


Che Sabbath Recorder.

TEE SEVENTH-DAT IB THE SABBATH OF THB LORD, THY GOD,


## VOL. XLII.-NO. 26.

LFRED CENTRE, N. Y., FIFTH-DAY, JULY $1,1886$.
WHOLE NO. 2180.

SELESTH-DIY BAPTIST WESTBBM Association

> Minutes of the Pitry-firt Annual sesion.

The Seventh-day Baptist Western Absociation conrened for its Fifty-first Session with the church at Independence, N. Y., June 17, 1886, at 10 o'clock
The Introductory Sermon was preached by James Summerbell. Text, ‘These things write I unto thee, hoping to come anto thee shortly: But if I tarry
long, that thou mayest know how thou oughtest to long, that thou mayest know how thou oughtest to
behave thyself in the house of God, which is the chureh of the living God, the pillar and ground of the trath."-1 Timothy
After the sermon, the Association was called to
order by the Moderator, L. E. Livermore order by the Moderator, L. E. Livermore
Prayer was offered by Leman Andrus.
Prayer was offered by Leman Andrus.
The Executive Committee presented the following report, aocompanied by a programme of exercises, which was adopted




## Fithlday Mon <br> 





10.30. Paper, "Inspiration of the Scriptures", W. Titsworth.








 4 9
oclock. Sermon by
Un trial Aessuéation.
On mötion, the Mo
On mittees, as followerator appointed the standing Fisk. Nominations-D. E. Maxion, E. G. Grandall, B. E. Oi. Peititione-L. A. Platts, J. E. N. Beckus, Gee. P. Ken-
yon.
On Finance-A. O. Burdick, E. R. Crandall, F. M. Bas-
Ot the State of Retigion-C. A. Burdick, L. M. Cottrell, E.
H. Socwell. The delegates and visitors were welcomed in be-
half of the Independence Church, by J. E. N: half of the Independence Church, by J. E. N:
Backus, pastor. Notices were given by J. Kenyon, and, after singing, "The Light of the World is
Jesus," by the choir, and prayer by L. C. Rogers, Jesus," by the choir, and prayer by L. C. Rogers,
the Association took a recess till 2 o'clock P. M.

## ATTERANON SMBSION.

One-half hoor before the regular session a Bible
service was conducted by L. C. Rogern. Theme, "The Has cond of Prayeter.
The devotional exercises of fitteen minutes were led by J. L. Huffman, after which the Association proceeded with its business.
The Secreter
The Secretary read commanications from the following churches, viz. First Alfred, Second Alfred Andover, Hriendehip, Firtt Genesee, West Genesee,
Hartsville, Independence, Portville, Richburg, Scio, Hartsville, Independe
A communication tras received from the First Sor enth day Baptist Ohirch of Welleville, N, Y, askng
for admission to this Association, and was, on mo for admission to this Association, and was, on mo
tion, referred to the Committee on Petitionk A request in the lettar trom the Richbarg Church. was request in the letter trom the Richbarg, Cha
algo referred to the Committer on Pritions. Comimunications from Oorreeponding Bodier being called for, J. L, Hnifi inan preseanted the Oorresppond ing Letter thom the Sonth- Ehastern A Nocoithon, ind
the churches of that Asbociation, the most pressing need being that of faithful and earnest settled pastors.
0. O. D. Sherman appeared as delegate from the Eastern Absociation, and read the Corresponding
Letter of that body. He represented the condition Letter of that body. He represented the condition of the charches in that Association as encouraging,
and spoke of their special interest in the work of our and spoke of their special intere
The Oentral Association was represented by H. D. Clarke, Who appeared as their delegate, and present-
ed the Corresponding Letter. He spoke briefly in regard to the work of the churches in that Associaregard
tion.
J. L
J. L. Hufman, delegate of the North-Western Association, read the Corresponding Letter from that body, and accompanied the reading with interesting remarks concerning the work being done in that
Association, and the changes which have taken place Association, and the changes which have taken place
since the letter was written, nearly one year ago. L. A. Platts presented the following resolution, Which was adopted
Resolved That we
 ford and J. B. Clarke, representatives, respectively, of the
MMasionary and Tract Societies, and that we welcome to our
sessions all visiting brethren from our own and other Associa-
tions.
O. U. Whitford, representative of the Seventh-day
Baptist Missionary Society, and J. B. Clarke, representing the American Sabbath Tract Society, made interesting remarks in regard to the interests which they represent.
The report of the Corresponding Secretary was
read, and adopted, as follows:
Your Corresponding Secretary would respectiully report,
that no ocasion for correspondence has arisen during the
year, the Corrisponing Letter having been prepared and apyear, the Corresponding Letter having been prepared and ap
proved at the close of the last session
L. A. PLATrs,

The Treasurer's report was presented as follows, d refered to the Committee on Finance:
A. C. Burdick, Treasurer,

$=$
In account

| To cash received from churches as follows : |  |
| :---: | :---: |
| First Alfred. |  |
| Second Alfre |  |
| Andover. | ${ }_{8}^{29}$ |
| endship |  |
| First Genesee. |  |
| West Genesee |  |
| Hartsville. |  |
| Hebron Centre |  |
| Hebron. |  |
| Hornellsville. | 74 |
| Independence. |  |
| Richburg. for i 883 and 188 |  |
|  |  |
| Shingle House. | 254 |
| Portville, for 1884. | 241 |
| Total receipts |  |
| Cr. |  |
| Paid on order, to D. E. Maxson |  |
|  |  |
| J. L. Maxson..... | ${ }^{2} 50$ |
| . | 77 |
| E. P. Saunders, Agent. | ${ }^{3} 25$ |
| Due the Treasurer at last report...... | 572 |
| Total expenditures. | \$10437 |
|  |  |
| Balance in treasury, $\$ 20$. |  |
| To collection at last session : |  |
|  |  |
| For Tract Society | 2408 |
|  |  |
| CH |  |
| Sent to A. L. Chester, Treasurer of Missionary Soc'y |  |
| Exchange on same i........................ | 24.08 |
| dd to E. P. saunders, Agent of Iract soclety..... |  |

E. \& \& Regpectfully submitted, E . Rund
LRRED CINTRE, N. Y., June $17,1886$.

The report of the Commitiee on Obituaries was read and adopted as follows :
Your Committee on Obituary Notices are grateful to the racious heaven yuringr, the year, among the offcial members of
have ocurred, drum
the Association. So par as the committee are aware, very few

L. A. Platri, $\}$ Com.
the hym, "Bringing in The choir
D. E. Maxson, delegate to the North-Western ABsociation, presented the following report, which Was adopted, and the part relating to finance, referred
to the Cominittee on Finance. to the Cominittee on Finance.




## Ing report, which was ad Committee on Finance. <br> By appointrent ot the Executive Committee of this Aspo-   ern Association. He was cordially welcomed as your delegate, and invited to paracicipate in the proceedings of tall the Aso- ciations, and he perpormed to the best of his ablity such duties    <br> $\qquad$ <br> $\qquad$    H. D. Clarke will represent the Central Association in the present session of this body. The expenses of your delegate chargeable to the Association were $\$ 4997$. 9 of which is respectfully submitted

## Independence, N. Y., June 17, 188

A bill for postage and stationery, amounting to sixty-four cents was presented by the Recording. Sec retary, and on motion was referred to the Committee on Finance:
The Reco
The Recording Secretary reported that he had procured a record book, according to the instructions of the Association at its last session, the cost being three
On motion, the book was dollars and fifty five cents. On motion, the book was Finance.
On motion, the Recording Secretary was instructed to commence the records in the new book with the semi-centeanal sess te romin to tee relating
on Finance.
On motio
( Sixth-day morning 8 session were axed as fillows
From 10.30 to 11.15 to be given to the Missionary From 10.30 to 11.15 to be given to the Wisitford.
Society, under the direction of 0 . U. White From 11.15 to 12 , to be devoted to the interests of the American Sabbath Tract Society, under the difection of J. B. Clark
Notices were given, the Doxology was sung, and
the session was dismissed with the benediction by D. E. Maxson.

## EVENING sEssion

After a brief Praise Service, conducted by H. D. Olarke, D. E. Marson presented an able paper popon the theme,
The choir sang "There is a work for cach of us
how to do" and the congregation was dismissed ith the benediction by A. A. Place.

