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SEVENTH-DAY BAPTIST MISSION ARY SOCIETY GREENMAN, President, Mystic Bridge, Ct. HITFORD, Recording Secretary, Westerly,

IN, Corresponding Secretary, Ashaway, R.I. L. CHESTER, Treasurer, Westerly, R. I.

Chicago, Ill.

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Sabbath Recorder,

PUBLISHED WEEKLY

RICAN SABBATH TRACT SOCIETY,

CENTRE, ALLEGANY CO., N. Y.

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Recorder. Sabbath

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

THE EASTERN ASSOCIATION.

Minutes of the Forty-ninth Annual Session.

Forty-ninth Annual Session with the Pawcatuck Seventh-day Bap-

tist Church at Westerly, R. I., June 4, 1885, at 10.30 o'clock,

2 Cor. 5:20, "Now then we are ambassadors for Christ, as though

God did beseech you by us; we pray you in Christ's stead, be ve

The Eastern Seventh-day Baptist Association convened for its

The Introductory Sermon was preached by I. L. Cottrell, from

I. L. Cottrell, the Moderator, then called the Association to

The Executive Committee made the following report, which,

I. L. Cottrell.

A. A. Langworthy.

Mrs. Wm. L. Clarke.

L. F. Randolph.

J. G. Burdick.

T. L. Gardiner.

Geo. H. Babcock.

Geo. H. Utter Superintendent.

Conducted by J. G. Burdick.

Conducted by J. G. Burdick.

I. B. CRANDALL, Secretary.

L. A. Platts. A. H. Lewis.

J. B. Clarke.

A. H. Lewis.

L. E. Livermore.

A, E. Main.

Mrs. U. M. Babcock.

PROGRAMME.

Fifth-day-Morning Session.

Afternoon.

2.15 to 4. Communications from Churches; Miscellaneous Communications;

Reports of Delegates; Annual Reports; Reports of Committees; Miscellaneous

Evening.

Sixth day-Morning Session.

3. Evangelistic and School Work in China,

Each topic followed by discussion.

Each topic followed by discussion.

8.00. Prayer and Conference Meeting, conducted by T. L. Gardiner

10.30, Sermon, D. E. Maxson, Delegate from Western Association.

Evening.

Sabbath Morning.

Afternoon.

First-day Morning.

Evening

In behalf of the Executive Committee,

Letters were then read from the following Churches: Piscata-

On Nominations—T. L. Gardiner, U. M. Babcock, Geo. H. Babcock. On Petitions—N. H. Langworthy, B. F. Rogers, L. F. Randolph. On Finance—Geo. H. Greenman, Wm. L. Clarke, B. P. Langworthy, 2d. On the State of Religion—A. E. Main, A. H. Lewis, O. D. Sherman. On Resolutions—L. E. Livermore, W. H. Ernst, D. E. Maxson, O. D.

Words of welcome and encouragement were spoken by O. U.

After benediction by T. L. Gardiner, adjourned until 2 o'clock,

After devotional exercises, the reading of letters was resumed

Miscellaneous communications being called for, the Secretary

507 OGDEN AVE., Chicago, Ill., May 21, 1885.

AFTERNOON SESSION.

as follows: Second Westerly, Greenmanville, Woodville, Rockville,

read the report of J. W. Morton, delegate to Central, Western,

To the members and brethren of the Seventh-day Baptist Eastern Association, to convene with the Church of Pawcatuck, at Westerly, R. I., June 4, 1885.

Western, and North-Western Associations, I herewith present my report, re-

gree of religious interest was manifested in all of them. It seems hardly

necessary, at this late hour, for me to give even a brief synopsis of the busi-

ness transacted and the interesting religious services enjoyed at these meetings.

All these things have appeared in the columns of the RECORDER, and in the

published Minutes, months since. Suffice it to say, that the several Associa-

tions manifested their kindly feeling towards your body by the cordial greet-

ing extended to your delegate. The meetings were all characterized by an un-

usual degree of harmony, as well as by a gratifying measure of zeal in the

The expenses incurred by your delegate amounted to \$33 25, of which \$30 were advanced by the Treasurer, leaving a balance of \$3 25 still due.

ing in your approaching meeting. I am, dear brethree, your brother in Christian bonds.

Jos. W. Morton, Delegate.

sented and read the letter from that body; D. E. Maxson, delegate

from the Western Association, presented the letter from that body;

W. H. Ernst, delegate from the North-Western Association read

the communication from that body, and A. E. Main presented the

a cordial invitation to delegates from Sister Associations to partici-

Upon motion of O. U. Whitford, it was voted that we extend

Corresponding Letter from the South-Eastern Association.

pate in our deliberations.

Praying the Lord of the harvest to grant you a time of spiritual refresh-

O. D. Williams, delegate from the Central Association, pre-

gretting my inability to be present at your approaching meeting.

Dear Brethren,—As your delegate, for the year 1884, to the Central.

The meetings of all these Associations were well attended, and a good de-

way, Berlin, First Hopkinton, First Westerly, Plainfield, Water-

The following standing committees were appointed:

Whitford, pastor, in behalf of the Pawcatuck Church.

New York, Pawcatuck, and Second Hopkinton.

and North-Western Associations, as follows:

W. H. Ernst, delegate from North-Western Association.

O. D. Williams, Delegate from Central Association.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, JUNE 18, 1885.

TERMS-\$2 A YEAR. IN ADVANCE.

WHOLE NO. 2106.

order and prayer was offered by A. H. Lewis.

after being amended, was adopted, viz.

VOL. XLI.-NO. 25.

reconciled to God."

10.30, Introductory Sermon.

Report of Executive Committee.

2 to 2.15. Devotional Exercises.

9 to 9.30, Devotional Exercises.

9.30 to 10. Unfinished Business. 10 to 12, Missionary Society's Hour:

2 to 2.15, Devotional Exercises.

1. What?

2. Why?

How?

Collection for Missionary Society.

2.30, Sabbath school,

8.15, Sermon,

10.30, Sermon,

8.15, Sermon,

7.30 to 8.15, Praise Service,

9. to 9.30, Devotional Exercises.

2 to 2.15, Devotional Exercises.

2.30 to 3.30, Resolutions.

7.30 to 8.15, Praise Service,

ford, Marlboro and Shiloh.

Williams, W. C. Daland.

P. M.

2.15 to 2.30, Unfinished Business.

9.30, to 10. 30, Unfinished Business.

Collection for Tract Society.

3.30 to 4.30, Education Society's Hour,

2.15 to 2.30, Unfinished Business.

2.30 to 4.30, Tract Society's Hour:

1. Our Home Missions,

2. Our Holland Mission,

4. Our Medical Mission, 5. Christian Giving,

4. to 4.30, Paper,

8.00, Paper,

8.30, Sermon,

Appointment of Standing Committees.

The Corresponding Secretary's Report was received and adopted as follows:

> The Corresponding Secretary begs leave to report that no occasion for official correspondence, has arisen since the preparation of the circular letter Respectfully submitted, A. H. LEWIS, Corresponding Secretary.

WESTERLY, R. I., June 4, 1885.

The Treasurer's report was received, which, upon motion of Geo. H. Babcock was referred to the Committee on Finance. GEO. H. UTTER, Treasurer,

In account with the Seventh day Baptist Eastern Association.

DR. For church assessments paid, as follows:

For church assessments paid, as follows:		
Berlin	\$ 7	97
New Market.	7	30
Shiloh		60
Marlboro		66
Second Hopkinton		33
Rockville	9	30
Plainfield.	14	61
Greenmanville		30
First Westerly		85
Waterford	2	38
Pawcatuck		95
	\$ 89	20
Collections taken at Association, 1884:		
Tract Society.	. 60	27
Missionary Society	58	03
,		
	197	50
Cr.		
J. W. Morton, delegate to Central, Western, and North-Western Asso-		
ciations 1884	30	00
ciations, 1884		00
American Sabbath Tract Society, for programmes for Association,		
	3	50
1884 E. Lanphear, balance due him for money advanced while Treasurer		20
J. F. Hubbard, Treasurer, Collections for Tract Society	50	27
J. F. Hubbard, Treasurer, Collections for Tract Society		03
Cash in hands of Treasurer	7	50
•		
	\$197	50
ASSESSMENTS UNPAID.		
First Hopkinton	15	60
New York		65
Second Westerly	J	66
Woodville		66
Cash in hands of Treasurer.	17	46
Oash in hadds of Treasurer	_ '	±0
	\$ 30	03
Due Sabbath Tract Society for printing Minutes	გე ტიე	ሰበ
Due Sabbain Tract Society for printing minutes	. 50	
Leaving, if all assessments were paid		03
Leaving, it an assessments were paid	•	U
The Committee on Nominations presented their report	wh	ich

The Committee on Nominations presented their report which was adopted as follows:

The Committee on Nominations would respectfully submit the following

Moderator—J. F. Hubbard. Recording Secretary-William C. Daland. Assistant Recording Secretary-David E. Titsworth.

Corresponding Secretary—Horace Stillman. Treasurer—Geo. H. Utter. Executive Committee-From New Market, J. G. Burdick; First Hopkinton, Geo. B. Carpenter; Shiloh, Frank Bonham; Berlin, E. R. Green; Marlboro, J. C. Bowen; Waterford, Edmund Darrow; Second Hopkinton, B. P. Langworth 2d; First Westerly, Gideon T. Collins; Plainfield, J. D. Spicer; New York, Stephen Babcock; Rockville, J. P. Palmer; Greenmanville, Geo. H. Greenman; Second Westerly, Albert Crandall; Pawcatuck, I. B. Crandall;

Delegates to Sister Associations-L. F. Randolph to the South-Eastern, and A. H. Lewis to the Central, Western, and North-Western. T. L. GARDINER,)

U. M. BABCOCK, Com. Geo. H. BABCOCK,)

Voted that delegates to Sister Associations be empowered to appoint alternates.

A. E. Main, Chairman of Committee on the State of Religion, reported as follows: Your Committee on the State of Religion among our churches would re-

port the following: From the letters we gather facts as follows: 1. There are 15 churches and all have reported. This does not include

the Swedish Church at New Sweden, Me., of some 30 members, which has not yet joined this body. 2. All the churches but two have pastors, and all but one are supplied

with regular preaching. 3. There has been a decrease by death of 32; dismissions, 16; exclusion, 29; total, 77. There has been an increase by baptism in 10 of the churches of 116, and in 5 by letter and upon experience of 20, total, 136. This is an ag-

gregate increase of 59, and calls for great gratitude on our part. 4. Eleven churches report 379 non resident members, or nearly 23 per cent; 11 report an aggregate average attendance at prayer meetings of 335, or 171 per cent; 12, an aggregate average attendance at Sabbath school of 695, or over

39 per cent; and 13, an aggregate average attendance at the preaching service of 1,370, or a little more than 64 per cent. We would offer the following suggestions:

1. That non-resident members who live within the bounds of some Seventhday Baptist church should unite with such church. 2. That continued efforts be made to realize the importance of attending

the appointments of the house of God. 3. That churches without pastors seek earnestly to secure such undershepherds.

4. That, in view of the great work of the Lord, we as churches should continually seek greater consecration in Christian character, conduct and Respectfully submitted, A. E. MAIN, A. H. Lewis, O. D. SHERMAN,

After remarks by A. E. Main, U. M. Babcock, T. M. Clarke, O. U. Whitford, the report was adopted.

Voted, that the report of J. W. Morton, delegate, be adopted and the matter of expenses be referred to the Committee on Finance.

Voted, that the requests made by the Piscataway church, asking advice concerning the giving of church letters, etc., be referred to a committee of three to be appointed by the Chairman. The Chairman appointed O. U. Whitford, H. Stillman and T. L. Gardiner, such committee.

Upon motion of U. M. Babcock, voted that all visiting brethren and sisters of our own and other denominations be invited to participate in our deliberations.

A. H. Lewis declined, on account of other duties, to accept the appointment as delegate to the Central, Western and North-Western Associations, and moved that T. L. Gardiner be appointed in his stead. The motion was carried.

Upon motion of A. E. Main, it was voted that the work usually done by the Committee on the State of Religion be hereafter referred to the Executive Committee, the report on this subject to be presented with their annual report.

Petitions were presented from the churches of Berlin, N. Y., First Hopkinton, R. J., and Piscataway, N. J., asking for the next session of the Association. They were referred to the Committee on Petitions.

A. A. Langworthy presented his paper entitled, "What are our duties as Seventh-day Baptists, and how can we best spread Sabbath truth at home and abroad?"

After benediction by L. E. Livermore, adjourned until evening.

EVENING SESSION.

After prayer by B. F. Rogers, Mrs. Wm. L. Clarke presented a paper upon the subject "More Reapers," "Go work to-day in my vineyard."

The preaching service followed; sermon by O. D. Williams, delegate from the Central Association. Text, Phil. 4:19, "But my God shall supply all your need according to his riches in glory by Christ Jesus."

SIXTH-DAY MORNING SESSION.

Devotional exercises one-half hour. Report of delegate to the South-Eastern Association, being called for, was presented by B. F. Rogers, delegate, and adopted, and that portion of it relating to expense referred to the Finance Committee:

Dear Brethren,—Your delegate would respectfully report that he attended the session of the Association at Salem, W. Va., commencing Fifthday before the last Sabbath in May, 1885, at 10 o'clock, A. M., and was cordially welcomed as your delegate, and to the best of his ability performed the duties assigned. The introductory discourse was preached by Eld. C. W. Threlkeld, from Rom. 1:15-16. The leading thought of the sermon was the importance of the living ministry.

The churches were with one exception represented by letters, also by a somewhat full delegation. The proceedings of the Association were characterized by the utmost degree of harmony, as they were deeply pervaded with a spirit of devotion. The Central Association was represented by O. D. Williams; the Western, by L. E. Livermore, who also was intrusted with the interests of Alfred University and the Education Society; the North-Western Association by W. H. Ernst. J. B. Clark was present in the interests of the Sabbath Tract Society, and A. E. Main, that of the Missionary Society. These brethren were enabled to do efficient labor in the more general work of the Master's cause, as also to faithfully represent the interests of the various bodies

Three churches reported revivals during the past year, but from the statistics presented a decrease of about twenty members was noticed, due mainly to a correction of the minutes of the Lost Creek Church. Two churches only have pastors who reside within their bounds. Eld. S. D. Davis has done efficient work as a missionary; he is also pastor of the Roanoke church, visiting them as often as circumstances permit, preaching to them the Word of Life.

The past year has been one of trial to our West Virginia churches, they having been called to part with beloved and efficient laborers in the persons of Eld. Jacob Davis and Dea. H. W. Maxson. The very severe drought of last year has also been very seriously felt by them. But with all their trials and discouragements, a most commendable degree of patience and a determination to press forward the Master's cause have been maintained. A delegate had been appointed to represent them in the Associations, but from what was doubtless an oversight upon the part of the Association he is not present. The West Virginia field is one full of promise to our people, but a great need with them is more settled pastors. One feature of promise on this field is the great number of intelligent

young people found therein. A proof of their interest in the cause of education is found in the fact, that so many have already connected themselves with our institutions of learning, and others are soon to do so. A deep feeling of interest seems to pervade the churches in all our denominational work. The expenses of your delegate chargeable to the Association are \$37 50. All of which is respectfully submitted,

B. F. Rogers, Delegate.

The Committee appointed to consider the request made by the Piscataway church reported as follows:

Your Committee to whom is referred the request of the Piscataway Church, that this association express an opinion in reference to the giving of letters of recommendation to church members who do not use them to join other churches, asking the questions: "When does the membership cease? At the time the letter is given by the Clerk upon authority of the Church, or when notice is received that said letter has been used and the member has been received to membership in another church?" would respectfully submit the

There is no ecclesiastical law in our denomination on these points. The only rule is the custom and practice of the individual churches. That practice is this, and is really the universal law among our churches. The person to whom is given a letter of recommendation for membership in a church of like faith and order is a member of the church granting said letter and subject to its discipline until he is received into the membership of another church. There may possibly arise circumstances which would modify this rule. However, if a church omit to recognize the efficial position of a member in its records or reports, it does not thereby dismiss him from the membership of that church. In such a case, he is still a member, under covenant relations and obligations, and subject to its discipline until formally received into the membership of another church

O. U. WHITFORD, T. L. GARDINER, Com. H. STILLMAN,

After remarks by D. E. Maxson, T. L. Gardiner, Geo. H. Babcock, Wm. L. Clarke, the report was adopted.

The Moderator introduced to the Association Wm. C. Daland, a convert to the Sabbath from a Baptist church in Elizabeth, N. J., and now the acting pastor of the New York Seventh-day Baptist Church, and its delegate to this Association, who made some remarks, stating the joy afforded him in being present at this Association.

The Moderator then introduced and welcomed Christian Theophilus Lucky, from Germany, a convert to the Sabbath, now a member of the New York Church, and its delegate to this body, who made remarks telling of the work he hoped to do in bringing the Jews to Christianity.

By request, special prayer was offered by A. E. Main. The choir sang "There's a work for each of us."

The Missionary Society's Hour having arrived, the programme, as previously arranged, was carried out as follows:

1. Our Home Missions, 2. Our Holland Mission. 3. Evangelistic and School Work in China, 4. Our Medical Mission.

P. M.

L. F. Randolph. J. G. Burdick. T. L. Gardiner. Mrs. U. M. Babcock.

Owing to a lack of time the essay on the subject of "Christian Giving," by A. E. Main, was omitted.

Remarks were made by A. E. Main, in which he spoke of the importance of foreign missions and of their value to all our home work, Sabbath reform, education, publishing and home missions. After benediction by D. E. Maxson, adjourned until 2 o'clock,

AFTERNOON SESSION.

After prayer, and singing "Simply trusting every day," proceeded to business.

I. B. Crandall, in behalf of the Executive Committee, presented a bill of \$4 75, for printing circular forms and programmes, which was referred to the Committee on Finance.

(Continued on fourth page.)

"Go ye into all the world, and preach the gospel

OUR LAND FOR CHRIST.

MRS. C. P. TREAT.

O Christ, our land for thee; Naught less we crave, That thou supreme mayst be, From wave to wave. Naught less we ask of thee; Our prayer unceasingly, Our land for thee, All, all for thee!

Each flower that crowns the spring. Each blade that grows, Each fair, each living thing That nature knows Sprang from a sacred soil, That tears and blood and toil Have bought for thee, All, all for thee!

O sacred law—behest! O, dying love! That made our race one guest, Our land our dower. "Woman, behold thy son;" A world-wide kinship now Will heed thy plea, Our land for thee!

Blest Spirit, come with power; Breathe on each heart, And from this precious hour New zeal impart. Give us to know thy will, Thy bidding to fulfill, Each life for thee; All, all for thee!

Then, when the Master calls, \mathbf{A} nd we go home, We shall not enter in Heaven's gate alone. With us his faith he'll keep, "Who now shall surely reap;" Hear thou our plea, Our land for thee!

