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SEVENTH-DAY BAPTIST MEMORIAL BOARD. POTTER, JR., President, Plainfield, N. J., OFE, Treasurer, Plainfield, N. J., IUBRARD, Secretary, Plainfield, N. J. for all Denominational Interests solicited

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The Subbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, JULY 1, 1886.

WHOLE NO. 2159.

TERMS OF A YEAR, IN ADVANCE.

SEVENTH-DAY BAPTIST WESTERN ASSOCIATION.

VOL. XLII.-NO. 26.

Minutes of the Fifty-first Annual Session.

The Seventh-day Baptist Western Association convened 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 unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."—1 Timothy 3: 14, 15.

After the sermon, the Association was called to order by the Moderator, L. E. Livermore.

Prayer was offered by Leman Andrus.

The Executive Committee presented the following report, accompanied by a programme of exercises, which was adopted:

Your Executive Committee would respectfully report that they have appointed Jas. E. N. Backus to serve the Association as delegate to the South-Eastern, Eastern, and Central Associations, this year, in place of the regular appointees who found it inconvenient to attend, and have arranged and caused to be printed, the following order of services for the Association, at an expense of \$1 75.

Respectfully submitted, L. E. LIVERMORE, Chairman.

Fifth-day Morning. 10 o'clock. Introductory Sermon. James Summerbell. Report of Executive Committee. Appointment of Standing Committees.

2 to 2.15. Devotional Exercises. 2.15 to 4.30. Communications from churches and Corresponding Bodies; annual reports; reports of delegates; miscellaneous business.

Evening. 8 o'clock. Paper, "What constitutes a divine call to the min-D. E. Maxson.

Sixth-day Morning. 9 to 9.30. Devotional Exercises. 9.30 to 10.30. Reports of committees, and miscellaneous busi-

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

2 to 2.15. Devotional Exercises.

2.15 to 3. Reports of committees and unfinished business. 3 o'clock. Educational conference, cond L. E. Livermore. Evening.

8 o'clock. Prayer and conference meeting, conducted by G. W. Burdick. Sabbath Morning.

10.30. Sermon by A. H. Lewis, delegate from the Eastern Association, followed by a joint collection for the Missionary and Tract Societies. Afternoon. 3 o'clock. Bible-school work, conducted by J. E. N. Backus,

Superintendent of the Independence school. Evening.

7.45. Paper on Woman's Work. Mrs. J. C. Edwards. Sermon by J. L. Huffman, delegate from the North-

First-day Morning.

9 to 9.15. Devotional Exercises. 9.15 to 10.30. Unfinished business.

10.30 to 11. Paper, "The religious significance of the Sab-L. A. Platts. 1 o'clock. Sermon by J. B. Clarke, Agent of the American Sabbath Tract Society, followed by a joint collection for the Tract and Missionary Societies.

Afternoon.

2 to 2.15. Devotional Exercises. 2.15 to 3. Miscellaneous business. 3 o'clock. Sermon by O. U. Whitford, representative of the Missionary Society.

Evening. 8 o'clock. Sermon by H. D. Clarke, delegate from the Central Association.

On motion, the Moderator appointed the Standing Committees as follows:

On Nominations-D. E. Maxson, S. G. Crandall, B. E. On Petitions-L. A. Platts, J. E. N. Backus, Geo. P. Ken-On Finance-A. C. Burdick, E. R. Crandall, F. M. Bas-On the State of Religion-C. A. Burdick, L. M. Cottrell, E.

The delegates and visitors were welcomed in behalf 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, the Association took a recess till 2 o'clock P. M.

AFTERNOON SESSION.

One-half hour before the regular session a Bibleservice was conducted by L. C. Rogers. Theme, "The Hour of Prayer."

The devotional exercises of fifteen minutes were led by J. L. Huffman, after which the Association proceeded with its business.

The Secretary read communications from the following churches, viz.: First Alfred, Second Alfred, Andover, Friendship, First Genesee, West Genesee, Hartsville, Independence, Portville, Richburg, Scio, Hornellsville, Elmira.

A communication was received from the First Seventh-day Baptist Church of Wellsville, N. Y., asking for admission to this Association, and was, on motion, referred to the Committee on Petitions. A request in the letter from the Richburg Church was also referred to the Committee on Petitions.

Communications from Corresponding Bodies being called for, J. L. Huffman presented the Corresponding Letter from the South-Eastern Association, and made interesting remarks relating to the condition of

the churches of that Association, the most pressing need being that of faithful and earnest settled pas-

O. D. Sherman appeared as delegate from the Eastern Association, and read the Corresponding Letter of that body. He represented the condition of the churches in that Association as encouraging, and spoke of their special interest in the work of our Missionary and Tract Societies.

The Central Association was represented by H. D. Clarke, who appeared as their delegate, and presented the Corresponding Letter. He spoke briefly in regard to the work of the churches in that Associa-

J. L. Huffman, 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 since the letter was written, nearly one year ago.

L. A. Platts presented the following resolution, which was adopted:

Resolved, That we receive joyfully the cheering reports which have just been brought us from Sister Associations, and cordially welcome the delegates of these bodies, inviting them freely to participate in all the deliberations of this body; also, that we extend the same courtesy to Brethren O. U. Whitford and J. B. Clarke, representatives, respectively, of the Missionary and Tract Societies; and that we welcome to our sessions all visiting brethren from our own and other Associa-

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 respectfully report, that no occasion for correspondence has arisen during the year, the Corresponding Letter having been prepared and approved at the close of the last session. L. A. PLATTS, Cor. Secretary.

The Treasurer's report was presented as follows, and referred to the Committee on Finance:

A. C. BURDICK, Treasurer, In account with the WESTERN ASSOCIATION,

To cash received from churches as follows: First Alfred..... \$28 42 Friendship..... First Genesee. ..... 10 95 West Genesee.... Hebron Centre..... Richburg....

" for 1883 and 1884	11 48
Scio	
Shingle House Portville, for 1884	2 41
Total receipts	\$108 57
Paid on order, to D. E. Maxson	\$22 63
	87 00
" S. L. Maxson	2 50
E. P. Saunders, Agent printing Minutes	3 25 80 00
Due the Treasurer at last report	5 72
Total expenditures	\$104 87
Balance in treasury, \$4 20.	
To collection at last session:	
For MissionsFor Tract Society	. \$48 39 . 24 08

872 47 Sent to A. L. Chester, Treasurer of Missionary Soc'y \$48 24 

Respectfully submitted,
E. & O. E. A. C. Burdick, Treasurer. ALFRED CENTRE, N. Y., June 17, 1886.

The report of the Committee on Obituaries was read and adopted as follows:

Your Committee on Obituary Notices are grateful to the gracious heavenly Father, whose care is over us, that no deaths have occurred, during the year, among the official members of the Association. So far as the committee are aware, very few deaths have occurred in the families of the Association. Respectfully submitted,

JOHN M. MOSHER, Com. L. A. PLATTS,

The choir led in singing the hymn, "Bringing in the Sheaves." D. E. Maxson, delegate to the North-Western As-

sociation, presented the following report, which was adopted, and the part relating to finance, referred to the Committee on Finance.

According to appointment, I attended the session of the North-Western Association, held at Milton, Wis. The annual letter of that Association, and the interesting remarks of her delegate, Bro. Huffman, so fully set forth the spirit and work of the North-Western Association, that no additional remarks from me are necessary. I did what I could to represent the spirit and purpose of this Association, and most heartly thank spirit and purpose of this Association, and most heartly thank you for the opportunity you gave me of mingling again in the deliberations of the Association of noble Christian men and women with whom I have worked as a member for so many

Money for my expenses was ordered by the Association; and advanced by the Treasurer, in whose report it has duly appeared, \$87. Respectfully, Respectfully, D. E. MAKSON, Delegate,

J. E. N. Backus, delegate to South-Restern, East-

ern and Central Associations, presented the follow-

Committee on Finance. By appointment of the Executive Committee of this Asso-

ing report, which was adopted and referred to the

ciation, the undersigned attended the recent sessions of the South-Eastern, Eastern and Central Associations, both the regular delegate and his alternate being unable to attend. On account of serious injuries received a few hours before leaving home, the journey was a tedious and painful one, and he was unable to be present at all the sessions of the South-Eastern Association. He was cordially welcomed as your delegate, and invited to participate in the proceedings of all the Associations, and he performed to the best of his ability such duties as were assigned him.

The South-Eastern Association was held with the Middle Island Church, in West Virginia. This Association is now composed of eight churches—one new one, the Salemville Church, of Pennsylvania, with a membership of twenty-four having been received at the recent session. These churches were all represented by letter and delegates. The statistics showed a net increase of fifty-four in the membership of the churches. The introductory sermon was preached by L. R. Swinney; text, Philippians 2: 11, "Jesus Christ is Lord." The proceedings throughout were harmonious, and deeply interesting and spiritual, especial prominence being given to the Bible-school service. The great need of the churches is earnest, faithful and devoted pastors, there being, at present, only two settled pastors in the entire Association. Further particulars will be found in the Corresponding Letter,

which will be presented by their delegate, J. L. Huffman. The Eastern Association was held with the Piscataway Church, at New Market, N. J. The attendance was not large, eleven only of the sixteen churches being represented. The introductory discourse was preached by Joshua Clarke, from 2 Cor. 6:1, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.' The preaching was all earnest and practical, and the praise services and devotional exercises were truly spiritual "feasts of fat things." A letter was received from the Daytona Church, in Florida, requesting admission into the Association, which request was granted, and the hand of fellowship extended to their delegate. Our denominational work and the needs of the hour were fully canvassed in the hours allotted to the Education, Missionary and Tract Societies. The Bible-school lesson on Sabbath afternoon was forcibly taught by oral instruction, accompanied with object and blackboard illustrations. O. D. Sherman is the delegate to represent the Eastern Association in this gathering. The meeting of the Central Association at Leonardsville,

N. Y., was fairly well attended, and was an occasion of unusual interest and spiritual power. The introductory discourse was preached by F. O. Burdick; text, Romans 13: 8, "Owe no, man anything but to love one another." The letters from the churches show a net decrease of thirteen in the membership. The sessions were harmonious; the resolutions were of an important and practical character, and were interestingly discussed. All our methods of denominational work were carefully, earnestly, and prayerfully considered, in special hours set apart for that purpose. The Bible-school service occupied Sabbath afternoon, and was deeply interesting. Bro. 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 \$49 97.

All of which is respectfully submitted. JAS. E. N. BACKUS, Delegate. INDEPENDENCE, N. Y., June 17, 1886.

