Central, there was an aggregate net loss of about the same number, though the letters were not full on this point. While it is true that numbers do not, in any year, tell the whole tale of that year's work, it is nevertheless an admonition to greater earnestness and zeal that our growth in numbers is not more constant and rapid. Unless your delegate is much mistaken in what he saw and heard and felt, the spirit of the Churches in all these Associations is, on the whole, better than for years past, and the determination to do the will of the Father is growing stronger.

In the Eastern Association recognition was made of the fact that a Seventh day Baptist Church of Sweden consisting of thirty members, all converts to the Sabbath, has been organized during the year in Maine; also of the existence of a little community of Sabbath converts of six members at Linwood, New Jersey. Of course neither of these items came into the reports of the Churches.

In the Central Association much good is anticipated from the labors of Eld. L. C. Rogers, the newly appointed missionary among the needy churches and communities on that field.

It hardly need be said that your delegate was cordially received, and performed to the best of his ability such duties as were assigned him.

The expenses of the trip chargeable to the Association are \$17 12.

All of which is respectfully submitted, L. A. PLATTS, Delegate.

ALFRED CENTRE, N. Y., June 19, 1884.

On motion, the report was accepted, and the part referring to finances, was referred to the Committee on Finance.

The Corresponding Secretary reported as follows, which report was accepted:

Your Corresponding Secretary would respectfully report that he prepared the Corresponding Letter to Sister Associations, which was submitted at the last session of this body. Besides this, no occasion for correspondence has arisen.

ALFRED CENTRE, June 19, 1884. L. A. PLATTS, Cor. Sec.

The report of the Treasurer was read, and, on motion, referred to the Committee on Finance:

A. C. BURDICK, Treasurer.

In account with the WESTERN ASSOCIATION

Dr.

To balance on hand at last report. \$22 77

Receipts from churches as follows:

First Alfred. 29 43

Second Alfred. 11 21

Andover. 3 68

Friendship. 7 32

First Genesee. 11 36

West Genesee. 2 72

Hartsville. 6 48

Hebron. 5 28

Hebron Centre. 1 60

Hornellsville. 1 67

Independence. 9 00

Portville. 3 20

Scio. 2 00

Shingle House. 3 13

Portville for 1882. 5 35

Honeys Branch for 1882. 1 39

Richburg for 1882. 6 66

Total receipts. \$135 05

Cr.

By paid on order to J. Kenyon. \$50 00

S. L. Maxson, Clerk. 5 00

J. Summerbell, delegate. 51 15

L. A. Platts, Publishing Minutes. 31 50

F. S. Place, distributing Minutes. 81

Total expenditures. \$138 46

Balance due Treasurer. \$ 3 41

Respectfully submitted,

E. & O. E. A. C. BURDICK, Treasurer.

ALFRED CENTRE, June 19, 1884.

The Assistant Secretary presented two bills for expenses in carrying out the instructions of the Association, as follows: To printing Circular Letters, \$1 50; sundries, 85 cents; total, \$2 35.

On motion, the bills were referred to the Finance Committee.

J. G. Burdick presented the following resolutions:

Resolved, 1. That no other so great an evil exists now, or ever has existed in our country, as the traffic in alcoholic beverages; none that so seriously affects the physical and moral welfare of the whole people; and furthermore, that this evil is a crime.

2. That every license law on the statutes of the States, and of the general government, recognizes the liquor traffic as an evil to be legislated against, concedes the principles of prohibition by prohibiting in part, and convicts the State and National governments of legalizing crime.

3. That he who by his vote supports men in office who enact and uphold laws licensing the sale of alcoholic liquors as a beverage, becomes a partaker of the crime of the traffic and of the crimes resulting therefrom.

4. That there is no political issue before the people that so

appeals to a sense of the responsibility that rests upon the Christian voter, as the permission or prohibition of the liquor traffic by law.

On motion, these resolutions were made a special order for to-morrow afternoon at 2.30.

A bill of \$3 for printing programmes of the Association, were referred to the Committee on Finance:

The Committee on Obituaries was presented as follows:

Your Committee on Obituary Notices respectfully report that only one holding official position has been called hence during the past year, namely, Dea. JOHN CRANDALL, who died at his home in Nile, N. Y., March 20, 1884. Bro. Crandall was born in Rhode Island, Aug. 7, 1817, and was therefore 66 years, 7 months, and 13 days old. When he was a young man he came to Allegany county, and lived for awhile in Alfred. During the last thirteen years he has lived at or near Nile. At the age of seventeen years he united with the Hopkinton Church, and has since had membership with the Church of Persia, with the West Genesee Church, and with the Friendship Church, of which he was a member at the time of his death. He was ordained deacon of the Friendship Church in December, 1879. He died in the hope of a glorious immortality.

JOHN M. MOSHER, } Com.  
D. R. STILLMAN, }

On motion to adopt, remarks were made by W. C. Tittsworth, and the report was adopted.

John M. Mosher and L. A. Platts were appointed the Committee on Obituaries for the ensuing year.

**EVENING SESSION.**

After appropriate introductory services participated in by the choir, L. M. Cottrell and C. A. Burdick, A. E. Main preached an interesting sermon from Rom. 12: 1, 2.

**SIXTH-DAY—MORNING SESSION.**

The first fifteen minutes of the session were spent in devotional exercises.

The Committee on Nominations made the following report:

Moderator—H. C. Coon.

Recording Secretary—J. E. N. BACKUS.

Assistant Recording Secretary—S. L. MAXSON.

Corresponding Secretary—L. A. PLATTS.

Treasurer—A. C. BURDICK.

Executive Board—First Alfred, T. R. Williams; Second Alfred, F. W. Hamilton; Andover, W. D. Burdick; First Genesee, Geo. W. Burdick; Scio, J. S. Flint; Richburg, A. B. Cottrell; Portville, B. A. Barber; Friendship, W. D. Crandall; Independence, G. H. F. Randolph; Hornellsville, Elias Ayres; Hebron Centre, J. Clare; Hebron, L. R. Burdick; Hartsville, B. E. Fisk; West Genesee, J. H. Crandall.

Introductory Sermon—Jared Kenyon.

Essays—1st, "Person of Christ," T. R. Williams. 2d, "Christ the propitiation for sin," E. A. Witter. 3d, "What constitutes a divine call to the ministry?" D. E. Maxson.

Delegate to Sister Associations—D. E. MAXSON, } Com.  
A. A. PLACE, }  
J. SUMMERBELL, }

This report was remarked upon by L. M. Cottrell, and adopted.

The Committee on Petitions reported as follows:

Your Committee on Petitions find nothing in the letters from the churches claiming their attention except the requests from the Friendship and Independence Churches for the next session of the Association. After carefully considering, and reconsidering the matter, we recommend that the next session of the Association be held with the Friendship Church.

Respectfully submitted,

J. E. N. BACKUS, } Com.  
I. T. LEWIS, }  
N. R. CRANDALL, }

This report, after remarks by D. E. Maxson, J. E. N. Backus, and I. T. Lewis, was adopted.

On motion, all visiting brethren and sisters were invited to participate in the deliberations.

The report of the Committee on the State of Religion was read and remarked upon by G. W. Burdick, D. E. Maxson, J. E. N. Backus, L. M. Cottrell, J. G. Burdick, and W. C. Tittsworth. The tenor of these remarks was heartily to endorse that part of the report recommending members of churches to identify themselves in membership with the churches of our faith where they reside. The report was adopted as follows:

Your Committee on the State of Religion would report as follows: There seems to be throughout the churches of the Association, a commendable interest in Bible study as seen in the attendance at the Bible schools. The importance of these schools as helps to the work of the church, is, year by year, more fully realized. Harmony, and some degree of spiritual growth, is manifest in most of the churches. While it is true that the fruitage of Christian activity is not always seen in addition of numerical strength to the church, yet growth in this direction is the normal condition of the church. The work of the church is to disciple to Christ. The meager results in this respect the past year, and the low state of religious interest as shown by the letters from the churches, should cause in us a sense of deep humiliation, and arouse us to renewed zeal in, and consecration to the Master's work, in the years to come. The aggregate additions reported, 51; dismissals and rejections, 27; gain, not taking into account deaths, 24. We would call attention to the large percentage of non-resident members reported from the churches, and as it is probable that most of these members live within the bounds of other of our churches, we would recommend to them the duty of identifying themselves with the churches where they reside, as we think that individual growth in grace and increased power for good on the part of the church, would be secured thereby.

We would recommend that blanks for statistics be so arranged as to distinguish additions by letter and baptism.

Respectfully submitted,

GEO. W. BURDICK, } Com.  
J. KENYON, }  
G. P. KENYON, }

On motion, the Committee on Finance were instructed to ascertain the probable amount of funds necessary to be raised, and report to the Association as soon as convenient.

After singing by the choir, A. E. Main conducted a missionary conference as arranged by the Executive Board. Bro. Main first gave a general statement of the location and condition of the various home fields for missionary effort, mentioning the laborers on these respective fields. He then spoke of the China field and read communications from our missionaries there.

J. W. Morton spoke on the "Place and Importance of the Missionary Idea."

N. Wardner answered the question, "Why send the Gospel to the Heathen?"

W. C. Tittsworth spoke of "The Present Missionary Outlook and its Significance."

After singing "Zion," the conference was continued by Samuel Flint, D. E. Maxson, L. A. Platts, T. R. Williams, Joshua Clarke and L. M. Cottrell.

After singing, a paper was read by G. W. Burdick. Subject, "Scope of Pastoral Work."

Following this paper, remarks were made by N. Wardner.

After benediction by N. Wardner, adjourned.

### AFTERNOON SESSION.

The session of the afternoon was opened by singing, and prayer by H. P. Burdick.

On motion of H. C. Coon, the paper presented by G. W. Burdick on the "Scope of the Pastor's Work," was requested for publication in the SABBATH RECORDER.

Remarks were made by D. E. Maxson and G. W. Burdick, and the motion was carried.

On motion, the resolutions on temperance were taken up for consideration.

On motion to adopt, remarks were made by J. G. Burdick, H. P. Burdick, D. E. Maxson, Joshua Clarke and A. K. Crandall.

Pending the discussion of the resolutions, the time for the special order arrived, and, after singing, L. A. Platts conducted a conference on the Tract Society's work. The conductor introduced the subject by a few general statements of the plans of work as proposed by the Tract Society.

J. W. Morton spoke of "Work for our own people."

N. Wardner spoke of "Work beyond our people."

A. E. Main spoke of "Work among the Scandinavians."

After singing, L. A. Platts made additional remarks, also D. E. Maxson, H. P. Burdick and T. R. Williams.

The report of the Committee on Finance was made as follows, and adopted:

Your Committee on Finance would respectfully report that they have examined the Treasurer's report with vouchers, and find it correct. We estimate the amount necessary to meet the expenses of the Association for the current year to be \$96 86, which we have apportioned among the churches of the Association according to their resident members, as follows:

First Alfred. \$26 70

Second Alfred. 11 11

Andover. 8 31

Friendship. 7 24

First Genesee. 9 59

West Genesee. 2 14

Hartsville. 5 17

Hebron. 4 21

East Hebron. 2 31

Hornellsville. 1 45

Independence. 10 69

Portville. 2 41

Richburg. 5 31

Scio. 2 27

Shingle House. 2 62

Total. \$96 86

E. A. GREEN, } Com.  
F. W. HAMILTON, }  
E. S. BLISS, }

On motion, the Secretary was instructed to make orders on the Treasurer for the bills presented and audited.

### EVENING.

An interesting conference meeting was conducted by the pastor of the First Alfred Church.

### SABBATH-DAY.

At 11 o'clock, a sermon was preached by N. Wardner, from Rom. 1: 28.

This was followed by a collection for the Missionary Society, amounting to \$100 48 here, and at the Second Church, \$14 16; total \$114 64.

### AFTERNOON.

At 3 P. M., the Sabbath-school convened and was conducted by the Superintendent, L. A. Platts.

SUBJECT, "OBEDIENCE TO LAW." Rom. 13: 1-10.

I. God in human Law. V. 1, 2. D. E. MAXSON.

II. The twofold purpose of Law. V. 3-5. J. L. HUFFMAN.

III. To whom Obedience should be Rendered. V. 6, 7. J. E. N. BACKUS.

IV. Motive to Obedience. V. 8-10. A. E. MAIN.

### EVENING.

A praise service, conducted by J. G. Burdick, was held from 7.45 to 8.30, after which a sermon was preached by J. L. Huffman, from John 12: 32.

### FIRST-DAY—MORNING SESSION.

After fifteen minutes spent in devotional exercises, the consideration of the resolutions on temperance was resumed, and remarked upon by J. E. N. Backus, G. W. Burdick, N. Wardner, D. E. Maxson, S. L. Maxson, Mr. W. Martin, L. M. Cottrell, Clark Wells, J. G. Burdick, and I. T. Lewis, and the resolutions were unanimously adopted.

The hour of 10 o'clock was set apart for the subject of Education, with L. E. Livermore, conductor. After some general and hopeful statements connected with our educational interests, W. C. Tittsworth spoke on "The relation of our schools to our other lines of work."

A. E. Main spoke on "Three urgent needs of our schools."

Further remarks were made by D. E. Maxson and E. P. Larkin.

The time for the special order having come, it was voted to take a half hour for further educational remarks after the sermon this afternoon.

At 11 o'clock, J. W. Morton preached from Eph. 6: 13-17.

After the sermon, a collection was taken for the Tract Society, amounting to \$54 01.

On motion, it was voted to give one half hour following the consideration of the Educational interests this afternoon, to a question relating to the Christian work of the women of our denomination.

### AFTERNOON SESSION.

At 2 P. M., Joshua Clarke preached from John 11: 43.

The educational conference was continued by L. A. Platts, H. P. Burdick, and T. R. Williams.

A half hour was set apart for the subject of Women's work. Remarks were made by L. A. Platts and Mrs. A. K. Witter.

The following resolutions were introduced:

WHEREAS, the earnest appeal of Dr. Ella F. Swinney merits a prompt, prayerful and liberal response; therefore,

Resolved, 1. That we urge the sisters of our churches to in-

(Continued on the fifth page.)

Missions.

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

REV. MR. BAGGS, missionary among the Telugus, reports from Cumbum, as the results of itinerating work by himself and native preachers, the baptism of 320 from Jan. 6th to Feb. 3d.

THE witnessing of the celebration of the Lord's Supper was the turning point in the religious experience of quite a number of Roman Catholics in South America who have united with a Presbyterian church.

TWENTY Baptist workers in Germany report for the first quarter of 1884, 131 baptisms, 748 sermons, 518 other meetings, and 1,343 pastoral visits. Baptist Christians in Austria are suffering persecution, being beaten, mocked, and arrested and their place of prayer stoned. The principles of Baptist doctrine and church order are steadily gaining ground in Sweden against Lutheranism.

THE Presbyterian General Assembly recommended last year that \$600,000 be raised for home missions; \$620,428 22 have been received. 1,458 laborers have been employed; 135 churches organized; 6,216 have joined home mission churches on profession of faith, and 6,566 by letter; 339 Bible-schools were organized; and the Woman's Executive Committee received for the department of schools \$108,596 45.

ONE of the most encouraging features of the mission field among the Paku Karens, it is said, is the improvement made in the jungle schools. Also, leading Karens have recently formed themselves into an organization for the purpose of introducing the cultivation of tea, coffee, cinchona, etc. The soil and climate of the Karen hills are said to be well adapted to the raising of these and other remunerative crops, while the people beyond the frontiers are finding it profitable to come down to the plains and cultivate lowland rice.

NOTHING equals Christianity in its power to produce social equality. Its first great victories of grace among the Telugus in India were over the lowest class; its last must be among the caste of people, who are held back by their caste pride, and abhor the idea of associating with those who have, out of the low class, become Christians. But the Christians are rising in the social scale: they are becoming cleaner in person and in their dwellings, and are beginning to have their children educated. On the other hand, the caste of Christ will subdue the pride of the caste people, and so bring all towards a social level.

THE Western Association gave one hour and a half to a Missionary Conference, under the direction of the Corresponding Secretary of the Missionary Society. With the help of a map the Secretary called attention to the growth of our denomination and the present geographical extent of our field of labor. J. W. Morton said, that had Christians been true to their Lord's commission, most people would now know of the saving grace of God. Nathan Gardner said that the heathen are lost and need salvation through Christ. Christ would not have commanded us to carry the gospel to the heathen had this not been a necessity. Missionaries brought the gospel to our forefathers; and how can we have the love of God, if, seeing the lost nations, we shut up the bowels of our compassion? W. C. Titsworth spoke of the missionary outlook in China, through school-work, preaching, and medical work; in Holland where there is such good material, and earnest devotion; among the Scandinavians in our country; and in new fields opened by the Outlook. There are grand opportunities; Seventh-day Baptist truths are powerful truths to-day; and there are open doors for preaching our truths with the effectiveness that fresh truths always have. Mr. J. S. Flint spoke of the importance of our small churches and of the help the large churches could give them. Dr. D. E. Maxson said that the Scandinavian mythology was in advance of others; grand blood flows in their veins; and they will make good Seventh-day Baptists. Mr. Martin (a Baptist) remarked that the Macedonian cry is from the West. L. A. Platts expressed the opinion that no one was doing better work than the home missionary. Large churches can help supply small churches through their pastors; and we as a people could more than double our missionary contributions. Dr. Thos. R. Will-

iams thought we were brought to the kingdom for such a time as this. One hundred out of the six hundred scholars in our schools the last year were Scandinavians, and they make good students. They are anxious to study their own language that they may the better read and understand the Bible. J. Clarke told how one of our pastors had helped two small neighboring churches. These are like little fires kindled all over the land. L. M. Cottrell said that the Shanghai church is an outpost in our work of spreading the kingdom of God.