—Presbyterian Home Missionary

WE publish this week an article on the monthly concert of prayer for missions, taken from that excellent missionary publication, the Foreign Missionary. Though written more particularly for Presbyterians, seven were girls and fourteen were boys, the article is full of instruction and inspira- though the first wife he had basely abantion for all Seventh-day Baptist pastors who doned, and left with five children in great will open their hearts to the influence of its helpful and stirring words. Not the least marshals, is rapidly nearing a thousand. that we shall make a grievous mistake if we do not have the paper that records the doings of our own denominational societies and organizations published in a shape and manner suitable for filing or binding, like the Christian Union, for example, the pages of which are about $10\frac{1}{2}x15$ inches.

THERE are 755 more Protestant foreign missionaries than there were seven years ago, and it is estimated the whole number now in service is 2,755. The contributions to carry on this work last year aggregated **\$9,203,237.**

STATISTICS are most valuable, but are necessarily imperfect in the view they give of what is being done. There are influences and indications that defy classification. There are signs in China of an undercurrent of sentiment among the people, of which we gain only occasional glimpses, that show the secret workings of the leaven of Christian truth. The whole structure of heathenism in China is being undermined and weakened in a way that only the future can reveal. The supercilious and self-conceited literati stand in dread of the gospel, and their bitterest hostility is often the clearest proof of its power.

tains a population of 250,000 souls, and is eighty miles south-west from Canton, the Presbyterian mission has had a station for fourteen years. The house first secured as a chapel was a very wretched affair, but three doors off was a spacious building used as a temple. Some suggestion was made more disastrous is this example. From a that this might be secured, but the leading | single act of reduction of this kind may men came and said to our preacher that it reach out a chain of most unfortunate sewould never be leased for a chapel, even | quences."-Presbyterian Home Missionary. though we paid them 10,000 taels (about \$15,000) a year for it. Three years later these very men came and offered their temple for twenty dollars a year, on a lease of twenty years. It is now the meeting place of the church in that city, which is under the care of the native pastor, Lai-Potsun.

after. Beer gardens, saloons, Sunday picbad, and the leaven ferments, filters | hold, what God hath wrought!" straight into the vitals of the new generation, and its vile product is the genus "hoodlum," which defies God and man.

At the second annual meeting of the Congregational City Mission Society, held a few days since, the secretary made a pretty good showing of work done and results accomplished. Two churches have been organized, with a membership of 108; three churches brought into fellowship, with a membership of 133; six Bible-schools organized, with a total of 1,338 children enrolled; twenty churches and missions aided by the Society; sermons preached in one year, 720; pastoral visits for the year, 3,720; kindergarten membership, 279; industrial school membership, 1,344; buildings erected, three; value of property owned by the Society, \$16,000. President C. F. Gates, in an exhaustive report on the duties of the Society and the crying wants of the city, showed that the ingly bitter cry from the neglected districts of this great city." The Society asks for \$21,750 for the current year, and expects to

Among the sixty or seventy polygamists who of late, in Utah, Arizona and Idaho, have been "persecuted" by the Federa courts, and are on the road to "martyrdom," are ten or twelve bishops and presidents of stakes. The other day the marshals capt ured and brought into Salt Lake City a certain Davis, with one leg, but three wives all sisters. Also a brother Brain, usher-inchief at the tabernacle, whose family num bered twenty-six, of whom five were wives, destitution. The number "of the Saints scattered abroad" through fear of the important of the things that it teaches is So many important witnesses are both intangible and ir visible when wanted, that it is found necessary to put all such under bonds not to run or hide.

than elsewhere. We use pound cake or glo-Saxon race. sponge cake where good ginger-bread or molasses cake would do just as well. Rice pudding could supercede mince pies. sometimes cut down the cook's supply of butter and eggs one-half, with direct advantage to the household health, as well as my purse. Don't tell me that the 'head of the house' will suffer from this, and break into reclamations. If the table is orderly, the silver shining, the plates are warmed, a boquet or a cluster of green graces the board, and the lady of the house is neat and smiling and social, not one man a thousand knows what he is eating, if it is only enough and well cooked. Does he ask how many eggs are in the cake? No, he eats his cake Such economies as these would cover the is all aglow with interest in foreign missions, You cannot spoil a monthly concert with a entire amount of the usual givings of nine women out of ten. Why reduce the giving? So in dress; you can save your legitimate If that man is the pastor so much the betgiving by the difference of dressmaking at ter. home with your aid and in dressmaking at an expensive shop. Trouble! We should be willing to take trouble to do good. The making over of one or two dresses, or going without the most expensive dress-possibly In the city of Sanui, China, which con- the one that we wear to places where our presence is questionable, as we are Christian women-will prevent all need of our reducing our customary giving. When we cut down our giving our friends and our neighbors know thereof and take example. The better Christians we are supposed to be, the

THE CONTRAST—BEHOLD WHAT GOD HATH WROUGHT!

Rev. J. L. Lucas writes thus concerning the Presbyterian mission at Lodiana:

As I walked about the Lodiana Mission BRITISH INDIA is more populous and compound, with its beautiful school buildnearly as extensive as the United Kingdom, ings and large church, toward the enlarge-France, Austria, Germany, Italy, Spain, ment of which the native Christians of Lo-Portugal, Holland, Belgium and Denmark, diana this year gave most liberally, and some all combined. It has within itself varieties of them with real self-denial; when I sat, of language, race and religion, and differ- Sunday morning, and looked at the great ences of climate and soil, not less marked company of Christians, addressed in choice than those of the European States. There words and thoughts by two of their own is room for six provinces in India, capable | pastors; when I thought of the hundreds of of being formed into independent States as Christians who during these fifty years have populous as first-rate kingdoms. It has four been gathered into our churches, and the times the population of the United States, hundreds more who have gone up from on one-fourth the extent of cultivable land. these churches into glory; when I looked at Upon two-thirds of that soil, by constant that noble band of preachers and elders cropping, with little rest or manure, it witnessing for Christ in so many cities and write for the monthly concert on the various for successive months or years, it may be the story of God's wonderful works in those is undergoing gradual deterioration. Far towns, and ready to witness for him unto topics germane to the meeting. He will be well to select, two or three weeks before- lands. It is a flood which none of them greater than any fears of invasion from the death, as did some of their brethren in the aided in this by a valuable article in the Mis- hand, two persons for the approaching con- will be able to gainsay or resist. His church north is the renewed annual pressure of two Mutiny; when I saw the press buildings, sionary Herald for March, 1880, where an cert, and then put into their hands, if that will become a missionary church; and as for

ONE-FOURTH of the population of Califor. Mr. Lowrie rode alone into Lodiana—not a for Woman. It will be most useful to have for his weak lungs, or your farmer for April a last year's almanac. They say there is no Punjabi language. and only thirty-nine in buy. To this, as a reference library, as well God to whom they will give account of both Hindi and Urdu, though spoken by a as to books of my own and my files of pedeeds here or hereafter-if there be a here- hundred millions of people; not a school in | riodicals, I have been accustomed to direct

A CHINAMAN ON CHRISTIANITY IN CHINA.

From a well-written and highly interesting article by Wong Ching Foo, in the New York Christian Advocate, we quote his summary of the causes which, in his opinion, have hin-

"The mistakes which have aborted the attempts to Christianize China are manifold. be to the Christian—an exasperating one to

"1. Assaults and robberies by the Christian Powers. Russia's repeated direct attempts upon Cho-san and Ho-Thao, and attempts by emissaries upon Thsiang Hai, Min-yet. and Thibet. England's seizing Hong Kong, and, with France, forcing opium on the Chinese at a cost of 50,000 lives. France's latest war on Ton-Quin, Society owed its existence to "an exceed- Tai wan, and Foo-Chow. Germany and Russia's helping the Tae-Ping and other rebels. The hoodlum law of the United States and the persecution of innocent Chinese. The creation and extension of the coolie slavery by nearly all the Great Powers combined. "2. The diplomacy, armies, navies, and

wars of the European nations. "3. Trade iniquities, such as adulteration, falsification, forgery, false invoices, and bogus insurance, against which the Chinese mer-

chants and government have frequently but vainly protested.

"4 The sending out of comparatively uncultured missionaries to a race with whom culture is the chief fact in life.

"5. The employment of missionaries, books, etc., using a Chinese that occasions

ridicule and conveys few or no ideas. "6. The underpayment of missionaries in a land where a man's salary is universally considered the measure of his value.

"7 The fanaticism and intolerance displayed by nearly all the sects of Christianity each toward all the others.

"8. The ambition of the Roman and Greek Catholic churches to acquire land for ecclesiastical purposes in a country where each particle of territory must be utilized to sustain life.

"9. The immoral tone of our newspapers, "I THINK the most of us find more room | social conversation, and books, and the unifor economy in the direction of the table | versal profanity and drunkenness of the An-

"10. The neglect of missionaries to form schools and to show the sanitary, scientific, social, and pecuniary advantages of Christian "11. The harsh treatment of the Chinese,

especially in the United States."—Christian

REV. ARTHUR MITCHELL.

HOW TO HAVE A MONTHLY CONCERT.

in every church where there is one man who your monthly concert is already half made. | specific prayers. in whose bones there burns as a fire the good, large map of the great mission field and thrive alone. Do what you may when claims and the infinite promises of this cause.

It is of the first importance that the pastor should be filled with zeal and knowledge | put into all the prayers just to sit before | from it. And it is high time that the notouching missions. If he is not now interested, but asking how he may become so, I and sing a missionary hymn. I cannot now the missionary spirit is anything but the answer, let him read, and again I say, read. | go into any description of these simple maps, | simple Christian spirit. It is nothing spe-First of all, read and ponder and pray over but will give it in detail to any one who de- cial; it is simply love to Christ breathing the word of Scripture on this theme; let sires it. Better ask some one of your young the air of the nineteenth century. The him read also our missionary journals, the parishioners to make the map for you than spirit of grateful consecration to Christ Foreign Missionary, the Missionary Herald, the Gospel in all Lands, and others; the reports also of the great meetings frequently held. Let him attend those meetings if in his power; let him familiarize himself with the volumes by Armstrong and Anderson and Lowrie and Ellinwood, in their published discussions on the great principles of show Syria in its relation to the whole Ara- merely absurd for any pastor to say that he missions, and with the lives of the heroes and heroines themselves of the mission field. He cannot know of these things and be cold-hearted about them. It is an absolute impossibility. He will be filled with wonder and praise and an ever-growing interest, and will break a way for himself into the attention and interest of the people. He will devise methods better than any rules supply, methods suited to his own surround-

It is hardly necessary to suggest to such a man that he must do no reading in the meet. ing itself. Many a monthly concert has been put to death by that lazy practice. Let the minister do his reading at home, and come prepared to tell the people of the great achievements, the obstacles, the stimulating and pathetic annals of missions, as long as they will hear.

Secure the Help of Others.

and a hallf millions of mouths by the natural facing the church, from which have gone increase of the population of India itself.—

Sir James Caird, Member of the Famine Commission

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Sir Ja of that November day, fifty years ago, when sions," published monthly in Woman's Work advocate for Siam or Mexico is off in Florida tion.—Foreign Missionary.

nia are to all intents godless. Church doors native Christian in the place, probably not also a shelf in the Sunday-school library may be busy plowing until tea time, or the they never darken; the Sabbath is their day a dozen in the Punjab; not a Christian press containing as many of the leading works on man for August is hauling in that field of for pleasure, for business or riot; the Bible | within a thousand miles; not a tract in the | missions as the church may be willing to | cut wheat. which the Scriptures were taught; not a the friends whom I have asked to aid me in the Church. Why should not that paper nics, dives, masquerades are all the heaven missionary among the twenty-two millions the concert. In the Gospel in all Lands of which has lent such interest to the afterthey want; prisons the only hell they of the Punjab—as I contrasted that day with Oct. 5 and Oct. 26, 1882, there will be found noon woman's missionary meeting be read Their lives are as open as they are this, I found myself continually saying, "Be- an extended catalogue of missionary literat- also at the monthly concert in the evening? ure, which will be of much assistance in Do you say they will not want to hear it carrying out these suggestions.

Good Water from Old Wells.

But nothing will be found so economical. and at the same time so helpful for Presbyterians, as the periodicals devoted to our own missions. I have read, preserved, read again, and to some extent indexed, our fadered the progress of Christianity in China: miliar Foreign Missionary for the past fifteen years. It has never failed me. Year after year I have found that an afternoon Their number is too great to do more than devoted to my well-worn files has been the call the roll, and a weary, pitiable roll it must | best practical preparation which, as a busy pastor, I could obtain for my monthly concert. The fact that some of my people were also diligent readers of it never embarrassed me a single particle. On the contrary, I knew that they too had discovered its riches, and were sitting by delighted to have me bring these forth for all the Church. Those who know most about missions are the very ones who most enjoy their pastor's its success. The pecple see that the pastor's missionary talks, and who, while he is heart is in it. How different the impression preaching, embolden and inspire him by from that which would be made if he glanced their prayers. As to the solid contents of over the Foreign Missionary after tea. the Foreign Missionary, I have been amused slipped it into his pocket, and then proagain and again at the innocent wonder duced it in the meeting, adjusted his specwhich I have heard expressed, even by en- tacles and proceeded to read! terprising pastors, at the "abundance of information" set forth in ordinary missionary talks, and have had to smile repeatedly at the now familiar inquiry at missionary concerts and conventions: "Where in the ography, the recital of heroic deeds-none world do you get all these facts?" The of these, except as they lead to prayer. And much-despised, green-covered Foreign Mis- endeavor to secure specific prayer. "Oh, sionary, ripened lately to an autumn brown, that our brethren knew," says an earnest I have had to tell these good brethren, con- missionary, "that Christ's kingdom is not tained them all. Ministers often do not use | in the clouds, but down here on the earth, their own libraries. I have had these won- among the actual nations, in the realms of dering inquiries addressed to me by clergy- our known geography." Says another, listmen as we returned to the study, and at the ering to the vague and general petitions of very instant have spied my familiar book or books on their own shelves, have stepped up, pray for Mr. H., and for Mr. A., and for taken them down, blown three years' dust Miss E.? Have they never heard of the from the top, and handed them to the own- missionaries? Don't they know anything ers for my reply.

Publications of the Woman's Boards.

The periodicals, leaflets and historical sketches, published by the various Woman's Boards of Missions in our own Church, are also of exceeding value. The pastor is committing a great blunder who thinks he can for the whole. And how much afraid some afford to neglect them. All these periodicals can easily be circulated in any parish. There are mission churches made up of people almost poor, which number large lists of subscribers. One cent a week nearly pays for the Foreign Missionary. The others cost still less.

for which you are praying, hung upon the the hour comes, it will be futile unless you wall of the room, and hung there for that have made yourselves and your people ready occasion. Those who have not tried it do for it. The missionary spirit must be carnot know what point and fervency it will ried to the meeting as well as borne away such a map, hear read a missionary chapter | tion were exploded that, at least in our day, make it yourself. If nothing else, get some boy or girl to go to the chapel an hour be- have, and then more and more to improve fore service and put a map on a blackboard. and to profit by, the monthly concert. But If possible have two maps, one to show the the people will be the more ready for it, unsituation of the mission field in relation to doubtedly, through specific preparation. other countries; another, to give in full the | That is to be had by missionary literature particular field itself; for example, one to subscribed for and read by the people. It is bic-speaking world of 150,000,000, and an- cannot secure this. He can. Zeal will carry other giving the topography and mission the day. But the opportunity, beyond all stations of Syria itself. I defy any man or others in value, is the Sunday morning set of men to smother a monthly concert on | preaching service. There are gathered not Syria with those two maps on the wall.

Points to be Guarded.

Be careful. Do not let any one impose long, | missions to the lost are right, Scriptural, written essays on the meeting; or, still imperative, and, by the help of God, these worse, long, rambling talks. Here you must | Christian skeptics shall believe it, too! Let be an autocrat, although you may be as him fill himself to the lips with the teaching suave as you please. I take it for granted of the New Testament and of the Prophets on that you follow monthly the list of mission | this theme, and speak of these things, every fields in the order observed by the Church sentence heated with inner conviction and for many years. It is given on the cover of prayer. The people will be compelled to the Foreign Missionary. If Persia, for ex- believe with him, or to throw overboard ample, is the field for the month, let Persia's | their Bibles. They will not throw overadvocate have twenty minutes—no more—| board their Bibles. They will be converted. and then there will be time to hear several three-minute talks or items from other fields | church-Africa, Siam, China, Syria-all, and time also for prayer. Instead of keep- one after the other, at intervals of one or He must get his people also to speak and ing a field in the hands of the same person two months, and pour out upon the people

Do not forget to avail yourself of the superior information and literary skill which probably is to be found among the women of twice? You could not make a greater mistake. Many will come for the very purpose of hearing it a second time.

An excellent plan, I have heard, is pursued in one of the Chicago churches and in one of the New York churches, also. The pastor takes two copies of the Foreign Mis. sionary. One for his own use and for preservation; the other he cuts up into such brief items as shall answer a series of questions, which he also prepares. These items he distributes before the meeting begins, and then, as the meeting is in progress, asks the questions in the order which he has arranged as most natural and effective. The answers, coming from all parts of the room, from men and women, young and old, maintain unflagging attention and unfold the subject in a manner full of interest and life, This method involves no little labor for the pastor. Probably that is itself one secret of

Everything Must Lead to Prayer.