A bill for postage and stationery, amounting to sixty-four cents was presented by the Recording Secretary, and on motion was referred to the Committee

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 dollars and fifty five cents. On motion, the book was accepted, and the bill referred to the Committee of

On motion, the Recording Secretary was instructed to commence the records in the new book with the semi-centennial session held in 1885.

That part of the report of the Executive Committee relating to finance, was referred to the Committee on Finance.

On motion of J. E. N. Backus, special orders for Sixth-day morning's session were fixed as follows: From 10.30 to 11.15 to be given to the Missionary Society, under the direction of O. U. Whitford. From 11.15 to 12, to be devoted to the interests of the American Sabbath Tract Society, under the direction of J. B. Clarke.

Notices were given, the Doxology was sung, and the session was dismissed with the benediction by D. E.

EVENING SESSION.

After a brief Praise Service, conducted by H. D. Clarke, D. E. Maxson presented an able paper apon the theme, "What Constitutes a Divine Call to the Ministry."

The choir sang "There is a work for each of us how to do," and the congregation was dismissed with the benediction by A. A. Place.

SIXTH-DAY-MORNING SESSION. Fifteen minutes were spent in interesting devo-

ional exercises, conducted by G. W. Lewis. The minutes of yesterday's sessions were read and

L. A. Platts presented the report of the Commiton Petitions, which was adopted as follows:

The Secretary read the roll of delegates, which

Your Committee on Petitions would respectfully report that two petitions have come to them for consideration,—that of the Church of Wellsville, asking for admission to the Association, and that of the church at Richburg, asking for the next ses-Your committee, finding the Church of Wellsville in harmo-

ny with the faith and practice of the denomination, recom-mend that the request for admission to the Association be We further recommend that the request of the Richburg Church for the next session of the Association, be granted.

Respectfully submitted,

On motion, D. E. Maxson extended the hand of

fellowship to L. E. Livermore, delegate of the Walls

A. Platts, J. E. N. BACKUS, Com. G. P. KENYON,

Letters from the Hebron and Shingle House Churches were read by the Recording Secretary.

On motion of H. C. Coon, the Secretaries were instructed to superintend the publication and distribution of the minutes; for which service an order of five dollars was voted.

On motion of J. Summerbell, a standing rule was adopted instructing the Recording Secretary to forward a copy of the minutes to each pastor outside of this Association.

The Committee on Finance made their report, which, after remarks by A. C. Burdick, was adopted,

Your Committee on Finance respectfully report that they have examined the Treasurer's report, comparing it with the vouchers, and find it correct.

We estimate the amount necessary to meet the expenses of the Association for the current year to be \$150 22, which we have apportioned among the churches of the Association ac-

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We would respectfully recommend that orders be given to all persons entitled to any amount due them.

Respectfully submitted,

A. C. BURDICK, E. R. CRANDALL, Com. F. M. BASSETT,

The time for the special order having arrived. after singing, "Rescue the Perishing," a Missionary Conference was conducted by O. U. Whitford. Our missionary interests were discussed under three divisions: 1. The work and needs of our foreign missions, by O. D. Sherman. 2. The work and needs on the home field, by L. C. Rogers. 3. The question of demand and supply, by O. U. Whitford.

By request, H. D. Clarke sang a solo, after which the interests of the American Sabbath Tract Society were considered, under the following divisions: 1. The work of the Society, by J. B. Clarke. 2. Our duty respecting the propagation of Sabbath truth, by Stephen Burdick. 3. How shall we meet our obligations as Sabbath-keepers, by L. C. Rogers.

By request, some concluding remarks were made by Leman Andrus, who, although in his nintieth year, is full of vigor, mental activity and love for the Master's work.

The session was closed by singing, "When Jesus comes to reward his servants," and the benediction by B. E. Fisk.

AFTERNOON SESSION.

Interesting devotional exercises were conducted by Geo. W. Hills.

The Committee on Nominations reported as fol-Your Committee on Nominations respectfully submit their

Moderator—E. R. Crandall.

Recording Secretary—J. E. N. Backus.

Assistant Recording Secretary—Geo. W. Lewis.

Corresponding Secretary—L. A. Platts.

Treasurer—A. C. Burdick.

Additional Members of the Executive Committee—H. C. Coon, J. Summerbell, E. A. Witter, A. H. Burdick, A. A. Place, L. H. Kenyon, B. A. Barber, J. Kenyon, B. D. Maxson, W. E. Palmer, J. Clare, L. R. Burdick, D. E. Maxson, J. H. Crandall. Geo. P. Kenyon. Introductory Sermon—Geo. W. Burdick.

Delegate to Sister Associations—L. E. Livermore; alternate,

Escayists—"Suitable Preparation for the Gospel Ministry,"
E. A. Witter; "Inspiration of the Scriptures," W. C. Titsworth; "The New Theology," T. R. Williams. S. G. CRANDALL, Com.

After remarks by G. W. Lewis and D. E. Maxson, the report was, on motion, adopted. The report of the Committee on the State of Re-

B. E. Fisk,

ligion was presented as follows: Your Committee on the State of Religion respectfully re-

Of the sixteen churches usually reporting to this body, fif-teen have sent up letters at this session. These letters are not

so expressed, generally, as to convey any clear idea of the real state of religion in the churches; but they afford us a few indications in the following facts collected from them: So far as they show, the churches are in a state of harmony. One church reports a revival work, resulting in the conversion of quite a number of souls. Three others show an increase of solicious interest and affort any exactly of what we call a rereligious interest and effort approaching to what we call a revival. Candidates have been received into eight of the churches by baptism. Six churches have had net gains; eight have had more losses than gains; and one shows no change in membership. The whole number added by baptism is 45, by letter 26, making a total of 71 additions. The losses reported are as follows: 40 dismissed by letter, 13 deceased ? rejected; but the dismissions by letter are partly accounted for by the organization of the new church at Wellsville, whose members are mostly from other churches, so that the aggregate of losses, instead of being 61; is but 41. The net increase, including the Wellsville Church in the list of churches, is 30. Of the 1784 total membership reported in the letters, 446 are reported as non-residents—a little over one-quarter of the eatire metable bership. This fact is lamentable, and we take obtains to recommend, as has often been recommended before, that metable sitter churches, and join the churches where they lied their new home. We also recommend that our paston only the section of their non-resident members to the desirability and duty of joining the churches where they live. On the wacht religious interest and effort approaching to what we call a re-

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ANY SYNCHE DESANTANT

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

A CHINESE boy in a Christian mission school at Peking, recently repeated, it is stated, the entire New Testament without making a mistake.

BRO. A. W. Coon has recently visited Ritchies county, W. V., and writes very hopefully concerning the outlook for the church at Berea, provided a good, strong man can be obtained for the pastorate.

By some mistake in the correspondence from Boulder, Col., published May 27th, Nortonville, Kas., and Quiet Dell, W. Va., were omitted from the names of places from which money had been received for the proposed missionary quilt.

THERE will be considerable delay in reporting money received from two sisters in California, because the money orders were first sent to Daytona, Fla., and had to be sent there again before the money could be obtained on them in Rhode Island.

THE Presbyterian General Assembly has recommended the following division of funds: To Foreign Missions, 33 per cent; Home Missions, 31 per cent; church erection. per cent; publication, 3 per cent; freedmen, 5 per cent; education, 5 per cent; ministerial relief, 9 per cent; colleges, 6 per cent.

#### CORRECTIONS.

In the article on "Lords-day," RECORDER, June 17th, for "promise" in second paraand for "denominational" in next to last paragraph, read ceremonial.

### WOMAN'S WORK FOR MISSIONS.

The first expedition sent out to Africa by the Free Church of Scotland, were obliged to disembark at a certain point on one of the rivers, take their vessel to pieces, and carry though they, in the multitude of their du-ship. He said he had a brother at home ill. it in sections to Lake Nyassa.

for help, telling him of the necessity of havwork. The success of the enterprise dethe entire vessel.

In response to this appeal the chief sent

grass, over rocks, and up an accent of several hundred feet, they went, each bearing on her shoulders her part of the great load; and when they reached the destination it was found that not a nail or screw had been lost on the way, so faithfully and efficiently had the work been done.

salvation of men, women and children, requires burden-bearing; and for important and much needed help, our Board looks to the fidelity and efficiency of the Christian women of our land. The women of Chrisin the blessings of Christ's great salvation; are still in need of the same divine help.

Christian civilization has brought special blessings to woman. She occupies all grades of positions to-day, from that of those who are bought and sold for wives, as though they were mere property, like the dumb cattle of their owners—to the place she has where the gospel has shed its beneficent influences.

There is no such power to lift mankind to a common level, and to equal rights and privileges, as that possessed by the religion of Jesus, the Son of man. And the purer the conception of the nature of this religion, and the stronger the enlightening hold upon the judgment and conscience of men, the higher the place reached by woman, in the home, the church and the state.

Any one at all familiar with the condition of women in heathen lands—and there are 24 le, and from Shanghai 240 le. We ap- us an inviting look. We halted, whereupon many sources of information-know something of the degradation and suffering to and one of its pagodas came into view while which we did, and talked some time to those which they are subjected, owing to the ab- | we were still several miles away. The view | present. During our afternoon walk we sence of the knowledge and power of Christ | we often get before reaching a Chinese city | had discovered that just inside the west gate the Lord, in whom there is neither American is really quite picturesque, and more attract- was a quiet, clean place, desirable for passnor Chinese, male nor female, high caste nor live than anything that can be seen in its ling the night; so, upon returning, we had

any means do we forget that, in our own history of the Tai Pings. The southern converse, speaking of the beautiful moon- der how far and to what kind of a place I wretchedness. These cry to heaven for re-

of woman is largely formed, and her station of these depend upon the degree to which the home is under the transforming and elevating power of the Christian religion.

city, town and country.

Your interest in home mission work, then, any more, than in foreign missions; and your recognition of its claims upon your attention and support, no less cordial. And trials and sacrifices of both home and foreign unknown to large and small churches, as they seek to maintain their loyalty to our common Lord and Master.

What can we do? do you say? Certainly, you can pray; pray for the missionaries; for those in whose behalf they toil; for more laborers to enter the great harvest field; for those who administer our missionary affairs; and for the churches they represent. The Lord has promised to answer prayer; those graph, read premise; for "but are men," in | who hear you pray, whether children or older the sixth paragraph, read, but there are men; people, will thus have their thoughts turned toward the importance of those objects, on whose behalf you lift toward heaven the voice of your supplications; and your own heart cannot but be warmed toward them, if you have really carried them to God in prayer.

tian sympathy and encouragement to some worker on the home or foreign field, even votions I asked him the reason for his wor-The manager appealed to one of the chiefs | personal answer. Such messages, finding | gods in his behalf. I asked him how he likely to suppose.

fifty women, who came, many of them, great | at least a mite to help make the large stream | these images are powerless to aid man in his distances, bringing their food with them for | of funds that ought to be constantly flowing | into our missionary treasury, if the work of For seventy miles, through thickets and the Lord is to be carried forward in a manner commensurate with our obligations and our opportunities.