THE last Annual Report of "the Society for the Propagation of the Gospel in Foreign Parts," which is the Missionary Agent for the Church of England, incorporated by Royal Charter, A. D. 1701, has been received. The total income of the Society last year was \$550,000. There has been an encouraging increase in the number of contributors, showing that "more hearts have been reached and more prayers are being offered." This Society has expended on the foundation and development of this Church in Australia, £225,855; in Africa, £512,704; in British North America, £1,627,601; in the West Indies, £571,726; in New Zealand and the Pacific, £97,301; in Asia £1,582,486; in Europe, £22,505; in the United States from 1701 to 1884, £227,454.

The number of ordained missionaries now on the Society's lists is 520: in Asia, 165; in Africa, 131; in Australia and the Pacific, 20; in North America, 179; in the West Indies, 24; and in Europe 1. There are also about 140 Catechists and Lay Teachers, mostly natives, and about 300 students in the Society's colleges.

In 1855 there were in 50,000 schools only 925,000 scholars in all India; in 1882 there were 116,048 schools with 2,760,086 scholars.

The mission is prosperous in the city of Peking, China, but in the out-stations the work is much more hopeful.

The statistics of churches and congregations in the Diocese of Capetown, Africa, show a continuous increase. Archdeacon Waters left England for Africa in 1848, and died November 30, 1883, having never once returned to his native land.

Wars and rumors of war have sadly checked the work in the missionary Diocese of Zululand.

"THE first English settlement in Australia was formed in 1788, at Port Jackson, when the British flag was hoisted on a thickly-wooded plain, on which kangaroos were running in vast numbers, where now stands the handsome city of Sidney, with its population of 237,908 souls. The first body of settlers consisted of 800 convicts with a military guard, and a single chaplain who had volunteered his services. This devout man, the Rev. R. Johnson, after laboring absolutely alone for six years, was joined in 1794 by the Rev. Samuel Marsden, known and honored as the first pioneer of the Christian Church in New Zealand.

"In 1795 the Society for the Propagation of the Gospel became connected with Australia. The Government had hitherto paid the two chaplains, but population had increased and free immigration had commenced, and the Society, deeply as it was pledged to the young Churches in Canada and the West Indies, sent to Australia two schoolmasters, who were shortly afterwards followed by a clergyman.

"In 1800 a stone church was built at Parramatta, and the foundations were laid of St. Philip's Church, Sydney, which was not completed until 1810. In 1817 there were five clergymen in the country, and 17,000 souls; in 1833 the population had grown to 61,000, and there were sixteen clergymen. One of these, Archdeacon Broughton, who had arrived in 1829, was a man of remarkable gifts. He visited every portion of the colony where settlers were likely to be found; he held the first service in a rude hut which stood in a group of similar erections on the Yarra Yarra. To this hamlet, which has become the city of Melbourne, the Society sent the first resident clergyman in 1839. Through several countries this indefatigable man traveled, well knowing that he was the solitary representative of the Church's ministrations in those regions. At length, in 1834, he returned to England to represent to the Government the appalling spiritual destitution of the land.

"Thus the work went forward, and in less than fifty years a single Diocese has become thirteen; instead of the solitary clergyman who volunteered for the thankless duty of caring for the first settlers, who did not value his ministrations, there are in Australia and Tasmania 13 Bishops and 575 clergymen, amid a population of nearly 3,000,000. 'A little one has become a thousand, and a small one a strong nation.'

"WHERE, in September, 1855, there was a solitary missionary, with his wife and family, in a wooden hut on the banks of the White Kei, Africa, without a single Christian man besides their own party near the spot, there is now a flourishing village, with its church, school-houses, parsonage, stores, and workshops, filled with an industrious

and thriving population, white and black, mainly Christian, a resident magistrate and his staff, and all the appliances of civilization around them; while in the entire district there is an organized body of twenty clergymen, with a Bishop at their head, and their schools and churches stud the land, from the Kei eastwards to the very borders of Natal."—Annual Report of the S. P. G.

THE BEST PREACHING.

Soul-winning is generally accomplished not by argument, but by testimony. The best minister is a witness-bearer. "Butler's Analogy" is one of the most notable works in defense of revelation, and it is evidently calculated to impress the student with the truthfulness of our holy religion; but I should like to know whether there ever was a man, woman, or child truly converted to the Lord Jesus by "Butler's Analogy." I do not think it. Nor do I depreciate the work on that account, for it has other uses which it admirably serves. This, however, I am certain of, that a little book like the "Dairyman's Daughter," by Leigh Richmond, which is not worthy for a moment to be compared with "Butler's Analogy" as a display of intellectual power, has led thousands to saving faith in the Lord Jesus. That little biography of a peasant girl, a mere nothing as to thought compared with the wonderful "Analogy," has brought tens of thousands to the Saviour's feet, where the other has brought few, if any. What is the reason? The "Analogy" is a very clear and admirable argument, but the "Dairyman's Daughter" is a witness of what has been seen, and tasted, and handled by one like ourselves. Heads are won by reasoning, but hearts are won by witness-bearing. Our lines of things should be that of David—"I will declare what the Lord hath done for my soul." Paul frequently repeated the story of his own conversion, for he knew of nothing more likely to convince and convert. I do not believe that people will ever be converted by gaudy rhetoric. Poetical expressions are too fine to draw men away from sin to holiness; men do not come to Christ on the back of Pegasus. Argument which appeals only to the intellect is poor fuel with which to kindle the fire of love to Christ; and even sound instruction will not suffice without personal witness to vivify and support it. To convince men of the truth of a statement is one thing, and to convert them is a step higher still. Bear witness to what you know, to what you feel, to the power of Christ to pacify the conscience and to change the life; bear, I say, your witness to Jesus, and you will have done that which God will bless to the opening of the eyes of the spiritually blind.—C. H. Spurgeon.

AN INCIDENT AND A LESSON.

"I don't care for the mission paper, but I'll give you twenty five cents, because it's yours." So said a prominent woman in a Baptist Church in a beautiful New England village, to the ten year old son of her pastor. This good and able man, whom she respected and loved as her pastor, desiring to have a missionary paper in each family of his Church, had expressed the wish that those having a good income should subscribe for extra copies for the very poor. His little boy was anxious to help his father whenever possible, and when he said, "A., can you not help on this list of names, getting subscriptions from some here in the village whom you know?" His son replied: "Oh, yes, father, I am sure I can." This was in the morning, just after breakfast, before his father went to his study. That very afternoon, as he sat by his little desk, learning his geography lesson, a lady called, who, while talking with his sister, told her she had just bought twelve yards of trimming for a new dress, at \$1 25 a yard. "Ah," thought the boy, "that is the lady for me to call on first. If she can spend so much for herself, of course she would give a great deal for missions and mission papers. Perhaps she will give me \$5." So he put her name at the head of his list. The next day, with face glowing and eyes sparkling with his bright anticipations, he made that first call. He received a warm welcome, and the lady urged him to remain through the afternoon and to supper. But he was now a boy of business, and must decline invitations. So, very timidly, with few words, he referred to his father's plan, which she knew, and said he was helping him to collect the money, and had put her name first, because he was sure she would like to be first on his list, and give the most. Dear boys and girls, can you imagine how he felt when her reply was given? Has any of you ever had such an experience?—Home Mission Monthly.

THE Territory of Montana, peopled as densely as Belgium, would contain the present population of the whole country; and the entire region, peopled as densely as Europe, would sustain more than three hundred million souls! It is a country of mountain ranges, separated by vast plains; of immense stretches of timber, and of untold mineral and agricultural resources. Its scenery is unequalled; its canons walled in by precipitous rocks rising five thousand feet; its cataracts rivalling Niagara; its sudden changes from regions of perpetual snow to valleys laden with fruit and perfumed by flowers, constitute it the Switzerland of America. And into this vast area of mountain slope and valley stretch, the overcrowded cities and towns of the Old World are pouring their eager and expected mil-

lions to till the soil, to delve in the mines and to fell the forests; and if "possessed" for Christ, it will ere long "open its treasures," and laying them at the nail-torn feet of the Son of God, send forth its missionaries to the Orient, thereby belting the globe with the gospel message of "Peace on earth and good will to men." But there are "giants" there, and the Church, having become rich and ease-loving, "rebels against the commandment of the Lord."—Baptist Home Mission Monthly.

KEEP IT BEFORE THE PEOPLE.

On the front of the Royal Exchange, in the business center of great London, stands the motto: "The earth is the Lord's and the fullness thereof." Many do not read it; many do not understand it; many do not believe it; yet it stands as a solemn witness in the midst of a hurrying generation, and doubtless multitudes receive its testimony.

Such testimonials are needed. The Israelite was commanded to write the words of God's law upon the posts of his house and upon his gates.—Deut. 6: 6-9.

On the front of a business block on one of the busiest streets of Albany is boldly inscribed in large letters on stone, 'The fear of the Lord is the beginning of wisdom.' What a noble motto to keep before the eyes of men! Would that the multitudes that pass up and down before it every day made it the guiding principle of their lives. The beginning of wisdom. Mark that! Not the last thing, but the first. All depends upon the beginning. As a general rule, 'all's well that begins well.' 'The fear of the Lord' is the foundation-stone of the temple of wisdom. To build on anything else than that is to build on shifting sand. 'The fear of the Lord,' is the true starting point on the royal road of learning. It marks the spot where you must begin to search for the hidden treasures which, once gained, are yours forever.

Let Christians uplift their testimony for God and his truth. God hath promised to honor those who honor him; and he hath magnified his word, above all, his name.—The Common People.

THE leading religious faiths in India are thus tabulated by the compilers of the Census Report: Hindoos, 187,937,450; Mohammedans, 50,121,585; Aborigines, 6,426,511; Buddhists, 3,418,884; Christians, 1,862,634; Sikhs, 1,853,426; Jains, 1,221,868; after these no creed numbers 400,000 adherents. Out of every 10,000 of the entire population of India, Hindoos number 7,402, Mohammedans 1,974, Aborigines 253, Buddhists 135, Christians 73, Sikhs 73, Jains 48. Of the Christian population of 1,862,634, the Roman Church claims 963,058, the Church of England 353,713, the Syrian Church 304,410. "The lapse of a few years," continues the writer of the Report, "will, I believe, show a very large accession to the numbers of the various Christian Churches. The closest observers are almost unanimous in the opinion that the ground has already been cleared for such a movement, but their views are not so much in accord as to the class from which this accession will be made."

SOME converts from heathenism evidently appreciate the Scriptures in their own tongue. The Indian Baptist has this interesting item: "The Pwo Karen Bible is at last printed and ready for circulation. It is in the language of a tribe of mountaineers, poor, with few educational advantages, but Christian from the love of Christ. The book is expensive—six rupees a copy; but before it was out of the press one hundred copies had been bespoken and paid for. The people then met together, and in a few minutes five hundred more copies were subscribed for. Further measures were then taken to provide every Christian family with a copy; and further still, to meet the case of those who are absolutely too poor to pay for their Bibles, these Bibles are to be paid for out of funds raised for this purpose; and, to crown all, we are told that 'the entire cost of printing the Scriptures is to be borne by the Karen churches.'"

"MODERN missions is the greatest religious movement the world ever witnessed. For nearly a century the tide has steadily increased. All the streams of Christendom contribute to sustain and swell the flood. Its waves now break on every shore; ascend every bay, inlet and river of the inhabited earth. Its spray, wafted to and fro by the breezes, distils like dew on every valley, hill and mountain top, causing the parched ground to become a pool, and the thirsty land springs of water; making the handful of corn in the earth on the tops of the mountains to grow, the fruit thereof to shake like Lebanon; and they of the city to flourish like the grass of the field; the wilderness and the solitary places to be glad, and the desert to rejoice and blossom as the rose."—T. P. Crawford.

REV. J. W. OSBORNE, Baptist General Missionary in Nebraska, says: "The hold of a church on the community is quadrupled when the foundation of an edifice is laid; and when the structure is completed and dedicated, free of debt, it is quadrupled again. Other denominations understand this, and are pushing Church extension to the front. True religious worship demands a local habitation and a home. A Church that is 'boarding round' can have no real home interest and feeling. The people look upon it as transient and uncertain, and will not give it their confidence."

RELIGION OF COREA.

Originally the Coreans were Nature worshippers; and traces of that rude cultus have survived the successive inroads of Buddhism, Confucianism, and Roman Catholicism; and it has, within the present century, so revived that perhaps it would be no mistake to say that it is to-day the ruling element in the religious life of Corea. Christianity was introduced into Corea in 1777, through some Jesuitic books and tracts from Peking. In 1788 the first Corean convert was baptized. The new faith spread rapidly, and gave fair promise of becoming ere long the prevailing form of religion. But they (the Jesuites) permitted themselves and their converts to become implicated in political insurrections; they plotted, intrigued, endeavored to call in foreign intervention to accelerate the Christianization of Corea by the force of arms if need be, and appealed to the Pope to settle matters in dispute between heathen and Christian parties; until at last, exasperated beyond endurance, the Government took the matter in hand, and a cruel and wanton persecution of Christians began, and for upwards of sixty years it has never ceased. So stands the case at the present time. Corea is open to trade, but not to the reception of Christianity. Rather the reverse is true; the Government is growing daily more bitter against it, and more furious at any attempt to distribute Christian literature among the people. In their minds Christianity is connected with all that is seditious in politics, and dangerous to society, and they are exerting themselves to the utmost to prevent its introduction. For all this lamentable state of affairs, the Romish Church is directly responsible. Corea does not yet understand the difference between the throne of Rome and the manger of Bethlehem. Christians are being hunted down like wild beasts in the forest. Those who have come to Japan, and embraced Christianity, dare not return to their native land as Christians; and yet there is evidence that the people are anxious to know more about Christianity, and especially about Protestant Christianity, though at present terror stifles all inquiries. How long this condition of things will last no one can foretell. For the present, and for some time to come, the golden opportunity of the church will be to reach Corea through Japan.—Rev. W. C. Kitchen, in the Northern Christian Advocate.

ONE day Peter Cooper stood watching a portrait class, who, to the number of thirty pupils or more, were drawing likenesses of the same model from different positions. One scholar made the face in profile; another had it turned a little into the shadow; a third saw more of the full face; while others worked still further into or away from the light. He stood observing the scene a few minutes, when he said: "Such a sight as this should be a lesson in charity, when we perceive how the same person may seem so different according to the way he is looked at by various people."

ONE of the greatest changes that have taken place in India for many years past consists in the altered feeling with which female education is now regarded by natives of the highest position. It is no longer necessary to argue in its favor. The necessity of the moment is that of providing competent mistresses for the schools for girls which are being opened in all directions, under the encouragement and with the liberal assistance of the Indian Educational Department.

The Society [for the Propagation of the Gospel in Foreign Parts] can not too earnestly impress on the clergy the great benefit which is secured both for the Society and for their own congregations by their preaching their own sermons on behalf of the Missions of the Church. Rare indeed are the occasions where the utterances of even an experienced missionary are more weighty than the teachings of the appointed pastor on a primary duty of all Christian people.

THE Baptist Missionary Society of England, gave last year \$300,000 for missions in India, Japan, China and Africa. They have 96 missionaries and 221 native evangelists. The missionaries report fields white for the harvest that they can not harvest. There are 55 churches in the Sing Chu Fu District in China, and they are self-supporting, and have native pastors. More than 360 converts have been baptized in the past year.

I FEEL convinced that every man has given him of God much more than he has any idea of, and that he can help on the world's work more than he knows of. What we want is the single eye, that we may see what our work is, the humility to accept it, however lowly, the faith to do it for God, the perseverance to go till death.—Norman Macleod.

THOUGH the Baptists and Methodists labor under great disadvantages in Sweden, forty-six new Baptist churches were formed last year, and 3,623 converts were baptized. There are now in Sweden, 16 Associations, 371 churches, 402 preachers, 25,777 Baptists, and 23,310 children in their Sunday-schools.—Presbyterian.

THE apostles dealt out bread and fish to the hungry thousands by the sea of Galilee, but it was Christ who fed them. Modern apostles may singly, or organized as a Church, do a great work in bringing men into relations with Christ, but they can not themselves give help and strength. He only is the bread of life.

"Wisdom is the price of wisdom; and with all things."

COMMENCEMENT

We give our reader vices and literary exercises preceding Commence for the Alfred Sun, of G. Champlin.

The forty eighth University was ushered in, June 23d, by a sermon by Rev. J. Allen, at the church, Ministry of Beauty, from Psalms 90: 17, has been published in day morning dawned and the forenoon was finishing touches to the Hall, which was under class of '85. Monday the anniversary exercises

ALLEGHANI

Charles A. Clarke, E. Hamilton, '84, stepped upon the rostrum by Briggs, at a few moments audience was called by officer and Rev. J. opening prayer, followed "Heimliche Liebe," chrestia. H. G. Whi biographical oration lips." The orchestral musical number, bettered by Donigetti, were succeeded by Tramp's Story," by original poem by F. S. Journey of Life." J. Frome Merriman the Duet, "Slavonic Dan an essay entitled "Ins less was excellent costood by his hearers. cises were brought to overture "La Flandri Notwithstanding weather a large and the young ladies of the ATHENEÆ.