See that everything in the meeting tends to this final aim—prayer. Not history, geof them or their wants and plans and trials?" Another, writing from the midst of revival on a foreign field, says: "This praying for the whole heathen world in a lump is what I don't thank anybody for." The man who knows nothing distinctly of the parts, cannot pray with much earnestness good people seem to be, in their prayers, of a proper name. They will not say, "0 Lord, bless Siam," but must needs say, "We beseech thee, O Lord, to bless that distant portion of the vineyard to which our contemplations have this evening, by our pastor, been invited." Now, why not say, "God bless Siam," and be done with it; and "Lord bless dear Mr. Dunlap, and send A word about maps. You ought no more him in his weakness the help for which he to think of having a monthly concert with- | pleads and prays; and good Dr. Sturge, in out maps than without a meeting-house. In his hospital, and Mrs. McLaren, bearing fact, of the two, the maps are much the alone the burden of her eight schools? more important. No maps are equal to the Our God is not ashamed of the lands he has home-made, outline maps, on ordinary created, or of the missionaries there; nor is sheeting, six or eight feet square, large he afraid or shocked to hear their names. enough to be seen across a church, with lit- | Paul, I am reminded, said to his brethren, Of one thing I am very sure. There will the on them except what one needs for mis- "Pray for all saints and for me." He be a monthly concert, and an interesting one, | sion uses. Hang up one of these maps, and | wanted to be individualized. He longed for

Finally, the monthly concert cannot stand only the friends of missions, but the men and women who do not believe in them. Then and there they must be converted. As to enlisting the assistance of others: Let the pastor say in his soul: I know that Let him, then, hang up his maps in

Sabbath Bet

Remember the Sabbath-day, Six days shalt thou labor, and do a the seventh day is the Sabbath of th

BIBLICAL TEACHIN

Concerning the Sabbath and

BY A. H. LEWIS, D. The following strange view taken from the Occident of Ch

of interest to the readers of the

We have before us, in a lis about 170 pages, under the ald able statement of facts as seen thodox Christian standpoint of terpretation, in which is assur that the holy Sabbath of Juda what is know as Saturday, as now generally designated. Br with, is an assumption—nothi sumption, in which if we allow the force of our own national ber times; for the week of toish in naming or numbering contrary is "heathenish" and very faith of Judaism, being ca nature's divisions of time, but deities. It is true, and we admit if our Sabbath is immovable, either Saturday or Sunday, ju from the practices of Jews of the time of Jesus, and the beg Christian sect among us, that the advantage of the argumen days, for nowhere in the Christ do we find a change of the day those "in authority" with th is true, as Dr. Lewis has show being a Jew, and his apostle were Judaistic in their practic the day of observance, and h

But are these arguments cor spect to Saturday as the one all time? By no means, and J of the time of Jesus and his authority either; for it was a bondage, and we had no natio nor had we such day by rigid appointment, after the Babylo and hence, while we admit that kept, we refuse to admit that true sense, an acknowledgeme legislation, in respect to the week. We do not say that it true spirit of obedience to divi ment, for it was; we only con day was in distinction from all time, "holy." Indeed, such only be established with a peor independent, both in mind legislation, to number for the

rates the statements of our

claims that it was heathen a

that established Sunday as

Our common sense is outra told that Saturn's day, the Sat mythology, is our world old he We, the people, separate from ples on the face of the earth, well a heathen's chosen name Preposterous!

But what then, are not all t week "heathen named," and choose one of the seven? N contrary, taking the liberty of (and no other can be truly reli legislation) we will for our rather than name our week fro to ""day seven," as our fath the seventh shall be the Sabba will readily admit would be with divine legislation. As a people, having a faith strong e arate us from all other peoples, ticular heathen day is our day! two, three, is both scientific a great importance to our authorized -aside from this, "the seve Sabbath is nonsense; and as Isi test against nonsense in our re

Let us as Israelites, sepa spaces, the meridians of earth, numbering, and suit ourselves election of days, according to natural conditions of our sur bodies of religionists, would be act, and in perfect accord wit Judaism, and would enable up observe our own rather than body's "Sabbath!" In this S too long have we "submitted to for even our observance, agains of Saturday, in order to ident tion, is in fact a forced obse than a natural one, such as fi and freedom of person indica It is virtually "a cutting of the manner of the heathen though hard steel knives w Judaism is not a self-destroying Rabbins cannot do a better we terests of Judaism, in the inte of humanity as well, than to pendence, or to use an old t proclaim liberty to the capti ceptable day of our God;" ar re-establish Judaism with its Our laws of ethics are the a

ethical world of to-day and al systems are judged by comparauthority, and shall we be jud to our Sabbaths? One thing more invites our

that the present heathen no dates practically from sunr unscientific, though it may be the judgment of ignorance Israelites, as scientists, date f Nature is with us, invariably, eak lungs, or your farmer for April usy plowing until tea time, or the August is hauling in that field of

forget to avail yourself of the suformation and literary skill which is to be found among the women of ch. Why should not that paper s lent such interest to the afterman's missionary meeting be read e monthly concert in the evening? say they will not want to hear it You could not make a greater misany will come for the very purpose

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Foreign Missionary after tea.

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e yourselves and your people ready he missionary spirit must be care meeting as well as borne away And it is high time that the noexploded that, at least in our day, onary spirit is anything but the ristian spirit. It is nothing spesimply love to Christ breathing f the nineteenth century. The grateful consecration to Christ broad in your church if you are to then more and more to improve ofit by, the monthly concert. But will be the more ready for it, unthrough specific preparation. be had by missionary literature for and read by the people. It is surd for any pastor to say that he ure this. He can. Zeal will carry But the opportunity, beyond all value, is the Sunday morning service. There are gathered not friends of missions, but the men en who do not believe in them. there they must be converted. estor say in his soul: I know that to the lost are right, Scriptural, e, and, by the help of God, these skeptics shall believe it, too! Let mself to the lips with the teaching v Testament and of the Prophets on , and speak of these things, every heated with inner conviction and The people will be compelled to ith him, or to throw overboard es. They will not throw overr Bibles. They will be converted. n, then, hang up his maps in Africa, Siam, China, Syria—all, the other, at intervals of one or

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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.

BIBLICAL TEACHINGS

Concerning the Sabbath and Sunday.

BY A. H. LEWIS, D. D.

The following strange view of the Sabbath taken from the Occident of Chicago, may be of interest to the readers of the RECORDER.

of the time of Jesus and his apostles is not | alive God! authority either; for it was a day of Israel's Let Dr. Lewis sell his book to Christians bondage, and we had no national Sabbath, of heathen birth, to Mahommedans, to Parnor had we such day by rigid law of divine sees, but not to Jews, we have no use for it. appointment, after the Babylonian captivity and hence, while we admit that Saturday was kept, we refuse to admit that it was in any true sense, an acknowledgement of divine legislation, in respect to the then existing week. We do not say that it was not in the true spirit of obedience to divine commandday was in distinction from all other days of will not stand the test of analysis, and astime, "holy." Indeed, such a day could only be established with a people sufficiently independent, both in mind and power of legislation, to number for themselves their

Preposterous!

legislation) we will for ourselves number rather than name our week from "day one" to "day seven," as our fathers did, "and the seventh shall be the Sabbath," which we know weekly holy day on the first day of the week, the Lord Sabbath of the Lord God."

Thomas Cushing, of Boston, in the last Journal of Education, gives an interesting account of the school system of Mexico, with divine legislation. As an independent day. Had the motive of the observance test against nonsense in our religion!

too long have we "submitted to the heathen," re-establish Judaism with its Sabbath.

One thing more invites our attention, viz., unscientific, though it may be "natural" to was the observance of the new moon. the judgment of ignorance. But we, as Israelites, as scientists, date from sunsets!--

departure from the womb, but the Scripture | but by the empty tomb.—Canon Liddon. and science dates the life of the child from conception! Let us then, as Israelites, count time by sevens, and observe our own Sabbath, not asking our neighbors to help us to conceive of time, or name our children. If in our numbering "the seventh day" falls upon what Christian heathens call Woden's day or Friga's day, no matter to us; only that it suits our convenience-or on Moon day of the "Queen of Heaven." Here in Chicago, as intelligent, as independent, as reasonable religionists, we are aware that it will best able statement of facts as seen from the or- day of the sun god; shall stand as our "sevthat the holy Sabbath of Judaism was and is (which presuppose a cast-iron God) that other with, is an assumption-nothing but an as | among Noresmen as Thor's day, would besumption, in which if we allow it, we destroy | come our day of divine observance. The contrary is "heathenish" and opposed to the acter of this Sabbath law, for in one place it for from the practices of Jews of Jerusalem in ance from bondage. Israel's "God" is charthe time of Jesus, and the beginnings of the acterized as "a living God," or an alive God, Christian sect among us, that Dr. Lewis has capable of self-adjustment, and the author the advantage of the argument in respect to of laws of life, or living, so that they who obdays, for nowhere in the Christian Scriptures | serve them, shall live by them, not die by do we find a change of the day authorized by them, as we must, if contrary to all the inthose "in authority" with the new sect. It stincts of self-preservation, contrary to all the day of observance, and history corrobo- and we will not be false to Judaism, as our

SABBATH AND LORD'S-DAY.

The reasoning in the first part of the folsumes certain things for which there is no Scripture proof.

well a heathen's chosen name for divine law! ish Sabbath and the Christian Lord's-day, But what then, are not all the days of the differ in two noteworthy respects. First, no real sphere of good in the realm of sciweek "heathen named," and must not we they differ, as has already been implied, in ence or of religion.—S. S. Times. choose one of the seven? Not so—on the being connected with distinct days. The contrary, taking the liberty of a free people | Sabbath was kept on the last day of the (and no other can be truly religious in their | week; the Lord's-day is kept on the first.

tion, is in fact a forced observance rather of nothing is less precious to us Christians | corresponding in some degrees to our Instithan a natural one, such as freedom of soul than it was to the Jewish world-only it is and freedom of person indicates as proper! more taken for granted. It was eclipsed, It is virtually "a cutting of ourselves after so to speak, by the creation of the world of the manner of the heathen," as much as grace, and of this last creation the resurrecthough hard steel knives were used, and tion was the starting point. It is commemo-Judaism is not a self-destroying faith! Our rated on the first day of the week, when Rabbins cannot do a better work in the in- God brought light out of chaos and darkterests of Judaism, in the interests of Jews, ness; it is the risen Lamb who says, "Beof humanity as well, than to preach inde- hold I make all things new." And "if a pendence, or to use an old time text—"to man be in Christ he is a new creature; old proclaim liberty to the captive and the ac- things have passed away, all things have held in the Senate Chamber of the Capitol ceptable day of our God;" and by so doing become new." Of this the Lord's-day is a at Albany, during Tuesday, Wednesday and weekly festival of the resurrection. In a Thursday, the 7th, 8th and 9th days of Our laws of ethics are the authority of the striking passage in the Epistle to the Col- July, 1885. The Convocation will be opened ethical world of to-day and all other ethical ossians, Paul associates the observance on at 10.30 A. M., on Tuesday. systems are judged by comparison with this authority, and shall we be judged in respect to our Sabbaths?

the Sabbath with the new moon; "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of faculties and trustees of the several colleges,

Nature is with us, invariably, as out of chaos | implies that it is no longer Sabbath in the | present on this occasion, and it is earnestly

comes the earth, out of darkness comes the | Jewish sense; the motive of the day is fun- | requested that arrangements may be made

Education.

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

THE POSITIVE MAN.

Science is positive; so is religion. The one represents knowledge; the other represuit us, in view of existing circumstances, to sents faith. The man who is truest and We have before us, in a little volume of so number our week of days, that what was broadest takes in both science and faith. about 170 pages, under the above title, a very | anciently known in Greece as Apollo's day, or | He sees no conflict between the two; but he find a large place for each, and he is sure thodox Christian standpoint of technichal in enth," our Sabbath. But we are not by our hat there is no completeness in either of terpretation, in which is assumed as granted | faith, so bound in cast-iron laws of worship, | them by itself. There are those, however, who look only at one of these two things with what is know as Saturday, as week days are circumstances might not cause us to "so interest, and who realize nothing of the now generally designated. But here, to start | number our days," that what was known other. Some value only that which is within the grasp of the senses, and they believe just as far as they can see. Others, again. the force of our own national right to num- very Scriptures of our race, to which Dr. have little regard to mere knowledge; but ber times; for the week of to-day is not Jew- Lewis refers as his authority, will show to they trust beyond sight, with their whole this year 35 students, more than a fourth of ish in naming or numbering, but on the the intelligent thinker, the flexible char- hearts. The one sort cannot find a place miracles in their system of very faith of Judaism, being called, not from is spoken of as commemorative of the finished | thought; the others hardly count anything | its history the institution has sent out 3,500 nature's divisions of time, but after heathen | deliverance of earth from the womb of chaos | short of a miracle really worthy of their condeities. It is true, and we admit the fact, that as seen in the panoramic vision of creation, fidence. There is a certain sort of respect nual dinner. Forty-eight alumni died during if our Sabbath is immovable, and must be while in after days it is to be observed as a due to either the one or the other of these the past year. Their average age was seventyeither Saturday or Sunday, judging the day holiday commemorative of national deliver- extremes—partial though it be at the best. Neither of them is to be compared, it is true, to the larger and fuller view which includes them both; but either has its claim to respectful consideration. The man who will believe nothing but what he can see, has his convictions and his consistency, within his limitations. The religious man knows where is true, as Dr. Lewis has shown, that Jesus, | reason, we persist in observing a day, that | to find such a scientist as that, and he rebeing a Jew, and his apostles, also Jews, in the procession of time, is left behind! Our spects him accordingly. So, again, the man were Judaistic in their practice in respect to Sabbath like our God, is adjustible to life; whose faith is all-inclusive and all-pervading, is sure to command respect, even from the rates the statements of our author, as he seers taught it when fleeing from suicide as scientist who cannot by any means agree claims that it was heathen authority only, that established Sunday as the Christian's wisdom will be apparent among us, and religion, instead of superstition. The Gods of who is without the special advantages of But are these arguments conclusive in re- | the heathen were of iron, of wood, of stone | either of the other two; and that is the man spect to Saturday as the one "holy day" of | -to such belong the laws of iron, wood and | who wants to call himself both religious and all time? By no means, and Jewish practice | stone, but not to us, the children of the | scientific, without having the full convictions man as that does not have, the full respect ematical Scholarship on his first trial for it. of either men of science or men of religion, of all, is a man who would be a teacher of lowing article is faultless; but, in the latter | seek to win scientists, by the denial of mir- | the same object, and other Southern cities | ment, for it was; we only contend that no part the writer makes certain analogies which acles, and to press the claims of religion by are taking steps toward the same end. insisting that there is nothing in it beyond what is seen. There are such men as this; although they are never experts in either science or religion. Not broad enough to The Sabbath and the Lord's day agree in take in both phases of truth, they are even affirming two principles—a hallowing of a narrower than either one of them by itself. Our common sense is outraged, as we are seventh part of our time, and the abstinence In fact, they are just wide enough to slip told that Saturn's day, the Saturn of heathen | from servile work one day in seven. Are | between the two, with a contemptuous mythology, is cur world old holy day of rest! they identical? May we rightly call the pressure from either side, as they drop below We, the people, separate from all other peo- Lord's day the Sabbath? These questions the level of both. A minister who can take ples on the face of the earth, must take as must be answered in the negative. The Jew- in all that science proves, and have faith far for 1883-1884, it appears that, in the higher times a day, in the course of my factory

EDUCATION IN MEXICO.

will readily admit would be in accordance it does much more than merely change the from which we make the following extract: "The city of Mexico has a system of mupeople, having a faith strong enough to sep- | been the same, this changing of the divine | nicipal free schools covering the compulsory arate us from all other peoples, surely no par- law would have been unpardonable. There education of both sexes and all ages, from ticular heathen day is our day! Beside, one, were imperative reasons for doing it; for the rudiments of learning up to a degree of in 1567, was reorganized in 1871, and is two, three, is both scientific and (what is of the Lord's-day and the Sabbath differ in proficiency that qualifies students for the thus in a certain sense, a monument of the great importance to our author) "Biblical" the motive for observing them. The Sab- commencement of professional study. The new political conditions. Since the reorgani--aside from this, "the seventh day" as a bath is a weekly commemoration of the rest schools are kept largely in portions of old zation, over three and a half million dollars Sabbath is nonsense; and as Israelites we pro- of God after the work of making the world. | convents or other church buildings which | have been expended for the new buildings, "For in six days the Lord made heaven and have been secularized, and afford much bet- etc., and there is an annual appropriation of Let us as Israelites, separated by the earth, the sea, and all that in them is, and ter accommodations than could otherwise be nearly a quarter of a million dollars for its spaces, the meridians of earth, elect our own rested on the seventh day and hallowed it." afforded; but the teachers are not ecclesias—support. Its new edifices are a series of numbering, and suit ourselves thereby! Such Now, the Christian motive for the observ-tic, and in the lower grades are mostly women. magnificent palaces, and its library contains election of days, according to the social, the ance of the Lord's-day is the resurrection of The salaries are fair, the lowest in the pri- 560,000 volumes. No other institution in Eunatural conditions of our surroundings, as | Christ from the dead. This truth is to the | mary grades being \$50 a month, with some | rope has so rich a provision for higher educabodies of religionists, would be a reasonable | Christian creed what the creation of the living-rooms attached to the schools. They | tion. It now has 73 ordinary and 16 extraoract, and in perfect accord with the spirit of world out of nothing was to the Jewish creed. | increase, as the grades rise, to \$1,500 or \$2, | dinary professors. Last year there were 858 Judaism, and would enable us religiously to It is the fundamental truth on which rests | 000 a year. The amounts have been reason- students. observe our own rather than some other | all else that is distinctively Christian; and it | ably satisfactory, compared with the emolbody's "Sabbath!" In this Sabbath matter, is just as much put forward by the Christian | uments of other positions and the expenses apostles as is the creation of all things out of living, had regularity and certainty of for even our observance, against our interests, of nothing by the Jewish prophets. Not, payment been secured; but I was told by the of Saturday, in order to identify our separa- of course, that the creation of all things out | teachers of the highest public institution,

UNIVERSITY OF THE STATE OF NEW YORK.

tute of Technology, that under the last ad-

ministration they had received no pay for

nine months; they held on to their positions,

however, and were looking for better things.

The twenty-third Convocation of the University of the State of New York will be

the new moon, or of the Sabbath days." In normal schools, academies, and academical that the present heathen naming of days discarded system of the ceremonial law, as The faculties of colleges in other States are also recognized as corresponding members The Christian Lord's day stands on en- of the Convocation. A cordial invitation is tirely different ground. The word Christian | extended to all interested in education to be

light. True, we say, "a child is born," and damentally changed; we stand no longer at by each of the institutions of learning of date the life of the child from the time of its the foot of Sinai, listening to the thunder, the State to be represented by members of its faculty and board of trustees.

> The Executive Committee has arranged a programme comprising topics that pertain to the immediate interests of higher and secondary education in the State, and that promise to furnish exercises which in inter est and profit will not fall below those of any preceding Convocation.

DAVID MURRAY, Secretary. ALBANY, June 1, 1885.

CLIPPINGS.

During the last nine years France has spent nearly forty five millions of dollars in increasing and reorganizing her university institutions.

A prize medal for the best Latin essay was founded at Harrow School in 1826, by Sir Robert Peel. This year it was awarded to William Peel, eldest son of the Speaker of Commons and grandson of Sir Robert.

Princeton Theological Seminary graduated whom have given themselves to foreign mis sionary work. In the seventy-five years of alumni, of whom 216 came together at the anone and a half years.

In an article in the Journal of Education, it is stated that the city of Mexico has a sys tem of municipal schools for both sexes, with a course of study extending to prepar ation for professional study. The schools who, having started numerous saloons to occupy in great part old convents and other ecclesiastical edifices which have been secularized. The salaries of teachers range from five hundred to two thousand dollars a year. In the highest institution there are eleven hundred pupils.