With even greater success than now, we help man. We should seek the favor of the believe, women, by an organized effort, can true God, from whom all the mercies of life spread the missionary spirit, and devise special ways and means for raising missionary funds, ways and means that shall not be out in a prayer for him, that he might think on To continue and extend our efforts for the of harmony with the spirit and methods of the New Testament, or with the present encouraging progress of systematic offerings.

Woman, as mother in the home and teacher in the Bible-school, can do very much to develop the missionary spirit in the tian lands and homes have a common share hearts of the young, and help them to be life-long friends and generous supporters of but there are millions of other women who the cause of missions; and, in our hearts and our prayers, children can be set apart for the service of the Lord, in the world's evangelization. And, in an offering that includes all others, we can give ourselves—ourselves a living sacrifice, holy and acceptable to God. which is our reasonable service—ourselves for the work of our Master, in such spheres as he may call us to move.

# FROM D. H. DAVIS.

Mission Trip to Several Towns and Cities.

(Concluded.)

At daybreak the next morning, it being Sixth-day, we passed on to a city bearing some one who really wished to hear. After the name Bing-Oo, where we arrived at 91 walking a long way, and being about to re-A. M., a distance from the former place of turn, while passing a shop, the keeper gave proached this city on the east. Its walls he asked us to come in and have some seats, streets. As we drew near to this city, and our boat move from the east to the west The work of Mrs. Davis and Dr. Swinney, passed in at the east gate, we discovered that gate. Reaching this new location it was in Shanghai, possesses, therefore, a special in- the walls were more than thirty feet nigh, already evening, and I went upon the banks terest for the women and young people of the lower part built of heavy stones, the of the stream, to take a short walk, when, car churches, and has a special claim upon upper of large brick. In taking some ob- presently, several men from the neighboring did, being led by him into a back street and hem for approval and support. But not by servations we could read something of the houses approached, with whom I began to through narrow alleys, until I began to won-

highly favored land, women experience much portion of the city is a heap of overgrown light we were having. How glorious the was being led. Finally he entered a passage of suffering, degradation and moral and social | ruins of stone and brick. Many places in | heavens appeared ! Truly, this is not the | leading to a small building. Passing through the wall show where they were broken lief and deliverance. In large cities and through, having been repaired since with towns, especially, does this state of things much smaller bricks. There are two veryancient-looking pagodas in a dilapidated In America, as in all lands, the character state, in the heart of the city. They are called to Erlow, saying that these men were several medium-sized gilt-covered mounted by iron ornaments, which look as in life determined, by the influences of home | though they were ready to totter to the | of the true God. Erlow related to them the | one of each kind and then asked if I had associations and training; and the character ground. These twin pagodas are said to have been built just before the beginning of their city. We had learned from persons boat. He said he would go with me and get Home missions, through such instrumen- same street, and near these ancient pagodas, talities as the Bible-school, house-to-house is located the Zing Wang Mieau, the temple God. From of old they had been worship from me. I saw the priest no more. He visiting, the preaching of the gospel, and of the great god of the city. On the day of ing gods of their own make, all of which other practical and helpful works of faith our arrival, a troop of dramatic performers and labors of love, aim, directly and indi- were present from Soo Chow, giving an enrectly, but effectually, at the regeneration tertainment for the benefit of this chief god and sanctification of American homes, in of the city. The performances were given had found them to be false and utterly powagainst the door of the temple, from which my friends, ought to be no less, nor, indeed, the huge idol is supposed to behold the performances. The actors were dressed most the people had supplicated the gods to no grotesquely, and the music sounded to us like the clanging of twenty or more tin all these considerations are intensified by the pans. Within the court in front of the temple, and about the stage, were assemmissionaries, who need our warmest sympa- bled thousands of people, all men except a thy and are entitled to our hearty co-opera- few disreputable women. Here we sold tion; and by the struggles of many a small books until night, to those who were comband of believers, against difficulties quite ing and going during the intervals in the withered and became one vast parched scenes. Some pronounced the performances good while many others said they were very poor. We asked them how they expected beast. Men perished by the thousands. their dumb idol to be able to decide as to the The gods were earnestly entreated to stay quality of these performances, if they themselves were thus divided in opinion.

Sabbath-day came, a much pleasanter day than the previous day. We did not sell books this day. We went to this same temple but found only a few persons present. While there, several worshipers came, one a young man. He first lighted his sticks of incense, and placed a large part before the central and chief god, and a smaller portion before the two inferior gods at the sides. He then prostrated himself before these images in the same order he had presented You can write an occasional letter of Chris- his incense. He passed around twice in his prostration. When he had finished his deties and cares, cannot always send back a and he desired to insure the favor of the them, it may be, weary and cast down from expected these inert and lifeless beings to be ing only reliable persons for the important | apparently unfruitful toil, would cause their | able to help the sick brother? He said faces to shine and their hearts to be glad, to nothing; but an old man who stood by said in talking to this group. We bade them pended on the successful transportation of a degree quite beyond what you would be these gods had no concern whatever with the case; it would be more reasonable to There are but few, if any, who cannot give seek the aid of a physician. Yes, I said, distress, but there is a God who knows, and is able to supply, our every want. It was the God who made man, not the gods which man has made from wood and stone and clay. These are helpless, and unable to come. This young man went away with sad look on his face, and we lifted our heart the things he had heard, and be led to know and trust in the God of all comfort and salvation. Presently another man came in, with whom we were soon engaged in conversation. We introduced the subject of idolatry, and read to him what Paul had to say to the Athenians in the 17th chapter of Acts, beginning with the 16th verse. He followed in the reading, looking upon the book, and seemed much interested. We en- took several Gospels and Calendars. deavored to tell him of the "Unknown God." The Chinese are pious, as their nu- day in this city, but it began to rain about merous gods prove; but they are pious in noon, so we returned to our boat and had it worshiping what is false, the work of their start for a place called Sing Fong, a distance own hands. The true God is a loving Spirit, not to be likened to these hideous images. Having finished our talk, we learned that day, so we decided to set out for another this man was engaged in teaching a school kept in the rear of the temple. We hope the truth he heard may fasten upon his mind. We found the forenoon had passed quickly away, and it was time for us to return for dinner.

In the afternoon, we set out again to find

was of no use. There were now many Chinese scattered through the Empire who had given up the worship of idols because they said there had been many severe famines and pestilences, for the removal of which purpose. He then referred to the great famine in the North which occurred a few years ago, in the provinces of San Sen and Honan, when, for three years and six months, in great distress; they supplicated their gods, but it rained not. The green fields waste. The water in the streams was all licked up. There was nothing for man or the sorrow. They were brought out and placed in the scorching rays of the sun, that they might realize the suffering condition of man. Buckets of water were secured and thrown upward toward the sky, to invoke the gods to send down plentiful showers upon the thirsty earth. All they could do was to no purpose. The people finally said the gods were no good, they were false. They destroyed the idols they had worshiped. In this time of distress came many Christian missionaries, bringing food and raiment to thousands, and with this temporal relief they brought to this people the doctrine of the true God. It was not until all these provinces are now worshiping the true God. It was their distress that opened the door of their hearts to a knowledge of the truth. good night, and told them we were to sell books in the morning. We retired, hoping we might have a good night's rest; for the previous night we lay in a noisy locality, and were disturbed by the squeeling of pigs and various other horrid sounds. Our place this night we thought promised us quiet. But the night was not far spent when a passer-by called out, "Who is there?" as though it was a matter that concerned him. He was told they were boatmen who had stopped for the night. He wanted to know their business. Then he was informed they were taking a No-koh-myung (a foreigner) on a missionary trip. But he did not understand the terms used, so he was told they were taking a Hong-man-nyung (a red-haired man) on a trip. This he understood. Redhaired man is the term used all through this section to designate a foreigner. The next morning, before we could finish our breakfast, some of those who had listened to us the night before came to buy books. They started out expecting to spend the whole of some 36 le, where we arrived at about 5 o'clock. The rain continued into the next city by the name of Kia Za, where we arrived at 5 o'clock P. M. We passed into the city at the east water gate, stopping just inside the wall. We went out a little distance near the east street gate where we sold a good number of Gospels and Calendars, that evening, before we returned. It was late before we were ready to retire, and, beng weary, we were in hopes of enjoying a good night, but we had not more than fallen to pass out of the canal gate. This calling not feeling very bright. Nevertheless, at 8 o'clock we were on the main streets, and were having such lively times in passing out our books that we forgot our weariness. came in contact with a priest on the street, who beckoned me to followed him, which I

work of chance. This beauty certainly several doors we came into a room quite speaks of a most skillful maker. So I went | barren in its general appearance, there being on talking of these natural things to lead only a table and a couple of chairs for the them to think of the Creator. Then I furniture. On the back side of the room seemed anxious to hear about the doctrine gods. He looked over my books and bought circumstances that had led us to come to any others. I told him I had some on the the Ming dynasty, or in the Tuen dynasty, | who had come to Shanghai that there were | them; but as we were going to the boat I during the thirteenth century. On the no Christians in this place, and that many lost sight of him, being myself frequently here had not heard the doctrine of the true stopped by those who wished to purchase has been on my mind very much, and I pray that the Gospels he has with him may illuminate his mind and bring him to the worship of the true God. When we reached the boat we found it was half-past 1 o'clock. upon a high stage in front of the court over erless to help them in times of distress. He and we were very weary; so we decided to set sail to a large town, by the name of Foong Kiung, 36 miles distant, and on our route home. We arrived at this latter-named place at 4.30 o'clock P. M. We were not very well rested, but thought it best to set out and see what we could do. We were selling very briskly when, on one of the streets, a young man accosted me in Enhe said, there was no rain. The people were glish, saying, "I think I have seen you." I inquired where. He replied, "In Shanghai. have attended school at Shanghai, at the Arsenal, and have studied under Mrs. Fryer." This reference brought him to my mind. We were just in front of his home, and he invited me in. As we entered, a company of Buddhist priests were presented to our view. The young man said, "We are praying for my mother, who died three years ago. After these services we can put off our white mourning apparel which we have been wearing since her death. This is the last time we perform these services. I asked if he and his family took any part in the services. He said, "No; all we do is to worship the portrait of our mother during the services." We were led into the ancestral hall, within, where we met the father and brother. His sisters we only saw through the window on an upper veranda. The father and sons were very cordial, and soon some tea was ordered. Many of the neighbors gathered in to see the foreigner. I inquired if there were any Christians in the place. He said there were not, and that the people were very much opposed to Christianity. "My family and I believe it is good, things happened that prosperity was restored | we do not believe in the worship of idols; to the people. Hundreds of people in those but the customs of our nation do not admit of our becoming Christians." But I said, "If you really believe Christianity to be true. you ought to embrace it, no matter what the customs of the nation are. In This was truly a very pleasant time we had accepting the truth, you might become the leaders of those about you, causing them to turn away from their idols to the worship of the true God." He said they believed, but it was impossible for them to live (owing to the customs of the nation) according to the doctrine. It was late and we wished to canvass the place that night, so as to go to another early in the morning, as it was getting time for us to return to Shanghai within a day or two. We worked till long after dark, and then had our boat move outside of the place, so as to insure a quiet time for the night. In this town, as in almost every other, we were successful in disposing of a good number of our books. The next morning, at 8 o'clock, we were at a place called Ts Kiung, distant from the previous mentioned place 36 le. We worked in this large village until 12 o'clock, having had good success. As we desired to reach home on Sixth-day, April 16th, the tide and wind being favorable, we decided to take a direct course for Shanghai. We made a good run that afternoon, making a distance of more than 70 le, stopping at Ming Ong for the night, only 70 le distant from Shanghai. Having promised the boatmen a full day's pay if they would get us home early on Thursday, they were up at about 3 o'clock in the morning. The wind and tide being favorable, we arrived at the Shanghai Arsenal at about 7 o'clock A. M., much to our satisfaction. At 8 o'clock we were home with luggage, etc., having been away ten days, selling 500 portions of Scripture, and about 1,500 Calendars, receiving 10,381 cash for sales, and paying 6.000 for the use of our to rest upon his truth that has been sown in