SIXTH-DAY-MORNING SEBSION
Fifteen minutes were spent in interesting devo The minutes of yesterday's sessions: were The min.
pproved.
cretary read the roll of delegates, which as corrected.
on Petitions, which was adopted as follows
Your Con onithe on Petitions Fould respectifuly report th

 3y witt the faith and practice of the denomination, recon
\$end that the request tor adminelon to the Asiociation

$\qquad$
On motion, D. E. Marison erterded the hinde but hip to L $L$ L Livermone, delegato of tho Wh the


Letters from the Hebron and Shingle Houce Ohurches were read by the Recording Secretary. On motion of H. C. Ooon, the Secretaries vere in tion of the minnten ; for which service an order of five dollars was voted.
On motion of J. Sammerbell, a standing rule wa adopted instructing the Recording Secretary to forward a copy of the minates to each pastor outside of this Asbociation,
The Committee on Finance made their report, which, after remarks by A. O. B ardick, was adopted,
as follows: as follows
Your Committoe on Ftnance respectfully report that they
 the Association for the current year to be 8150 , 22 , which we
have aportioned among the churches of the ABsociation ac
cording to their resident members, as follows: First Alfred. Andover
Friends
First Genese
West Genesee
Hartsville...
Hornellsvil
Independen
Porville..
Richbu
Elimira
Scio
Weliss
Shingle
Shingle House
Hebron.
Hebron Centre

## We would respectfully recommend that orde


The time for the special order having arrived after singing, "Rescue the Perishing," a Missionary missionary was conducted by 0 . U. Whitfor three di visions: 1. The work and needs of our foreign mi sions, by 0 . D. Sherman. 2. The work and need on the home field, by L. C. Rogers. 3. The ques tion of demand and supply, by 0 . U. Whitford.
By request, H. D. Clarke sang a solo, after whic the interests of the American Sabbath Tract Bociet were coiniidered, ander the following divisions: ? The work of the Society, by J. B. Clarke. 2, Ou duty respecting the propagation of Sabbath truth by Stephen Burdick. 3. How shall we meet our ob ligations as Sabbath keepers, by L. O. Rogers. By request, some concluding remarks were mad by 5 A year, is full of
Master's work.
The session was closed by singing, "When Josa by B. E. Fisk
fitinnoon session
Interesting devotional exercises were conducted b Geo. W. Hill
The Committee on Nominations reported as fo
Your Committee on Nominations respectfully submit the




E. A. Witter, "Inspiration of
worth; "The New Theology,"
scripures,
Wiflimam.
G. MEXPOM
CBAND
After remarks by G. W. Lewis and D. E. Maxso
the report was, on motion, adopted.
The report of the Commas presented a
ligion was presented as fcllows

 ot sufferning, degradtion and moral and social pring ot tone and brick Many. places in
 to exits. of moman it is arevely to tomed ind , the character in lite determined, by the influences of thome associations and training; and the eharacter
of these depend upon the degree to the home is under the tranatorming and eleHome missions, through such instrumen. Tisiting the preaching of the gopel, and
other vractical and helpfol works of faith and labors of love, aim, directly and indiand sanctification of American homes, Your interest in home mission work, then, ny friends, ought to be no less, nor, indeed,
any more, than in foreign missions; and jour recognition of its claims upon your at-
tention and support, no less cordial. And all these considerations are intensified by the issiona sacrices of both home and foreign thy and are entitled to our hearty co-operation; and by the struggles of many a small
band of believers, aganst difficulties quite unknown to large and small charches, as they Lord and Master
ou can pray; pray for the missionsries f, hose in whose behalf they toil; for more lahose who administer our missionary affairs; and for the charches they represent. The ho hear yon pray, whether children or older oward the importance of those objects,
whose behalf you lift toward heaven the voice your supplications; and your own he have really carried them to God in prayer.
You can write an occasional letter of Chrisian sympathy and encouragement to some
worker on the home or foreign field, even though they, in the maltitude of their da-
ties and cares, cannot always send back a personal answer. Such messages, finding
them, it may be, weary and cast down from apparently unfraitful toil, would cause their degree quite beyond what you would be There are but fe
These at least a mite to help make the large stream of funds that ought to be constantly flowing into our missionary treasury, if the work of
the Lord is to be carried forward in a manthe Lord is to be carried forward in a manar opportunities.
With even greater success than now, we believe, women, by an organized effort, can
spread the misgionary spirit, and devise special ways and means for raising missionary of harmony with the spirit and methods of the Neï Testament, or with the present encouraging progress of aystematic offerings.
Woman, as mother in the home and teacher in the Bible-school, can do very much hearts of the young, and help thom to
life-long friends and generous sapporters of the cause of missions; and, in our hearts and service of the Lord, in the world's evangelization. And, in an offering that includes
all others, we can give ourselves-ourselve which is our resoly and acceptable to God, as he may callous $\qquad$

## Proli D. I. DAIIs.

Mission Trip to sereral Towns and Citios.

## (Conenludel)

At daybreak the nest morning, it being the name Bing.Oo, where we arrived at 91 24 le, and from Shanghai 240 le. We ap and one of its pagodas came into viem while we were still several miles away. The view we often get before reaching a' Chinese city is really quite picturesque, and noze attract itreeta. Al we drew near to this city, and pated in at the east gate, we ducorered that the lower part built of heiry forees, the pppar of large briot. In baking come porratione ree oonld read momething of

THF프 OABEATF RHOORDER，JULY $1,1886$.

##  Co s small bailding．Paecing turagh doors we came into a room onith able and a couple of chain for the to lon medium－sized • gilt－oorered oh kind ond my booky nid booght or．I told him I asted if I hiod He said he vould go with me and tot but as we were going to the botit

 －I saw the priest to purchio Cospels he has with him I pray his mind and bring him to the o a large town，by the we decided to


## Gducatian


the idgal college－ 1 LiAt
Bactalaureate Sermon delivered before the Gradaating Class of Alfred
nivenily 1866 ．

##  <br> circling hills，seated on their rocky thrones， <br> as perpetual guards against the noise and strife of the driving world，we gather to in angurate the golden anniveraary of our Alm <br> angurate the goladen anniveraary of our Alma Mater，who has eherished us，in successive <br> generations，as，for the last fifty years，we havegathered around her hearth－stone．Her Hood genins presides over the occasion，and， <br> good genius presides over the occasion，and， by the aido of memory and assoiation，litis the trivial and the common into dignity and <br>  <br> epoch at which we instinctively pause，and reverntly brush away the gatharing dust and growing moss from the fast．fading <br> records of other dasgs，that we mas read and interpret their teachings；an epoch，fitting <br> and worthy to let those of other dass pass before us in dim and silent procession，to

fions and sacrifices，incident to new and dif－
coult enterprises，with their slow progress，
patience，fortitude and perseverance by
dich difficulties were ooprcome or dimin－
ished，and success，more or less complete，
axchiered．Alt these are well fitted to bring
to our minds haliowed influences and awaken
monpiring reflections，which the lapse of time
struction for the guidance of present action
and，if we be but able to interpret，anspicions
auguries for the future，thereby bringing to
our work strengthening motives and refresh－
Year by，year，for the last fifty years，we
bave gené from here，gone in younth，glled
with the romantic thoughts of the untried
future，opening before us．Time has pass
俍

aave given place to the fruits of mature and
active life，and we are raping the harrests
of seed sown here．Some of us return，
sobered by age，ripened by experience，sad－
dened and subbuaed by trial and sorrow．Our
ranks are thinining，the members falling，
one by one，like the learese of the forest，
each to his resting place，while our Alm
each to his resting place，while our Alma
Mater stands like the trees of this forest，re－
neving and enlarging her life，year by year，
with over－increasing growth，strength and
beauty．All to what end？
suitable legend for the official seall of this
University，as expressive of ita sim and high University，as axpressive of itt aim and high
mission．The increase of light，the especial mission of the ideal college，seems a most
fitting theme for inangurating these jubilee exercises．
Deity，in speaking light into existence， created the fittest emblem of himsolf，who ll matter with this light ether，and trang－ mates it into heat，light，electricity and gravi－
tation，by it；scatters darkness，and gathers barren earth with showers，covers it with beanty and peoples it with life，thus trans－ of divine wisdom permeste and fill all，scit－ ter mental darknesg，baild trath into systems light is to the aniverse of matter，trath is in the divine reason，as ideas，with the per－ and outshining in the principles of all
$\qquad$
becomes the ideals after which are fashioned， the unvariable light by which are illumined，
the immatable law by the behests of which
guided，slike，circling worlds and
minatest atoms，archangel and tiniest in
of its manifestationa，trom the simplest prin－
ciples，thp through all grades，to man，the
ciples，tp through all grades，to man，the
ment．He is a microoosm，wherein all
trath should meet，unify and thence radi－
As the eye it orgin for gathering in
physical light，for bodily unees，to the reacon is organ for gatherine in the light of trath
githering is the light of tre
for mental nees，The spirit＇s need of light
io far higher and more imperative than the bodys need．The soul situr，Memnon like，
with nilent，eastward git Fith allent，eastward gaze，waiting for the
dawn of trath to awaken its dormant neelo． dies into songs of joyous activity．The
mind，in such need，on receiving the intai－ tive tratha，flashing apon．it，with the self－
atteesting powers of gunlight，precoives the di－
vine plan running throngh and ohaping all in vine plan ranning throngh and ahaping all in－
to organic nnity，and philosophy ip born to organic anity，and philosophy is born．
the light of theese philosophie principles，
classifies the knowledge，coming in，throngh
all the portale of the sensees，or inductively or deductively，as refracted or refected
light，and doience is organized．Eack and
al the been organizing and ont－working of truth，in the
concrete form of inventions ind natitations，resulting in progress，civiliza－
The college is one of the highest of these
institutional inventions from descended all lower odcuacional institutions
As the suin gathers and intensifes lighting its dependent，planetary the special function of the college gather and intensify the light．of trath，
lighting all other institutions and ent
prises．Truth，like the world of life，is organic symmetrical whole，connecting back
too a common soorree．，Deity；oo o ollege
shonld be a center，representing truth in its organic unity and completeness，and thas
sending it out in ever－widening circles of light and infinences．

## high above all those influences of the world

## of great names around which lesser light

pure truth，but because of size and brillia y，or，like the lamp light，dazzaling the men－
al miller ont of the darkness，to flutter and singe and die in its blaze；stand above the
fogs and mists of narrow partisanghips and
passions of popule proidiee tho passions of popular prejudice that lead t
unthinking maltitude blindly to approve， as blindly to condemn．Not simply as as
mirror for refiecting the common intelligenee
and prevailing tendencies，bat with open and prevailing tendencies，bat with open
windows for the admission of flight，it should
beor be open－eyed in its search for trath，broad and
catholic in in
the viexs，humane in in its thies，high and unselfish in its aims．Es，
pecially，in this age，wherein material prog－
ress，self－aims and petty partisanships have