On Monday evening, opened by an oration by prayer by Rev. G. tie Genesee. The s to have been delivered, but owing to sickness was not able to appear then played La Math waltz, which was following and instructing Education," by Miss Larkin sang Wallace usual manner—excellent brought tears to the given by Miss Alice Boy's Debt." Miss "Heroes of To-day easy, off hand manition of the audience closed with Schleppe Overture by the orchestra. At ten o'clock the public session of

OROPHIL

J. G. Burdick, '84, secretary, and O. J. L. E. Livermore of followed by a Shakespeare. Ed. C. Marvin. given, the gestures appeared at the first musical number Miss Smith and M. Maxson, '83, delivered "The Uniqueness the reading of the Radiator and Rev. The interest of the married by the low Mrs. W. H. Crandall, Jessie Brown, tained the audience Professor R. A. Lecture, which Plea for Christian by a vocal solo by number on the James Schoonmaker Tuesday afternoon with a large audience of the

ALFREDIA

which commenced Rubinstein orchestra Pres. J. Allen in which was successard's solo, "The Skies," by Hold Sinai," was delivered by Whittier's "Kin well recited by E man rendered a poem entitled, "Midnight. This tone, which was Susie Burr sang Merry Greenwoodical Mathematics was a beautiful poetical thought, word was easily who were deeply flocks Waltzes, orchestra, enders.—H. E. W. ter, secretary; I

In the evening

**Education.**

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

**COMMENCEMENT WEEK AT ALFRED.**

We give our readers a synopsis of the services and literary exercises of the Societies preceding Commencement Day, as reported for the Alfred Sun, of last week, by George G. Champlin.

The forty eighth anniversary of Alfred University was ushered in on Sunday evening, June 23d, by the Baccalaureate Sermon by Rev. J. Allen, Ph. D., D. D., President, at the church. The theme was "The Ministry of Beauty." The text was chosen from Psalms 99: 17. The entire sermon has been published in the Recorder. Monday morning dawned bright and sunny, and the forenoon was occupied in adding the finishing touches to the decoration of Chapel Hall, which was under the auspices of the class of '85. Monday afternoon witnessed the anniversary exercises of the

**ALLEGHANIAN LYCEUM.**

Charles A. Clarke, '84, president, and E. E. Hamilton, '84, secretary, were escorted upon the rostrum by the marshal, Job S. Briggs, at a few moments past two. The audience was called to order by the presiding officer and Rev. J. L. Huffman made the opening prayer, followed by Pesch's gavotte, "Heimliche Liebe," by the Rubinstein orchestra. H. G. Whipple then delivered a biographical oration upon "Wendell Phillips." The orchestra rendered their second musical number, being "Selections from Favorite by Donizetti." These selections were succeeded by a recitation, "The Tramp's Story," by Allie Williams and an original poem by F. S. Place, entitled "The Journey of Life." Maude Miller and La Frone Merriman then rendered Dvorak's Duet, "Slavonic Dance." E. H. Lewis read an essay entitled "Inspiration," which doubtless was excellent could it have been understood by his hearers. The afternoon's exercises were brought to a close by an orchestral overture "La Flandre" by Buillon.

Notwithstanding the inclemency of the weather a large audience assembled to greet the young ladies of the

**ATHENEAN SOCIETY,**

On Monday evening, whose programme was opened by an orchestral overture succeeded by prayer by Rev. Geo. W. Burdick of Little Genesee. The salute, "Welcome," was to have been delivered by Miss May A. Gridley, but owing to sickness at her home she was not able to appear. The Rubinstein then played La Mathe's "Lames D'Amour" waltz, which was followed by a very interesting and instructing paper upon "Indian Education," by Miss Carrie Coats. Charles Larkin sang Wallace's "Bell Ringer" in his usual manner—excellent. A recitation which brought tears to the eyes of many was that given by Miss Alice L. Livermore, "A News Boy's Debt." Miss Nellie L. Baker's oration, "Heroes of To-day," was rendered in an easy, off hand manner and held the attention of the audience. The evening's session closed with Schlegel's "Silver Bell" Overture by the orchestra.

At ten o'clock Tuesday morning, occurred the public session of the

**OROPHILIAN LYCEUM,**

J. G. Burdick, '84, president, I. W. Patton, secretary, and O. J. Green, marshal. Rev. L. E. Livermore offered prayer, immediately followed by a Shakespearian recitation by Ed. C. Marvin. The recitation was well given, the gestures were easy and the speaker appeared at home on the stage. The first musical number was a vocal duet by Miss Smith and Mr. J. G. Burdick. S. L. Maxson, '83, delivered an oration entitled "The Uniqueness of Christ," followed by the reading of the Society journal, "The Radiator and Review," by J. E. Varnum. The interest of the paper was somewhat marred by the low tone in which it was read. Mrs. W. H. Crandall, Misses Velma K. Crandall, Jessie Brown and Susie Burr entertained the audience with a piano quartette. Professor R. A. Waterbury delivered the Lecture, which had for its subject, "A Plea for Christian Scholarship," succeeded by a vocal solo by Miss Smith. The last number on the programme was given by James Schoonmaker, '82.

Tuesday afternoon the Chapel was filled with a large audience to listen to the exercises of the

**ALFREDIAN ANNIVERSARY,**

which commenced with an overture by the Rubinstein orchestra, "La Fee de Potsdam." Pres. J. Allen invoked the Divine blessing, which was succeeded by Mrs. D. F. Leonard's solo, "The Birds let Loose in Eastern Skies," by Holden. The oration, "Mt. Sinai," was delivered by Fannie Chipman. Whittier's "King Volmer and Elsie," was well recited by Retta Leonard. A Chapman rendered a violin solo, followed by a poem entitled, "Sing-Sing," by Elizabeth S. Middaugh. This was rendered in a monotone, which was not easy to listen to. Susie Burr sang "Tell Me, O, Bird, of thy Merry Greenwood." The Lecture, "Practical Mathematics," by Mrs. C. E. Groves, was a beautiful article, filled with many a poetical thought. It was well read, every word was easily understood by her listeners who were deeply interested. The "Schneeflocken Waltzes," by Resch, rendered by the orchestra, ended the entertainment. Officers.—H. E. Warner, president, Alice Witter, secretary; Leona Burdick, usher.

In the evening the Rubinstein Orchestra

made one of their happiest appearances, under the leadership of Mr. Merriman, before a large and appreciative audience. Each part was performed in a very satisfactory manner, as was evinced by the hearty applause of the listeners. Notwithstanding the fact that this orchestra had been almost continuously before the public on the programmes of the Societies, still there was a freshness and evidence of an abundant reserve in the evening's entertainment which were highly gratifying.

At 10 o'clock on Wednesday morning,

**COMMENCEMENT DAY,**

a large audience had filled the Chapel Hall so that the aisles were full of eager standing listeners as the Scriptures were read, and the Divine presence and blessing, invoked, by Rev. W. C. Titsworth. This was followed by a beautiful anthem, "Lord, whom winds and waves obey."

"The Future of the Republic" was the subject of the oration, by Edwin Jeffrey Babcock, and was given in a forcible manner, showing that the speaker had a fair comprehension of the principles of good government, and a clear view of the elements essential to grander achievements by the American people.

"The Art Preservative," by George Greenman Champlin, was well handled. He traced the history of the art of printing from its earliest beginning, and justly emphasized its great power as a civilizing and Christianizing agency.

Charles Albert Clarke spoke on "The Babylonian Empire," in which he pictured the attainments of the ancient Babylonians, and saw much to be admired in their works of science and art.

"Emerson," by David Isaiah Green, was a clear showing of the struggles through which many minds pass in their eager search for truth.

"Alchemy" was the subject treated by Elwood Eugene Hamilton, giving evidence of careful study of chemical science, and its important relations to human progress.

"Art Influence," by John Jake Merrill, was well delivered, and showed a good appreciation of the power and utility of art.

"Moral Heroism," by Lillie E. Stillman, was one of the best productions of the day, both in composition and delivery.

"Ideal Character," by Harriet Emeline Warner, was well delivered, and was of a sufficiently practical nature to prove that the highest ideals may be transmuted into the real.

Hiram Anson Baker gave an admirable oration on "Roman Jurisprudence," in which he showed much excellence in the character, as well as the laws of that ancient but sturdy people.

"The Spirit Life in Man," by Judson G. Burdick, A. B., was a happy showing of man's dual nature, and the more important functions and relations of the spiritual being.

The music, "Laughing Song," was a sprightly and very enjoyable closing of that part of the programme, and was immediately followed by

**CONFERRING DEGREES**

upon the following-named persons: A. M., Prof. T. M. Davis, P. B. McLennon, Esq., Mrs. Eva Alberti and Miss May Allen; A. B., Hiram A. Baker; B. D., Judson G. Burdick; Ph. B., Edwin J. Babcock, Geo. G. Champlin, Charles A. Clarke, David I. Green, Elwood E. Hamilton, John J. Merrill, Miss Lillie E. Stillman, Miss Harriet E. Warner and Frank E. Williams.

Those graduating in the special course in art were: Mrs. Lennie Hall Bassett, Mrs. Ollie Collins Davis and Miss Alice Witter.

Those graduating the Business Course were: Walter Bliss, Charles Gardiner, Wm. McOmber, U. S. Rogers and D. D. Weld.

In the two special courses above mentioned diplomas were given, but no degrees were conferred.

The Alumni were called for a special business meeting at 2 P. M.

At 4 P. M., the Class of '84 appeared before a full audience, and presented an interesting programme interspersed with class singing—a "Class Song" and "Farewell Song."

Prayer, J. G. Burdick. Class History, G. G. Champlin. Prophecy, D. I. Green. Oration, E. J. Babcock. Poem, J. J. Merrill. Address, Harriet E. Warner.

In the evening, the

**ANNUAL CONCERT**

was given under the auspices of the Musical Department. The evening was not favorable for an audience, being cold and rainy. But those who were in attendance found a rare entertainment, the distinguishing feature of which was the artistic pianist, Mr. Edmund Neupert, of the College of Music, New York, assisted by Mr. S. R. Racklyfett, basso, Elmira, N. Y.

This closed the exercises of Commencement Week. Many former students and friends of the University were in attendance, and many were the expressions of surprise and satisfaction at the marked progress recently made, both in the University and the village of Alfred Centre.

**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."

**DR. J. R. GRAVES AND THE SABBATH.**

(a) God never said keep Tuesday, or Saturday, or Sunday, (b) but one-seventh part of our time. (c) The day God rested is believed to have been on our Sunday. (d) He appointed Saturday for the Jewish Sabbath (e) which the Gentiles were never required to keep and could not. (f) Christ rose on the Edenic Sabbath, and by this act consecrated it forevermore as the Sabbath for all Christians and all nations—(g) which day Christians and Christian nations have ever observed.

I find the above in Dr. J. R. Graves' paper, the Tennessee Baptist of April 26, 1884, in reply to A. M. Russell of Arkansas. At the head of his editorial columns stands the confession of his principles as a Baptist, and I am sure no lover of God's Word can deny the truthfulness of his proposition, which is as follows: "As Baptists, we are to stand for the supreme authority of the Word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice, we must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend."

These grand words ought to be emblazoned above every Baptist pulpit in the world underneath the words, "OUR MORRO." It should be acted upon practically and not merely theoretically. "The supreme authority of the word of God . . . opposed to all human tradition in matters of faith and practice," should be the watchword along the whole line. Does Brother Graves treat the Sabbath question by his own standard? We will briefly review his positions expressed at the head of this article.

(a) "God never said keep Tuesday, or Saturday, or Sunday."

This proposition is perfectly true as regards the mention of the days by their heathen names. For God never honored the heathen gods by assigning their names to the days of the week; hence such names are not found in his inspired Word, and ought not to be used by Christians. The only names God applies to them are the ordinals, first, second, third, etc., to the seventh, which last from the circumstance of its being the rest day, he named the Sabbath—Ex. 20: 10—which name it bears throughout the Bible.

(b) God said keep "one-seventh part of our time."

This proposition is true in one sense and false in another. The days including the night and the day, being equal as to the length of time, it would be true that by the requirement to observe one day, that one-seventh part of our time would be required; but if by the expression "one-seventh part of our time" it is meant that any seventh part may be selected by men as may please them, then it is false, for God's Word, "the supreme authority," nowhere holds out such an idea, for of the seven days that constitute the seventh parts of the week only the last or seventh was blessed and sanctified as a day of rest—Gen. 2: 2, 3; Ex. 16: 23-30, 20: 8-11. This argument for the Sabbath is equivalent to the one so faithfully opposed by Dr. Graves: that so one of three modes of baptism is selected and performed in the name of the Trinity, it is good and equally valid and accepted with God. Then so we select one day in seven, whether the first, second, third or other day of the week, and keep it to God, it constitutes it God's sanctified Sabbath (?), notwithstanding the Bible to the contrary.

(c) "The day God rested is believed to have been on our Sunday."

By what authority is it believed? Would Brother Graves say "it is believed," if he could stand upon his own platform—"the Bible, the supreme authority," and cite a "thus saith the Lord?" Does not the very expression, it is believed, admit tradition before God's word, as an authority for an article of his faith? He must admit that in this unfortunate expression he has stepped off his own great platform to espouse tradition—tradition that makes void the commandment of God.

(d) "He (God) appointed Saturday for the Jewish Sabbath."

The argument we gather from this is that though the Sabbath law admits the keeping of any day in seven, yet the Jews were forbidden to so interpret it, being confined to the observance of what the law calls the seventh-day, but in fact was the sixth day of the week. It would be impossible for any reasonable man to read the fourth commandment and not conclude that the Jews would naturally infer from its wording that the day they were to keep was the day on which God rested at creation, and blessed and sanctified. Such an impression was certainly made upon the Jews, and if not true, it was by means of God, having deluded them, and so chargeable with having violated his own ninth commandment "Thou shalt not bear false witness." But "let God be true, and every man a liar." But let us bear in mind the admission that Saturday, allowed in all our calendars and legal codes, to be the seventh day, was specifically appointed for the Jews; but,

(e) "Which the Gentiles were never required to keep and could not."

Were the Gentiles prohibited from keeping any Sabbath? If they might keep any day in seven, why not Saturday as well as any other day? The first had not been consecrated as resurrection day (?) before Christ rose from the tomb. No event had ever consecrated any other day, and the conclusion is that the Gentiles were totally deprived of any Sabbath, unless being made wiser by tradition than the Jews by God's word, they kept the first day as God's Edenic Sabbath. The Gibeonites were not Israelites, but as bond servants were required to keep the Jewish Sabbath. Every man-servant, or maid servant, or any stranger in the gates, though Gentiles and uncircumcised, were compelled by the law to keep the Sabbath. It is plain that the Gentile could not take any part in the ceremonial law while uncircumcised, but uncircumcision did not relieve them from the moral obligations and penalties of the Decalogue when among the Jews.

(f) "Christ rose on the Edenic Sabbath, and by this act consecrated it forevermore as the Sabbath for all Christians and all nations."

Now, Brother Graves evidently intends to teach that Christ rose on the first day of the week or Sunday, of which he at another place says, "the day God rested is believed to have been on our Sunday." If the rising on a day consecrated it, and he rose on the Edenic Sabbath, then it is no difficult matter to show from the Evangelist Matthew, 28: 1, that Christ rose on Saturday, which we have shown God taught the Jews, and has nowhere else taught to the contrary, was the day he blessed and sanctified at creation and consequently the Edenic Sabbath. Matthew says that "in the end of the Sabbath"—the Saturday kept by the Jews, (A. V.) "late in the Sabbath," (R. V.) "as it began to dawn toward the first day (Sunday) of the week . . . there was (or had been) a great earthquake; for the angel . . . came and rolled back the stone from the door" of the sepulcher. It was still during the Sabbath, while the first day was not fully come, that the seal of the sepulcher was broken and the door opened for the issuing of the Lord of life, from which moment it could no longer hold him. Then with the Bible to teach that the (Jewish) Sabbath was the Edenic Sabbath, and the same "Supreme authority" to prove that he rose on the close of the (Jewish) Edenic Sabbath, and with the idea—though probably not worth anything—that the resurrection consecrates the day of its occurrence, surely it makes the Bible Sabbath doubly consecrated, by accepting which, in spite of the odium of "Jewish," we come into harmony with the Scriptures, and have the day which God kept in Eden, and forty years in the wilderness by withholding manna on that day; commanded from Mt. Sinai to be observed; was honored and observed without an instance of violation, both by the Lord and his disciples through New Testament times, as the Sabbath of the Lord God. With proof lacking that Christ rose on the first day, and in absence of all Scriptural teaching to observe that day as a Sabbath, against God's plainest teaching to observe the seventh day which he has nowhere taught to be repealed, how can Bro. Graves or any other man, professing to get his faith and practice from the Bible, assert that Sunday is "the Sabbath for all Christians and all nations?"

(g) "Which day Christians and Christian nations have ever observed."