boat. We devoutly pray for God's blessing these towns and cities. I shall endeavor to visit some of these places again within a few months. It seems to me that such work should be followed up even if it does add a little expense. You will notice that I do not speak of preaching to large throngs of people. I have changed my idea in regard to work a good deal, and think I see a better way than I once used. I have preached a great deal to the mixed crowds that might gather to hear or see; but a few years of this kind of work has taught me that it is for asleep when we were aroused by the loud the most part very unsatisfactory, a waste and continuous calling of boatmen wishing of time and energy. I have, therefore, tried and am trying to seek out those who are willing to hear, find their homes, if possible, was, from time to time, continued all night and there, in a quiet way, tell them of the long; so that when morning came we were love and mercy of God. When I have found a family willing to hear, I have a door opened in that locality for the entrance of he gospel, a place where I may go again and again. These places become centers of work and of interest. I shall endeavor to work more on this line, and hope I shall be able to see that it is a profitable way to win men to the truth. Most respectfully,

DAVID H. DAVIS.

THE IDEAL COLLEGE—A

Racealauroute Sermon delivered Graduating Class of Al University, June

RY REV. J. ALLEN, PH. D.,

"Let there be light." Gen. 1: 8. Within this quiet valley, sho circling hills, seated on their r as perpetual guards against t strife of the driving world, we augurate the golden anniversar Mater, who has cherished us, generations, as, for the last fi have gathered around her heart good genius presides over the by the aid of memory and ass the trivial and the common int importance, casting over all a wise unseen, thus awakening tions and stirring inspiration epoch at which we instinctive reverently brush away the g and growing moss from the records of other days, that we interpret their teachings; an and worthy to let those of oth before us in dim and silent look once more on their earner tions and sacrifices, incident to ficult enterprises, with their even when successful, and to no ty, patience, fortitude and pe which difficulties were overco ished, and success, more or achieved. All these are well fi to our minds hallowed influence inspiring reflections, which the but increases, and furnish less struction for the guidance of and, if we be but able to interpr auguries for the future, therel our work strengthening motiv ing assurances.

Year by year, for the last have gone from here, gone i with the romantic thoughts d future, opening before us. T ed. Many and stirring even pired. The leaves and bloss have given place to the fruits active life, and we are reaping of seed sown here. Some sobered by age, ripened by e dened and subdued by trial an ranks are thinning, the me one by one, like the leaves. each to his resting place, w Mater stands like the trees of newing and enlarging her life with ever-increasing growth beauty. All to what end?

"Let there be light" was de suitable legend for the offic University, as expressive of it mission. The increase of lig mission of the ideal college, fitting theme for inauguratin exercises.

Deity, in speaking light created the fittest emblem is light, and dwelling in ligh ble. As Deity fills all space all matter with this light et mutes it into heat, light, elect tation, by it, scatters darkne and globes atoms into world barren earth with showers, beauty and peoples it with forming chaos into cosmos; of divine wisdom permeste ter mental darkpess, build tr of order, harmony and beau light is to the universe of to the universe of mind. I in the divine reason, as idea feetness and absoluteness of and outshining in the P things,

Bright effuence of bright becomes the ideals after whi the unvariable light by white the immutable law by the are guided, alike, circle minuter atoms, archange ect. In creation, trails in of its manifestations, from iples to through all gre irout and most complet trail thould meet units

far and to what kind of a place ng led. Finally he entered a paragraph to a small building. Passing through doors we came into a room quite in its general appearance, there being able and a couple of chairs for the re. On the back side of the room everal medium - sized gilt - covered He looked over my books and bought each kind and then asked if I had ers. I told him I had some on the He said he would go with me and get but as we were going to the boat I ht of him, being myself frequently by those who wished to purchase ie. I saw the priest no more. He n on my mind very much, and I pray e Gospels he has with him may ilte his mind and bring him to the p of the true God. When we reached it we found it was half-past 1 o'clock

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Of Dieself | Column | 

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

Education.

THE IDEAL COLLEGE -A LIGHT.

Raccalaureate Sermon delivered before the Graduating Class of Alfred University, June 27, 1886.

BY REV. J. ALLEN, PH. D., D. D., PRES.

"Let there be light." Gen. 1: 3.

Within this quiet valley, shut in by these circling hills, seated on their rocky thrones, as perpetual guards against the noise and strife of the driving world, we gather to inaugurate the golden anniversary of our Alma Mater. who has cherished us, in successive generations, as, for the last fifty years, we have gathered around her hearth-stone. Her good genius presides over the occasion, and, by the aid of memory and association, lifts the trivial and the common into dignity and importance, casting over all a glory otherwise unseen, thus awakening teeming emotions and stirring inspirations. It is an enoch at which we instinctively pause, and reverently brush away the gathering dust and growing moss from the fast-fading records of other days, that we may read and interpret their teachings; an epoch, fitting and worthy to let those of other days pass before us in dim and silent procession, to look once more on their earnest toil, privations and sacrifices, incident to new and difficult enterprises, with their slow progress, even when successful, and to note the sagacity, patience, fortitude and perseverance by which difficulties were overcome or diminished, and success, more or less complete, achieved. All these are well fitted to bring to our minds hallowed influences and awaken inspiring reflections, which the lapse of time but increases, and furnish lessons full of instruction for the guidance of present action and, if we be but able to interpret, auspicious auguries for the future, thereby bringing to our work strengthening motives and refresh ing assurances.

Year by year, for the last fifty years, we have gone from here, gone in youth, filled with the romantic thoughts of the untried future, opening before us. Time has passed. Many and stirring events have transpired. The leaves and blossoms of youth have given place to the fruits of mature and active life, and we are reaping the harvests of seed sown here. Some of us return, sobered by age, ripened by experience, saddened and subdued by trial and sorrow. Our ranks are thinning, the members falling, one by one, like the leaves of the forest, each to his resting place, while our Alma Mater stands like the trees of this forest, renewing and enlarging her life, year by year with over-increasing growth, strength and beauty. All to what end?

"Let there be light" was deemed the most suitable legend for the official seal of this University, as expressive of its aim and high is, by the subtile alchemy of life, converted mission. The increase of light, the especial mission of the ideal college, seems a most fitting theme for inaugurating these jubilee exercises.

Deity, in speaking light into existence, created the fittest emblem of himself, who is light, and dwelling in light unapproachable. As Deity fills all space and permeates all matter with this light ether, and transmutes it into heat, light, electricity and gravitation, by it, scatters darkness, and gathers and globes atoms into worlds, refreshes the barren earth with showers, covers it with beauty and peoples it with life, thus transforming chaos into cosmos; so does the light of divine wisdom permeate and fill all, scatter mental darkness, build truth into systems of order, harmony and beauty. Thus, what light is to the universe of matter, truth is to the universe of mind. Truth, subsisting in the divine reason, as ideas, with the perfectness and absoluteness of its divine source and outshining in the principles of all

"Bright effluence of bright essence increate," becomes the ideals after which are fashioned, the unvariable light by which are illumined, the immutable law by the behests of which are guided, alike, circling worlds and minutest atoms, archangel and tiniest insect. In creation, truth rises in the forms of its manifestations, from the simplest principles, up through all grades, to man, the ment. He is a microcosm, wherein all truth should meet, unify and thence radi-

is far higher and more imperative than the with silent, eastward gaze, waiting for the dawn of truth to awaken its dormant melodies into songs of joyous activity. The mind, in such need, on receiving the intuitive truths, flashing upon it, with the selfattesting powers of sunlight, preceives the divine plan running through and shaping all into organic unity, and philosophy is born. In the light of these philosophic principles, it all the portals of the senses, or inductively or deductively, as refracted or reflected light, and science is organized. Each and all thus become centers for so receiving, concrete form of inventions, industries, arts, institutions, resulting in progress, civiliza-

institutional inventions, from which have descended all lower educational institutions. As the sun gathers and intensifies light, for the special function of the college is to ingather and intensify the light of truth, for lighting all other institutions and enterto a common source, Deity; so a college should be a center, representing truth in its organic unity and completeness, and thus light and influences.

To this end, the college must ever stand high above all those influences of the world that militate against truth; above the sway of great names around which lesser lights revolve, not always from the attractions of pure truth, but because of size and brilliancy, or, like the lamp light, dazzling the mental miller out of the darkness, to flutter and singe and die in its blaze; stand above the fogs and mists of narrow partisanships and passions of popular prejudice that lead the unthinking multitude blindly to approve, or as blindly to condemn. Not simply as a mirror for reflecting the common intelligence and prevailing tendencies, but with open windows for the admission of light, it should be open-eyed in its search for truth, broad and catholic in its views, humane in its sympathies, high and unselfish in its aims. Especially, in this age, wherein material progress, self-aims and petty partisanships have outrun broad and high culture, it should supply the need of commerce with the unseen and spiritual realm, and, by letting in the light of truth, burn away clannish prejudices and all the old rubbish of stock notions of the dead past or the dying present. It should, by illumining with clearer and broader lights, enable all to

Find tongues in trees, books in running brooks, Sermons in stones, and good in everything,"

and cause all common interests and enterprises to shine with deeper and richer meanings, and throb with a higher, nobler life.

