

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

VOL. XL.—NO. 28.

ALFRED CENTRE, N. Y., FIFTH-DAY, JULY 10, 1884.

WHOLE NO. 2057.

THE NORTH-WESTERN ASSOCIATION.

The North-Western Association convened with the Seventh-day Baptist Church of Walworth, Wis., at 10 o'clock A. M., Fifth-day, June 26, 1884.

W. H. Ernst preached the Introductory Sermon, from Dan. 6: 10. Theme, "Religion in Busy Life." After the sermon, the Moderator, N. Wardner, called the Association to order, and prayer was offered by Z. Gilbert.

On motion of F. O. Burdick, the Moderator appointed the following as a Nominating Committee: W. B. West, Edgar Maxson, and E. Brown.

Letters from the following Churches were then read by the Clerks: Walworth, Marion, Utica, Garwin, Providence, Mo., Chicago, Rock River, Milton and Delaware.

Report of the Programme Committee was then presented, and adopted as follows:

Your committee to arrange the programme of exercises for the Association, would respectfully report as follows: Introductory Sermon, by W. H. Ernst. Call to order for business.

Appointment of Nominating Committee. Communications from Churches.

Afternoon session, 2 o'clock, devotional, exercises, fifteen minutes.

Report of Nominating Committee, and election of officers. Communications from foreign bodies.

Sermon, 8:30 P. M., "Fishing," A. McLearn. Miscellaneous annals service, thirty minutes, conducted by Brethren Platts and Cottrell, followed by a general conference meeting, led by J. L. Huffman.

First-day, 9 A. M., Sabbath school, conducted by Superintendent of Walworth Sabbath School.

11 A. M., sermon by J. W. Morton, followed by collection for Missionary Society, and Communion, administered by Brethren Wardner and Dunn.

3:30 P. M., sermon by Joshua Clarke. Evening, 7:30, praise service, thirty minutes, conducted by Brethren Platts and Cottrell, followed by a general conference meeting, led by J. L. Huffman.

First-day, 9 A. M., devotional exercises, fifteen minutes. Miscellaneous and unfinished business.

11 o'clock, sermon by L. A. Platts, followed by a collection for Tract Society.

2 P. M., devotional exercises, fifteen minutes. Miscellaneous and unfinished business.

One hour devoted to the interests of the Tract Society, led Bro. Platts.

4 P. M. sermon, by A. E. Main. 7:30, praise service, thirty minutes, conducted by Brethren Platts and Cottrell.

Sermon, by J. L. Huffman, followed by farewell conference and adjournment.

The devotional exercises preceding each business session to be conducted by the Moderator.

A. McLEARN, } Com.
S. H. BABCOCK, }

On motion, after benediction by S. R. Wheeler, adjourned till afternoon session.

AFTERNOON SESSION.

Devotional exercises for fifteen minutes, conducted by the Moderator.

After devotional exercises, the Clerks continued the reading of the letters, as follows: From Alden, Welton, North Loup, Dodge Centre, Milton Junction, West Hallock, Nortonville, Farina, and DeWitt.

Report of the Nominating Committee presented and adopted, as follows:

Your committee appointed to nominate a Moderator and Clerks, respectfully report as follows:

Moderator—W. H. Ernst.
Clerks—F. O. Burdick, S. R. Wheeler.

Respectfully submitted, W. B. WEST, } Com.
E. R. MAXSON, }
E. BROWN, }

Communications from corresponding bodies being called for, the Corresponding Letter from the South-Eastern Association was read by A. E. Main, appointed delegate from that Association, who, after the reading of the letter, made some interesting and appropriate remarks concerning that Association's field.

The Corresponding Letter from the Eastern Association was read by J. W. Morton, delegate from that body, supplementing the reading of the letter with remarks regarding the interest manifested at the late session of that Association; also, in regard to the condition of the entire Association's field.

Corresponding Letter of the Central Association was read by its delegate, J. Clarke, following the reading of the letter by appropriate remarks concerning the Christian feeling manifest at the late session of that Association; also, regarding the condition of the churches making up the Association.

Corresponding Letter from the Western Association was read by L. A. Platts, delegate from that body, who, after reading the letter, made some interesting remarks concerning the late session of the Association; also, regarding the religious interest manifested by the several churches composing that Association.

On motion of E. M. Dunn, the following resolution was read and adopted:

Resolved, That we hereby express our hearty pleasure in welcoming these delegates from the sister Associations, and that we extend to them a cordial invitation to participate in our deliberations.

On motion of V. Hull, S. R. Wheeler was requested to offer prayer, bearing to the throne of grace, the several requests contained in the communications from the different Associations.

On motion of E. M. Dunn, the Moderator was instructed to make out the list of Standing Committees, and report during the evening session.

The hour for the special order having arrived, the business gave way to listen to the discourse by A. McLearn.

After sermon, business was again resumed, and, on motion of E. M. Dunn, the sermons of W. H. Ernst and A. McLearn were requested for publication in the SABBATH RECORDER.

On motion, after benediction by G. M. Cottrell, adjourned until evening session.

EVENING SESSION.

The Association convened under the special order, the sermon of S. R. Wheeler.

After the sermon, the Moderator called the session to order, and presented his report of standing committees, as follows:

On Petitions—G. M. Cottrell, B. F. Tisworth, W. F. Place.

On Finance—J. T. Davis, D. B. Irish, I. J. Ordway.

On Resolutions—A. E. Main, L. A. Platts, J. Clarke.

On the State of Religion—A. McLearn, J. W. Morton, E. M. Dunn.

On Education—W. C. Whitford, N. Wardner, S. H. Babcock.

On Preacher of Introductory Sermon, Essayist, Sabbath School Board, and Delegate—E. M. Dunn, G. M. Cottrell, V. Hull.

On Obituaries—S. H. Babcock.

Adjourned till morning session.

SIXTH-DAY—MORNING SESSION.

Association convened at 9 o'clock, and first fifteen minutes spent in devotional exercises.

Minutes of previous sessions read and approved. Report of the Corresponding Secretary presented, and, on motion, was adopted, as follows:

Your Corresponding Secretary would respectfully report that he has had no duties to perform other than the writing of the Corresponding Letter.

S. H. BABCOCK, Corresponding Secretary.

The Treasurer presented the following report, and, on motion of Z. Gilbert, was received, and referred to the Committee on Finance:

WM. B. WEST, Treasurer.

In account with the NORTH-WESTERN ASSOCIATION.

Dr.

To balance from last year..... \$39 88

Collection for missions..... 57 45

Cash from Delaware Church..... 7 15

Southampton..... 2 47

Rock River..... 2 47

Trenton, \$2, \$3..... 4 00

Farina..... 11 00

Dodge Centre..... 7 15

Albion, \$12 02, \$5..... 17 02

Utica..... 8 64

North Loup..... 8 84

Carlton (Iowa)..... 7 78

Jackson Centre..... 6 87

Walworth..... 8 45

Milton Junction..... 9 88

Milton..... 18 91

Cartwright..... 2 08

Long Branch..... 3 00

Welton..... 3 00

Villa Ridge..... 2 28

Pardee..... 2 17

Total..... \$228 67

Cr.

Paid A. E. Main for missions..... \$67 45

Order G. J. Crandall, Delegate..... 95 88

L. A. Platts, for Minutes..... 25 00

Postage and exchange..... 50 10

Balance in hand..... 50 10

Total..... \$228 67

The following Churches are delinquent:

Albion..... \$8 19

Berlin..... 1 36

Trenton..... 2 04

Carlton (Minn.), about five years..... 9 25

New Auburn..... 4 16

Villa Bidge (for 1881 and 1882)..... 3 44

Pleasant Hill, three years..... 4 05

Storm Fort..... 2 01

Enon..... 30

Raleigh..... 26

Harvard..... 1 04

Total..... \$36 10

Respectfully submitted,
WM. B. WEST, Treasurer.

Report of the Sabbath School Executive Board presented, and, on motion of Z. Gilbert, after remarks of S. H. Babcock, adopted, as follows:

The Sabbath School Executive Board would present the following as their report:

It was the desire of the Board to provide for Institute work throughout the Association during the year, and they had begun to make arrangements to that end when they learned that the General Board were arranging, through its Corresponding Secretary, to hold an Institute in each of the Associations, and it was thought best to co-operate with them. Accordingly an Institute was held at Milton, Wis., in December last, conducted by Rev. Thomas R. Williams, notice of which was given in the Recorder at the time. With the above exception, nothing has been done by your Board which would come under its province.

It is the opinion of your Board, however, that while the Institutes held by the General Board are valuable, and will doubtless be productive of good, yet there are so few of our schools that can derive any practical benefit therefrom, that, in order to be more helpful to the different Sabbath-schools of the Association, in addition to what the General Board may do for us, the Associational Board should be instructed to hold, or cause to be held, as many Institutes as possible, and at such places as will reach, as nearly as practicable, each school within our Associational limits.

From the best information at hand, we are able to report a commendable interest in the work of the Sabbath-schools throughout our borders. But much more might and ought to be done by way of interesting and gathering into the Sabbath-school many not yet enrolled in it; a work in which the entire membership of the churches should be engaged. A greater degree of faithfulness in this direction, together with a more careful study and a closer application of the Scripture lessons, having constantly in view the ultimate end to be secured, namely, the bringing of souls to Christ, and the culturing of them in a life of holiness, and a cheerful devotion to Christian labor should prevail.

We believe that a greater appreciation of the value of this department of labor as a means of bringing the youth and children to Christ, and a devotion of more of our time and means to provide facilities and secure better preparation for imparting instruction and illustrating the lessons, should be cultivated, and the work and expense it involves unhesitatingly assumed. In behalf of the Board,
S. H. BABCOCK, Corresponding Secretary.

Report of the Delegate to Sister Associations called for, and the delegate, N. Wardner, reported as follows:

Your delegate to the South-Eastern, Eastern, Central, and Western Associations, begs leave to report that he attended their sessions, and was cordially welcomed, and admitted to a seat with them.

The South-Eastern Association met with the Greenbrier Church, West Va., May 29th, and was opened by a sermon from Eld. S. D. Davis from Hebrews 11: 12, 18, in which he treated upon the duty of centralization of effort, Christ being the center of attraction, around whom all should move in harmony. The letters from the churches showed that only one

church in the Association had a settled pastor, who devoted his entire time to the ministry. The Ritchie Church, however, had arranged for a pastor, in the person of Eld. C. W. Threlkeld, who was then on his way to his field of labor. Though there was such a destitution of pastors, several of the churches have had precious seasons of revival, and generous additions to their membership. In this respect, there was a marked contrast between the churches of that and the other Associations. The reason, doubtless, lies partly in the fact that they have gotten in the habit of expecting a revival every winter, and arrange their affairs and concentrate their efforts to that end, so that there is generally a preparedness on the part of the membership to lay aside their worldly business and join heartily with the evangelist who comes among them, to the end and in the expectation of the conversion of sinners. It was stated that in most of the churches nearly all, from twelve years old and upward, had been gathered in; and their experience proves what is testified to by churches generally, that the younger ones are less apt to apostatize than those who had grown to maturity in habits of rebellion and resistance to the spirit of God. The report on the state of religion showed that there had been a net increase in the churches of fifty members, besides twelve more who were to be received at their next Quarterly Meeting, thus increasing the number to sixty-two. The collection for missions amounted to \$228 30. In this, as in the other Associations, a portion of the Sabbath was devoted to the Sabbath-school, in the form of topical addresses, delivered by delegates from abroad.

The Eastern Association convened with the Church at Shiloh, N. J., June 5th, opened by a sermon from the Chairman, Rev. O. D. Sherman, based upon 1 Tim. 5: 8. Theme, "Providing for Our Own," showing the necessity of union of interest and effort, and mutual aid and encouragement among the brotherhood, not only in things purely spiritual, but also in business relations and plans. The fact was brought out that from those families where our denominational paper and other publications are not taken and read by far the largest proportion of apostasies from the Sabbath and from Christianity occur, showing that God blesses, or withholds his blessing, according as the means of instruction provided are used or neglected. The letters from the churches showed that there had been no special revivals the past year, and that there had been a numerical decrease in membership of thirty-four.

Dr. Somers, of Linwood, N. J., was in attendance, who, with his wife, had been keeping the Sabbath for about seven years. He stated that the Baptist Church there, which he had been instrumental in building up, and which had stricken from their Articles of Faith that which recognized the first day of the week to be the Christian Sabbath, in order to relieve his feelings, so he would continue with them, had, through the influence of a missionary pastor, lately restored that article to their creed; for which reason he and his wife withdrew, and several others had followed their example, so that it had become a question with them whether they would organize themselves into a Seventh-day Baptist Church, or unite with the Shiloh Church till a larger number should be led to take a stand with them. In the discussion of resolutions the fact was stated that the Outlook had cost, during the past two years, over all subscriptions, the sum of \$12,000, which had been met by a few individuals. How to get our people generally into the habit of giving for the cause as God prospers them, therefore, became an important element in the discussions. The collections at the Association, for the Missionary and Tract Societies, amounted to \$106 17. The resolutions discussed at the different Associations on the evils of intemperance, brought out startling expositions of the sin of producing, selling and using alcohol, tobacco and opium; and of the mockery of praying against intemperance and then helping it along by supplying the means of promoting it, and voting for those to office who encourage or wink at its traffic and use. The meetings were largely attended all through, and an excellent spirit prevailed.