## supply the need of commerce with the on．

dices and all the old rabbish of stock notions
of the dead past or the dyng present．It
should，by illumining with clearez and broad－
lights enable all to
Find tongues in trees，books in runing brooks，
Sermons in stones，and good in everything，＂

## snd canae all common interests and enter rrises to shine with deeper and richer mean

The ideal college，as this resslt of a ligh giving，produces growth．As the sanlight
is，by the subtile alchemy of life，converted overy plant after its species，and this life－ growth is transformed，in the animal king．
dom，into higher modes and kind，so the college is to furnish the light of truth to the
ond of being converted into mind growth． Each individual being a réceptive and trans muting agency of this light，a college be－
comes a center for gathering it for the bene－ ret of nany．This concentration and in
crease，together with the reciprocally stimu－ lapon mind，and its pervading ppirit，greatly enhances the power of a college．This
of high ideals．These casit a glory，as of a
garing morning，over college life．In the
light of these ideald，the earnest strudent light of these doeala，the earnest atadent
livee，planis and prepares．Asa consequance， neme tratha，thonghts，emotions，crowd upon
him．The college，therefore， foster the ebsorptive cappaites of the mind，
by cramming it with piles of＂learned Inm． ber，＂nor sipiritless，mechanical，perfunction ary rootine；nor muscole at the expenge of
brain；nor hypercritical refinements at the expense of manhood；bat foster，rather，
ppontaneity，freehness，freedom，originality and independent thought and investigation， comprehensive riews，a reppect for ideas，a
scholarly onthuiasm，responsive to the scholarly enthaxiam，responive to the
teachinge of the most gitted minds in all ages，an ethical worthiness and spiritual dignity，and a reverent theietic，tomper，
based on a culture that organizes and devel－ opeed on a cultare that organizes and devel．
opes all into character．As the single airs
in music are roven，by the－Bkilled musioian， in music are roven，by the skilled musician，
into itrinis of coneummate beanty that tonch
knowlodge into getems of cultare that shall
touch all the sprizgs of action，awaken all the powers of the mind，and thas become ing thonght and inspiration，begetting poses，nobler endearors and greater achier ments．If these manifold good influences energies of the higher nature wilk be vital zed，new powers unfolded，clearer insight，
finer tastes，deeper and wider sympathie cultured，and a growth secured，many－bided， Again，a college
Again，a college should seek，as its highest ward．As to all others，so to the student is religion．What the eye is to the body religion is to learning．As the body is en－
nobled by the spirit，so is learning by religion． To carefully train the lower facalties，while time，securing spirit－life and spirit－growth， making life ignoble and learning a blind Lamson，grinding at the mills of the Philis－
tines．Mental activities grow normally up－
ward into moral atmospheres and spiritual lights．The highest import，therefore，of the
college is that of the conservator and pro－ moter of religion，and，by liftung culture
from the realm of the worldly and the fleet－
ing to the realm of the spiritual and eternal，
to have its aims and missions in unison with the divine aims．
The college stadent is，consciously or
unconsciously，passing a most critical，as
well as a most important period，of his life well as a most important period，of his life，
He is surrounded by pervading inflaences， so sabtile，yet so potent that the most sile
and secret may start forces as unending orting these influences，greater and more last
ort it ing than in any after years or in any other
spheres．Heis also deciding questions that can spheres．He is also deciding questions that can tion that can never be redetermined．The col－ of have become awakened to a consciousness
bilities，and to possibilitities and responi－ that lift above the plane of appetite and worth and manly endegvor．The measure
of this consciousness
his conscions manhood．4 When one thus the
awakes and feels his latent energies restlessly stirring，sensibilities keen，propensities strong，judgment weak，experience lacking；
when，on the one hand，the songs of the
sirens are heard，on the other，the enchant－ ments of these higher possibilities touch prone to yield passively to the gaidance of dream and passion，or to pat forth blind
strivings and fitful activities．How impor－ helm，and religion attract and guide．Re－
ligion，with its indwelling divine life，and drawing its inspirations from divine sources，
becoming a pervasive and controlling influ－ ence，touches the springs that give，amid all dangers，a high and steady purpose to all to ment the sonl．A college should be able this broader significance，and give this higher
motive for nobler，stronger life and action motive for nobler，stronger life and action，
through a cultare whose end is，not amuse ment nor profit nor fame，but rather
Again，an ideal college shorld be
tion，or head dominion，determines the grad of species，in the ascending scale of the ani－ the highest mental life，determines the head dominion of a people．As fast as man be－ believe and act，individual life begins to ag－ thought organize into institutional thought． In the college this is segregated，combined， thus，becomes a brain center，whence ramify the social，public and ingtitational life．It attracts，as a general rule，the best minds of trust，influence and power，and it should send them forth，bearing the light of highest progress and most advanced civilization．

## 

and dwarfed embodiment of what is already yet to be known，of which the aniverse radiant and masical．Progress，civilizatio
is in proportion ts the trath known an
atilized．Withon the atilized．Withont the desire for the acqu no progress can be made；but immobility
decay setsin．Parties and sects，with their
platforms and creeds，have accepted and ap propriated certain traths，or half－tratha， ningled，it may be，more or less，with error With which they are satisfied，hence they
become stereotyped，fossilized．Seldom are individuals，parties，or sects，progressive b
yond their youthful days，seldom are the good for more than one leading trath．
When they have blossomed and fruited once， and years increase，their seeking and the ive decay sets in，thus becoming fine scien－
＂Let the dead bury their dead．＂The
berers of the highway of progress，are they．
The ideal college must be so constituted
and conducted as to admit new traths and it，too，will，in time，become encrusted with
rontine；followed by petrifaction or decay． If it shall say，＂The old is good enough；let the spirit of progress will ever reply，＂ T onger entirely good－a better has come．＂
As the earth has been built up layer up
the newer and higher；so the college shonld for the new．It should be the embodiment of all truth，both old and new，and of the
achievements of all progress，and send these forth to be wrought into still better method in geometry，offered a handred oxen a so great a favor，should not a Christian lege offer equal thanks for new traths？
progress to lofty heights and wide outloo
and when the foot has become firm，the hea
and strong light，he has led them up to generations perished，before the new height was gained．In this climbing，God has com lead the way for groping，stumbling haman－ upon the heights to light the ascent．He leaders of progress，harbingers of advancing civilization．
The discovery，introduction and establish－ ing principle in the world，requires time uently inwrought into systems and institu enerations and are upheld by popular prej adice，supported by wealth and power and by pomp，unwelcomed by worlilly greatness． It is far oftener cradled in a manger and
heralded by only the lowly．Broad has ever been the way needed to accommodate
the followers of error，while narrow has been trath．Commencing thas，its militant c reer，its progress has，not infrequently，bee and progress，have ever been at war．The
fires of their strife have glowed adown the ages．Truth，through these conflicta， great smelting furnaces，has been slowly re
ined from the dross of error，and inwrough nto the Everything great and valuable，in modern

## fice and saffering．

The college should be a great smeltin farnace for the refinement of truth from error，for the world＇s uses．More than this， and laws that give progress．As the pines， on the hill tops，stand，crowned with the gory of the early morning，while the valleys should stand on the heights of progress，on the world＇s spirital pinnacles，where the mist and murk of ignorance never rise gircled with the halo and illumined with the hado se 3 trath，ere it has lifted the life and common thought．As the Parree partals of the East to break through th the college chords of the heart，so the simple olemente of thin inf dow individuals，parties and sects，
finely attuned，to the harmoniee of lum，
Those music is to fill with reverent joy the bedient．
Blessed is the college that both hnowe and ight though A heathen has said，＂D nd theugh the heavent fall，for they a anderpropped and upheld by truth sid ighteonamesa．Therefore，the college ahould
 orm thoj ta right，in whast popularity，in the full amaraice that to tand alone with God，to follow in his foo teps and work in．the line he is working， to be with the majority and nitmately to
prevail，though all the world at present op

All these ensentials of an ideal college are o the end of preparing light－bearers for the
world．The light streaming from a student lamp，as he purgues his evening studies， ymbol of that raying from his lessons in 83 ． college of the modern type，which，unlik the older types，educates both sores and a classes，for the manifold pursuits of life，be
comes all implied in the ideal，then will it light be borne into all relations and into al all the barren and noxious places，sweet and bearsuits．
Foremost among these，the homes which through the enlightening infliaence of ad ancing culture，increase，from generatio all gentle amenities and exalting qualitie
 ently through the new homes that shal apidly fading take the places of those bo greatest moment，that，however fine the old the new shall be successively fashioned after
till higher adeals，motived with divine motives．This upward trend of the home will，in the future，as in the past，depend wer，but cannot well be higher than the womanhood found in them．Higher the culture，refinement，grace and Ohristian the home．If in it be darkness，then dark and sweetness，then shall the earth be en lightened and beautified．
Society will，as a whole，be blessed by
these light－bearers．Their influence will permeate its frictions of personal intereste ts patronizing insults，dreary platitudes， mpty gayeties，elaborate make－believe hates，its de concealed bitterness，ope and heave in great tidal waves of passion and of sorrow，and bring to all social relatio trong－handed helpfulness，thus lifting，light ing and transforming all into higher，finer eautiful，holier ideals of life and action All the basiness pursuits and activite hrough the light of culture，take on noble more ideal aims，so that，amid the to care and friction of life，the fog of inde the finer aribilitien conding to blunt the wings of appiration，and dim the ligh f life，the worker shall be able to possess ad influences and work in the light of the 1 aims．
The college sends，also，its stadents oat in athority，commanding away positions of ponsibility，where both the light of cultar or io imparaila portance akkers and executors oi law ministers of ustice，light－bearers to peoples sitting is arkness．Through these agencies，th better，more radiant，allegiant to the eternal principles of right and jastioe，imbued，more and more
The nation needs to be pervaded by higho nd more ideal principles．If idens are th reignty ehould especially hold their cor epablic，where convictions and lomesprin rom the people．Guided and controllod by riolent partianan，reckless leadar，doroido
 ther n
（Coschendedot on of pormer

