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Sabbath Recorder,

PUBLISHED WEEKLY IN SABBATH TRACT SOCIETY,

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Sabbath Recorder.

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

TERMS-\$2 A YEAR, IN ADVANCE.

VOL. XLI.—NO. 30.

ALFRED CENTRE, N. Y., FIFTH-DAY, JULY 23, 1885.

WHOLE NO. 2111.

THE NORTH-WESTERN ASSOCIATION.

Minutes of the Forty-ninth Annual Session.

The Seventh-day Baptist North-Western Association convened with the Milton, Wis., Church on Fifthday, June 25, 1885, at 10.30 A. M.

J. L. Huffman preached the Introductory Sermon, from James 5: 20. Theme, The Conversion of Sin-

After the sermon, the Moderator called the Association to order.

In the absence of the Clerks, S. H. Babcock and W. F. Place were appointed Clerks pro tem.

The report of the Committee on Programme was then presented and, after slight amendment, adopted as follows:

Your Committee to arrange the programme of exercises for the present session of this Association, would respectfully report as follows:

Introductory Sermon, by J. L. Huffman, N. Wardner alternate. Fifth day 10 o'clock, A. M. Call to order for business.

Appointment of Nominating Committee. Communications from Churches. Report of Nominating Committee.

Afternoon Session, 2 o'clock.

Devotional Exercises, fifteen minutes. Unfinished business. Communications from foreign bodies. Essay, by G. J. Crandall. Essay, by G. M. Cottrell. Election of officers.

Appointment of Standing Committees. Evening Session, 8 o'clock.

Devotional exercises, 15 minutes. Sermon, by H. B. Lewis.

Discussion of essays. Sixth day, Morning Session, 9 o'clock.

Devotional Exercises, fifteen minutes. Annual reports. Miscellaneous reports Reports of Standing Committees. Reports of Special Committees. Essay, by C. E. Crandall.

Afternoon Session, 2 o'clock.

Devotional Exercises, afteen minutes. Miscellaneous and unfinished business. Missionary Conference, 3 o'clock, led by Eld. A. E. Main. Educational Conference, 4 o'clock, led by Wm. C. Whitford. Evening Session, 8 o'clock.

Praise service, followed by a sermon from D. E. Maxson. Sabbath Morning

10 o'clock, Sabbath school. 11 o'clock. Sermon by A. E. Main, followed by a collection for missions, and communion.

Afternoon, 3.30 o'clock. Sermon, by A. B. Prentice.

Adjournment.

Evening Session, 8 o'clock.

Conference led by J. L. Huffman and S. H. Babcock. First-day, Morning Session, 9 o'clock.

Devotional exercises, fifteen minutes. Miscellaneous and unfinished business. 11 o'clock, sermon by J. B. Clarke, followed by a collection

for the Tract Society. Afternoon Session, 2 o'clock.

Devotional exercises, fifteen minutes. Miscellaneous and unfinished business. 3 o'clock, Bible reading; subject, "Baptism," by E. Ro-4 o'clock, Tract Society Conference, led by J. B. Clarke.

E. M. DUNN, W. F. PLACE, Com.

On motion, the Moderator appointed the following as a Nominating Committee: H. B. Lewis, L. H. Bond and Riley Potter.

Under the order of communications from churches, letters were read as follows, Milton, Milton Junction, Walworth, Utica, Carlton, Welton, Cartwright, Pardee Jackson Centre, Chicago, Farina, New Auburn, North Loup, Rock River, Texarkana, Dodge Centre and Long Branch.

The Nominating Committee reported as follows: Moderator-S. H. Babcock,

Clerk—L. T. Rogers.
Assistant Clerk—W. F. Place.

On motion, the report was adopted. After benediction, adjourned to 2 o'clock.

AFTERNOON SESSION.

Devotional exercises, fifteen minutes, conducted by

Under the order of communications from corresponding bodies, A. E. Main appeared in behalf of the delegate of the South-Eastern Association, who was absent, and presented their Corresponding Letter and made a few interesting and appropriate remarks concerning the work on that field.

A. E. Main also appeared as delegate from the Eastern Association, presented their Corresponding Letter and followed the reading of the letter with appropriate remarks.

A. B. Prentice appeared as delegate from the Central Association and read the Corresponding Letter of that body and accompanied the same with interesting

D. E. Maxson appeared as delegate from the Western Association, presented their Corresponding Letter, supplementing the reading of the same with interesting remarks, stating also that their Association had just held their Semi-Centennial meeting.

On motion of Wm. H. Ernst, the delegates from sister Associations were cordially invited to participate in the deliberations of this body.

On motion of N. Wardner, all visiting brethren and sisters were invited to participate in all our delibera-

A letter was then read from the Albion Church. On motion of E. M. Dunn, Wm. H. Ernst was ap-

pointed Corresponding Secretary. On motion of E. P. Clarke, Wm. B. West was appointed Treasurer.

On motion of N. Wardner, the letters, from the churches containing petitions, were referred to the Committee on Petitions.

J. W. Morton, having recently visited Berlin, Wis., spoke of his deep interest in that church and thought this field ought to be occupied. On motion, J. W. Morton and H. F. Clarke were

recognized as delegates from the Berlin Church. The hour of special order having arrived, the essay of G. J. Crandall, on "How to keep up a supply of ministerial laborers among us," was read by E. M. Dunn, and the essay by G. M. Cottrell, on "The best methods of enlisting all in contributing towards the

Babcock. On motion of N. Wardner, the essays of G. J. Crandall and G. M. Cottrell were requested for pub-

support of the gospel ministry," was read by S. H.

lication in the SABBATH RECORDER. The delegate to sister Associations, Wm. H. Ernst, made his report as follows:

Your delegate to Sister Associations would beg leave to report that he attended their sessions and was cordially welcomed

and invited to a seat with them. The South Eastern Association met with the Salem Church at Salem, W. Va., May 29, 1885. The Introductory Sermon was preached by C. W. Threlkeld, from Rom. 1:15, 16; subject "Preaching the Gospel" Nearly all the churches were represented by letters and delegates. The report of the Committee on Resolutions brought out some interesting discussion. The doctrine of faith cures was carnestly advocated by B. F. Rogers, delegate of the Eastern Association. The question of Sabbath-schools was presented, and it was decided to use a part of the time of each Association for Sabbath-school institute work, and the Executive Committee was instructed to arrange accordingly next year. In the report of the Obituary Committee an interesting and extended account of the life and labors of Eld. Jacob Davis was given. He will long be remembered as a religious benefactor of the Seventh-day Baptist portion of West Virginia. An essay of considerable merit was read by Miss Emza F. Randolph on "The importance of reading our own publications." It was requested for publication in the Sabbath Recorder. Bro. Main was present to urge the importance of missionary work, J B. Clarke, of the Tract Society's work and L. E. Livermore, of Education. There were churches that reported revivals. There are only two settled pastors and one general missionary in the Association. Two of the churches desire to have a pastor. They very much

need one at Salem and surrounding country. The prayer and conference meeting was excellent. It would help the North if some of the emotion of the South could be imparted to it. It has been said that Northern men should go South, and Southern men should go North, because the intellect or culture of the North and emotion of the South are needed to make the The Eastern Association met with the Pawcatuck Church at Westerly, R. I., June 4, 1885. The Introductory Sermon was

preached by I. L. Cottrell, from 2 Cor. 6:15. The discussion of resolutions brought out many practical ideas. The representation by letter and delegates was quite full. Fifteen churches reported a good degree of religious interest. There seems to me to be an undue number of non-resident members reported. All of the churches but two have pastors. Ten report revivals; 117 were baptized. They have a net increase of 59. The Executive Committee was made the Committee on the State of Religion. This gives more time to prepare a report. I regard this as a practical plan. There were a number of exercises that were very fine. One of the churches asked whether a person ceased to be a member when he took a letter from a church, and it was decided that he remains a member of one church until information is received that he has joined another. If he is an officer of the church and it fails to report his name, the case is the same. I think that our churches should enforce this rule. Brethren Daland and Lucky were present as delegates from the New York City Church. They have recently come to the observance of the Sabbath. Brother Lucky is a fine Hebrew scholar and desires to publish a Hebrew paper, with the intention of reaching the Jews through their

own language. The Association recommended that the Tract Society consider the feasibility of this plan. The exercises which related to our denominational work were excellent for manifest reasons. The Central Association met with the West Edmeston Church, at West Edmeston, N. Y., June 11, 1885. H. D. Clarke preached the first sermon from John 15: 4, 5. Thirteen of the sixteen churches reported, eight of them had revivals, sixty-six were baptized; a net increase of eighteen was reported. A day of fasting and prayer was recommended to be held one week before the meeting of the General Conference next Fall. An able paper on the use of tobacco, prepared by Dr. Maxson, of Syracuse, was read by his son in his absence. It was requested for publication. This Association differed from the rest in not having a previously arranged programme. Eld. Maxson urged the importance of the education of young men for the ministry and of the churches employing them, when thus prepared, as he did also in the Eastern and Western As-

The Western Association met with the Friendship Church, at Nile, N Y., June 18, 1885. The churches all reported to the Association. Seven of them had revivals in which sixty were converted. There was a net increase of seven. The day of fasting, referred to above, was recommended by them Since this session was its fiftieth, the programme was memorial in its character, giving the history of the Association in its various aspects. These papers are all to be published. They were very interesting, but perhaps not so conducive to a devotional state of mind as sermons would have been. A resolution was introduced to discontinue the exchange of delegates, but it met

There was much in common in the Associations. The spirit of the meetings was good. There was no jar in the unity of feeling. The Missionary and Tract Societies were remembered to the amount of \$443 27. The Eastern Association gave very liberally. Each Association was peculiar in one respect. The South-Eastern excelled in its devotional spirit; the Eastern in its denominational work; the Central in suggesting a day of fasting and prayer, and the Western in its historical char-

The expenses of your delegate chargeable to the Association W. H. ERNST, Delegate. On motion, the report of the delegate was received

and the Financial part referred to the Committee on Finance. The Moderator announced the Standing Com-

mittees as follows: On Petitions—Wm. B. West, J. T. Davis and A. G. Coon. On Finance—H. W. Coon, Riley Potter and G. W. Hills. On Resolutions—J. B. Clarke, D. E. Maxson, A. B. Prentice, On State of Religion-J. L. Huffman, H. B. Lewis and J. W.

On Education—E. M. Dunn, T. B. Collins and A. B. West. On Preacher of Introductory Sermon, Essayists, Sabbath School Board and Delegate to Sister Associations—E. H. Socwell, Wm. H. Ernst and J. C. Rogers.

On Obituaries—N. Wardner.

In conformity with the action of the Central and Western Associations, on motion of E. M. Dunn, the 16th day of September next was set apart to be observed as a day of fasting and prayer; and it was recommended that it be observed as such, in all the churches of this Association. Remarks were made thereon by A. B. Prentice, J. B. Clarke and H. B. Lewis.

The Committee on Petitions asked to make a partial report as follows:

Your Committee on Petitions ask to report upon the request of the Milton Junction Church as follows: We recommend that the Association appoint a council to ex-

amine Bro. E. Ronayne and, if he be found worthy, to ordain him to the gospel ministry.

Wm. B. West,) A. G. Coon, J. T. DAVIS,

On motion, the report was adopted; and, on motion of E. M. Dunn, the pastors, elders, deacons and clerks of the churches of the North-Western Association, and the delegates from other Associations, with J. B. Clarke, Agent of the Tract Society, now attending this Association, were appointed a committee for the examination and ordination of Bro. E. Ronayne to the "gospel ministry;" and that the council sit on Monday next, June 29, 1885, in this church, at 9 o'clock A. M.

A. E. Main, delegate from the Eastern Association, declined to act as a member of the council thus ap-

The Moderator announced a meeting of the council for organization and preparation for their work, immediately after adjournment of the Association.

After the benediction, adjourned to 8 o'clock this evening.

EVENING SESSION.

Met according to adjournment.

Devotional exercises, fifteen minutes, conducted by the Moderator.

Sermon, by H. B. Lewis, appropriate singing, and

Adjourned till 9 o'clock Sixth-day morning.

SIXTH-DAY-MORNING SESSION.

Association met according to adjournment. Devotional exercises, fifteen minutes, conducted by the Moderator.

On a call for annual reports, the Treasurer presented his report which was received and referred to the Committee on Finance, and adopted, on reception of their report, as follows:

WM. B. WEST, Treasurer,

In account with the North Western Association.

 To balance
 \$50 10

 Collection for Missions
 61 28

 "Tract Society
 45 43

 Apportionment Providence Church
 50

 Rock River \$2 50; \$1 00
 3 50

 Milea Innation
 19 50

 Southampton 8 00 Alden..... 1 00 Walworth...... 11 25 Cartwright. 2 50
Jackson Centre. 9 00
 Dodge Centre.
 8 00

 Long Branch.
 4 00
 Utica..... 5 50 Farina..... 14 00 Chicago...... 2 00 Albion...... 8 19 Total......\$306 27 Collection for missions to A. E. Main. \$61 28
Tract Society to L. A. Platts. 45 43
Order to N. Wardner. 63 05
For printing Minutes of 1884. 25 00

Balance on hand..... 100 19 Total......\$806.27 The following named churches are in arrears: Stone Fort, Ill.," 1883, 1884.... Villa Ridge,
Marion county, Kansas, apportionment, 1884..... Delaware, Mo., Total... \$26 84

MILTON, Wis., June 26, 1885. The Sabbath-School Board presented their report

WILLIAM B. WEST, Treasurer.

which was adopted as follows: At the beginning of this Associational year, the Board, desirous that such work should be done as would enable our schools to keep pace with the demand for thorough biblical justruction, arranged to hold Institutes and to do such other work as might be necessary; and in order to carry out this plan, it was thought best, owing to the scattered condition of the churches, to appoint committees in the several localities outside of Wisconsin, who should have charge of the work in those places. Accordingly a committee each for Ohio, Illinois, Kansas, Nebraska, Iowa and Minnesota, was appointed and duly notified, with instructions to report proceedings to the Corresponding Secre-

So far as your Board are informed, nothing has been done except the holding of two Institutes; the first was held during the month of February with the church at Garwin, Iowa, due notice of which, together with the programme of exercises, appeared soon after in the SABBATH RECORDER. The second was held in Milton Junction, Wis. in connection with the Quarterly Meeting, the last week in May. The programme for this Institute was the conducting of a Model School and the discussion of the question, "How to retain and interest our young men in the Sabbath-school and its work," closing with a Bible reading on "The Judgment."

So far as we are informed, the work of our schools in their weekly sessions has been fully maintained, and in some of them there has been an increase both in interest and attendance. As the years go by, the importance of the Sabbath school, as an efficient means for the accomplishment of church work, becomes more and more apparent, and it is hoped that the wisdom of the Association may, by divine direction, devise and provide for the execution of such measures as will increase the efficiency of this department of our work and insure the results which it is designed to secure.

In behalf of the Board, S. H. BABCOCK, Corresponding Secretary.

The Auxiliary Tract Board presented their report which was adopted as follows:

The Auxiliary Tract Board of the North-Western Association, appointed at your last Anniversary, would respectfully report: That, as a Board, we met in January last and organized b appointing Nathan Wardner, President; L. T. Rogers, Corresponding and Recording Secretary; S. H. Babcock, Treasurer; and N. Wardner, W. F. Place and L. T. Rogers, Executive

The Secretary was instructed to correspond with brethren from abroad, in regard to missionary and tract work, also, to confer with the American Sabbath Tract Society in regard to our line of work, being desirous of co-operating with them in the spread of Sabbath truth; also, in regard to establishing a branch Tract Depository at some point in the North-Western

Association convenient of access. Favorable responses were received from our communications. but for want of means, nothing comparatively has been done, except that, through the kindness of the Tract Society, a depositor of Sabbath tracts is now accessible in our midst, and at present in care of the Secretary, where all who will use them for the good of the cause and for God's glory, may obtain a

L. T. Rogers, Corresponding Secretary.

The Committee on the State of Religion presented their report, and, after remarks by J. L. Huffman, E. M. Dunn, A. McLearn, Wm. H. Ernst, J. W. Stillman, S. S. Thomas, H. B. Lewis, H. Hull, A. E. Main, J. B. Clarke and E. M. Dunn, the report was adopted as follows:

The Committee on the State of Religion would submit the following report:

That only seventeen of the thirty-eight churches composing the Association have, up to this time, represented themselves in this session. This we feel to be a sad neglect. We believe all the churches ought to make an effort to represent themselves in each session of the Association, both by letter and by dele-

The letters show the churches to be in harmony and in a fair working condition. The amounts reported as contributed for benevolent purposes, show a growing interest in our denominational work. The letters also show a net increase in the mem bership of about thirty five. Your committee feel that while we have many reasons for thanksgiving for the blessings of the heavenly Father that have

attended us, there is great need of a fuller consecration, which

will secure to us the divine favor, and better qualify us to successfully prosecute the work committed to us by the Master. J. L. HUFFMAN, J. W. MORTON, Com.

H B. LEWIS. The report of the Committee on Preacher of Introductory Sermon, Essayists, Sabbath School Board and Delegate to Sister Associations, was received, and, on motion of N. Wardner, was amended by adding to the first item of the report the appointment of a substitute,

and adopted as amended, as follows: Your Committee on Preacher, Essayists, Sabbath-School Board and Delegate and the appointment of a substitute, would

report as sollows:

Essayists—J. W. Morton, continued; A. McLearn, "What is the Scriptural Signification of Fasting."

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

Programme Committee—Pester and Clark of shurch—have

Programme Committee-Pastor and Clerk of church where

Association may be held.

Delegate—J. L. Huffman; A. McLearn, alternate. E. H. SOCWELL,) J. C. Rogers, W. H. ERNST,

The Committee on Obituaries presented his report While the angel of death has visited many localities within our Associational limits during the past year, bringing bereavement and sorrow to many homes and hearts, there are but three who, according to our custom, come within the province of this report, namely, Eld. Varnum Hull and Deacons R. D.

Burdick and E. A. Crossly.

Eld. VARNUM HULL has been for many years, one of the standard bearers, and so far, at least, as this Association is constandard bearers, and so far, at least, as this Association is concerned, one of the powers of our denomination. From an obituary which appeared in the Sabbath Recorder under date of April 2, 1885, we glean the following: "He was born in Alfred, N. Y., Jan. 28, 1811, where he professed faith in Christ when quite young. He was ordained to the gospel ministry in June, 1842 and was, during his life, pastor of ten churches, five East and five West, and was at his death, missionary pastor of the Rock River church, of which he was the first pastor. He was a man of remarkably keen, logical power, a champion in debate, brave and self sacrificing in maintaining what he believed to be truth. He was also a man of warm, tender sympathies and truth. He was also a man of warm, tender sympathies and friendship, frank, outspoken and cordial in his deportment. Few men have dealt heavier blows against infidelity, in various forms, in the West, or done more in defense and vindication of the truth. He will be much and extensively missed, and especially, aside from his family, by his ministering brethren."