The Central Association convened at DeWitt, N. Y., June 12th, and was opened by a sermon from Rev. A. B. Prentice, based on 2 Tim. 1: 13. Theme, "Adherence to Sound Doctrine." The subject was ably and impressively presented. The letters from the churches, though they revealed a state of harmony generally, yet chronicled no revivals, and showed a net decrease of about thirty members. The meetings of the Association were largely attended, the congregations rather increasing to the end. The collection for missions was \$42 14; the amount collected for the Tract Society was not announced. The order of exercises was so near like the two preceding Associations as to call for no special remarks in addition, except that the cause of education was made more prominent by reason of the presence of Bro. L. E. Livermore, agent of Alfred University. An entire evening was devoted to that subject. The facts elicited show that the interest in our institutions of learning is increasing, and their prospects are brightening.

The Western Association met at Alfred Centre, June 19th. Opened by a sermon from Rev. W. C. Tisworth, based upon Acts 17: 16. The theme seemed to be, "The Christian Spirit and its Natural Outworkings and Manifestations." In this Association, as in the Eastern and Central, no special revivals had occurred during the year, though the letters all spoke of harmony in the churches. There seemed to be a net loss of only three from all causes. The meetings were very largely attended. The discussions upon the various topics were earnest and able, and much valuable information was brought out. The collection for missions amounted to \$114, and some cents, and for the tract cause, \$52 01.

In this, as in the other three Associations, an unusual degree of harmony and good feeling prevailed. Not a jarring note, or unkind insinuation was heard during the sessions of either of the four Associations. More profitable or enjoyable occasions, of the kind, your delegate never had the pleasure of experiencing. The only sad feature connected with the three last, was the absence of revivals in the churches.

The expenses of your delegate were \$68 05. All of which is respectfully submitted,
N. WARDNER, Delegate.

WALWORTH, Wis., June 26, 1884.

On motion of W. B. West, the report was adopted, and the item of finance referred to the Committee on Finance.

Report of the Engrossing Clerk presented by the Clerk of the Association, and, on motion of W. B. West, was referred to the Committee on Finance:

THE NORTH-WESTERN ASSOCIATION,

In account with L. T. ROGERS, Engrossing Clerk.

Dr.

To transcribing the minutes of the thirty-sixth session, held at Southampton, Ill..... \$5 00

To transcribing the minutes of the thirty-seventh session, held at Pardee, Kansas..... 5 00

Total..... \$10 00

The bill for transcribing the minutes of 1882 was referred to Finance Committee at the last session, but not reported on, as appears from the minutes of that session.

L. T. ROGERS, Engrossing Clerk.

On motion of E. M. Dunn, the name of N. Wardner was placed on the Committee to revise the Constitution and Rules of Order of the Association, in place of O. U. Whitford, who has gone to the Eastern Association, and the committee instructed to report next year.

Report of the Tent Board called for, and report not being ready, N. Wardner was requested to give a verbal report, which, on motion of W. F. Place, after remarks by N. Wardner, V. Hull, A. McLearn, J. P. Hunting, S. H. Babcock, G. M. Cottrell, S. R. Wheeler, W. F. Place, E. M. Dunn and J. W. Morton, the report was adopted and Committee discharged.

On motion of S. H. Babcock, the Moderator ap-

pointed the following Committee to nominate a new Tent Board: S. H. Babcock, V. Hull, and A. McLearn.

The hour for special order having arrived, the session of the Association gave way to listen to the discourse of G. M. Cottrell.

After benediction by A. E. Main, the Association adjourned.

AFTERNOON SESSION.

Opened under the special order, and the Association listened to the essay of W. F. Place.

After the reading of the same, on motion, the essay was requested for publication in the SABBATH RECORDER.

List of delegates read and partial correction made. Communications from the Long Branch and the Jackson Centre Churches, read.

On motion, the Clerk was instructed to correspond with the churches which have not reported to this body the present year, and, if possible, obtain reports from them to be inserted in the statistics to be published in pamphlet form, also to insert old statistics from all churches failing to report.

On motion of N. Wardner, the Clerk was instructed to insert the Constitution of the Association in the Minutes of the Association, published in pamphlet form.

The hour of special order having again arrived, the business of the Association was suspended, and A. E. Main conducted the Missionary Conference.

S. R. Wheeler spoke of Home Missions in the new West. L. A. Platts spoke of Home and Foreign Missions in general. The following brethren participated in the general discussion that followed: A. McLearn, W. C. Whitford, E. M. Dunn and G. M. Cottrell.

Adjourned till First-day morning.

FIRST DAY—MORNING SESSION.

Association convened fifteen minutes to nine o'clock. The first half hour spent in devotional exercises. Minutes of previous sessions read, corrected, and approved.

List of delegates read and corrected. Tent Board Committee reported, and, on motion, was adopted as follows:

Your Committee to Nominate a Tract Board would present the names of the following brethren: N. Wardner, L. T. Rogers, W. F. Place, S. H. Babcock, A. McLearn, J. T. Davis, W. B. West.

S. H. BABCOCK, } Com.
V. HULL, }
A. McLEARN, }

On motion of S. H. Babcock, the name of the Tent Board changed from "Tent" to "Auxiliary Tract" Board.

Committee on Petitions reported, and, on motion of J. P. Hunting, was adopted as follows:

Your Committee on Petitions would respectfully report that two Churches—Farina and Milton—have petitioned that the Association be held with their Churches next year.

Also, petitions for admittance to the North-Western Association, from the following churches: Alden, Minn.; DeWitt, Ark.; Chicago, Ill.; and the Providence Church, of Texas county, Mo.

Your committee recommend that the Association be held next year with the Church at Milton, and that the application of these several churches for admittance to the North-Western Association be granted, and that they be received at this session.

G. M. COTTRELL, } Com.
B. F. TRSWORTH, }
W. F. PLACE, }

Committee on State of Religion reported, and, on motion of N. Wardner, was referred back to the Committee for slight correction.

The right hand of fellowship was extended by the Moderator to the following brethren, representing the several churches requesting admission into the Association: To Ira J. Ordway, of the Chicago Church; to Henry Ernst, of the Alden Church; to A. McLearn, of the Providence Church; to S. R. Wheeler, of the DeWitt Church.

Committee on Finance reported, and, on motion of G. M. Cottrell, after remarks by G. M. Cottrell, W. B. West, and J. T. Davis, was referred back to the Committee for corrections.

Committee on Preachers, Essayists, &c., reported, and, on motion of G. M. Cottrell, was adopted as follows:

Your Committee on Preachers, Essayists, Sabbath School Board, Programme Committee, and Delegate, present the following report:

Introductory Sermon, John L. Huffman; Alternate, N. Wardner.

Essay, "How to Keep Up a Supply of Ministerial Laborers Among Us," G. J. Crandall.

Sermon, "Distinction Between the Moral and Ceremonial Law," J. J. White.

Sermon or essay, "The Scriptural Doctrine Concerning the Second Coming of Christ," J. W. Morton.

Essay, "The Relation of the Old to the New Testament Scripture, and the Comparative Importance of Each," C. E. Crandall.

Essay, "The Best Method of Enlisting All in Contributing Toward the Support of the Preaching of the Gospel and General Missionary Purposes," G. M. Cottrell.

Delegate to Sister Associations, S. R. Wheeler; Alternate, V. Hull.

Sabbath School Board, W. F. Place, Harriet Clarke, Marzena Stillman, T. A. Saunders, S. G. Burdick, A. B. Spaulding, S. H. Babcock, W. B. West, L. T. Rogers, G. M. Cottrell, Daniel Hakes, T. P. Andrews, R. J. Maxson, L. D. Seager, O. Babcock, J. J. White, Geo. W. Lewis, J. O. Babcock.

Programme Committee, the Pastor and Clerk of the Church where the Association may be held.

E. M. DUNN, } Com.
V. HULL, }
G. M. COTTRELL, }

Committee on Obituaries reported, and adopted as follows:

Your Committee on Obituaries would respectfully report that we have not learned of the decease of any of the official members of our churches, with the exception of Eld. Zurlie Campbell, who died, after a painful illness, June 11, 1884. No obituary notice having appeared in the Recorder with reference to Bro. Campbell, your committee has not been able to gather many details of this excellent brother's long and useful life. His early religious impressions were received while living among Pedo-Baptists. After coming to years of maturity he embraced the observance of the Sabbath, and was baptized into the membership of one of our churches. At the time of his death he had long been a minister in good standing in our denomination, having served as pastor with the Churches of Friendship and Richburg, N. Y., and the Churches of Utica and Milton, Wis., and of Dodge Centre, in Minnesota.

(Continued on the fifth page.)

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EXTRACTS FROM A SERMON.

Preached in the First Seventh-day Baptist Church of Alfred, N. Y.

"Let him that is taught in the word communicate unto him that teacheth in all good things."—Galatians 6: 6

"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."—1 Cor. 9: 13, 14.

The first passage states, in a general way, in the form of an exhortation, the duty of the Christian disciple to support the gospel; that is, to support the ministry of the Word with money. Nearly all scholars are agreed that this is the meaning of this text, and the Christian Church has accepted it as such; so that I do not need to spend any time in proving to you that supporting the gospel is a duty taught in the Bible. I suppose the passage was put in this letter to the Galatian Christians because, being newly converted, they might not at once properly care for those who were devoting their time to their instruction.

Now as we all stand upon common ground in this matter, viz., that the Christian disciple is in duty bound to support the preaching of the sacred Word, let us turn to the second passage, which throws light not only upon the question of the Christian's duty, but also upon some other questions very intimately connected with the duty, about which we need to see the clear Biblical teaching.

We notice:

1. The service of the temple of the Jews was laid out upon a grand scale. There was abundance of sacrifice; there were many priests and Levites; there were rich and costly altars and censers, and hangings of curtains about the courts, and the most expensive dresses for the priests. The surroundings of the temple and the service of the temple were cared for with much labor and expense. And you know that when the prophets pictured the nation going to decay, they gave as signs of it the neglected temple, the dilapidated altars, the scattered priests begging their bread, the meagre barren service, the unpaid tithes. And you remember, that the revival of national life was always accompanied with a cleansed temple, a renewed service, and the bringing of the tithes and offerings into their proper store-houses in the house of the Lord. One prophet goes so far as to say that if the people would begin to do their duty to God's house and worship, the blessings of prosperity and home and independence would come to them. We may properly draw an analogy between the Jewish temple and the Christian Church. The service of the Christian Church should be made of a great deal of importance, by Christian disciples. It should not be copied after the worship of the Jewish temple but it should be carried on upon the same principle of giving God worship in accordance with his dignity and holiness. When the service is meagre and lean and is so carried on as to look as if stinginess were characteristic of it; when its debts are unpaid and the people grumble at every attempt to raise money for its sake; when the Church is the last thing thought of and provided for, and when provided for not gladly and heartily, but unwillingly and indifferently; when its surroundings are untidy, it is quite plain that there is something wrong in the religious life of that people; it is quite plain that their religion is destitute of the love of Zion which is a certain instinct of the heart in which is the love of God. Religion may be never so faithfully lived out in honesty in business, in patience and fidelity in life's duties, in all the graces of morality in the conduct; and in that love to our fellows which is the crown of religion; and yet there is something lacking in it when the instinct of worship is wanting; and if this instinct exists as it should exist in the true Christian heart, there will also exist a willingness and an anxiety to help bear the burdens which this worship makes necessary.

2. That there might be such worship as a great nation ought to offer, there were needed a great many persons to carry it on. There must be the high priest, and the other priests, and the Levites; those who should offer the sacrifices, and do the work which the sacrifices made necessary, and keep the temple in order; and those who should sing and play upon instruments of music. Your imagination will readily supply all that is necessary to see how many and how much were needed for this service. In the same way, that there may be fitting and proper worship in the Christian Church there is necessary a

larger or smaller number of those who shall carry it on, and take care of the house in which the worship is to take place.

3. Those who were thus needed in the temple service received their living from the income which was regularly coming into the temple. In the same way those who are needed in the worship of the Christian Church, should be paid for it; especially to that extent in which their service for the church interferes with the pursuit of a calling in life which would give them a living. Upon this point the apostle says, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel;" and I think we may fairly infer that he would say, all those who are necessary to the worship of the Christian Church should be paid accordingly by the church.

4. There was a regular income of the temple. I think it is proper to infer that the apostles supposed there would be a regular income of the Christian Church.

We wish now to ask and answer two questions about this temple income. Where did it come from? and what determined how much it should be?

1. Where did this income come from? We know without looking up the references that the Mosaic law ordained that one tenth of all the produce of the Jews should belong to God and should be sacred to his use. These tithes furnished the temple with the enormous amount of beasts and money which were necessary for carrying on its service and supporting the persons who were engaged there. But besides these there were many other offerings which people brought, over and beyond their tithes, and it is noticeable and natural that the better the condition of the people the more numerous were these private and special offerings. Then too there were offerings upon special occasions; such as the presentation of a new born child in the temple, and many others. We remember an incident in our Saviour's life which illustrates this. Now, whatever of these offerings was not consumed according to the law or was not let go, or was not in some way specially used, became the property of the priests. They also had specially designated portions of some offerings; so that there was a great quantity of offerings of different kinds which went directly to the persons employed at the temple. These things frequently made the priests wealthy, immensely so; just as the money of the Roman Catholic Church makes the Papal hierarchy fabulously wealthy. I believe Paul teaches there should also be a regular income coming into the treasury of the Christian Church, from the members of the Christian Church, determined by some law, and not by the caprice of the individual Christian. The Jew was compelled by law to pay tithes for the support of the temple service; and, if the analogy holds good, there is a certain obligation resting upon every Christian disciple in the matter of supporting the Christian Church. What the nature of this obligation is we will try to see further on.