The ideal college, as this result of a light-

into growth, in the vegetable kingdom, every plant after its species, and this lifegrowth is transformed, in the animal kingdom, into higher modes and kinds, so the college is to furnish the light of truth to the end of being converted into mind growth. Each individual being a receptive and transmuting agency of this light, a college becomes a center for gathering it for the benefit of many. This concentration and increase, together with the reciprocally stimulating and invigorating influence of mind upon mind, and its pervading spirit, greatly enhances the power of a college. This power operates in youth, the period, if ever, of high ideals. These cast a glory, as of a spring morning, over college life. In the light of these ideals, the earnest student lives, plans and prepares. As a consequence, him. The college, therefore, should not foster the absorptive capacites of the mind, by cramming it with piles of "learned lumber," nor spiritless, mechanical, perfunctionbrain: nor hypercritical refinements at the expense of manhood: but foster, rather. spontaneity, freshness, freedom, originality from all classes, those who are to fill places and independent thought and investigation. comprehensive views, a respect for ideas, a scholarly enthusiasm, responsive to the teachings of the most gifted minds in all The college, being, thus, for the end of ages, an ethical worthiness and spiritual highest and most complex earthly embodi- dignity, and a reverent theistic temper, based on a culture that organizes and develin music are woven, by the skilled musician. As the eye is organ for gathering in into strains of consummate beauty that touch the harmonies of law, received, organized keen and strong through sincere seeking, other nations have been. Here elevation

for mental uses. The spirit's need of light knowledge into systems of culture that shall touch all the springs of action, awaken all body's need. The soul sits, Memnon like, the powers of the mind, and thus become a source of ever fresh, free and invigorating thought and inspiration, begetting is in proportion to the truth known and does the truth. A heathen has said, "Do higher aspirations, leading to better purposes, nobler endeavors and greater achievements. If these manifold good influences have their legitimate effect, all the latent energies of the higher nature will be vitalized, new powers unfolded, clearer insight, finer tastes, deeper and wider sympathies classifies the knowledge, coming in, through cultured, and a growth secured, many-sided, with which they are satisfied, hence they popularity, in the full assurance that to beautiful and strong.

Again, a college should seek, as its highest

end, to give a culture whose growth is Godward. As to all others, so to the student organizing and out-working of truth, in the and the college, the most important subject is religion. What the eye is to the body, religion is to learning. As the body is ennobled by the spirit, so is learning by religion. The college is one of the highest of these | To carefully train the lower faculties, while the higher lie neglected and dormant, to give "Let the dead bury their dead." The symbol of that raying from his lessons into intellectual strength, without, at the same time, securing spirit-life and spirit-growth, lighting its dependent, planetary worlds, so is to fail in the highest and best culture, making life ignoble and learning a blind Samson, grinding at the mills of the Philistines. Mental activities grow normally upprises. Truth, like the world of life, is one ward into moral atmospheres and spiritual organic symmetrical whole, connecting back lights. The highest import, therefore, of the If it shall say, "The old is good enough; let pursuits of life, making fruitful and healthy college is that of the conservator and promoter of religion, and, by lifting culture from the realm of the worldly and the fleetsending it out in ever-widening circles of ing to the realm of the spiritual and eternal, to have its aims and missions in unison with the divine aims.

unconsciously, passing a most critical, as He is surrounded by pervading influences, erting these influences, greater and more lasttion that can never be redetermined. The col- lege offer equal thanks for new truths? lege youth is presumed, from his very pursuits, to have become awakened to a consciousness of his powers, possibilities and responsibilities, and to aspirations and purposes steady and the eye accustomed to the new womanhood found in them. Higher the that lift above the plane of appetite and and strong light, he has led them up to culture, refinement, grace and Christian his conscious manhood. When one thus missioned great spirits as light-bearers to and sweetness, then shall the earth be enments of these higher possibilities touch civilization. with their wand all his faculties, then is he prone to yield passively to the guidance of dream and passion, or to put forth blind strivings and fitful activities. How important, at such a time, that reason take the helm, and religion attract and guide. Religion, with its indwelling divine life, and drawing its inspirations from divine sources, | udice, supported by wealth and power and | giving, produces growth. As the sunlight becoming a pervasive and controlling influence, touches the springs that give, amid all dangers, a high and steady purpose to all activities, and satisfies the highest aspirations of the soul. A college should be able this broader significance, and give this higher motive for nobler, stronger life and action, through a culture whose end is, not amusement nor profit nor fame, but rather to know God, and to work with and for him.

Again, an ideal college should be a source of progress and civilization. As cephalization, or head dominion, determines the grade | great smelting furnaces, has been slowly re- | bad influences and work in the light of these of species, in the ascending scale of the ani- fined from the dross of error, and inwrought ideal aims. mal kingdom; so the college, representing into the systems and institutions of humanity. the highest mental life, determines the head | Everything great and valuable, in modern dominion of a people. As fast as man becomes disenthralled, and begins to think, fice and suffering. believe and act, individual life begins to agnew truths, thoughts, emotions, crowd upon gregate, combine into public life, and thought organize into institutional thought. intensified and perpetuated. The college, ary routine; nor muscle at the expense of the mental nerves, diffusing thought through | glory of the early morning, while the valleys | better, more radiant, allegiant to the eternal the social, public and institutional 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. creating and diffusing brain power, lethargy shadows from the valley lands of every day republic, where convictions and laws apring or paralysis here, produces the like everywhere; vigorous activity here produces like opes all into character. As the single airs activity through all public thought and life.

known, much less of the greater unknown, yet to be known, of which the universe is obedient. radiant and musical. Progress, civilization utilized. Without the desire for the acqui- right though the heavens fall." Do right. decay sets in. Parties and sects, with their When they have blossomed and fruited once, pose. and years increase, their seeking and their progress cease, and fossilization or a vegetative decay sets in, thus becoming fine scien-

and conducted as to admit new truths and their utilization, or, however perfect, at first, routine, followed by petrifaction or decay. old may have been good once, but it is no longer entirely good—a better has come."

As the earth has been built up layer upon layer, the older serving as foundations for through the enlightening influence of ad-The college student is, consciously or the newer and higher; so the college should rest upon old truths as permanent substrata to generation, in intelligence, refinement, well as a most important period, of his life. for the new. It should be the embodiment | in all gentle amenities and exalting qualities. of all truth, both old and new, and of the If the world is to rise to higher and finer so subtile, yet so potent that the most silent | achievements of all progress, and send these | civilizations, age by age, it will be pre-emiand secret may start forces as unending as forth to be wrought into still better methods, nently through the new homes that shall the spirit itself. He is both receiving and ex- systems and institutions. If Pythagoras, the heathen, on the discovery of a new theorem | rapidly fading away. Hence, it is of the ing than in any after years or in any other in geometry, offered a hundred oxen as a spheres. He is also deciding questions that can | thank offering to the gods for granting him | the new shall be successively fashioned after never be redecided, determining courses of ac- so great a favor, should not a Christian col- still higher ideals, motived with diviner

progress to lofty heights and wide outlooks, primarily upon woman. Homes may be and when the foot has become firm, the head lower, but cannot well be higher than the animal living, into the realm of spiritual diviner prospects. Ages may have passed, character of woman, higher will be that of worth and manly endeavor. The measure generations perished, before the new height the home. If in it be darkness, then darkof this consciousness the measure of was gained. In this climbing, God has comawakes and feels his latent energies restlessly | lead the way for groping, stumbling human- | lightened and beautified. stirring, sensibilities keen, propensities ity. He has also appointed colleges to stand strong, judgment weak, experience lacking; upon the heights to light the ascent. He when, on the one hand, the songs of the has sent them as fore-runners of reform, sirens are heard, on the other, the enchant- | leaders of progress, harbingers of advancing |

The discovery, introduction and establishment of a great truth, as a living, governing principle in the world, requires time, toil and sacrifice. The old error is fre quently inwrought into systems and institutions, which have received the sanction of generations and are upheld by popular prejguarded by custom. Truth comes unheralded by pomp, unwelcomed by worldly greatness. It is far oftener cradled in a manger and beautiful, holier ideals of life and action. heralded by only the lowly. Broad has ever been the way needed to accommodate civilization, bears the impress of toil, sacri-

error, for the world's uses. More than this, the world's spiritual pinnacles, where the worship. mist and murk of ignorance never rise, where the storms of passion never sweep. circled with the halo and illumined with the ultimate sovereigns of the world, their sovglory of dawning truth, ere it has lifted the ereignty should especially hold sway in a life and common thought. As the Parsee from the people. Guided and controlled by watches for the light to break through the portals of the East, ready to bow in worship, discipline, culture, ideas, or principle, this The proportion of the light of truth and so should the college watch, with eye made republic must, late or soon, he wrecked, as physical light, for bodily uses, so the reason the deepest chords of the heart; so should and applied by individuals, parties and sects, for the coming light of new truths about to must begin at the sources of power, the people of the heart; so should and applied by individuals, parties and sects, for the coming light of new truths about to must begin at the sources of power, the people of the heart; so should and applied by individuals, parties and sects, for the coming light of new truths about to must begin at the sources of power, the people of the heart; so should and applied by individuals, parties and sects, for the coming light of new truths about to must begin at the sources of power, the people of the heart; so should be and applied by individuals, parties and sects, for the coming light of new truths about to must begin at the sources of power, the people of the heart; so should be and applied by individuals, parties and sects, for the coming light of new truths about to must begin at the sources of power, the people of the heart; so should be applied by individuals, parties and sects, for the coming light of new truths about to must begin at the sources of power, the people of the heart; so should be applied by individuals, parties and sects, for the coming light of new truths about to must be applied by individuals. in the light of truth the college weave the simple elements of thus far down the ages, is but an imperfect flash upon the world, and listen, with ear i

and dwarfed embodiment of what is already finely attuned, to the harmonies of law. whose music is to fill with reverent joy the

Blessed is the college that both knows and sition and use of truth, both old and new, and the heavens will not fall; for they are no progress can be made; but immobility or underpropped and upheld by truth and righteousness. Therefore, the college should platforms and creeds, have accepted and ap- ever be a leader in accepting and following propriated certain truths, or half-truths, the behests of truth and right, in whatever mingled, it may be, more or less, with error, form they may come, at whatever cost of become stereotyped, fossilized. Seldom are stand alone with God, to follow in his footindividuals, parties, or sects, progressive be- steps and work in the line he is working, is youd their youthful days, seldom are they to be with the majority and ultimately to good for more than one leading truth. prevail, though all the world at present op-

All these essentials of an ideal college are to the end of preparing light-bearers for the world. The light streaming from a student's tific illustrations of arrested development. lamp, as he pursues his evening studies, is world has no farther use for them. Cum- his mind of what should outshine from him berers of the highway of progress, are they. as he goes forth to the labors of life. If a The ideal college must be so constituted college of the modern type, which, unlike the older types, educates both sexes and all classes, for the manifold pursuits of life, beit, too, will, in time, become encrusted with comes all implied in the ideal, then will its light be borne into all relations and into all us not seek for a better, lest a worse befall," all the barren and noxious places, sweet and the spirit of progress will ever reply, "The beautiful all common and care-encumbered pursuits.