After a somewhat protracted and painful illness he was called to his reward March 22, 1885, in the 75th year of his age.

Dea. EDMOND A. CROSSLY, was born June 1, 1814, near

Shiloh, N. J. At the age of six years, his parents moved to Alfred, near Almond, Allegany county, N. Y. At about the age of 16 years, he was baptized and united with the church. From that place, in 1836, he went to Hayfield, Pa., and united with the church there. Three years after he went to Marlboro, N. J., whither he transferred his membership, and where, in company with Deacon I. D. Titsworth, he was ordained to the office of deacon. In 1841 he was married to Phebe S. Davis, at Shil h, N. J. In 1857 he removed to Crawford county, Pa., and in the following year he became a member of the Cussewago Church. In 1866, he moved to Farina, Ill., and became a constituent member of that church, of which he remained a worthy member and an efficient officer until his death. He quietly

sank to rest, April 23, 1885. (Continued on fifth page.)

Allissions.

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

CONQUESTS.

The whole wide world for Jesus! Behold! the time at hand! His van guard hosts are massing Their force in every land; Each thrill of ocean's cable, Each breeze fresh tidings brings Of conquests won for Jesus, The mighty King of kings. —Oliver Crane, D. D.

of New Sweden, Me., though not denominadeath, one, by exclusion, one; resident memprayer-meeting, 20.

THE following statements show the great importance of home evangelization in the Empire State: Of 5,250,000 people in New Poland; and 11,000 Swedish. There are 850-000 boys and girls in the State between the ages of five and twenty-one who do not belong to any Bible-school. New York has sent 229,000 of her people to Michigan; 120,-000 to Illinois; 86,000 to Wisconsin; 83,000 to Iowa; 44,000 to California; 39,000 to Connecticut; and 36,000 to Massachusetts. The East and the West must then be evangelized for each other's sake.

THERE has been progress in religion. In 1880 there were in America 3,030 churches or congregations; in 1850, 43,072; in 1870, 70,148; in 1880, 97,090. In 1800, 2,651 ordained ministers; in 1850, 25, 555; in 1870, 47,609; in 1880, 69,870. The number of communicants at these four periods were as follows: 364,872; 3,529,988; 6,673,396; 10,065,963. The population at the same time was as follows: 5,305,925; 23,191,876; 38,553, 371; 50,152,866. The ratio of communicants to the population in 1880 was one in 14.50; in 1850, one in 6.57; in 1870, one in 5.78; in 1880, one in 5. From 1800 to 1880 the population increased 9.46 fold, and the communicants 27.52; from 1850 to 1880 the population increased 116 per cent, and the communicants 184 per cent. The actual increase of the communicants from 1800 to 1850 was 3,165,115; from 1850 to 1870, 3,143,408; from 1870 to 1880, 3,392,567; and the total increase in 80 years was 9,701,981. From 1800 to 1877 the number of colleges increased from 20 to 376. The contributions for foreign missions from 1810 to 1819 was \$9,206,210; from 1870 to 1880, \$34,861,482. In 1850 there were 77 missions with 1,268 laborers, 47,276 communicants, and 29,221 scholars; in 1880 1880, \$31,272,154. The receipts of the reliwere \$2,385,162; and from 1870 to 1880, \$42,169,863.

FROM MRS. DAVIS.

SHANGHAI, May 15, 1885.

I expect those who are particularly inte- keeping the Bible Sabbath; yet it seems as if specting the opening of these schools. rested in the boxes, bell, &c., which were they are lacking in Christian fortitude to shipped last February, will have been look- take up the cross. I will give a brief account ing, perhaps ere this, for some notice of of my work at one point. I sent an appointtheir arrival. We, too, in this far away land, | ment to Prosperity church, a First-day Baphave been looking for some tidings re- | tist church, to preach First-day, May 24th. garding them, though we have learned that In this church there are some members that over anxiety will not shorten the distance; contend for the Sabbath, though they are not we must patiently await the steamer's ap- observing it. Some of their brethren have pointed time.

(I say partly because I believe only those further discussion of the Sabbath question. who have thus been separated from friends The leading members of the church, so disby land and sea can fally appreciate them) turbed, counseled together on the course to commendable. During the past month they when, a few days since, word came that the persue with me, and decided to allow me to have paid some back debts and have paid all steamer had arrived and we could take our preach in their house, provided I would not they pledged to their pastor and \$3 75 begoods. We were not long in so doing, though | name the Sabbath. I compromised as a mat- | sides, making \$41 75; and have also colit took some hours to get them through the | ter of expediency, though I had not intended | lected \$8 17 for the Missionary Society; customs. They exacted a duty of about \$2 | to preach on that special subject at that time. | besides the Sabbath-school collections. This on the bell, but none on the boxes. The The pastor of this church told some of the is all the more commendable because there bell has been doing service for several days. | members, that he would discuss the question | has been no extra effort to raise money; We think it has a home ring and reminds us | with me if I would affirm the seventh day of | simply the weekly offerings. They are lookof Alfred school days. If the kind ladies the week to be binding on Christians under ing very hopefully to the work of their new who so liberally donated it can half under- the gospel dispensation; but he would not pastor, Rev. L. A. Platts. stand the pleasure it gives us, and the bene- affirm any day. So, in order to have the Sab- The visit to Fremont Centre, of which they will feel more than doubly repaid.

hardly had faith to believe it would come so | ture. One member that is opposing the dis hearts that fullness of joy which ever and | what will be the final result; but if the disonly comes to the cheerful giver.

When we heard those beautiful quilts were | the privilege of a discussion on the question bound for China we felt some misgivings at | in some friendly grove in that neighborhood. receiving anything so costly, but if it is the | The Sabbath question is taking such a prom wish of the people to send them to us, we inent place in the minds of the people in THE Swedish Seventh-day Baptist church | receive them with great pleasure and gratitude. They show an untold amount of labor tionally connected with us, has courteously and thought. It is a satisfaction to think furnished the following statistics: Constitu- how many have shown an interest in the ted, April 24, 1884; Minister, Elder Fred Ad- | missionary quilts; which we trust is only an derson; Deacon, Truls Person; Clerk, Jonas | an index showing their great interest in mis-Peterson; increase by letter, 22; decreased by sionary work in general. It gives increased Christ; Second, that the Sabbath is abolished courage to us who are working at such a bers, 35; average attendance at church and distance from our own people to receive these tokens of interest in our work, coming as they do, from so large a number both old and young. Among these gifts was one which touched a tender cord and I hardly know how to speak of it. I refer to the very nice auto-York, 1,211,000 are foreign born, and, with | graph album. It seemed intended for a | desire that I may be an instrument in the their children not yet thoroughly American- surprise, which was complete. Coming, as defense of his truth, that his Sabbath may ized, these number from 2,000,000 to 2,500- | it did, from the churches of my childhood | speedily take the place of the now practiced 000. There are 28,000 Scotch in the State; and early years, most of the names are fa- error of First-day observance. I ask the 356,000 Germans; 116,000 from England; 20,- | miliar to me and bring pleasant memories of 000 French; 15,000 from Italy; 12,000 from former years. I can only wish the donors some share in the joy which it brings to the receiver. The box also contained a number of personal gifts, most of which were a surprise, bringing new proofs that we are not

> I know you are looking for some word regarding the mission schools. We are making arrangements as rapidly as possible to open the boarding-school. Some of the funds this year will necessarily be used in painting the dormitory, furnishing beds, bedding &c., &c. At home, we say large bodies move slowly. The same rule applies to small ones in China. It takes a great amount of pa into working order. Our little chapel in the school building attached to our dwelling has at last been supplied with seats and a than the donors can fully realize. Mrs. Fryer has met with us several times since her return. It is pleasant to have her back again. very good attendance. We often feel tried | feasts; but this we cannot control. We feel laborers from home and trust to be heard at no distant day. Most sincerely yours.

FROM W. K. JOHNSON, General Missionary.

BILLINGS, Mo., June 3, 1885.

The time I spent in the last quarter was in the month of May. At this time of the year, in this country, the people are at work on there were 129 missions, 5,980 laborers, 205,- | their crops, so that it is not expected to hold From 1820 to 1829 the contributions for have good congregations. I have held some home m ssions were \$233,826; from 1870 to | night meetings, with very small congregations considering my surroundings. I spent gious publishing houses from 1790 to 1829 | some time in visiting from house to house, and I am satisfied that God has blessed these visits. Personal talks on the Sabbath question seem to have greater weight than on public occasions. I have visited as many as four families that are thoroughly convinced that they are in an error, and that we are become so disturbed about it that they sup-You can partly understand our feelings, posed I had sent my appointment for the

Next comes the organ, which we have so and left a proposition signed by me in the af- audience the importance of personal work long needed. When we asked for it we firmative, and for him to deny by his signa- for others, especially for the ungodly. sincerely hope the young people who so no- | thinks the church will allow the discussion bly responded to our call may feel in their | to take place in their house. I do not know cussion is not allowed by the church, if it is Last, but not least, came the box of goods. God's will, the people of the county shall have general, that it has stimulated some of the First-day ministers to try to defend their practice. So I expect to have to meet in dis cussion some of the ministers in this county upon two different theories: First, that First day is kept in memory of the resurrection of and is not to be observed during the gospel dispensation. This latter theory is only taken in this country by the church called Cambellites.

In view of the work before me, I feel that I am a willing servant but a weak one. So can but trust myself, as his servant, and his cause in his own hands, with an earnest prayers of the brethren and their counsel to aid me in this work.

Inclosed find my report and statement. Yours truly.

Bro. Johnson reports 3 weeks of labor, preaching places, 12 sermons, congregations of 47, 2 other religious meetings, 19 visits

FROM REV. D. II: DAVIS.

SHANGHAI, China, May 15, 1885,

The mail goes again to-morrow and I hasten to send you a few lines. The boxes and bell all arrived here safely, the receiving of which gave us much pleasure. Those tience, perseverence and labor to get things present on Sabbath afternoon seemed much interested when I told them how the bell and organ had been provided. They think it very wonderful how young people could give small desk. Mrs. Fryer sent us \$25 from so much money as to enable them to buy an the Alfred Centre Sabbath-school, which we organ. And what is still more wonderful to three years, receiving less than an average are believed to be structures haunted by some of them is, how they are willing to give brought great satisfaction, perhaps more their money. But these poor Chinese have not learned yet the principle of Christian giving. We hope the influence of these examples and the teaching of the gospel may Our day schools number over sixty, with enlighten their minds and make them also willing to labor for the good of others. We at their absence to attend their numerous shall open the girls' school very soon. Had it not rained yesterday the roof of the medlike constantly putting in our plea for more | ical building would have been completed; I | Did you ever run a home mission at your trust it will be ready for use within another own cost, and labor with your hands to get month. We shall rejoice when it is ready, the money? Don't be in a hurry now. I for the sick are so numerous it is very bad to may not have time to write soon again; let have them come to our house. One day this me show you how this was done. I borrowed week there were one hundred and seventeen persons; fifty or sixty are very common. You will understand by this that the medical building has become an urgent necessity, both on our part and also for the convenience of Dr. Swinney. As Mrs. Davis and I suppose Dr. Swinney has written you this mail, 145 communicants, and 65,580 scholars. | meetings excepting on Sundays. Then we | I will not write more at present, only ask that the remainder of the school money to which you referred may be sent as soon as

On school account, Jan. 1, 1885, there was still in hand 369.44 Mexican dollars; native preacher and incidental account \$119 02. As Mrs. Davis says, it will require some of these funds to buy beds, etc., but this is all in line with the school work. I hope we shall have something encouraging soon to write you re-

With a prayer for the preservation of your health, I am most sincerely yours,

D H. DAVIS.

FROM MISS RANDOLPH.

ALFRED CENTRE, N. Y., June 29, 1885. This month closes my labors with the Hornellsville church. These six months and their attendant experiences will long be cherished in memory. This little church is a zealous one, and their benevolence is very

fit which we trust it will be to the mission, bath truth fairly set before the people of that I spoke in my last report, was a very pleasneighborhood, I consented to his proposal, ant one. I tried to impress upon the large has been superseded by the well-defined map, found saying.

My own interest in the work of the Missoon; which again proves God's willingness cussion of the question says he does not think sionary Society has been greatly increased to bless beyond our faith to receive. We the church will allow it; and one person by my preparations for our Missionary days. With a great desire to be a zealous but

humble worker for the cause of Christ, I am truly yours.

PERIE FITZ RANDOLPH.

Sister Randolph reports for June, 1885, weeks of labor, Hornellsville Seventh-day Baptist church,—4 sermons, average congregation 43, 3 prayer-meetings, 12 visits; 1 added to the church by letter; received for support of preaching, \$29 25; for the Mis sionary Society, \$2 08, which was handed over to the church treasurer to be forwarded.

FROM W. K. JOHNSON.

BILLINGS, Mo., July 5, 1885.

I am sad to state to you that I am not in good health now, I have been confined at home some ten days. I am not able to be out yet, but I hope to be able by next Sabbath and First-day to meet my appointment at Galloway's school house in Stone county, along the Zambezi have a distinct idea of a Mo. I have made a very interesting visit to Barry county, Mo. In this visit I called on | Bro. Sellars and Bro. Nightwin, both prominent members of the First-day Baptists and also some lay members, and preached in their congregation. I was respected, and set, there to be judged by a great Being, distributed a few tracts that I still had on hand, and the people, so far as I had opportunity to learn, seemed quite eager to learn something about the Sabbath.

question, has become alarming to the Firstday people and is an occasion of joy and caution to us who keep the Seventh-day. Joy to think many precious Christians will ere long observe the true Sabbath, and caution that we make no mistake in presenting truth upon the Sabbath question.

Yours for the cause,

W. K. Johnson.

A SELF-SUPPORTING MISSIONARY.

and family by the labor of my own hands for of \$100 from the two small churches. I will ghosts and goblins, so here the forest, with not forget that we did recently receive a barrel of goods, books and papers, worth to us nearly \$30, for which we returned our thanks to the donors. As for the rest, I have with with my own hands worked on the farm, for the support of this field, but I find there is a limit to the physical endurance of a man who is nearing his sixtieth mile-post in life. \$300, for which I paid and am now paying 12 per cent. interest. I bought ten cows. which I milk, make butter, and raise and sell calves. Our profits for the last two years were \$300 per year. Then I had pigs to sell, which made \$200. Then the grain and hay to feed the stock had to be

home mission. Up at 4 30 A. M., milk ten | well-dressed gentlemen who pass by with cows, skim milk and feed ten calves, feed the | contempt when the doors of a church are pigs, feed and harness the missionary farm horses, go in and eat breakfast, wash, dress, the brethren and get dinner (that is all the philosophers of our time who have outgrown and do the chores.

and drive back to meeting in the evening, are passed. and get caught by a very bad cold, get so situation at this very moment.—A Kansas Missionary, in the Home Missionary.

CENTRAL AFRICA.

the English Baptist Missionary Society we take the following:

over any very vast portion of the interior.

representing plain and plateau, river and lake. It is no longer the "Dark Continent" because unknown, but the "Dark Continent," with a deeper dark, because it is

And what can be said of the religious condition of the millions of people inhabiting these vast central reaches? Arriving direct from English civilization

and Christianity, the traveler in Central Af-

rica is much in the condition of a man com-

ing suddenly out of the full blaze of sunlight into a low, dark hut. The very intensity of the light which he has left may for a time deepen the obscurity in which he finds himself; but gradually his eyes become familiar with the darkness, and he discerns the presence of one thing after another, and so, by degrees, sees more clearly the form of his surroundings. Thus, at a first glance, inexperienced men will say that the native tribes of Central Africa worship nothing, and that consequently they have no religious belief. A brief residence, however, will convince one that there is something to which deference is paid, and before which the natives tremble with awe. The Waguha have no temples, no altars, no sacred groves, but at the door of every hut stands a miniature hut. "Here," say they, "dwell the Wazimu, the disembodied spirits of our ancestors, whose favour we seek, whose protection we crave." Tribes Supreme Being, Maker and Governor of all things, whom they call "Morimo." The doctrine of transmigration finds expression in snake, monkey and crocodile worship. Retribution shines forth in the belief of the Waguha, that at death they go into the sunwith whom they will live if approved, from whose presence they will be cast out if condemned. A recent traveler met six men-slaves on their way to the coast, singing as if they did not feel the weight and degredation of The interest in this part, on the Sabbath | the slave sticks. "Why so merry?" said he. They answered: "We rejoice at the thought of coming back after death and haunting and killing those who have sold us." But over all the religious beliefs of the Central African rests a dense cloud of superstion. He trembles before the witch-doctor. He kills his own wife when he imagines her bewitched. He kills one child because it cuts the upper front teeth before the lower. He kills another child when it turns from one side to the other in sleep. The ghost-like medicine-man, the universal demi-god of savage nations, with his hideous miscellany of dead lizards, hide, nails of the dead, lions claws and vulture-beaks, stalks through the I have been compelled to support myself | village imparting strange efficacy to claw or bone, stick or stone. And as beneath the dull, leaden skies of the distant north there its tenantry of owls and bats, is the abode of malignant spirits, and the rustling of the foliage at eventide is their mysterious dialogue. Shadowy vagueness and superstitious terror are the cardinal elements of Central African religion. The last words of David Livingstone ad-

dressed to the students of the University of Cambridge, ere he left England for his final journey in Africa, were:

"I go to open the door to Central Africa. It is probable I may die there. Young men in England! see to it, I beseech you, that that door is never again shut."