Mr. L. J. Rogers, son of Mr. Thorold Rogers, M. P., has made a probably unparalleled career in mathematical study at Oxford. Before he was eighteen years old he was elected first of three Balliol mathematical scholars; he won on his first attempt of the scientist or of the man of faith. He the Junior University Scholarship; he would like to defend religion without de gained the "Mathematical Firsts" in due fending its supernatural aspects. Such a order; and now has gained the Senior Math-

Nashville has a new library, founded by and he incurs the contempt of those who | Samuel Walkins with a gift of one hundred take in both science and religion. Worst thousand dollars. Another city in Tennes see has just received a donation of forty religion without being willing to accept the thousand dollars for a public library. A miraculous element in religion; who would | Spartansburg, S. C., a building is rising for

> The University of New Mexico has for one of its departments an Indian Industrial fireman to engineer, has rendered us valu-School. The American Missionary Association has voted an annual appropriation of quickness and bravery; but he cannot let \$3,000 for the support of teachers. Congress has voted \$25,000 for the erection of discharged him." buildings. Considerable amounts have been given by private persons.

beyond it, is a man of power. A minister classes, the number of students taking rounds, but never found aught amiss. The while agreeing in affirming two principles, whose religion is only diluted science, has courses in Latin, was 203; Greek, 229; mathematics, 87; chemistry, 172; physics, 67; as if its bearings were set in velvet; the steel in Italian, 49 in Spanish, 517 in history, showed even pressure, the water-gauges were 26 in Roman law, 181 in fine arts, 63 in always just right, and our daily report is argued that optional courses do not in formerly. The critical inspection failed to

The University of Strasburg, founded neglect or carelessness.

Lemperance.

"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.'

RETRIBUTION.

BY ANNIE L. HOLBERTON.

We hear, 'mid the echoes that waken The soul to humanity's call. The wail of the lost and forsaken Ones crushed by a tyrant king's thrall.

The salons of pleasure's false gleaming, Where lingers the serpent's foul breath, To thousands of victims are teeming With misery, ruin and death,

With anguish to hearts that are bleeding For those the vile tempter has won-Who turn from the love that is pleading, With manliness wrecked and undone.

God pity and help the poor mortal By Alcohol's kingdom enslaved! But millions stand now at the portal. Oh, shall not those brothers be saved?

This terrible scourge of the nation, This blot on our history's page,

How long shall its deadly contagion The purest affections outrage?

How long will these dens of corruption With convicts our prison cells fill?

How long wage the work of destruction,
Endosed by a license to kill?

A license to darken with sadness The hone where temptation has trod. No more to re-echo with gladness, While man has forgotten his God.

A license to blight the fond yearning Of mother and sister and wife, To fan the fierce flame that is burning, Whose deadly grasp ends not with life.

The fate of the drunkard is clouded, With sorrow and darkness and gloom But they who give alcohol license Take share in the dram seller's doom.

HIGH LICENSE, as an expedient to lessen the sale of intoxicating liquors, judged by the testimony of the liquor dealers themselves, must be pronounced a failure. That they sneer at, and fight against prohibition, is evidence that there is a power in it which they fear. That they talk patronizing'y of high license and local option, is evidence enough that there is no power in these expedients to damage the iniquitous business:

"Mr. Miller, President of the Western Export Association (whisky pool) was interviewed in Chicago recently, and said with regard to high license: The distillers and jobbers are all in favor of a high license, as are also the better class of saloon men. It is now apparent to all that the fight against the Scott law in Ohio was a mistake, although it was precipitated by the brewers, sell their beer, were obliged by the Scott law to pay out large sums to keep the places running. A high license decreases the number of saloons, improves their standing and renders it an easy task for the police to watch them. A high license coupled with local option is about the best thing for all parties concerned. Prohibition will not

THE ENGINEER'S REMEDY.

My engineer was a gray-haired, thick-set man of fifty; quiet and unobtrusive and deeply in love with his beautiful machine. He had formerly run a locomotive, and now took a stationary engine because he could get no employment on the railroads. A lon talk with the superintendent of the road from which he had been removed revealed only one fault in the man's past life: he loved strong drink.

"He is," said my informant, "as well posted on steam as any man on the road; he worked up from train-boy to fireman, from able service, has saved many lives by his liquor alone, and for that reason we have

In spite of this discouraging report I hired the man. During the first week of his From the report of the Dean of Harvard | stay I passed through the engine room many great machine ran as smoothly and quietly geology, 220; philosophy, 359; political cross head, the crack shaft, the brass oileconomy, 324; German, 200; and English, | cups reflected the morning sun like mirors; 194. In the other departments there were no speck of dust found lodgement in the 15 students in Semitic languages, 11 in room. In the "fire-room" the same order Indo-Iranian languages, 189 in French, 23 | and neatness prevailed; the steam gauge music, 223 in biology. From this showing it | showed that we were burning less coal than volve the abandonment of the study of the find any thing about either the engine or boilers that showed the faintest symptoms of

> Three weeks passed. The man who had been recommended as "good for five days' work and then two day's drunk," had not swerved a hair from his duty. The gossips were beginning to notice and comment on the strange affair.

> "I should like to speak with you a moment, sir," said he one morning as I passed through his sanctum.

> "Well, John, what now?" I said, drawing out my note-book. "Cylinder oil all gone?"

"Its about myself," he replied. I motioned him to proceed.

"Thirty-two years ago I drank my first glass of liquor," said the engineer, "and for the past ten years, up to the last month, no week has passed without its regular drunk. During those years I was not blind to the fact that appetite was getting a frightful hold upon me. At times my struggles against the longing for stimulant were earnest. My employers once offered me a thousand dollars if I would not touch liquor for three months, but I lost it; I tried all sorts of antidotes, and all failed. My wife died praying that I might be rescued, yet my promises to her were broken within two days. I signed pledges and joined societies, but appetite was still my master. My employers reasoned with me, discharged me, forgave me, but all to no effect. I could not stop, and I knew it. When I came to work for you I did not expect to stay a week; I was nearly done for; but now !" and the old man's face lighted up with an unspeakable joy, "in this extremity, when I was ready to plunge into hell for a glass of rum, I found a remedy! I am saved from my appetite!"

"What is your remedy?" The engineer took up an open Bible that lay, face down, on the window-ledge, and read, "The blood of Jesus Christ cleanseth us from all sin."—Christian.

The Sabbath Recorden.

Alfred Centre, N. Y., Fifth-day, June 18, 1885.

REV. L. A. PLATTS, Editor. REV. A. E. MAIN, Ashaway, R. I., Missionary

REV. E. P. SAUNDERS, Business Agent.

TERMS: \$2 per year in advance; 50c. additional may be charged where payment is delayed beyond the middle of the year.

Communications designed for the Missionary Department should be addressed to Rev. A. E. MAIN, Ashaway, R. I.

All other communications, whether on busi-

"Thy task may well seem over hard, Who scattered in a thankless soil Thy life as seed, with no reward, Save that which duty gives to toil. Yet do thy work; it shall all succeed In thine or in another's day; And, if denied the victor's meed, Thou shalt not lack the toiler's pay."

REPORTS of the Associations thus far hav been very cheering. An unusual spirit of revival has prevailed among the churches, Let us enlarge our plans, double our diligence and faithfully do the work God gives us to do in his name.

successful year of work at our denominational lege. The attendance at Alfred, the year himself in the battle with the world. through, was never larger than for the year ces of prosperity we greatly rejoice.

Societies of Alfred University will be given, Seminary, Ill. Prof. Hazzen comes recommended as a very pleasing and instructive things have become new." lecturer. The Societies ask for him a full audience, feeling assured that none who hear him will regret having taken the time | does not always preserve them from trials, but and trouble to do so.

A Council has been called by the church in Hornellsville, for the purpose of ordaining to the work of the gospel ministry, Miss Perie F. Randolph, if the preliminary examination shall prove satisfactory. The time for this service is Thursday, June 25, 1885, at ten o'clock in the morning. Miss Ran dolph has proved herself a scholar of no mean ability, having honorably completed collegiate course of study and being about to graduate from the theological course of the University. She has also demonstrated, by the experience of the past year, her ability to preach, acceptably, the Word of God. I is, perhaps, due to Sister Randolph that it be said that, when she entered upon her theological studies, it was not her expectation to enter the ministry, in the technical sense of that phrase, with a view of working the power of God, and to the excellency of in a pasturate; but she hoped that in some humble, private way, perhaps in the home appeals to his followers now, as of old, "Ye of her childhood, she might be useful in showing others the way of life and helping them to walk in it. But in ways which she did not seek, or even anticipate, opportunities and urgent calls have come to her to enter the pulpit, and thus far the blessing of God has rested, signally, upon her efforts. What seems thus unmistakably the call of God, she dare not disobey. The ordination of a woman to the work of the gospel ministry is a new departure in the ecclesiastical order of our people, but we believe that, in this case at least, it is right and we can most sincerely ask the blessing of God upon it.

YE ARE MY WITNESSES.

The great sin of God's ancient people was a disposition to forget God, and run after strange gods. Hence it was that Jehovah so often called to their remembrance his mighty acts in preserving their lives, in giving them victory over their enemies, and in many other ways showing his power and presence among them. In this way all those things became witnesses for God. But more than any one thing in their history, the people themselves were his witnesses. They were the children of his love and care; and their national existence and prosperity, under trying conditions, and peculiar difficulties, were evidences that God cared for

The prophet Isaiah conceives the bold idea of calling out the contrasts between the living God and the gods of the nations by means of a spectacular display of wisdom, and providence. He asks that the nation may be gathered together and that they may | Democrat and to the SABBATH RECORDER with a have opportunity to speak for themselves as to the excellency of their religion; he even

challenges them to bring forth any who can speak with the voice of prophecy, or declare things that are past, that is, show what their religion has done for them. Then turning to the people of the Lord, he says, in the name of the Lord, "Ye are my witnesses." Their existence, their prosperity, their growing power in the world was evidence enough that God was with them, and that he was the God. In a similar manner Christians are witnesses for Christ. He has a right to challenge the philosophies of men, the religions of the world to produce such reness or for publication, should be addressed to the Sabbath Recorder, Alfred Centre, Allegany countries of the publication, should be addressed to the sults as are produced in the hearts and lives of Sabbath Recorder, Alfred Centre, Allegany countries of the publication. men by his gospel and grace. He may justly ask his people to stand in such an attitude of love and obedience to him, that he may, at any time, appeal to them with confidence, "Ye are my witnesses." If it can be shown that the religion of Christ does for its followers what other religions do not, and does it better; its claims to the acceptance of men is established, and its right to the faith and allegiance of all men is clearly vindicated. Let us note a few points.

1. Christ forgives the sins of his followand the outlook for the future is encouraging. ers. That all men are sinners we do not stop to argue; the universal consciousness of men is sufficient testimony on this point. To undertake a new or better life with this incubus resting upon the heart and life, THE last week in June will close a very | would be sure failure. The disciple of Christ has given him, in the forgiveness of schools-Alfred University, and Milton Col- | sin, a new opportunity, an even start with

2. Christ gives his disciple a new heart, now about to close. We understand the a new disposition with respect to sin and same to be true of Milton. In these eviden- | righteousness. It were a small thing, so far as amendment of life is concerned, that the sins of the past were forgiven if the dispo-THE Annual Lecture before the Literary | sition to sin and the spirit of enmity against God were to remain unchanged. But the on Wednesday evening, June 24, 1885, by new heart makes the child of God a new Professor Henry W. Hazzen, of Mt. Carroll creation. He can say, with the Apostle, "Old things have passed away, behold, all

> 3. Christ gives promise of help to all his faithful followers in times of need. He he comforts them with the assurance, "My grace is sufficient for you." He does not always withhold temptations from them, but with every temptation he makes a way of escape. He lets the battles of life wage fierce and strong sometimes, but he enables the Christian soldier to triumph from the beginning. "In all these things we are more than conquerors through him that hath loved us and hath given himself for us."

4. Christ inspires his followers with hope of life beyond the grave. This hope becomes a certainty through his power and love. It throws its influence into the life which men now live and makes it the preparation for that which is to come.

These gifts and inspirations are the peculiar heritage of the Christian. They enter into his life, purify his motives, enoble his conduct, and make him a living witness to the gospel of Christ. It is thus that Christ are my witnesses."

"LIKE HIM."

'Like Him," "The Word," "The Word of God." Whose feet, this vale of tears have trod, Our great Immanuel—Wondrous Name!— Who bled, and died, and bore our shame!

"Like Him," "The Faithful" and the True. 'The Alpha and the Omega" too, Him, whom "His own" once scorned to own-Now seated on his Father's throne.

"Like Him" who once our sorrows bore, Whom now, th' angelic hosts adore! Once hated, mocked and crucified— Now risen, ascended, glorified!

"Like Him," the Father's only heir, Yet we, "joint heirs," His heirship share! Made meet, by grace, for His abode-We shall be near, and like our God!

Like Him we'll from the grave arise, When "the last trump" shall rend the skies. Then, "changed," "like Him," our song shall be— "Death's swallowed up in victory!"

IN MEMORIAM.

At the Sabbath-school, on Buckeye Run, Doddridge county, W. Va., May 23, 1885, the following resolutions were adopted:

WHEREAS, the Lord in his providence has removed from our midst NEVADA E. DAVIS, a dearly beloved sister and a member of our Sabbath-school;

Resolved, That in the death of Nevada E. Davis, the Sabbath-school has lost one of its faithful members and the community a cheerful, kind and loving

Resolved, That we, with the father, mother, sisters brothers and friends, deeply mourn her loss, but feel resigned to the will of God to whom, we trust and are assured, our departed sister has gone. Resolved, That, in this dispensation of God's provi-

dence, we are called to a more sacred nearness with him, and to a more earnest and active service in our Sabbath-school work. Resolved, That a copy of these resolutions be presented to the bereft family, and also to the Harrison

request for publication. M. L. CHEDESTER, Com.

The Committee on Petitions made the following report, which was adopted:

Your Committee on Petitions would report that no business has come un der our notice, except the petitions for the next session of the Associationone from First Hopkinton, one from Berlin, and one from Piscataway—to be held with them. Your committee recommend that the next session be N. H. LANGWORTHY, Com. with the Church of Piscataway.

L. F. RANDOLPH, A. E. Main offered the following resolution, which was adopted:

Resolved, That the delegate to the Central, Western and North-Western Associations be hereafter appointed one year in advance, and that the nomination for next year be referred to the Committee on Nominations, with the understanding that a substitute, if needed, shall be appointed by the Execu-

After singing "I am coming," came the Tract Society's hour, subject: 1. "What?" by Geo. H. Babcock. He said: The work of the Tract Society is to magnify the law of God, and elevate the banner of obedience thereto, and bring the church back to its true foundation—Jesus Christ—equivalent to obedience to law; for we are told that "though he was a son, yet learned he obedience by the things which he suffered." It is not, primarily, to build up our denomination—though that is a laudable effort but to purify God's church from its errors; particularly to bring it back to the Sabbath of Jehovah.

2. "Why?" by L. A. Platts. Why ought we to do this work? (1). Because it is important truth. (2). Because others ignore it, or teach contrary to it. (3). Because the fields are open for the presentation of this truth.

3. "How?" by A. H. Lewis. By the printed page. Put the truth into the currents of thought, and thus make the world scatter it for you.

4. "Wherewith?" by J. B. Clarke. Uphold our publications-the Sabbath Recorder, Boodschapper, Outlook, Evangelii Harold, and the coming new paper, Light of Home. Contribute freely and systematically as God prospers us.

A. E. Main presented his paper upon "Christian giving," recommending and explaining the plan known as the envelope system of weekly offerings, as the best way of raising funds for the carrying forward of our great work.

A. H. Lewis stated that it is proposed to publish, in July next, 100,000 copies of a new paper—The Light of Home—to be sent to those who are unofficially connected with the churches.

Remarks were made by I. D. Titsworth, J. B. Clarke, Mrs. A. B. Burdick, 2d, and W. H. Ernst.

After singing "Praise God from whom all blessings flow," and benediction by L. A. Platts, adjourned until 8 o'clock.

EVENING SERVICE.

Prayer and conference meeting, conducted by T. L. Gardiner. SABBATH MORNING.

Sermon by D. E. Maxson, delegate from the Western Association. Text, Matt. 4: 19, "Follow me and I will make you fishers of men.'

Collection for the Missionary Society, amounting to \$117 87.

Sabbath-school, conducted by Geo. H. Utter. The first division of the lesson was taught by A. H. Lewis. Subject: "The greatness of Christ." This is shown by comparing Christ with the angels in heaven. God has made himself manifest to men in different ways from all time. Christ is the shining out of the nature of God. Christ's kingdom stands forever, therefore sure. This Christ is our brother and Redeemer.

The last part of the lesson was taught by L. A. Platts. He said three points need emphasizing: 1. The truth of the gospel is worthy of careful attention, (1). It is brought to us by Jesus Christ. (2). It is confirmed by the apostles. (3). God bore witness to it by miracles, gifts of the Holy Ghost, etc. 2. We ought to give earnest heed to it, (1). by listening to it; (2). receiving it into the heart, and (3). obeying it. 3. Neglecting it, we let it

Summary by A. E. Main, from the Golden Text-"How shall we escape if we neglect so great salvation?" It is a great salvation, because, (1st) It came from God; (2d) it is the only one; (3d) of the great proofs of its divine origin; (4th) it was secured at great cost; (5th) it saves from sin and its consequences; (6th) all may have it; (7th) glory will come to God and Jesus his Son; (8th) great work for the redeemed for others; (9th) it will bring us to heaven. If neglected, there is no way of escape.

EVENING SESSION.

Praise service, conducted by J. G. Burdick, followed by a sermon by W. H. Ernst, delegate from the North-Western Association. Text, James 4: 3, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts."

FIRST-DAY-MORNING SESSION.

After devotional exercises, the Moderator called the Association to order, and offered prayer.

The Committee on Nominations made the following nomination for delegate from this Association to the Central, Western and North-Western Associations, for next year (1886), viz., A. H. Lewis, with O. D. Sherman alternate, which was adopted.

T. L. Gardiner declined to act as delegate to the Central, Western, and North-Western Association, and moved that A. E. Main act as our delegate, and that the expense be shared equally with the Missionary Society. After remarks by U. M. Babcock, G. B. Carpenter and J. G. Burdick, the motion was carried.

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

Your Committee on Finance would respectfully report that, to pay bills already due, for expenses of delegates to sister Associations, and for printing of Minutes, it will be necessary to raise the sum of \$143 32. They have apportioned the same upon the churches of this Association as follows: New Market..... First Hopkinton.... Marlboro..... Second Hopkinton.... Rockville.... First Westerly.... New York....

Pawcatuck.....

Second Westerly.

Your committee would recommend that orders be drawn in favor of the J. W. Morton, balance due him for expenses to the Central, Western and North-Western Associations. \$3 25

B. F. Rogers, expenses to the South Eastern Association...... A. E. Main, on account, expenses to the Central, Western and North-Western Associations.
G. B. & J. H. Utter, printing Programmes and Circular Blanks....

Your committee would further report that they have compared the Treasurer's Report with vouchers, and found the same correct with the exception of a small error of 4 cents, leaving a balance in hands of Treasurer of \$7,50 instead of \$7 46. GEO. H. GREENMAN.

WM. L. CLARKE, B. P. LANGWORTHY, 2D, The roll of delegates was called and corrected.