Alas! Christians have observed it, not because it is commanded in God's word, but because tradition says Christ changed the day, to commemorate his resurrection. God foretold by the mouth of Daniel the prophet—7: 25—that the little horn would "wear

out the saints of the Most High and think to change (sacred) times and (sacred) laws, and they shall be given into his hand until a time and times, and dividing of time." He has attempted to change God's Sabbath, and the mass of Christians think it is changed and are blindly led by him "that sitteth in the temple of God showing himself that he is God." Thus at one stroke a time and a law is thought to be changed—the Sabbath and the Sabbath law—to say nothing of other changes. John says, Rev. 13: 7, power was given him over all kindreds, and tongues and nations. Then it must be no surprise to find that nations controlled by him are found observing this perversion of God's law and even enforcing its observance by legal enactments as the Sunday laws of the different states and nations. But God has never left himself without true Sabbath witnesses at any time in the world's history. As Elijah thought that Jezebel had slain all the prophets but himself, and was assured that God had reserved seven thousand unto himself who had not bowed the knee to Baal, so in all ages of the church Seventh-day Sabbath-keepers have existed, and to the honor of Christianity and the great Baptist fraternity, Dr. Buck, in his Theological Dictionary, says, "have been found mostly, if not wholly among the Baptist denomination." Like David fleeing from Saul with a handful wandering among his enemies, until by God's disposing, he should return home to his place and people, have the Seventh-day Baptists waited for the time when the Sabbath truth should prevail and they would again be restored to their place among their brethren. The day is at hand, and God is beyond a doubt preparing his people to return to the Bible ground on the Sabbath question.

J. F. SHAW.

TEXARKANA, ARKANSAS, June 12, 1884.

**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."

**THE MONSTER CRIME.**

Intemperance is not only a huge waste of expenditure, but it is a vast source of mischief. We believe that, in this respect, there is no greater evil with which we have to wrestle in these enlightened days; and much as we are all afraid of communism or dynamite, drink is far more to be dreaded than either. Stop the drink and you stop all these evils; and then you would have in this glorious country work instead of charity, plenty instead of starvation, health instead of sickness, and long life instead of premature death. We arraign strong drink as being the greatest enemy and curse of our people; the source of the greater part of the poverty; the most prolific parent of nearly all our crimes, and the greatest obstacle we have to social progress, peace, purity, and true religion in our country. These are some of the reasons, and surely they are enough, why thousands of us are banded together in a great Christian army for this important work of temperance reformation, to remove the curse of drunkenness, and to do what we can by education and religion and example to guard our children from the great danger of strong drink, which everywhere lies before them and near them. The task is a tremendous and difficult one; we should, therefore, in every possible way be up and doing on this great question. There are three main ways in which this work may be advanced by all. The first is prayer. We believe it to be the greatest power that resides in the Church of God to-day for removing evils and bringing down blessings upon our land. The second is the training up of the young life of this country in the habits of temperance. And the third way is by influencing public opinion in every possible way that we can, both by moral and legal suasion, by working in our homes, in our schools, in our churches, by writing, by speaking, by example, by voting and by praying. Then we shall bring down that help from heaven which is promised to all who work for God and the good of their fellow men, and God will in his own time remove this mountain of intemperance and cast it into the depths of the sea.—Friendly Visitor.

NOTWITHSTANDING the back-sets which the temperance cause has met with in some quarters in connection with Prohibition, we are firmly convinced that the cause never occupied higher or firmer vantage ground than at the present time. The best men, statesmen as well as Christian philanthropists, are warmly advocating judicious measures to secure the suppression of the evil of intemperance by suppressing the fountains. Let temperance men everywhere take courage and continue to fight the monster, which we are sure is not immortal, even if it has as many heads as the hydra.—N. Y. Observer.

The New York Legislature has enacted a law making temperance education compulsory in the public schools.

**RELIGION OF COREA.**

By the Coreans were Nature world traces of that rude cultus have he successive inroads of Buddhism, ism, and Roman Catholicism; and in the present century, so revived ps it would be no mistake to say to-day the ruling element in the life of Corea. Christianity was into Corea in 1777, through some books and tracts from Pekin. In first Corean convert was baptized. aith spread rapidly, and gave fair becoming ere long the prevailing ligion. But they (the Jesuites) themselves and their converts to applied in political insurrections; ed, intrigued, endeavored to call in tervention to accelerate the Chris- i of Corea by the force of arms if nd appealed to the Pope to settle n dispute between heathen and parties; until at last, exasperated urance, the Government took the hand, and a cruel and wanton n of Christians began, and for up- erty years it has never ceased. So case at the present time. Corea

trade, but not to the reception of ty. Rather the reverse is true; the nt is growing daily more bitter and more furious at any attempt te Christian literature among the n their minds Christianity is con- h all that is seditious in politics, rous to society, and they are exert- elves to the utmost to prevent its on. For all this lamentable state the Romish Church is directly re- Corea does not yet understand nce between the throne of Rome anger of Bethlehem. Christians hunted down like wild beasts in the hose who have come to Japan, and Christianity, dare not return to ve land as Christians; and yet there e that the people are anxious to e about Christianity, and especially ostant Christianity, though at rror stifles all inquiries. How long tion of things will last no one can For the present, and for some time the golden opportunity of the ll be to reach Corea through Japan. C. Kitchen, in the Northern Chris- ceate.

ay Peter Cooper stood watching a lass, who, to the number of thirty ore, were drawing likenesses of model from different positions. ar made the face in profile; another urred a little into the shadow; a more of the full face; while others ill furt:er into or away from the ie stood observing the scene a few when he said: "Such a sight as ld be a lesson in charity, when we ow the same person may seem so according to the way he is looked ous people."

f the greatest changes that have ace in India for many years past n the altered feeling with which ucation is now regarded by natives hest position. It is no longer ne- argue in its favor. The necessity ment is that of providing com- ecesses for the schools for girls which opened in all directions, under argement and with the liberal as- of the Indian Educational Depart-

ociety [for the Propagation of the Foreign Parts] can not too earn- ress on the clergy the great benefit secured both for the Society and for congregations by their paeaching sermons on behalf of the Missions arch. Rare indeed are the occur- the utterances of even an ex- missionary are more weighty than ngs of the appointed pastor on a duty of all Christian people.

aptist Missionary Society of Eng- last year \$300,000 for missions in Japan, China and Africa. They missionaries and 221 native evan- The missionaries report fields white arvest that they can not harvest. 55 churches in the Sing Chu Fu China, and they are self-support- have native pastors. More than rts have been baptized in the past

onvinced that every man has given d much more than he has any idea at he can help on the world's work he knows of. What we want is eye, that we may see what our he humility to accept it, however faith to do it for God, the perse- go till death.—Norman Macleod.

the Baptists and Methodists labor t disadvantages in Sweden, forty- ptist churches were formed last 3,623 converts were baptized. now in Sweden, 16 Associations, nee, 402 preachers, 25,777 Bap- 23,310 children in their Sunday- resbyterian.

stles dealt out bread and fish to thousands by the sea of Galilee, Christ who fed them. Modern ay singly, or organized as a great work in bringing men with Christ, but they can not give help and strength. He read of life.

## The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, July 3, 1884.

REV. L. A. PLATTS, Editor and Business Agent.  
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THERE is encouragement in these words of McKinley "The truth can not be buried, beheaded or crucified. A lie on the throne, is a lie still, and truth in a dungeon, is truth still; and the lie on the throne is on the way to defeat, and the truth in the dungeon is on the way to victory. No accident of position can change the essential nature of things, or the eternal laws which determine their destinies."

AMONG the many evidences of the progress made by our people during the last generation, is the number of college and seminary graduates turned out in that time. Thirty-five years ago we had not more than one or two theological seminary graduates among our ministers, and the number of college graduates among us in all departments of work, was not much larger. At the recent sessions of our Associations not less than twenty ministers, who have received seminary training, were present, while the number of college graduates in the ministry, in the medical profession, and in the various departments of life's great work, are numbered by the hundreds.

It is an old and true proverb that every heart knows its own sorrow. It is capable of application to almost every phase of human experience. The trials, labors and hardships which one encounters in any given calling are known only to him and those of his class. This in turn is true of every other calling, so that every man and especially every public man, must consent to be unknown, and to some extent misunderstood. Instead, therefore, of trying to make others realize how hard we have to work, or how much we are sacrificing "for the good of the cause," it were the part of practical wisdom to go about our own work with steadiness of purpose and directness of aim and persistence of application which in due time will make it tell the tale of our worth to the cause, if, indeed, we are worth anything to it.

### THE NORTH-WESTERN ASSOCIATION.

From New York to Chicago is a journey easily made, the traveler having his choice of five or six through lines, each of which, of course, is "the best," in the belief of its owners and friends. Being in Western New York and on the line of the New York, Lake Erie and Western Railroad, we took the line operated by that company, known as the Chicago and Atlantic. We want no better accommodations, and no more pleasant officials and employees than we found on this trip. Reaching Chicago in the evening, we found a cordial welcome at the house of Brother I. J. Ordway in Carpenter street. From Chicago, we reached Harvard, eight miles from Walworth, via the Chicago and North Western Railroad, about 2 o'clock, and by private conveyance reached Walworth at 4 o'clock. A sudden change in the weather from excessive heat to a damp, chilly wind from the northeast, made some of us long for overcoats, and excited the inquiry, "What kind of a place is Walworth in which to hold an Association?" The next morning (Thursday) dawned bright and sunny, and answered the above inquiry quite to the satisfaction of all.

The Association was opened at the proper time, with a sermon by W. H. Ernst, of Farina, Illinois, from Dan. 6: 10. Subject, Religion in a busy life. There are two sides to every man's life; the one is before, and in some sense for the eyes of the public, the other is made up of the thoughts we think and the deeds we perform, when we are unconscious of any external presence or observation. The latter, more than the former, gives character to the man. Notice some characteristics of Daniel, as shown in the text and its context.

1. He was a man of business. Though a captain, the King had tried him and made him governor over all he had. It is good for a man to be busy. God has made no man for idleness.

2. He was a favorite with the King. His fidelity in business made him so. He was faithful, not only as between the King and himself, but he made it impossible for others to do wrong without being detected and punished.

3. He was a man of great piety, acknowledging God in all his ways, and giving him glory for all his successes.

4. He was constant in his devotions, as he was faithful in his business. Here is the lesson for us. We need more piety toward God, more constancy in our devotions in the midst of our busy cares. God prospered Daniel, and so does he prosper all who are diligent in business, fervent in spirit, serving the Lord.

After the sermon, letters were read from the Churches, and various committees were appointed.

In the afternoon, a special feature was a sermon by Brother A. McLearn, upon the Universality and Perpetuity of the Law of Tithing. Offerings to God began to be made very early in the history of men, as seen in the case of Cain and Abel. Abraham gave tithes to Melchizedec, as to the priest of God, and Melchizedec accepted them as his right. Paul to the Hebrews shows (7: 3) that Christ's priesthood is after the same order, and therefore the law remains. Jacob recognized the existence of the law of the tenth when he vowed, and afterward fulfilled the vow. The law was an universal one, among other nations, as witnessed by such writers as Hesiod, Pausanias, Cadwallar, Kennicott, &c. Paul's instructions to the Corinthians (1 Cor. 16: 2) implies an established divine order, but there is but one such rule—the law of the tithes. The law is reasonable. All we have is God's, why not give back to him just what he asks. It equalizes the burdens of the Church. In obedience to it, God's people anciently were prospered; neglecting it they were left to the spoils. May we not expect the same things now?

Further routine business closed the afternoon session of the first day. In the evening Eld. S. R. Wheeler, of Kansas, preached a practical sermon from 1 Cor. 3: 10-15, in which it was shown that Jesus Christ is the only foundation upon which human character can be safely built. It is, nevertheless, a matter of great importance that men build well upon this foundation. It does make a difference what men believe, and what they do, even though it may not be a question of salvation. There is a salvation "so as by fire," there is also an abundant salvation. Which shall we have? The answer to this question depends upon the manner in which we build upon the foundation.

This service closed the first day of the Association.

## Communications.

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

### TO SUNSET-LANDS.—NO. 31.

#### YOSEMITE VALLEY.

The first impression one gets of the valley from the inside is, that it is not nearly as big as it is said to be. Everything is on such a magnificent scale that it takes time for the eye to become accustomed to it. El Capitan looks at first like a good-sized rock, but one has to look at it some time before he can realize that its serene face spreads over nearly a square-mile. Sitting on the hotel piazza, it seems but a few steps across to the foot of the Yosemite Fall, though it is a mile. The trees in the valley are very large, giants we should call them elsewhere, some of them as much as 225 feet high, and ten feet through, and yet one scarcely notices them beside the over-towering rocks. The hotel is two stories, but it gives one the impression of being a mere play-house, inhabited by dolls. We see a pile of gravel at the foot of the cliffs, across the valley, which Harris tells us are "Yosemite Chips," and says we may have some to carry home; but when the next day we drive by them they prove to be immense rocks, and as the one he offers us weighs a thousand tons or more, we prudently leave it for another occasion. By such comparisons we gradually become sensible of the grandeur of the scene.

That you may imagine it, let us suppose we are in a city street a mile in length and 100 feet wide, with six story houses and numerous towers of 100 feet and less on either side. Now people this street with men and women the size of grasshoppers, and imagine if you can how such a street would look to them. Or, imagine a two hundred and forty acre farm, hardened to one solid rock, and set upon edge, and you have El Capitan. Then set up another farm of four hundred acres but with its upper edge curved into three peaks, for the "Three Brothers," and all in the same row, another as large but a little longer and not so wide, form a depression in the edge of which let a stream dash into the plain below, and you will have the immediate foreground for our hotel,

only the same wall diversified with peaks and depressions, continues as far as the eye can see in either direction. Between us and this great wall is a plain covered with oak and pine trees, with a river quietly winding its way outward, as if seeking to escape from its prison.

"Liedigs" is the only hotel open at this season. Though there is a Mr. Liedig, one soon comes to perceive that the real motive power of the house, is a quiet, fat little woman, who keeps herself mostly out of sight, but whose cooking and housewifely qualities speak continually in her praise. About the house everything is neat and clean. One might eat off the dining room floor without fear of dirt. She is the mother of eight children, one a baby, all born here in the valley and yet does most of work herself.

It gives me a queer sensation to look out the door on either side and see nothing but a great wall of rock which in the moonlight looks as if whitewashed and trimmed with green running vines. But closer inspection resolved the vines into great trees growing upon ledges projecting from the face of the cliff. Directly in front is Yosemite Fall, which in wet times is a river plunging 1,500 down the face of a perpendicular cliff, then striking a ledge, and jumping 1,000 feet more at two or three jumps into the valley below. Now it was nearly dry. In the afternoon sun a glass detected a stream like a thread wavering in the wind, but in the cool morning it was frozen fast to the face of the rock.

At the rear, standing guard over the hotel, is "Sentinel Rock," an obelisk towering three thousand feet in the air, like Nature's own monument. It seems as if it were within touching distance, and about to fall upon you, yet it is quite a walk to its base.

Yosemite Valley is 4,000 feet above the level of the sea, and a roaring fire in an old-fashioned box stove was not uncomfortable, especially evenings. Mr. and Mrs. Leidig made us feel very much at home in every way, and as our room opened off the sitting room, we had the benefit of the fire, while those who slept upstairs found the nights pretty cool. There was not a lock on any of the doors, and no need of policemen. It is a "paper" house, and each guest has the benefit of all the talking and snoring of all the others, a "modern improvement," which I can not recommend, though it does prevent a feeling of loneliness, and furnishes a subject for contemplation in wakeful hours.

One of the beauties of this place is that it is so well governed by the State Commissioners, that, though you are not permitted to ride in your own carriage, or on your fown pony over the roads and trails belonging to the State, there are conveniences provided in the way of monopolies, where you can procure carriages and ponies at established prices, unless, as now the ponies have been taken elsewhere to winter. It is told as a warning to those who would rashly suppose that having a team at their command, they might save something by using it, that a certain lawyer of San Francisco tried that plan, but found the "guardian" of the valley on the first bridge with a drawn pistol, prepared to defend the sacred precincts against unauthorized intrusion at the cost of his own blood. Not wishing to put him to such a sacrifice, we permitted our coach and four to remain in the stable all the time we were in the Valley, and made arrangements with Harris the Dutchman who had the monopoly, to take us around and show us the sights.

The next morning was cool and the ground was white with frost. As the sun was peeping over the eastern edge, and casting long shadows of Sentinel and Cathedral Rocks, across the valley, lighting up El Capitan and all the northern wall, Harris appeared in front of the hotel with his tripple-seated open wagon and we started for a ride to "Mirror Lake." Past the little chapel erected in 1879 at the time of the great Sunday-school Assembly here, along a good road lined with great pines, we drove down by the river and the other hotels. A solitary man stood on one of the hotel piazzas, and our German friend called out, "Vat dime haf dinner pe ready?" "Twelve o'clock sharp, next May!" was the instant response.

Crossing the river on a fine bridge we drive past "Indian Canyon," by which the Indians formerly gained access to the valley, and down which old Boreas now sometimes comes and takes the valley "by storm." Over the other side are a great number of large trees dismantled and twisted off as if they were mere wisps, the relics of a fierce onslaught of his white-winged forces one year ago. Harris called our attention to some streaks in the face of the rocky wall 2,000 feet above

which he says are the marks of a waterfall called "Bachelor's Tears," "which only fall in spring time," he adds; owing we suppose, to their being, at that time when Nature calls even the birds to mate, most conscious of their loneliness. The maiden of our party thinks they ought to cry all the time, for their selfishness in remaining bachelors.

We notice an arch high up on the rock, which looks from below, like a good sized fish, but which he says is a cave 300 feet long, by 125 feet high and deep. Quite a temple, capable of seating seven thousand people in comfort. A tree is growing in it which reaches to the top. Farther on we come to the "Royal Arches," a great perpendicular face of rock with a rainbow-like stratification, like half an onion cut through. Back of it, and of the same formation rises the great "North Dome," a round and smooth mass of granite, that, taken alone, elsewhere, would be called a mountain. It is composed of concentric layers of granite, and is as if the crust of the earth had been built up in layers, like a great pie crust, and in baking a bubble had lifted it in a cherry-like protuberance. The Indians called it *To-ko-ya*, from the shade they place over the yappose in its basket. At the end of the Royal Arches is "Washington Column," a projecting tower 2,000 feet high.