2. The second question of interest is, what determined how much this income should be? As we have already seen, in case of the Jews, it was determined by two things. First, the Jew was obliged to give a certain portion, one-tenth of all produce or income; and, secondly, he frequently gave more from benevolence or some other motive. You notice that it was no concern of his how much the temple received. The high priest did not find out the amount that would be necessary for the year, and then try to raise it by a subscription paper upon which A, B, and C, were asked to put down their names with the amount they would be willing to give toward raising the money needed; and then send some one around with the second paper to make up what was lacking upon the first. The caprice or wishes of the Jews themselves had nothing to do with it. Just so far as they were true and obedient Jews they simply inquired what it was their duty to pay because of their ability, and then paid it whether it amounted to much or little. And so the whole amount that the temple received depended upon the amount paid in as tithes and gifts of benevolence, and not upon some estimate of what was needed to just pay the running expenses of the temple.

If the analogy holds good in this passage of Paul, the caprice or wishes of a Christian disciple should have nothing to do with the amount of money he gives to the church. To a certain extent the Christian has no right to ask how much money is wanted and then give according to that; but that which determines what he is to pay the Church is this law of Christian obligation, of which we shall speak soon. This is an important point. I do not give it as my

opinion, as it does not matter now what my opinion is. The simple question is whether this is the teaching of Paul here. So let me repeat it. If Paul's analogy holds good, the Christian has no right to ask how much money it is desirable or necessary for the church to have to pay its expenses; he is simply to inquire how much he ought to pay according to the Christian law; and the whole amount raised will not be an amount fixed beforehand, but it will be an amount which no one can tell till it has been collected. If this be so, it is not Biblical nor right for a Christian member of a church to put his name down upon a subscription paper, looking the paper over to see how much A or B has given, and then, after estimating how much he is worth in comparison, to put down a sum which he thinks his part, if such a sum is A's part or B's part. It is not right for a man to put down his name for just as little as he dare and get along with giving just as little as possible to the church. It is not right for us to talk about our donations to the church, as if the money we pay for the support of the gospel is something we may give or withhold just as we please, for which we are responsible to no one but ourselves; for I think no Christian can be free from the obligation to pay something if he is able to pay something. It is not right for Christian disciples to refuse to help support the gospel because they do not happen to like the minister, or because they do not like the way the money is raised, or because they do not like something the church has done, or because some brother or sister disciple has done them some wrong. No such thing can free a Christian disciple from the duty to support the gospel when he has the ability and the means to do it. It is marvelous what excuses selfishness will put forward for not doing this duty; and wonderful by how small a hole men of pretty fair proportions as men will escape from the obligation to pay something for the sustaining of the worship of the Father in heaven whom they profess to love and do love. It is not right for a Christian disciple to put his obligation to the church after every other obligation, and help support the gospel if he happens to have anything left after he has well provided himself with all the necessities, and a great many of the luxuries of life. It is not right for a Christian Church to have to send a subscription paper about whenever a few dollars are needed to meet some little expense.

But what determines the Christian's duty in this matter? Paul suggests one thing in the first text. "Let him that is taught in the Word communicate unto him that teacheth in all good things." The law of compensation suggests that you should do something in return for that which is done for you; and if there are those who give their time, and toil for your instruction, it is but fair that you should give them of your good things in return. If they give you what they get in their labor, it is only fair that you should give them of what you get by your labor. Or as he puts it in the eleventh verse of the chapter in 1 Corinthians, from which a part of the text is taken, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Then again, gratitude to God would influence us to give liberally for his cause of what he has given us. But if I told you the truth last Sabbath, we may get from that sermon the answer to this question. I tried to show then, that becoming a Christian is not something in the nature of a trade or a barter with God, but it is a surrender to God. It is like true marriage in which a man and a woman surrender themselves to each other with all their hearts. Becoming a Christian is not driving a bargain with God in which we give him something for something he is to give us, but it is surrendering ourselves with all our hearts to his righteous will. If we have not reached this idea of the Christian religion it is to be feared that our religion is just so far spurious, and that just so far we are not Christians. Now if this surrender does not carry with it the property and money which represent our work in life we have made no surrender at all. You and I are utterly selfish in our hearts if the fruit of our lives' toil and work is only for ourselves. Our lives are selfish if the result of them is not included in this surrender in which we give our hearts to God. If the fruit of a life is not surrendered, the life is not surrendered and the heart is not surrendered, and no amount of profession of religion can make us children of God. Diligence in business is not a sin; it is a virtue. Success in business is not a crime, but it is right. Money-making is God's blessing upon prudence and industry. But diligence and success and money-making may indicate the utter

and entire self-seeking with which a man is pursuing his calling, and his lack of gratitude to God for his blessings.

The law under which the Christian is in this matter is not like the law under which the Jew was. The Christian is free from any law that works outwardly and legally, and says he shall give so much as one-tenth, to the cause of God's house and worship; but there is a law in his heart which is the law of Christian life; and according to this law will he give for the cause of God. The Christian disciples of this church have covenanted together "to bear the burdens and expenses of the church according as God shall give us severally grace and ability." I do not think there could be a better expression of the Christian law in the matter than that. Suppose every Christian, young and old, in this church, should do for one year what we have promised God and each other we would do. Suppose, instead of estimating how much must be raised, and looking over a subscription list to see what others have given, every one of us should sit down with himself, and, between his own conscience and God should candidly try to see what is his duty in the matter according to his grace and ability. Do you suppose there would be an empty treasury a single day in the year? Where men give dollars now they would give ten then, and where men, women and children give nothing now, they would give dollars then.

But some one may wonder what will be done with all the money if every member of this church were to give according to his ability. Is it to be hoarded to make the church rich, or does the pastor think he will get the most of it? In reply I would say: this money is to make no one rich, except the church members themselves, who would find themselves many times richer in their hearts and lives if they should live according to this rule, for all some of us need to make us happier and better and nobler every way, is to give a good deal more money away than we are in the habit of doing. Let us suppose that the offerings of the Christians of this church amount to \$2,500 a year for this year, and that after all necessary home expenses are paid there should remain \$1,000 in the treasury. We have two benevolent societies which are doing missionary work and are going to need more money the present year than they have ever had before. There is the Education Society, and there are worthy objects of other names towards which we ought to exercise Christian benevolence, and the Church should vote to apportion its surplus among these different worthy objects.

I have tried to make as plain as I could the teaching of the text upon the duty of Christian disciples in the matter of the support of the gospel. I wish now in the moments left to this discourse to speak plainly about some practical things in the raising of the church funds. A brother asked me the other day what I thought was the best way of raising the funds of the church. The first part of my reply was that I thought a subscription paper was the poorest. And these are the reasons:

1. The subscription paper is usually taken to some man who is called wealthy to head it with his subscription. And the rest of the subscriptions are made in comparison with his.

2. A subscription paper is usually presented to the men who are supposed to be possessed of some means, and in this way the majority of the members of the church are never asked to pay anything; and the consequence is that our children are growing up with no idea at all of helping in the support of the gospel. It is a great mistake when every member of the church, young or old, man or woman, is not in the habit of making regular payments into the church treasury.

3. A subscription paper does not reach a great many in the congregation who worship regularly with us, and who ought to pay something for the support of the worship. There are many regular members of our congregation who ought to be contributing something habitually to support the worship which they enjoy the privilege of; and with a subscription paper many such will have nothing to do, principally, perhaps, because they are not asked. A worshiper who does not worship God with his money can hardly be said to worship him with all the heart. I believe in the sacred duty of every member of a Christian congregation to support the worship habitually according to his ability. If he can do much he ought to do much; if he can do little he ought to do little, and if he can do nothing he ought to do nothing, if his can do nothing is not a will do nothing. If a subscription paper can be made to reach everybody it may be as good a

plan as any if everybody can be persuaded to give, not by comparing himself with others, but according to his own conscience.

4. There is another objection to a subscription paper. If a Christian is asked to put down at once and in one sum the money he will pay into the church treasury he is very apt to get the amount too low, while he honestly thinks it is a pretty fair subscription. A man who should be asked to contribute ten dollars to be taken at once, and in one sum from his pocket, might hesitate a little, because to some men in some circumstances, ten dollars is a good deal to be taken from the pocket book at once; but if he should be asked to pay twenty cents a week for the year, he would not think that very much, but at the end of the year he will have paid \$10 40 and not felt a pang. The membership of this church is a little over 500, I believe. Suppose it to be 500, and suppose this membership should average 1 cent a day, for each member during the year. This would make \$5 for each day, and \$1,825 for the year of 365 days. But suppose we were to get this amount—1 cent each day from the resident membership, which we will put at 400. This would make \$4 for each day of the year and \$1,460 for the 365 days of the year. Is there any one here who doubts that, if the members of this Christian Church should give this matter their conscientious attention, if the parents of this church should take some pains with their families in this matter, it would be impossible to get one cent each day, on the average, from every member of this church? The simple trouble is, these Christian families are taking no pains to make this matter of the support of the gospel an important matter; these Christian parents are taking no pains to have their children understand their duty and their ability to give to the church; but the thing is made so little of, and there is so much fault-finding in Christian families about the minister's salary, and the church expenses, and in many cases the money is subscribed so unwillingly and paid so heartlessly, that the effect upon us all is bad, and as a denomination we are educating ourselves to a miserliness that is unchristian. The duty of the support of the church ought to be a part of the Christian culture of every Christian family as conscientiously and habitually taught by precept and example as the duty of prayer and reading the Bible and attending upon the worship of God's house on the Sabbath. As it is now, if the family gives anything at all, the father pays it and says nothing about it. There ought to be a Christian education going on all the while, so that when our boys and girls become men and women, they will no more expect to do without supporting the gospel than they will expect to get along without supporting themselves.

Plans for raising money for church purposes, at least so far as their details are concerned, are nowhere spoken of in the New Testament that I know of. They are, therefore, matters of opinion largely, and yet not entirely, for that plan must be considered best which succeeds best in accomplishing the thing desired. There are three things which, in my opinion and experience, any plan should include.

1. Regular weekly collections upon the Sabbath-day. Right here I am met by the conscientious objection of many Christians to taking a collection on the Sabbath. I would be very unwilling to offend anybody's conscience in this matter, but I believe that such persons would have no conscientious objections to it if they did not look at the matter in a wrong way. To my mind, the service of every Sabbath-day should include a collection for these reasons: In the Jewish system the paying in of the tithes and the making of offerings were always considered acts of worship. They were taken to the temple. This fact illustrates a principle, viz., that a man's worship should include the offering of the fruit of his toil in his occupation. Along with our offering of thanksgiving and praise and worship which we bring to God's house we should also bring an offering from the fruits of our labor. What we have gathered during the week should be represented in the house of God on the Sabbath by a portion which we give to the Lord's service. The Christian who brings a dollar, as a reverent offering, to church, gives just as sure a recognition of his devotion to God as does he who prays in church. There are some who object to the handling of money on the Sabbath. But with your mind all made up as to what the offering is to be, you may handle your money on Friday all that is necessary to make proper change, and on the Sabbath it will not require much handling to put it in a convenient place in your pocket,

et, and place it in the way it is passed. I have why an offering of money a Christian way should be made on the Sabbath, it has always seemed best time for such an offering, which is a sign. Again, the Sabbath convenient time for their offerings; for I that this money paid church is an offering to be an aid to reverse. Again, the Sabbath opportunity to those who would gladly do otherwise they could.

2. The plan adopted getting of daily or weekly subscriptions. for this is that experience money can be collected most surely collected is simply this: The members are asked to say what weekly, for the church itself, and bring it to monthly, as the case say that this Church \$2,000 by this plan, tionally followed by here, than \$1,000 with because it is easier to than to put down \$2 per. It is not half money out of the pocket book as it is to unroll bills and take out plan that gets at the pocket, and takes out You have already seen amounts to in course plan which will get weekly, and keep the weekly till the aggregate. This church ought daily average of three member, to say nothing for benevolent.

3. But the plan adopted to reach every member and old, man and woman, one-third of the members contribute anything better than other church plan of raising money says, "Pshaw! don't chicken-feed business subscription once for it." My brother or you fully now, but thing to you. If ness" is the best way of the church, we will grace enough to get stand in the path of thing; and we will grace enough to get extra trouble for the whole. There are this way, and serious fluence and example influence and position to be able to depend of self-sacrifice and

Ed
"Wisdom is the thing, and with a ing."
THE UNION
Delivered at the Orophilian

Jesus stands ality. He is unique. Another nation who Napoleon's brilliant only shine forth. Luther led in Reformation, Socrates, who through the m rose above the Moses, although three great religious parentage, ric These men bear teristics. Each lar race or nation nesses and faults are in proportion trees cast longe races and nation limitations, co habits. Each some one of the enter the do

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et, and place it in the contribution basket as it is passed. I have never been able to see why an offering of money by a Christian in a Christian way should be displeasing to God if made on the Sabbath-day; but, on the contrary, it has always seemed to me that the very best time for such an offering is during the worship, which is a sign of our devotion to him. Again, the Sabbath collection is the most convenient time for all concerned to make their offerings; for I wish to insist upon it that this money paid into the treasury of the church is an offering to the Lord, and ought to be an aid to reverence and consecration. Again, the Sabbath collection gives the best opportunity to those who are strangers, who would gladly give something, which otherwise they could not and would not give.