The minutes of previous sessions were read and approved. On motion of O. U. Whitford, it was voted that I. B. Cran. dall and Henry V. Dunham be a committee to make arrangements for reduction of fare to the next Association.

The Committee on Resolutions made their report, which was received and taken up by items.

The first, on motion of O. U. Whitford, after remarks by W. H. Ernst, was adopted as follows:

Resolved, That we regard the Sabbath-school work as second only to the preaching of the gospel; that the entire church should be engaged in it; and that we should use every available means for its prosecution; therefore we pledge ourselves to give a hearty support to The Sabbath Visitor and Helping Hand as our denominational helps, and recommend that a portion of the time of the Association be devoted to Institute work, as well as continuing the

The hour for special service having arrived, a sermon was preached by A. H. Lewis; text, Isaiah 58: 12. Subject: Some vital reasons why the work of the Tract Society should go for-

Following the sermon, a collection was taken for the Tract Society, amounting to \$125 75.

AFTERNOON SESSION.

After devotional exercises, and singing "Jesus, lover of my scul," the business of the Association was resumed.

On motion of T. L. Gardiner, it was voted that when we adjourn it be to meet with the Piscataway Church, in New Market, N. J., on Fifth-day before the first Sabbath in June, 1886.

On motion of O. U. Whitford, it was voted that the Secretaries be instructed to have 500 copies of the Minutes of this Association printed in pamphlet form, with page the same size as that of the Conference Minutes, and to send copies to the Clerks of each Association, and to pastors of churches.

The minutes were read, corrected, and approved.

By common consent, the Education Society's hour was postponed one hour, and the further consideration of resolutions was

The second resolution was read, amended, and adopted after remarks by D. E. Maxson, O. D. Sherman, Thos. M. Clarke, O. U. Whitford, T. L. Gardiner, A. E. Main, I. D. Titsworth, L. E. Livermore, Jonathan Maxson, U. M. Babcock, B. F. Chester, H. Lanphear, and L. F. Randolph, viz:

WHEREAS, the work of the gospel ministry is so vast and so important as to call for such men as "study to show themselves approved unto God; work men that need not be ashamed, rightly dividing the word of truth" (2 Tim.

Resolved, (1st.) That, as a people, we can scarcely overestimate the importance of providing the most ample facilities for the thorough training of themselves of such facilities.

Resolved, (2d.) That it is the duty of our churches, in the choice of pastors, to give preference, other things being equal, to those who have made

The hour of the Education Society having arrived, O. U. Whitford spoke upon "The importance of the education of our young people;" A. E. Main, upon "The relation of our schools to our churches;" L. A. Platts, upon "The relation of our churches to our schools;" and L. E. Livermore, upon "The present and the future of our schools."

Rev. B. D. Hahn, of the Calvary Baptist Church of Westerly, being present, the Moderator introduced him to the Association, who, in a few earnest words, expressed his pleasure in meeting with us, and listening to our deliberations.

Voted, to extend the time for adjournment until 5 o'clock. The third resolution was read, and, after remarks by O. D. Williams and D. E. Maxson, adopted:

Resolved. That the growing work of the Missionary Society calls on us as a people for thanksgiving to God, and greater faith and courage to enter the opening fields before us; that it calls on us for greater consecration of ourselves and all we have, to the work of the Master; and we would recommend some plan of systematic giving as best adapted to reach the end sought.

The fourth resolution was taken up as follows, and, on motion, was divided:

WHEREAS, the Lord has set before the American Sabbath Tract Society an open door" of opportunity which "no man can shut;" and.
WHEREAS, a very great increase in the funds of the Society is necessary that its work may be successfully prosecuted; therefore,

Be it resolved, (1.) That the Eastern Seventh-day Baptist Association rec-

ommend and earnestly beseech that the pastors and members of the churches of the Association do their utmost to secure at once larger offerings for the work of the Society; and that it be also recommended that some plan of systematic giving be adopted, where possible, and that no family in the Associa-

tion be without the regular publications of the Society.

And be it resolved, (2.) That this Association favor the publication, at the earliest practicable date, by the Tract Society, of a paper in the Hebrew language, to spread among the Jews the gospel truth as held by us, and that it be also recommended that Bro. Christian T. Lucky, who is eminently fitted for the work, he appointed its editors. for the work, be appointed its editor.

After remarks by A. H. Lewis, the first division of the resolution was adopted.

Remarks were made upon the second division by D. E. Maxson, N. H. Langworthy, L. A. Platts, L. E. Livermore, T. L. Gardiner, O. U. Whitford, A. H. Lewis, and C. T. Lucky, and The fifth resolution was adopted, after remarks by O. U.

Whitford, as follows: Resolved, That, in order to more rapidly and successfully advance Sabbath reform, we as a people need to reform our Sabbath observance.

After singing "Praise God from whom all blessings flow," and

benediction by A. H. Lewis, adjourned until evening.

EVENING SESSION.

A very interesting praise service was conducted by J. G. Burdick; subject, "The need of Jesus," follwed by a sermon by L. A. Platts. Text, Pslams 8: 4, "What is man that thou art mindful of him? and the son of man that thou visitest him?"

The Corresponding Secretary presented the Circular Letter,

which was adopted. T. L. Gardiner offered the following resolution, which was

Resolved, That the heartfelt thanks of the delegates are hereby extended to the members of the Pawcatuck Church and society for the cordial welcome extended, and for the unbounded hospitality shown unto them during this session of the Association, and the hearty co-operation on their part, that has done so much to make it a success.

The minutes were read and approved. After singing "I know that my Redeemer lives," and prayer by I. L. Cottrell, the Association adjourned.

I. L. COTTRELL, Moderator. I. B. CRANDALL, Secretary.
A. S. BABCOCK, Assistant Secretary.

Communicat

HARMONY OF ACTION

BY MRS. E. T. PLATTS

Action is defined as a process of moving-as opposed to res the just adaptation of parts to e any system or combination of concord or agreement in facts, o Harmony of action is, then,

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fitted and joined together as to rapidity and success in execution of the master mechanic is that his intricate machinery shall a shall act upon each other smo harmony, each thereby contribu place and way to the final motive power is communicate shaft to the wheel and on the varied forms, complications ments to the completion of the is sought to be accomplished. act, and all must act in harmo will be failure and disappointme

Of equal importance is the agreement in facts, opinions, e society or body of individuals un accomplishment of a common any association composed of suc bodies. Indeed, harmony of such vital importance that it is in the very fact of thus uniting a common purpose. Without it would better put forth their e and all combinations and aggr forces must of necessity be aband Of especial significance and w

subject to us as a people, who a with something of justice, to to insisting upon our own opinions and methods. Plans devised for the promotion of mony of action, denominationa in our own sphere of womanly e woman's work, the latest culmin appointment of the "Woman' Board of the General Conferen purpose of securing union of effe mony of action among the wom always, in a greater or less degree the demands of home interests in while Woman's Missionary So been doing their work—blessedter in their deeds-for more tha tury among us, and while for the or ten years, the American Sal Society has been nobly and g sisted in its work by the Woman Tract Societies, there has been organization by which all these be unified,—joined together to fo plete whole. The Woman's Boar the fact that different methods ar success in different localities, object may have so absorbed and have so taken hold upon the that nothing else might hope t and retain the same hold. This sion for the remark which is som to us, and naturally enough, " better in our own way, don't something new upon us." Wou that missionary society (the W sionary Society in Shiloh, N. J. upwards of seven decades has give and its prayers for the evangeliz world-more missionaries going eign field from that church than rest-diverted from its one gra Never, Neither would we say cieties which have been helping truth of God, as we understand: peoples, "Here are other cause greater claims upon you." Christ must not be left to lan home churches for want of the l which it may be our privileg Yet in this very diversity may most harmony. Identity, unif is not essential to harmony. N constructed entirely of wheels but while each part serves its a very different purpose from all are necessary to the comple

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L. COTTRELL, Moderator.

Communications.

HARMONY OF ACTION.

BY MRS. E. T. PLATTS.

Action is defined as a process or condition of moving-as opposed to rest; harmony, the just adaptation of parts to each other in any system or combination of things, also concord or agreement in facts, opinions, etc. Harmony of action is, then, the various parts in any combination at work, and so fitted and joined together as to insure ease. rapidity and success in execution. The aim of the master mechanic is that every part of his intricate machinery shall act,—that all shall act upon each other smoothly and in harmony, each thereby contributing in its place and way to the final result. The motive power is communicated from the shaft to the wheel and on through al the varied forms, complications and movements to the completion of the work which is sought to be accomplished. Each must act, and all must act in harmony, or there will be failure and disappointment.

Of equal importance is the "concord or agreement in facts, opinions, etc.," in any society or body of individuals united for the accomplishment of a common object, or in any association composed of such societies or bodies. Indeed, harmony of action is of such vital importance that it is presupposed in the very fact of thus uniting together for a common purpose. Without it individuals would better put forth their efforts alone, and all combinations and aggregations of forces must of necessity be abandoned.

Of especial significance and weight is this

subject to us as a people, who are said, and

with something of justice, to be given

to insisting upon our own individual

opinions and methods. Plans have been

devised for the promotion of greater harmony of action, denominational wise; and in our own sphere of womanly endeavor, or woman's work, the latest culmination is the appointment of the "Woman's Executive Board of the General Conference," for the purpose of securing union of effort, and harmony of action among the women of the entire denomination. While our ladies have been the demands of home interests in the church, while Woman's Missionary Societies have been doing their work-blessed of the Master in their deeds-for more than half a cenor ten years, the American Sabbath Tract Society has been nobly and generously assisted in its work by the Woman's Auxiliary Tract Societies, there has been no central organization by which all these efforts might be unified, -joined together to form one complete whole. The Woman's Board recognizes the fact that different methods are requisite to success in different localities, that a given object may have so absorbed the interest, and have so taken hold upon the affections, that nothing else might hope to displace it and retain the same hold. This gives occasion for the remark which is sometimes made to us, and naturally enough, "We can work better in our own way, don't try to force something new upon us." Would we have that missionary society (the Woman's Missionary Society in Shiloh, N. J.), which for upwards of seven decades has given its money and its prayers for the evangelization of the world—more missionaries going into the foreign field from that church than from all the Never, Neither would we say to those sotruth of God, as we understand it, among all Christ must not be left to languish in our home churches for want of the helping hand which it may be our privilege to extend. Yet in this very diversity may exist the utmost harmony. Identity, uniformity even, is not essential to harmony. No machine is but while each part serves its own, perhaps a very different purpose from the others,

Taking all these things into consideration, Woman's Board does hope to gather togethother,—a knowledge of each other's methods | but a short time. The crack will be pressed

the means by which we may secure harmony with about a ton of refuse marble chips the abundant influences of the Holy Spirit. of action in our individual societies? Let | lying on the ground which were supposed |

the denominational sisterhood.

understanding of the purpose for which we capstone, been gathered by relic hunters. have associated ourselves together, and of | The National Conference of Charities and the means by which we hope to effect the | Corrections, which has been in session here fulfillment of that purpose. It is said that for a week, has just adjourned. This was the worst lie is that which is half truth, and | the twelfth annual meeting of the associaso half-knowledge sometimes develops into | tion, and was said to be the most important I am very sorry I didn't know all about it; | ment and sympathy in its work. One of | spent their force. but knowing so much, I inferred the rest." | the subjects discussed by the delegates, and | The best cure I know for misunderstandings | dwelt upon with particular emphasis, was | and misapprehensions is perfect frankness | the care and treatment of the insane. One and the clearest imformation. Let us take | specialist thought the word insanity should | longer kept away from fear of measles. the trouble to inform ourselves intelligently | be substituted by soul-sickness, brain-sickand thoroughly, as to what we are doing, and | ness, or some more appropriate name. Dr. how we are to do it, in our own societies. Let us not be afraid to ask for desired information; and, on the other hand, let us not | requiring as many varieties of treatment and consider one who does so ask as officious, impertinent or too inquisitive. Side by side | struction, each of which he described. with this definiteness and breadth of information as helpful to harmony of action, I would place a mutual disposition to defer to one another. We may have thought in a given direction until it seems to us that no other can possibly be so straight and true, in this country of almost limitless extent an and our plan of action may seem to us to contain the very essence of success; but other people have their opinions, other people like to have their plans adopted, and we are after all never quite certain of what will succeed untilit has been tried. If some other than our own pet plan meets with more general approval, if more individuals are ready to work along another line than the one we had marked out, surely our love for the cause will impel us to step over to that line, it may be to face entirely about | tale of suffering which followed the wholesale | for the sake of that unity and harmony of | closing of private savings banks, and declared | action without which in an associated body, | it to be his belief that it was impossible for | success were impossible. Dr. John Hall says, | State or National Government to so supervise | "Keep the atmosphere fragrant with gentle- | private savings banks as to insure safety to | ness and charity," which brings to mind | depositors. But he said there was no reason from a higher authority, "Let each esteem | why the National Government should not others better than themselves." When all receive small deposits through its post offielse has been said, the spirit which possesses | ces, thus affording the poor man absolute us, which prompts us in all our doings, in- | security for his earnings, as is done by almost dividually and collectively, determines, more all the enlightened governments of the than aught beside, whether we shall work | world. at all, and whether we shall work together harmoniously. Do we echo the words of the Master, "Know ye not that I must be about my Father's business?" then shall we find always, in a greater or less degree, faithful to a place and a way in and through which we shall be enabled to carry on his work; and if that mind be in us which also was in Christ Jesus, then shall we, each and all, fulfill that prayer which he offered for his believing tury among us, and while for the past nine children, "That they all may be one; I in them and thou in me, that they may be made perfect in one."

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, June 15, 1885. The Washington Monument seems determined to keep itself before the public. It is again surrounded by a scaffold and is undergoing repairs. Not time, but lightning, did the damage, and though the actual injury to the shaft is small, its significance is alarming. The Monument, reared at such an immense expenditure of time, money and mechanical energy, is a tempting target for thunderbolts. It was a piece of presumption, offense had been committed. The top of since an aluminium tip is not sufficient deit is to be supplied with anything it needs lofty structure rent and shivered, or sent peoples, "Here are other causes which have sprawling over the l'otomac flats for want catastrophe. A body of scientists examined the Monument's injuries, and agreed upon measures to protect it from lightning in the future. Surely it is within the scientific range of an age which burns electric lights desecration. One of the clerks in the Monument office, glancing up at the shaft on all are necessary to the completion of the Saturday morning as he went to his desk, thought he noticed something wrong about the summit. Investigation with a field and consequent failures or successes; in short, | together, holes drilled through the stones, which was broken from the capstone was How can this best be done? What are dashed to the ground, and has now, together

us have first of all a clear, full and frank to be parts of the identical chip from the

Godding, of the Government asylum for the insane, divided the inmates into eight classes, homes of as many different kinds of con-"Build for the convalescent," said he, "cottage homes at a distance from all sickening with traps for sunbeams, green banks with their birds and flowers." He thought that asylum should have an acre of land for every

prospective patient. Among various addresses made by the philanthropists, all in advocacy of some method of ameliorating the condition of the helpless or delinquent, was one by the new assistant Secretary of the Treasury, Mr. Fairment of postal savings banks. He drew trict attorney's office of New York a terrible

WAIT FOR THE LIGHT.

BY ANNIE L. HOLBERTON

Though the clouds may darkly lower in your sky, Know that light is still shining just above; Never mind the heavy shower, 'twill pass by, It is sent as a missenger of love.

Patience till the storm is past, never fear;

The flowers will bloom again another day, And the sunlight will shine with happy cheer, When the shadows of night have passed away. There is no lot so hopeless, none so sad,

But there's some ray of comfort shining through

That to life's worthy purpose will be true. Though the darkness shall gather like a pall, Do not brood in its shadow o'er your lot: Only wait for the beams that after all Shall gladden, when the gloomy days are not.

And the soul has one thought to make it glad,

THE CENTRAL ASSOCIATION.

The fiftieth session of the Central Association, opened June 11th, at West Edmeston, N. Y., with a sermon by H. D. Clarke, from John 15: 4, 5. "Abide in me and I in you, etc." The need of a living union with Christ in order to secure spiritual growth was set forth in a terse, practical way, and perhaps, to penetrate the lightning's lair in formed a fitting theme for the occasion. such a square and pointed manner, but the | Elder S. Burdick followed with some earnest words, urging renewed consecration as the the Monument is in the upper realms, and duty of all in the churchs. J. B. Clarke was chosen moderator, and H. D. Clarke and rest—diverted from its one grand purpose? | fense against its neighbors, the elements, | Clayton A. Burdick, secretaries. Subsequently, H. D. Clarke was called by telegram cieties which have been helping to send the in negotiations for peace. To have this to Verona to attend a funeral, and C. J. York was appointed to fill the vacancy. The letters from the churches showed that revival greater claims upon you." The cause of of proper protection, would be a humiliating meetings have been held with good results in the most of them, which has made the year one of more than ordinary ingathering. The total additions have been seventy-one to their membership. An able essay upon "Tobacco and its Use," by Dr. E. R. Maxson, was read, and runs electric Motors and talks with electric in his absence, by his son in an effective constructed entirely of wheels or shafting; tongues, to save the Monument from electric manner, and elicited a spirited discussion which ought to open the eyes and arouse the consciences of any slaves of the poison who may have been present. F. O. Burdick preached in the evenning from Col. 2: 6, 7, "As ye have therefore received Christ Jesus and with no attempt or wish to control or to glass showed that a stone just below the the Lord, so walk ye in him," &c. Chrisdictate as to methods or appropriations, the capstone had been split, and that a little tian life, in its source, conditions and evicorner of the capstone had been chipped dences, was well illustrated and enforced er the results of all these endeavors; to cul- off. The rent in the stone is four feet four Thus our first day's doings have been full of tivate acquaintance and sympathy with each | inches long, and the work of repairs will take | interest and profit. The attendance of delegates is not large, but those who are here seem to have come together to serve and to promote harmony of action throughout and the parts fastened by bolts. The chip worship God and to build up His kingdom.

The desire is strong and ardent in many hearts that this session may be blessed with

Home Meus.

New York.

DE RUYTER.

Vegetation is looking very fine for the season, rains having been abundant during the misunderstanding, or even to open rupture. one ever held. The President and Miss last month. The blessing of general good How often do we hear this remark by way | Cleveland attended one of the meetings of | health now prevails in this locality, the measof explanation, "Oh, I didn't understand it; | the body and expressed words of encourage- | les, which have had an extensive run, having

> The religious interest in our church continues fair, the attendance upon the public worship of God is good, since none are Within a few weeks two have united with the church by baptism.

> > J. CLARKE.

June 9, 1885.