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The Gabbath Werarder.
 that if they are not published in the REcondze, they do not reach more than one fourth of the poople who would be interested
in them . T . The mintes; thus printed in them. 3. The minutes, thus printed, and read by all the pooplo, are a means not
only of keeping ap the acounaintance of the only of keeping ap the acquaintance of the
different other but of extending that accuaintance and of preserving that unity of aympathy interest and eflort which is so essential to
a Ohristian people
The Roman Catholic ohurch recently held a conncil in Quebec, Oanada; the decrees of Which have been approved by the
Pope. Cardinal Tascheresn Pope.
pastoral letter setting forth these deliver ances, which is to be read in all the charches of the diocese. The following, on the subject of secret socieieies, is worthy of careful olics:
The cosmopolitan character of secret so in particular, necessarily Knights of Labor their members to execute an order of a
councili residing in a foreign country, which conneil residing in a foretign country, which
council at a given time may not only have interests at variance with those of the government
giance, but may even be at war with the
covernment For this and other reasons government. For this and other reasons
the charch could not consistently tolerate

the oren the organization or approve of the means | end. Theicouncil $\begin{array}{l}\text { alo do demed it prasent } \\ \text { and in the interests of the charch and Chris- }\end{array}$ |
| :--- | tianity to oonsider the seeret a imims of the

promoters of Freem promoters of Freemasonry and to warn the
adherents of the Cotholic church against joining any such organization.
Since the Catholics have taken such trong ground for total abstinence on the warfare against the tyfanny of the lodge, may we not hope that the time is not far distant when the dominion of the church ver the faith and practice of her comtreedon of conscience shall come again to this prest-ridden chareh?

The Commenozment season at Alfred, always an occasion of interest, 18 rendered
doubly so this year by the fact that, st this Oommencement, the University rcaches the Commencement, the University reaches the
close of the first half. century of its existence. We are-not able to give, in this issue, detailed accounts of the different exercises, as we go o press before the work of the than began. We hope to give fuller account is a faithful precursor of what is to follow, they will be fortunate whose privilege it will be to be present. The week properly began on Thursday evening, June 24th, when the Orchestra, under the leadership of LaFrone Merriman, of Hornellsville, gave a musical entertainment, "The Doctor of Alcantara," which is spoken of only in the lighest terms of praise. It will be repeated Thursday evening, July 1st.
On the evening following the Sabbath, une 26th, the University Band gave their of Prof. Chas. M. Post, a member of thip graduating class. Besides the numbers by the Band, which were well rendered, there were a violin solo, by L. M. Maxson, readAllen, singing by University Qaartette and s song by Miss Jessie L. Brown. 'Altogether very excellent programme.
The Baccalaureate Sermon, by President Allen, was preached Sundày evening, June 27 th, from the text: "Let there be light," which is the motto of, the University. The sermon was a masterful setting forth of the true place and work of the college. As it appears in full, in another part of this paper, sis of it here. Let the young read it, and esolve to avail themselves of the helps to noble purposes and better living afforded by such on institution of learning. Let our business men resd it, and deliberately decide how much they can and ought to do to add efficiency to the institations we have, straggling to falfil the high mission of the col. loge. Let all read it, and thereby come into a bettor understanding of what a college
should be, and into a more complete aympahy with those who are toiling to make ou wn colleges fill the high ideal.
That Alrred University has attained to its fittieth birth-day is cause for gratitude; that these fifty years have been fraitful in mach hat has brought lasting good to many hearts and homes, is greater canse for thankgiving thim who watches over and keeps those who itnem tar greater aní grander romalts, will ee the priyer of many devont hethia
, ulired Coitit, A. F., Fitth-day, Jaly 1,
or or the the spar it pats into the consciences of parent sacrament. The number of should be greatly increased in every charch put beside the strong Scriptural appeals to believeth and is baptized shall be saved." "Repent and be baptized, every one of you Some have akked why we give so much space to the detailed minutes of the Associa
tion, when it is expected that they will soon be isared in pamphlet form. We answer, 1 wort of the Associations, and, as arule, the nese sessions. There are many persons in the Eastorn Associ the names that appearr in and to them it is a matter of interest to wit of the seasions. The same thing i true of other localities. It onr people, East and Weat, were not so generally siquainted
with each other, and so deeply interested in mohy other, the case might be different Hy Although the miniter are sopon to appear Wen thongh they f aid appers, in a for the greatest men in the world in their re:
spective departments,-William, the greatesi of rulers; Von Moltke, the greatest of gen ters and statesmen. It would not be far rom the truth if we, should add to this lis retest of the 23; then, rhon $y$ are pr pinted the


Remarks were made by O. U, Whitford, J. Sumtmerbell, H. P. Burdick, O. D. Sherman, J. L. Huffman, H. D. Clarke, Leman Andrus, when, the time laid on the table for further consideration
An Educational Conference was conducted by L . Livermore, under the following divisions: 1. What is an education ? by L.A. Platts, 2. Why should we
be educated? by 0 . U. Whitford. 3. What phall be one? by L. E. Livermore
The report of the Oommittee on the State of Religion was taken from the table, and remarks were made by C. A. Burdick, L. A. Platts, L. M. Cottrell, duty of non-resident members to unite, at once, with churches of like faith which may be nearest them, and the report was adopted.
By request, Leman Andrus sang a chant, the con gregation rising
On motion, D. E. Maxson was requested to furnish a copy of his paper on "What constitates a Di-
vine call to the ministry" for publication in the SAB vine call to the ministry" for publication in the SABbath Recorder.

## e, presented the following resolutions

Resolved, That we believe that Our Saibath Fisitior is filling
a long felt want of our denomination- for a p pper to educate
and encourage our young people, and thast we earnestly recto
 Conference for funds to pay the past indebtedness, and also to
furniss sufficient copies of the paper for all the members of
heir Sabbath-schools. Resodved, That it is our duty, as a people, to pray, give and
consecrate ourselves to iew work of advancing Sabbath truth,
 propgegate and establishi, the Sabbath truth which we woul
Reaobeded. That we will, as a people, co-operate with the Sev-
onth-day Baptist Missionary Society in the great wort of enth-dag Baptist Missionary society in the great work of sus-
taining the febele churches and carrying the saving light of
the oospel of Jesus Christ into the repions beyond, by our
prayers and by the consecration of ourselves and prayers and by the

On motion, the resolutions were taken up and con On motion to adopt the first resolotion, remarks were made by O. D. Sherman and J. E. N. Backus, and the motioh prevailed.
A motion was made to adopt the second resolution rell and Stephen Burdick, when, the L. M. Co journment having arrived, on motion, the time the session was extended flve minutes, which were was adopted. B. ' '
The choir sang, "Oh Land of Rest for thee I The session was closed by the benediction by J. L
Huffman. Huffiman.

## evening session

A conference and prayer-meeting of unusual inter est was conducted by D. E. Maxson.

At 10.30 o'clock 0. D. Sherman, delegate from the Eastern Association, preached from Acts 28: 3
"And when Paul had gathered a bandle of stick and laid them on the fire." After the sermon, joint collection was taken for the Missionary an Tract Societies amounting to $\$ 6225$
E்TERNOON SESBION.

At 3 o'clock a Bible-school service was held, con
ducted by J. E. N. Buckus. The lesson, "Jesus and ducted by J. E. N. Buckus. The lesson, "Jesus and
Abraham," John $8: 31-38,44-59$, was presented top ically as follows: 1. Bondage in sin-freedom in Christ by J. L. Huffman. 2. A dying race, by H. D. Clarke 3. A living Saviour, by O. D. Sherman. 4. Evi
dences of discipleship, by I. C. Rogers. 5. Black board application by L. H. Kenyon
Benediction by D. E. Maxson.

## bvening session

The Association was called to order by the Moder ator. After singing, "Jesus Lover of my Soul," an
interesting paper was presented on "Woman" interesting paper Was prese
Mrs. L. A. Platts read extracts from a paper pre sented at the Eastern Association by Mrs 0 . U
Whitford, and from interesting correspondence trom Whitford, and from interesting correspondence from Ohina and elsewhere, accompanying the reading with
explanatory remarks in regard to woman's work in explanatory remar
J. L. Huffman, delegate of the North-Western Association, preached, taking for his text, Exodus 3 8, "And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out o that land unte a good land and a large, unto a land flowing with milk and honey.
The session was closed with singing by the choir and the benediction by J. L. Huffiman

## first-day-morining session

Lill ason of devohonal exercises was led by $0 . \mathrm{S}$ for businese by the Moderator
The minutes of prepious sessions were read and List of delegatee read by the Secretary and cor

The third resolation was taken from the table, and
after remartes b's O. U. Whitford, L. O. Rogers, B
P. Burdick, Olark Wells, J. L. Huffman and Leman Andrus, was, on motion, adopted.
The choir sang "Rock of Agee.
L. A. Platte presented a paper on the " Re one significance of the Sabbath the American Sabbath Tract Society, preached agent of Cor. 13: 8, "For we can do nothing against th truth; but for the trath
A joint collection for the Tract and Missionary Societies was taken, amounting to twenty-eight dol ${ }^{\text {lars. }}$
he choir united in singing, "Work for the night The follow

##   the presence and counsels of your delegetes, the representa tives of our Missionary and Trect ocieties, and other visising brethren. We are enxiously seeking a deeper consecration of   

On motion of H. O. Coon, an order of $\$ 250$ wa oted in favor of the Recording Secretary for en The Committee appoine Session of 1880 The Committee appointed at the last session $t$ secure the publication of the papers presented at the
semi-centennial session were called upon to report semi-centennial session
tinued, and instructed to attend to the mittee be continued, and instracted to attend to the duty assigned
them, and that $O$. A. Burdick be constituted chair man of the committee, After remarks by H. H .
Coon, O A. Burdick and H. P. Burdick, the motion
was carried. On motion of H. O. Coon, the paper read by L. A.
Platts was requested for publication in the RECO RD Platts
On motion of J. E. N. Backus, the paper read by
Mrs. J. O. Edwards was requested for publication in
the SABBATH RECORDER
gregation, and the benediction was sung by the con the
E. N. Backus.