2. The plan adopted should look to the getting of daily or weekly offerings, and not yearly subscriptions. And the simple reason for this is that experience shows that the most money can be collected in this way, and it is most surely collected in this way. The plan is simply this: The members of the church are asked to say what they will give daily or weekly, for the church. They put this by itself, and bring it to the church weekly or monthly, as the case may be. It is safe to say that this Church could more easily raise \$2,000 by this plan, faithfully and conscientiously followed by the Christian disciples here, than \$1,000 with a subscription paper; because it is easier to give fifty cents a week than to put down \$26 on a subscription paper. It is not half so hard to take a little money out of the loose change in the pocket-book as it is to unroll the place where the bills are and take out a bill. We want some plan that gets at this loose change in the pocket, and takes out the little sums often. You have already seen what a little daily sum amounts to in course of a year. We want some plan which will get these little sums daily or weekly, and keep them coming along daily or weekly till the aggregate is something large. This church ought not to raise less than a daily average of three cents for each resident member, to say nothing of outside contributions for benevolent objects.

3. But the plan adopted should take pains to reach every member of the church, young and old, man and woman, boy and girl. Do one-third of the members of this church now contribute anything? If they do, you do better than other churches which follow your plan of raising money. But one Christian says, "Pshaw! don't bother me with this chicken-feed business! I wish to pay my subscription once for all, and have done for it." My brother or sister, I can not answer you fully now, but I wish to say just one thing to you. If this "chicken-feed business" is the best way of raising the money of the church, we want you to have Christian grace enough to give up your way, and not stand in the path of the success of a good thing; and we wish you to have Christian grace enough to be willing to take a little extra trouble for the sake of the good of the whole. There are many people who talk this way, and seriously interfere by their influence and example when, because of their influence and position and ability, we ought to be able to depend upon them for examples of self-sacrifice and benevolence.

Education.

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

THE UNIQUENESS OF JESUS.

Delivered at the late Anniversary Session of the Orophilian Lyceum, June 24, 1884.

BY S. L. MAXSON.

Jesus stands alone and unique in humanity. He is unique in relation to the races of men. Abraham Lincoln could be to no other nation what he is to the American. Napoleon's brilliant military genius could only shine forth under the French Eagle. Luther led in the bitter struggles of the Reformation, with Teutonic invincibility. Socrates, who seemed almost to pierce through the mystic veil of divinity, never rose above the Grecian type of character. Moses, although revered by the devotees of three great religions, was a Hebrew in his parentage, views, habits, and position. These men bear the ethnic, or race characteristics. Each is identified with a particular race or nation, and partakes of its weaknesses and faults. Often their shortcomings are in proportion to their virtues, as tallest trees cast longest shadows. They represent races and nations, and are environed by local limitations, controlled by ethnic tastes and habits. Each was a specialist, devoted to some one of the multitudinous labors which enter the domain of human ambition.

While Jesus was an Israelite, and appeared among men as a Jewish Rabbi, conforming to the customs of Judea in outward life, yet he is acknowledged on all sides by critics and friends, to have far out-reached the Judaistic idea of moral purity and power. He, alone, stands above the boundaries of clan, nation, or race. His mission, while it its to the individual, is only limited by universal humanity, he thought, spoke, and acted, not for the Semetic race alone, but for mankind. He always subordinated the particular to the general, the Jewish to the human. Instead of being swayed by the traditions and habits of life about him, his spiritual perception penetrated their superstitions and remolded their customs. He scorned their bigotries, pitied their prejudices, wept over their follies, mingled with the lowly; but amid all his familiarity with sin, none have ever been found who could point out a spot or blemish on him.

As the pyramid rises majestically above the numerous sand heaps of the Egyptian plain, so Jesus towers serenely, grandly, above the myriad millions of humanity. Alone in his sublimity, in the presence of them all, from his divine height, he proclaims beautiful words of life, joyous messages of peace, to the four quarters of the globe,—Jews, Greeks, Romans, Africans, Egyptians, Hindoos, Americans,—in short, to men of every clime and tongue under the sun. The same golden sunlight warms the humblest shrub, and the giant oak, into life, and clothes them with beautiful verdure; so his teachings are at once, so simple, and so wise, that they transform, alike, the high and low, rich and poor, peasant and king. His is a general work for universal humanity, in contrast with specific human effort, for a share or portion of mankind. In this he is unique in his relations to any race.

Jesus holds a unique position in history. History presents her heroes,—men who bear the impress of commanding comprehensive genius, as landmarks of forgotten ages, representatives of races buried in the dusky shadows of oblivion. She magnifies their claims to immortal honor, whether based upon works of science or art, valor or virtue; but seeks to hide their foibles and failures with the dust that covers their ashes. But history fails to make her heroes live in the domain of historical perpetuity. Jesus was never so well known, apprehensively and comprehensively, as in the present, the remotest, from the time in which he moved among men as a man. On the contrary, one hero gives place to another, as he turns the key of human greatness and opens the succeeding epoch. The glory of the earlier wanes in the fresher glow of the later. By the irresistible law of succession he recedes in the history of the world, until the sombre night shades of antiquity, silently spread the sable pall of oblivion over his glory, and he rests, unnumbered, unknown, forgotten. The hero's glory is like the meteor's dazzling flash across the sky, while the glory of Jesus is as the rising sun, transforming the scene of moral night into eternal morning light, and the terrible kingdom of death into realms of perpetual youth. Why this difference? Because all other men's lives, at their very best, are but broken fragments of real nobility. The closer their lives are scrutinized, the greater their imperfections are seen to be. But the life of Jesus has the perfection of a moral paradise, replete with beautiful flowers of every tint and hue under the azure dome of the sky, ever brightening in the mellow light of day and the humid shades of night, whose delicate fragrance fills the beholder with rapturous delight,—glorious exhilarations, never-to-be-forgotten, but interwoven with the very tissues of the moral being. He advances in the esteem and veneration of the world, while all others recede. But the veneration of man is living history, written in the hearts and lives of men, while the printed page disappears with the age. So each generation comes to know more of Jesus than its predecessor.

Jesus is unique in authority. Let us compare some of his claims with some of those of representative men of different ages and races, and note their differences. Confucius claimed to be a teacher of political and moral axioms, but ignored the invisible and unknown as being beyond his apprehension. Budha, likewise, laid no claim to divinity, but was a moral reformer, a philanthropist, expounding only humane ethics. Apollonius, of Tyana, is sometimes placed in the same category, but his works raise him only to the sphere of a famous magician. Mahommed is urged with greater persistency, for he evidently was sincere in asserting the divinity of his mission. But investigation finds him only a remarkable instance of self-delusion, a zealot, led on by

love of conflict and wild ambition. Socrates believed that he had a divine mission, an inward, supernatural enlightenment, through the medium of dreams and oracles, which were common to all, hence he claimed no superiority, therefore no authority. He said he was only a useful citizen, commissioned to teach men that they knew nothing at all; he only differed from others in this, that he knew that he did not know anything. His philosophy awakened many noble minds with yearnings and cravings, which it could not satisfy, thus paving the way for Christianity. But if Socrates had claimed to be invested with all power in heaven and on earth, had he required that his teachings be accepted on his mere authority, and personal obedience to his will; had he assumed to pardon sin, to preside over the destinies of men, both as deliverer from death and judge of all the race; could he be regarded as a sane man? Would not all his virtues, which we admire, sink into insipid insignificance before such arrogant pretensions? How can such men be ranked with Jesus, even if their virtues seem to be superlative among men? At once they would be pitied as madmen or denounced as blasphemers. Jesus asserts that he acts under a divine commission, undertakes a supernatural work as the messenger of God to men. He assumes that he has a superior knowledge of the Invisible God, with whom he is in direct communion and fellowship, and, possessing divine prerogatives and nature, he will ultimately sit on the throne of universal dominion. He claims to be the moral guide and deliverer of mankind. By these prerogatives he heals the sick, forgives sin, urges all men, in their consciousness of guilt, to rest in him, for he will make reconciliation with God, take away the consequences of sin and the danger of retribution. Moreover, he claims to be so far above mankind as to be the judge of the race.

He is the arbiter of destinies. These claims he made with the fullest inward persuasion of their reality on his part, in the most confident, yet the most simple manner. Jesus never doubted himself, or his mission, but stood calmly and persistently by his claims, in the face of the keenest scrutiny and deadliest opposition. The most ingenious challenges nor the shrewdest plots could not swerve him from his course. Like the sun, he rose steadily, placidly, serenely above Judah's hills, into the broad, infinite expanse of the heavens, doubts, fears, prejudices, hatreds and persecutions were like thunder clouds, all far below him, to be swept away by the fury of the age or the flight of time, while he remains, pervading, perduring, eternal. Repeatedly we listen to these most astounding and transcendent claims of Jesus, without pity or indignation. The sword has been used with terrible power and effect to establish the claims of divinity by man-made, human deities, but their prestige crumbles and decays at the sound of the simple, spontaneous, self-evident truths uttered by Jesus. Millions down the ages of nineteen centuries have attested their loyalty to these benignant truths, in life, in death, the world around. His authority is complete naturalness. The needle rests when it touches the magnet; so the soul rests when in concord with him. Humanity was made for him. He imparts his divine nature to it and draws men Godward. No other authority is like his. He speaks, and the world is filled with adoration of his wisdom. He commands, and the bonds of death are broken.

Jesus is the great central light of history, arranging its chaos of facts into a beautiful revelation of God. Jesus was God, made flesh, not humanity made divine. Numerous are the hero-gods who have been invested with human divinity, of human hands. Jesus is the only instance of deified humanity, by the divine over-shadowing. He, alone, is the great mysterious secret of men. To know him is life, for unto him is given all power in heaven and in earth.

ANNIVERSARY WEEK AT ALBION.

Anniversary week at Albion, Wis., began with a sermon, on Sunday evening, June 15th, by Rev. J. Hardcastle, of Albion Prairie, from Matt. 20: 26.

Monday evening, a lecture before the literary societies, by Prof. J. C. Freeman, of the State University. Subject: "The Rhine-land."

Tuesday evening, Mrs. Mjra H. Green and Miss Florence M. Coon, who have the musical department, assisted by Mrs. S. E. Posey, soprano, and Mrs. J. W. Richmond, contralto, of Whitewater, Miss Kate C. Wheeler, violinist, of Janesville, and Miss Mary F. Cadogan, of Horhellsville, N. Y.,

furnished us with a musical entertainment of a very high order.

Wednesday, June 18th, the regular anniversary exercises were held, in Chapel Hall, followed by a free dinner, furnished by the ladies of Albion and vicinity.

Each entertainment was of very high merit, and reflected credit upon those having them in charge. Prof. Freeman gave a very interesting and graphic description of his trip across the Atlantic, and of the countries watered by the River Rhine; holding his audience spell-bound while, for nearly two hours, he brought before them scene after scene so vivid as to seem almost real. The concert was one of the best ever given in this vicinity, and was highly commended by the large audience in attendance.

A stage and seats had been provided in the grove for the anniversary exercises, but Wednesday morning dawned cloudy and unpropitious, and soon rain began to fall, rendering a meeting in the grove impracticable, extra seats were then provided in the Chapel, and, notwithstanding the rain continued to fall at frequent intervals, a goodly number assembled, and were favored with a very excellent programme of recitations, essays and orations, delivered by fourteen young ladies and gentlemen, in a very pleasing manner, evincing native talent, combined with much care in preparation and drill, and reflecting deserved credit upon the members of the faculty, who have so faithfully labored in the institution during the past year.

Thus closed a year of unusual anxiety to those entrusted with the interests of Albion Academy, and though the days have not all been cloudless, nor the course pursued wholly free from mistakes, yet the measure of success has exceeded our highest hopes, and we have great reason for gratitude and thanksgiving to Him who rules over all.

S. H. B. ALBION, Wis., June 24, 1884.

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."

LETTER FROM BROTHER HELM.

SUMMERVILLE, TEXAS CO., MO., June 22, 1884. To the Editor of the Sabbath Recorder: Believing the brethren throughout the country feel an interest in the welfare of the few in Texas county, and desire to know how the interest in the Sabbath question is progressing among the people, I submit the following for the gratification of all concerned:

On April 27th, the writer filled an appointment at Amity Church, twenty miles east of Summerville. This is a First-day Baptist Church, with which I have met frequently for several years. I delivered a discourse to about fifty persons, and then presented to them the change made by me from Sunday to the Seventh-day Sabbath, and proposed that if they desired I would fill stated monthly appointments for an indefinite time. A rising vote was called for by the Associate Justice of Shannon county, and a unanimous vote given that the appointment be made. Accordingly we agreed to meet again on the fourth Sabbath, and First day following in May.