Here the valley divides into three branches; the one to the left, is the outlet for Lake Tenaya, and contains Mirror Lake; the middle one contains the main river and the Vernal and Nevada falls, and at the right hand is the Illilouette or the South Fork.

G. H. B.

### COMMENCEMENT WEEK AT MILTON.

The closing exercises of the College began Friday, June 20th, with field-day exercises, with the following programme:

- 150-yard race, won by J. B. Hayner, Janesville.
- Long kick with foot-ball, won by H. Ramberg, Koshkonong; distance, 136 1/6 feet.
- High kick with foot ball, won by George B. Shaw, Freeborn, Minn.
- One-mile race, won by W. R. Pember, Johnson.
- Long throw with base ball, for gentlemen, won by E. E. Campbell, Walworth; distance, 358 1/2 feet.
- Long throw with base-ball, for ladies, won by Minnie E. Davis, Milton.
- High pole jump, won by F. F. Wood, Sandusky.
- Running jump, won by J. B. Hayner; distance, 17 feet.
- Standing jump, without weights, won by A. J. Olson, Mt. Vernon; distance, 10 feet.
- Hop, skip and jump, won by Lester C. Randolph, Milton; distance, 36 feet 7 inches.
- Long pole jump, won by A. C. Dunn, Milton; distance, 20 feet 10 inches. Second prize by J. Hagen; distance, 20 feet 7 inches.
- Heel and toe walk, 1/2 mile, won by W. R. Pember.
- Wheelbarrow race, won by M. C. Whitford, Milton.
- Heavy sled throw, 9 pounds, won by A. J. Olson; distance, 66 feet.
- 100 yard race, won by A. J. Olson.
- 100 yard heel and toe walk, for ladies, won by Gertie Davidson, Milton.

A game of foot-ball closed the exercises of the day.

Friday evening the sermon before the Christian Association was delivered by Rev. G. M. Cottrell, of West Hallock, Ill. Theme: "Co-worker with God." Text, 1 Cor. 3: 9: "For we are laborers together with God." An energetic and practical sermon.

Saturday evening, June 21st, the first joint session took place, with the following programme:

Reading and prayer, Rev. G. M. Cottrell.  
Music, Mr. W. B. Anderson.  
Oration, "The Necessity of Work," H. E. McNeil.  
Recitation, "What a Christmas Carol Did," Miss I. E. Owen.  
Music, clarinet solo, Mr. H. R. Saunders.  
Paper, Miss E. L. Crandall, Messrs. F. F. Wood and L. C. Randolph, read by Miss Crandall.  
Address, "Practical Living," Mr. B. J. Curtis.  
Music, "Sailor's Return," Misses A. S. Goodrich and Clara T. Clarke, and Messrs. E. E. Campbell and C. A. Loofboro.  
Oration, "Wagner," Miss M. J. Haven.  
Music, Messrs. E. C. Campbell, L. C. Randolph, A. C. Dunn and G. R. Boss.

The entire programme was successful in full measure. To commend one would necessitate the mention of the rest.

Sunday evening, June 22d, President W. C. Whitford delivered the Baccalaureate Sermon in the Seventh-day Baptist Church to a large audience. Text 1 Kings 18: 44, "Behold, there ariseth a little cloud out of the sea, like a man's hand." An institution of learning, like Mount Carmel, is a theater on which are exhibited the conflicting forces in science, social economy and religion. It also becomes a high watch tower from which can be observed the great movements at work among men. From this standpoint we will consider the slow rising and the sometimes rapid progress of prominent tendencies in the religious thought and life of our times.

1. A tendency of our age is its self-sufficiency. It is proud of its knowledge, its virtues, its work, and its achievements; and it is wanting in a grave, reverential, teachable, and forgiving spirit; still, this self-reliance,

when properly directed, gives more force and definiteness to Christian labor.

2. Another tendency is rationalism. It denies any place or culture as belonging to faith. It agrees with the gospel in making a love of truth a ruling principle of action. Its effects upon the mind are belittling and crippling, though it affirms that there are realities, and that we can know them. It will doubtless guide to the elimination of errors which have crept into the religious opinions of men.

3. A third tendency is the scientific bias. It has contributed largely toward securing the improvements of our day. It is the revival of the old Greek mode of thinking; and drives us from too exclusive reliance upon supernatural agencies. It has forced, in some cases, Christianity into an unnatural antagonism with itself.

4. A fourth tendency consists in the industrial pursuits. The forces of nature are pressed as never before, into the service of man; and, as thus used, are breaking down the prejudices of many people against a civilized and Christian life. Our industries are developing great energy of character. The new inventions are influencing Pagan and Mohammedan minds to accept Christ.

5. The last tendency noticed is the intensely practical spirit. The favorite text of the world is, "By their fruits ye shall know them." This tendency is healthful, and it develops pluck and courage, and insures success. Its danger lies in demanding the immediate advantage and in being impatient with the remote. It has not presented the manifestation of deep and powerful sentiment. It is also philanthropic, and develops some phases of thought highly favorable to the Christian religion.

In conclusion, the graduating class were shown how they had pursued their college training under the influences of these tendencies; and how they could employ their influences in future, in a busy, high-minded, and successful career.

Monday and Tuesday the examination of classes took place in the rooms of the different teachers. A good grade of work has been done during the past term and very good order and discipline has been observed.

Monday evening, June 23d, the second joint session of the Societies occurred with the following programme:

Prayer, W. F. Place.  
Music, Clarinet and Cornet.  
Oration, "The Ideal and Real," C. B. Hull.  
Address, "Symbols of Deity," G. M. Henderson.  
Music, "Parting Song," Misses A. S. Goodrich, A. M. Winne, C. T. Clarke, and L. G. Spicer; and Messrs. E. E. Campbell, L. C. Randolph, A. C. Dunn, and G. R. Boss.

All the exercises of the programme were successfully performed. The oration of Mr. Hull and the address of Mr. Henderson are worthy of special mention. Mr. Henderson's production was doubtless the ablest delivered during the sessions.

After the session the many visitors spent some time in renewing old acquaintances and in forming new ones.

Tuesday evening, June 24th, the Hon. Schuyler Colfax delivered his lecture "Our Martyred Presidents," to a fair audience in the Seventh-day Baptist Church. The weather was very threatening until the very opening of the lecture, or the numbers would have been much greater.

Wednesday morning, June 25th, opened rainy and threatening with a cold north wind, and the preparations for a meeting on the Campus were thrown away, and the exercises were held in the Seventh-day Baptist Church, every inch of which was occupied even to the out-side steps.

The exercises were opened by reading Scriptures and prayer by Rev. E. M. Dunn. Music furnished by the McGibbeny Family followed. The first oration, "The Profession of the Civil Law," was given by W. J. Skelton, Henderson, Michigan. It treated of the duties, studies, trials, etc., of the modern lawyer, was well written and delivered with fair success—distinctly and clearly, but with a lack of smoothness and melody.

The Master's Oration, "Young men and ability," was given by Dr. M. J. Whitford, Milton Junction. Ability or talent was contrasted with genius, and its relations to training brought out, especially its dependence upon good health, mental and physical.

The next oration, "Public Station," was delivered by H. L. Emerson, Dubuque, Iowa. It was a plea for honor, integrity and ability in public men, a protest against the reluctance of pure and able young men to enter political life. The composition was good, the delivery excellent. The fling of the speaker at the Independent Republic,

was in violation of the down in his oration, and inability to comprehend in politics for which he was. The closing oration was Thomas, Shiloh, N. J. trusted the attitude of the in regard to individual rights with the spirit of tion in that particular and later progress in science, etc., were outgrowth of individualism developed and Reformation.

The oration was excellent and manner. The degree conferred upon W. D. Th. L. Emerson, of A. M. Upford, M. D., and William ton, of B. S. (honorary) Elgin, Ill., and a certificate of course upon Wm. J. S. being conferred in the which Mr. Skelton had of Music during the exercise by the McGibbeny Family.

President Whitford's repairs would be made upon the main building. include new floors, new Rultan heating and vent

In the afternoon the meeting in the Chapel was packed and many unable. An address was delivered editor of the Telephone, cal and the Social in Educat that all concessions to practical education should courses as were needful or destroying the course usage, and put in a strong tentation to social culture.

After the address, reminder, were made by Mr. editor of the Janesville W. Hood, Prof. W. F. Cottrell, Prof. H. C. C.

This evening the Sermon given by the McGibbeny Seventh-day Baptist Church the main room were closed fore noon to-day. Doubtless at this concert will surpass these later days.

The large attendance of interesting and encouragement of the school.

MILTON, June 25, 1884.

During the intermission Concert to-night, W. P. a number of old students Whitford with a life National Teacher's Association. There was a regular concert to-night.

JUNE 25th.

### IN MEMORIAM.

Read before the Annual Session of the Lyceum, June 23, 1884.

MISS SARAH SAUNDERS, 1834, died May 25, 1884, members of this society comes us to cherish in

brance. Reared in the earliest pioneers of Alford and toils incident to developed a most beautiful character a student of this Institution in the class of 1863 one of those rare minds facility many branches intense love of nature those that treated of many and Geology were studies, in the former She was an enthusiastic secure nearly ten thousand original building plan other general purposes her ambition to become building, thus giving work. She was apt to one of the most skilled ers of children that blessed with. Her love with them, made her the young, and gave them for good. She and her poems partook feeling and love of nature. Her whole being given here are only a that flowed so gracefully.

Oh, gently down Thy silvery stream runs A type of peace, a man Of one glad day, alone When on thy banks a I Were gathered. Oh! And for one social, care Owned, placid stream.

What though thy own Rough ways and rocks The fiercest conflicts of

erly directed, gives more force and is to Christian labor. Her tendency is rationalism. It place or culture as belonging to agrees with the gospel in making ruth a ruling principle of action. upon the mind are belittling and though it affirms that there are ad that we can know them. It will guide to the elimination of errors a crept into the religious opinions

ird tendency is the scientific bias. tributed largely toward securing vements of our day. It is the re- old Greek mode of thinking; s us from too exclusive reliance natural agencies. It has forced, ses, Christianity into an unnatural n with itself.

urth tendency consists in the in- ursuits. The forces of nature are never before, into the service of as thus used, are breaking down dices of many people against a and Christian life. Our industries pping great energy of character. inventions are influencing Pagan mmedan minds to accept Christ. last tendency noticed is the in- actical spirit. The favorite text ld is, "By their fruits ye shall n." This tendency is healthful, elops pluck and courage, and in- ess. Its danger lies in demanding iate advantage and in being im- th the remote. It has not pre- manifestation of deep and pow- ment. It is also philanthropic, ps some phases of thought highly to the Christian religion.

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W. F. Place  
Clarinet and Cornet  
Messrs. H. R. Saunders and C. M. Post  
J. G. Holland, F. E. Peterson  
"Star of My Night," Miss L. G. Spicer  
Miss C. B. Oviatt and Messrs. J. Cunningham,  
E. E. Campbell, Read by Miss Oviatt  
"The Little Stowaway," C. M. Post  
Clarinet and Cornet,  
Messrs. Saunders and Post  
"The Ideal and Real," C. B. Hull  
"Symbols of Deity," G. M. Henderson  
"Morning Song," Misses A. S. Goodrich, A.  
C. T. Clarke, and L. G. Spicer; and  
E. E. Campbell, L. C. Randolph, A. C.  
and G. R. Boes.

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cans was in violation of the principles laid down in his oration, and showed an entire inability to comprehend the very character in politics for which he was pleading.

The closing oration was by Walter D. Thomas, Shiloh, N. J. The speaker contrasted the attitude of the Church of Rome in regard to individual rights and responsibilities with the spirit of Luther's Reformation in that particular and showed that our later progress in science, religion, social science, etc., were outgrowths of the individualism developed and fostered by the Reformation.

The oration was excellent in both matter and manner. The degrees of B. A. were conferred upon W. D. Thomas and Howard L. Emerson, of A. M. upon Myron J. Whitford, M. D., and William D. Tickner, Princeton, of B. S. (honorary) upon James Mills, Elgin, Ill., and a certificate of completion of course upon Wm. J. Skelton, no degree being conferred in the Teacher's course which Mr. Skelton had completed.

Music during the exercises was furnished by the McGibbeny Family.

President Whitford stated that extensive repairs would be made during the vacation upon the main building. These repairs will include new floors, new furniture and two Rultan heating and ventilating furnaces.

In the afternoon the Alumni held their meeting in the Chapel with the room densely packed and many unable to secure admission. An address was delivered by J. C. Bartholf, editor of the *Telephone*, upon "The Practical and the Social in Education." He claimed that all concessions to the demands for practical education should be to add such courses as were needful without weakening or destroying the courses approved by long usage, and put in a strong plea for more attention to social culture in the schools.

After the address, remarks, more or less brief, were made by Maj. S. S. Rockwood, editor of the *Janesville Recorder*, Prof. H. W. Rood, Prof. W. F. Place, Rev. G. M. Cottrell, Prof. H. C. Curtis.

This evening the Senior Concert will be given by the McGibbeny Family in the Seventh-day Baptist Church. Tickets for the main room were sold for every seat before noon to-day. Doubtless the attendance at this concert will surpass any held here in these later days.

The large attendance of old students was interesting and encouraging to the friends of the school. OBSERVER.

MILTON, June 25, 1884.

During the intermission at the McGibbeny Concert to-night, W. P. Clarke in behalf of a number of old students presented Pres. Whitford with a life membership in the National Teacher's Association, costing \$20. There was a regular crush at the concert to-night.

JUNE 25th.

IN MEMORIAM.

Read before the Annual Session of the Athenaeum Lyceum, June 23, 1884.

MISS SARAH SAUNDERS, born Sept. 15, 1834, died May 25, 1884, was one of the members of this society, whose name it becomes us to cherish in most tender remembrance. Reared in the home of one of the earliest pioneers of Alfred, amid the scenes and toils incident to such a life, she developed a most beautiful character. She became a student of this Institution in 1853, graduating in the class of 1863. While she possessed one of those rare minds that acquire with equal facility many branches of knowledge, her intense love of nature led her to cultivate those that treated of nature especially. Botany and Geology were among her favorite studies, in the former of which she excelled. She was an enthusiastic agent in assisting to secure nearly ten thousand dollars for the original building planned for a Cabinet and other general purposes of the school. It was her ambition to become Curator in such a building, thus giving her entire time to the work. She was apt to teach, and became one of the most skilled and successful teachers of children that this town has ever been blessed with. Her love for, and sympathy with them, made her a great favorite with the young, and gave her great power over them for good. She had a fine poetic gift, and her poems partook of that tenderness of feeling and love of nature which characterized her whole being. The following lines given here are only a fragment of the many that flowed so gracefully from her pen:

Oh, gently flowing Genesee,  
Thy silvery sheen remains with me  
A type of peace, a memory sweet,  
Of one glad day, almost complete,  
When on thy banks a loving few  
Were gathered. Old friends tried and true;  
And for one social, care-free hour  
Owned, placid stream, thy soothing power.

What though thy onward course shall find  
Rough ways and rocky steps. Behind  
The fiercest conflicts there must be

A sweet, pervasive memory  
Of days of calm, of sun-bright slopes,  
Of flower-strewn banks and vine-hung copse.

So, though the coming days bring shade,  
Or drenching rain, yet brighter made  
Dear friends, all days for us shall be,  
For that one hour by the Genesee.

She was passionately fond of flowers and their cultivation. Even a catalogue of seeds became to her finest poetry. As she read and conned over the names of these floral beauties, they sprang radiat from the printed page, and moved in glorious procession through the seasons. One could not long be in her presence without feeling that she was living on a higher plane than most souls. Her moral and religious nature gave tone and elevation to her entire being. Experiencing the renewing of divine grace in childhood days, she constantly grew in all the beautiful Christian graces. Naturally quiet, diffident, sensitive and affectionate, she instinctively shrank from publicity, yet gladly gave her all to the service of others, offering her life a willing and free sacrifice for their good. Her devotion to her parents and kindred was entire. All personal considerations yielded to this tender solicitude, and practical devotion to them as long as they were spared to her. The latter years of her life were overclouded with sickness, suffering and sorrow, but she bore all with quiet resignation, though full of the longings for strength and opportunity to work. Although she has entered into her rest her influence still lives through those whom she has helped toward a higher and purer life, and will widen through all coming years. To those who knew her best, her memory will ever be as fragrant incense in the inner temples of their souls.

Alas, she is gone!  
Gone from the beautiful haunts of the Summer,  
Where the green ferns grow,  
And the violets blow;  
Where never will enter so welcome a comer,  
Nor whence one so faithful will go.

Did they know she was gone?  
Of all the fair bright dwellers in grove and garden?  
For their heads they hang low  
And they weep as in woe,  
While the sky rained tears on the grave of their warden,  
On the day when she was laid low.

Ah, yes, she is gone!  
Gone from that home whence had silently vanished  
Her loved and her lost;  
One by one they had crossed  
The valley of shadows to where sorrow is banished,  
Where none by the tempest is tossed.

And O, she is gone  
For ever from homes where faithful and tender  
Hearts loved her to greet;  
Where kindly and sweet,  
She was purty's friend and the gentle defender  
Of all that was fairest and meet.

Yet she ne'er can be gone  
From the midst of the hearts that so fondly en-  
shrined her,  
And whenever they come,  
When the asphodels bloom,  
They will seek 'mid the throng of the blest till they find her,  
'Till she welcomes them home.