LINCKLAEN. One appointment more will close my last term of three years' supply for the Seventh-day Baptist Church in this place, I having had appointments at 2 P. M., once sights and crazy sounds. Fill the grounds in two weeks during that time. They were wading through difficulties when they called me to supply them. Indeed, the last five years have been a season of great trial for this church. Nevertheless, during the last three years seventeen have united with this church, ten by baptism and seven by letter and statement, three of whom are converts to the Sabbath, all of whom are walking with God. The church as a body is well united and faithful. Sabbath, May child. He strongly advocated the establish- 30th, a wife and mother was baptized, who will be useful in the church and community from his experience of four years in the dis- in which she lives. The ordinance of baptism was administered also, June the 7th, to three candidates who bid fair for usefulness. 'The day was fine, the place favorable, and the congregation large, which together with the presence of the Master made the occasion most delightful and impressive. Sister Perie F. Randolph will commence her labor on this field the 1st of July, preaching every Sabbath between this church and Otselic May the blessing of God attend this arrange-

DE RUYTER, JUNE 9, 1885.

Condensed News.

J. CLARKE.

Domestic.

The seventeen year locusts have made their appearance in vast numbers in central New Jersey, and in some parts of Ken-

The Hessian fly is doing great damage to growing wheat in Kalamazoo county, Mich. The estimated damage will result in a loss of 40,000 bushels.

The exports of domestic breadstuffs for the United States for the eleven months ending May 31st, were \$146,431,000 against \$144, 506,000 the same period last year.

The supreme court of Ohio has decided that all taxes paid by soloon keepers, under the "Scott" law, which has been declared illegal, shall remain in the county treasury.

Cotton and the corn crops in the Memphis district, embracing west Tennessee north Arkansas, north Mississippi and north Alabama, present a flattering outlook. The largest yield of corn ever known in the district is anticipated.

Daniel Carrigon ex-chief clerk of the bureau of medicine and surgery in the navy department, who pleaded guilty on four indictments out of forty for presenting false vouchers, has been sentenced to six years imprisonment in the Albany penitentiary.

Anthony Funk, alias Talbot, charged with systematically stealing 2,000 volumes from the Chicago public library while empoloyed there, and who was suspected of a design to blow up the University, has been declared insane, and sent to an asylum.

A passenger train on the Chicago, Milwaukee & St. Paul railroad, was struck by a cyclone nine miles from Sioux City, and every car was thrown from the track and smashed to pieces. A large number of persons were injured. No details have been received.

Foreign.

The Afghan frontier negotiations are at a

Princess Beatrice's marriage will take place July 23d. Two cases of cholera have been reported

in Madrid, Spain. Prominent lawyers of Quebec have been retained to defend Riel. The defense will be insanity.

There are now twenty cases of smallnox in the hospital at Montreal, of which seven

A sensation has been caused in London by the publication of Wolseley's dispatches denouncing the evacuation of the

Eleven hundred refugees have arrived at Dongola, Egypt, from Khartoum and Berber. Senaar still holds out against the

Seven men were drowned at Ottawa recently, while endeavoring to relieve a key log which had caused a timber drive on the Ottawa river.

The Gladstone Ministry has resigned and

Lord Salisbury is forming a new Cabinet. Three hundred buildings were burned at Aux Cayes, West Indies, May 15th, and 1,000 families were rendered homeless. The loss was over \$2,000,000.

An earthquake shock has occurred in Eastern Caucasus and the town of Sikuch was completely swallowed and the township suffered damage of several million roubles.

It is estimated that over 10,000 people participated in the funeral services of the late Archbishop Bourget, at Notre Dame church at Montreal, June 12th. The officiating clergymen were Bishops Williams of Boston, Wadham of Ogdensburg, Faber of Montreal, and Duhamel of Ottawa. Archbish Tackes of Winnepeg preached the ser-

SPECIAL NOTICES.

Music.—It is desired that all interested in the placing of the Pipe Organ in the University Chapel remit the amount of their subscriptions at once. N. WARDNER WILLIAMS.

COMMENCEMENT WEEK-MILTON COLLEGE. -1. Baccalaureate Sermon, by Pres. W. C. Whit ford, Sunday evening, June 28, 1885.

2. Joint Annual Sessions of the Literary Societies, Wednesday evening, June 24th, and Monday evening. June 29th.

3. Annual Concert of the Musical Department, under the direction of Prof. J. M. Stillman, Mus. Doc., Tuesday afternoon, June 30th, at 2 o'clock. 4. Annual Address before the Literary Societies, by Rev. P. S. Henson, D. D., of Chicago, Tuesday

evening, June 30th. 5. Commencement Exercises, Wednesday forenoon, July 1st, at 10 o'clock.

6. Address before the Alumni Association, by Prof. Lucius Heritage, of Wisconsin University, Wednesday afternoon, at 3 o'clock.

7. Senior Concert by the Central Tennessee Colege Singers, Wednesday evening, at 8 o'clock.

All are cordially invited to be present. Any person in attendance at these exercises, paying full fare in coming to Milton, Wis., on the Chicago and Northwestern, or the Chicago, Milwaukee and St. Paul Railway, will be entitled to receive a return ticket for one-fifth fare.

LECTURE!—A Lecture will be given at Chapel Hall, Alfred Centre, N. Y., on the evening followog the Sabbath, June 20, 1885, by Pres. J. Allen, Ph.-D., D. D., for the benefit of the University Pipe Organ. Subject, "Archæology," illustrated by specimens. Admission, 25 cents.

THE Seventh-day Baptist Society, of Wellsville, N. Y., will hold regular service on the Sabbath, in the vestry of the Baptist church, at 2

The Bible-school is held before the preaching service. A cordial invitation is extended to all.

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

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

OTICE TO CREDITORS.—In pursuance of an order of Clarance A. Farnum, Esq., Surrogate of the County of Allegany, notice is hereby given, according to law, to all persons having claims against John Crandall, late of the town of Friendship, in said county, deceased, that they are required to exhibit the same, with vouchers thereof, to the subscriber, one of the executors of the will of the said deceased, at his residence in the town of Genesee, on or before the 5th day of September, 1885.

E. R. CRANDALL, Executor. ELIZA M. CRANDALL, Executrix. Dated Feb. 26, 1885.

PIPE ORGAN CONCERT!

A GRAND PIPE ORGAN CONCERT

will be given by

DUDLEY BUCK.

SUSIE E. BURR, Soprano,

LA FRONE MERRIMAN, Violin, N. WARDNER WILLIAMS, Tenor,

AT THE UNIVERSITY CHAPEL,

Tuesday Evening, June 23, 1885.

ADMISSION.

No extra charge for Reserved Seats. Tickets for sale at SILAS C. BURDICK'S store. Reserved Seats may be sea cured by addressing GEO. G. CHAMPLIN. Alfred Univer-

A GOOD HOUSE and LOT

ALFRED CENTRE, N. Y.,

Will be sold Cheap.

S. L. MAXSON, Alfred Centre, N. Y.

SIGLAR'S PREPARATORY SCHOOL,

NEWBURG-ON-HUDSON, N. Y., Gives the best preparation for the best colleges. Two Yale valedictorians in three years. Entrance examination held at the school by members of Yale faculty. Daily gymnastics under teacher compulsory. For circulars, &c., address HENRY W. SIGLAR, M. A., (Yale) Prin.

Selected Miscellany.

TWO ROSE BUDS.

BY MARY A. CHAMBERLAIN.

Two rose buds lie before me, One fragrant, fresh and rare; The other dry and faded, Though once 'twas just as fair.

They remind me of the givers: Two souls, both young, both gay Whose lives, like buds half opened, Adorned life's rugged way.

The faded crimson blossom, So dark and crisp and dry, Tells of a life's vow broken In the leaves that scattered lie,

Of a sacred, unkept promise, To devote the years of life To work in the Master's vineyard, Heedless of storm and strife.

Faint, very faint the fragrance The withered leaves impart; Only a shadaw lingers Of what was in that heart.

Though naught of earth can ever Give life to the faded flower, Yet I pray that wayward heart May feel again God's power.

The fresh, sweet yellow blossom, Opening day by day, Tells of a life growing purer As it threads "the narrow way,"

Of an influence sweet and gentle, Like the rose bud's rich perfume, That extends, as the blossom opens, Nor will perish in the tomb.

As the wilted leaves of my rose bud Were plucked and thrown away, So I trust the imperfections Of this life may fast decay;

Till at last our Heavenly Father Sends his messengers of love, To gather the fragrant blossoms To adorn that "home above." —Christian Standard.

A SHIPWRECK ON THE PACIFIC.

I remember once hearing a gentleman speak of a shipwreck which occurred on our | shall affect the morals of the church as well Pacific coast. The commander of the ves- as its worship and religious sentiment, and sel, whom I had the honor of knowing, was ennoble the whole life of those who bear a prominent officer in our navy. He was a | the Christian name. The power of the Christian man and made it a rule to read a | church depends quite as much on the stead portion of the Scriptures to his officers and fast justice, the courageous truthfulness, men every night and morning. He read few | the tender mercy, of Christian people, as on other books, carefully keeping the Bible as | the soundness of their creed and the fervor a guide. One night whilst they were cruis- of their religious zeal. ing north of San Francisco they encountered a terrible storm. The night was pitchy the church shall be so strong that the promdark; the lightning flashed, the thunder | ises of God will be the adequate consolation roared. The great ship tossed like a toy on of all Christian people in their earthly sorthe waters; its smoke-stacks were swept rows, and when the great hope of immortal away; the captain ordered the sailors to be glory will fill their hearts with perpetual lashed to the masts; soon this was found to gladness and their lips with a perpetual be too dangerous, and they gathered together | song; when the church will be inspired with in the saloon, all except the man at the a more fervent love and thankfulness in the helm. The ship was left at the mercy of the presence of the cross of Christ, and with a storm; there was no other way. The waters | more passionate loyalty to his throne; when dashed over her, rushing down the hatch- | worship will cease to be a weariness, and way; the great waves appeared angry at the | when, in prayer, all Christian men will apfrail structure that tried to defy them. There were a few passengers on the steamer who were huddled together in the captain's room. They watched eagerly the face of their gallant commander until they saw by its ashy paleness that all hope seemed appar-

"Gentlemen and comrades!" he said at last, "I have completely lost my bearings. I think we are near a jutting of rocks upon the shore. If our steamer dashes against them (which is more than probable) we are lost; if we are below them and are tossed upon a sandbar, we may be saved. This is, however, so faint a hope that I consider it no hope at all. I see nothing before us but the necessity of death. We must face it like

"Captain!" said one of the passengers, "I have two little girls; their mother was taken to heaven long ago; should I perish, world!"

Another said: "I have a wife; she is little more than a bride; she is looking for my return. Should I perish, it will break her tender heart."

Another: "I have a mother, old and infirm. I am her only means of support. If I perish, what will become of her?

"Captain!" cried another passenger, "drink wine with me. Let us be merry to the last!"

"The captain looked from one to another of the pale and awe-stricken faces of his nowhere. Indeed, he didn't say it. Oh, passengers, and replied whilst the light from | the pauses of that meeting! Surely the the flickering lamp fell upon his venerable clock in the corner never ticked so loudly.

"Gentlemen! There are none here now that can meet death without feelings of sor- | week. This time the pastor went in with row for those they leave behind!" Then a warm heart. He opened the meeting with turning to the gentleman who had offered a short, tender prayer; and then, in a brief him wine, he said: "I can not accept your | word, told, as a child might tell it, the preoffer. I will not insult my Maker by enter- | ciousness of the Lord's presence. And it ing his presence with my intellect clouded | seemed as if nothing could prevent it from with wine!"

guished the light in the cabin, leaving them | was a little tired and sleepy, but he thought in entire darkness. The waters dashed he must do something to take up the time. through the broken timbers of the wreck. He began away back in the sin of Eden, and The commander urged and encouraged the did not stop till he reached the year 1885. pilot in darkness to stand to his post, until And then he said, "Let us pray." Was pilot in darkness to stand to his post, until twas no longer possible; then addressing that really "praying," that ten minutes' dehis officers and crew, commanded in a loud voice—"Let us pray!"

singing of a hymn. Amidst the storm their ing? Alas, the deacon killed it all! song of praises rang. The melody was. sublimely solemn; it was their death-song. is at the meeting, although not always there. The steamer labored and tossed and shrieked like a human thing in pain; it rocked hith
The thoughtless member whispers during might. He gained the case.

Sult the authorities, let the cost be what it surrounded by the upholding, protecting in itself the proof of a divine origin and living might. He gained the case.

The thoughtless member whispers during might. He gained the case. er and thither, whilst the ocean surged and the pastor's prayer, giggles at every mistake

suspense the night wore away, and in the And that killed the prayer-meeting. morning they were tossed upon the sandbar | 4. The officious member killed it. One covered heads, whilst the venerable com The morning sun slowly ascended the heav purple-colored clouds, smiling down with its | meetings. vellow beams as if rejoicing with them at

"Captain," exclaimed one of his friends, "how did you manage to keep such admi-

"I attribute it to the influence of that murmur from the lips of my officers or men; said to his disciples, "Give ye them to was shrewd and exacting, but whose busithey are believers in that holy volume; they lived by it and were willing to die by it."

So, dear friends, the dear old Bible is fit to live by and to die by. Its teachings are our greatest consolation in our hours of distress. It is not necessary to change it; is it not good enough as it is? Its sacred pages this year, lost its Week of Prayer through amount in his Bills Payable. were satisfactory to our ancestors; will they | thoughtless, indifferent, careless members! they not do for us? We can not change the | Do we have enough of praying? Do good sun's rays nor the moon's beams; they illum- | people ever err by too brief prayers? inate the earth and are perfect. Neither should we wish to change that sacred volume, whose light of grace illuminates the world. Ever may it continue as a beacon-light to humanity. On may its influence be felt, on through time a guiding star, still on until time shall cease to be, on to eternity, on to thit better land, on until we reach the great white throne and are crowned in immortality.—Presbyterian Ban-

A REVIVAL LONGED FOR.

Dr. R. W. Dale says: "The religious revival we ought to pray for is a revival that

"I long to see the day when the faith of I also long to see the time when the church will discover in the teaching and example of Christ the outlines of a far diviner morality; when the noblest natural ethics will look poor and dim compared with the idea of perfection for which the church will strive, and which, in the strength of the Spirit of the cattle. There are some unplaned boards God, it will largely fulfill; when the equity, truthfulness, frankness, courage, industry. patience, temperance, self-sacrifice, public a neat job. I will pay you a dollar and a spirit, gentleness, charity, of those who half." bear the Christian name will be a perpetual demonstration of the power of the Holy Ghost."—Standard.

WHO KILLED THE PRAYER-MEETING?

1. The pastor killed it Although he gave they will be destitute and alone in the notice from the pulpit on Sunday that there would be "a prayer-meeting" in the vestry on Wednesday evening, he changed it into a lecture when the evening came. As a lecture it was a great success, as a prayer-meeting it was a lamentable failure. After the learned man had taken twenty minutes himself, every one else felt that whatever he might say would seem very tame. Young John Evans wanted to say a word or two, telling how the Lord Jesus had satisfied his hungry soul, and then utter a short prayer of request for other hungry souls, but his poor little word was And the pastor killed it.

2. The deacon killed it. It was the next being a helpful, quickening season. Some-At this moment a gust of wind extin- thing did prevent it. The grand old deacon scription of the plan of salvation which fol- fee promised was only \$20. Yet, to do his present sin. To a man with such faith all to sleep." lowed? Was this what that discouraged man He led the prayer, then followed with the over there in the corner wanted from the meet-

3. The thoughtless member killed it. She

ally vivid flashes of lightning gleamed upon when any one talks. The people within a portant insurance case was to be tried that line to be stepped over, so that a man who the darkness, then ran serpent-like along the radius of ten feet each way are disturbed. day, and one of the counsel had been sud- has been living in the outer courts can all heavens! Torrents of rain deluged the The spirit is grieved, and that, too, by one denly prostrated by illness. Money was no at once find himself in the holy of holies.

shore for their signal of distress to be seen. | made a mistake in it. Another brother mis-All stood upon the shattered deck with un- | quoted a text. The pastor never corrected | an error during a meeting. He thought the the papers; he consented. It was his old word of God and find it bud and blossom mander thanked God for their deliverance. correction more fatal to the spirit of the twenty-dollar case over again, and having a and give fruit at his touch. But a habitmeeting than the mistake. He rose and cor- remarkable memory, he had all the authori- ual seeking after God, a loving use of the ens from out its bed of gold and crimson and rected each mistake, and that killed several ties in his mind, and won the suit. The court means of grace, will place the soul in this

5. The six members who took ten minutes each killed it. It was a fine symposium on | handled the case. the theme, "Christ the Bread of Life," but rable discipline under such trying circum- the hour, and the only prayer was the open-

book which I always carry with me," point- | precious meeting. His prayer was a real lecting to an old Bible which he had carefully ure to God, reminding him of the failings saved from the wreck. "There was not a and wickedness of the church. When Christ eat," did he mean gall and wormwood, or ness habits were careless and unmethodiprayer at home before the meeting have in establishing a prosperous business, but brought its answer, a sweeter spirit?

Dear reader, don't kill any more prayermeetings.—Rev. S. W. Adriance.

VOICES OF THE BELLS.

The bell tolls One: Teach me to say "Thy will be done." The bell tolls Two; Help me each day thy will to do. The bell tolls Three;

I ask in faith, to follow thee. The bell tolls Four;

I pray for trust for evermore.

The bell tolls Five; For Christian speech help me to strive.

The bell tolls Six; Teach me my hope on thee to fix. The bell tolls Seven; O make my life a way to heaven.

The bell tolls Eight; May I in peace and patience wait.

The bell tolls Nine: Let charity be ever mine.

The bell tolls Ten; I pray for love to God and men.

It tolls Eleven; Let me each hour be nearer heaven.

Twelve strokes I hear: Now perfect love hath cast out fear.

BE THOROUGH.

It was Carlyle who said: "Genius is an immense capacity for taking trouble," and George Eliot gives us the same thought in only think and wonder and imagine what is proach God with perfect confidence in his other words: "Genius is, at first, little keeping him. Her mind pictures the worst, power and willingness to answer them. But | more than a great capacity for receiving discipline." The most successful have always the thoughtless boy know but one half of the been the most painstaking. A prominent judge, living near Cincinnati, wishing to have a rough tence built, sent for a carpenter, and said to him:

"I want this tence mended to keep out —use them. It is out of sight from the house, so you need not take time to make it

However, afterwards, the judge, coming to look at the work, found that the boards were planed and the fence finished with exceeding neatness. Supposing the young and again the anxious loving eyes peer into had been hired, and so he was obliged man had done it in order to make a costly the darkness. Hark! a sound of footsteps to take his chances. He went up stairs, and job of it, he said, angrily:

"I told you this fence was to be covered with vines. I do not care how it

"I do," said the carpenter. "How much do you charge?" asked the judge.

"A dollar and a half," said the man, shouldering his tools. "Why did you spend all that labor on the job, if not for the money?"

"For the job, sir." "Nobody would have seen the poor work

"But I should have known it was there No; I'll take only the dollar and a half." And he took it and went away.