On May 6th and 9th I received 2,128 pages of Sabbath tracts from the RECORDER office. May 25th and 26th again attended Amity, delivering a discourse each day to as large an audience as ever attended the place. I was received with all the kindness and respect I could wish, and distributed a number of tracts. Our public and private talks in connection with the tracts aroused some interest in the Sabbath cause. I left them First-day evening, with the promise to return on fourth Sabbath in June.

June 1st, I met Brother S. W. Rutledge at Oak Ridge school house, Texas county, which is a destitute place, where each delivered a short discourse, and closed with another appointment for the second First-day in July. After adjournment distributed tracts to all present, some forty persons. On first Sabbath in June met with Providence Seventh-day Baptist Church, and after religious exercises, gave an opportunity for the reception of members, when young Brother Willie T. Rutledge, youngest son of Eld. S. W. Rutledge, aged twelve years and a half, presented himself for membership. When called on to relate to the Church his experience, he arose with all the gravity of a minister of forty years' experience, and said: "When Mr. Wardner and Mr. McLearn were here last winter, they talked to me about being a sinner, and said I ought to serve God. Their talk made me feel very bad and troubled me very much. One day I was out chopping wood, and studying about my con-

dition, and was so much troubled that I could not chop. I sat down on the log and prayed that God would forgive me and my trouble left me, and I feel that God has forgiven me, and now I want to join the Church and be baptized." Saying this he sat down, and while the hands of Christian fellowship were being extended to this young brother, Mansfield Lowther presented himself, and was received. The baptism of the young brother was postponed till First-day after second Sabbath, when we again met with the Church, and after delivering a discourse and receiving to full fellowship Lizzie Lowther, repaired to the water and buried Willie T. Rutledge with Christ in baptism. The membership of Providence Church now numbers fourteen in full fellowship, and one candidate for baptism. To God be all the praise and the honor.

On the fourth Sabbath and First-day following, Brother Rutledge attended with me the appointment at Amity Church, where the writer discoursed to the people on Sabbath; and Brother Rutledge preached on First-day to a large congregation on the *Perpetuity of the Sabbath*, which was heartily received by the people. Elder J. C. Boyd, a First-day Baptist, of Eminence, Shannon county, Missouri, was in attendance, and after the public exercises we conversed with Elder Boyd and others of the prominent First-day brethren, who gave us great encouragement that they would embrace the Sabbath and unite with us. Elder Boyd is a man of high respectability and carries a heavy influence wherever he is known, because of his sterling personal qualities. He urgently solicited us to visit his town, saying that our cause is what the people there need, and that he believed they would embrace it. We promised to meet the people at Amity again on the fourth Sabbath in July, Elder Boyd promising to be with us. We fully believe that in a short time we will have a Seventh-day Baptist Church at Amity. The interest is advancing and calls for more labor! Surely, the Lord is with us!

We do most earnestly solicit the prayers of the brethren, believing, however, that in every prayer they remember the feeble and isolated Churches and families throughout the land.

Since the fourth Sabbath in April I have distributed two thousand pages of Sabbath tracts. In my feebleness of both body and mind, I present this to your readers, hoping it may be some satisfaction to them.

Your humble servant, T. G. HELM.

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."

A RUM-SELLER'S EXPERIENCE.

A man named Stacy, the owner of a splendid drinking saloon in New York, signed the pledge and closed his house. Hearing that a party of lads had formed themselves into a temperance society, he gave them his experience as a rum-seller. "I have sold liquor," said Mr. Stacy, "for eleven years—long enough for me to see the beginning and end of its effects. I have seen a man take his first glass of liquor in my place, and afterwards fill the grave of a suicide. I have seen mar after man, wealthy and educated, come into my saloon, who can not now buy his dinner. I can recall twenty customers worth from \$100,000 to \$500,000 who are now without money, place or friends." He warned boys against entering saloons on any pretext. He stated that he had seen many a young fellow, a member of some temperance society, come in with a friend and wait while he drank. "No, no," he would say, "I never touch it. Thanks, all the same." Presently, rather than to seem churlish, he would take a glass of cider or harmless lemonade. "The lemonade was nothing," said the rum-seller, "but I knew how it would end. The only safety, boys, for any man, no matter how strong his resolution, is outside the door of a saloon." —Christian Harvester.

A LUMP IN HIS SIDE.

A toper quit drink. For a long time the grog seller lost sight of his old customer, but seeing him one day, he accosted him thus: "Hallo, friend, I have not seen you this many a day. What's the matter? Have you been sick?" "No, not much. However, I have a lump growing in my side." "Yes, indeed, and it will grow bigger yet if you don't take to drinking again." "It will, hey? Well, that's what I like. Here's my lump (drawing out a purse of gold), and I believe I will let it keep growing. Good day, Mr. Barkeeper."

When a man lends his aid to license a saloon, or votes for a friend of the liquor traffic, does he befriend God? "Whosoever is a friend of the world is the enemy of God."—James 4: 4.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, July 10, 1884.

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

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SOME ONE has well said, it is the gold standard of honest living which the world demands of the Christian man, rather than the varying uncertain currency of paper creeds.

We learn from private sources that Bro. Geo. H. Babcock and wife spent Sabbath-day, June 21st, in London, attending church at Mill-Yard Chapel, and that they are now in Holland.

It was Thackery who made one of his characters say of herself, "If I do not forget myself that I am a gentlewoman, others will not forget it." The sentiment is worth adopting by every person who would be held in good report by his fellow-men.

ARRANGEMENTS are nearly completed by which reduced railroad fares may be had by all who wish to attend the sessions of the General Conference and the Societies at Lost Creek, W. Va., in September next. Full announcements will be made in a week or two.

SEVERE storms of wind and rain visited regions very near to us, Sabbath-day, July 5th, buildings being blown down, moved off from their foundations, or unroofed by the fury of the storm. It is reported that one man near Scio, who had taken refuge in his barn, was killed by the falling timbers.

THIS week will probably settle the question as to who shall be the Democratic nominee for the Presidency. With the candidate of the two great parties in the field, the campaign will be considered fairly opened. Let us hope that principles rather than men may be the battle ground of the coming struggle.

FOUR new Sabbath churches were received into the North-Western Association at its recent session, and one or two others have been constituted within its territorial bounds, during the year. May these little churches be as the outposts of the mighty army which shall soon be taken in the name of the Lord.

We have received from an aged friend one dollar to aid in sending the tract of Eld. Gardner, "A Pastor's Letter to an Absent Member," to persons who are away from their church home, and who may be glad to get such a letter. If we had the name and address of some such members we should take pleasure in sending the tract.

THE meetings of the five Associations, recently held, have been, in some respects, noteworthy gatherings. First, they were characterized by a spirit of devotion which, for uniformity and depth, we have never seen equaled in such a series of meetings. Usually some one or more of the Associations will form an exception to such a statement. This year there was no exception. Second, there was great harmony of opinion and purpose among the brethren in the transaction of business. This could hardly fail to be the case when the first mentioned condition obtains. Third, much time was given in all the Associations to the discussion of the work of the Missionary and Tract Societies. These discussions were conducted under the direction of those who are thoroughly familiar with the plans of those Societies, with a view to familiarizing the people with those plans. We are satisfied that at no time in our history was the interest in our denominational work ever more universal and deep than it is now. That this denominationalism is not sectarianism is evinced by the thoroughly evangelical spirit displayed in the preaching and in all the exercises of the devotional meetings. For these encouraging signs we thank God, and toil on.

JOTTINGS.

A ride of about twelve hours from Chicago to St. Louis, in a "reclining chair" car, which was "free of extra charge," was as comfortable as it could be, taking heat and dust into the account.

The principal crops along the southern part of the route over which we came by daylight, were corn and wheat, to which

might be added oats and potatoes. It is the time of wheat harvest, and the reapers are at work. We saw some fields of taller corn than any seen before this Summer; but this crop did not seem to average as well as on Big Foot Prairie, about Walworth, Wis.

At Alton we had a fine but short view of the great Mississippi, which is crossed at St. Louis on the famous railroad bridge.

An old Rochester friend, whom we have met in this city, does not think that the day of the Sabbath is of enough importance to justify our pressing the duty of keeping the seventh day; still he does not call in question the Baptist position, that, out of loyalty to Christ, we should be baptized in his own appointed method.

We think it not out of place to acknowledge here the courtesy extended to our Missionary Society, in giving special rates to the writer as Corresponding Secretary, by the following railroads: Chicago and the Texas, St. Louis and San Francisco, and the Alton and St. Louis.

We start to-night for Billings, Christian Co., Mo.,
St. Louis, Mo., July 1, 1884.

Communications.

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

TO SUNSET-LANDS.—NO. 32.

YOSEMITE VALLEY—CONTINUED.

Turning around Washington Column—or Hunto, the "Watching Eye," as the Indians with more poetry in their souls called it—we look up Tenaya Canyon. Before us is Mount Watkins, at the left is the "Half Dome," and in the far distance is "Cloud's Rest," rearing its snow-covered head 10,000 feet above the sea. From the North Dome to Washington's Column, seems but a little way, you would say a spry cat could jump it in two jumps, but it is 1½ miles in distance and 1,500 feet in elevation, so much are distances dwarfed in the presence of such stupendous works.

Across the canyon is the wonderful Half Dome, a mass of rock without a companion in the known world. On the southwest side it rises with a grand, dome-like structure to the majestic height of near 5,000 feet above Mirror Lake, from the surface of which it is often reflected. On the side fronting Tenaya Cañon it is absolutely vertical for 1,500 feet or more, and then falls off with a slope, but little removed from the perpendicular, to the bottom of the canyon. I can not forbear quoting from the words of a celebrated California divine: "The hand of Michael Angelo wrought so wonderfully in the crowning of St. Peter's, that the dome is said to be not lifted from the ground and sustained from below, but to be hung out of heaven. And certainly as you stand beneath it on the marble pave, and look up, or gaze upon it from without, when it dashes its splendors upon a Roman festal night, it seems more a thing of the sky than of the earth. . . . See where God's dome hangs and where the great Italians'. Out of one of the eastern gorges, in which the valley expands itself, upward from the Sacramental Lake beneath, that mirrors its sublimity, the "South Dome" carries your look—not once, nor twice, nor thrice, but—twelve times the height of St. Peter's, straight toward the zenith. Rock, rock—everlasting rock—nothing but rock from base to brow. The loving and filial pines, indeed, here and there cling to its bosom, and draw mysterious life from its hidden veins, but even so, serving only to reveal the naked majesty that is too imperial for any earthly robing. And God's hand built it—not in masses of slow-mounting masonry, gaining adventurously and toil-somely, foot by foot, and pushing its scaffolding ever higher to keep command of the work, and straining its enginery to swing aloft the chiselled and ponderous blocks to their places—but with one lift, without break or course, or any gradation of rising completeness, the Supreme Builder set the domed mountain in its place—foundation, wall, and top-stone—one sublime integral whole, unproped by craftsmen's tools, unfronted by foot of man." No wonder the superstitious savages made it the residence of the Goddess of the Valley, *Tsayac*, a spirit of loveliness and grace, who here hid herself securely from all intrusions. The down from her wings made the sweet-scented violets, her breath was the soft South wind, and her smile drove away the clouds and snow, and made the face of nature to rejoice. Looking on this majestic token of infinite power I could understand the exclamation of the Psalmist, "The Lord is my rock, and my fortress, and

my deliverer; my God, my strength, in whom I will trust."

Away up on the dizzy heights, Harris called our attention to a spot which showed less weather stained than the rest, and told us that he saw a piece weighing many tons make a mad plunge from that place into the valley below, filling the air with fragments and limbs and trees like birds on the wing. He had chased an enraged lion among the mighty rocks which lay at the foot of the cliff all day, to recover his trap, without a thought of fear, but this display of awful power nearly paralyzed him, and it took him days to get over the fright. He also pointed out a fine Grecian profile, an elephant's head, and a cottage, as of nature's own carving, which it took some of the effort of the imagination to find, but when found they were easily recognized.

Just beyond the "Hermit's Abode," a snuggery in the rocks, where a misanthrope immured himself in days past, we tied our horses and proceeded on foot to the Lake, over a rugged pathway. The "Little Lake" was frozen over, and so we went on to "Mirror Lake," to find it also in very low spirits and veiled with ice, inasmuch that it refused to favor us with any of its reflections. Had it been some persons we know, we could have endured the deprivation with becoming patience, but as it was not we proceeded to waken it from its lethargy by means of sticks and stones, and having succeeded in flowing the surface of the ice with water, we obtained some very satisfactory reflections of the surrounding mountains. The lake was not, however, in its best mood, and will not be until *Tsayac* smiles upon it again in the Spring.

While here Harris waked the echoes of the surrounding hills, with his well-trained voice, and with a pistol gave a fine rehearsal of the reverberations of thunder. The echo was not, however, quite as perfect as the one our guide on the Lakes of Killarney told us of: when one morning he called out, as usual, "Hello, Pat!" "Hello, Pat!" said the echo. "Good morning to ye!" "Good morning to ye, self!" "What are ye doing there?" "And, behead, that's none o' your business!" replied Mr. Harris.