## - ahiernoon session

The first fifteen minutes of the afternoon session
were devoted to dovotional exercises, led by E . H Socwell.
B. Eisk moved that a vote of thanks be extend-
ed to the church and citizens of Indevendence for ed to the church and citizens of Independence for visitors. A rising vote was taken and the motion was declared unanimously carried. A motion prevailed that the discourse of H. D.
Clarke hould immediately follow that by 0 . U.
Whitford, and that the evening session be dispensed with.
On motion of C. A. Burdick, it was roted that, When we adjourn, it be to meet, with the charch at Sabbath in June, 1887 , at 10 o'clock A. M.
The minutes of to-day's sessions were read and approved. After a solo by H. D. Clarke, $\mathbf{O}$. U. Whitford, representative of the Missionary, Society, preached
from Romans $3: 20,28$, ©Therefore by the deeds of
the law there shall no flesh be justifed the law there shall no flesh be justified in his sight; fore we conclude that a man is justified by faith
without the deeds of the law." Theme, "Justification by Faith." " "Free from the law
The choir sang The choir sang "Free from the law."
H. D. Glarke, Delegate from the Central Association, preached a discourse, taking for his text, Ec-
clesiastes $12: 13$, "Fear God and keep his comclesiastes $12: 13$, "Fear God and keep his, com-
mandments, for this is the whole duty of man."
The ohoir sang, "Heavenly Father grant thy blessing." J. Kenon made some affecting closing remarks. The Moderator made appropriate remarks, and rearned thanks to all who had assisted in making the ight.
On motion of H. C. Coon, the Association adjourned, the benediction being pronounced by the ModerL. E. IIVERMORE, Moderator.
 Eatuturw


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## Jas. E. N. Back B. E. Fris, Asein <br> 

ammmit:
 Brightend bentitinl dey mon jutt hald tit Loonerdy
sid Pint-dey the congreg On Sbbeth morning Bng Dalhd it in ovorflow meen hurch, The latter, from: Bro. Whitford took for h present Work in the Worl
tion to it" 1 Cor. $3: 9$, together with God:" Tho amplifed with much foroe impromoran There is an i his infinite energy. Craotor, now as saviour
ours to work with him i of redemption. can onlist the chilaren of G
at the eternal welfare and en 1* The work is persona relations and needs, ood fixe ainner. What love, tharies upon his bosom ! If his p . The work heart and caating out all er at the root of the tree. It the life within and wit the sinner into a saint and wickedness, and recone gorernments, literature a 4. It is exalting. Grace that pertains to human making man a man, rescui and fitting him for heave oforms character, no thistle The sinner, pardoned, plo Bharer with the

## glory forever.

Such is the work on $G$ In Christ, the God-man, agency were united. Coo but not ours, All are res who has one talent to him reaps, and all rejoice. Gr reaps, have labored, suffere of martyrs comes nex in the gether in art, science, 1 compared with those a Whion of the soul or men or with God?

Whatur

##  Mock of Ages." areented a paper on the CRO Iter which J. B. Clarke, agetet of bath Tract Society, preached, taty or we can do nothing against the trath. $\hat{i}$, smounting to twanty Migaiont Cow <br> ing Letter was read and adopted, a <br>    ticulars. God may lead us all fruitfuly lit service, we do earnestly pray. <br> H. O. Coon, an order of $\$ 2.50$ was ees of the Session of 1885 appointed at the last session t tion of the papers presented at th oved that the committee be con

 cted to attend to the duty assignedA. Burdick be constituted chair-
nittee, After remarks by ick and H. P. Burdick, the motion C. Coon, the paper read by L. A.
ed for publication in the $\mathbf{R E C O R}^{2}$. E. N. Backns, the paper read by
was requested for publication in ee Dorology was sung by the con
benediction was pronounced by
trenoon aession
minutes of the afternoon session
dovotional exercises, led by E. H. d that a vote of thanks be oxtend
and citizeini of Tindepeñence for in entertaining the delegates and
g vote was taken and the motion monsly car
ind ted that
imediately A. Burdick, it was voted that,
it to to meet with the charch at
to the Fifth-day before the third I. D. Clarke, O. U. Whitford,
Che Misionary, Society, praached
$0 ; 28$, Therefore by the deeds of O" 28 , "Therefore by the deeds
the flesh be justified in kis sight
the knowlodge of sin. The
that a man is justitiod by fait Hree from the law."
alegate from the Central Associa.
 come affecting closing remarks. Hho had assisted in makking the O. Coon, the Association adjourn-
being pronounced by the LIoderE. LIVERMORE, ITofratior.

## Wammunirations.

central association notres.
Bright and beantiful days favored the ses. ion just held at Leonardsville. On Sabbath On Sabbath morning Bro. O. U. Whitford reached at our church, and Bro. W\%. 0 . preached at our church, and Bro. W. C. church. The latter, from '" What is truth," gave an interesting sermon. present Work in the World and Our Rela present Work in the World and Our Rela-
tion to it." 1 Oor, 3: , "We are laborers together with God:" The points which were
mplified with much force, making a deep amplified with much force, making a deep
impression upon the hearers, were as follows God works. There is an infinite sphere for is infinite energy. He wrought once a reator, now as Saviour of the world.
ours to work with him in the great enterprise can enlist the children of God, since it aims at the eternal welfare and salvation of men. 1. The work is personal. Men are no relations and needs, so that religion must b a personal matter. God fixes his care upon on sinner. What love, that knows each of hi
flock by name, and carries each weak lamb upon his bosom ! If his plan to save is not personal, there is no hope.
2. The work is radical, changing the heart and casting out all evil. It lays the ax
at the root of the tree. Its aim is to produce at the root of the tree. Its aim is to produce the life within and with
3. It is revolutionary, antagonizing erro nd wickedness, and reconstructing customs, gorernments, literature and business, and
social relations, setting free all the enslaved It is exalting. Grace eraits everything at pho accept it from making man a man, rescaing him from hel and fitting him for heaven. It forms and eforms character, molding it into the image
of the divine. The thistle becomes a flower The sinner, pardoned, parified, becomes a glory forever.
Such is the work on God's hands and on ours too, if we are laborers together with him. agency were united. Gcd will do his par who has one talent to him who has ten. On reaps, and all rejoice. Great honor to those
who have labored, suffered and died. Blood of martyrs comes next to the blood of Chris
in the great scheme. all other works compared with those higher efforts which bear their fraits in the culture and sanctifí What kind of workers shonld we be to la 1. Fall of love. The plan, born in love training love of Christ, the divine energy This ill lad to
ord gave himself, because he so loved the orld. We should be like him, and lay all on the altar of God. bath were full of interest. Brother Daland hich Bro. J. L. Huffman preached a char ateristic am." Rom rom
st-day morning, Sister Parie F, Ran propriato sermon from the text, "Wh tand ye gazing up iqto heaven." Acts 1:11 This is her frist meeting with this Associa tion and her efforts, both as a member and minister, have met with a hearty welcome, ll. Her words, so full of good sense and rnestness, upon woman's work, will belong ease their gazing, and go to pork for th salvation of the world, we
On First-day afternoon, the Tract Society' ar brought out many argent reasons wh ushed more vigerouily. Bro. O. D. Potte thed dore vgoroue BI. O. D. Potte k a broad and acourate viet of the fiel le to occups it for the aike of eaty our peo ves and other trom no-aabbathism an odlessness, Ly C. Rogers tollowed in re he reasons tor the ca rocecy of Sabbath truth well an all trath, and ploed, rith pathon,
hindrances of the rork in the no-sabbath practices of oar people, and feelingly beeought day, J. L. Haffman agreed that our imminent danger was in the careless, holiday it conld be averted only by the de, and that of a thorough-going Sabbath conscience: Stephen Burdick, in speaking of the methods, looked upon the attempt to carry on the vain, asserting his faith in the living teacher to save men from error. J. B. Clarke sho some of the results of the sowing broadcast of trath by the press, and made clear the fact that all the contribations to the society were expended in its benerolent work, $i .8$., the printing and distribation of tracts and other publications, save what was used in employing the agent, who is doing a work
mach needed in selling books and collecting aes, and raising funds. It was also shown that the barden of sustaining the Society' work the past year when apportioned to the trifing sum of $4 \frac{1}{2}$ cents per month, or legs than 4 cents per year, for each member. The ability of our people to do far better was ap-
parent to every one, and it is quite certain that many will give more generously to susThe rebolutio
The resolutions adopted relating to it wer strong and fall of right sentiment, as will be
seen by all who will give them careful stady was voted that the prospective suspension ret, and the hope was expressed that the ntribations might be
Altogether the session
rnest, proftable and ingine of the mos eld, and we hope its good inflnences ma ide with all in attendance.
It is worthy of notice that a report, some rom day to day in the Utica Morning Her ald, the same having been requested by th ublishers of that enterprising journal.