BISHOP CLARK, of Rhode Island, uses the following strong language in speaking of people who feel contempt for missions:

It will also be admitted, that the starting point of all the various forms of our modern civilization is to be found in Chris-Now you come and go with me one Sun- | tian missions. The civilizers of our ancesday, and see how to run a self-supporting tors were missionaries of the cross. The opened for a Missionary Conference, might have been prowling about as pirates on the hitch up the team and drive nine miles; North Sea to-day, if no herald of the gospel preach at 11 A. M., go home with some of | had ever come to their barbaric fathers. The pastoral visit the brother and his family ever | Christianity and elevated the molecule to the get), then go home; go from two to five | throne of divinity, might have been worshipmiles to get your cows—pshaw! you are tired ers of Woden—the old Anglo-Saxon god, now, I won't ask you to help milk the cows | the Mercury of our forefathers-instead of being worshipers of nothing, which some The good Lord comes down into your mis- | will think is no improvement upon the stern sionary camp; you commence a series of old Scandinavian Creed. The friends of humeetings—that is, if you are of any account | man rights, who have also discarded Chris--you write, preach, and conduct meeting tianity, might have remained in mental and until 10 P. M., go home with some of the moral, as well as physical servitude to the brethren, and get to sleep at 12 P. M., get present day, if it had not been for the Evanup in the morning, drive home six miles, | gel which they have rejected. So that even with the mercury at zero or below, the snow | those who look with indifference, and perdeep, and a Kansas wind blowing (as it haps with derision, upon the work which usually does) the wrong way. Now, feed | the church is now trying to do, cannot well those same cows, pigs, etc., chop wood, do deny that they are under some obligation to all the chores, eat your dinner at 4 P. M., the church for what it did in the days that

The man, who, in this latter part of the hoarse you can't talk, then go home to rest | 19th century, treats with scorn the modern one night, while your people without your | missionary enterprise, betrays his ignorance help carry on the meeting. And that is the of what has been going on and is now in the world, and gives abundant evidence of littleness of mind which is contemptible. So he, too, who with a sneer declares that we have heathen enough at home without taking so much interest in heathen abroad, shows that he knows nothing about the very first prin-From the Thirty-ninth Annual Report of ciples of the philosophy of religion. Speaker, and gentlemen of the House," said a member of the Massachusetts Legislature, many years ago, when some one opposed the To-day Central Africa no longer bears the granting of a charter to "the Board of Comancient geography's label—" Unexplored." missioners," "Christianity is one of those "Terra Incognita" can no longer be written commodities, the more of which you send abroad, the more it is absolutely certain you The almost blank chart of a few years ago | will have at home." A most wise and pro-

'Remember the Sabbath-d Six days shalt thou labor, and the seventh day is the Sabbath

Sabbath L

THE SEVENTH-DAY IS

The Sabbath is God's an in the earth—a recogniti edgment of his omnipoten universal dependence upon Sabbath was the last of the time, the seventh day of the Sabbath was the last of of every subsequent week. the fourth commandment conclusion that it was, an the last of every succeed throughout the course of there is a man to make the recognize in it, an acknow Almighty, Holy God. The is one seventh of the time, express all the truth, it is the seventh hour, nor seve seventh day, from the beg of time.

How shall we know which day? Will it not depend a gin to count? And upon earth's surface we occupy? many changes of calendar with the many reckonings whether the language of signed to mean anything n the seven? Whether the the seventh day originally whether the question wa for men to decide which t and agree to call the Sai the reckoning been lost, now all in the dark?

As the order and count are not measured change in nature, non the constitution of man pear impracticable to lay t of the reckoning anywher human memory. And thi dviine wisdom has placed ber." In human reckon their multiples, because, ience, are in universal use. venient, and almost never reckoning and divisions in very general, but no Wherever such reckoni must think they had a con ever perpetuated, whether conforming to the Scriptu number; it speaks of him make much use of this nu ing of the Sabbath, as sanctified and commanded as a day of rest from all la sally represent it as bein as though pointing out som to be misunderstood, and memory as not to be lost b miscount.

The probability respe

thoughtful man, is, tha seven without failure; yet that any one may mistake be so mistified as to call t or first day of the week th pose, (which of course is every person were as lik sixth (Friday), or the fir seventh, as to reckon the bath, the seventh. Then the ing right would be to that one to two-half as likel be wrong. If there wer count, the probability of a right would be one for, But when we consider and infrequency of ar then consider the utt of the many millions the mistake, even the p harmony, is reduced to quantity! Yet many proeducation and intelligen sufficient influence to dict the faith and practice of thousands of their followers do not know Saturday to l so certainly as to make th pend upon keeping it, ar do keep it and seek to have the same, merit the oppos ation of the good. Such n to trust to an infinitesing Sunday being the sevent to the plain, incontestable

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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."

THE SEVENTH-DAY IS THE SABBATH.

The Sabbath is God's appointed memorial in the earth-a recognition and acknowl edgment of his omnipotence and of man's universal dependence upon him. The first Sabbath was the last of the first seven days of time, the seventh day of the first week. The Sabbath was the last of the second, and of every subsequent week. The reading of the fourth commandment forces us to the conclusion that it was, and is, and is to be the last of every succeeding seven days throughout the course of time, as long as there is a man to make the reckoning, or to recognize in it, an acknowledgment of the Almighty, Holy God. The Sabbath then, is one seventh of the time, but this does not express all the truth, it is the seventh; not the seventh hour, nor seventh month but the seventh day, from the beginning to the end

day? Will it not depend upon where we be: with the many reckonings of sevens? Or whether the language of the Bible was deand agree to call the Sabbath? Has not now all in the dark?

As the order and quantity of the count are not measured by any visible change in nature, nor stamped upon the constitution of man, it would appear impracticable to lay the responsibility of the reckoning anywhere else than upon human memory. And this is exactly where dviine wisdom has placed it; -- "Remember." In human reckonings, 2, 3, 5 and their multiples, because of their convenience, are in universal use. Seven is inconvenient, and almost never used; yet in the reckoning and divisions of days, seven is in very general, but not universal use. Wherever such reckonings prevail, we must think they had a common origin, however perpetuated, whether by tradition or by and receive all its claims and difficulties of conforming to the Scriptures. It is God's practice. Most men can honestly say, "The number; it speaks of him. The Scriptures difficulty is not in the Bible but in the make much use of this number. In speak- | fashion;" so that "how to perform that which ing of the Sabbath, as the day blessed, is good I find not," "because of the law of sanctified and commanded to be kept holy the flesh, warring against the law of the being a thing done for the praise of the as a day of rest from all labor, they univer- Spirit of God." It is not easy for one sally represent it as being the seventh day, brought up in the fog, to believe that clear as though pointing out something too definite to be misunderstood, and so laid upon man's | would lazzle and bewilder; and he prefers | at our coming into the church with our shoes miscount.

thoughtful man, is, that he will count seven without failure; yet the possibility is, or first day of the week the seventh. Supsixth (Friday), or the first (Sunday). the seventh, as to reckon the seventh, the Sabbath, the seventh. Then the probability of be-But when we consider the improbability | filthy be filthy still." infrequency of any mistake, and of the many millions harmonizing in the mistake, even the possibility of such so certainly as to make their salvation de- shall be." Let us not hide our eyes from the Sunday being the seventh day, rather than to the plain, incontestable instructions of God's Word.

That men of strength and popularity have put forth their utmost skill and inge-

nuity to find a rational and plausible way of evading the plain and evident meaning of the fourth commandment, for the sake of substituting the first for the seventh day, and have so signally failed, in the views of all honest searchers after truth, ought to be evidence enough to all such searchers of the great difficulty of showing that God's plan of laying the count upon human memory, is not wise, right, true, sure and good. He has made all things for himself, and established the Sabbath to testify of him; and has sent forth his two witnesses into the earth,-the universal human acknowledgement of his sevens, and the Bible to confirm the faith of his followers, and to show to all that read it, whence and why they derive the sevens. The Jews stand prominent, scattered among all nations, with the book in hand, and the word in their mouth, and the seventh day acknowledged, unyieldinglyly professed as the only Saboath, though the pressure of the multitude shutting them up to five days' work in the week may, sad to say, lead many of them to choose the fully done. Only one thing we wish to dollar, rather than the day and the duty. The quakers acknowledge the same order of the count, though not the holiness of the day. The seventh-day keepers see no honest way of evading the plain reading, "The seventh-How shall we know which is the seventh | day is the Sabbath of the Lord thy God: in it thou shalt not do any work;" and, "Six gin to count? And upon what part of the days shalt thou labor and do all thy work." earth's surface we occupy? And upon how | The six includes Sunday as a working many changes of calendar have interfered | day. Almanac-makers, law-makers, and accountants make the same reckoning; and the church acknowledges the seventh-day-Satsigned to mean anything more than one of urday—to be the old Sabbath—the "Jewish the seven? Whether the first is not really | Sabbath," the day before the "Christian the seventh day originally designated? Or | Sabbath,"-the first day of the week-Sunwhether the question was not left open day. The obedient, unsophisticated searchfor men to decide which they shall choose ers for truth, suppose it to be in the Bible and if willing to find it and follow it at all the reckoning been lost, so that we are hazzards, see nothing in the plea that "the reckoning may be lost, so that not knowing trance. When the lesson is finished, on what is called the seventh day is not really the first, they must keep the first day;" nor do they see that they are at liberty to begin the week on a different day from the one on which God begins it. Nor do they see that because our day begins seven or eight hours later than in Palestine, therefore we are released from obligation to keep the Sabbath when it does come, and we can for the first day of the week to come that we may choose to keep, and call the "Christian Sabbath."

The question, Where does the truth lie in this matter? is not a difficult one to solve, for those who are willing to find it naked, light would better his condition. The light memory as not to be lost by any accident or not to try the dangerous experiment. The on, and still more at our spitting in it. . . . fears are triumphant, and he seeks the Later, we learned how they preserved some The probability respecting any one darker fog. But how much better is the clear light, in which you can see things as they are, see the truth, see afar off. In it we second fair, or market day after Sexagesima that any one may mistake. Anyone might can look back three hundred years to the origin Sunday, that is, ten days before the begin be so mistified as to call the sixth, seventh, of the unsuccessful plea that the seventh-day was nothing more than one-seventh part of the pose, (which of course is not true,) that time; we can look back 1880 years and see every person were as likely to reckon the the seventh-day steadily kept but First-day When they fast they eat at night, and benever; we can look back to the giving of the cause all fast they say mass at night, because law with its well specified day, and reasons all have to take communion. . . . This for its establishment; we can look back to ing right would be to that of being wrong as the original sanctification of that well underone to two—half as likely to be right as to stood day; and we can look forward to the dos e domingos'—Sabbaths and dominical be wrong. If there were two persons to time when honesty will receive its final and days.] They keep this fast up to Christmas count, the probability of agreeing upon the utmost test; when it will be said, "Let him right would be one for, to four against. that is holy be holy still, and him that is

The same omnipotent, omnicient Holy consider the utter improbability One that proclaimed the law in circum- fast. The first three days after Purification, stances of awful majesty, in terms supposed to be clear, and really so intelligible ou domingo'—the Sabbath or dominical day], harmony, is reduced to an infinitesimal that history recalls not a case of difference quantity! Yet many professing godliness, of understanding, for more than 3,000 years, education and intelligence, and having though the law was not universally popular; sufficient influence to dictate, unquestioned, this same Holy One will be the Judge, both thousands of their followers, acclare that they dience and faithfulness of our practice. He do not know Saturday to be the seventh day will "give every man according as his work pend upon keeping it, and that those who light, nor wrap ourselves in the cloak of the same, merit the opposition and denunci- with "the great mass of Christian people," ation of the good. Such men appear willing we shall certainly be safe. Let us look well to trust to an infinitesimal possibility of to our foundation, and how we build therecharacter of every plea.

J. A. BALDWIN. BEACH POND, Wayne Co., Pa., April 1, 1885.

THE ABYSSINIANS:

THEIR PUBLIC WORSHIP AND KEEPING OF THE SABBATH.

The Abyssinians are the only people, besides the Jews, who, as a nation, observe the Sabbath. 'This they do very strictly, in memory of creation. As far as we are informed, the festival of Sunday was introduced into Abyssinia in the fourth century. The Abyssinian Patriarch, in Jerusalem, told us in 1859, that his nation honored the first day of the week in memory of Christ's resurrection, but not as a Sabbath-that occurring the day before, on our Saturday-(the Seventhday)-which, throughout the East and in Africa, at least north of the Equator, is called yom essabt, or day of the Sabbath; while Sunday goes by the general name of ehudone or first, or kadamy, the beginning (of the week). The Abyssinians claim descent from Abraham. Their language, like Hebrew, Arabic, and Syriac, is Shemitic, which means that it is one of a family of languages belonging exclusively to the descendants of

We present here some extracts from a work whose title will sufficiently explain itself. The translation appears to be faithemphasize, and that is, where the translator has used the substitutory names of "Saturday" and "Sunday," we have inserted in brackets the original words from the Portuguese copy, with their literal renderings:-

"Narrative of the Portuguese Embassy to Abyssinia, during the years 1520—1527. By Father Francisco Alvarez. Translated from the Portuguese, and edited, with Notes and Introduction, by Lord Stanley of Alderly, London: Printed for the Hakluyt Society.

"In all churches and monasteries they ring for matins two hours before dawn. They say their prayers by heart and without light, except in the lamps or chandeliers. They pray or chaunt very loud, without art of singing, and they do not recite (alternate) verses, but sing straight on. They always stand in the churches. At matins they only say one single lesson: this is said by a priest or a friar, rather shouted than intoned, and he reads this lesson before the principal en-Saturdays and Sundays and feast days [Sabados, domingos e festas'—Sabbaths, domin-a ical days and festivals], they make a procession with four or five crosses on their poles.

. . . This being ended on the said Saturdays and Sundays [Sabados, domingos'-Sabbaths, dominical days, and feasts, he who has to say mass enters with two others into the chancel; they bring out an effigy of Our Lady, which they have in ancient pictures in all churches and monasteries. He center of the transept with his face toward the principal entrance, and the image in his hands held before his breast; and those who stand by his sides, hold lighted candles in their hands, and all the others commence a chaunt like prose, and all walk, shouting and leaping, as if dancing; they hold their hands and go round, before the image, and, at the sound of that chaunt or prose, which they sing, they also ring the little bells and sound the cymbals to the same tune. Each time that they pass before the image they make a | Cash on hand last report..... great reverence to it. Certainly it has good appearance, and causes devotion, from

"In all the churches of Prester John's country only one mass is said each Sunday. . . . They (the Abyssinians) were surprised things of the Old Law, together with the New; such as that of the fast of Lent, which they begin on Monday ['Segunda feria'ning of our Lent; and so they make fifty days of Lent. They say they take these days in anticipation for the Saturdays ['Sabados' -Sabbaths,] when they do not keep the fast. time having ended and Trinity passed by, all priests and friars are obliged to fast every day, except Saturdays and Eundays [Saba-Day. . . . The general people, that is, secular men and women, are obliged to fast from Trinity to Advent, Wednesday and Friday of each week; and from Christmas Day to the Purification of Our Lady, which they call the feast of Simeon, they have no not being Saturday or Sunday ['ho Sabado

are great fast days for priests, friars and laymen."—pp. 30, 31. The following account shows how the Sabbath was protected in early times:

"There is a tomb in this monastery [Bisan, the faith and practice of the increasing of the honesty of our decisions, and the obe- in the mountains, and the head of six monasteries] which, they say is, of an Abba or Provincial of this monastery, who is named Philip, and they give him the merits of a John, who commanded that Saturday, I'ho do keep it and seek to have their families do self-justification and self-gratulation, being Sabado'—the Sabbath] should not be observed in his kingdoms and lordships; and this Abba Philip went to that King Prestor with his friars, and undertook to show how God commanded that Saturday ['ho Sabado'upon. The all-searching Judge views all the the Sabbath should be kept, and that whowork, scans all the testimony, and sees the ever did not keep it should die by stoning, and that he would maintain this before all the fathers of Ethiopia; and he made it good

Sabado'—the Sabbath to be kept, and they in our country, that an increasing portion of treat him as a Saint; and they hold a feast for him every year, in the month of July, which they call Castar Philip, which means funeral or memorial of Philip. On this account, the people are the most Judaizing of twice to this Castar of Philip, at which they did me much honour; and they kill many cows at this feast. In one year they killed thirty, and in another year twenty eight; and in each of the years that I came there, they gave me two quarters of the fattest cow that was killed."—pp. 34, 35.

the other heathen festivals, and tedious fasting, now clothed with a Christian name, were, with our author, essentials of Christianity; but to insist so courageously as the Abyssinians did, on preserving and observing the Sabbath—God's specially appointed day -this, in his, and Rome's opinion, was "most Judaizing." But, to the honor of the Abyssians be it said, they make the memorial of the Sabbath as rescued by Philip, a yoke and a burden. No fasting on Sabbath. Cessation from daily toil? Yes. If all this be "most Judaizing," then let us have more of it, even at the risk of being called Judaizers. There is no doubt that strong papal influences were, at an early period, brought to bear upon the Abyssinians, to cause them to abandon the Sabbath, but, as we see from the foregoing account, of no avail.—Sabbath

Education.

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

ALFRED UNIVERSITY.

Items.

The new Catalogue of the University will soon be issued, copies of which can be had on application to the President or to the General Agent.

The Fall term of Alfred University will open August 26th. There is every prospect of a full term. All who contemplate entering as students should make haste to secure rooms. There are a few opportunities now for families to purchase comfortable homes.

The Ladies' Boarding Hall will hereafter be occupied only by lady students and the families of the professors. It will be under the supervision of a Preceptress, and better righteously wait another twenty-four hours who has to say mass places himself in the facilities will be afforded for the training and development of young ladies. It is designed to make it an attractive and pleasant home for our daughters.

> Gentlemen rooming outside can be accommodated with board in the Hall.

Report of the Treasurer,

FOR THE QUARTER ENDING MAY 31, 1885. Receipts.

ı	Cash on hand last report\$ 34 33	- 1
	Cash in bank, last report	
	Principal, on endowment, notes and mort-	
	gages 275 00	1
	Tuition, notes	1
	Tuition, Spring term	
	Interest	
	Ren als	
	Memorial Hall subscriptio s. 26 00	
	E. R. Pope, Treasurer Memorial Board 550 00	
	W. C. Burdick, Treasurer Education So-	-
	1 Clety 945.18	1
	State, for teachers' class	
	Overdraft, University Bank 494 72	
	101 12	1
	64 590 40	
	\$4,539 49	1
	DISBURSEMENTS.	
	Salaries	
	Interest	
	Notes, taken for tuition 243 66	
	Incidentals	
	General Agent's expenses	
	Insurance	
	Tuition refunded, account of sickness 20 25	.
	" " Teachers' Class 118 66	
	Transit for Engineering Department 200 00	
	Surveyor's chain	
	Chemicals for Blow Pine Analysis class 15 00	
	Chemical Laboratory 15 00	
	Chemical Laboratory 32 10	
	Reduction of indebtedness	
	Petty expense, etc. 5 15	
	Principal reinvested 500 00	- 1
	\$1,539 49	
	W. H. CRANDALL, Treasurer.	1
	E. & O. E.	
	Examined and compared with vouchers and found	ļ
	correct IRA B. CRANDALL,	ĺ
	B. F. LANGWORTHY Auditing	
	1) D. LIANIAWA DIPTY And diame	

BEQUESTS TO INSTITUTIONS OF LEARNING.