Harris, who, though a German, has fallen into California ways, and raised a large family, apropos of the echo, said that once, when there was sickness in the house, he took his youngest into the field with him, where he left him to entertain himself. A while after he heard him crying, then calling, and finally he came running up, crying: "Papa, dar's a baby out dare, I heard him cry!" On going to the spot the little fellow listened, but heard nothing. The father, mistrusting the true state of the case, bid him call, "Hello," to it, whereupon the echo answered "hello," and the boy could hardly be comforted because papa would not go and find the baby. When, however, they returned home, the little boy in great glee cried out, "O, papa! dare's dot baby!" and going directly to the new comer, he stuck his mouth close to its face, and called out "hello!" but instead of the expected answer he got only a frightened cry. Sorrowfully he turned away, with the first great disappointment of his life swabbing his bosom, as he muttered: "No good baby! no good baby!"

We return to our carriage and drive down the canyon to where it divides and turn up the central portion, but the carriage road soon ends. The usual way to visit Vernal and Nevada Falls is on horseback up the trail on the right of the canyon, a narrow path dug in the side of the rocks. But as said before the ponies were away for the Winter, and we had to content ourselves with going up the new trail on the left of the canyon on foot, as far as it is finished, it not being reasonable to ask the ladies to take the longer walk by the old trail. This new trail is being built by the State, and is the most substantial of any in the valley. It reminds me of some of the Alpine roads.

The way is steep, and we stop at a turn where it makes a zigzag to reach a higher point, and take a survey. We are entirely enclosed by stone walls, as if we were in an enormous well, and had to tip our heads backwards to see to the top. Directly in front, up the canyon, is Mount Broderick, or "Liberty Cap," looking for all the world like a cap Nature had made, in shape like the French liberty cap, but of a size proportioned to American liberty which it represents; to the right is the South Fork Fall, an almost inaccessible arm of the valley, down which comes a torrent in Spring, and over which the sun is sending his slanting rays; behind us is Glacier Point rising 3,700 feet in the air; immediately over our heads on our left, as if it would tumble on and crush us, is Grizzly Point; and way below roars and tumbles the Merced among the

rocks. On, on, up, up, until we come to the end of the trail, and then up the side of the mountain, steeper than a gothic roof, over rolling and jagged rock, until we are 850 feet above the valley. In front, over a sweep of the rock like that of a loose-hanging rope, pours the "Vernal Fall," or "*Pei-wa yak*—Cataract of Diamonds,"—as the Indians named it, 400 feet high, and when full one hundred feet wide; one beautiful, broad sheet of sparkling gems set in figurine silver. At the right a mile and a half farther up, but seemingly close at hand, over another ledge, pours "Nevada Fall,"—called by the Indians the same as the river, "*Yo-wi-ye*," meaning twisted or squirming, or as some say meandering. This cataract is 600 feet in height, "not quite perpendicular, as there is a lip of granite which receives a portion of the water, and throws it off with a peculiar twist, adding considerably to the general picturesque effect." To the left rises like a giant, the majestic Cap of Liberty to a height of 4,600 feet, while over the falls peaks the head of Mount Starr King, 10,000 feet above the sea; and directly over our heads is 2,000 feet of perpendicular rock. A little cabin on the edge of Vernal Falls, and a hotel under Nevada Falls, are all the visible evidence of the presence of man. Harris says that in the Spring the thunder of the falls is so great that it is impossible to carry on a conversation. We sit here in the sunshine, Dec. 7th, 4,900 feet above the sea, and without wraps are too warm for comfort, while just across the valley on the hill-tops is snow. We gather some beautiful ferns and flowers, not in their prime, but still fresh and green, and return to the hotel in time for dinner, with appetites which do justice to Mrs. Leidig's superior cookery. G. H. B.

ORDINATION AT ALFRED.

The Council called by the First Alfred Church for the purpose of examining Bro. J. G. Burdick, with a view to his ordination to the work of the gospel ministry, met at 10 o'clock A. M., July 3, 1884, at the church, and was called to order by the pastor, W. C. Fitzworth.

Prayer was offered by G. H. F. Randolph, of Independence.

Jas. Summerbell was chosen Moderator, and S. L. Maxson, Secretary.

Voted, that all members of the churches in fellowship with this Church, be invited to act as members of the Council.

Dr. Thos. R. Williams was appointed to conduct the examination of the candidate.

In response to the Conductor's suggestion, Bro. Burdick spoke on the following topics:

- (a) His experience with reference to his call to the work of the ministry.
- (b) His views concerning that work.
- (c) Modes and methods of conducting pastoral work.
- (d) Resources from which he should draw his help in the gospel ministry.
- (e) His ideal of a pastoral visit.
- (f) Difference between the Scriptures and the traditions of men.
- (g) The inspiration of the Scriptures.
- (h) Difference between inspiration and revelation.
- (i) His doctrinal views.

The Council joined in singing "All hail the power of Jesus' name," at the request of the Conductor.

Bro. Burdick then read a paper setting forth, briefly, his belief concerning Christian Dogmatics.

After prayer by L. A. Platts, the Council adjourned until 2 o'clock P. M.

The afternoon session was opened by prayer by A. A. Place, of Scio, and singing "Come thou fount of every blessing."

The examination was resumed with the subject of Regeneration under Application of Redemption.

After continuing the examination for two and one half hours in a very interesting and practical manner it was closed.

The candidate retired and the Council then expressed its pleasure at the clearness and readiness which was manifest in Bro. Burdick's statements.

There was a hearty concurrence by the Council in proceeding to the ordination, which was conducted in the following order: Sermon by Dr. D. E. Maxson; consecrating prayer by Eld. J. Kenyon; charge to the candidate by Eld. L. A. Platts; hand of fellowship by Eld. W. C. Fitzworth; benediction by the candidate.

As has been previously announced, it is expected that Bro. Burdick will take the pastoral charge of the Piscataway Church, at New Market, N. J., the first of September next. Many kind wishes and earnest prayers for his success will follow him to that field of labor.

SECRETARY.

BUILDING LOTS IN ALFRED.

To the Editor of the Sabbath Recorder:

Please permit me to address your readers upon a subject which may be of practical importance to some of them. I learn from different persons, who are desirous of locating in our village, either on account of the school or for other reasons, that they find it difficult to find suitable building lots at prices which they can afford to pay. I have decided, should a sufficient number of applications for lots be made, to open a street above my house, starting at the cross-road leading to the Vandermark, running nearly parallel to Main street, and intersecting it near the residence of Wm. O. Place. Lots on this street will be pleasantly situated, from one-half to three-quarters of a mile from the University buildings, will contain one-third of an acre, and will be sold for \$100 each, subject only to this restriction: that no intoxicating liquors as a beverage shall not be sold on the premises. Mr. Place will also have some lots to sell, which he will offer on his own terms.

BENJ. F. LANGWORTHY.
ALFRED CENTRE, July 7, 1884.

Home News.

**Rhode Island.
ROCKVILLE.**

The Summer term of school closed July 3d, with a choice literary and musical entertainment, displaying considerable merit on the part of both pupils and teacher. It is hoped and expected that Miss Chester will continue with us another term.

July 4th, the Rockville Sabbath-school held a pic-nic in Mr. Crandall's grove which was well attended and thoroughly enjoyed by young and old. The exercises consisted of music both instrumental and vocal, with reading, recitations, addresses by Elders J. R. Irish and U. M. Babcock, and an excellent oration by Miss Fanny Chipman. Then followed dinner which was participated in by the school and their friends numbering more than two hundred. It seemed to have been a model pic-nic, as cake, lemonade, ice-cream, &c., were free to all and no word of dissatisfaction has yet reached us. Cakes, bouquets, &c., remaining on the tables were sold at auction netting nearly \$12 which goes into the school treasury. The Sabbath-school under the leadership of our new Superintendent, Mr. Henry W. Wilcox, does not lose its interest with the young people, and we hope its influence is increasing.

A. S. B.

**Kentucky.
SHEPHERDSVILLE.**

It was a great pleasure at the close of the International Sunday School Convention to go out to Shepherdsville, to visit the brethren, and preach the gospel to them. They had given wide notice of our coming, and on Sabbath night, though dark and rainy, a good congregation gathered at the "New More" school-house, and on Sunday morning and night we had large audiences of attentive hearers. It seems that other denominations have given up their meetings at that place, for there had not been preaching there since Bro. Threlkeld visited them, many months ago. Indeed, the whole country seems to invite gospel laborers if we had a minister to send among them. Our people had become discouraged and discontinued their Sabbath meetings, but they came forward heartily and agreed to meet together, and carry on their meetings anew.

The health of Deacon James has not been good for a long time, and he has been devoting his attention to his bees and to fish culture. As a result of his care and diligence he sold last year from twenty-eight hives of bees, thirty-four hundred pounds of extracted honey, besides having plenty in his family the year around. In fish culture he has made two ponds, covering about three acres, and is getting ready to make a third. These are fed by clear, cold water from springs running out of the limestone rocks. The first pond he stocked with one hundred German Carp (*Cyprinus carpio*), and the second is filled with thousands spawned from them, and literally swarming in the shallow places. On First-day morning Bro. James insisted that as I was a Seventh-day Baptist minister, and had come so far to preach to them, I should catch one of the large carp for dinner. Following directions, I soon had a leather carp hooked, and swinging it to the shore Dea. James took it by the head and lifted it out, and I can bear witness it made a royal feast for a large company.

The Shepherdsville Railroad agent, Mr. George McGruder, is a very accurate and affable man, and gave us the history of an old colored woman living near the depot,

whom his great-grandfather Gruder, brought from Virginia in 1775, when there were but thirty lying in bed most of the time. He had now one hundred and eighty years for the little company near Shepherdsville that our ministers might visit or better still, that some one to preach to them steadily.

**Illinois.
FARINA.**

A young cyclone struck our days since, doing but little. Several shade trees and Switzer's block, a large unroofed. Some damage goods in the store burnt, and \$300. No one was hurt but persons were very much scared. First experience of the kind in Farina. But we don't lament the loss of the novelty. On last, memorial service was held in the hall by the Greatheart. The large room was beautiful in displaying an abundance just in front of and above tons of flowers stretched in lations from one side of other. The air was laden odors.

A monument inscribed of our noble dead," occupied platform. Near the center table rested two swords or monument stood a beautiful. It was a sad sight, sad sight. Dier present said, "It brings vividly." The following then given to an overflowing having gone away not being the crowd:

We do not know but he had in our denomination. He was Christian, keen and able in the truth, with a clear comprehension, and possessed of the spirit and distinct outline. After a to a peaceful death leaving a early years, and four children.

Committee on Resolutions.

1. Resolved, That the importance of us increasing purity in the observance of God's law.
2. Resolved, That intemperance, opium, and all alcoholic beverages, and the *gigantic* evils of the same, and all lovers of humanity, should vote against it, and, by a united labor to rid the earth of it.
3. Resolved, That the constant people, both in respect to its upon us to manifest a growing support of our missionary, preachers, in order that our ways are adapted to the increasing demands.
4. Resolved, That it is of importance of strengthening our large and small churches building up the kingdom of God.
5. Resolved, That we ask the improve opportunities for of their own communities.
6. Resolved, That the Clerks of this Association to the cause for the reduction of rates made.

On motion of S. H. I received and considered its First item read and adopted. Second item read, and after remarks by Z. G. Wheeler, Mr. Root, V. Thomas, G. M. Cottrell, McLearn, and J. W. Morrill vote.

Third item read and adopted. Fourth item read and adopted. Fifth item read, and Wheeler, was adopted. Sixth item read, and adopted. On motion, E. M. D. the hour of special ordination of a Sabbath-school.

On motion of S. H. appointed Corresponding Secretary.

On motion, the Corresponding Secretary, instructed to prepare a list of clerks in making their report.

AFTERNOON.

First fifteen minutes: W. F. Place presented which, on motion, after

WHEREAS, the New Ordinance of the South and Southern States, Resolved, That the committee consider the feasibility of a quarter, for the discussion upon the coming Conference investigation.

On motion of S. H. Wittwe was appointed to Association in the New Ordinance in the resolution for, Ira J. Ordway.

The following resolutions were adopted: Hunting, and, on motion adopted:

Resolved, That Bro. McLearn, and S. Wadner, physicians, be

Selected Miscellany.

GOD'S SCHOOL.

One by one, as the days go by. To learn our lessons we bravely try; For every hour some task is set— Difficult, easy, short or long— And whether we come to it weak or strong, Somehow or other it must be met.

Graded well is this school of ours, Each one's duties within his powers, And his task the thing that he needs to know, And many a time does the page grow dim, And before tired eyes the hard words swim, And the hours go by so slow, so slow.

Various ages are gathered there; Flaxen ringlets and thin, gray hair Like fall over the lesson books. And often the little ones laugh in glee At the beautiful words their bright eyes see. While the old sit silent, with grave, sad looks.

Skillful teachers assembled here, Patiently labor year by year; Never mistake in their work was known; Only the scholars, weary or vexed, Idle, impatient, tired, perplexed, Suffer from errors all their own.

The Spirit teaches the highest class; Time taken all as they onward pass; Joy is claimed by the happy few; While Care, Experience, Labor, Pain, Treasures of knowledge help us gain, And Conscience conducts the grand review.

But, patiently learning day by day, We are longing to hear the Master say That our school days here are done; And after the last long term shall pass, To be transferred to that upper class, In which the advanced work is begun.

—New England Journal of Education.

THE SQUIRE'S CONFESSION.

BY KATE SUMNER GATES.