Foremost among these, the homes which these students go forth to establish should. vancing culture, increase, from generation spring up to take the places of those so greatest moment, that, however fine the old, motives. This upward trend of the home . God has led humanity up the steeps of will, in the future, as in the past, depend ness shall cover the land, if it be full of light

Society will, as a whole, be blessed by these light-bearers. Their influence will permeate its frictions of personal interests. its obsequious compliments and flatteries. its patronizing insults, dreary platitudes. empty gayeties, elaborate make-believes, its cold-shouldered neglects, contemptuous sneers, concealed bitterness, open hates, its deep despairs, with hearts that beatand heave in great tidal waves of passion and of sorrow, and bring to all social relations genuine courtesies, truthful affections. strong-handed helpfulness, thus lifting, lighting and transforming all into higher, finer, gentler, ampler, more flexible, harmonious.

All the business pursuits and activities. whereby men and women win bread, will. to meet these imperative demands, supply | the followers of error, while narrow has been | through the light of culture, take on nobler the way required by the sincere followers of and more ideal aims, so that, amid the toil truth. Commencing thus, its militant ca- and care and friction of life, the fog of indereer. its progress has, not infrequently, been eision, the drizzle of worry, tending to blunt slow. The old and the new, conservatism the finer sensibilities, cool enthusiasm, clip and progress, have ever been at war. The the wings of aspiration, and dim the light fires of their strife have glowed adown the of life, the worker shall be able to possess ages. Truth, through these conflicts, as such masterful moods as to fling off these

The college sends, also, its students out into all the professions and positions of authority, commanding sway and grave responsibility, where both the light of culture The college should be a great smelting and of character is of imperative importance. furnace for the refinement of truth from They go as physicians, teachers, preachers, makers and executors of law, ministers of In the college this is segregated, combined, it should be first in discovering the truths justice, light-bearers to peoples sitting in and laws that give progress. As the pines, | darkness. Through these agencies, the thus, becomes a brain center, whence ramify on the hill tops, stand, crowned with the world should become healthier, stronger. still sit in the shadows, so the ideal college principles of right and justice, imbued, more should stand on the heights of progress, on and more, with peace, good-will and reverent

The nation needs to be pervaded by higher and more ideal principles. If ideas are the violent partisans, reckless leaders, devoid of

Alfred Centre, N. Y., Fifth-day, July 1, 1886.

REV. L. A. PLATTS, Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN. D. D., Ashaway, R. I., Mission ary Editor.

TERMS: \$2 per year in advance. Communications designed for the Missionary Department should be addressed to REV. A. E

MAIN, D. D., Ashaway, R. I.

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

Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

"I know my hand may never reap its sowing, And yet some other may; And I may never even see it growing-So short my little day!

"Still must I sow—though I go forth in weeping I cannot, dare not stay. God grant a harvest! though I may be sleeping, Under the shadows gray.

WE have so much interesting original matter this week that we have nearly crowded out our selected miscellany. We shall not long do this, but for the present, it seems best.

SPEAKING of his labors in Texas. Bro. F. M. Mayes says that there are, near Arlingdo this work very soon. Bro. J. F. Shaw, of Texarkana, also visits that region occasionally. Thus our field of labor widens, and thus the Lord blesses our work.

Dr. Schaff pronounces three Germans the greatest men in the world in their respective departments,—William, the greatest of rulers; Von Moltke, the greatest of generals: Bismark, the greatest of prime ministers and statesmen. It would not be far from the truth if we should add to this list the name of another German, -Philip Schaff, the greatest of theologians.

A GOOD BROTHER and faithful friend of the RECORDER, writes most encouragingly of our efforts for this paper. We may be allowed to repeat his words, in the hope that they may be helpful to others, as they are an encouragement to ourselves. He says, "Your hard work on the RECORDER is telling in two ways: 1st in the steady improvement of the paper, and 2d, in the hearty appreciation of it in this section. The people here certainly prize it more than ever before."

Announcements of an evangelistic conference for Bible study and for the study of methods of work in home and foreign evangelization, are now out. The place of meeting is Northfield, Mass., and the time, Aug. 4th to 15th inclusive. The meeting will be under the direction of D. L. Moody, and a general invitation is extended to ministers and all other Christian workers. Such course of Bible reading and conference cannot fail to do much good in the way of inducing a return to the simple Bible methods of presenting and enforcing truth.

THE Southwestern Christian Advocate says, "Press the matter of infant baptism in all our charges for the sake of its influence upon the after life of the subject, and the spur it puts into the consciences of parents who assume the obligations involved in this sacrament. The number of such baptisms should be greatly increased in every church put beside the strong Scriptural appeals to repentance, faith and baptism. "He that believeth and is baptized shall be saved.' "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission

know what part those persons took in the own colleges fill the high ideal. work of the sessions. The same thing is That Alfred University has attained to its

do not go beyond the Association to which they relate. unless it be to the Ministers, so that if they are not published in the RE-CORDER, they do not reach more than onefourth of the people who would be interested in them. 3. The minutes, thus printed, and read by all the people, are a means not only of keeping up the acquaintance of the different sections of our people with each other but of extending that acquaintance, and of preserving that unity of sympathy, interest and effort which is so essential to our work as a Christian people.

THE Roman Catholic church recently held a council in Quebec, Canada, the decrees of which have been approved by the Pope. Cardinal Taschereau has issued a pastoral letter setting forth these deliverances, which is to be read in all the churches of the diocese. The following, on the subject of secret societies, is worthy of careful consideration by Protestants as well as Cath-

The cosmopolitan character of secret societies, and of that of the Knights of Labor in particular, necessarily exposes many of their members to execute an order of a council residing in a foreign country, which council at a given time may not only have interests at variance with those of the government to which its members owe allegiance, but may even be at war with the ton, in that state, nine or ten Sabbath-keep- government. For this and other reasons ers who are not yet organized. He hopes to the church could not consistently tolerate the organization or approve of the means resorted to in order to obtain the desired end. The Council also deemed it prudent and in the interests of the church and Christianity to consider the secret aims of the promoters of Freemasonry and to warn the adherents of the Catholic church against joining any such organization.

> Since the Catholics have taken such strong ground for total abstinence on the temperance question, and are now opening a warfare against the tyranny of the lodge, may we not hope that the time is not far distant when the dominion of the church over the faith and practice of her communicants will be broken, and the era of freedom of conscience shall come again to this priest-ridden church?

> THE COMMENCEMENT season at Alfred, always an occasion of interest, is rendered doubly so this year by the fact that, at this 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 to press before the work of the week is more than begun. We hope to give fuller accounts next week. If what we have already heard 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 highest terms of praise. It will be repeated Thursday evening, July 1st.

On the evening following the Sabbath, June 26th, the University Band gave their fourth annual recital, under the leadership of Prof. Chas. M. Post, a member of the graduating class. Besides the numbers by the Band, which were well rendered, there were a violin solo, by L. M. Maxson, readings, by Miss Adelle Bowman and Alfred Allen, singing by University Quartette, and a song by Miss Jessie L. Brown. Altogether

a very excellent programme.

The Baccalaureate Sermon, by President this year." How strangely this sounds when Allen, was preached Sunday evening, June 27th, 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, it would be superfluous to attempt any analysis of it here. Let the young read it, and Some have asked why we give so much resolve to avail themselves of the helps to space to the detailed minutes of the Associa- noble purposes and better living afforded by tion, when it is expected that they will soon such an institution of learning. Let our be issued in pamphlet form. We answer, 1. business men read it, and deliberately decide Many of our readers are interested in the how much they can and ought to do to add work of the Associations, and, as a rule, they efficiency to the institutions we have, strugare not wearied with the details of the busi- gling to fulfil the high mission of the colness sessions. There are many persons in lege. Let all read it, and thereby come into the West to whom the names that appear in a better understanding of what a college the Eastern Associations are familiar names, should be, and into a more complete sympaand to them it is a matter of interest to thy with those who are toiling to make our

true of other localities. If our people, East | fiftieth birth-day is cause for gratitude; that and West, were not so generally acquainted | these fifty years have been fruitful in much with each other, and so deeply interested | that has brought lasting good to many hearts in sach other, the case might be different, and homes, is greater cause for thanksgiving 2. Although the minutes are soon to appear to him who watches over and keeps those who is pamphlet, the v lose the freshness of news, labor for him. That the next fifty years may even though they should appear in a few witness far greater and grander results, will weeks; then, whon y are so printed they be the prayer of many devout hearts.

we find no occasion in these reports for discouragement, but we think we find occasion to ask ourselves whether we have done our whole duty in striving to build up our Zion, and occasion to resolve to reconsecrate ourselves to the Lord, and to strive to show more fruit for the Master in the year to come. We think that when our churches take more earnest hold of our missionary enterprises they will show greater increase at

L. M. COTTRELL, Com. E. H. SOCWELL,

Remarks were made by O. U. Whitford, J. Summerbell, H. P. Burdick, O. D. Sherman, J. L. Huffman, H. D. Clarke, Leman Andrus, when, the time for the special order having arrived, the report was laid on the table for further consideration.

An Educational Conference was conducted by L. E. Livermore, under the following divisions: 1. What is an education? by L. A. Platts. 2. Why should we be educated? by O. U. Whitford. 3. What shall be

done? by L. E. Livermore.

The report of the Committee on the State of Religion was taken from the table, and remarks were made by C. A. Burdick, L. A. Platts, L. M. Cottrell, Leman Andrus and J. Summerbell relative to the 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 congregation rising.

On motion, D. E. Maxson was requested to furnish a copy of his paper on "What constitutes a Divine call to the ministry" for publication in the SAB-BATH RECORDER.

L. A. Platts, in behalf of the Executive Committee, presented the following resolutions:

Resolved, That we believe that Our Sabbath Visitor is filling a long felt want of our denomination—for a paper to educate and encourage our young people, and that we earnestly recom-mend our churches to liberally respond to the request of Conference for funds to pay the past indebtedness, and also to furnish sufficient copies of the paper for all the members of

Resolved, That it is our duty, as a people, to pray, give and consecrate ourselves to the work of advancing Sabbath truth, against that tide of holidayism and no-Sabbathism which is sweeping away religion and spirituality; and not least in this work of reform to remember ourselves to exemplify consist-ently, before the world, the Sabbath truth which we would

propagate and establish.