Ten years afterwards the judge had a contract to give for the building of certain magnificent public buildings. There were many applicants among master builders, but one face attracted attention. It was that of the man who had built the fence.

good, genuine work from him. I gave him and the man possessing it is a saved soul, a ing, while they were dressing, he turned to the contract and it made a rich man of child of God, an heir of heaven; and yet the the stranger, and explaining the circumstan-

conversing with Daniel Webster upon the importance of doing even the smallest which they are written. And there is an not expected to sleep at all in this place with thing thoroughly and well, when the great other faith which believes not only in an one I did not know in the other bed, but man related an incident concerning a petty eventual, but also in a present salvation, to when I came in so suddenly, and found you clients full justice, Webster found he must God's promises are glorious. He knows It is a glorious truth that man trusts his journey to Buston and consult the law li- what each means, and he is prepared to re- fellowman who believes and trusts in the brary. This involved an expense of above ceive each. He lives in the constant pres- living God, and who accepts, trusts and the amount of his fee, but after hesitating a ence of God; he speakes to him all the time; obeys the Bible. Is there any other book little, he decided to go to Boston and con-

terms and conduct the case.

and were saved. They were near enough to of the weaker brothers offered a prayer and me to prepare a legal argument at a few to the world's business, or society, or pleas. hours' notice."

"So you see," said Webster, as he conit was not a prayer-meeting. It overran cluded, "I was handsomely paid, both in of duty never present themselves for solution, fame and money for that journey to Boston;" and the moral is that good work is rewarded 6. The fault finding member killed one in the end, though, to be sure, one's own self-approval should be enough.

the bread of life? Would not one earnest cal, succeeded, by hard work and economy, failed and went into bankruptcy at the early How many ways there are of killing the age of thirty-five because of his carelessness prayer-meeting! How many a church has, in omitting to place a note for a large

SITTING UP FOR HER BOY.

Here and there throughout the village a few lights flicker like pale stars through the darkness. One shines from an attic window, where a youthful aspirant for literary honors labors, wasting the midnight oil and elixir of his life in toil, useless it may be, save as patience and industry are gained, and give him hold upon eternal happiness. Another gleams with a ghastly light from a chamber into which death is entering and life depart-

One light shines through a low cottage window, from which the curtains are pushed partially aside, showing a mother's face, patient and sweet, but careworn and anxious. The eyes, gazing through the night, faded and sunken but lighted with such love as steals only into the eyes of true and saintly mothers, who watch and pray for their children, who hedge them in from the world's temptation, and make them noble men, and true and loving women. It is nearly midnight, and the faded eves are strained to the utmost to catch the far off sight of some one coming down the street. The mother's listening ear loses no sound, however light, that breaks upon the stillness that reigns

No form is seen, no quick step heard, she drops the curtain slowly and goes back to the table, where an open book is lying and a halfknit sock. The cat jumps up in her chair and yawns and shakes herself, and gradually sinks down again into repose. No one disputes her the possession of the easy chair. Up and down the little room the mother walks, trying to knit, but vainly; she can and the heart sinks lower and lower. Could anguish he is causing, he would hasten at once to dispel it with his presence.

She trembles now as she listens, for an uncertain step is heard—a sound of coarse laughter and drunken ribaldry; her heart stands still, and she grows cold with apprethe distance. Thank heaven, it is not he. and a glow comes over her, and once more

her heart beats quick.

who watched over and prayed for him. that was done by her sitting up for her boy. -American Rural Home:

INTIMACY WITH GOD.

The Hon. Josiah Quincy was at one time he can not take hold of the promises of God | well." The stranger listened attentively, everywhere and everywhen he is consciously that possesses such a character, and so carries Years after this Webster was passing not a common thing, nor can it be suddenly men means, indeed, "Peace on Earth." groaned. Imagine such a scene, as occsion- and turns over the leaves of a hymn book | through the city of New York. An im- attained. We do not think that there is a Cynosure,

poor, disabled craft. Slowly in agony and who is professing to seek the glory of God. object, and Webster was asked to name his We do not believe that any one can get it by a snap or a plunge as into water. We do "It is preposterous," said he, "to expect | not believe that a man can give himself up ure, to-day, to-night, and to-morrow, and But they insisted that he should look at then the next day lay hold of some precious knew he had no time for preparation and glorious position of intimacy with God. were astonished at the skill with which he Then all doubts and perplexities are gone forever. Then God's promises need no exegesis, for they prove themselves; questions for the will is in perfect harmony with God's will, and no question of duty can ever arise: the attractions of this world have forever vanished, for the life is hid with Christ in Thoroughness implies attention to details, God, and nothing less then God can satisfy neatness and method. A young man who the soul.—Church Union.

WHEN DAYS ARE DARK.

BY MARIANNE FARNINGHAM.

When days are dark, remember The brightness that has passed; Call up the glad Spring music To mingle with the blast; Think of the merry sunshine And hosts of scented flowers: Let memories of the Summer Take gloom from off sad hours.

When days are dark, be cheerful; Because the leaves must fade, Thy hopes need not be cast away
Nor thy heart be dismayed. This is the time for laughter And happy household song, Hours that are filled with cheerfulness Are never sad and long.

When days are dark, be trustful; The sun shines after rain, And joy goes not so far away But it returns again. Life is not ruled by sorrow. But blessings reign o'er all, And we can sing of mercy, In spite of pain and thrall.

When days are dark, be busy; For there is much to do, And the ministries are many Which kindly hands pursue. The need of love is always great, For grief is everywhere; O, lighten thou some burden, And lessen thou some care!

When days are dark, be thankful; Light is not always best, And useful are the shadows, The silence and the rest; God gives whate'er is good to come, The day and then the night. And those who find their joy in him, Live always in the light.

-Jewish Record.

HE SLEPT WELL.

He was a stranger in the city, and had ar-

rived by the evening train. Tired and dusty he hurried to the principal hotel, and was disappointed at not being able to secure a room. The hotel was filled to overflowing, with cots in the parlors all engaged. A great convention was in session in the city, and as he went to the other hotels he found the hension. The sound passes and dies away in same difficulty, not a room, nor even a cot could he secure. At last, at a third-rate hotel, he found he could secure a bed in a double room. He tried to hire both beds, Only a moment, for the clock on the man- so that he could have the whole room, not tel shows on its pallid face that it is almost liking the idea of a room-mate in midnight. Again the curtain is drawn aside, such a place. But the other bed coming nearer; a shadowy form advancing after retiring, concluded that he would not shows more and more distinct; a cheery go to sleep, at least not until he had seen whistle; a brisk, light footstep up the path- what kind of a man was to occupy the other way; a throwing wide open of the door; and bed. In order to keep awake, as he was both the truant boy finds himself in his mother's tired and sleepy, he took out his pocket Biarms, welcomed and wept over. He chafes | ble and soon became deeply interested in a at the gentle discipline; he does not like to Bible reading that had lately attracted his be led by apron strings; but he meets his attention. He was engaged in this study mother's gentle, questioning gaze with one when the door suddenly opened and in came honest and manly, and makes a half unwill- the stranger who was to be his room-mate ing promise not to be so late again. And he for the night. The man, as he entered, keeps his promise, and in after years thanks | gave a sharp glance at him, and then went heaven again and again that he had a mother | across the room and prepared for bed. Looking over the top of his Bible he quietly stud-He knows better than she, now, the good | ied the stranger. The man seemed to be a quiet person and appeared to be honest. Still he hesitated about trusting a stranger, and began to make calculations about keeping awake. But he changed his mind, for he saw the stranger, who was ready to retire, quietly kneel down in a manner that showed There is a faith that trusts in an eventual it to be a familiar custom, and engage in salvation, that takes hold of the promises prayer. That was enough; he put the Bi-"I knew," said the Judge afterwards, of God to save the soul from hell through ble under his pillow and went off himself intelling the story, "we should have only the blood of Jesus Christ. It is a real faith, to a quiet, refreshing sleep. In the mornman's heart still clings to the world so that ces of the past evening, said, "So I slept -can not even understand the language in and then said, "I slept well, too. I had

Popular Zcie WHY CONTAGIOUS DISEASES ONCE.-Professor Tyndall thu to explain the immunity obtain second attack of a contagious di of the most extraordinary and able experiences in medicine munity secured by a single atta municable disease against futul the same malady. Smallpox, scarlatina, for example, was for eral rule to occur only once in the the individual, the successful pas the disorder apparently renderi invulnerable. Reasoning from an ventured to express the opinion rarity of second attacks of co disease was due to the remov system, by the first parasitic cr propagation of the parasite World. ingredient necessary to the

NEW MODE OF HARDENING Paris.—M. Julhe describes a for hardening plaster of Paris, so be used, among other purpose parquetting, (Comptes Rend., o consists in mixing the plaster, it for casting with one part in sifted, recently slaked lime, and the well dried casting with solut phate of a base giving an insolu itate with lime. Sulphate of zin phate of iron are both suitable. I phate gives a white material, wh taining iron is at first greenis drying takes the characteristic c oxide. A coating of burnt line verts this into a mahogany color of copal varnish gives a fine su casting should be well dried be it with the sulphate solution, and immersed not louger than two ho be again dried; it may then be resolution until the saturation is co production is said to resist atme fluences, and when sulphate of the resistance to fracture is said times greater than in ordinary p

LONDON AUTOMATIC POST (London paper describes a novel plying stationery to railway pass nearly every railway station is on legs, painted crimson, which is an automatic post office. It is two compartments. On the to tures admitting a penny, one being cards and the other for enve drop a penny through the slot little drawer beneath, and pres a postal card. Drop two pennie hand slot, open a corresponding you find a stamped envelope dainty sheet of note paper. The veniences are the property of (limited, of course). The provery small, and only on the en sheet of note paper. It may co conveniently getting out of ord ally and refusing to deliver; you gone in and cannot be got out, no satisfaction to be had by obj box. You can't get the best o ping in a bad penny, as if not f refuses to deliver, and keeps you confiscating that as a punishme attempt to cheat. It has a gold works only one way. - Scientific

SURGERY OF DYNAMITE. faculty have recently given so tention to what they are ple "Surgery of Dynamite," by whi the effect of dynamite explosion in their immediate vicinity. It is to learn from these discussions or shock which the system rec altogether from that which is t a blow upon the head or body, from railway collisions. These l a comparatively well-localized at of violence, whereas the shock c a dynamite explosion is diffused

In the case of the two young, were injured by the recent exp Tower of London, neither suffer tusions, nor did they bear ar wounds save a few scratches re falling upon a pile of rubbish. they experienced was not that of b ly knocked down, but of being "p Both suffered from severe pai right inferior dental and auric nerves, and a profuse catarrh meatus had been injured. Cole man, suffered from no complica a fracture of his ribs, but, as it the young women, his chief a from a general enfeebling of ner which caused a depression in action and a temporary loss o hearing.—Scientific American.

A RUSSIAN BATH AT HOME.new home conveniences recently is a simple attachment to the or tub, by which the luxury of a va cated bath may be taken in

The medicating or disinfection are placed within cylindrical a and fed drop by drop into the mingle with the steam as it is the bath tub. The invention troduced into some of our city h a number of physicians have r it for its capability as a deodorize fecter. A bath may be perfumed l of any odorous extract, put into with the other ingredients.—Sci be stepped over, so that a man who n living in the outer courts can all find himself in the holy of holies. not believe that any one can get it by or a plunge as into water. We do eve that a man can give himself up world's business, or society, or pleasday, to-night, and to-morrow, and e next day lay hold of some precious God and find it bud and blossom e fruit at his touch. But a habitting after God, a loving use of the f grace, will place the soul in this position of intimacy with God. doubts and perplexities are gone Then God's promises need no exor they prove themselves; questions never present themselves for solution, will is in perfect harmony with God's d no question of duty can ever arise: actions of this world have forever

d, for the life is hid with Christ in

d nothing less then God can satisfy

WHEN DAYS ARE DARK.

-Church Union.

BY MARIANNE FARNINGHAM.

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ien days are dark, be busy; or there is much to do. d the ministries are many Vhich kindly hands pursue. e need of love is always great, or grief is everywhere; ighten thou some burden. and lessen thou some care!

ien days are dark, be thankful: light is not always best, d useful are the shadows. he silence and the rest; gives whate'er is good to come he-day and then the night, those who find their joy in him, ive always in the light.

-Jewish Record.

HE SLEPT WELL. s a stranger in the city, and had arthe evening train. Tired and dusty ed to the principal hotel, and was ated at not being able to secure a The hotel was filled to overflowing, s in the parlors all engaged. A great on was in session in the city, and as to the other hotels he found the fliculty, not a room, nor even a cot secure. At last, at a third-rate found he could secure a bed in a oom. He tried to hire both beds. he could have the whole room, not the idea of a room-mate in place. But the other bed hired, and so he was obliged is chances. He went up stairs, and ring, concluded that he would not eep, at least not until he had seen d of a man was to occupy the other order to keep awake, as he was both sleepy, he took out his pocket Bisoon became deeply interested in a ding that had lately attracted his He was engaged in this study door suddenly opened and in came nger who was to be his room-mate night. The man, as he entered, arp glance at him, and then went e room and prepared for bed. Lookthe top of his Bible he quietly studtranger. The man seemed to be a rson and appeared to be honest. hesitated about trusting a stranger, in to make calculations about keepe. But he changed his mind, for he stranger, who was ready to retire, neel down in a manner that showed a familiar custom, and engage in That was enough; he put the Bihis pillow and went off himself in-, refreshing sleep. In the morne they were dressing, he turned to ger, and explaining the circumstanbe past evening, said, "So I slept The stranger listened attentively, said, "I slept well, too. I had eted to sleep at all in this place with l not know in the other bed, but came in so suddenly, and found you your Bible, I concluded I could trust

glorious truth that man trusts his n who believes and trusts in the od, and who accepts, trusts and e Bible. Is there any other book sesses such a character, and so carries the proof of a divine origin and liver? God's word in the hearts of ans, indeed, "Peace on Earth."-

, and so said my prayers and went

Popular Science.

WHY CONTAGIOUS DISEASES ATTACK BUT geond attack of a contagious disease: "One of the most extraordinary and unaccountable experiences in medicine was the immunity secured by a single attack of a communicable disease against future attacks of the same malady. Smallpox, typhoid, or scarlatina, for example, was found as a general rule to occur only once in the lifetime of the individual, the successful passage through the disorder apparently rendering the body invulnerable. Reasoning from analogy, I have ventured to express the opinion that the rarity of second attacks of communicable disease was due to the removal from the system, by the first parasitic crop, of some ingredient necessary to the growth and propagation of the parasite."—Medical World.

NEW MODE OF HARDENING PLASTER OF PARIS.—M. Julhe describes a new process for hardening plaster of Paris, so that it may be used, among other purposes, for floor parquetting, (Comptes Rend., c., 797). It consists in mixing the plaster, before using it for casting with one part in six of finely sifted, recently slaked lime, and saturating the well dried casting with solution of a sulphate of a base giving an insoluble precipitate with lime. Sulphate of zinc and sulphate of iron are both suitable. The zinc sulphate gives a white material, while that containing iron is at first greenish, but upon drying takes the characteristic color of ferric oxide. A coating of burnt linseed oil converts this into a mahogany color, and a coat of copal varnish gives a fine surface. The casting should be well dried before treating it with the sulphate solution, and after being immersed not longer than two hours it should be again dried; it may then be replaced in the solution until the saturation is complete. The production is said to resist atmospheric influences, and when sulphate of iron is used, the resistance to fracture is said to be twenty times greater than in ordinary plaster.

LONDON AUTOMATIC POST OFFICES.—A London paper describes a novel plan for supplying stationery to railway passengers. In obtained, and all business in the U. S. Patent Office, nearly every railway station is a small box on legs, painted crimson, which may be called an automatic post office. It is divided in less time than those remote from Washington. When two compartments. On the top are aper model or drawing is sent we advise as to patentabil tures admitting a penny, one being for postal cards and the other for envelopes. You drop a penny through the slot and open a little drawn beautiful and open a little drawn bea little drawer beneath, and presto! you find advice, terms, and reference to actual clients in your a postal card. Drop two pennies in the right own State, or county, address—C. A. SNOW & Co., hand slot, open a corresponding drawer, and you find a stamped envelope containing a dainty sheet of note paper. These little conveniences are the property of a company (limited, of course). The profit must be very small, and only on the envelope and sheet of note paper. It may consist in its conveniently getting out of order occasionally and refusing to deliver; your penny has gone in and cannot be got out, and there is no satisfaction to be had by objurgating the box. You can't get the best of it by dropping in a bad penny, as if not full weight it refuses to deliver, and keeps your short coin confiscating that as a punishment for your attempt to cheat. It has a golden rule that works, only one way.—Scientific American.

SURGERY OF DYNAMITE.—The medical faculty have recently given some little attention to what they are pleased to call "Surgery of Dynamite," by which is meant the effect of dynamite explosions upon those in their immediate vicinity. It is interesting to learn from these discussions that the jar or shock which the system receives differs altogether from that which is the result of a blow upon the head or body, or resulting from railway collisions. These latter follow a comparatively well-localized and gross form of violence, whereas the shock coming from a dynamite explosion is diffused and divided.

In the case of the two young women who were injured by the recent explosion in the Tower of London, neither suffered from contusions, nor did they bear any marks of wounds save a few scratches received from falling upon a pile of rubbish. The sensation | An institution furnishing instruction to "any perthey experienced was not that of being violently knocked down, but of being "pushed back." Both suffered from severe pain along the right inferior dental and auriculo-temporal vacancies to teach, send 10 cents for sample copy of nerves, and a profuse catarrh showed the our first-class Literary and Educational Journal. meatus had been injured. Cole, the policeman, suffered from no complication through a fracture of his ribs, but, as in the case of the young women, his chief ailment came from a general enfeebling of nerve function, which caused a depression in the heart's action and a temporary loss of sight and THE AMERICAN SABBATH TRACT SOCIETY hearing.—Scientific American.

A RUSSIAN BATH AT HOME.—Among the new home conveniences recently introduced, is a simple attachment to the ordinary bath tub, by which the luxury of a vapor or medicated bath may be taken in one's own

The medicating or disinfecting materials are placed within cylindrical air chambers, tre, N. Y. and fed drop by drop into the water, and mingle with the steam as it is drawn into the bath tub. The invention has been inthe bath tub. The invention has been introduced into some of our city hospitals, and a number of physicians have recommended it for its capability as a deodorizer and disinfecter. A bath may be perfumed by afew drops of any odorous extract, put into the cylinder with the other ingredients. - Scientific Amer-

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STATIONS.	No. 8*	No. 12*	No. 4*	No. 6
Leave Dunkirk Little Valley		3.05 PM 4.37 "	* * * * * * * * *	8.45 AM 10.26
Salamenca Carrollton Olean	9.10 AM 9.20 " 9.45 "	5.36 "	10 50 рм 11.20 "	11.09 "
Cubs Wellsville Andover Alfred	10.08 "10.54 "	6.34 " 7.27 "		12.14PM 1.07
Leave Hornellsville Arrive at Elmira Binghamton	1.35 PM 3 15 "	†3.40 PM 10.20 " 12.07 "	1.15 AM 2.47 " 4.26 "	2.10 pm 4.32 " 7.30 "
Port Jervis New York Note.—Tra	7.23 " 10.20 PM	7.30 AM	11.25 AM	

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 6.30, Olean 7.20, Hinsdale 8.00 Cuba 9.05, Friendship 10.00, Belvidere 10.37, Belmont 11.25, Scio 11.55 Wellsville 1.45, P.M., Andover 2.32, Alfred 3.32, Almond 4.00, and arriving at Hornellsville at 4.20 P. M.