There could hardly have been a greater contrast between two persons than there was between Squire Gaylord and Luke Watson. Even a casual glance at the Squire's portly form would assure you that he had been successful in life. Indeed, he had so long enjoyed an uninterrupted prosperity that he was coming to look upon less successful men as, to a certain extent, culpably responsible for their misfortunes.

But while, without doubt, one could discern prosperity in Squire Gaylord, there was no possibility of mistaking the fact that Luke Watson, standing there in the Squire's office before him, was the victim of disappointment and adversity.

There was something pitiful about the man as he stood there chafing his thin hands and vainly trying to wrap his threadbare coat more closely about him, his very attitude expressing weakness not only of the body but also of will, and wretchedness of mind—he who should have been erect in the pride of his manhood.

It was hard to tell just wherein lay the difference between these two men. Luke had worked hard, harder than ever the Squire had thought of doing, but he had been unfortunate in everything that he had undertaken.

"Luke means well enough," said Pete Granger, as the little group of idlers discussed his affairs in the village store. "There isn't a man in town that means better nor works harder than Luke, but he ain't got no knack for anything. Ef he's trading horses and remembers to see if the amilile has got two eyes he forgits to notice if she goes on three feet or four. It's jes' so about everything. Some folks, now, hev got a knack and always git on, like the Squire there, and agin some folks hasn't, like Luke, but I'd ruther, I'd positively ruther be Luke at the day of judgment than Squire Gaylord."

"Christian? Well, yis, mebbe he is; that is, he's a church member in good and regular standing, as they call it, but it ain't what I call a Christ-like sort of man not by no manner of means, and if I understand it that's what those kind of people are aimin' to be. Ef he forecloses on Luke now, the parson nor nobody else needn't try to convert me. I don't want nothing to do with a religion that don't show mercy."

"I—believe that you wished to see me," said Luke, hesitatingly. He knew only too well for what purpose he had been called, but he desired to postpone the dreaded blow if only for a few moments.

"I did," replied the Squire, briefly. "It is the 25th, as you may be aware, and your mortgage falls due. Can you pay it or not?" The Squire never minced matters; what he had to say he said. The man before him shivered as with the ague.

"I—hoped—perhaps—I thought—I've been uncommonly unfortunate"— "Then you can not make your payments," interrupted the Squire.

Desperation gave to Luke a courage foreign to his nature; he suddenly stood erect and looked the Squire full in the face. "No, Squire Gaylord, you know perfectly well that I can not make my payments. You know that I have had sickness in my family, and was laid up myself for three months. You know that soon after I was able to go to work again the hands were cut down, and finally the factory shut down entirely. I've done the best I could to get along, how much do you suppose I could lay up under those circumstances? Forcible if you will, and turn us out, you can. My wife is sick in bed and it may kill her; but what is that to you. Only it is to be hoped, for your sake, that the Lord will have more mercy upon you than you have ever shown your fellow-men."

Luke's courage, born of the impulse of the moment, suddenly deserted him, and

covering back into his accustomed self he turned and left the Squire's office.

A more thoroughly surprised and startled man it would be hard to find than the Squire when left by himself. He, Squire Gaylord, to be assailed in that manner, he a pillar of the church! Had it not been the boast of his life that not one penny of his was dishonestly earned, never once had he taken a single cent more for anything than he had thought it worth, and yet—the prayer learned at his mother's knee came suddenly to his mind, brought there by Luke's closing words, "Forgive us our trespasses as we forgive those who trespass against us."

What if the Lord was as strictly just and merciless in forgiving him as he is in his forgiveness of the trespasses of his fellow-men against him!

The question was not a pleasant one, and taking his hat, the Squire followed Luke out of the office into the street. It was not long before Dr. Kent drove up and alighted.

"Fine day, Squire?" he said, pausing for an instant at his own door.

"One can not help feeling better such days, though I met Luke Watson just now looking as thoroughly woe-begone as a man could. Poor fellow, he has had a tough time of it. I wish that it was in my power to help him, for I think that he has always had to labor under disadvantages, and I don't wonder that he's lost heart; he looked really desperate when I met him just now."

The doctor passed on, and the Squire went back to his office.

Half an hour later Mr. Edmunds dropped in on business.

"By the way," he said as he rose to go, "isn't Watson's time on that mortgage about up?"

"Yes," was the brief reply. "You won't foreclose, will you?"

"Why not? He has already had an extension of time, and he can not pay, and there is nothing to indicate that he ever can."

"But—I really do not see what will be come of his family if they lose their home. Somehow I have the idea that Luke might be quite a man, even now, if he could get on his feet again. He hasn't a grain of business capability, I know, but I fancy he's quite a mechanical genius."

"Well—I do not know what I've got to do about it; he should not have gone into business if he was not capable of carrying it on," answered the Squire testily. "I am not to blame because he has made a failure of his life by trying to do what he couldn't."

"N—o—I suppose not, only it seems sort of hard to turn the poor unfortunate out of his home when you've plenty of your own; and somehow I fancied you folks rather believed in the doctrine of being your brother's keeper, and bearing one another's burdens. In the long run, Squire, I really can not see that you professing Christians are so very different from the rest of us."

"Deliver me from a Christian spirit, if his is a fair sample," thought Mr. Edmunds to himself as he went his way, leaving the Squire to his own meditations.

Very troubled and uneasy they were. Why should everybody speak so to him about Luke? He had warned him, to start with, that he would probably lose the place; he had given him plenty of time to pay, if he could not now he never could—unless he could start somewhere in something better adapted to him than anything here. But why should he wait any longer? Of course it would not be any great loss to him to give up the place, but why was he called upon to do this for Luke Watson?

And intermingled with these thoughts were other questionings. Suppose that he, Squire Gaylord, should find mercy and forgiveness in that last day only in the proportion as he had shown it?

He went home early that night. On his way he stopped for the mail. Pete Granger, as usual was loafing on the steps. "Dr. Deane, the Squire's pastor, was speaking a word or two with him."

"I'll think about it, parson," he heard Pete say as he passed. "I'll think about it when some of your church members set a bright and shining example."

There was a sneer in Pete's voice, and the Squire felt instinctively that it was meant for him.

That night at family prayers the Squire hesitated and his voice faltered as he read the words: "Let your light so shine that men may see your good works and glorify your Father which is in heaven."

He had been strictly honest, he had given largely to benevolent objects, he was the main stay of the church, peculiarly at least, but did his life lead others to glorify God? Or instead, did it bring a reproach upon that name?

One of the very first persons he met in the city was his old chum, Joe Gleason.

"I say, Richard, I want a good man for the mill, one that's got some mechanical genius you know, to look after the machines. You don't happen to know of any such person, do you?"

"I fancy he's quite a mechanical genius," Mr. Edmunds's words flashed through the Squire's mind, and with them a suggestion—what if he should give Luke another extension, and recommend him to Joe?

"I don't know, Joe, maybe, perhaps I could find one. Would you wait a day or two?"

"Certainly, if you think there is a chance, but let me know by Thursday noon."

The Squire's stay in the city was short, he felt that he had a battle to fight with himself. This question concerning Luke would affect his whole future life, how should he decide it?

Could he conquer his pride and tactfully confess himself in the wrong by showing mercy—should he in helping bear Luke's burdens become a burden-bearer?

"It is a fearful thing to be the means of another's going astray," Squire Gaylord half turned in his seat as the words fell on his ear. Could the speaker mean them for him.

No, of course not, and yet how they answered his thoughts.

It was truly a fearful thing to lead others astray, to be a stumbling-block in others' pathway, and every moment it was becoming more and more clearly impressed upon the Squire's mind that that was just what he had been, he who had gloried in his uprightness.

It was Thursday evening, the evening of the prayer and conference meeting in Benson. Squire Gaylord came in late, and those who sat near him observed that his face was haggard and worn, as though he had passed through some unwonted ordeal, but the expression of his countenance was peaceful, the conflict was over, and the victory was his.

Then came a little pause and he arose to his feet.

"My brethren," he said and his voice was husky, "I have a confession to make to you. I have been in and out among you these many years as a professing Christian, and in my blind self-confidence I have thought myself a follower of Christ. But God has mercifully opened my eyes. He has shown me myself, and then revealed to me the loving, compassionate and merciful Saviour. I desire now to be like him—brethren, pray for me."

The group gathered in the post-office the next night was unusually large. Dr. Kent came in and Pete Granger accosted him:

"I say, doctor, what has the Squire done for Luke?"

"Given him his place free of claim, and put him in the way of getting the best situation he ever had," replied the doctor briefly.

"It is Luke's own fault now if he does not get on well."

There was a moment's hush, then Pete turned to the assembled group about him:

"I've never particularly believed in religion, as you folks know. I've thought that folks was good was good, and them as wa'n't—they wa'n't; but when a man like Squire Gaylord goes agin his very natur', then it proves there's a something beyond us. Maybe it would be well for us to look into it some."

"How is it with you Edmunds?" asked the doctor, as they walked up the street together. "You have often said you would look into the matter if ever you saw a radical change in any one. You do not doubt the change in the Squire, do you?"

"I could not if I would. I think that I have been somewhat of Pete's opinion that people followed their natural dispositions pretty much, but this certainly is a deviation."

"Then will you not abide by your oft-repeated words, and look into the matter? Won't you, too, come out on Christ's side?" It was not until he reached his own gate that Mr. Edmunds replied:

"The question is as well decided now as any time, I suppose," he said. "It has followed me all the day long, and God helping me, henceforth I will be his. But, like the Squire, Doctor, I say with all my heart, pray for me."—*Examiner.*

HAVING A HOBBY.

Every man ought to have a hobby—something to enjoy in total distinction from work. Every woman should have one. Women need hobbies more than men. In how many systems of education, loaded with the idea of making the student fit for labor, does the all important consideration enter of teaching him how to be happy when he is not at work, where and how to find what will surely be the greatest need of his life, rest.

in the pine woods in Florida a mile from the hotel, I did not know them nor they me. I was digging up the bulb of a plant; and, as it came out of the ground, I heard an exclamation, "It is bulbous, after all, Tom." Then I saw a bright and pleasant countenance of a seventeen-year-old girl who had come near. She had the same curiosity about the flower which I had. Then for a while she and her brother Tom rambled along with me. They were out for a walk. That to them meant keen enjoyment of pretty much all they saw. Trees, flowers, animals, the very skies and clouds, were more or less subjects of intelligent observation to them. She caught half a dozen lizards as we walked along; handled them gently, examined them carefully, and let them go unharmed. He talked of the fishing. He had seen me going or coming in. He knew all about the fishing in his own part of the country and a great deal about the habits of the fish. The two, brother and sister, discussed one with another the flowers and animals. Clearly, they had been brought up from childhood to take a keen interest in the ordinary environments of country life. And I was not surprised when she caught sight of an engraved gem in my ring to find that at seventeen she, and at fifteen he, knew enough about art to talk intelligently and without blunders. We had a very pleasant chat as we strolled hither and thither in the old pine woods, and they two were very happy children. I doubt not they confer a great deal of happiness and do a great deal of good in the circle in which they live. We met in the woods and they left me in the woods, and I did not see them again. In the hotel I looked around at some hundreds of faces and failed to see those. Nor was there any other young girl's face there which seemed to have any ideas beyond the circle described on the floor by the edge of a skirt.

The moral of this somewhat rambling letter is this: Teach your young people how to be happy, how to enjoy life, how to make others happy. Give them interests in the things which surround life. Don't send them to Europe till they have some worthy tastes and desires to be intelligently gratified by their going. If they can not find pleasure in studying nature and its products don't take them to Florida.—*William C. Prime, in New York Journal of Commerce.*

PASS IT ON.

It is related of Benjamin Franklin that he once sent a sum of money to a needy young man, with a note running in part as follows (I quote from memory): "I do not give you this sum—I could by no means afford to do so. I lend it to you on condition that when your are in circumstances to do so you will transfer it to some needy and deserving person, at the same time laying upon him a similar injunction. This is a plan I have for doing a great deal of good with a little."

The principle here suggested may well be applied to a coin other than Franklin's—even the gold of the heart, the gifts which cost nothing in money, yet are far more valuable than money. Does some kind or appreciative word fill your heart with sunshine? pass it on. The child by the wayside may catch the gleam; your neighbor on this side or on that may be made sharer of your joy. Has a letter from a long silent friend assured you that his affection for you still lives and glows? consider what early post may convey from you a similar pleasure. Have the inspiring words of author or preacher met your need and shed light upon your path? You may not be able to make direct return to him, but you can send the message on to another and another mind.

Each good gift thus doubled and multiplied, who can tell where the blessed arithmetic would stop?

And let us not forget that this is the way, divinely suggested, by which we may testify our gratitude and love to Him who needs no favor at our hands, but who has said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—*Freely ye have received, freely give.*—*S. S. Times.*

FOOTPRINTS.

"What is that, father?" asked Benny. "It is a footprint, and it is a sign that some one came into our front garden last night."

"It must be," replied Benny, "for there could not be a footprint without somebody had been there to make it."

"That is true, Benjamin; and now show me some of the footprints of the Creator."

"I don't understand you, father," Benny said.

"Well, who made all these beautiful flowers; these splendid trees; the clouds up in the sky; the great round earth, and set the mighty sun flaming in the heavens, and started the bright moon to rolling round the world?"

"O, God, to these things."