ANSWERS TO QUERIES.
the Ealtor of the SABbatr Rgoozdrg.
Having observed in your issue of the 17 th
Having observed in your issue of the 17 th
nst, some questions asked by a constan

1. The Lord's Supper does not" take the ion bo the Passover. There is no connec ized one thing, and the Lord's Supper sym
bolizes another thing wholly different. True we have a passover, and that passover is
Christ. 1 Cor. 5: 7. Our Saviour ate the passover with his disciples, and after eating
the passover he instituted the Lord's Supper, using bread and wine, the common article of food which were upon the table in con-
nection with the passover meal. Jesus never commanded the discontinuance of the pass er, which has no meaning for any but Is commanded, when he said, "This do in re embrance of me," should " take the place" of anything whatsoever. There is much he place of circumcision than that th In the same sense that baptism replaced cir cumcision, so did the Lord's Supper take the place of the passover. There is a bare sug
estion of a similar relation. To apply thi Old Testament regulation of the evening feast to the New Testament institution is to make necessary what Testament law and ad minister baptism to infants? Evening is a good a time as any other to eat the supper. No man has a right to say that one must not nan a right to say that one must eat the sup per at evening.
2. We shonld not follow Ohrist's example washing one another's feet. Feet-washing as not given as a relism and the Iormbol, lik aptism and toe Lords sappor. Moreover and if one will read John $13: 14-17$ he will ee the object of the incident. It was to each the disciplos mutual courtoey and huatriking example the daty of being ready 0 perform even the work of a bertant for any assumption of anthority one over anoth or. There is no strese on the act itself; i bas no symbolic meaning; it is not mentioned have done as well. We falfil our Lord' oommand in John 13: 15, when we pertorm deeds of necoseary service one for another, oren deedir of menial bervioe. It e brother weh ror, 1 talif thet command by biaching
his shoor for him il need be, not by washing Wis feet after faking the Lord's Sapper. Washing the feet in the time of our Saviour
stood in the same relation to other details of the toilet as blacking of shoes does among as to day. It was performed by one's self or from traveling. We feet became dusty ceremony of shoe-blacking would be ridicn-
lous. So would a ceremony of feet-washing
3. We ben.
not our whole daty when we pay many of us would not our income, in fact, then. Judging, however, from the groaping or granted thase three question, I the in somewhat the same light. The fact that tithing was required of Israel, in the olden time, does not constitute the reason why we should tithe to-day. We are not our own; and have belong to Christ. For most Chris tians, one-tenth is, undoubtedly, a fair cultaral commanities. It is the daty of many, however, in our material civilization, When wealth is maiked by a very unequa
distribution, to give much more than one tenth. A man whose income is so large that he is forced to extravagance in his howehold in order to spend his money, ought, if he be
a true discipie, to give one-fifth, one-fourth, ne-third-indeed it may be the duty of such
an one to give one-half his income to the
hat among the poorest and most down
rodden classes in our large cities, a poor
woman who has to live and give support,
perhaps, to two or three children; when all
she can earn by working from early dawn to
midnight is thirty or forty cents a day, may give anything at all to the sapport of his
nine out of one hundred Christians ought to give at least one-tenth of their income. The
reason, however, is not that God required that proportion from Trarel of old. To those who come in "to spy out our liberty which
we have in Ohrist Jesus," let us not sabmit, Wimiam C. Daland.

Thame alient.

On the 16th of June, 1836, Welcome B ed, and last Wednesday evening the rela fives and friends of the pair made the retarn ay an occasion long and happily to be re membered. A surprise party, numbering
nearly a hundred persons, had possession of the premises by 9 'clock, and the golden
wedding of "Uncle Welcome" and "Aan Prudence," as the cild couple are lovingly alled by hundreds of their acquaintances, The regulation plan of getting the surprisees away from home during the day was effected, and the surprise was complete. Relative mond, Andover and Hartsville, bat the "drift of 'em" from the neighborhood where the deacon and his wife have passed their has lived seventy years. Few men are more widely known and more kindly regarded than "Uncle Welcome," who has given safe either, and his home has ever been notably a honse of large hospitality. The gathering ment of the estimation in which the pair are held, than in commemoration of their fiftieth wedding dáy. It wae not contemplated to make a lavish outlay for presents, as the infow wante in material things; but a golden haired bridegroom may now walk with a goldoaded cane and both he and his aged wh A beautifal hanging-lamp, silver kowivee and forks and a fine caitor were also donated, all representing a cash value of about fifty. five dollars. The presentation of these arti-cleo-funds to pay for which were contribated on the poot-wae made by T. A. Bardick ment to the relatives and triends who had united to make this meeting so enjoyable and, to the recipients of the gifte, bo memor able. Mise Oharity Bardick then foliowed ande ample provibions for teeding a large ompany, and ninet
thamselves fully, and the company separat with kindly expreased wishes that the usefal may be prolonged, and that the Pradence that evening may assure them that they have whil earned the recognition of their virtues, party and unlooked-for golden wedding. Soriba Reruy Novarum.
WEST RDMEsion.
The Association has come and gone, and ar people who attended have felt much to see so many of them in attendance all hrough the session, and hope that mac rod may come to them and to ys all
The evening after the Sabbath, June 12th, this place. We trast that the reenlt will be the organization of a society among our traggling missions
Sabbath-day, June 5th, the pastor had he pleasure of baptizing one into the church present, but we hope for the recovery of all.

| At the residence of the bride's parente' Mr . and Mrs. E. C. Foster, in Little Henesee, N. Y. on the evening of June 19, 1886, by Rev. Geo. W. Bardick, Mr. Henry J. Ensworth, of Cuba, and Misa Lena F. Foster, of Little Genesee <br> On the evenng of June 19, 1886, at the bride's residence, by Rev. G. M. Cottrell, Dea. Erastub Brown, of Milton, Wis., and Mrs. Charity L. Taluetr, of West Hallock, III. <br> DIED. <br> After a painful illness of a few weeks, on June 13, 1886, Elurry White, in the seventy-Afth year of tion of the country and was esteemed and réspected by those around him. He had passed the and words of the Scripture. The funeral was largely attended. The writer preached from the fourteen chapter of Job and fourteenth verse. $\quad$ c. $i$ i. B. At Lebanon Springs, N. Y., June 12, 1886, o Sylvanus and Elvira Carpenter, aged M1 years and 6 months. <br> LETTERS. <br> Mrs. John Gilibert, A. Johnson, A. M. F. Isham M. Stillman, J. D. Spicer, L. D. Burdick, C. Gun nerson, S.L. Maxson, F. M. Mayes, M. E. Crandal I, A. L. Stites, E. M. Dunn, L. M. Knapp, J. B man, S. H. Babcock, N. P. Ericson, Jas. Summer Moges Crossley, E. K. Green, R. R. Davies, Mra Irish, Geo. J. Moser, W. S. Wells, S. D. Hanson J. F. Shaw, E. R. C!arke, F. F. Johnson Ansolen King; Wm. Wison, J. F. Stilson, Miss E. L. Bur dick; Luuise May Jas. H. Hurley, M. E. Webb, A |
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## BECEIPTS.



Wiliam Hummel, shiloh; N. J
Hiram Davis,

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Abeatar, R. I
ATR Mnr.
LF-Tri Hormalloville Everente dos Boptit Chíroh

ors the proching eerico, Sebheth irepornty


##  Buren St. and 4th Avanue, every $20^{\prime}$ cock coepers in the city, over the sabbath, are cordihi rica to ateand <br> EF Tar Treasurer of the Generral Contersec have not paid their apportionmenty for tho year noney in the tresary wes long apo erthinite cear remain unpaid. Prompt attontion to thit mi ter by those whom it may concorn is very doirabh Remittances should be sent by Post

CI, Tracmer
 ciety, or both, will be funishod, free of charge, on
aplication to the SABBATE ReoosDaz, Altrid Cen

Rev. A.MOLEARN desires his correspondents to
address himat Berlin, Wise, after this date, July 1 tit .


 grand concert
alfred emitrisity,
WADNESDAY EVENING, JUNE 30, 1880:

Miss Maud Morgan,

ELEBRATED=HARPIST
MIsB SUSIE E. BURR. Boprano,
MR. E. WILLARD GEORGIE, BHO Ms. C. M. Post, Cornote E ohorus
Aselited by an Orchectra


length. Oar mules being frightened by
them, the drivers were obliged to lead them outside the avenue, across the fields, while re all of collossal size there of lions, elephants, camels, unicorns, horses, and some others that we did not know.
They are arranged opposite each other, on both sides of the road, with one pair of each
kind standing, and the other pair kneeling kind standing, and the other pair kneeling
Each animal, together with the platform on which it rests, is cut from a single piece of
marble of bluish color. The elephants ar thirteen feet high, seven feet wide, and
fourteen feet long. Beyond these came th ow of Mandarins, all of which are said to
ne nine feet high.
These human figures are perfect in the minutest details of their dress. There are Yong-lo's tomb, and the ascent to each
building and gateway, is by marble steps, which, with most elaborately carved balus rades, extend the whole length of them buildings; its roof is supported by thirty-two pillars of teak, brought from the south. In
vain we tried, by joining hands, to encircle some of these great colamns, the like of hich, it is said, there are no others now
rowing Dr. Edkins says this hall is seven ty yards long by thirty deep. The tablet
in a vellow, flowery-roofed shrine, with candlesticks, urns and flower jars. Her Emperor of a fallen dynasty. Passing hrough this magnficent hall, and on down and cypress trees growing. From here a
long, narrow passage of masonry, noted for its strange echo, led the way to the actual tom The mound for this tomb is said to be half ks and cypress trees, and we only walked othe words in sufficient grandeur to scarce give one an idea of this mausoleum and
all that is connected with it. It is kept in ood condition, and in some parts we sa workmen engaged in making repairs apon it
There has been a sadness about it all to n that I cannot describe. It is not the feeling
that comes over one when reflecting on the works of the "grim messenger," how
spares neither the great nor the small; ho emperors and peasants alike turn cold and
stiff in his presence. It is not the thoug orne to his last resting place, and the na ow bed that may be grudgingly given to th ther lands, and have elsewhere contrasted he graves of the king, the prince, the peas day been permitted to look upon the mag day been permitted to look upon the mag
nificent graves of a now fallen and dying nifcent graves of a now fallen and dying Oost of the glory that we know of Chins or in enduring monuments of any kind, has ince the time of Yong-lo, been surely and steadily on the decline. Since before the ast of these Ming Emperors found his long true that here and there an Emperor of the present dynasty has gtruggled against this midst the gathering gloom, but the general tendency has been a retrograde one. She, ho for handreds of years had flourished in of the richest silks and satins, at the time hen the ancestors of western nations were selves in the skins of wild beasts, must now find her place far below them in her attain ments. She, who had kne of the screw, and of the art of printing, for centuries before their
knowledge dawned upon other nations, has made bat little use of them, and must now sit low while they are taught to her again. has departed from her. The more we see
and know of this nation, the surer do we feel that there is no holp from within that can raise her;ap to a new life. Such power degree, is already beginning to work. Ohina is rich in her natural resources, bat others must come and show her how to find her own treasures, Rich is she in the mental capacities, bat others must come and teach
her how to use them. Rich is she in her deiires to worship something but others mast
come and teach her how and whom to worcome and teach her how and whom to wor-
ship. The spirit of Christian progress must come in and take up her abode here,
else, this Empire vill remain a vithered
upon whom falls the responsibility?
We gathered some acorns under the
and found some (pèrhaps rare) specimens of beetles, and then ate our lanch, sitting on the beautitul mas of the great hall: Passing with the rich, yellow fruit, we came back through the avenue of animals, and followed Peking. This is our last night in an inn, a we shall not try to go to the rains of the veather has been delightful during these came expecting it to turn cold, but hav been happily disappointed. This climate is uring two or three months in spring.

We reached Peking on the next day afte esting and visiting with friends, set ou our return, making another pleasant call
took a boat for this place. We were only
two nights and a day coming down the Peiho on account iof the rapid current and the strong wind that drove us along.

Still we are here at Mr. Lees', and do not
know when we shall be able to go home.
Thus far we have greatly enjoyed our visit here, and have had a chance to learn some-
thing of the work of the missionares. Perhips the hospital, belonging to the Lon few years since, Dr. Mackenzie, who now It was about this time that the wife of Li-
hung-chang, Ching's greatest Viceroy, was dangerously ill. After being given up to
die by the best native physicians known, Dr. Mackenzie was sent for, and through his advice and that of Miss Dr. Howard (now
Mre. King), of the American M. E. Mission, Lady Li recovered, Out of gratitude to Dr. the large hospital near here, and still gives regularly over $\$ 200$ per month for its sup-
port. Beside lending his influence to it in other ways, he supports a class of medical Mackenzie.
Lady Li donated largely to Miss Howard's woman's hospital, an in many other ways
has expressed to her hifr heart-felt gratitude. One evening, since here, we attended a
pleasant little gathering where there was a vedding of two American missionaries. Tientsin lies on a broad, low plain, and is the head of steamship navigation on oexceed a million, the greater part of whom of the river. The foreign settlement is very pretty, laid out in squares with wide streets, them. This afternoon I went with Mrs, by, more than a hundred Ohinamen picking ver camels wool, and pressing it in bales to
be sent to England. The weather has already been very cold and before long the river
will be frozen so that navigation between this place and Shanghai will be
closed till the spring. Letters will then be sent overland, and will take more than
three weeks to reach here from Shanghai.

After three days of howling winds and
couds of dust, this calm, bright morning brings a feeling of having been transported piercing cold, and the ponds on the plain hear that no more house-boats can go to Toongchow. Mr. Lees and two other mis try, expecting to be absent three weeks or
more. They hope to visit nome of their sta-
hondred miles distant. They wen wrapped in fars from head to toot, and took two carts and two horses to ride. The most promising missionary work here in the as I know, all the missions have country aess for which my husband was asked to come is finished, and we are now ready to cived several calls from high officials, ani this afternoon the former minister to Gero say; he sent ap one of his cards, wishing or tee te. Chinese gentlemen never call upon the ladies, and in conversation refer to thair wives as their "mieerable insidee." had learned, however, that this one, ince etiquatto of this country, and doen all apon
the foreign ladies. He was in Europe nine
years, and speaks a little English, and a lit
tie German, but our conversation was most ly carried on in the Shanghai dialect
S. B. Furcaitur (near Taku), Nor. 15 th. We left clentsin this morning, and are ow nearly out to sea again. This is a tiny passengers consist of a Russian family and three traveiing gentlemen of the genus globeCrotters, besides these we've nambers space in the saloon.

Nearing Sianabit, Nor. 18th. The sea has been far from smooth, and things, the journey has seemer disagreeabe a dong one We have become acquainted with our fellow is the editor of the Davenport Democrat He, too, has been to the Great Wall, and
has been writing an account of the journey.
Our steamer dropped anchor boon after
oon, and to-night finds us in our home where
we do not forget to lift up our hearts in
thankfulness to him who has blessed us and ours, during the seven weeks of separation.

## sape.

Will never tire.
What though we fall, and hruised and wounded lie,
Our lips in dust? Our lips in dust?
God's arm shall lift us up to
In him we trust.
For neither life, nor death, nor things below
shall sever us that we should eve

## $\frac{\text { (Continued from third page.) }}{\text { ple. The stream can rise no higher than }}$ the youth. To the end, therefore, that the

 may be prepared for the responsibilities of citizenship, and become promoters of thepublic weal and conservators of the repablic public weal and conservators of the repablic,
throngh enlightened and commanding statesmanship, the college should send them fort imbued with principles that shall purify and
olevate politics, enthrone conscience, making its behests higher and more anthoritativ than the mandates of leaders, the whips of
party, or the scourges of machine persecution, making inviolable personal worthines and dignity of manhood and of civil liberty. Again, the church depends upon the co lege as an ally, to aid her in becoming mor and more a positive and constructive power
among the negative and destractive power of the world. She needs this aid, in layin under contribation all the r ing in every department of knowledge, fo
healing, strengthening, enlightening, indu cing, organizing, establishing principles However much the college may have helped the charch in the past, still more generous and invigorating culture will be required to fature fields of neafulpess, witb ampler re the blessings of religion, for leading in' all for embracing in her mission all states an conditions of man.

## in her

The ideal college stands, thas, the cente thought and rhierghest and best in huma worth and dignity oi man, and the impor tance of culture for the sake of manhood of the broader and finer hamanities with their ideal and elevating influences in the grind of toil, state and charch. Amid the and all the petty strifes and ambitions of the world, the college bell calls the yoath ap to of the wise," where, "through quiet stmos pheres and purer lights, the possibilities of ideal living and doing loom distinct along
the horizon, and all things conspire to give motive and inspiration to the thoughtful and the earnest, in preparing for the coming