L. D. COLLINS,

J. ALLEN,

B. F. LANGWORTHY,

Auditing

A bequest of nearly \$300,000, recently received by the Harvard Observatory from the will of the late Robert Treat Paine, of Brookline, Mass., suggests the "Comments and Criticism" of "Science," for July 3d, as follows: "It may now be said to be the fashion Saint, saying, that there was a King Prester | for individuals of great wealth to make bequests to found new institutions of learning, or in general to help on such institutions already in existence, and in particular to endow specific departments of research. But it is more than a fashion. We may presume that those making such bequests desire, in large majority, that the greatest good shall come from their gifts, if not in the advancement before the King. Therefore, they say, that of knowledge, then in its diffusion among pended for farm produce, home industries, he was a Saint for making Saturday ['ho men. . . . It is indicative of solid growth and trade.

its wealth is turned into the channels of education and science.

What it took European nations hundreds. of years to find out, the shrewdest of our all the kingdoms of Prester John. I came | public benefactors are fully aware of, that no earthly institutions are so stable and enduring as the great colleges and universities; that solid endowments in these institutions have a lease of life which not even nations themselves can be sure of; and that funds thus deposited preserve their integrity when It appears that, to keep Sunday and all other forms of investment undergo complete dissipation. . . . No college or university exists to make money. The income of such institutions is very largely derived from funds which have been given them, and while fees are received and make up a part of the income, they expend all they receive, as a rule, and only hope to receive more that they may give more. 'The more one has, the an annual charity for the poor. How unlike more one receives,' seems to be exemplified in the finances of our great university."

Strengthening institutions that already have sufficient funds to warrant faith in their perpetuity, accords with Christ's aphorism, "To him that hath shall be given," and partakes of both human and divine wisdom.

E. P. L.

MUSICAL INSTRUCTION.

At the recent Convention of Music Teachers in New York, one of the leading members advocated the pursuit of other branches of knowledge by the music student in connection with the specialty. Musical specialists are realizing the need of general culture, and Mr. Tourgee has a purpose of enlarging the New England Conservatory of Music into a university. This may be well, for one will succeed best in his art, if he possesses more breadth of general culture. The Boston Journal, however, has doubts about turning the Conservatory into a university. It

If one would seek the best instruction in art, he would be directed to schools or studios in which art and nothing else was taught, because not only would the training be more careful but the art atmosphere would be strong in exerting a stimulating influence. Music students in Munich and other musical centers of Europe often testify to the value of institutions where music is the only-branch taught, where pupils live in such an atmosphere of musical culture that they think music, dream music, live and grow on music, as it were. Who can doubt of the excellence of such a stimulating method? To individuals who divide their energies in many branches there is the same danger of a waste of force, and this is the era of specialists. General culture will elevate the standard of the musician only when it is controlled and bent toward the futherance of the speciality.

Temperance.

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

THE STRONGEST DRINK.

Water is the strongest drink. It drives mills; it is the drink of lions and horses, and Samson never drank anything else. Let young men be teetotalers if only for economy's sake. The beer money will soon buy a house. If what goes into the mash-tub went into the kneading-trough, families would be better fed and better taught. If what is spent in waste were only saved against a rainy day, work-houses would never be built. The man who spends his money with the publican, and thinks the landlord's bow and "How do ye do, my good fellow?" means true respect, is a poor simpleton. We do not light fires for the herring's comfort, but to roast him. Men do not keep pot-houses for the laborer's good; if they do, they certainly miss their aim. Why, then, should people drink "for the good of the house?" If I spend my money for the good of any house, let it be my own and not the Landlord's. It is a bad well into which you must put water; and the beer-house is a bad friend, because it takes your all and leaves you nothing but headaches.

He who calls those his friends who let him sit and drink by the hour together is ignorant-yery ignorant. Why, red lions and tigers, and eagles and vultures, are all creatures of prey, and why do so many put themselves within the power of their jaws and talons? Such as drink and live riotously, and wonder why their faces are so blotchy and their pockets so bare, would leave off wondering if they had two grains of wisdom. They might as well ask an elm tree for pears as look to loose habits for health and wealth. Those who go to public houses for happiness climb the tree to find fish.—Spur-

ENGLISH farmers are beginning to see how mistaken is their opposition to teetotalism. If the grain now destroyed in the manufacture of drink was used for food, they would not have to import so much, and the money thus sent out of the country would be ex-

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, July 23, 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

Communications designed for the Missionary Department should be addressed to REV. A. E

All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany coun-

"But the good deed, through the ages Living in historic pages. Brighter grows and gleams immortal, Unconsumed by moth or rust."

"COWARDICE asks, Is it safe? Expedi ency asks, Is it politic? Vanity asks, Is it popular? But conscience asks, Is it right?'

WE call attention to the notice of the Evangelii Harold, in another column. It will be a great favor if those who have the names and addresses of Swedes will forward them to us for sample copies.

THE new paper to be issued by the Tract Society, The Light of Home, is being pushed forward as rapidly as possible. It is now expected that number one of volume one will be ready for distribution early in August. One hundred thousand copies of this first number will be issued.

CHARLES H. SPURGEON is reported as saying that there are two ways of going to hell. One is with the eyes wide open, which very few people do. The other is by the deception of "little sins," or sins often indulged until they do not seem like sins. This is the broad road frequented by the thoughtless multitude. Who does not know some thing about the process of this deception. At first a certain sin, no matter what, was shocking to the sensitive soul, then it did not seem quite so bad, then it seemed no sin at all, and then the soul found pleasure in it and became wedded to it, only to be severed from it by the power of divine grace. The only safe way is to maintain a pure, sensitive conscience, and to flee from every appearance of evil.

has been attended with so much annoyance and expense in order to get favorable views of the scenery, that the great majority of the public has been practically shut out. The movement, started a few years ago by the State, to purchase and throw open to the public the lands about the Falls, has been consummated, and the ceremonies of making them public were attended on Wednesday,

were in session nearly all day adopting rules | the "Critic"; three dailies and one Sunday and arranging plans for the care and protection of the property, and for the accommodation of visitors. We are glad to notice, ters heard some boys shouting fire on the among other things, that "No wines or street in the twilight, and looking out the liquors are to be sold on the reservation.

THE two or three great strikes which have | ing. recently occurred, notably that of the street throughout the country. The relation of simile but I will spare the sensitive reader. capital and labor is the question for of the gospel of him who came not to seek

all rules for human conduct, "Therefore all we earnestly labor, devoutly pray and pasome men by means of prison bars.

SEVERAL years ago we clipped from a newspaper a paragraph giving an item from the experience of that Godly man, Frederick W. Robertson, which we commend to the prayerful consideration of every young man who may be troubled with doubts at any point in his Christian experience.

Robertson, like many an other young man, had accepted the gospel of Christ in his childhood; and when he was thrown among unbelievers and was compelled to listen to their attacks upon Christianity, his soul was shocked at their impiety, and his mind was bewildered by their sophistries. For a time every belief gave way, and he clung simply to this: "If there be no God and no future state, yet even then it is better to be generous than to be selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward." And in "tempestuous darkness of the soul," that single anchor saved him from shipwreck. In that simplest of all convictionsthat right is better than wrong—there was surely, under such circumstances, the very

But that single article of belief was the voice of faith in its last extremity; it was the very lowest terms within which the soul can find moral sustenance. Robertson did not rest there; man cannot rest there. The soul craves more than that. It must have a Father; it must have a life in which the premise of these broken years shall be fulfilled. It reaches toward these things with an instinct as deep and as inscrutable as that with which a young babe gropes for its mother. It lays hold on God and immortality alike by its deepest experiences and its most every day needs. It gets flashes of illumination, in the simple memory of which it can ever afterwards say "I know." It finds a meaning and clearness in the facts of life, when God and immortality are taken into account, that gives place to hopeless chaos when they are left out. It finds its own best part—its love and tenderness and aspiration, all that great soul-realm in which | made. we are consciously at our best-incomparably quickened and illuminated by the For many years a visit to Niagara Falls | sense of God and the future life.

Communications.

WASHINGTON LETTER.

(From our Regular Correspondent.)

Washington, D. C., July 18, 1885. As I write I hear the throbbing of half a dozen engines trying to extinguish the flames July 15, by an immeuse throng of people. of four newspapers on fire, "The Post," On the following day, the commissioners | "The Republican," "The Gazette" and paper are now in flames uncontrollable, and will be consumed to ashes. The type-setwindows discovered that their recently built and splendidly equipped offices were burn-

All these journals occupied a row of car drivers in Chicago, open afresh the ap- buildings built by Stilson Hutchins at the prehensions that, at no distant day, serious corner of 10th and D streets. The loss is troubles are to come to our whole country estimated at \$150,000, fully insured and they from the restless, lawless spirit of com- will, newspaper like, arise from their ashes. munism which is gaining ground rapidly I am very much tempted to use the Phoenix

On his Summer vacation trip the Presithe statesman of this generation to solve. | dent will not be accompanied either by his It is, of course, easy enough to say that Secretary or any member of his Cabinet. capitalists or corporations must not grow | Dr. Ward of Albany who was with him last rich on the labor of men who are inad- | year in the Adirondacks, has again been invitequately paid for it, and that laborers ed and it is probable that not more than one, must not expect fat salaries and easy work or possibly two personal friends of the Presiwhen their employers are crowding close dent will compose the party. They will stop upon the verge of bankruptcy. By what at a small hetel in the woods, which will be Children's day exercises, that may interest means all parties can be made to recognize their headquarters, and a telegraph oper- some of the readers of the RECORDER. and act on these simple principles it is not ator will be present at all times, in case his Children's day was observed by the Seventheasy to see. Men are selfish, independent services are required. The President can day Baptist Sabbath-school last Sabbath of the accidental condition of wealth or thus be communicated with on important with appropriate exercises in the evening, poverty. The poor man may be just as questions if necessary. Business cares will conducted by the Superintendent, Rev. J. avaricious in his desire for money, and in be laid aside temporarily, and he will devote M. Todd. The church was prettily decohis efforts to obtain it, as any millionaire can | himself to recuperating and preparing for a | rated with flowers and filled to overflowing be in its possession. It is neither the pos- winter of hard work at Washington. The with those who had come to listen. The session of wealth nor the absence of it which | length of his stay will be determined by the | programme, opening with devotional exergives character to men, but the motives of condition of public affairs, but he has been cises, consisted of declamations, rectations, their hearts; and these give shape to the advised to remain away from Washington colloquies, etc., interspersed with appropriate by the scorching sun. Good health prevails. methods which they employ for the accome during September if possible, as this is the music by the children and choir under the Business is rather dull. Travel to the sea-

Miss Cleveland left Washington for New | tions of the large audience that had assemhis own, but the good of others. Then men | York City this morning, and is not expected | bled to hear them. Everything passed will be possessed of those finer instincts to return until the heated term is over. She pleasantly, the programme not being over-

things whatsoever ye would that men should been received at the Navy Department at occasions of the kind we have ever enjoyed. do to you, do ye even so to them." While the close of business hours here yesterday. Much credit is due Mrs. Burdick and the Numerous plans for parts of vessels and officers of the school for their untiring tiently wait for that mellennial day, it might | machinery had also been received. The labors, not only for the success of Chilbe well to restrain the brutish selfishness of Union Iron Works of San Francisco, Califor- dren's day but the general success of the nia is the only private ship yard that offered | school. proposals. Ten designs submitted were for one large cruiser. Admiral Porter offered a plan for one vessel. Naval Constructor W. L. Mintonge submitted plans for four vessels one of a 5,000 ton ship, one a 3,600 ton ship, one a 600 ton ship, and one a 800 ton ship. The bureau of construction and repair offered designs for four vessels, one of 3,100 tons, a second of 1,700 tons, a third of 1,600 tons and a fourth of 800 tons. Plans for the engines of these vessels have been prepared by the bureau of steam engineering. Naval constructor Philip Hickborn has ding at A. B. Sherman's last week, when, in submitted a plan for a cruiser of 4,500 tons displacement. The design is for a powerfully armed vessel, carrying thirteen six inch | Mary in marriage to Mr. Arthur B. Green. and four eight inch breech loading rifles, the latter having direct fore and aft fire. | friends were present to witness the interest-The average speed at sea in all weathers is ing ceremonies and to congratulate the hapstated at fourteen knots; in smooth water py pair. fifteen knots. The plans provide for a ship 315 feet long on the water line, 45 feet extreme breadth. The total cost of the vessel exclusive of armament, is estimated at about \$ 1,000,000.

> The Attorney General has given a decision ance of the Dolphin. He decides briefly, that | We understand he does not intend to follow the ship shall not be accepted by Secretary it for life. Whitney, that there is no existing contract between the Government and Mr. Roach, and that the large sums of money already paid Mr. Roach may be recovered.

The Secretary of the Navy proposes to the one on the Pacific coast. An investigathe last two months.

The Secretary of the Treasury has undertaken the reorganization of the Customs service. Special agents are making inquiries with a view to reduce the force and expenses of the custom offices at the different ports. Reports have been received from a number of these agents and it is roughly estimated that a reduction of 20 per cent of | Stillman, who has been sick since the midthe total force collecting customs will be dle of March, is now so far recovered as to

ORDINATION SERVICE.

Pursuant to the call of the 1st Alfred Church, the delegates appointed by the associated churches of the Western Association met at the church, July 14th, at 10 A. M.

The meeting was called to order by W. C. Titsworth, who read the action of the church in calling to ordination Brother S. L. Maxson, and also the list of delegates, who had been appointed by the churches; the organization was then completed by the election of W. C. Titsworth as Chairman, and A. H. Burdick, Secretary. C. A. Burdick was chosen to lead in the examination.

After relating his religious experience, the candidate, in answer to the skillful and thorough questioning, gave satisfactory reasons for his faith in the doctrines of Christianity.

By unanimous vote of the Council, ordina tion services were appointed for the after noon, at which the following order was

1. Anthem, by the Choir.

J. E. N. Backus C. A. Burdick 4. Ordination Sermon, Subject, "The Model Minister as

CHILDREN'S DAY IN BROOKFIELD.

sketched by Christ," text-Matt. 13:52 Consecrating Prayer, The Charge to the Candidate. 7. Right Hand of Fellowship, 8. Singing. Hymn, by the Choir. 9. Benediction by

E. A. Witter S. L. Maxson

A. H. BURDICK, Sec.

Pres. J. Allen

Jared Kenyon

D. E. Maxson

I clip from the Courier the notice of our everywhere, neither the old nor the young very well.

Ten designs for new naval vessels had were wearied. It was one of the pleasantest J. M. T.

Home Aews.

New York.

ALFRED CENTRE.

The usual vacation quiet reigns, unless we except the evidences of some stir with reference to the coming of the General Conference. Great expectations are apparently entertained regarding that meeting.

A pleasant social occasion was the wedaccordance with the laws of the Empire State, that gentleman gave his daughter A goodly company of family and other

We are glad to report that Dr. Williams is rapidly recovering from the injuries received, on account of a rotten Friendship bridge, during the Association at Nile last month. The scalp wound is nearly healed, and the broken wrist is "knitting." This on the three points relative to the accept- | knitting is a new business for the Doctor.

The ordination of S. L. Maxson, of the graduating class of the University, took place at the church Tuesday, July 14th, and is the second service of this kind from this class since Commencement. We are informed make an entire reorganization of the eight | that Brother Maxson goes to Albion, Wis., government navy yards on the Atlantic and to take charge of the Albion Academy, and that he expects to supply the Utica church. tion for this purpose has been going on for | He started for his place of labor, Tuesday, July 21st.

Doctor J. M. Stillman, of Milton College, is again on our streets. He is spending his vacation at Alfred, when not visiting other parts hereabouts.

HORNELLSVILLE.

We are glad to report that Mrs. O. G. be able to be out of doors a few minutes at a time daily. We have greatly missed her from church and Sabbath-school.

Measles, diphtheria and absence of several of our members from town have seriously interfered with the attendance at church during the present month.

Last Sabbath our pastor gave us an earnest, practical sermon on the sin of sinning and leading others to sin, based on the life and character of "Jeroboam, the son of Nebat, who did sin and who made Israel to н. Е.

Rhode Island.

WESTERLY.

The Young People's Society of Christan Endeavor, connected with the Pawcatuck Seventh day Baptist Church, gave a very enjoyable entertainment at the business men's rooms, Thursday evening, July 2d. The programme included the reading of scenes from the life of Joan of Arc, illustrated by tableaux; a nursery play in which Mother Goose and several of her most illustrious children appeared; recitations and music. The children acted their parts very nicely. The attendance was good and a fair amount was netted to the treasury of the Society.

The Pawcatuck Seventh day Baptist Church and Society have decided to enlarge and remodel their meeting house, and have secured the funds for that purpose. They will add to the rear of their present house thirty-six feet, thereby enlarging and changing in arrangement the audience room. The ground for the addition was broken on Wednesday, July 8th, and the masons are at work upon the basemen's walls. We hope to have by Winter an audience room, in arrangement and elegance, second to none in town. There will be also a baptistery, a library room and pastor's parlor. This movement is in the right direction and has long been needed.

We are having something of a drouth. Vegetation is suffering for rain. Have had but one rain of any account since Associaplishment of their hearts' desires. The first most trying month of the year to strangers direction of Mrs. Helen Burdick. The chil-side resorts is rather lively, the season startdren all did well and justified the expecta- ing in very much better than last year. Pleasure, recreation, and Summer vacations have a somewhat diminishing effect on church which will recognize the rights of others, will spend the Summer in the neighborhood long as is often the case on similar occasions ance and interest, yet we are holding our own

OF the many responsible firms whose business advertisements appear regularly in our columns, none can be more reliable or trustworthy than the famous Bell Foundry of Henry McShane & Co., of Baltimore, Md. Their work is recognized as ranking unquestionably with the best in the world in every particular, and, indeed, the very fact that they are running their works until far into the night in order to meet the constantly increasing demand for their beautiful, sweet-toned Bells—while many other establishments are almost entirely idle—is self-evident testimony of the superior quality of their productions. rior quality of their productions.

SPECIAL NOTICES.

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 o'clock, P. M.

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 Sabbath. keepers 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 So. ciety, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Cen-

THE Sixth Annual Session of the Woman's Christian Temperance Union of Allegany County will be held at Bolivar, Thursday and Friday, July 30th and 31st. Mrs. Mary T. Lathrap, of Jackson, Mich., President of the W. C. T. U. of that State, will lecture Thurs lay evening.

NOTICE 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 exhi it 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.