"Then all these things are but footprints of the Creator. They are the signs that there is a Creator, and that he has been here. See this ice-plant that I hold—man could never have made it; see all the glittering grass, hear all the chirping birds—man did not and could not make them! God made them, and they are all simple 'footprints' of the great Creator, to prove to us that there is a good and great God, whom we love, worship and obey. Do you understand?"

"Yes, father, I understand very well now, and I thank you for teaching me that lesson."

"We do not have great trials and sharp agonies, and heroic works to do every day."

It is very small strokes that make the diamond shine.—*Rose Terry Cooke.*

COURAGE IN EVERY DAY LIFE.

Have the courage to do without that which you do not need, however much your eyes may covet it.

Have the courage to show your respect for honesty, in whatever guise it appears; and your contempt for honest duplicity by whomsoever exhibited.

Have the courage to wear your old clothes until you can pay for new ones.

Have the courage to obey your Maker at the risk of being ridiculed by man.

Have the courage to prefer comfort and propriety to fashion, in all things.

Have the courage to acknowledge your ignorance, rather than to seek credit for knowledge under false pretences.

Have the courage to provide entertainment for your friends within your means—not beyond.—*Guiding Star.*

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blue color, which, however few hours, to a pale green mercuric chloride is added water, no change occurs; a green water, a blue-green but never the original color concluded that the change is effected by minute organic light sent through the invisible (literally), and is natural to the water, and from minute particles, and alcohol, and acetic acid are carbonic anhydride, appearing to change to brown, yellow results were obtained containing free silicic acid.

The final conclusion does not pass through a tube containing solids in suspension is due to suspended matter forming a saturated solution, and the more bonates are deposited, the more nearly to blue. In calcium and magnesian alumina are in solution; they are partially undissolved in the carbonic acid blue Rhine we have 78 CO₂, whilst in the green CO₂, and 76 CO₂.

In the course of the Metropolitan extension, London, the arms of a heroic size, singularly found. Two coins, one of er Vespasian, were also

THE tunnel under Lake to give water to Hyde Park, has been carried to the shore. It is six feet vertical diameter, and six diameter, and has been rock.

BUILT-UP years, like the good man would back it already competes with the artist and with book covers. Its light absence of cleavage lines, split, are among its com

FIFTY thousand francs France offers for the enable electricity to be in one of the following source of heat, of light, of mechanical power, as mission of intelligence, of disease—the prize being alities, and to be awarded

THROUGH the efforts of the Linnean Society, of potato will probably by way of experiment a fish Isles. It ought to be than the species on it is said to flourish in new species is very prof that in one year no few have been produced by

A WASH of one part of water will impart a hogany, to pine wood to much resin. When the dry, shellac varnish is wish to the surface. A lake will produce a rosin pentine extract of alkali beautiful stain which is ishing. Asphaltum makes an excellent wood.

CALIFORNIA physicians various cases of troublesome properties of have become satisfied the vapor of this substance. The bisulphide gelos county to prevent grape disease, phylloxera and healthy men who the fumes of the village insane. It may be a investigation whether it not in like manner

A HIGHLY Elevated Pike's Peak Railway, tion next year, will be of track in the world, feet higher than the way, in Peru. It is a point over 12,000 feet. The entire thirty mile succession of complexity with no piece of straight 300 feet. The maximum feet to the mile, and feet. The line will 500 to 1,000 feet long changes every chain

very small strokes that make the dia- hne.—Rose Terry Cooke. COURAGE IN EVERY DAY LIFE. the courage to do without that which not need, however much your eyes may the courage to show your respect for, in whatever guise it appears; and attempt for honest duplicity by whom exhibited. the courage to wear your old clothes you can pay for new ones. the courage to obey your Maker at of being ridiculed by man. the courage to prefer comfort and ty to fashion, in all things. the courage to acknowledge your igit, rather than to seek credit for knowl- der false pretences. the courage to provide entertainment friends within your means—not be- Guiding Star.

Popular Science. COLOR OF WATER.—Fresh distilled water in tubes 5 metres x 4 cm. appears of a sky-blue color, which, however, changes, after a few hours, to a pale green; but if 0.0001 of mercuric chloride is added to the original water, no change occurs; if it be added to the green water, a blue-green tint is obtained, but never the original color; it is therefore concluded that the change from blue to green is effected by minute organisms. A beam of light sent through the column of water is invisible (literally), consequently, the color is natural to the water and not to reflection from minute particles. Amyl and ethyl alcohol, and acetic acid are colorless. Pure blue water treated with lime and then with carbonic anhydride, appeared at first black, changing to brown, yellow, and green; similar results were obtained with baryta-water containing free silicic acid and sodium silicate. The final conclusions drawn are: light does not pass through a thick layer of water containing solids in suspension; the yellow color is due to suspended matter, or to that matter forming a saturated solution; as carbonates are deposited, the color approaches more nearly to blue. In natural blue waters, calcium and magnesium carbonates, silica and alumina are in solution; whilst in the green they are partially undissolved through a deficiency in the carbonic anhydride. In the blue Rhine we have 786 Ca CO₂ and 79.5 CO₂, whilst in the green Rhine 1056 Ca CO₂ and 76 CO₂.

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FIFTY thousand francs is the prize which France offers for the discovery which shall enable electricity to be applied economically in one of the following directions: As a source of heat, of light, of chemical action, of mechanical power, as a means of the transmission of intelligence, or of the treatment of disease—the prize being open to all nationalities, and to be awarded in December, 1887.

THROUGH the efforts of Mr. J. G. Baker, of the Linnæan Society, London, a new species of potato will probably be introduced, by way of experiment at least, into the British Isles. It ought to thrive there fully better than the species cultivated at present, as it is said to flourish in moist situations. The new species is very prolific. It is reported that in one year no fewer than 600 tubers have been produced by two plants.

A WASH of one part nitric acid in ten parts of water will impart a stain resembling mahogany, to pine wood that does not contain much resin. When the wood is thoroughly dry, shellac varnish will impart a fine polish to the surface. A glaze of carmine or lake will produce a rosewood finish. A turpentine extract of alkanet root produces a beautiful stain which admits of French polishing. Asphaltum thinned with turpentine makes an excellent mahogany color on new wood.

CALIFORNIA physicians who have attended various cases of trouble arising from the poisonous properties of bisulphide of carbon, have become satisfied that the inhalation of the vapor of this substance will produce insanity. The bisulphide is used in Los Angeles county to prevent the spread of the grape disease, phylloxera. Several strong and healthy men who have been exposed to the fumes of the vile stuff, have become insane. It may be a subject worthy of investigation whether deleterious gases may not in like manner affect the human brain.

A HIGHLY ELEVATED RAILROAD.—The Pike's Peak Railway, which will be in operation next year, will be the most notable piece of track in the world. It will mount 2,000 feet higher than the Lima and Oroya Railway, in Peru. It is now in operation to a point over 12,000 feet above the sea level. The entire thirty miles of its length will be a succession of complicated curves and grades, with no piece of straight track longer than 300 feet. The maximum grade will be 316 feet to the mile, and the average grade 270 feet. The line will abound in curves from 500 to 1,000 feet long, in which the radius changes every chain.—Scientific American.

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THE PEOPLE OF THE STATE OF NEW YORK, To H. Celestia Burdick, Charles Potter, Correl D. Potter, George Burdick, Bertha E. Burdick, Almyra Burdick, Rowland S. Burdick, Sarah Burdick, Ethan L. Burdick, Sophronia Vincent, Delia Gardner, Herbert E. Babcock, Angeline Babcock, Osman W. Babcock, Malone Babcock, Cornelia Spicer, Lillian Davis, Jeremiah Burdick, Mira Green, Lida Jeffrey, Randolph T. Burdick, William Vincent, Levi C. Strong, Eloise G. Strong and Elisha Hyde (and if any of the above named persons interested be under the age of twenty-one years, they are required to appear by their guardian, if they have one, or if they have none, to appear and apply for a special guardian to be appointed, or in the event of their neglect or failure to do so, a special guardian will be appointed by the Surrogate, to represent and act for them in this proceedings), being all the heirs at law, next of kin and creditors of Peter Burdick, late of the town of Alfred, N. Y., in Allegany county, deceased.—Greeting: You, and each of you, are hereby cited and required personally to be and appear before our Surrogate of Allegany county, at his office in Wellsville, N. Y., in said county, on the 21st day of July, 1884, at ten o'clock in the forenoon of that day, then and there to attend the judicial settlement of the accounts of Joseph W. Smith, as Executor of the said deceased. In testimony whereof, we have caused the seal of office of our said Surrogate to be hereunto affixed. Witness: Clarence A. Farnum, Surrogate of said county, at Wellsville, N. Y., the 26th day of May, in the year of our Lord, One Thousand Eight Hundred and Eighty-four. CLARENCE A. FARNUM, Surrogate

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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., Andover 2.32, Alfred 3.23, Almond 4.10, and arriving at Hornellsville at 4.35 P. M.

WESTWARD. STATIONS. No. 1 No. 5* No. 3* No. 9. Leave New York 9.00 AM. Arrive at Port Jervis 12.13 PM. Hornellsville 4.55 PM. Andover 9.35 PM. Wellsville 9.57 " Olean 11.18 " Carrollton 11.40 " Great Valley 11.50 " Salamanca 12.32 AM. Little Valley 3.00 " Dunkirk 3.00 "

ADDITIONAL LOCAL TRAINS WESTWARD. 4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.20, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belvidere 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.13, 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. 5.40 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 11.20 P. M. No. 9 runs daily over Western Division.

BRADFORD BRANCH WESTWARD. STATIONS. 15. 5.* 9.* 3.* 21.* 37. Leave Carrollton 9.26 AM. Arrive at Bradford 9.55 " Bradford 10.00 " Custer City 10.10 " Buttsville 8.20 "

EASTWARD. STATIONS. 6.* 20.* 32.* 12.* 16. 38. Leave Buttsville 6.15 AM. Arrive at Custer City 6.56 " Bradford 7.10 " Bradford 7.20 " Carrollton 8.20 "

5.45 A. M., daily, from Bradford, stops at Kendall 6.50, Babcock 6.00, Limestone 6.10, arriving at Carrollton at 6.45 A. M. 8.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 8.34, Limestone 8.44, 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 8.30 P. M., and arrive at Titusville 7.30 P. M.

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The Sabbath School.

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INTERNATIONAL LESSONS, 1884

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.

III.—GOD'S COVENANT WITH DAVID.

For Sabbath-day, July 19.

SCRIPTURE LESSON.—2 SAMUEL 7: 1-16.

1. And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies.

TRUTH.—That of the last lesson. PLACE.—The city of David.

PRINCIPAL THOUGHT.—The public worship of God is essential to the public welfare.

GOLDEN TEXT.—"Thy throne shall be established for ever."—2 Sam. 7: 16.

OUTLINE. I. David's desire to build a house for the Lord. v. 1-3.

QUESTIONS. I. Where was the king now, and what were his circumstances? v. 1. What did he say to Nathan, the prophet? v. 2.

INTRODUCTION. David had built his royal palace on Mount Zion, and the ark had been brought up from Kirjath jearim, and set in its place in the midst of the new tabernacle that David had built for it.

EXPLANATORY NOTES. V. 1. And it came to pass. This phrase refers to the transition through which the nation was now passing, and introduces us to the new and more enlarged plans for the permanent establishment of divine worship and divine government.

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respect for God's covenant. David's heart was too loyal to God to endure that.

V. 3. And Nathan said to the king. Nathan being a prophet, what he should say under these circumstances would seem to be the word of God.

V. 4. That night the word of the Lord came unto Nathan. The word came the following night and it was an explicit word direct from the Lord.

V. 5. Go and tell David, Thou shalt build me an house. No declaration could be more direct or assuring to the king than such an announcement.

V. 6. Whereas, This word means in the original, because. It introduces the reason why David was not to build a house.

V. 7. The tribes of Israel. Whatever tribe had supplied the ruler of Israel, whether Ephraim in the days of Joshua, or Benjamin in the time of Saul, or Judah in that of David, God had never required any of those tribes to build a house in one of their cities.

V. 8, 9. I took thee from the sheep-cote. He calls to mind David's first call from the humble condition of a shepherd.

V. 10, 11. I will appoint a place, and will plant them. Here the Lord begins to unfold his purposes to David.

V. 12. When thy days shall be fulfilled. Here the Lord sets forth more fully his promises for the future.

V. 13. He shall build a house for my name. Solomon, the man of peace in contrast to David, the man of war and conquest.

V. 14. I will be his father. This prophecy is true, (1) of Solomon and other descendants of David who were kings of Judah; (2) of Christ the son of David, (Heb. 1: 3); (3) of every one who is a believer in Christ and thus a child of God.

V. 15. My mercy shall not depart from him as I took it from Saul. The contrast here is between Saul as an individual rebelling and David as a family or father of a mighty host.

DIED. In Portville, N. Y., June 25, 1884, of consumption (con. Mrs. EDWINA MAXSON WASHBURN, in the 30th year of her age.

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WHAT AM I? Oh, what am I doing for Him by whose blood I am saved? For Him who has given me life, and who is still my God, and in every mission of duty that I am yet called to.

Sanctification is a process in the soul by regeneration. It is the spirit coming in the old man by the flesh by the spirit; principles of the new life; daily growing in knowledge of Jesus Christ.

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