Resolved. That we will, as a people, co-operate with the Seventh-day Baptist Missionary Society in the great work of sustaining the feeble churches and carrying the saving light of the gospel of Jesus Christ into the regions beyond, by our prayers and by the consecration of ourselves and our substance to Christ and salvation

On motion, the resolutions were taken up and considered separately.

On motion to adopt the first resolution, remarks were made by O. D. Sherman and J. E. N. Backus, and the motion prevailed.

A motion was made to adopt the second resolution. Remarks were made by C. A. Burdick, L. M. Cottrell and Stephen Burdick, when, the time of adjournment having arrived, on motion, the time of the session was extended five minutes, which were occupied by J. B. Clarke, after which the resolution was adopted.

The choir sang, "Oh Land of Rest for thee I

The session was closed by the benediction by J. L.

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

# SABBATH-MORNING SESSION.

At 10.30 o'clock O. D. Sherman, delegate from the Eastern Association, preached from Acts 28: 3, "And when Paul had gathered a bundle of sticks and laid them on the fire." After the sermon, a joint collection was taken for the Missionary and Tract Societies, amounting to \$62 25.

# AFTERNOON SESSION.

At 3 o'clock a Bible-school service was held, conducted by J. E. N. Buckus. The lesson, "Jesus and Abraham," John 8: 31-38, 44-59, was presented topically 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. Evidences of discipleship, by L. C. Rogers. 5. Blackboard application by L. H. Kenyon.

Benediction by D. E. Maxson.

# EVENING SESSION.

The Association was called to order by the Moderator. After singing, "Jesus Lover of my Soul," an interesting paper was presented on "Woman's Work," by Mrs. J. C. Edwards.

Mrs. L. A. Platts read extracts from a paper presented at the Eastern Association by Mrs. O. U. Whitford, and from interesting correspondence from China and elsewhere, accompanying the reading with explanatory remarks in regard to woman's work in our denomination.

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 of that land unto 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. Huffman.

# FIRST-DAY-MORNING SESSION.

A season of devotional exercises was led by O. S. Mills, after which the Association was called to order for business by the Moderator.

The minutes of previous sessions were read and approved. List of delegates read by the Secretary and cor-

The third resolution was taken from the table, and, after remarks by O. U. Whitford, L. C. Rogers, H. P. Burdick, Clark Wells, J. L. Huffman and Leman Andrus, was, on motion, adopted.

The choir sang "Rock of Ages." L. A. Platts presented a paper on the "Re-

ligious significance of the Sabbath."

The choir sang, after which J. B. Clarke, agent of the American Sabbath Tract Society, preached, text, 2 Cor. 13: 8, "For we can do nothing against the truth; but for the truth."

A joint collection for the Tract and Missionary Societies was taken, amounting to twenty-eight dol-

The choir united in singing, "Work for the night

The Corresponding Letter was read and adopted, as follows:

Dear Brethren of Sister Associations:

The Seventh-day Baptist Western Association is, at this writing, in the closing sessions of its 51st Anniversary, which has been an unusually interesting one. The reports from the churches show a net increase in the membership of about thirty, with a good degree of Christian fellowship, and an abiding interest in our denominational work. Our session is harmonious and earnest, much help having been derived from the presence and counsels of your delegates, the representa-tives of our Missionary and Tract Societies, and other visiting brethren. We are anxiously seeking a deeper consecration of heart and life to the service of God. We do not want to see our denominational enterprises retrenched; we want, rather, to see them enlarged and pushed on to victory. That this may be so we have pledged ourselves anew to give and labor more liberally and more efficiently. We send to represent us in your bodies, T. R. Williams, in the North-Western Association for 1886, and L. E. Livermore, with C. A. Burdick as alternate, to all your bodies in 1887. To these brethren we refer you for further particulars.

That the spirit of the living God may lead us all fruitfully into loving and efficient service, we do earnestly pray.

L. A. PLATTS, Cor. Sec.

On motion of H. C. Coon, an order of \$2 50 was voted in favor of the Recording Secretary for engrossing the minutes of the Session of 1885.

The Committee appointed at the last session to secure the publication of the papers presented at the semi-centennial session were called upon to report, but were not prepared.

J. E. N. Backus moved that the committee be continued, and instructed to attend to the duty assigned them, and that C. A. Burdick be constituted chairman of the committee, After remarks by H. C. Coon, C. A. Burdick and H. P. Burdick, the motion

On motion of H. C. Coon, the paper read by L. A. Platts was requested for publication in the RECORD-

On motion of J. E. N. Backus, the paper read by Mrs. J. C. Edwards was requested for publication in the SABBATH RECORDER.

After notices, the Doxology was sung by the congregation, and the benediction was pronounced by J.-E. N. Backus.

## AFTERNOON SESSION.

The first fifteen minutes of the afternoon session were devoted to dovotional exercises, led by E. H.

B. E. Fisk moved that a vote of thanks be extended to the church and citizens of Independence for their hospitality, in entertaining the delegates and visitors. A rising vote was taken and the motion was declared unanimously carried.

A motion prevailed that the discourse of H. D. Clarke should immediately follow that by O. U. Whitford, and that the evening session be dispensed

On motion of C. A. Burdick, it was voted that, when we adjourn, it be to meet with the church at Richburg, N. Y., on the Fifth-day before the third Sabbath in June, 1887, at 10 o'clock A. M.

The minutes of to-day's sessions were read and

After a solo by H. D. Clarke, 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 justified in his sight; for by the law is the knowledge of sin. . . . Therefore we conclude that a man is justified by faith without the deeds of the law." Theme, "Justification by Faith."

The choir sang "Free from the law."

H. D. Clarke, Delegate from the Central Association, preached a discourse, taking for his text, Ecclesiastes 12: 13, "Fear God and keep his commandments, for this is the whole duty of man." The choir sang, "Heavenly Father grant thy

J. Kenyon made some affecting closing remarks.

The Moderator made appropriate remarks, and returned thanks to all who had assisted in making the meeting pleasant and harmonious, and his duties

On motion of H. C. Coon, the Association adjourned, the benediction being pronounced by the Moder-

L. E. LIVERMORE, Moderator. JAS. E. N. BACKUS, Recording Secretary.

B. E. Fisk, Assistant Recording Secretary.

# DELEGATES IN ATTENDANCE.

First Alfred-L. A. Platts, L. M. Cottrell, A. R. Allen, Mrs. A. R. Allen, L. E. Livermore, Mrs. A. K. Witter, A. C. Burdick, H. C. Coon, Mrs. Sarah Rosebush, Mrs. L. A. Platts, Maxson Stillman, Mrs. A. C. Burdick, Mrs. L. E. Livermore,

F. S. Place, Philip Green, Mrs. Philip Green, Daniel Burdick, Albert Warren, O. S. Mills.

Second Alfred—James Summerbell and wife, F. W. Hamilton and wife, Mrs. Frances Main, Milo Shaw and wife, Joseph

Edwards and wife, Frank Beyea.

Andover—E. H. Socwell, Mrs. E. H. Socwell, Mrs. C. C. Livermore, E. D. Clarke,

Friendship—C. A. Burdick, O. M. Witter and wife, Mrs. W. H. Wells, Mrs. D. M. Johnson, L. H. Kenyon and wife, Wil-

First Genesce-E. R. Crandall, A. L. Maxson, Ormond E

West Genesee—E. A. Witter, I. T. Lewis and wife.

Hartsville—D. E. Maxson, Schuyler Whitford, Jonathan Pettibone and wife.

Hebron-G. P. Kenyon and wife.

Hornelleville-L. A. Platts. Independence-Jas. E. N. Backus, W. S. Livermore, S. G. Crandall, Daniel Remington. Portville-E. A. Witter, B. A. Barber. Richburg-B. E. Fisk and wife, J. P. Dye and wife.

Scio—A. A. Place.

Shingle House—Samuel Howe and wife, C. S. Wells and wife, C. B. Wilbur and wife, Kate Warner, G. P. Kenyon and wife.

\*\*Rimira\*\*—L. C. Rogers.

\*\*Wellsville\*\*—L. E. Livermore, Ira S. Crandall, A. W. Sullivan and wife, Simeon B. Smith.

# Communical Commencers

CRETALL ASSOCIATIO

Bright and beautiful day sion just held at Leonardsvi and First-day the congregat On Sabbath morning Bro presched at our church, Daland at an overflow meet church. The latter, from gave an interesting sermon. Bro. Whitford took for h

present Work in the Work tion to it." 1 Cor. 3: 9. together with God." The amplified with much force impression upon the hearer God works. There is an i his infinite energy. He Creator, now as Saviour of ours to work with him in th of redemption. This is t can enlist the children of G at the eternal welfare and sa 1. The work is persona

saved in the lump. They h relations and needs, so that a personal matter. God fixe sinner. What love, that flock by name, and carries upon his bosom! If his p personal, there is no hope. 2. The work is radica heart and casting out all ev

at the root of the tree. Its renewed souls in renewed the life within and without the sinner into a saint. 3. It is revolutionary, a

and wickedness, and recons governments, literature social relations, setting fre

4. It is exalting. Grace that pertains to human all who accept it from vi making man a man, rescui and fitting him for heave reforms character, molding of the divine. The thistle The sinner, pardoned, pu sharer with the enthroned

glory forever. Such is the work on Go ours too, if we are laborers In Christ, the God-man, I agency were united. God but not ours. All are res who has one talent to him plants, and another wal reaps, and all rejoice. Gr who have labored, suffered of martyrs comes next to t in the great scheme.

whether in art, science, I compared with those his bear their fruits in the cu cation of the souls of men What kind of workers

bor with God?

1. Full of love. The must be consummated it straining love of Christ, t needed in the hearts of al 2. This will lead to Lord gave himself, becau

world. We should be li upon the altar of God. The services of the eve bath were full of interest led in a praise service of which Bro. J. L. Huffma

acteristic sermon from

that I am." Rom. 7: 24.