The college has come into being for suc parposes, As the stars shine out, one by one, in the evening sky, to make glorions the in the intellectual firmament. Amid all changes of society, all national revolutions the conviction of their importance, as a leading element in Ohritian civilization, has con ompheize the bolié that their importano will oontinue to incrome in the future prog
ress of thit civilisation. With sach convic tions, benerolent men and women, charches and denominations, have founded and conse gion In not e fer ons to learning and re their material possessions is the frait of toil and sacrifice, not for worldly gains, bot an unselfish devotement to the highest good $f$ coming generations and to the end that, hrough Christian scholarahip, the kingdom of God may prevail more and more. To this his end, are they cherished in the hearts an emembered in the prayers of all who seek bettering of the world.
This Institution, growing, during a half hundred years, from a private school, throug the academic period, up to its present stat re, has ever sought to be both a receiver and he great reforms of the age, to be in the va of human progress; sought to make, not sim ply scholars, but scholars charactered in Chris rave li and Though often, with flickering light, grop ng, slipping, in the rough, obscure and un
tried paths; though often falling short, in many ways, of the high ideal we have
sketched; yet, she is prepared for a health er, stronger growth, better work, with hap pier results, in the fifty years to come, ${ }^{\text {bo }}$ centennial birthday will have more abundan Ya
Young friends, you, who are about to bear
at into the world whatever of light jou may have here received, will need to go with minds ready to receive ever broadening ranges of
thought, clearer visions of trath. Gather to ourselves all light possible from the cultare and civilization of the past. Let it inspire
you to the seeking of new traths that shall anfold into mutitudinous forms of progress,
What cnlture is to the individual, civiliza tion is to the race. As is the quality of in-
dividual culture, so will be the character of he resulting civilization. Colture not fo the sake of doing, but simply for the sake of
being is refined selfishness. When, forget ing self, it gess out to the aid of all, startin nfluences that shall affect for good all stream of thought aid action, then it is noblest and best. Get to yourselves a spirit of reverence, ur convictions, which, above the cowardice of wrong-doing, cannot be swayed from right
doing. Be not content to simply glide on the current of pablic opinion, but, regardle popular favor, defend and promote trat nd right, fearless of consequences. Progress valor and activity of the world's light-bear They have had to lead through dee alleys, climb untried and giddy heights reet relentless foes, requiring steady foot ool head, clear eye and prompt hand. Truth ind the idols of thes those who, leaving be less of pleasare or profit, follow, in glad obe nence, her lead. An utterly honest seek $f$ God. When sinch an one put in parance, it is the duty of all to make way nd room, and with uncovered head and un His advent is to be reckoned an epoch n human histo need of such as receive the behests of trath higher than happiness, more sacrea tha fe, and though held and treated as fanatic ges will rise up as one man to do them onor.
Go forth, then, and, gaided by lofty aims, a noble interests. Coltivato in xcellence and moral greatness. When to pringing from divine sources, the highes powers of the mind will be awakened, its wss, and a steady pison with all piren to ife, controlling and guiding amid all activi ties. These, though silent, are the real ources of power, back of all outward canes o-morrow shall give shape and direction to great enterprises and sway to great schieve ments. Civilization is bat the splendid ac cumulation of these silent, jot livinginfine ces, whose light has shonedown the centurie hrough long and derk and bloody agee When might and prong have occupied the thrones of the world, the light of trath has agedien has been lending hamenity ever on ward and ap iard. Ao ar oolleborers with him, in anlightenin
gelizing the rorla.
cirilization. With suoh octand aminations, have foanded ant we institations to learning wis In not a few of theese every itco Wrial possessions is the fruit of teic Siho, not for worldy gring, trity
Wh dorotement to the higheit on $z^{e n o r a t i o n s ~ a n d ~ t o ~ t h e ~ e n d ~ t h e n ~}$ 3 pren scholarship, the kinglo
 are therena and conducted. To med in the prayers of all who wos ring of the world tartitution, growing, daring s halit jears, from a private school, throogh
emic period, up to its present itit erer sought to be both a receiver nid reforms of the age, to be in the ra a progress; songht to make, not kife lhood and womanhood, prepared for ving and good work in the world. ping, in the rough, obscure and unhis; though often falling short, in yet, she is prepared for a healithager growth, better work, with hap-
alts, in the fifty years to come e Tho shall gather to celebrate, her or rejoicing than we. 1 friends, you, who are about to bear the world whatever of light you may receive ever-broadening ranges of
clearer visions of trath. Gather to all light possible from the calture he seekng of new truths that shall to mutitndinous forms of progrege lure is to the individual, civiliza-
the race. As is the quality of inling civilization. Cultare not for of doing, but simply for the sake of
refined selfishness. When, forget it goes out to the aid of all, starting
that shall affect for good all streams avd action, then it is noblest and se and sacrificial doing, a courage of -doing, cannot be swayed from rightBe not content to simply glide on mrar favor, defend and promote truth had to depend upon the intrepidity, activity of the world's light-bear-
of have had to load through deep limb antried and giddy heighta, ontlose foes, requiring steady foot, ite disciples those who, leaving be daols of the multitude,' and regard© lead. An utterly honest seeken When of trath is the noblest worl When such an one puts in an ap and with uncovered head and an. itadrent is to be reckoned an epoch history, a new starting point is ogreas. The world is in perishing than happinese, more sacred thai hoogh held and treated as fanstion,
heretics, by their own age, fature rise up as one man to do then to then, and, gaided by lotty sims, to pphold, etrengthen gad ad vance and moral grectave Iore Whan to maded inflirenow rad motiver trom divine coftuc, the highes the in untor wh all spiritual the formor will bo given to + ${ }^{2}$ otr of all are the real "wato rhape and direction to Whation in but the plendid 4 tue silent, jet living initure the sublimed powners of theng and rong lare ocoptidyth




## Hapular Grienct

 MErtoorozoarsiss hare found that there tant tolond or be the resilit of poome other Tast or heating lightning is produced by
distant torm. Thunder Beldom accomppaie heat lightning, the soond reacaing on
sbout twhelve miles, while lightning ofter sen, by reflection upo
much greater distance

##  hatiri in the air we breathe, He Baye that the proportion of bacteria in. $\mathbf{H}$ cubic meter is   the Hotel Dien of Paris, and 79,000 in the old hospital of Pitio of Paris, In Ryder street, sti. Jamezes, London, $a$ ansicic meter    the sea, by itt covering a large extarer of thround in proportion to the population, and by its houses being lower.

Inriamatron magas. - The Tennessee Board of Health agas in its last bliletin
Thher is a conditionot the egg, ittile known,
which coonsiderably impairs its sanitary vall

 it Has found on their arrival that adhesion
hat taken place bitween the membranes of the yolk and those of the hell, ,o that the
yolk oonld not be turned out of the bhell no-
 the adhesion was found to be preciisely the
zame as that of he plastic exnaation in ini-
flammation of the lungs or bowels. It will at frrt seem absurb to gpeak of inflam mation

 thit infanmantion is undonbtedy the ghak


Srinirs or Turpertive. -Thus is one of
the most valuable articles in atamily, and
when it has obtained a foothold in a house






 joints of the bedstead in the apring cloaning
time, and injures neithor frannture no
clothing. Its pungent odor ie retained fo along time, and no tamily onght to be en
tirely ont of a aupply of it at any time of the

## THE TSES OP AN ENEMY.

Lonryovs stows, - A method of a tilizing
he luminous powder prepared mainy as a the luminonis powder propared mainly as
sulphide of calceinm for dmixtare mith
cements, plater of Paris, and conorete ha
been recently invented by E. Ormerod and ements, plaster of Parig, and conorete ha
been recontily invented by. Ormod and
T. O.Horne, on London the object being oo prepare the artioleg with a gell-containee
phopphoreacent property initeand of coatin
hem vith lominoas paint. As an example the patentees take of cement, such as
known as Keen's Parian ol other suitabid










## tie minimo chbistian

The minimum Ohristian I And who is Ie The Christian who is going to hesien
t the cheapest and easiest rate posible
he Christian who proposes to get all out o the world that he can, and not meet, the
werldling's doom. The Ohristian who aimeon Sabbath morning to get ready for the
morning service; in that case he will attend
in the afternoon or evening unless it is likelyin prayer and praise, He applies the tra
there is a lecture in the week, he goes
quite convenient, but rarely attends the
prayer-meeting as the latter is apt to be nu
nteresting. He feels it his duty to be preresses apon him too argently.
The minimim . Christian is friendly to
Sabbath-schoot he looks upon as an admira
vene
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mie ne
nenta are so prossing during the week that
Hore are so many pergong better. qualified
or thisimportant daty that he math begto
oe excused
exzuged. He is in favor of the risitutaion
of the porr; but he has no time to take part
thing for laymen to take part in the prayer-
meeting of the charoh, but he has nopit
for pubbic prayers or tor making addrease
( pobsennd he miat lease it to others. He is friendyThe minimam Ohristian ie not olear on
some points relating to Ohriatian conduct.
The circus and asacing, the thecard-playing, give him considerable trouble.
He cannot sea the tarmHe cannot gee the harm in this or that or the
other popular amuement. He says there isother popular amusement. He says there is
nothing in the Bible directly against it. He
doese not see but that a man may be a Chris-
tian and go to the theater or to the ball-
and mem
shonld
Christim
come just as near to doing so as he can, for $h$,



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A GRNTE WANTED for our new R Riligloun book 

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|  | the helppil man. | sical, Solentifo, Normal, Mechanical, Masical, and Paintin Better advantages than ever can be promised for the com ing year. |
| :---: | :---: | :---: |
|  | speaking of the village carpenter, "who has |  |
| in | done more good, I really believe, in |  |
|  | commanit than any other person whoever lived in it. He cannot talk pery well in |  |
|  | yer-meeting, and he does not often try |  |
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|  | ase ready to wastoh with a sick neighbor | - Fal Tera orens Sipember |
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SWEDES OF AVIRIOA.

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Bucker eell pouniti


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 byplanatory notes.



 in general terme, but from verse seven onwarc
Jesus introducess himseif in person. In verse 1 f .
the fate sher without proper authority or commission, thus ahow. sion is geeneral, applying to any and all persons who
act as religions teachers vithout due authority. The opectal reforence to Jesus himself as giving authority T, 8 . The true shepherd is recognized and folteree frequently pliced at ovening in one fold, and netr morning the porter left in charge of the fold lead out their reppective flocka. A thiolect and clifmb over the fence or wall the door, but must known and loved and loving. Ho cotronger hoar. $\overline{\mathrm{r}}$ ), Whot by tiame. As horres nd cattle and doge all come Then the name is called, so an Eastern shep
 Therise it the thonght porving interest; and very at Win fren the hooght of the Beviour's Lindly inter Why even the hmbe of bififlici, The amg his fol





## 

 foluw him. It is a pleasing sight to see a large
number of well trained and grateully affectionate
sheep quietty and steadily following, bbeir shep. herd. Thus quietly and obediently ought we to
follow the Saviour. He knows where to lead us,









 true and faithful religious teacher will protect an



 them thatane ini," And am know of mine. Th
 more and more into intimate acquaintance with
him, our Lord then compares this mutual knowl.
edge existing between his people and himiel egge existing between his people and himbelf with
the highest and most perfect mutual knowledge,
that of the Father and the that of the Father and the Son.
V. 15 . And I lay down my lifefor the sheep., Th
repetition of this reminds us that the Saviour' lov ing acquaintonce with his people is not a matter by the greatest of all, personal saccifices. Thi
have I done for thee. What hast thou done fo V. 16. And other shoop $I$ have, whith are not of
thiofold. our Lord is within \& ferr months of hi
end, and he beifins to intimate thint not Tove alone





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