M. E. C. S.

INTERNATIONAL S. S. CONVENTION.

LOUISVILLE, Ky., June 11—13, 1884.

The Sabbath-school cause is making great progress in the world, but America is taking the lead. It was in America that the uniform lesson system was first adopted and here the first national Sunday-school gathering was attempted. At the sixth National Convention, at Baltimore, the work had grown so wide that an International Convention was organized and appointed to be held once in three years. At the second International Convention, held at Atlanta, Ga., in 1878, a bond of union was formed between the Christian workers of the North and South that has been a blessing to both sections. At the third International Convention, held at Toronto, Canada, in 1881, there was a blending of nations that embraced Canada and England, and all English-speaking people.

At the fourth International Convention, held at Louisville last week, there was a blending of races and tongues that made me think of the Day of Pentecost. Emphasis was laid on the fact that we have but one book for the world—the Word of God. It is this same book that is being studied among the Indians of the West, the blacks of the South, in the mission schools of the Congo, and the Bible schools in Japan. It is everywhere, and always, the Word of God.

Great stress was laid on the fact that if we would save the world the best way is to make sure of the children by writing on their young hearts the truth of this blessed book.

Having a common book, and desiring to lead the young to Christ, the Bible-school workers of the world can best unite in teaching the world the word of God.

This international movement to unite the Sunday-school workers of the world was most happily inaugurated, and can best be carried on in America, where there are

blendings of every nationality. But it is plain to be seen that in this earnest and careful study of the Bible the truth must be brought out, and the great truths of the law and the gospel made plain.

Indeed, I can plainly see that this international movement is preparing the way, by a broader charity and a deeper conscience for the acceptance of simple Bible truth. After three days of precious privilege and spiritual communion, and mighty inspiration, we joined hands through that great congregation and sang "Blest be the tie that binds," and received the benediction.

L. R. SWINNEY.

Home News.

New York.  
ALFRFD CENTRE.

Our social and religious privileges have been multiplied of late. Some time since, the W. C. T. U. held a public session which showed well the working spirit of the membership. The entertainment was most satisfactory.

On Decoration Day, the officers of the G. A. R., arranged and carried out a programme for social and religious entertainment, which proved a pleasing disappointment to the large audience present.

The "Cattle Show," got up on short notice, awakened an interest not only in this town, but the citizens of the adjoining towns united in the exhibition. The interest elicited led to an appointment for the evening of July 5th to arrange for a permanent organization.

The meetings of the Association kept up their interest through every session. The reports of delegates, and the religious services were like a refreshing rain. Why not make much of a gathering so marked with Christian progress and brotherly love?

The school closed June 25th. The exercises were unusually interesting. Every year gives beauty and finish to the Commencement services. Kindly regards follow these students as they return to their friends and homes. Rooms are being engaged early for the coming term.

Mrs. President Allen and her daughter made quite an extended visit among old students and friends in California. Mrs. Allen gives glowing views of the wealth and culture of Southern California.

By invitation of our pastor, Dr. Maxson preached Sabbath morning, June 28th.

The temperance work is being pressed forward on every side of us. Elder Livermore lectured at the Second Alfred Church last Seventh-day evening.

West Virginia.  
LOST CREEK.

Last Sabbath, June 21st, was our communion season, and a very precious meeting to our people. The brethren and sisters came from Quiet Dell and Hacker's Creek, outposts of our church, and also from the Salem, Greenbrier and Ritchie Churches, and our dear old mother, too, was present, who had come all the way from Shiloh, N. J., to spend the Summer with us.

Eld. Jacob Davis preached an earnest sermon from 2 Peter 1: 9, and then eleven of our young people, who had been previously baptized, came forward and were received into the church, by the laying on of hands and the right hand of fellowship by the pastor. After this they stepped forward on the platform while the brethren and sisters, singing a good old hymn, came forward and welcomed them into the church with a hearty hand-shaking, with many tears, and the tender "God bless you." This beautiful custom has long been practiced in the Virginia churches, and I am glad that it is becoming more common in other places.

Then followed the Lord's Supper, in which we were assisted by Eld. S. D. Davis—a precious feast to all the new converts and the older members.

At 4 o'clock we again assembled in the church, to attend the funeral of our old postmaster, Erasmus Taylor, who for eighteen years has held the Lost Creek office. In the quiet of that Sabbath evening we laid his body away, at the "Old Frame" graveyard to rest until the resurrection morning.

L. R. SWINNEY.

Wisconsin.  
UTICA.

We are having excellent growing weather with plenty of rain, and crops are growing finely. Grass promises a heavy crop of hay.

Brother F. O. Burdick leaves to day for the Association at Walworth and goes thence to his new field of labor at Scott, N. Y. Last evening a large company of neighbors and friends gathered at his house and enjoyed a very pleasant farewell visit. The occasion was enlivened by music by the Utica

Cornet Band, and during an interval Brother and Sister Burdick were presented with a purse of \$15, with the request that it be used in purchasing for themselves some token of remembrance and regard from the Utica people.

Brother Burdick and his family have the prayers of many friends for their prosperous journey to their new home.

MILTON.

Since our last notes, Milton has been greatly stirred over a real estate transaction which has now ceased to be news. Mr. T. S. Borden traded places with Mr. Charles H. Fuller, getting more boot-money than his place was worth. "Aunt Deal" Crandall, as she is affectionately called, had a mortgage of \$317 on Fuller's place, which she was induced to exchange for a second mortgage on the property Borden had traded to Fuller, and consequently, to absolutely throw away the entire sum. Citizens endeavored to persuade Borden to restitution to Mrs. Crandall as he had promised to do when she signed the transfer. When their efforts failed, a public meeting was called and a committee appointed to visit him. When that failed another full and determined meeting was held, at which strong resolutions were adopted, a committee appointed to take counsel in reference to contesting the matter at law, and \$100 promptly raised to start the matter, and a committee appointed to raise funds for the suit. The next day Mr. Borden settled the case, taking \$200 to restore matters to their former state. Thought there was strong excitement here until the settlement, good order and self control characterized the meetings and the conferences of the citizens. Such actions, by all classes of men prove that there is something still in the brotherhood of man.

The house of Mrs. Jesse Seaver of this village was struck by lightning last Wednesday, June 18th, and considerably damaged. The electricity seemed to pass down the chimney until it reached a space of confined air beneath the chimney when it passed off in various directions, heating the air in the confined space so suddenly that it blew the partitions to fragments, breaking the windows and blinds and covering the house with mortar and lath. The loss is covered by insurance. Fortunately no one was in the house when the lightning struck.

Monday, June 16th, an Odd Fellows Lodge was instituted in Milton with a membership of about thirty which will soon be increased to about fifty. The membership comprises many of the substantial citizens of the town.

Wednesday evening, June 18th, the graduating exercises of the graded-school were held in the Congregational church. A number of lads and lassies presented essays interspersed with music. An entire change of teachers, it is said, will occur in the graded-school next year. Miss M. Dell Burdick, primary, resting at her home in Racine, Miss Bessie M. Tompkins, intermediate, taking a course of study, and Miss Minnie E. Douglass, principal, being undecided as to her future course.

Our politics is mostly Blaine and Logan with a few Democrats, and a number—undefined—of Independent-ent Republicans.

IRVING SAUNDERS will be at his Friend-ship Studio from July 3d to 9th, inclusive. This is his last visit before September.

CHURCH BELLS.—The Bell Catalogue of the Blymer Manufacturing Company, of Cincinnati, O., in addition to description, prices, etc., contains some 1,500 testimonials from purchasers throughout the United States and Canada. The Bells are warranted two years. The prices are comparatively low, and within reach of even feeble communities. Churches needing Bells—and none should be without—would do well to write for the Catalogue.

MRS. H. L. HERRINGTON solicits orders for handknitted hosiery, mittens, and lace, in silk, cotton or wool. All kinds of work on Java Canvas, darned net, aprons, curtains, trimmings, tidies, etc. Done at reasonable rates.

ALFRFD CENTRE, N. Y.

THE July Century contains a remarkable contribution to United States history in "The Ku Klux Klan; Its Origin, Growth and Disbandment," by the Rev. D. L. Wilson, of Pulaski, Tenn., who vouches for his facts, most of which are new to the public, and will prove a revelation to many who consider themselves well-informed on all the outgrowths of the late conflict, in the South. This paper also furnishes the text for the leading editorial in "Topics of the Time." The frontispiece is an engraving from a full-length photograph of John Bright, accompanying a careful and discriminating estimation, by T. H. S. Escott, editor of *The Fortnightly Review*. The remainder of the number is fully abreast with its predecessors, which is saying all that need be said.

THE VANDERBILT OBSERVER, magazine, Nashville, Tenn.

Condensed News.

Prince Victor has written a letter to M. Jolibois in explanation of his present position. He says he has profound respect for his father, Prince Jerome Napoleon (pion-plon), but he was obliged to leave the paternal roof, since he had a right to think for himself. His only line of conduct was the one enjoined by Napoleon I. and Napoleon III. He will maintain intact his great inheritance. He can not consent to take part in acts contrary to his political opinions, and is resolved to withdraw from all compromising connections.

The trial of anarchists at Graetz, Austria, has terminated in the acquittal of the prisoners of treason and of attempting to take the Emperor's life. They were sentenced to prison, however, for a short time on the charge of conspiring to disturb the peace. All the public buildings are now carefully watched owing to fears of outrages by the anarchists and the main sewers are frequently inspected. A bomb filled with an explosive was found in the shrubbery near the Exhibition rotunda.

A dispatch from the English Consul at Tangier states that the French intrigues in Morocco have induced a number of the natives of the Rif district, who are under the influence of the sheriff of Wazan, to demand a French protectorate; and that M. Ordega, French Minister to Morocco, has asked Prime Minister Ferry to instruct him with regard to what action he shall take in the matter.

A dispatch from Easton, Pa., says the Belvidere Iron Company, which has been largely engaged in mining operations in Oxford township, Warren county, N. J., has suspended. It employed one hundred and twenty men, and had all modern improvements and machinery for raising ore. It is claimed that in the present condition of the iron trade the work did not pay.

The Secretary of the Navy has approved the recommendation of the Naval Board that the proposed school of application or Naval Post Graduate School be established at Newport, R. I., and steps will be taken to carry the project into execution. It is understood that Commodore Luce, late in command of the training squadron, will be placed in charge of the school.

The cholera epidemic at Toulon, France, shows no sign of abatement yet. The authorities continue to display great energy in regard to the sanitary measures, but it is feared the disease is too deeply rooted to be stamped out, and that it will have to run a natural course, though proper quarantine regulations may prevent it from spreading to other districts.

The Chinese Legation assures Prime Minister Ferry that the Chinese Government is entirely innocent of the attack upon the French troops. The Chinese Ambassador believes that the assailants were irregulars and deserters belonging to bands who are afraid to return to China and wish to retain the lands which they occupy.

NOTICE TO TOWN OFFICERS.—PURSUANT to Section 1085 of the Code of Civil Procedure, the Supervisor, Town Clerk, and Assessors of each Town must meet on the first Monday of July, 1884, at a place within the town, appointed by the Supervisor, or in case of his absence, or a vacancy in his office, by the Town Clerk, for the purpose of making a list of persons to serve as Trial Jurors for the ensuing three years.

W. E. SMITH, County Clerk.

terest themselves and others more in our work for heathen women and children.

2. That they earnestly strive to raise the funds necessary for that department of work.

On motion to adopt, remarks were made by Perie F. Randolph, A. E. Main, and Mrs. L. A. Hull, and the resolutions were adopted.

On the subject of organizing for women's work, Perie F. Randolph made remarks.

The list of delegates was read and corrected.

The Circular Letter was read by L. A. Platts, Corresponding Secretary, and adopted as follows:

The Seventh-day Baptist Western Association to Sister Associations sends Christian greeting:

Our Forty-ninth Annual Session is being held with the First Alfred Church, June 19-25, 1884. We are at this writing in its closing hours. You will be informed of our doings and our condition, as you receive our minutes in the SABBATH RECORDER, as you receive the reports of your respective delegates whose presence with us has contributed much to the interest and profit of our gathering, and by the verbal report of our delegate to your bodies: L. A. Platts to the North-Western and D. E. Maxson to the South-Eastern, Eastern, and Central. We will only add here that our session has been one of unusual interest and power. Besides the usual routine of business, we have had much preaching, and precious seasons of devotion. An hour and a half each has been given to conferences upon the work of our three denominational Societies, Missionary, Tract or Publication, and Education, conducted by representative men of those Societies.

These conferences have stirred us deeply and strengthened the conviction that our work is essentially one work, and made us feel the importance of that one work as never before. The report of the Committee on the State of Religion, made up largely from the letters from the churches, shows a more healthy growth than that of last year. We recognize the need of greater purity of heart in the individual life, more consecration to God as a people, and an increase of loyalty to the work he gives us to do.

We are with you, dear brethren, in every good work, and pray for God's blessing upon you in your Associational gatherings, in your church work, in your home-life, and in your individual Christian endeavors. Yours in the faith.

By order of the Association,  
L. A. PLATTS, Corresponding Secretary.

ALFRFD CENTRE, N. Y., June 22, 1884.

It was moved to instruct the Committee on Obituary Notices to include in their reports prominent members of churches outside the official list. The motion was lost.

It was moved that when we adjourn, it be to meet with the Friendship Church on Fifth-day before the third Sabbath in June, 1885, at 10 1/4 A. M.

After benediction by A. A. Place, the Association adjourned.

C. A. BURDICK, Moderator.  
L. E. LIVERMORE, Clerk,  
E. A. WITTER, Assistant Clerk.

Selected Miscellany.

Waiting.

Blindfolded and confused I wait, A pilgrim at a bolted gate.

Enough should be the words to me, As is thy day thy strength shall be;

The Father knows the way for me; To him all gates are opened free.

What need I more? Yet nothing less Will soothe thy constant restlessness.

"LOOKING OVER" MOTHER.

BY HOWE BENNING.

"Going anywhere this vacation, Kate Morgan?"

"No, I did think I would go to the Catskills for a week and have one good time like folks.

"What's the need?" "A velvet dress."

"You don't mean it. Do you forget that you are a graded-school teacher at a salary of \$9 a week?"

"I can not help it. I have earned my money and saved it, and I want one thing that I feel at home in when I am invited to such places as Mrs. Cunningham's, for instance."

"All right, of course." "Are you going anywhere, Louise?" "No, I have changed my plan, too."

"What was it?" "I was invited up to Uncle Edward's farm to spend the Summer, and expected to go until I heard Dr. Lane's sermon two weeks ago."

"I did not hear him allude to the fact." "Not exactly, but do you remember his asking us if we had ever thought what was the very best blessing we ever had, and advising us to go home and look over our blessings and give God thanks for them?"

"Yes, I do remember that." "I had no difficulty in thinking up my best blessing. It is my good, patient mother, and when I went home and looked her over, it did not take me long to decide who needed mountain air and fresh milk the most of any one."

So the upshot of the matter is, mother goes for three weeks to the farm and I am your most gracious and successful housekeeper at home. Come and take tea, will you?"

"Perhaps," Kate Morgan answered absently, and the two teachers left the subject and the school room together.

But the earnest, energetic Kate Morgan took a new thought along the familiar streets. All the school-years of her twenty-one years of life had been spent in some connection with that graded school in the busy manufacturing town of Benton.

The year before she had graduated with honor from the high-school, and at once offered a situation in the intermediate department, that she had filled to the satisfaction of all, and her own great enjoyment.

For so many years she had known what close economies were necessary in her plain home that the younger children might be clothed decently and that she might complete the school course.

She had seen her father count out his quarterly salary as a clerk, and sigh over his meagerness again and again. She had seen the lines in her mother's patient face deepen over the problems of turned garments and doing without things.

No wonder her salary had seemed to her almost a fortune, and its possibilities a little intoxicating. She was young, too, and pretty, with musical gifts that made her welcome everywhere.

But she was a child of "the kingdom," too, and every day prayed, "Search me, O God, of thyself," and to such the Spirit is the leader.

It was late when she reached home, and she was still busy in "looking over" her mother, and thinking she had never seen her so pale and worn, when her father entered with a sigh over the warm day, and sank down in his chair exhausted.

His daughter wondered she had not noticed before how fast he was growing old. The three young children came in and they sat down to the plain supper. Kate wished now she had bought a quart of berries in the morning, instead of that fashion magazine, when she saw how little appetite her father had, and how the sickly boy Willis left his bread uneaten.

Willis was thirteen, Herbert ten, and little Alice five years of age. Three others were waiting up in "God's acre" on the hill.

That night up in her own room Kate went through a rapid mental calculation, and with pencil and paper laid the result plainly before her eyes, after this fashion:

Kate Morgan. To 12 yds. black velvet at \$4 per yd. To trimmings and making

Money lost Kate Morgan. To cash in hand Saved.

But it kept her awake that night, and it was several days before her busy brain gave her even a beginning of things, and how it should be saved.

Teach me, O God, of Thee, in this, as all things.

One morning at breakfast, she asked: "Father, when do you have your vacation this year?"

"The second and third weeks of August," was the reply, "but I shall probably straighten up Jay's books for him in the time—a little extra pay."

That afternoon found Kate walking up to the door of Deacon Hollis' pleasant farm house. She found the Deacon and his wife sitting in their shaded porch, and met a hearty welcome.

Their own three daughters were settled in homes of their own, and the old people enjoyed a call from Kate, and her singing, greatly. She had to give them "Rock of Ages" now as soon as she recovered breath.