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nents. Classical, Scientific, Normal, Mechanical, lusical, and Painting and Drawing courses of study. Better advantages than ever can be promised for the coming year. CALENDAR.

Fall Term commences Wednesday, Aug. 26. Winter Term, Wednesday, Dec. 9.

Spring Term commences Wednesday, March 31. Semi-Centennial Celebration, Wednesday, June 30. Semi-Centennial Commencement, Thursday, July 1. Expenses, \$100 to \$200 per year. For further par J. ALLEN. President.

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Dea. R. DIGHTON BURDICK WE died in Milton, Wis, March 11, 18 brother to Elds. Geo. W. and Clayt fifteen years of age, he experience and soon after was baptized and Baptist church at Cuyler Hill. S at Adams Centre, he became a m 1855, in company with his father still a member), he came to Wisc uniting with the church there. Luransa Champlin, who. with thre In 1865 he moved to Trenton, M church at that place. Some years church to the office of deacon, to ness, he was ordained and proved servant in that capacity. In the ford better opportunities for the c rented his farm and came to Milton Thus one by one our ranks are b

ers are falling; and who are to take for us in view of the work already men and widely extending fields t calling for laborers, to redouble ou for more workers and greater devo

On Motion of E. M. Dunn, late missionary in Africa, an both of the Congregational c L. Barrow, pastor of the Metl were cordially invited to par tions of the Association.

A. E. Main, delegate from introduced the Rev. Mr. Ma from Beloit, Wis., formerly a mate of his in college, and, o Marsh was invited to participa ing. Mr. Marsh, in a few w pressed his pleasure in meetin tist brethren, though for the

The Committee on revision pointed at our last Anniver which, after remarks by E. M H. B. Lewis and A. McLearn, Wm. H. Ernst offered an

Moderator and Clerks at the amendment was carried. The Corresponding Secret rived, was read by the Clerk a

the Constitution, requiring the

an amendment by E. M. Dun the amendment by Wm. B. amended, as follows. The Corresponding Secretary of

form for the Annual Reports of the lowing form which the Church Cle adopt, fill out, and incorporate in t ing Association. If this form shou it will then be furnished in printed 1. Name and post office address of

Officers. (Pastor, Elders, Deacon 4. Increase of membership. (by l

5. Decrease. (by death, dismission,

6. Total membership 7. Resident membership.

8. Appointments. (Preaching service Prayer-meeting

9. Total benevolent operations duri (Pastor's salary, Missions, Tract, SABBATH-SCI

1. Name and address. Superintendent.

How much increase or decrease Average attendance since Janua Number baptized

How many are church members Are teachers' meetings held? What Lesson Helps and Sabbath 10. Amount and purposes of mor

G. M. COTTRELL, A letter from the Southam

read by the Clerk. The time for special order sociation suspended business

and well-written Essay by C. gan Park, Chicago, "On the Old and New Testament Scrip On motion of A. McLearn extended to Bro. Crandall for a copy was requested for publi

RECORDER, after remarks by Learn, E. M. Dunn, and A. G A letter was then read from at Billings, Mo. Adjourned, after the bened

to 2 o'clock P. M. AFTERNOON S Met according to adjournme Devotional exercises, fifteen

the Moderator. The minutes of yesterday's rected and approved.

A. E. Main, in a written co reasons for declining to sit in for the examination and ordina

To the North-Western Seventh-day Baptis My Dear Brethren,—Kindly allow sons for declining to sit in the counc to the examination and ordination o 1. He but very recently came to he came as an independent lay evan should, for awhile at least, continue

receiving from us all due support, s 2. Ordinati n, under the present lieve, be contrary to the instructions letter to Timothy 3. For me to take my place in the c to give, so far, my approval of mea-look upon as unscriptural and unwi

Yours in the fellowship of Christi On motion, Corydon William ing, was recognized as a deleg (Kansas) Church.

nany responsible firms whose business advertise-ear regularly in our columns, none can be more r trustworthy than the famous Bell Foundry of Shane & Co., of Baltimore, Md. Their work is a sranking unquestionably with the best in the every particular, and, indeed, the very fact that unning their works until fat into the night in order the constantly increasing demand for their heaptithe mind their works until rath into the night in order to constantly increasing demand for their beautitioned Bells—while many other establishments are stirrely idle—is self-evident testimony of the superformance of their productions.

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EDGE CARDS and printed envelopes for all use them in making systematic contribuither the Tract Society or Missionary Soboth, will be furnished, free of charge, on n to the Sabbath Recorder, Alfred Cen-

E Sixth Annual Session of the Woman's Temperance Union of Allegany County ld at Bolivar, Thursday and Friday, July 31st. Mrs. Mary T. Lathrap, of Jackson, esident of the W. C. T. U. of that State. re Thurs lay evening.

E TO CREDITORS.—In pursuance of an of Clarance A. Farnum, Esq., Surrogate unty of Allegany, notice is hereby given, to law, to all persons having claims against adall, late of the town of Friendship, in y, deceased, that they are required to exsame, with vouchers thereof, to the sube of the executors of the will of the said it his residence in the town of Genesee, on

he 5th day of Septem er, 1885. E. R. CRANDALL, Executor. ELIZA M. CRANDALL, Executrix. eb. 26, 1885.

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Dea. R. Dighton Burdick was born, June 27, 1830; and died in Milton, Wis, March 11, 1885, aged 54 years, 8 months, and 12 days. He was a son of Eld. Russell Burdick and half brother to Elds. Geo. W. and Clayton A. Burdick, When about fifteen years of age, he experienced religion at Scott. N. Y. and soon after was baptized and united with the Seventh-day Baptist church at Cuyler Hill. Subsequently, while laboring at Adams Centre, he became a member of that church. In 1855, in company with his father's family (of which he was still a member), he came to Wisconsin and located at Utica, uniting with the church there. In 1857, he was married to Luransa Champlin, who, with three children still survives him. In 1865 he moved to Trenton, Minn., and united with the church at that place. Some years after, he was called by that church to the office of deason, to which, after proving his fitness, he was ordained and proved a faithful and trustworthy servant in that capacity. In the Fall of 1882, in order to afford better opportunities for the education of his children, he rented his farm and came to Milton and united with the Milton Church. Few men have been more largely missed than he.

Thus one by one our ranks are being depleted, faithful work
ers are falling; and who are to take their places? It is fitting for us in view of the work already assumed and of the many men and widely extending fields that are opening to us and calling for laborers, to redouble our efforts and earnestly pray for more workers and greater devotion to the cause we have es-S. H. BABCOCK, Com.

On Motion of E. M. Dunn, the Rev. Wm. Walker, late missionary in Africa, and the Rev. Mr. Smith, both of the Congregational church, and the Rev. D. L. Barrow, pastor of the Methodist Episcopal church, were cordially invited to participate in the deliberations of the Association.

A. E. Main, delegate from the Eastern Association, introduced the Rev. Mr. Marsh, a Baptist minister from Beloit, Wis., formerly a fellow student and classmate of his in college, and, on motion, the Rev. Mr. Marsh was invited to participate with us in our meeting. Mr. Marsh, in a few well chosen remarks, expressed his pleasure in meeting his Seventh-day Baptist brethren, though for the first time.

The Committee on revision of the Constitution, appointed at our last Anniversary, made his report which, after remarks by E. M. Dunn, Wm. B. West, H. B. Lewis and A. McLearn, was adopted.

Wm. H. Ernst offered an amendment to Art. 3 of the Constitution, requiring the appointment of the Moderator and Clerks at the previous meeting. The amendment was carried.

The Corresponding Secretary's report having arrived, was read by the Clerk and, after remarks and an amendment by E. M. Dunn, and an amendment to the amendment by Wm. B. West, was adopted as amended, as follows.

The Corresponding Secretary of the North-Western Association, having been instructed at its last session to prepare blank form for the Annual Reports of the churches, submits the following form which the Church Clerks are earnestly desired to adopt, fill out, and incorporate in their letters to the forthcom ing Association. If this form should be approved by that body it will then be furnished in printed form for annual use by the

CHURCH STATISTICS.

. Name and post office address of church. 2. Officers. (Pastor, Elders, Deacons, Clerk.)

3. What year constituted? 4. Increase of membership. (by baptism, letter, and verbal testimony.)

Decrease. (by death, dismission, and rejection.)

Total membership Resident membership.

Appointments. (Preaching service, how often.) Prayer-meeting Covenant Communion

9. Total benevolent operations during the past year.

(Pastor's salary, Missions, Tract, &c.) SABBATH-SCHOOL.

Name and address.

Superintendent.

3. Number of teachers; number of officers; whole number in How much increase or decrease since last year?

Average attendance since January. Number baptized.

How many are church members? Are teachers' meetings held?

What Lesson Helps and Sabbath-school papers used? 10. Amount and purposes of moneys raised during the past

G. M. Cottrell, Corresponding Secretary. A letter from the Southampton Church was then read by the Clerk. The time for special order having arrived, the As-

sociation suspended business to listen to an able and well-written Essay by C. E. Crandall, of Morgan Park, Chicago, "On the True Relation of the Old and New Testament Scriptures."

On motion of A. McLearn, a vote of thanks was extended to Bro. Crandall for his excellent essay, and a copy was requested for publication in the Sabbath RECORDER, after remarks by D. E. Maxson, A. Mc-Learn, E. M. Dunn, and A. G. Coon.

A letter was then read from the Delaware Church,

at Billings, Mo.

Adjourned, after the benediction by J. B. Clarke, to 2 o'clock P. M.

AFTERNOON SESSION.

Met according to adjournment.

Devotional exercises, fifteen minutes, conducted by the Moderator.

The minutes of yesterday's session were read, cor-

rected and approved. A. E. Main, in a written communication, gave his reasons for declining to sit in the council appointed

for the examination and ordination of E. Ronayne, as MILTON, Wis.. June 26, 1885.

To the North-Western Seventh-day Baptist Association: My Dear Brethren,-Kindly allow me to state briefly my reasons for declining to sit in the council appointed with reference

to the examination and ordination of Bro. E. Ronayne: 1. He but very recently came to our people a stranger, and he came as an independent lay evangelist. In my judgment he should, for awhile at least, continue in the same line of work, receiving from us all due support, sympathy and prayers.

2. Ordinati n, under the present circumstances would, I believe, be contrary to the instructions given by Paul in his first letter to Timothy 3. For me to take my place in the council would, therefore, be

to give, so far, my approval of measures that I feel obliged to look upon as unscriptural and unwise. Yours in the fellowship of Christian love and labor, A. E MAIN,

Delegate from Eastern Association. On motion, Corydon Williams, present at this meeting, was recognized as a delegate from the Pardee (Kansas) Church.

The list of delegates was then read by the Clerk and partially corrected.

The Committee on Petitions presented their report which, on motion of J. L. Huffman, after remarks by J. L. Huffman and Wm. B. West, was adopted as follows:

The Committee on Petiticns submit the following report: The churches of Farina, Ill., North Loup, Neb., Dodge Centre, Minn., and Carlton, Iowa, each requests the next session of the Association to be held with them. Your Committee recommend that the next Association be held with the Carlton Church. Your Committee have also considered the request of Texarkana Church for membership in this Association and recommend that the request be granted, and that the Moderator be instructed to extend to them the right hand of fellowship through their delegate, W. C. Whitford. Respectfully submitted,

WM. B. WEST, Com. A. G. Coon,

On motion, the Clerk was instructed to procure the necessary blanks, and furnish the churches and Sabbath-schools of this Association with the same, on which to make their annual reports to this body.

On motion of J. L. Huffman, the Moderator appointed J. L. Huffman, Truman Saunders, and S. R. Potter a committee to nominate the officers of this Association for the ensuing year.

The Committee on Resolutions presented their report as follows:

1 Resolved, That the command of Christ, the needs of our fellowmen, the progress made, and the many "open doors," call upon us for a renewed consecration to the world's evangeliza-

2 Resolved, That, as a division of the army of Immanuel. commissioned to conquer the world to Christ, and as the special exponents and defenders of the Bible Sabbath, it is our duty to provide and foster such institutions of learning, both collegiate and professional, as will give our young people thorough preparation for the heavy responsibilities that are fast coming to

3 Resolved, That, in filling our places of business, our teachers' chairs, and our pulpits, both interest and duty indicate that we should give encouragement to such young men and women as have most thorough training and fitness to do the work.

4 Resolved That the unusual agitation upon the subject of Sabbath Reform calls loudly for, and greatly encourages the enlarged operations of the American Sabbath Tract Society, and demands that our churches should at once increase their contributions, so that the great field open to us may be occupied, and the work for the Sabbath of our God may be successfully pros-

6 Resolved, 'That a better appreciation of the spiritual character of the Sabbath, and more consistency in its observance by our people, are essential to the success of our Sabbath Reform

6 Resolved, That the faithful administration of gospel disci pline is needful to the prosperity of our churches. After completing the report, the following Resolution was harded in to the Committee:

7 Whereas, The production and use of tobacco is steadily increasing; and, WHEREAS, This gigantic evil is a fruitful cause of the lack of spiritual growth in our churches, therefore,

Resolved, That this Association earnestly urges upon the members of all our churches, not only the propriety of, but the Christian duty to immediately and forever abandon the raising, selling and using of tobacco, in any form. J. B. CLARKE, A. B. PRENTICE, Com.

A. E. MAIN, On motion, voted to adopt the report by items.

D. E. MAXSON,

The hour for the special order, the Missionary conference, having arrived, A. E. Main led the conference by enumerating the various fields now occupied by the Seventh-day Baptist denomination, both at home and in foreign countries, with the flattering prospect of success, if faithful to the work committed to us. He was followed by Eld. C. J. Sindall, who is laboring with success among the Scandinavian people of the West. Geo. W. Hills then spoke of the great demand for missionary labor west of the Mississippi, and his great interest therein. N. Wardner then gave an account of his labors, as missionary in Scotland and adjacent countries, and the result of tract distribution in Holland and other places in the old country. A. E. Main gave a history of the Scandinavian churches in Dakota and Minnesota, and spoke of the great importance of

occupying this vast and growing western field. The special order for 4 o'clock, the Educational Conference, having arrived, Wm. C. Whitford, A. E. Main and D. E. Maxson, presented the claims of Education, and spoke of the great advancement made by our denomination in the cause of education during the last fifty years, previous to which nothing had been done beyond our common schools.

Adjourned, after benediction by J. T. Davis, to 8 o'clock P. M., to listen to a sermon by D. E. Maxson, before the Association and the Young Men's Christian Association, of Milton College.

SABBATH EVENING SESSION.

After prayer and a praise meeting led by J. M. Stillman, listened to a sermon by D. E. Maxson, appropriate for the occasion.

Adjourned, after prayer, to meet Sabbath morning, according to the programme, and for business, at 9 o'clock, First-day morning.

FIRST-DAY-MORNING SESSION.

Met according to adjournment.

Fifteen minutes spent in devotional exercises, conducted by the Moderator.

The Moderator gave the right hand of fellowship to Wm. C. Whitford, as delegate from the Texarkana

The report of the Committee on Resolutions was then taken up, in accordance with a previous vote, to be considered by items.

On motion of J. L. Huffman, the first item of the report, after remarks by A. E. Main, J. C. Rogers, A. McLearn, G. D. Clarke, H. B. Lewis, J. T. Davis, and Wm. C. Whitford, was adopted.

The further consideration of the report was waived to listen to a communication from Eld. Andrew Carlson, of Minnesota, presenting a request from two new churches, asking admission into this Association, viz.: Wood Lake Church, of Burnett county, Wis., consisting of 14 members, with Charles Petterson their Elder; and the Isanti Church, of Isanti County, Minn., consisting of 14 members, with Andrew Carlson their

On motion of E. M. Dunn, the requests form the churches of Wood Lake and Isanti, were referred to the Committee on Petitions.

The consideration of the report of the Committee on Resolutions was then resumed, and, on motion of E. M. Dunn, the second Resolution was adopted, without remarks.

On motion of Wm. H. Ernst, the third Resolution, after remarks by D. E. Maxson, A. McLearn, H. B. Lewis, S. H. Babcock, W. C. Whitford, H. Hull, Wm. H. Ernst, C. B. Hull, and N. Wardner, was adopted.

On motion of Wm. B. West, the consideration of the fourth and fifth Resolutions was postponed to the time of the Tract Society conference, to be held at 4 o'clock this afternoon.

On motion the sixth Resolution was adopted, without remarks.

On motion of J. L. Huffman to adopt the seventh Resolution, remarks were made by J. L. Huffman, when the Moderator announced the special order for 11 o'clock; a sermon by J. B. Clarke, to be followed by a collection for the Tract Society.

Following the collection, after benediction, adjourned to 2 o'clock P. M.

AFTERNOON SESSION.

Met according to adjournment.

Fifteen minutes spent in devotional exercises, conducted by the Moderator.

Discussion of the seventh Resolution was resumed, and, after remarks by J. B. Clarke, S. G. Burdick, N. Wardner, W. F. Place, D. E. Maxson, C. B. Hull, and S. S. Thomas, was postponed until after the special order, the hour having arrived for the Bible Reading on the subject of Baptism, by E. Ronayne.

The special order was waived ten minutes to hear the remaining Annual Reports.

The Committee on Finance made their report which, on motion, was adopted as follows:

Your Committee on Finance beg leave to report that we have examined the Treasurer's Report and its accompanying vouchers, and find them to be correct, except that for printing the minutes no voucher appeared. We have found due yo r delegate to Sister Associations, the sum of \$66, and recommend that he have an order on the Treasurer for that amount. We have apportioned among the churches the sum of \$128 42

	acondicates the sum of \$120 42,
to meet the current expenses for	the ensuing year, as follows:
Milton\$12 70	Farina\$ 11 21
Jackson Centre 8 80	Long Branch 3 90
Albion 12 72	North Loup 8 59
Walworth 6 95	Alden 63
Utica 3 26	Cartwright 1 70
Berlin 71	Marion County,. 71
Southumpton 6 17	Delaware 1 20
Welton 4 82	Chicago 92
Rock River 2 55	Texarkana 1 49
Dodge Centre 7 17	Wood Lake 99
Carlton 3 55	Isanti 99
Pardce 10 65	Big Sioux 78
New Auburn 2 98	Milton Junction 12 28
\$ 83 03	\$ 45 39
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83 03 \$128 42 The special committee appointed to nominate the

officers reported as follows: Your Committee would nominate the following persons as officers of the Association for the ensuing year:

For Moderator-J. T. Davis. For Clerk-W. F. Place.

For Assistant Clerk-D. K. Davis.