4.40 P. M., from Dunkirk, stops at Forestville 5.08, Smith's Mills 5.20, Perrysburg 5.46, Dayton 6.07, Cattaraugus 6.45, Little Valley, 7.16, Salamanca 8.15, Great Valley 8.22 Carrollton 8.37, Vandalia 8.50, Allegany 9.07 Olean 9.16, Hinsdale 9.32, Cuba 9.57 Friendship 10 28, Belvidere 10.42, Belmont 10 54 Scio 11.07, Wellsville 11.19, Andover 11.47 P. M., Alfred 12.14, Almond 12.28, arriving at Hornellsville at 12.42 A. M.

WESTWARD. STATIONS. | No. 1 | No. 5* | No. 5* | No. 29. 9.00 AM 6.00 PM 8.00 PM 8.30 PM Port Jervis 12.02 PM 9.05 " 11.40 " 12.55 " Hornellsville †7.45 PM 4.25 AM | †8.10 AM | 12.40 PM Alfred 8.18рм|.,.... Andover Wellsville 8.35 " 5.16 AM 9.13 AM 1.45 " 9.20 " 6.02 " 10.08 " 2.48 " 9 43 " 6.23 " 10.37 " 3.18 " Cuba Olean 10.10 " | 6.46 " |11.09 " 4.00 " Carrollton Great Valley 4.10 " Arrive at Salamanca Leave Little Valley 11.13 PM 11.52 AM 5.00 PM Arrive at 1.45 " 1.30 рм 6 30 " Dunkirk

Note.—Train 1 will stop at all stations on Sun-

No. 29 runs daily over Western Division.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.25, Hinsdale 11.10, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.13, Cattaraugus 4.13, Dayton 5.20, Perrysburg 5.58, Smith's Mills 6.31, Forestville 7.05, Sheridan 7.25, and arriving at Dunkirk at 7.50 P. M.

4.30 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.05 P. M.

BRADFORD BRANCH WESTWARD.

Stations.	15.	5.*	9.★	85.*	21.*	37.
Leave Carrollton Arrive at	A. M.	A. M. 6.50	Р. м. 5.45	A. M. 9.25	P. M. 9.02	A. M.
Bradford Leave	••••	1	1	10.40 P.M.		ļ
Bradford Custer City	9.20 9.32	7.30 7.42	6.20 6.30	2.00 2.15		7.00
Arrive at Buttsville	•					

11.04 A. M., Titusville Express, daily, except Sundays, from Carrol ton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M. EASTWARD

Stations	6.*	20.*	32.*	16.	38.	
Leave	A. M.	A. M.	P., M.	A. M.	P. M.	
Buttsville	8.45		7.20			
Custer City Arrive at	9.32			l	}	•
Bradford Leave	9.45		8.12	1.00	6.20	
Bradford Arrive at	9.55	7.50			••••	
Carrollton	10.35	8.18				

5.45 A. M., daily, from Bradford, stops at Kendall 5.50, Babcock 6.00, Limestone 6.10, arriving at Carrollton at 6.35 A. M.

8.55 P. M., daily, except Sundays, from Bradford, stops at Kendall 8.59, Limestone 4.09, and arrives at Carrollton 4.24 P. M.

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SECOND QUARTER.

April 4. Paul's Voyage. Acts 27: 1, 2, 14-26. April 11. Paul's Shipwreck. Acts 27: 26-44. April 18. Paul going to Rome. Acts 28: 1-15. April 25. Paul at Rome. Acts 28: 16-31. May 2. Obedience. Eph. 6: 1-13. May 9. Christ our Example. Phil. 2:5-16. May 16. Christian Contentment. Phil. 4: 4-13. May 23. The faithful Saying 1 Tim. 1: 15-20; 2: 1-6. May 30. Paul's Charge to Timothy. 2 Tim. 3: 14-17; 4: 1-8. June 6. God's Message by his Son. Heb. 1: 1-8: 2: 1-4. June 13. The Priesthood of Christ. Heb. 9: 1-12. June 20. Christian Progress. 2 Pet. 1: 1-11. June 27. Quarterly Review.

LESSON XII.—QUARTERLY REVIEW.

For Sabbath-day, June 27.

SCRIPTURE LESSON.—ISAIAH 53: 1-12.

1. Who hath believed our report? and to whom is the arm of the Lord revealed? 2. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we

3. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

4. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and

5. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. 6. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. 7. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his

8. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he 9. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

10. Yet it pleased the Lord to bruise him; he hath put him 10. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

11. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

[The following suggestive outline for review has been adapted to these columns, from the Sunday School Times:

PAUL'S VOYAGE.

Topic: Safe in the Storm. (1. Setting Out.

OUTLINE: 2. Stormy Without. 3. Calm Within.

Golden Text.—"I believe God that it shall be even as it was told me."—Acts 27: 25

PAUL'S SHIPWRECK.

Topic: Saved from the Storm.

OUTLINE: \(\) 1. Endangered. 2. Encouraged.

(3. In Safety.

G. T.—"Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses."—Psa. 107: 28. III.

PAUL GOING TO ROME.

Topic: Saved from the Serpent.

OUTLINE: { 1. The Apostle Surviving. 2. The Sufferers Reviving. 3. The Travelers Arriving.

G. T.—"He thanked God, and took courage."-Acts 28: 15.

IV.

PAUL AT ROME. Topic: Salvation unto the Gentiles.

OUTLINE: { 1. The Preaching Paul. 2. The Divided People.

3. The Sad Prophecy. G. T.—"The salvation of God is sent unto the Gentiles."—Acts 28: 28.

OBEDIENCE.

Topic: Joyful Obeying. OUTLINE: { 1. Children Obeying. 2. Servants Obeying. 3. Christians Withstanding.

G. P.—"Children, obey your parents in the Lord; for this is right."—Eph. 6: 1.

VI.

CHRIST OUR EXAMPLE. Topic: Joyful Imitating.

(1. Christ Humbled Himself. OUTLINE: { 2. Christ was Exalted. 3. Christ-likeness Enjoined,

G. T.—"Let this mind be in you, which was also in Christ Jesus."—Phil. 2: 5.

VII. CHRISTIAN CONTENTMENT.

Topic: Joyful Contentment. OUTLINE: { 1. Always Joyful. 2. Always Faithful.

3. Always Contented. G. T.—"The God of peace shall be with you."-

VIII. THE FAITHFUL SAYING.

Topic: The Saviour Providing Salvation. (1. For Paul to Look for.

OUTLINE: { 2. For Timothy to Strive for. 3. For All to Pray for. G. T.—"This is a faithful saying, and worthy of

IX.

PAUL'S CHARGE TO TIMOTHY. Topic: The Preacher Proclaiming Salvation. (1. The Preacher's Text-Book. OUTLINE: { 2. The Preacher's Preaching.

(3. The Preacher's Reward. G. T.—"The holy Scriptures, which are able to make thee wise unto salvation."—2 Tim. 3: 15.

GOD'S MESSAGE BY HIS SON. Topic: Honoring Our Saviour.

(1. His Exaltation by God. OUTLINE: 2. His Rank Above the Angels.
3. His Claim to our Honor.

G. T.—"How shall we escape, if we neglect so great salvation?"—Heb. 2: 3.

THE PRIESTHOOD OF CHRIST. Topic: The Priesthood of Our Saviour.

(1. The Transient Tabernacle. OUTLINE: { 2. The Typical Priesthood. (3. The Eternal High-Priest.

G. T.—''Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. XII.

CHRISTIAN PROGRESS.

Topic: Growing in the Knowledge of Our Saviour. (1. Helps to Christian Growth. OUTLINE: { 2. Directions for Christian Growth.

(3 Results of Christian Growth. G. T.—"But grow in grace, and in the knowl edge of our Lord and Saviour Jesus Christ."-2 Pet.

MARRIED.

At Dakota, Wis., Sunday, June 7, 1885, by B. S. Crandall, Esq., Mr. RICHARD B. COCKERILL, of Senica, and Miss Elmie A. Crandall, of Dakota.

DIED.

In Preston, Chenango Co., N. Y., June 3, 1885 of consumption, JEMIMA, wife of E. J. Hammond and daughter of J. D. and Jemima Rogers in the 52d year of her age. The deceased was baptized into the fellowship of the Seventh day Baptist Church of Preston, during her early years, by the then pastor, Eld. Varnum Hull. During her protracted illness, the deceased was habitually cheerful, and met death without alarm. A husband and four children survive her. Her funeral was attended on the 6th inst., a large concourse of people testifying to the great respect cherished for her. The religious services were conducted by the writer of this notice, and the text of Scripture discoursed upon was taken from Philippians 1: 23, 24, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better: nevertheless, to abide in the flesh is more needful for you." Though desiring to live for her family's sake, she expressed a growing resignation to the ders, Abbie B. Pierce, Charles Alling. event of her approaching death, and gave evidence that her trust was in the Lord. She desired to be remembered in prayer by those who called upon her, and counseled her children to attend the Sabbath services at the church. Such was the earthly ending of a beautiful life, quiet, and unobtrusive, tull of sweet charities, and of Christian sobriety.

'Sister, thou wast mild and lovely, Gentle as the Summer breeze, Pleasant as the air of evening. When it floats among the trees."

Mrs. Thomasin Spry, wife of Dr. J. A. Baldwin, died at Beach Pond, Wayne Co., Pa., June 9, 1885, at 6 o'clock A. M., of meningitis, after much suffer ing for more than two weeks. The last four days being bereft of reason, the testimony of her life is about all that we have left us; this is highly esteemed by those well acquainted with her. On Monday, the 15th, she would have been fifty years old. She was a member of the M. E. Church about twenty years, since which she has been a member of E. H. Hammond, the F. M. Church fifteen years. J. A. B.

In Ashaway, R. I., June 1, 1885, of pneumonia.
GEORGE NICHOLS LANGWORTHY, aged 39 years and 1 day. He was baptized May 5, 1866, and united with the First Seventh-day Baptist Church of Hopkinton. He has been Cashier of the Ashaway National Bank for sixteen years, and a Director of the constant of the Ashaway National Bank for sixteen years, and a Director of the constant of the Ashaway National Bank for sixteen years, and a Director of the constant of the Ashaway National Bank for sixteen years, and a Director of the Ashaway Nati same for fourteen years, also Treasurer of the Ashaway Savings Bank since its organization. He was Josiah Bee largely and favorably known in the business circles | Josiah Bee Jr., largely and favorably known in the business circles of this place and the surrounding country, and his death deeply affects this society. His wife, two little daughters, a father and brother are left in sorrow, by this, seemingly, untimely death. Funeral services were held at the church, conducted by Rev.

A. F. Main and the Poster assisted by Revs. Horses.

A. F. Main and the Poster assisted by Revs. Horses. A. E. Main and the Pastor, assisted by Revs. Horace Stillman and L. F. Randolph. Elegant floral offerings were made, and a very large concourse of peo.

M. Davis,

"" ple was in attendance.

In Janesville, Wis., May 29, 1885, A. Webster Baldwin, in the 57th year of his age. His disease was a cancerous affection of the stomach, from which he suffered intensely for about six months. He was, at the time of his death, the Clerk of the Court of Rock County, which office he had filled John F. Randolph, continuously for 17 years. As an evidence of his Eld Jacob Davis, efficiency and the high esteem in which he was held, Jesse J. Davis, The Judge remarked on the occasion, "I have known A. W. Baldwin, for more than 35 years; A. S. Childers, John L. F. Randolph, and in every walk of life, in every duty he has been called upon to perform he has shown himself are Columbia Jeffron. called upon to perform, he has shown himself up. Columbia Jeffrey, called upon to perform, he has shown himself upright, honorable, and just." Mr. Baldwin's former home was in Milton, Wis., where his aged parents still reside as members of the Seventh day Baptist Church of that place. For over twenty years he was a trustee of Milton College; and during most of that time its valuable secretary. He was distinctively a lover of his fellow-men, and in all his positions of life, he was helpful, courteous, scrupulously exact, and most highly respected. He will be greatly missed by his parents by his wife and two daugh.

Columbia Jeffrey,
Johl A. Polan, Blandville,
Samuel Polan,
W. H. H. Davis,
D. F. F. Randolph. New Milton,
W. B. Van Horn. West Milford,
W. E. Drummond,
N. B. Palmer, Woodville, R. I.,
Mrs. Abby Langworthy, Westerly, missed by his parents, by his wife and two daugh. C. B. Barker, 300 42 ters, and by a very large circle of friends. The Mrs. Geo. A. Buguay. Pittsfield, Mass. 200 42 funeral services were conducted at the house by Wm. D. Randolph, Plainfield, N. J., 200 Rev. S. B. Loomis, of Lone Rock, Wis., and Pres. Daniel Hakes, West Hallock, Ill., 500

In Albion, Wis., June 4, 1885, of consumption, in the 27th year of her age; MARY E., wife of Alfred D., and daughter of Lee and Mary F. Coon. In her death her parents have parted with the last of their four children. But though left childless in G. H. Johnson, their declining years, they feel that their loss is her | C. G. Wheeler, gain. Besides the father and mother, she leaves a | O. Davis, husband and two little boys to mourn her loss.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending June 13th, reported for the Recorder, by David W. Lewis & Co., Preduce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished

BUTTER.—Receipts for the week, 40,578 packages; exports, 1,408 packages. The withdrawal of some of the finest and largest steamers from trans-Atlantic service by the English Government limits the all acceptation, that Christ Jesus came into the refrigerator room at the disposal of exporters, world to save sinners."—1 Tim. 1: 15. which, however, up to the present time has not been felt, as there has been practically no exports of butter. Grass in New England and New Jersey is abundant and present local consumptive demand is lessened, but the general packing down in firkins through this State and free speculative purchases here have advanced prices for the week about 1 cent per pound, and cleaned up all arrivals of finest

makes. We quote: Fine. Faulty. -@-Creamery make, N. Y. -@19 17@18 Western.... -@19 17@18 10@15 New State dairy..... —@18 15@17 10@14Grease butter....... $-\bar{@}$ 6 -@ 5

CHEESE.—Receipts for the week, 53,129 poxes; exports 45,194 boxes. There was altogether a better feeling this week and arrivals were well cleaned

up, with some sales of fancies for next week's delivery at 8c. On a basis of 72c. for cheese, however, there were some foreign orders cancelled, and small-sized fancy full cream cheese were offered on 'Change to day at 8c. without takers. Night skims brought 41@42c., and for some fancy marks 5 cts. The market closes firm. We quote:

Fancy. Fine. Faulty Factory, full cream.. -@ 72 64@ 74 5@ 64 (a little.) Skimmed..... **-@** 5‡ $3 @ 4\frac{1}{2} 1@ 2\frac{1}{2}$

Eggs.—Receipts for the week, 22,361 barrels. Ten barrels firsts sold on 'Change to day at 14 cts., and there was more talk than business, and a dull market. We quote:

Near-by marks, fresh-laid, per doz...... 15 @15½ Southern, and Western, fresh laid, per doz 13½@14½ BUTTER, CHEESE, EGGS, BEANS, ETC.

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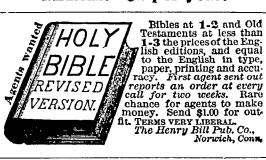
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VOL. XLI.—NO. 26.

THE CENTRAL A

Minutes of the Fiftietl The Seventh-day Baptist (vened with the West Edmest

Fifth-day, June 11, 1885, at Association called to order Prentice. After singing by led in prayer. By vote of the Association

pointed, as Nominating Com Wm. A. Babcock, and C. J. H. D. Clarke preached th John 15: 4, 5. Subject, "D

This was followed by remarks Pending the report of the the letter from the First Brod The Committee on Nomina

Moderator-J. B. Clarke. Clerk H. D. Clark: Annatant Clerk—C. A. Burdick. The report was adopted. Reading of church letters w

field, West Edmeston. It was voted to open the se ing, 9.30,—closing at 12; after 4 o'clock; evening, 7.30.

DeRuyter, Scott, Adams, Firs

Church, welcomed the deleg worship and homes. Benediction by A. B. Prent

AFTERNOON S

J. B. Clarke, in behalf of

The Association was called ator, J. B. Clarke. Prayer by Under the order of commun letters were again read as foll

Second Verona, Watson, Cliffe Communications from corr called for, A. E. Main read from the South Eastern As appeared to represent that boo Eastern Association was also represented that body as dethe spiritual condition of by Bro. Main, and the fratern

ter Association were presented D. E. Maxson appeared as ern Association, who read th tended remarks.

The North-Western Assoc as delegate to this body, wh spoke briefly concerning the o

L. E. Livermore, represent terests of our denomination, sionary Society, and J. B. Cl made verbal statements cond delegates to this body, and, welcomed, together with the

sociations, and invited to pa tions of this Association. By vote of the Association nated the following Standing

On Religious Exercises—Clayton W. H. Burdick, J. M. Todd, Ster On Petitons—C. V. Hibbard, I R. P. Dowse. On Finance-Edwin Whitford, Langworthy, C. J. York. On Resolutions—S Burdick, D.
E. Main, L. C. Rogers,
On the state of Religion—A. B

Williams, P. C. Kenyon. On Education-F. (). Burdick, Maxson, H. Clefe Brown. On Essayists, Delegates, and Pre B. Prentice, J. D. Rogers, Lewis The nominations were rati

The Corresponding Secreta adopted. The Treasurer's report w waived for the present.

The Committee on Obitum

The Committee on Obituary that, while an unusual number of sisters have been called away fro phant church during the year. an three of our offici I members have con Collins Miller of Brookfield Adams, and Deacon R N. Mumf Deacon Miller died at his home morning of August 5, 1884 lacks ing 82 years of age Brott er Mil the pillars of the Second Brookf united in 1832, being hapfized by many years in the town of Sange of his life he lived in the village of integrity, and stood high amountizens. The poor always found 1888 he was called and ordained he held and hor ored up to the tin chased to himself a g od degre faith. The Pastor always foun counselor, and a ready helper it nevelent work of the church and ucation, and Sabbath reform-10 and heiper. He was an earnest (accepted the Bible as the reveale salvation from sin and its terrible sacrifice of the Lord Jesus Chriin that sick room such exultation

nance, as gives the assurance that to be with thrist." "We shall i by, by and by."
Elder Wm. G. Quibell was bo May 1, 1806, and died at his h Dec. 80, 1884. When a young

of joy, and seen such a heavenly