It was sometime before she could get to business. Then she asked: "Deacon Hollis, have you disposed of your two seated rockaway, yet?"

"No." "You don't use it?" "Not often. Wife and I have agreed to ride on the same seat, so the little carriage answers us."

Then Kate's plan came out. She wanted to hire the Deacon's staid horse Roxy, and the roomy rockaway, and take her father and mother, and the children, with herself, on a ride of ten days or so in the country.

"But where are you going?" asked Mrs. Hollis, whose kind heart was interested at once. "Your mother does look real peaky," she said.

My plan is to go up Lake George, see that, and spend one night there with friends that have visited us two or three times. Then, about thirty-five miles farther, in among the mountains, on a stage road, lives an old aunt and uncle of father's, who writes us about once a year, and always urges so heartily to come and visit. Now is that too far?"

The Deacon reckoned the miles and said, "Roxy could easily do it in four days, and three back," he added; "she's a masterful hand to know when her head is turned homeward."

It was all settled at last. The Deacon liked to put a generous bill in the collection for foreign missions, and he liked a good bargain right well, and it did come a little hard to offer Roxy and the rockaway for "a dollar a day and her keep," but generosity compelled, and he never regretted it.

That evening Kate unfolded her plan at home. Of the surprise, the objections, the slow, because fearful assent of the stay-at-home elders, and the delight of the children, we need not stop to speak.

Suffice it, that the second week of August proved as bright and bland as could be desired, and at half-past five Roxy and the carriage were in waiting at the door of the Morgan home. Then it took the family just one hour to pack in the belongings necessary for the trip. Not the clothes—they had each on a good stout suit, and besides that carried one poorer to wear in the woods.

There was a small boiled ham, and three loaves of wheat bread, and a pail of ginger-snaps and a package of cheese, a bag of salt and pepper for the eggs they should buy, and tea and coffee and sugar, and pain-killer, and liniment, and a few other such motherly provisions.

"Husband, you haven't made a mistake in the box, have you? That does not look just like the one I put the sugar and things in."

It was opened and found to contain hardware and silver polish, and they all enjoyed the laugh, and as for Kate, one look in her father's face was payment enough for all her trouble.

At last they were off in the early glory of the morning, through the half-awakened streets, down over the bridge near the noisy factories, and then out and up through the fair countryside, past beautiful farm-homes with their flowers and fruit orchards, through bits of woods where birds chirping and squirrels racing, by little singing brooks and miniature falls, until, at eleven o'clock they had come fifteen miles and were all agreed that a convenient wood with large flat stones was just the place for a dining-room; and here they are camped out. Roxy was unharnessed, a little fire built by the brook, and over it they boiled some potatoes and eggs, and tea for two. They spread a cloth on a rock, and on it a toad perched himself as if quite at home.

After dinner, papa and the boys went exploring, while mamma and Alice took a nap in the hammock, and Kate ambitiously sketched a tiny waterfall. Toward night they drove five miles farther; and there put up at a small country inn, where they found good beds and small bills. The next day they had three hours at Lake George and time to reach their friends' cordial welcome.

But the third day they really had an adventure. A thunder storm overtook them on the lonely mountain road, and they were obliged to seek shelter in a barn, and finally to spend the night there, finding beds in hay or hammock or carriage as they best could, and thankful when morning gave them a bright sun again and chance to go on.

And that Sabbath among the Adirondacks, in its deep quiet, its purple haze, its majesty of rock and tree—will any of them ever forget it? And every hour of that piny, aromatic air seemed a tonic to the worn father and mother, the sickly Willis, and to Kate herself it brought such a sense of majesty and of inexpressible rest, as gave to her prayer a new and richer meaning.

But all vacations have their end, and Wednesday morning found the Morgan family turned with face homeward. True to the character given her, Roxy encouraged no loitering by the way this time, and before sunset of Friday was meditating over the oats in her own stable.

"I've gained ten pounds, I do believe," Kate heard her father telling a neighbor, "and I feel like a new man."

"I don't believe I have enjoyed getting up in the morning and going into my kitchen in five years before," Mrs. Morgan said, the next morning as she moulded her bread into loaves. "How much good a little change does do one, and I have got such a help, too, on my rag carpet from aunt Martha—ten balls all cut and sewed. Well, Kate, you have given us all pleasure enough to satisfy any daughter."

And Kate was more than satisfied, even when she wore a plain cashmere for best, all Winter.

"You went away, after all," her friend Louise said, with a smile. "Yes, after I had taken your advice and looked over mother, and father too, and counted them both as my best blessings."—Advance.

THE YOUNG CHRISTIANS.

That which is worth gaining is worth keeping. If it is wise to strive to win souls, it is also wise to put forth proper efforts to keep them near Christ.

Our work is not all done when the revival meeting is over and the new converts are enrolled and recognized as members of the church. Pastors and elders have a very responsible duty to perform in training, guiding, instructing and keeping these young Christians. And if they fail to recognize this duty and faithfully to discharge it they are seriously derelict.

And there is, moreover, a well-defined and unmistakable necessity for this watchful care. These people are inexperienced. They need counsel. They are to be built up in righteousness and true holiness. To these overseers is committed the work of soul-culture. It consists in the formation and completion of true Christian characters. It is the development of all that is just, upright, merciful, honorable, chaste loving, self-denying, heroic and Christlike in men. It is a work the necessity of which lies at the basis of the original institution of these organs or officers of the church. As an end of their appointment it is comprehensively laid down by Paul to the Ephesians: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

There are a number of things of great importance for pastors and elders to see after at once in the case of each young Christian. A few of these we can here enumerate, trusting that these will be suggestive of others.

I. Young Christians should be carefully instructed relative to the importance of their associates. The power of our associates, when freely chosen, is beyond dispute. If they are virtuous and wise their influence will tend to make us so. If they are of a trifling, vulgar, wicked spirit, it will not be long until we all be like them. Solomon said, "Make no friendship with an angry man; and with a furious man thou shalt not go. Lest thou learn his ways, and get a snare to thy soul." When the Israelites failed to destroy the idolatrous nations, concerning whom the Lord had commanded them; but mingled among the heathens, they learned their works, and those nations were made snare unto them. And it remains true in all ages, that "he that walketh with wise men shall be wise; but a companion of fools shall be destroyed." Hence, one of the first lessons for converts to learn is to come out from among their former irreligious associates, and to seek their associates among the religious and the pious.

II. It is of equal importance that the reading of young Christians receive the careful supervision of the overseers of the church. People of any degree of intelligence and culture will read; and the influence of our reading upon the formation of character is undeniable. The first thing, then, is to see that these converts discard all improper reading matter. The next, that they are carefully advised and instructed with reference to the wholesome literature suitable for them. This is a matter that in these days can not be neglected or treated with indifference. Literature is playing such a prominent and important part in every man's life, that to neglect its careful supervision in the case of young Christians is a serious fault. And first of all, we should make sure of it that young Christians cultivate a taste for reading the Word of God. This should be natural; but it is well to make it a special point to counsel them to form a habit to read the Scriptures. It is a lamentable fact that this privilege is too much neglected by older Christians, and the younger ones are liable to fall into the same habit. And next to God's Word should come the literature of the church. Every young convert should become also a zealous, loyal, faithful churchman, and to this end, as well as for other important purposes, he needs and should have the church literature.

III. They should be taught the importance of regular daily private devotion and spiritual meditation. The world engrosses our thoughts too much, and we should have

hours when we can retire from it, and commune with God. Spiritual development and growth are largely dependent on private communion with God. And this should become a regular habit. At least morning and evening the young Christian should go to his closet and fervently pray to God; and when he prays he should do so intelligently and not simply by the repetition of a set formula of words without heart. He should learn to talk with God, remembering that God is present, and that he hears our prayers. And in addition to this nothing will prove more helpful to the Christian, young or old, than the habit of turning his thoughts Godward in meditation in the midst of his daily duties in every calling in life.

IV. Every young Christian should at once be taught that he is a laborer in the vineyard of the Master. Hence, he should be expected to do something. If prayer in public and at the family altar is work, let him at once begin here. It means life or death in many cases to young converts to bear this cross at once or to defer it in the hope that it will become lighter. To go right forward in every good work means new strength, progress in the divine life, security against the adversary and final stability and permanence of moral character. And it means an easy and happy Christian life. So should he engage in every other good work. Not a day should pass without trying to do something for Jesus.

V. Teach them at once to act upon the motto that doubtful things are best left alone. If a thing is positively right there is no danger. But when we have to debate about a course; when there are serious doubts about it being right or expedient, then it is safe to wait—safe to have nothing to do with them. We can persuade ourselves to almost anything; and it is thus by degrees that many Christians go so far away from right and from God. Oh, at what a distance many are from God, because they have longed for the doubtful things, and finally have embraced them.—Church Advocate.

Pastry Without Butter.

The American pie has been subjected to more unjust abuse from foreign writers than any other of our distinctive products. If we except the recent tirade against the American hog. And yet we can not say that it has been altogether undeserved, because of the villainous compound, thick, hard, and heavy, that is too often made to do duty as a "crust," and which by courtesy is called "pastry." Light, tender, flaky and digestible pie crust, and all kinds of pastry, can be made most readily by the use of Royal Baking Powder without any butter, or with half the usual portion, if preferred, or with a small quantity of lard or other shortening, as desired. The crust thus made is much more wholesome and digestible, besides being more economical and easier prepared. In addition to saving all the butter, if desired, one-third the flour is also dispensed with, as the crust is rolled that much thinner, the leavening qualities of the Royal Baking Powder removes any unpleasant taste, rendering the crust as short, sweet and pleasant as if made from the finest butter. Those who know the appetizing qualities of the genuine home-made American pie will rejoice that by the aid of Royal Baking Powder in the pastry it can be made quite as digestible as it is delicious.

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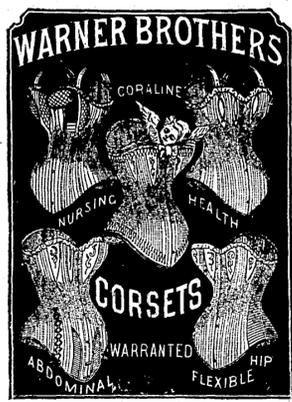
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Popular

AN American has received invention by which seven messages can be sent over simultaneously.

ETHNOGRAPHIC MASK modeled in plaster by brothers from living sp Tibet, Central Asia, Mo America. They have been sold in Leipzig at one plaster, and at three doll numbers are: Asiatic, Moorish, 29. The exact that the slightest rough skin is shown.

DURING 1883 Prof. T observations at Rome, in tion of the maximum of and as compared with the in the preceding year activity. The number of much greater, but the nu the size of spots, especu quarter of 1883 up to the ruary, at least, were con ceptional commotion in planetary system.

THERE is a remarkable of Mexico known as the tends about two miles al perhaps three-quarters o In a storm its appearance All around are angry boi the foam high in air, wh closure is a perfect calt there is nothing to distin in a gale the waves bec reddish hue. Mud taken all the cleansing quali used to scrub the decks of men are puzzled to kn "oil spot."—Christian

HICKORY.—Some of o no: to be equal or be sup eign woods; in all our history there has been a sassing the excellent qu hickory. It is not, as o that good hickory mu north to be of the best; f from the Green Mounta lowing the coast range, t the Blue Ridge through even to upper Florida. general supposition, th hickory used in the arts, required, is obtained fr and eastern Tennessee. what toughness the hio mountain region is o wheel maker recently. piece completely aroun breaking a fiber." This is thoroughly steamed.

"THERE is a prevailing scientific people, which itself among those who expected to know better rooms carrying the germ cases can be purified still more with the od chlorine, and various. No microscopist would f but it has been quite s surgeons that the carboli employed in operatio an absolute, protection germs finding their way It appears, however, th protective influence wh ing the germs is conc putrescible liquids exp the carbolic spray, soo the atmospheric germ method of protecting efose, is to allow free c filter of cotton, which the passage of germs. scapical Journal.

MANGANESE IN MA has shown that man bicarbonate exists in and oceans; and M. out that in contact w bonate becomes bioxi oxides of manganese large quantity in the their weight must acc bed. This corollary e of the large quantities ese concretions and found in the sea bed. existence of mangane English chalks of the the fact recently disc that the well known ars, Paros, and the P tively rich in mang kinds of Carara marb has a bluish tinge on uary marble, which i The well-known che manganese in both k which has larger gr showed manganese tion than the Cara marbles, which rec of two qualities, also about the same prop in proportion seems of cause for the pres —Scientific American

SON LEAVES, CONTAINING THE INTERNATIONAL LESSONS, published by the SABBATH SCHOOL BOARD of the General Conference, and published at the SABBATH RECORDER OFFICE AT 60 CENTS A HUNDRED PER MONTH, FREE OF POSTAGE.

Popular Science.

AN American has recently completed an invention by which seventy-two telegraphic messages can be sent over the same wire simultaneously.

ETHNOGRAPHIC MASKS and busts were modeled in plaster by the Schlagewit brothers from living specimens in India, Thibet, Central Asia, Morocco, and North America. They have been reproduced, and are sold in Leipzig at one dollar apiece, in plaster, and at three dollars in zinc. The numbers are: Asiatic, 275; American, 9; Moorish, 29. The execution is so perfect that the slightest roughness in the original skin is shown.

DURING 1883 Prof. Tacchini made solar observations at Rome, indicating a prolongation of the maximum of the sun spot period, and as compared with the observations taken in the preceding year an increase in solar activity. The number of spots was not very much greater, but the number of groups and the size of spots, especially from the last quarter of 1883 up to the beginning of February, at least, were considered signs of exceptional commotion in the center of our planetary system.

THERE is a remarkable place in the Gulf of Mexico known as the "oil spot." It extends about two miles along the shore, and perhaps three-quarters of a mile seaward. In a storm its appearance is very wonderful. All around are angry boiling waters, tossing the foam high in air, while within this enclosure is a perfect calm. In fine weather there is nothing to distinguish the place, but in a gale the waters become thick and of a reddish hue. Mud taken from the spot has all the cleansing qualities of soap, and is used to scrub the decks of vessels. Scientific men are puzzled to know what makes the "oil spot."—Christian Cynosure.

HICKORY.—Some of our native woods can not be equalled or superseded by any foreign woods; in all our knowledge of natural history there has been found nothing possessing the excellent qualities of our native hickory. It is not, as commonly supposed, that good hickory must be grown in the north to be of the best; its habitat extends from the Green Mountains in Vermont, following the coast range, the Alleghanies, and the Blue Ridge through the Carolinas, and even to upper Florida. And contrary to general supposition, the very best of the hickory used in the arts, where toughness is required, is obtained from North Carolina and eastern Tennessee. "It is wonderful what toughness the hickory timber of that mountain region is capable of," said a wheel maker recently. "We can turn a piece completely around a circle without breaking a fiber." This, of course, after it is thoroughly steamed.—Scientific American.

"THERE is a prevailing notion among unscientific people, which occasionally shows itself among those who would naturally be expected to know better, that the air of sick rooms carrying the germs of contagious diseases can be purified by contaminating it still more with the odors of carbolic acid, chlorine, and various other disinfectants. No microscopist would fall into such an error, but it has been quite generally assumed by surgeons that the carbolic spray, so frequently employed in operations, was a great, if not an absolute, protection against atmospheric germs finding their way to the exposed tissue. It appears, however, that the spray has no protective influence whatever, so far as killing the germs is concerned, for vessels of putrescible liquids exposed to the air under the carbolic spray, soon become putrid from the atmospheric germs. The most rational method of protecting exposed surfaces, therefore, is to allow free access of air through a filter of cotton, which effectually prevents the passage of germs."—American Microscopical Journal.

MANGANESE IN MARBLE.—M. Dieulafait has shown that manganese in the state of bicarbonate exists in the waters of all seas and oceans; and M. Berthelot has pointed out that in contact with oxygen, this bicarbonate becomes binoxide. It follows that oxides of manganese must be produced in large quantity in the ocean, and sinking by their weight must accumulate on the ocean bed. This corollary explains the existence of the large quantities of binoxide of manganese concretions and mangiferous mud found in the sea bed. It also explains the existence of manganese in the French and English chalks of the secondary period; also the fact recently discovered by M. Dieulafait, that the well known artistic marbles of Carara, Paros, and the Pyrenees are comparatively rich in manganese. There are two kinds of Carara marble: the ordinary, which has a bluish tinge on fracture, and the statuary marble, which is very pure and white. The well-known chemical reaction showed manganese in both kinds. Parian marble, which has larger grains than Carara, also showed manganese in even greater proportion than the Carara; and the Pyrenean marbles, which resemble the Carara in being of two qualities, also contain manganese in about the same proportion. The agreement in proportion seems to indicate a similarity of cause for the presence of the manganese.—Scientific American.

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Abstract of Time Table, adopted June 16, 1884. EASTWARD. STATIONS. No. 5\* No. 12\* No. 4\* No. 6. Leave Dunkirk Little Valley Salamanca Carrollton Olean Cuba Wellsville Andover Alfred Hornellsville Elmira Binghamton Port Jervis New York

ADDITIONAL LOCAL TRAINS EASTWARD. 5:00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5:07, Carrollton 5:35, Vandalia 6:00, Allegany 6:50, Olean 7:50, Hinsdale 8:28, Cuba 9:27, Friendship 10:25, Belvidere 10:45, Belmont 11:17, Scio 11:40, Wellsville 1:45, P. M., Alondro 2:32, Alfred 3:32, Almond 4:10, and arriving at Hornellsville at 4:35 P. M. 4:45 P. M. from Dunkirk, stops at Forestville 5:17, Smith's Mills 5:38, Perryburg 5:58, Dayton 6:12, Cattaraugus 6:47, Little Valley 7:16, Salamanca 8:15, Great Valley 8:32, Carrollton 8:37, Vandalia 8:50, Allegany 9:07, Olean 9:18, Hinsdale 9:37, Cuba 9:58, Friendship 10:28, Belvidere 10:42, Andover 11:43, Alfred 12:14, P. M., Almond 12:28, arriving at Hornellsville at 12:42. No. 8 will not run on Monday. Train 4 will stop at Cuba for New York passengers, or let off passengers from west of Salamanca.