J. L. HUFFMAN, TRUMAN SAUNDERS, Com. S. R. POTTER,

The Committee on Petitions made an additional renort as follows:

The Committee on Petitions to whom was referred the requests of the Seventh day Bartist Churches of Wood Lake, Wis., and Isanti, Minn., for membership in this Association, report, that they have had the subject under consideration, and find, upon inquiry, that said churches are sound in the faith and practice of our denomination. Your Committee would therefore recommend that their respective requests for membership be granted, and that Eld. C. J. Sindall be invited to represent them in this Association, and receive for them the right hand of Fellowship. By order of the Committee, ·WM. B. WEST, Chairman.

The Committee on Education made their report which was amended, on motion of J. L. Huffman, by adding that a collection be taken at the close of the session this evening, for the Daniel Babcock Library, of Milton College, and the report was adopted as

Your Committee on Education would respectfully submit the following report:

The general interest in Education seems to be increasing. The public schools, sustained within our midst, partake of the general advancement of the times. Many of our young men and women are doing successful work as principals and teachers in these schools. The number of Seventh-day Baptists occupying positions as teachers is doubtless increased by the fact that no other occupation affords so few disadvantages to those who wish to keep the Sabbath.

The second school year of Albian Academy since its reorganization was brought to a close June 23d. Upon the whole, he year has been one of success. About one hundred and sixty students have been in attendance during the year, who, with the aid of an efficient corps of teachers, have done thorough work. It is hoped that the third annual reunion of the old siu dents of the institution, on the afternoon of Anniversary day, will do much to unify 'he people The general feeling, as expressed by the old students, was that the institution should prosper. Since its reorganization its success has been all that could have been expected, and we feel that its future success is now insured. The labors of F. E. Williams, as principal, closed with the year, and the services of S. L. Maxson have been secured for the coming year.

The Milton College has had a very prosperous year. Good faithful work has been done. The advanced classes have been much fuller than during previous years. It is observed by graduates recently visiting the classes, that the tone of the Colege has improved, in that more are contemplating prosecuting a full collegiate course. The institution is continually taking on a more decidedly collegiate character. Some over 250 students have been in attendance during the year. The College has had the greatest number in attendance, for the past three years, of any college in the State of Wisconsin, excepting the State University at Madison. At the present Commencement eight students graduate. About two thousand dollars have been expended during the past year in improvements to the buildings, including a large and efficient furnace in he m in building, painting, restating, flooring, &c. Two hundred and three volumes have been added to the Daniel Babcock Library since the last report, besides val-

uable additions to the Society libraries. The Committee would respectfully recommend that a collec

tion be taken at the close of the sermon this evening, for the Daniel Babcock Library, of Milton College.

We would urge upon the people, living within the limits of this Association, to patronize these institutions as the schools in which pupils are safe from First-day influences.

E. M. DUNN, T. B. Collins, Com. ALLEN B. WEST,

Special order resumed: "Bible Reading by E.

Second special order: "Tract Society Conference, led by J. B. Clarke, including the discussion of the fourth and fifth Resolutions, by E. M. Dunn, A. B. Prentice, and N. Wardner; and Resolutions adopted.

The discussion on the seventh Resolution was re-

sumed and, after remarks by J. T. Davis, G. D. Clarke, J. L. Huffman, W. H. H. Coon, and E. P. Clarke, the resolution was adopted. The following Resolution was presented by A. Mc-

Learn, and on motion of A. McLearn, adopted without remarks: "Resolved, That the office of Engrossing Clerk be restored,

and that he be authorized to record the Minutes of the Associa tion, as heretofore, including those of last year." On motion of N. Wardner, L. T. Rogers was

appointed Engrossing Clerk. The following Resolution was presented by Wm B. West and adopted without remarks:

Resolved, That the Clerk be instructed to prepare the Minutes for publication, and procure the printing in pamphlet form of 500 copies thereof, including the statistics of the churches, the Constitution and Rules of Order of this Association, at a cost not to exceed \$30; and cause them to be distributed among the churches, and also cause copics to be sent to the Clerks of the churches of sister Associations.

The Corresponding Letter to Sister Associations was read and adopted as follows:

CORRESPONDING LETTER. The Seventh-day Baptist North-Western Association assembled at Mil

Dear Brethren,-The report sent from the various churches shows a good religious condition within the bounds of this Association. We have received three new churches into our As sociation this year: one in Texarkana, Ark., and one in Burnett County, Wis., and another in Isanti County, Minn. The two latter are composed of Scandinavians. There is a great work being done in their behalf. Eld. Sindall, who represents them, was present, and made a very encouraging report. There is a fair prospect for more churches among them, to be received another year. He said there was great need that a paper should be published in the Danish and Norwegian language, and that he had found an editor who could do this work. We hope for great fruits in this direction. We were greatly cheered by the presence and counsel of your delegates, A. E. Main from the Eastern Association, A. B. Prentice from the Central, and D. E. Maxson from the Western, besides J. B. Clarke, the agent of the Tract Society. The discussions which referred to the work of the different societies of our denomination were spirited and profitable. The interesting subject of tobacco was not forgotten. These all show a determination on the part of the Association to give no uncertain sound on all important moral questions. The Association has been a very pleasant one in several respects. We send as our delegate to your bodies, J. L. Huffman, and A. McLearn, alternate.

W. H. Ernst, Cor. Sec.

The Right hand of Fellowship was given to C. J. Sindall, as the representative of the churches of Wood Lake and Isanti.

The Treasurer reported the amount of the collec-

Total\$139 27

On motion, the Clerk of the Council appointed to examine and ordain Bro. E. Ronayne, was instructed to publish the proceedings of said council, and also to report the same to the Association next year.

The following Resolutions were presented by A. Mc-Learn, and adopted unanimously: Resolved, That the thanks of this Association are hereby extended to the churches of Milton and Milton Junction for the cordial and hospitable manner in which they have entertained

the delegates and brethren in attendance at this annual gath-Resolved, That we as an Association extend our grateful thanks to the Railroads which have so generously favored our delegates in coming, to and returning from this Associational

The Association then adjourned to meet with the Carlton Church, of Garwin, Tama Co., Iowa, on Fifthday before the fourth Sabbath in June, 1886, at 10 o'clock A. M. S. H. BABCOCK, Moderator.

L. T. ROGERS, Clerks.

MANUAL TRAINING IN SCHOOLS.

It was a cherished idea of Thurlow Weed that industrial training should be generally introduced in our public schools. He wanted to see the hand and arm as well as the intellect educated. He claimed it would be beneficial to the pupils in many ways and give them greater interest in their studies. Experiments which have been made in various states show that Mr. Weed was correct in that view of the matter.

New Jersey, which is sometimes said to be out of this country, is doing good work in this line. Industrial training has been introduced in several of the public schools with the most gratifying results. It was begun two years ago at Montclair and has afforded, to such persons as desired it, instruction in carpentry, the use of tools, wood-carving, modeling and other kinds of work. For one year a separate technical school has been at work at Newark. The results in both cases are highly encouraging. In Mont-clair the regular pupils of the school are the ones who take the industrial course also. In Newark the pupils are mostly workingmen who devote their evenings to work that will advance them in their respective trades. The principal of the Montclair school reports that the class in handiwork, while enthusiastic in their occupation, show no falling off in their other studies, while the discipline of the school has been decidedly improved. The same results are found in almost every school where industrial training has been introduced, and it is expected the same system will be extended to all the leading schools in the state. The cost of the Montclair industrial department was only \$630 86 the first year, and \$683 85 the second

The board of education of New York city has the subject under consideration and there is prospect that the industrial feature will be tried there during the coming school year. It is an interesting topic of inquiry and boards of education and teachers should gather all the information upon it that they can,-Elmira Advertiser.

THE DIFFERENCE.

Two babes were born in the selfsame town, On the very same bright day; They laughed and cried in their mother's arms In the very selfsame way. And both were as pure and as innocent As the falling flakes of snow, But one of them lived in the terraced house,

Two children played in the selfsame town, And the children both were fair, But one had her curls brushed smooth and round, The other had tangled hair. Both of the children grew apace,

As all our children grow, But one of t em lived in the terraced house, And one in the street below.

And one in the street below.

Two maidens wrought in the selfsame town, And one was wedded and loved; The other saw through the curtain's part, The world where her sister moved. And one was smiling, a happy bride, T e other knew care and wo-, For one of them lived in the terraced house, And one in the street below.

Two women lay dead in the selfsame town, And one had tender care; The other was left to die alone, On her pallet so thin, and bare. One had many to mourn her loss, For the other tew tears would flow, For one had lived in the terraced house, And one in the street below.

If Jesus, who died for rich and poor, In wonderful, Loly love, Took both of the sisters in his arms, And carried them up above, Then all the difference vanished at last, For in heaven none would know Which of them lived in the terr ced house, And which in the street below.

HER ONE TALENT.

She is neither beautiful, graceful, nor specially accomplished. She is past the first rose-bloom of early youth, and her means are limited. Of the higher education, such as girls receive now at Wellesley and Vassar, she knows nothing, for, having been a delicate child, she studied in a desultory fashion with her father at home, picking up such crumbs of learning as fell from her brothers' table, when they were preparing

Ten years ago, when she was married to Tom Dean, everybody said it was a wonder that Tom had fancied that plain little thing—Tom, who had only to choose,

Ten years ago Lottie Dean realized that she was extremely unlike her brilliant husband. She did not, in fact, do herself justice, in her modest self-deprecation. She knew she had not Leila's charm of manner; that when Gertrude, with her rare coloring and starry eyes, came into the drawingroom, she herself grew shadowy and pale by contrast; that when Margaret, with her aplomb and culture and wide, keen intelligence, was present, she, silent little Lottie, was more than ever a timid mouse in the corner. Yes, Lottie concluded, George and Harold and Louis had all more reason to be proud of their wives than Tom had to boast | three or four worked in factories down town. of his; yet here, the brown eyes would grow | They were much interested in some stitches soft and misty and the sweet look on the she was teaching them, and when by and sallow face well-nigh transfigure it, she loved Tom, and Tom loved her, and she would try, please God, to make him happy.

Ten years ago Lottie Dean had bemoaned to herself her lack of in any striking peculiarity, any distinctive talent. "Some have so many," she thought; "I have not even one. Not one to fold away in a napkin, and take out, now and then, to look at. There never

in this world was a creature so stupid as I." Meanwhile, distressing as was the thought of her lack of ability and attainment when ever she dwelt upon it, she did not sit down and brood over it sadly.

"There's one comfort, I can keep house tolerably, "she whispered to herself, as she asked them here, and they invited the others. planned the delicate, dainty meals, abundant, well cooked, and well served; or as she arranged the homelike apartments, where no speck of dust or grimy spot was my pretty house of use to girls who haven't ever suffered to remain, but which still were not aggressively and forbiddingly clean— anything very pleasant to go home to at night. And," pursued Lottie, shyly, but which invited a tired man to rest, and were with a brave uplifting of the eyes, "you not too fine to be littered with books and papers, if it pleased him to bring work home from the office, and write in the evening temptation as to save the poor remnant of with the little wife sitting by, her knitting | or fancy work in her hands.

Margaret, Gertrude, and Leila all had more trouble in the home management than Lottie had, for Lottie had the gift of guiding the house without friction, and attaching her warm-hearted Irish girl to her with the grappling-hooks of real affection. And this is. in these days, a gift to be grateful for.

Tom observed one day, as he tucked his wife's little hand under his arm, on their any-way prominent or conspicuous before ing." way to a concert:

"There's one talent you have, my dar- to respect his feeling in this mattter. ling, beyond any one else in the world: it's the talent of having time enough for every

The question of the talent had often come one on which they had a decided difference | trumpet before her! of opinion. Sure was the husband that

do aught except grow constantly more beautiful, he went forth to the competitions of life, steadily successful in all his enterprises. Society, observing that each year was bringing some new honor to Tom Dean,

was pleased to see its predictions fulfilled, regretted that he had not the knack of making money faster, but admitted that a man couldn't have everything, and still held firmly to its early opinion—that he would have risen higher with a more aspiring wife to help him. Society was mistaken.

The quiet wife, who had time to love him, to share his hopes, listen to his views, consult with him as to his plans, and make his life supremely happy, was an element in his success which counted more largely than even the husband knew.

For good husbands, being only human after all, are very apt to take good wives for granted, and it is not often in this world that any truly unselfish person gets all the credit to which he or she is entitled. Tom was better than the average of his sex.

He had characterized Lottie's talent happily, and definitely, too, when he said, "She always had time for everything."

It is rarer than you may imagine, unless you have given your attention to it, to find in this hurrying world a being of the elect the two courts of the Lord, and at the very few, who is at work without haste, but with an air of repose; who can pause in any engagement to listen to another's story of glad ness or of sorrow, and who has a heart touched to so responsive a key that sympathy in a friend's good fortune is as ready as pity for a friend's calamity.

Then, too, to give freely of one's best, without everlasting boast of the matter; to be kind and merry and cheerful, without the devotees of Moloch were offering their making one's self the pivot of every conversation, and furtively seeking compliments; to please as a flower does, unconsciously; the power to be sweet, without carrying, round a label marked suggestively-all this demands spiritual grace of a high color; and this Lottie possessed.

Granting that a woman begins life in her girlhood on this plane, and in her wedded ife does not lower her standard, she must of necessity develop into something stronger, better equipped, and every way more charming in middle life than she was in the crudeness of her immaturity. If, starting from her own home, she fulfills every obligation there, blithely and fully, not like a drudge, but gayly, she gradually widens the circle of her influence. She will, by degrees, become a social power.

bits of feminine work. "Lottie's Sabbathschool class," I said to myself, and presently I was in the midst of the bright circle. No, it was not her class; not, at least, the class I was accustomed to seeing round her, with eyes intent and heads bent eagerly forward, every Sabbath, while she unfolded

She presented me to the young ladies, and I gathered, not from anything in her manner, nor in theirs, but from scraps in the conversation, that they were saleswomen in the neighboring stores, just around the corner from Lottie's quiet home, and that by she went to the piano, played and sang, they ceased talking and listened in well-bred silence, and with what looked like intelli gent plea ure.

After a while they had a little treat of cake and fruit, and at ten o'clock they said good-night to their hostess and each other, and went home.

"Lottie Dean, will you explain this pro-

ceeding?" said I gravely. "There is nothing to explain, dear. It's only a happening. I was shopping in R-'s one day, and I couldn't help seeing how pale and fagged out those poor girls were. I made acquaintance with one or two, The thing has grown. It does not trouble Tom, for I have them only in the evenings bumped his nose. It did not hurt him when he has to be out, and I am making | much, but he was fond of crying. The tears know I always did think it was at least as nose?" And he began to cry with all his Christian a work to keep young girls from their ruined lives when once they had

With which sentiment I fully agree. "Mrs. Dean can not be induced to take part in our temperance work," had been said to me of Lottie, only a few days earlier, and I had replied that perhaps, though she took no large share in such a reform, she was in reality doing her part. I knew that

the public, and that Lottie was wise enough But here she was, very unobtrusively doing much truer and more efficient service than may a woman eloquent in speech and "gifted" in prayer. Saying nothing about up between them, and was almost the only it, too! It was not Lottie's way to sound a

Altogether, when I think of the sickbeds Lottie was endowed beyond most of her sex, this little woman sits by, the heart aches that he regarded her diffidence as a positive she soothes, the confidences of which she is merit, and surveyed her with ever-increas- the trusted recipient, the happy home life blow the trumpet till Johnny stops crying."

ROOM AT THE TOP.

Never you mind the crowd, lad Or fancy your life won't tell; The work is the work for a' that To Lim that doeth it well. Fancy the world a hill, lad: Look where the millions stop: You'll find the crowd at the base, lad; There's always room at the top.

Courage and faith and patience, There's space in the old world yet; The better the chance you stand, lad, The further along you get. Keep your eye on the goal, lad, Never despair or drop: Be sure that your path leads upward; There's always room at the top.

TYPICAL EXCELLENCE.

In purging Judah of abominable idolatries, and carrying forward other great and important reformations, King Josiah is said to have "turned not aside to the right hand or to the left." There was, in his times, a pressing demand for a straightforward reformer. The places and arrangements for idol-worship were abundant. Even in the Lord's temple were to be found "vessels made for Baal, and for the grove, and for all the hosts of heaven." Idolaters stood in doors were stabled "the horses that the kings of Judah had given to the sun." Incense was burned to the sun, and to the moon, and to the planets. Just beyond the eastern gate of the city were altars used for the worship of Ashtaroth, Chemosh, and Milcom, gods of the neighboring Zidonians, Moabites, and the children of Ammon; while in the valley bounding the city on the south. sons and daughters as bloody sacrifices upon the most horrible of all the altars of idolatrous worship.

To the work of thorough reformation, Josiah applied himself with unyielding resoluteness. Nothing could turn him aside from his determined purpose to abolish idolatry and restore the worship of God in the desecrated temple, and throughout the ungodly land. Though a young man of scarcely more than a score of years, he engaged in the most unpopular and unwelcome of all the undertakings of his degenerate times, with a zeal which could not be dampened, and an energy that could not be in the least abated. Nothing could turn him aside from the course upon which he had conscientiously entered in his endeavors to remove existing evils of appalling magnitude. His perseverance was its share of religion. But religion, the sense his commission. Now-a-days, a recoil. from

Certainly, if not obviously, more Josiahs are needed at the present time, to fearlessly do what is right in the sight of the Lord, if | not of man, without turning aside to the right hand or to the left. Hardly need it be said that churches are suffering deplorably for want of the Josiah type of piety, in the general prevalence of which, among professed Christians, there would soon be seen a new era in the cause of Christ. It would work as great a reformation in Christendom as was wrought in Judah when Josiah banished temple of the Lord, and restored the neglected services of Jewish worship.

most desirable changes into all religious movements, and give a new character to every claims of Christian duty, but rather too much turning to either the right or the left, if not to both, in the discharge of the most imperative of all obligations; and thereby, religion suffers much reproach, and its prosperity is lamentably hindered. Of all worthy aims, none can properly be regarded as more worthy than that of doing right conscientiously and undeviatingly. — Watchman.

HOW JOHNNY STOPPED CRYING.

Johnny and Nellie were playing in the sitting-room, when Johnny fell down and came into his eyes.

"Don't cry Johnny," said Nellie. "How can I help it," replied Johnny, "when I have fallen down and bumped my

"Then," cried Nellie, "there is nothing for me to do but to beat the arm-chair till Johnny stops crying." So she seized a stick | since I heard of it. I'm watching him and began to beat the chair as hard as she closely.

Fred came running in. "O Nellie!" said he, "why are you beating the armc-hair?" "How can I help it," replied Nellie, "when Johnny has fallen down and bumped

"Then," cried Fred, "there is nothing for me to do but to blow my tin trumpet. So he took the trumpet from his pocket, and began to blow with all his might.

In came Sophia, the older sister. "O Fred!" said she, "why are you blowing so loud on your tin trumpet?

"How can I help it," replied Fred, "when Johnny has fallen down and bumped his nose, and is crying with all his might, and Nellie is beating the arm chair? I must

The noise soon brought in Mother Allen.

nose, and is crying with all his might, and | Master's loving eye is on you also. He sees Nellie is beating the arm chair, and Fred is not the missteps alone, but also the earnest blowing his tin trumpet? I must ring the wish to please him. He, too, has places of bell till Johnny stops crying."

"Then," cried mother Allen, laughing, "there is nothing for me to do but to look for the switch which stands near the pan of cookies." and she ran to the kitchen with all

her might.

Johnny jumped up and ran after his mother. He was ashamed, but he tried to laugh. Nellie ran after Johnny, Fred ran after Nellie, Sophia ran after Fred. Johnny had stopped crying for that day. - Our Little

THE WILL.

Blame not the times in which we live, Nor fortune frail and fugitive; Blame not thy parents, nor the rule Of vice or wrong once learned at school; But blame thyself, O man!

Although both heaven and earth combined To muld thy flesh and form thy mind. Though every thought, word, action, will, Was framed by powers beyond thee, sill Thou art thyself, O man!

And self to take or leave is free. Feeling its own sufficiency: In spite of science, spite of fate. The judge within thee, soon or late, Will blame but thee, O man!

Say not, "I would, but could not-He Should bear the blame who tashioned me,-Call you mere change of motive choice?' Scorning such pleas, the inner voice Cries. "Thine the deed. O man!"

RELIGIOUS EDUCATION.

In short, true religious education is not, and never can be the sole work of any school, however good. Throughout the whole educational movement, especially of these latter days, many of us have lost sight of what true religious education is. We are a great deal too fond of dividing work into different departments; as if it were the schoolmaster's business to hammer the three R's, and as much else as it can be got to hold, into the child's head; the parent's business to feed, lodge and clothe the child, and pay its school fees till it can begin to earn a few difficult one, especially for the minister. shillings a week itself; the Sunday-school teacher's and minister's business to provide thing—Tom, who had only to choose, and he might have had the loveliest bride in three townships.

"What a pity," thought the wiseacres, "that young men will be in such haste! The other Dean boys have married so well, the dining-room covered with pretty to choose, and saw the table in the dining-room covered with pretty to choose, and saw the truly heroic. All honor to those who, like of obedience to high principles, the sense of obedience to high principles, the unscription. The observation of observations of the unscription. The obser ed to prevade all work, all life. The spirit of it is needed just as much in the home as in the church. The church is not a sort of tank in which so much religion is stored, more or less injury to the power he repreand out of which people may fill their own buckets if they are so inclined.

Religion is, rather, more like the rain without which no grass can grow, without which no fruit can swell. It is like the dew which needs to fall over the woods and fields and gardens alike, and without which all natural life would be dried up. When we talk of religious education, we multiplied idols, repaired and beautified the think of the influence which should descend upon and prevade every so called Christian Piety of this stamp would introduce the but having this one thing in common; high society, having, it may be, different forms, motive, purpose and effort to lead a righteous life, desire to know and to do the will Christian enterprise. Too evidently, there of God; desire, that is to say, to know and is not enough of unswerving devotion to the do what really are the laws by which we should be guided; desire to follow them, and not merely please ourselves. That which thus concerns our whole course and work is no mere educational department, confined to one section of instruction.

Religious education! This, or its opposite inevitably goes on in every circle, every part and branch of society. We are all to be teachers and scholars in this matter. It ceases at no period of our growth and life. It is perpetually the subject of learning and examination.—The Quiver.

HAD AN EYE ON HIM.

"That young Brown has become a Christian, has he?" So said one business man to another.

"Yes, I hear so."

"Well, I'll have my eye on him to see if he holds out. I want a trusty young man in my store. They are hard to find. If this is the real thing with him, he will be just the man I want. I've kept my eye on him ever

So young Brown went in and out the store. and up and down the street. He mixed with his old associates, and all the time Mr. Todd had an eye on him. He watched how the young man bore the sneer of "being one of his nose, and is crying with all his might? | the saints; " if he stood up manfully for his | Tom would be annoyed to have his wife in I must beat the chair till Johnny stops cry- new Master, and was not afraid to show his colors. Although Mr. Todd took rides, went to church, or did what he pleased on the Sabbath, he was ver glad to see that Brown rested on that day and hallowed it.

Though the Wednesday evening bell never drew the merchant to the prever mosting.

The shows the merchant to the prever mosting. drew the merchant to the prayer-meeting, he watched to see if Brown passed by. Sometimes he said, "Where are you going, Brown?" and always received the prompt answer, "To prayer-meeting." Brown's father and his teacher were both questioned as to how the lad was getting on.

Thus, young Christian, others watch to see "O Sophia!" said she, "why are you ringing the dinner-bell so hard?" if you are true—if you will do for places of trust. The world has its cold calculation. trust. The world has its cold, calculating "How can I help it," replied Sophia, "when eye on you, to see if your religion is real, or Johnny has fallen down and bumped his if you are just ready to turn back. The trust. The work is pleasant and the pay good. These places may be for you when, through His strength, you have proved your-

Fix your eye on Him, and He will keep you in the way.—Congregationalist.

MINISTERS.

The witicism which divided society into three distinct classes, men, women and preachers, finds some recognition in the popular conception of the ministry. Made distinct in many respects by Divine appointment, it is not unlike other examples of human fondness for exaggeration, for these features to be selected, magnified, combined and shaped to suit the purposes of hostile prejudice. Thus it frequently happens that a preacher must be content to accept—or, better still, to silently combat the false estimate that attributes to him, because he is a preacher, a lack of masculine strength, with much of feminice weakness devoid of its charm. Now there is a certain peculiarity which is the Christian's badge of honor (See Titus 2:14). But when Paul wrote to his Corinthian brethren "Quit you like men," he hardly meant to emphazise the adverb "like," and intimate that Chris. tianity had in fact made something else of them. It was the noble conviction which found expression in the grand utterance of Saurin,—"A real Christian may unite in himself whatever is great in the minds of a philosopher, or in the heart of a hero.

There must be a certain fitness in the internal and external life of the minister which, though you may name it "propriety, " or "expediency," strikes its roots into laws sanctioned by Divine preceptiand example, and without which there can be for him no genuine success. Just what this composite element is-how the ingredients are proportioned and combined—it is difficult, perhaps impossible, to say. The question of conduct as respecting those innumerable properties some are pleased to call minutiae, is ever a very delicate and As a rule actions will harmonize with his Embassador for Christ must not forget that such is his high station, attested by divine credentials, and he cannot ignore its appropriate dignity and functions without sents before men. Upon the other hand, let him remember that to exalt into prominence any claim for individual, not representative, consideration, which he may fancy himself to possess, is to dishonor his office, and sooner or later to bring merited censure

upon himself. Take all this and add to it that the arguseyed world gloats over every uncomely feature marring the visage of a Christian life; quick to discover and alas! quick to invent. Yet why shrink from the ordeal? With what infinite tenderness and omniscient wisdom the Master says, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world.' This shall have was a part of the needs be and one of the "all things" which work together for good to them that love God, the called according to his purpose.—Central Baptist.

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HELPING HAND

BIBLE SCHOOL WORK.

ground of a home so entirely his ideal that silently, I am quite sure her one talent is he accepted it as though it were a suburb of paradise, which by no possibility could E. Sangster.

For a year or more Todd's eyes were on the good she is doing for me to do but to ring the dinner bell. So he seized the bell and began to ring as hard of paradise, which by no possibility could E. Sangster.

For a year or more Todd's eyes were on the good she is doing for me to do but to ring the dinner bell. So he seized the bell and began to ring as hard as she could.

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SCIENCE has come to the a players, and announces, for batsmen who are ambitious hits, that the ball should be angle of twenty-three degre send it to the greatest pos Repeated experiments in artill that a ball fired from a canno

will carry further than if fire

angle with a like charge of po

Popular Sci

AN OPTICAL EXPERIMENT utor to Cosmos suggests a c experiment which may serv principle of the stereoscope. of black paper two similar crosses, for example—and pla extremities almost touching; inches from the eyes, before a paper, we shall see three cross one being dark and comple This phenomenon is explain multaneous vision of the two easy to show this by looking a successively with one eye. T becomes still more interesting of black figures, we employ of colors-red and green, for example of the colors of the col case we must use a dark bac there will appear a white cro dle. - Scientific American.

ECONOMICAL RESULTS OF NA It is stated that with one e iron mill in Pittsburg will be gas instead of coal by July 1. which have not already made arrangements to use it are tak of the present stoppage to do

Forty iron firms within a ramiles are using it. Besides the tories, breweries, distilleries, tablishments are using it.

The finished output of iron the Pittsburg district is 750,00 Assuming as a moderate estima fifty bushels of coal to finish a eral introduction of natural iron and steel mills supplar bushels of coal a year, or abou of the annual output of the reto Pittsburg. Thousands of m to those who have already bee it will be thrown out of emp every mill it will do away with men, and deliverers; and man will have to seek new fields a tors new markets for their pro tific American.

NEW ENGLAND SPRUCE. used in the construction of a b Eastern States, is totally differ used in any other locality. sylvania man there is no woo purposes equal to hemlock; man is equally as firm in his op pine; but let either of these his theories to the New Eng and he would find he had m strong adherent to the use of framing purposes spruce is use clusively. For boarding in, it i to use hemlock or matched w cording to the quality of the Hemlock is generally used for spruce for upper floors, and stances a preference is show

ceiling over white pine.

The most extensive spruce

Maine, and most of the lumb State is shipped by water to th tributing points. The mills i shire and Vermont supply the and deliver necessarily by rai which make a specialty of floo erally equipped with the best for dressing, and not a few h dry kilns. Undoubtedly the 1 of dressed spruce realize that demand much depends upon t the mill work, and the result in the few past years especial been paid to that branch of Dealers whose yards are loca along the eastern coast gener of the manufacturers, who sl Kennebec or Penobscot rivers. ary to make up cargoes of rand rough boards, which of course sizes at their destination. Sch cial sizes are also shipped Floor boards, if dressed, a shipped in box cars. In the dressing, some prefer flooring side and jointed; others will a one side and matched. The le in case the boards are not the 18 undoubtedly the better.

Boston market can be obtain returns to the Inspector Gene the first three months of the During that time there was in 294 ft. of spruce boards and of plank and timber. In add amount, there were many car lo which arrived from mills in New Hampshire which were s car and no returns made, quotation on random cargoes meant ordinary sizes of framin from \$12 50 to \$13 50; special rail, \$13 50 to \$14 50. First floor boards sell in eastern Mas \$18 to \$18 50, and second clear sand less.—N. W. Lumberman.

Some idea of the spruce bu

us, young Christian, others watch to see are true-if you will do for places of The world has its cold, calculating n you, to see if your religion is real, or u are just ready to turn back. The er's loving eye is on you also. He sees he missteps alone, but also the earnest to please him. He, too, has, places of The work is pleasant and the pay These places may be for you when,

gh His strength, you have proved youryour eye on Him, and He will keep n the way.—Congregationalist.

MINISTERS.

witicism which divided society into distinct classes, men, women and hers, finds some recognition in the ar conception of the ministry. Made ict in many respects by Divine apment, it is not unlike other examples uman fondness for exaggeration, for features to be selected, magnified, ined and shaped to suit the purposes pstile prejudice. Thus it frequently ens that a preacher must be content to t-or, better still, to silently combatalse estimate that attributes to him, se he is a preacher, a lack of masculine gth, with much of feminine weakness d of its charm. Now there is a certain tarity which is the Christian's badge nor (See Titus 2:14). But when Paul to his Corinthian brethren "Quit you nen," he hardly meant to emphazise lverb "like," and intimate that Chrisy had in fact made something else of It was the noble conviction which expression in the grand utterance of lf whatever is great in the minds of

osopher, or in the heart of a hero." ere must be a certain fitness in the inand external life of the minister though you may name it "pro-" or "expediency," strikes its roots aws sanctioned by Divine precept and ole, and without which there can be m no genuine success. Just what this osite element is—how the ingredients roportioned and combined—it is diffiperhaps impossible, to say. The on of conduct as respecting those inable properties some are pleased to ninutiae, is ever a very delicate and lt one, especially for the minister. ule actions will harmonize with his stimate of the dignity and intent of ommission. Now-a-days, a recoil from nscriptual, ambitious claims of the may in individual instances cause a ciation of official dignity, authority and nsibility by the minister himself. The ssador for Christ must not forget that his high station, attested by divine tials, and he cannot ignore its apate dignity and functions without or less injury to the power he reprebefore men. Upon the other hand, remember that to exalt into promany claim for individual, not repreve, consideration, which he may fancy f to possess, is to dishonor his effice,

e all this and add to it that the argusworld gloats over every uncomely marring the visage of a Christian nick to discover and alas I quick to Yet why shrink from the ordeal? what infinite tenderness and omniswisdom the Master says, "In the ye shall have tribulation; but be of cheer; I have overcome the world." hall have was a part of the needs be e of the "all things" which work tofor good to them that love God, the according to his purpose.—Central

oner or later to bring merited censure

nimself.

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AN OPTICAL EXPERIMENT.—A contributor to Cosmos suggests a curious optical experiment which may serve to show the principle of the stereoscope. If we cut out of black paper two similar figures-two crosses, for example—and place them, their extremities almost touching, at about three inches from the eyes, before a sheet of white paper, we shall see three crosses, the middle one being dark and completely separate. This phenomenon is explained by the si multaneous vision of the two eyes, and it is easy to show this by looking at the objects successively with one eye. The experiment becomes still more interesting when, instead of black figures, we employ complementary colors-red and green, for example. In this case we must use a dark background, and there will appear a white cross in the mid dle.—Scientific American.

ECONOMICAL RESULTS OF NATURAL GAS.— It is stated that with one exception every iron mill in Pittsburg will be using natural gas instead of coal by July 1. Those firms which have not already made the necessary arrangements to use it are taking advantage of the present stoppage to do so.

Forty iron firms within a radius of thirty miles are using it. Besides these, glass factories, breweries, distilleries, and other establishments are using it.

The finished output of iron and steel in the Pittsburg district is 750,000 tons a year. Assuming as a moderate estimate that it takes fifty bushels of coal to finish a ton, the general introduction of natural gas into the iron and steel mills supplants 38,250,000 bushels of coal a year, or about one-seventh of the annual output of the region tributary to Pittsburg. Thousands of men in addition to those who have already been affected by it will be thrown out of employment. In every mill it will do away with firemen, ashmen, and deliverers; and many a coal miner will have to seek new fields and the operators new markets for their product. - Scien tific American.

NEW ENGLAND SPRUCE.—The lumber used in the construction of a building in the Eastern States, is totally different from that used in any other locality. To the Pennsylvania man there is no wood for framing purposes equal to hemlock; the Michigan man is equally as firm in his opinion of white pine; but let either of these men advance his theories to the New England builder, and he would find he had met an equally strong adherent to the use of spruce. For framing purposes spruce is used almost exclusively. For boarding in, it is the custom to use hemlock or matched white pine, according to the quality of the work desired. Hemlock is generally used for under and spruce for upper floors, and in many instances a preference is shown for spruce

ceiling over white pine. The most extensive spruce forests are in Maine, and most of the lumber cut in the State is shipped by water to the various distributing points. The mills in New Hampshire and Vermont supply the interior poin's and deliver necessarily by rail. The mills which make a specialty of flooring are generally equipped with the best of machinery for dressing, and not a few have first class dry kilns. Undoubtedly the manufacturers of dressed spruce realize that to sustain the demand much depends upon the quality of the mill work, and the result has been that in the few past years especial attention has been paid to that branch of the business. Dealers whose yards are located at points along the eastern coast generally purchase of the manufacturers, who ship from the Kennebec or Penobscot rivers. It is customary to make up cargoes of random sizes and rough boards, which of course are sorted for sizes at their destination. Schedules of special sizes are also shipped in this way. Floor boards, if dressed, are generally shipped in box cars. In the matter of dressing, some prefer flooring dressed one side and jointed; others will use it dressed one side and matched. The latter method, in case the boards are not thoroughly dry,

is undoubtedly the better. Some idea of the spruce business of the Boston market can be obtained from the returns to the Inspector General's office for the first three months of the present year. During that time there was inspected 848, 294 ft. of spruce boards and 1,171,167 ft. of plank and timber. In addition to this amount, there were many car loads of boards which arrived from mills in Vermont and New Hampshire which were sold from the car and no returns made. The present quotation on random cargoes—by that is meant ordinary sizes of framing timber-is from \$12 50 to \$13 50; special schedules by rail, \$13 50 to \$14 50. First clear spruce floor boards sell in eastern Massachusetts at \$18 to \$18 50, and second clear at \$2 a thousand less.—N. W. Lumberman.

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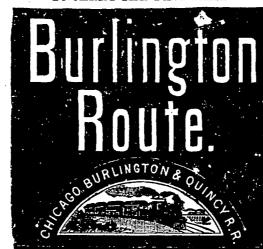


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	<i>Leave</i> Dunkirk Little Valley		3.05 PM 4.37 "		8 45 A 10.26
	Salams nca Carrollton Olean Cubs Wellsville Andover Alfred	9.10 AM 9.20 " 9.45 " 10.08 " 10.54 "	5 36 " 6.07 " 6.34 " 7.27 "	10 50 PM 11.20 " 12.23 AM	11 09 11.43 12.14P 1.07 1.27
	Leave Hornellsville Arrive at Elmira Binghamton Port Jervis	1.35 рм 3 15 "	†9.40 рм 10.20 " 12.07 " 4.15 ам	4.26 "	2.10 p 4.32 7.30 12.20
]	New York	10.20 рм	7.30 ам	11.25 ам	4.20 P

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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 Forest-ville 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. 3* | No. 29. $9.00\,\mathrm{AM} | 6.00\,\mathrm{PM} | 8.00\,\mathrm{PM} | 8.30\,\mathrm{PM}$ Port Jervis |12.02 PM | 9.05 " |11.40 " |12.55 " 17.45 PM 4.25 AM 18.10 AM 12.40 PM 9 43 " 6.23 " 10.37 " 3.18 " Oleán Carrollton 10.10 " 6.46 " 11.09 " 4.00 " Great Valley 4.10 " Arrive at 10.20 " | 6.55 " | 11.20 " | 4.15 " Salamanca Little Valley 11.13 PM 11.52 AM 5.00 PM Arrive at 1.45 " 1.30 рм 6 30 "

Note.—Train 1 will stop at all stations on Sunday. 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, Cottorousus 4.13, Dantes 5.20 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

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.*	35.*	21.*	37.	
Leave Carrollton Arrive at	A. M.	A. M. 6.50	P. M. 5.45	A. M. 9.25	P. M. 9.02	A. M.	
Bradford Leave	••••	7.25	6.14	10.40 P.M.	9.40	••••	
Bradford	9.20	7.30	6.20	2.00		7.00	
Custer City Arrive at	9.82	7.42	6.30	2.15	••••	7.15	
Buttsville		8.20	7.08				

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

	STATIONS	6.*	20.*	32.*	16.	38.	
	Leave	A. M.	A. M.	Р. М.	A. M.	P. M	
	Buttsville	8.45	<u>.</u>	7.20	l		
•	Custer City Arrive at	9.32		8.02	12.50	5 59	••••
	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., d 5.50, Babcock 6	laily, fr	om Braneston	adford e 6.10	, stops	at Ke	ndal Car

rollton at 6.35 A. M. 3.55 P. M., daily, except Sundays, from Bradford, stops at Kendall 3.59, Limestone 4.09, and arrives at Carrollton 4.24 P. M.