WESTWARD. STATIONS. No. 1 No. 5\* No. 8\* No. 9. Leave New York Port Jervis Hornellsville Andover Wellsville Cuba Olean Carrollton Great Valley Salamanca Little Valley Dunkirk

ADDITIONAL LOCAL TRAINS WESTWARD. 4:35 A. M., except Sundays, from Hornellsville, stopping at Almond 5:00, Alfred 5:20, Andover 6:05, Wellsville 7:25, Scio 7:49, Belmont 8:15, Belvidere 8:35, Friendship 9:05, Cuba 10:37, Hinsdale 11:12, Olean 11:55 A. M., Allegany 12:20, Vandalia 12:41, Carrollton 1:40, Great Valley 2:00, Salamanca 2:10, Little Valley 3:25, Cattaraugus 4:05, Dayton 5:20, Perryburg 5:58, Smith's Mills 6:31, Forestville 7:05, Sheridan 7:10, and arriving at Dunkirk at 7:50 P. M. 8:40 P. M., daily from Hornellsville, stops at all stations, arriving at Salamanca 11:30 P. M. No. 9 runs daily over Western Division.

BRADFORD BRANCH WESTWARD. STATIONS. 15. 5\* 9\* 3\* 21\* 37. Leave Carrollton Bradford Hornellsville Custer City Buttsville

11:04 A. M., Titusville Express, daily, except Sundays, from Carrollton, stops at Limestone 11:20, Kendall 11:31, and arrives at Bradford 11:55 A. M. 11:45 P. M., from Carrollton, stops at all stations, except Irving, arriving at Bradford 12:25 A. M. EASTWARD. STATIONS. 6\* 20\* 32\* 12\* 16. 38. Leave Buttsville Custer City Bradford Hornellsville Bradford Custer City Buttsville

5:45 A. M., daily, from Bradford, stops at Kendall 5:50, Babcock 6:00, Limestone 6:10, arriving at Carrollton at 6:45 A. M. 3:30 P. M., daily, except Sundays, from Bradford, stops at Kendall 3:34, Limestone 3:44, and arrives at Carrollton 4:01 P. M. Passengers can leave Titusville at 8:00 A. M., and arrive at Bradford 11:35 A. M. Leave Bradford 7:30 P. M., and arrive at Titusville 7:30 P. M. \*Daily. †Dining Station. Trains 1 and 4 will stop at all stations on Sunday. ‡Through Tickets to all points at the very lowest rates, for sale at the Company's offices. Baggage will be checked only on Tickets purchased at the Company's office. JOHN N. ABBOTT, General Passenger Agent, New York.

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

THIRD QUARTER. July 5. David, King over all Israel. 2 Sam. 5: 1-12. July 12. The Ark in the House. 2 Sam. 6: 1-12. July 19. God's Covenant with David. 2 Sam. 7: 1-16. July 26. Kindness to Jonathan's Son. 2 Sam. 9: 1-13. Aug. 2. David's Repentance. Psa. 51: 1-19. Aug. 9. Absalom's Rebellion. 2 Sam. 15: 1-14. Aug. 16. Absalom's Death. 2 Sam. 18: 24-33. Aug. 23. The Plague Stayed. 2 Sam. 24: 15-25. Aug. 30. God's Works and Word. Psa. 19: 1-14. Sept. 6. Confidence in God. Psa. 37: 1-14. Sept. 13. Waiting for the Lord. Psa. 40: 1-17. Sept. 20. A Song of Praise. Psa. 103: 1-22. Sept. 27. Review.

LESSON II.—THE ARK IN THE HOUSE.

For Sabbath-day, July 12.

SCRIPTURE LESSON.—2 SAMUEL 6: 1-12.

1. Again David gathered together all the chosen men of Israel, thirty thousand. 2. And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of The Lord of hosts that dwelleth between the cherubim. 3. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab, that was in Gibeon: and Uzzah and Ahio the sons of Abinadab draw the new cart. 4. And they brought it out of the house of Abinadab, which was at Gibeon, accompanying the ark of God: and Ahio went before the ark. 5. And David and all the house of Israel played before the Lord on all manner of instruments made of wood, even on harps, and on psalteries, and on timbrels, and on organs, and on cymbals. 6. And when they came to Nachon's threshing floor, Uzzah put forth his hand to the ark of God, and took hold of it: for the oxen shook it. 7. And the anger of the Lord was kindled against Uzzah, and God smote him there for his error: and there he died by the ark of God. 8. And David was displeased, because the Lord had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day. 9. And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me? 10. So David would not remove the ark of the Lord into the city: but David carried it aside into the house of Obed-edom the Gittite. 11. And the ark of the Lord continued in the house of Obed-edom the Gittite three months: and the Lord blessed Obed-edom and all his household. 12. And it was told King David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

TIME.—About 1042 B. C. PLACE.—1. Kirjath-jearim. 2. Perez-uzzah.

PRINCIPAL THOUGHT.—Sacred objects should be treated with reverence.

GOLDEN TEXT.—"He bleaseth the habitation of the just."—Prov. 8: 33.

OUTLINE. I. The ark brought from Kirjath-jearim. vs. 1-3. II. Uzzah's sin and its consequences. vs. 6-11. III. The ark brought to Jerusalem. v. 12.

QUESTIONS. I. How long had it been since the ark had stood in the tabernacle? (About seventy years.) Where had it been all this time? Samuel 7: 1. Whom, and how many, did David call together? v. 1. To what place did David and these chosen men go? (To Baale of Judah.) What other names are given to this city? Joshua 15: 9. What was their purpose in going thither? v. 2. Why was the ark called the ark of God? What were the cherubim? How was the ark conveyed? v. 3. Was this the way in which God had directed that it should be conveyed? Ex. 25: 12-15. Do you think it was right for David to put the ark on a cart? Who drove the cart? How were David and the people occupied on the march? v. 5. II. What happened when they came to Nachon's threshing floor? v. 6. Why did Uzzah do this? Had he any right to touch the ark? Numbers 4: 15. What three sad things resulted from this touching of the ark? v. 7. How was David affected by these sad events? v. 8. What name did he give to this place? Why was David afraid of the Lord? v. 9. What did he say? Did he take the ark home at that time? v. 10. Where did he put it? How long did it remain there? v. 11. How was Obed-edom affected by the presence of the ark in his house? III. What report was brought to David concerning Obed-edom? v. 12. What did the ark symbolize? (The presence of God.) Does the presence of God always bring blessing to those who love him? Do you wish God to dwell in your heart? J. W. M.

INTRODUCTION. It had been about seventy years since the ark had stood in the tabernacle. David had now been king of all Israel six years, and, having captured Jerusalem and made it his capital, and built himself a palace, he determined to restore this symbol of God's presence to its proper place in the government and nation over whom he was king.

EXPLANATORY NOTES. I. v. 1-5. Thirty thousand. These were doubtless chosen men, delegates, sent by the whole nation to take part in this grand religious pageant. Baale of Judah—Kirjath-jearim. Nine miles northwest of Jerusalem, on the road to Joppa. This was a place consecrated to Baal, where the ark had been left when the Philistines wished to get rid of it. The "from" seems to imply that the journey to the place was not considered, but only the return. Whose name. The true rendering, according to Prof. W. H. Green, is, "the ark of God upon which is called the name, the name of Jehovah of hosts." God manifested himself to Israel in connection with this ark. That dwelleth between the cherubim. Here is where God manifested himself over the law deposited in the ark. This was the center of religion to the Jews. And they set the ark of God on a new cart. According to law (Num. 4: 15, and 7: 9), the ark should have been borne upon the shoulders of the Levites, and a disregard of this brought the subsequent disaster and death. Failure to obey the divine commands always brings disaster. The House of Abinadab. Where the ark had been deposited on its return from the land of the Philistines. Gibeon. The hill. They brought it out. With shouts and acclamations. Played on all manner of instruments, and with singing (1 Chron. 13: 8), expressive of great joy. II. v. 6-11. Nachon's threshing floor. Nachon is not to be taken as a proper name; rather a fixed threshing floor, not moving with the season. Uzzah put forth his hand, &c. As the oxen shook it, he, to save it from falling, took hold of it; doubtless with the best of intentions, but contrary to express command, for the Levites were not per-

mitted to touch it. The anger of the Lord. Not passion, but with hatred to sin, which compels him to punish it. Uzzah ought to have known the law, being a Levite. His death was God's appeal to a king and nation who had forgotten his law, and was a merciful appeal for repentance to king and people. And David was displeased. David was responsible for the improper mode of transportation, and, therefore, indirectly for the result. He had occasion to be displeased with himself and the results, which might separate God from his people. Afraid. Servile fear, instead of the reverent fear that should have marked off the proceedings. Would not remove. The festivities at once ceased, and fearing further disaster, and not knowing what to do, he takes the ark aside to Obed-edom, who was one of the family originally appointed to take care of the ark (Num. 4: 15). He had the courage still to receive and care for it. Three months. A sufficient time for David and his people to study the lessons so fearfully taught, and to see that God still prospered him who faithfully kept his sacred symbols. The blessings of the presence of religion in the home, of God in the heart and house, are almost innumerable, and as in these, so in the nation, as David afterwards realized. "Blessed is that people whose God is the Lord."

III. v. 12. So David went and brought up the ark to Jerusalem. Seeing the prosperity of Obed-edom, David determined to again venture in this work, but this time doing all things, as directed by the Lord. When all things were ready, he precedes the ark dressed as a priest, leading the joyous procession, offering sacrifices and pronouncing benedictions on the people. It is generally thought that the 24th Psalm was composed by David for this occasion. H. C. C.

SPECIAL NOTICES.

TRACT BOARD MEETING.—There will be a regular meeting of the Executive Board of the American Sabbath Tract Society, in Plainfield, N. J., corner of Central avenue and Fifth street, First day, July 6, 1884, at 2 P. M. E. P. SAUNDERS, Rec. Sec.

ANY Sabbath-school, Church, or individual, wishing to buy maps of Bible Lands, or a large missionary maps of the world, may learn something to their advantage and ours, by addressing, MISSIONARY REPORTER, Ashaway, R. I.

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

MARRIED.

In Hallsport, N. Y., June 22, 1884, by Eld. J. Kenyon, L. T. SHANNON, of Allentown, and Miss ROSIE B. PARKER, of Hallsport.

In Scio, N. Y., June 24, 1884, by Eld. A. A. Place, Mr. FRANK E. CANFIELD and Miss FLORENCE E. McOMBER, both of Ward.

At the home of the bride's father, Mr. Frederic Babcock, in South Berlin, N. Y., June 25, 1884, by Rev. B. F. Rogers, Mr. BYRON W. HULL and Miss A. DUTTE BARCOCK, both of Berlin.

In Niantic, R. I., June 24, 1884, by Rev. H. Stillman, Mr. NAPOLEON B. BURTON and Miss ELIA E. COON, both of Hopkinton.

DIED.

In Scio, N. Y., June 20, 1884, JAMES ELLERY, son of James W. and Lizzie G. Flint, aged 1 year, 3 months, and 20 days. The mother and this little boy were out in a lane leading from the highway to the house. The boy was sitting upon the grass not far from his mother, when a horse that was in the lane, hearing his mate coming, ran to meet him, and, perhaps not seeing the boy, hit him on the head with one foot, crushing in one side. He lived from 9 o'clock A. M. until 4 P. M. The afflicted parents have the sympathy of the community. May the Good Shepherd, who has folded the lamb in his own bosom, heal the bleeding wounds. J. K.

In Lost Creek, W. Va., June 20, 1884, ERASMUS TAYLOR, aged 69 years, 8 months, and 13 days.

In Shiloh, N. J., May 16, 1884, of cancer, SARAH JANE, wife of Dea. Micajah Ayars, in the 58th year of her age. For many months this devoted wife and mother had endured untold sufferings, and long before her release came was ready "to depart with Christ, which is far better." For more than forty years she had been a faithful and consistent follower of Jesus, and a beloved member of Shiloh Church. May the God in whom she trusted comfort and sustain those who mourn, until the day when they, too, may be with him where he is, and the blessed reunions promised to the faithful are fully realized. T. L. G.

In Monroe Centre, Grand Traverse county, Mich., May 7, 1884, of a complication of diseases, after a painful illness of over one year, Mrs. HENRIETTA C. GARDNER, wife of Joseph E. Saunders, aged 44 years, 3 months, and 22 days. Sister Saunders came to Alfred with her parents while quite young. She embraced religion when about twenty years of age, and was baptized by Elder N. V. Hull, and united with the First Alfred Church. She was married December 25, 1860, and in the fall of 1868 moved with her little family to Northwestern Michigan, settling near Monroe Centre, where she has since lived. Although in poor health for several years she has proven herself a sympathizing friend and neighbor, a devoted wife and mother. Her funeral, on the 9th, was largely attended, and the services conducted by Rev. C. O. Whitman, of Traverse City, assisted by Rev. A. R. Keeler. When she felt the enemy approaching, she said many kind words to her family and friends, and asked them to meet her in heaven, and to especially care for her dear little girl, left motherless. She leaves a husband, one son, and three daughters, who have been faithful, indeed, in all of her afflictions, an aged father and mother, and relatives and friends to mourn their loss, but not without hope. May God comfort and support them.

In Jacksonville, Ill., June 7, 1884, CORNELIA S., eldest daughter of Eld. S. M. Burdick, in the 46th year of her age. In youth, our sister remembered her Creator, and, under the preaching of Eld. Joshua Clarke, united with the DeRuyter Church, which membership was transferred to the Church at West Hallock, and finally at Nortonville, Kan., where she moved with her only sister last Spring. Her health failed after the death of her sympathizing mother, not one year since, and it was thought

best to place her at the excellent institution at Jacksonville; but a few days after her arrival acute inflammation of the brain terminated a life devoted to her friends and true to every principle of virtue. She was laid to rest beside her much-loved mother as she had wished. Death brought victory, and the grave had no sting for her. On Sabbath, June 14th, memorial services were held by the pastor, assisted by Eld. Hakes: "All things work together for good to those who love the Lord." G. M. C.

LETTERS.

Mrs. Belle Worth, A. B. Prentice, James Pierce, D. M. Maxson, I. L. Cottrell, Chas. H. Griffin, Mrs. M. L. Allen, A. B. Lawton, J. B. Somers, Mary Burdick, John Gilbert, M. G. Stillman, J. F. Hubbard, Geo. W. Maxson, L. F. Handolph, C. W. Threlkeld, E. R. Maxson, Mrs. B. L. Wright, A. C. Monroe, Mrs. W. S. Burdick, A. A. Tisworth, Mrs. Lydia C. Davis, Mrs. Carrie Myers, D. W. Cartwright, Alexander Smith.

RECEIPTS.

Table with columns: PAYS TO VOL. NO., AMOUNT. Includes entries for J. F. Langworthy, Alfred Centre, \$2 00 40 52; Mrs. Belle Worth, \$2 00 40 52; Rev. Alex. Campbell, \$2 00 40 40; Morris Langworthy, \$2 00 40 52; J. M. Maxson, \$2 00 41 22; C. S. Langworthy, \$2 00 40 52; Thomas Spicer, \$1 00 40 26; Mrs. M. L. Allen, \$2 00 40 52; J. H. Kenyon, \$2 00 40 52; Dr. E. R. Maxson, \$2 00 41 26; Mrs. B. L. Wright, \$2 00 41 25; Mrs. E. A. Barber, \$2 00 40 52; Ethan Kenyon, \$2 00 40 52; Alex. Smith, \$1 00 40 26; A. A. Tisworth, \$2 00 40 52; Chas. H. Griffin, \$2 00 41 14; A. D. Kenyon, \$2 00 40 26; Mrs. H. P. Kenyon, \$2 00 40 52; Mrs. Belle Worth, \$2 00 39 52; Mrs. Belle Threlkeld, \$1 00 40 52; Mrs. W. S. Burdick, \$2 00 40 52; John Gilbert, \$2 00 40 52; M. M. Ellis, \$2 00 40 52; Wm. Crandall, \$2 00 40 26.

QUARTERLY.

A. G. Crofoot, Alfred Centre, \$0 50; J. B. Somers, Linwood, N. J., \$1 00.

LESSON LEAVES.

J. B. Somers, Linwood, N. J., \$1 00.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, &c., for the week ending June 28th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87, Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week 52,811 packages; exports, 3,257 packages. We quote:

Table with columns: Fancy, Fine, Family. Creamery, fresh, @22 20@21 10@19; Home dairy, fresh, @20 18@19 12@17; Grease, @— @— @— 6@9.

CHEESE.—Receipts for the week, 92,401 boxes; exports, 79,764 boxes. We quote:

Table with columns: Fancy, Fine, Family. Factory, full cream, @14 9@ 8@ 9 5@ 8; Skimmed, @14 7 @ 5 @ 6 1@ 3.

Eggs.—Receipts for the week, 8,742 barrels, and 4,737 cases. We quote: Near-by marks, per doz., @19; Southern, Canada and Western, per doz., 17@18 1/2.

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