5.40 P. M., daily, except Sundays, from Mt. Jewett, stops at all stations except Buttsville, arriving at Bradford at 7.10 P. M.

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"General Passenger Agent, New York,

The Sabbath School.

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

INTERNATIONAL LESSONS, 1885.

THIRD QUARTER.

July 4. The Revolt of the Ten Tribes. 1 Kings 12:6-17. July 11. Idolatry Established. 1 Kings 12: 25-33. July 18. Omri and Ahab. 1 Kings 16: 23-34. July 25 Elijah the Tishbite 1 Kings 17: 1-16. Aug. 1. Elijah meeting Ahab. 1 Kings 18: 1-18. Aug. 8. The Prophets of Baal. 1 Kings 18: 19-29. Aug. 15. The Prophets of the Lord. 1 Kings 18: 30-46. Aug. 22. Elijah at Horeb. 1 Kings 19: 1-18. Aug. 29. The Story of Naboth. 1 Kings 21: 4-19. Sept. 5. Elijah Translated 2 Kings 2: 1-15. Sept. 12. The Shunammite's Son. 2 Kings 4: 18-37. Sept. 19. Naaman the Syrian. 2 Kings 5: 1-16. Sept. 26. Quarterly Review.

LESSON V.—ELIJAH MEETING AHAB.

BY REV. T. R. WILLIAMS, D. D.

For Sabbath-day, Aug. 1.

SCRIPTURE LESSON --- 1 Kings 18: 1-18. 1. And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

2. And Elijah went to shew himself unto Ahab. And there

was a sore famine in Samaria.

3. And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the Lord greatly:

4. For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5. And Ahab said unto Obadiah, Go into the land unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we

lose not all the beasts.
6. So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by Himself.

7. And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?

8. And he answered him, I am: go, tell thy lord, Behold, Elijah is here.
9. And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10. As the Lord thy God liveth, there is no nation or kingdom whither my lord hath not sent to seek thee: and when they said, He is not there: he took an oath of the kingdom and nation, that they found thee not.

11. And now thou sayest, Go, tell thy lord, Behold, Elijah

12. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he canthee, he shall slay me: but I thy servant fear the

Lord from my youth.

13. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?

14. And now thou sayest, Go, tell thy lord, Behold, Elijah is here; and he shall slay me.

15. And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him to day.

16. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. Anab went to meet Elijah.

17. And it came to pass when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?

18. And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.

GOLDEN TEXT.—"Ye have forsaken the commandments of the Lord, and thou hast followed Baalim."—1 Kings 18: 18.

TIME.—About B. C. 906. PLACE.—Near Mount Carmel.

OUTLINE.

I. The drought about to end. v. 1, 2. II. Searching for pasture. v. 3-6. III. Elijah meets Obadiah. v. 7-16. IV. Elijah meets Ahab. v. 17, 18.

king of Judah.

CONNECTION.

In our last lesson we had the account of Elijah the Tishbite as he stood before Ahab with the message from the Lord to the effect that there should be no dew nor rain sent upon the earth for years; and how God supplied his wants, first by the ravens and then by the widow. We left the prophet in the house of the widow at Zarephath, where he remained hidden from his enemies for more than two years, during which time, the only incident recorded was that the son of the widow sickened and died, and was, in answer to an earnest prayer by Elijah,

EXPLANATORY NOTES.

V. 1. It came to pass after many days. A long time had elapsed since the event mentioned in the previous chapter, that of the sickness, death and restoration of the widow's son. The exact time is not definitely stated. The word of the Lord came to Elijah. In precisely what way God made himself known to Elijah we do not know. In the third year. Not of the drought, but of his residence in Zarephath. The drought lasted three years and a half, one year of which Elijah spent by the brook Cherith, and over two years at the widow's house Go, shew thyself unto Ahab. "Had Elijah now conferred with flesh and blood, this would have seemed to him like a command to plunge into the raging waves of the sea, or to walk into a lion's den. He had to present himself to a wicked and idolatrous king, a tyrant armed with despotic power, whose personal enmity against him had been increasing for at least three years and a half, and had been doubly aggravated by the distress of the country, of which Elijah was reputed to be the author."-Peloubet. I will send rain. As Elijah had announced to Ahab the coming of the drought, so now he is to announce the end of the drought.

V. 2. There was a sore famine in Samaria. Not only in the city, but throughout the whole country of which Samaria was the capital. "All was dry, and parched, and barren, and the face of the earth seemed to have been burnt up by the wrath of God. No traces of the products or the labors of the field were to be seen; cultivation had ceased. All seemed solitary. . . . Even the birds had abandoned the land which afforded no nourishment; . . . the cattle had disappeared. The shepherd . . . was to be seen no longer; and the herds of neat cattle, which to Chicago. It will leave New York daily at 6 liberty and land. Its liberty it has guarded jealonce enlivened the scene, had altogether disappeared, for there was no pasture."—Kitto.

V. 8. And Ahab called Obadiah. Obadiah (servant of Jehovah) was a pious man, and had proved himself so trustworthy that Ahab had placed him over his household. Feared the Lord greatly. He remained true to God, though surrounded by Baal worshipers. "Only a man of strong religious convictions could maintain his religion under such cir- | Falls at 6.36 following evening, with direct connec cumstances."—Peloubet.

V. 4. When Jezebel cut off the prophets of the Lord. "It is extremely probable that this work of exter | no extra charge will be made.

mination was begun as an act of reprisal for the drought denounced by Elijah."-Spence. Obadiah took a hundred prophets, and hid them . . . and fed them. "His fear of God was shown by love to his followers, and befriending them when persecuted, even at the peril of his own life."—S. S. Times.

V. 5. Ahab said unto Obadiah, Go, . . . unto all fountains of water, and unto all brooks. Ahab hoped that at these places there might be found some sustenance for his horses and mules, as he feared he might lose them from starvation.

V. 6. They divided the land. They separated, one going north and the other south. "This per sonal inspection by the king and one of his chief officers marks the extreme straits to which the Israelites were now reduced."-Rawlinson.

V. 7, 8. As Obadiah was in the way, Elijah met him. "That Elijah, journeying on his weary way, should meet the very man who was the only true friend of the prophet at the court, was no more ac cidental than that Obadiah, going forth in search of provinder for the cattle, should find the man who was to test severely his faith and his fear of God.' -Lange. It was a divine leading. And he knew him. He probably saw Elijah at the time when he prophesied the drought to the king, and he now recognizes him, perhaps by his long bair and his mantle. He prostrates himself, and says Art thou that my Lord Elijah? or as the Revised Version has it, "Is it thou, my lord Elijah?" and Elijah assures him that it is he, and bids him, Go, tell thy lord Elijah is here.

V. 9-14. Obadiah was troubled, and said in substance, "Ahab has looked for you everywhere, not only in this country but in every nation, and couldn't find you. Now if I go and tell him you are here. while I am gone, the Spirit of the Lord will hide you again [as he has done before], and when we come back again, we will not find you, and the king, thinking I have deceived him, will kill me." He refers in v. 12, 13, to his having been a true follower of the Lord, and to his hiding the hundred prophets, feeding them with bread and water, hoping to dissuade Elijah from sending him on such a dan

V. 15. I will surely shew myself unto him this day. Elijah assures Obadiah with an oath that he will not deceive him; he will be there when the king comes. 'The reply of Elijah convinced him that he fully intended to meet the king; and being satisfied of this, he reasoned no more about motives and consequences, but set forth in search of his master."-Kitto.

V. 16. Obadiah obeyed Elijah, and told the king, and very soon they were face to face. "Anything was better than suspense and famine; and Elijah's return contained in it a promise of rain."—Cook.

V. 17. Art thou he that troubleth Israel? He tries to throw the blame all on Elijah, forgetting his own sin, and that of the people. "Can it possibly be that thou dost venture to present thyself before me, thou that troublest Israel by means of this terrible drought?"—Peloubet.

V. 18. I have not troubled Israel. Elijah was RULERS.—Ahab, king of Israel; Jehoshaphat, truthful in saying this, for he was in no sense the cause of the drought, and the famine that followed; he simply announced it, as coming from the Lord. But thou, and thy father's house. Elijah was not afraid of the king; he accused him of being the cause of the calamity. The sin of the people, or his "father's house," consisted in forsaking the command ments of the Lord, and his personal sin in Thou hast followed Baalim.

PRACTICAL THOUGHTS.

1, We should be faithful to God under all circumstances. v. 3, 12, 13.

2. "Duty is ours, results are God's." v. 8-16. 3. Let us examine ourselves, and not charge our

sins upon others. v. 17.

DIED.

In Alfred, N. Y., July 7, 1885, at the home of her parents, Mrs. Nellie M. Davis, wife of Herbert J. Davis, and daughter of Wm. S. and Martha Witter, in the 19th year of her age. Until about six months ago, she enjoyed excellent health, and her prospect for life and happiness gave no shadow of her soon coming sickness and death. Married only one year, she and her husband were occupied in planning for the future, when symptoms of consumption began to manifest themselves in an alarming manner. Al that love and skill could do was only vain effort to save a life dear and precious to all. During her sickness, she found joyful hope in the Redeemer, in the comfort of which she sweetly passed into rest By this death two families are plunged in a great sorrow which is deeply shared by a large circle of friends, but our sympathies extend especially, in this sad, early bereavement, to the young husband whose untiring care and watchfulness to the endproved the fidelity of his love. Her last breathings were those of unfaltering desire to meet him in the kingdom of her Redeemer.

Mr. and Mrs. Witter desire to express their thanks to the many friends who, through the long sickness, gave unwearied care and tender solicitude for the sick one, and who were so ready to help them in their care for her.

In Brookfield, N. Y., June 30, 1885, Miss BAR BARA BABCOCK in the 65th year of her age. Sister Barbara made profession of her faith in Christ in the waters of a holy baptism on the 9th of December, 1837, and thus became a member of the Second Seventh-day Baptist Church of Brookfield. During a part of her life, her reason had been clouded, yet she always maintained her faith in her Saviour. She had been in feeble health for some time, and was kindly cared for by her sisters. Her death was that for her to "die was gain."

Erie to the Front.

Commencing Monday, July 13th, the Erie Railway will begin running a new fast train called the York, Chicago, Cincinnati, Cleveland and St. Louis, This train will be composed entirely of Pullman Coaches, and will also have a Hotel Coach through day: St. Louis, 7.30 A. M. second morning.

"Buffalo and Niagara Falls Limited," and will tions for points in Canada and Michigan.

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	Philip Place, Alfred Centre,	\$1	00	41	52
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WHOLESALE PRODUCE MARKET.

25 25

M. G. Stillman, Walworth, Mrs. J. G. Spicer, West Hallock, Ill.

Review of the New York market for butter, cheese, etc., for the week ending July 18th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 52,552 pks exports, 8,883 packages. The ice storage here is quite generally filled up, and some refrigerator men are obliged to refuse to take any more butter. The dairymen generally in this State hold their dairies until Fall, and "Oleo." will be ready to provide a full supply of imitation stuff as soon as cold weather comes on and prices warrant. Cheese are in less re ceipt here from the first of May by about 170,000 boxes, which may indicate a transfer of milk from cheese to butter, and, as against increased supplies (if they are increased), there have been no exports worthy of the name. We quote.

Fine. Faulty New Creamery make.. 19@20 17@18 14@16 New State dairy..... 17@18 15@16 10@13 Grease......—@— 4 @ 6 CHEESE.—Receipts for the week, 110,141 boxes;

exports, 94,283 boxes. All kinds of cheese were in good demand. Exporters took freely of fine to fancy factories at 8½ @8½c., and in a few cases 8½c. was paid. Night milk skims sold at 61@7c. for best, 5@6c. for fair stock. Market closes quiet, but firm. We quote:

Fine. Faulty Factory, full cream... 810 8 8 @81 6 @71 6 @61 2 @ 4 Skimmed..... $6\frac{1}{2}$ 7

Eggs.—Receipts for the week, 10,513 barrels and 8,604 cases. Fresh laid stock is in good demand and wanted at our outside quotations. Held eggs are slow sale at very irregular prices, and in all cases are sold "loss off." We quote:

Near-by marks, fresh-laid, per doz...... 15 @16 Southern, and Western, fresh laid, per doz 14½@15 All other kinds...... 10 @12

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Books and Magazines.

THE August Harper is a pleasant mid-summer number. "A Trip on the Ottawa," "Decorative Sentiment in Birds," and "A New England Colony in New York," are the principal Summer articles. The first two are fully illustrated. "Social Democrats in the Reichstag," a treatment of the rise of socialism in Germany, will be of interest to all who are watching the movements of things in our own country. The serials and short stories of the numvery sudden and unexpected, yet no doubt remains | ber maintain their usual place of interest to the genera, reader. In the Easy Chair, Mr. George William Curtis discusses two recent and notable books of gossip about London society; the late Victor Hugo; the Bartholdi Statue; and other timely topics. Mr. Charles Dudley Warner introduces an interesting "Chicago and St. Louis Limited" between New | Drawer, with a quaint chapter on "Keeping up with the Fashion." All the editorial departments are

THE American nation has a double birthright-P. M., arriving at Cleveland at 10.50 A. M., Cincin- ously, but until very recent years it seems to have nati at 6.45 P. M., Chicago at 9 P. M. following | been indifferent to the loss of its landed estate and ignorant of the methods by which it has been di-The second section of the train will be called the minished. A veteran legislator, the Hon. George W. Julian, who has given special attention to the make the same stops as train 5 (St. Louis Limited) | acts disposing of our public lands, tells the story in has heretofore made between New York and Niag | brief in a contribution to the North American Reara Falls, arriving at Buffalo at 6.10, and at Niagara | view for August. In the same number five medical authorities discuss the question, "Can Cholera be Averted?" Felix L. Oswald contributes a sugges-Notwithstanding the quick time, and fine service, | tive article on 'The Animal Soul;" and the Rev. M. J. Savage, in "A Profane View of the Sanc | Prompt payment of all obligations requested.

tum," brings an indictment against the daily press. The other articles are: one on "The Price of Gas." by Charles H. Botsford; one on "Temperance Reform Statistics," by Prof. W. J. Beecher; and the chapter of "Comments," by various writers, on articles in previous numbers.

Sales of 10,000 copies of a new book in a single day is a good symptom of improving times which business men of every class will hail with pleasure. Highway Songs, the popular, breezy new song book, just issued in July by James H. Earle, Boston, is the volume which has made the above happy record, 10,000 copies having been ordered in a single day. The book meets the latest popular demand of religious song, combining vigor, heartiness and cheer with tenderness and devotion. Though its pages are the usual octavo size and single pieces in it are well worth fifty cents, Mr Earle issues it in specially handsome board covers for 20 cents, and stout paper covers, with the same embellishments for 10 cents, or \$1 per dozen. For home, church, camp meeting and gospel services, it is an ideal book. No wonder the first great edition was ordered before it was off the press and the second large edition issued immediately following.



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FLOWERS AND SHO

"Oh dear!" said little Flore "I don't like rainy weath We can't go out of doors to Nor take a walk together

Alice laughed and shook he She always found a reason To carry sunshine in her fac However dark the season

"Let's play we're drooping "Longing for a sprinkle; Pretend you are a violet, I'll be a periwinkle.

"I'm such a very thirsty flo I love to get a dashing, And violets are sweetest w They feel the raindrops sp And so they hnng their pret Each little flower—

Then they were daisies, but And then a bunch of clove And while each bloomed a s Behold! the rain was over

And then they shook their o

"Oh, what a pretty show

As Alice pointed to the sky With her arms around her The sun peeped out between And a little sunbeam kisse

WOMEN AND MONE

The poetic glamour fades or tion the moment we begin t relations of women to so co matter as money; and, constr men are, the poetic side of wo woman's life is too near the es This sentiment is, unfortune

sible for a good deal women hav for much of the helplessness wh many of them on the hard re What poetry there is in it need structed. There is a vast amo valism surviving in the romant of the average democratic Am wife and sisters, and lady frier He is willing enough to work be a plain citizen with the rest part. But he wants the fair lad in her bower, to welcome h white hand, and to shine on hi

wearied goddess of a domestic Organized as society already is rapidly coming to be in the hard on women. It is a dream price they have to pay. It pr of all relations to the one r nized in modern life on which ei or a man can rely with confider protect himself. It goes on women have no relations to mo spend it as doled out to them. ional cases, showered on then izing profusion. It takes fro moral training of earning n administering it, and leaves t when the masculine support

are required to win their ow

world whose thrift begins for w as for men, with the maxim:

"Put money in thy pur Money to the well-trained and man, is a word of large meaning character, energy, industry, p control; and these are ideas wh tion of a good house-wife train prehend. As a rule, she gets

man in her mastary of them. But there are other things in acquaintance with money, with power to get or keep it would his wife's, but which she has no

at all to so much as look at...

Some far-seeing men that have met the difficulty by t daughters from the first to bu and making them familiar with and principles on which it Others have taken them into and had them serve under counting-rooms, offices or store son speaks of a distinguished took his daughters, one after his office as a lawyer's clerks. tlemen discuss every step of business with their wives. Ot definite proportions of their some of them the whole, to the administed by them.

One lady we know of—and be many such—had been so fa a provident father with the a of a great stock-farm, that, on death, she took it up, and he carried it forward with marked

This view of the matter does the abandonment of home eco man's sphere, nor does it antic trence of women on any large s petition with men, into the wo operations.

It goes on the idea that, as a organized, the risks of life are shut women down to the limite