First-day morning, Si dolph preached to an ove appropriate sermon from stand ye gazing up into he This is her first meeting tion and her efforts, bot minister, have met with and seem to have won th all. Her words, so full cernestness, upon woman remembered, and her a cose their gasing, and ealystion of the world,

o prayer and conscorati

On Pirst-day afternoon tone brought out many the case of Sabah in the discussion in the believe the land set for the 

Rock of Ages." presented a paper on the e of the Sabbath."

after which J. B. Clarke, agent of bath Tract Society, preached, text or we can do nothing against the

on for the Tract and Missionary n, amounting to twenty-eight dol-

d in singing, "Work for the night

ing Letter was read and adopted, as

Baptist Western Association is, at this ssions of its 51st Anniversary, which interesting one. The reports from the increase in the membership of about degree of Christian fellowship, and an r denominational work. Our session is est, much help having been derived from unsels of your delegates, the representay and Tract Societies, and other visiting xiously seeking a deeper consecration of ervice of God. We do not want to see miterprises retrenched; we want, rather, and pushed on to victory. That this edged ourselves anew to give and labor pre-efficiently. We send to represent us Williams, in the North-Western Associa-E. Livermore, with C. A. Burdick as aldies in 1887. To these brethren we re-

he living God may lead us all fruitfully int service, we do earnestly pray.

L. A. PLATTS, Cor. Sec.

H. C. Coon, an order of \$2 50 was the Recording Secretary for entes of the Session of 1885.

appointed at the last session to tion of the papers presented at the ssion were called upon to report, moved that the committee be con-

cted to attend to the duty assigned A. Burdick be constituted chairmittee, After remarks by H. C. ick and H. P. Burdick, the motion

C. Coon, the paper read by L. A. ed for publication in the RECORD-

. E. N. Backus, the paper read by s was requested for publication in

he Doxology was sung by the conbenediction was pronounced by J.

TERNOON SESSION.

minutes of the afternoon session dovotional exercises, led by E. H.

d that a vote of thanks be extendand citizens of Independence for in entertaining the delegates and g vote was taken and the motion imously carried.

iled that the discourse of H. D. mediately follow that by O. U. at the evening session be dispensed

A. Burdick, it was voted that, it be to meet with the church at on the Fifth-day before the third 1887, at 10 o'clock A. M.

to-day's sessions were read and H. D. Clarke, O. U. Whitford. the Missionary Society, preached 0, 28, "Therefore by the deeds of

no flesh be justified in his sight; the knowledge of sin. . . . Therethat a man is justified by faith of the law." Theme, "Justifica-Free from the law."

elegate from the Central Associacourse, taking for his text. Ec-Fear God and keep his comis is the whole duty of man." "Heavenly Father grant thy

some affecting closing remarks. iade appropriate remarks, and rewho had assisted in making the ind harmonious, and his duties

C. Coon, the Association adjournbeing pronounced by the Moder-

E. LIVERMORE. Moderator. Bearding Secretary.

Recording Secretary THE IN ATTENDANCE. Tatts, L. M. Courell, A. R. Allen, Mrs. smore, Mrs. A. E. Witter, A. C. Bur-Barah Rossouth, Mrs. L. A. Platts, A. C. Burelle, Mrs. L. E. Livermore, Mrs. F. Barah Rossouth, Mrs. L. E. Livermore, Mrs. F. Burelle, Green, Daniel Bur-

wife, F. W. Hamil-

H. Bocwell, Mrs. C. C.

Witter and wife, Mrs. W. H. Kenyon and wife, Wil-A. L. Maxson, Ormond R

L. T. Lewis and wife. Schuyler Whitford, Jonathan

Beckus, W. S. Livermore, S. G.

B. A. Barber. wife, J. P. Dre and wife

HOTE OF THE OF STATE OF STATE

Communications.

CENTRAL ASSOCIATION NOTES.

Bright and beautiful days favored the ses-

sion just held at Leonardsville. On Sabbath and First-day the congregations were packed. On Sabbath morning Bro. O. U. Whitford preached at our church, and Bro. W. C. Daland at an overflow meeting, in the M. E. church. The latter, from "What is truth." gave an interesting sermon.

Bro. Whitford took for his theme. "God's present Work in the World and Our Relation to it." 1 Cor. 3: 9, "We are laborers amplified with much force, making a deep impression upon the hearers, were as follows: God works. There is an infinite sphere for his infinite energy. He wrought once as Creator, now as Saviour of the world. It is ours to work with him in the great enterprise of redemption. This is the grandest that can enlist the children of God, since it aims at the eternal welfare and salvation of men.

1. The work is personal. Men are not sayed in the lump. They have personal sins. relations and needs, so that religion must be a personal matter. God fixes his care upon one sinner. What love, that knows each of his 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 renewed souls in renewed bodies, purifying the life within and without, so transforming contributions might be increased so as to the sinner into a saint.

3. It is revolutionary, antagonizing error and wickedness, and reconstructing customs, governments, literature and business, and social relations, setting free all the enslaved.

4. It is exalting. Grace exalts everything that pertains to human well-being, raising all who accept it from vice to virtue, and making man a man, rescuing him from hell and fitting him for heaven. It forms and reforms character, molding it into the image of the divine. The thistle becomes a flower. The sinner, pardoned, purified, becomes a sharer with the enthroned son of God in his glory forever.

ours too, if we are laborers together with him. In Christ, the God-man, human and divine agency were united. Gcd will do his part who has one talent to him who has ten. One reaps, and all rejoice. Great honor to those who have labored, suffered and died. Blood of martyrs comes next to the blood of Christ in the great scheme. All other works, whether in art, science, literature, are poor compared with those higher efforts which bear their fruits in the culture and sanctification of the souls of men.

What kind of workers should we be to labor with God?

1. Full of love. The plan, born in love, must be consummated in love. The constraining love of Christ, the divine energy is needed in the hearts of all.

Lord gave himself, because he so loved the world. We should be like him, and lay all upon the altar of God.

The services of the evening after the Sabbath were full of interest. Brother Daland led in a praise service of half an hour, after which Bro. J. L. Huffman preached a characteristic sermon from "O wretched man that I am." Rom. 7: 24.

First-day morning, Sister Perie F. Randolph preached to an over-flowing house, an appropriate sermon from the text, "Why stand ye gazing up into heaven." Acts 1: 11. This is her first meeting with this Association and her efforts, both as a member and minister, have met with a hearty welcome, and seem to have won the commendation of all. Her words, so full of good sense and in washing one another's feet. Feet-washing few wants in material things; but a golden earnestness, upon woman's work, will be long was not given as a religious symbol, like wedding must have gold, and the whiteremembered, and her appeals to gazers to cease their gazing, and go to work for the it is only mentioned by the Evangelist John, headed cane and both he and his aged wife salvation of the world, we trust may stir all and if one will read John 13: 14-17 he will look through spectacle lenses with gold bows. to prayer and consecration.

hour brought out many urgent reasons why mility toward one another, to show them by all representing a cash value of about fifty- Miss A. J. Burdick, De Ruyter, the cause of Sabbath Reform should be a striking example the duty of being ready five dollars. The presentation of these artipushed more vigorously. Bro. C. D. Potter to perform even the work of a servant for cles—funds to pay for which were contributed N. P. Ericson, Big Springs, Dak., led the discussion in an able paper, which one another, and thus effectually to prevent on the spot—was made by T. A. Burdick. Eva Shaw, Texarkana, Ark., took a broad and accurate view of the field any assumption of authority one over anoth- Descon Burdick made grateful acknowledgbefore us, and set forth the duty of our peo- er. There is no stress on the act itself; it ment to the relatives and friends who had ple to occupy it for the sake of saying our- has no symbolic meaning; it is not mentioned united to make this meeting so enjoyable selves and others from no-sabbathism and elsewhere. Any other humble service would and, to the recipients of the gifts, so memorgodlessness. L. C. Rogers followed in re- have done as well. We fulfil our Lord's able. Miss Charity Burdick then followed marks of great clearness and power, endorsing command in John 13: 15, when we perform with an original poem. The visitors had the reasons for the advocacy of Sabbath truth | deeds of necessary service one for another, | made ample provisions for feeding a large as well as all truth, and plead, with pathos; even deeds of menial service. If a brother company, and ninety-one persons sat down for the restoration of God's Sabbath. O. U. comes to my house and I have no servant for to well filled tables.

hindrances of the work in the no-sabbath practices of our people, and feelingly besought all to be more consistent in keeping the holy day. J. L. Huffman agreed that our imminent danger was in the careless, holiday indulgences of so many among us, and that it could be averted only by the development of a thorough-going Sabbath conscience. Stephen Burdick, in speaking of the methods. looked upon the attempt to carry on the work as a newspaper reform as likely to be in vain, asserting his faith in the living teacher to save men from error. J. B. Clarke showed some of the results of the sowing broadcast of truth by the press, and made clear the together with God." The points which were | fact that all the contributions to the society were expended in its benevolent work, i. e. the printing and distribution of tracts and other publications, save what was used in employing the agent, who is doing a work much needed in selling books and collecting dues, and raising funds. It was also shown that the burden of sustaining the Society's work the past year when apportioned to the members of the churches, would average the trifling sum of 41 cents per month, or less than 54 cents per year, for each member. The ability of our people to do far better was apparent to every one, and it is quite certain that many will give more generously to sustain the cause.

> The resolutions adopted relating to it were strong and full of right sentiment, as will be seen by all who will give them careful study. It was voted that the prospective suspension of the Light of Home was an occasion of regret, and the hope was expressed that the continue its publication.

> Altogether the session was one of the most earnest, profitable and inspiring we have ever held, and we hope its good influences may abide with all in attendance.

> It is worthy of notice that a report, somewhat full, of the proceedings was published from day to day in the Utica Morning Herald, the same having been requested by the publishers of that enterprising journal.

ANSWERS TO QUERIES.

To the Editor of the SABBATH RECORDER.

Having observed in your issue of the 17th inst., some questions asked by a constant reader, permit me to say:-

1. The Lord's Supper does not "take the but not ours. All are responsible, from him | place" of the Passover. There is no connection between them. The Passover symbolplants, and another waters, and another ized one thing, and the Lord's Supper symbolizes another thing wholly different. True, we have a passover, and that passover is ried, and last Wednesday evening the rela-Christ. 1 Cor. 5: 7. Our Saviour ate the tives and friends of the pair made the return the passover he instituted the Lord's Supper, | day an occasion long and happily to be reof food which were upon the table in con- nearly a hundred persons, had possession of raelites, and he never hinted that what he called by hundreds of their acquaintances, commanded, when he said, "This do in re- | was in the full tide of successful experiment. per at evening.

see the object of the incident. It was to

his shoes for him if need be, not by washing his feet after taking the Lord's Supper. 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 us to-day. It was performed by one's self or by a servant when the feet became dusty from traveling. We can readily see that a ceremony of shoe-blacking would be ridiculous. So would a ceremony of feet-washing have been.

3. We do not our whole duty when we pay

less than one-tenth of our income, in fact, many of us would not do our whole duty even then. Judging, however, from the grouping together of these three questions, I take it for granted that the questioner views them 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; we are bought with a price. All that we are and have belong to Christ. For most Christians, one-tenth is, undoubtedly, a fair amount to give. It is eminently so in agricultural communities. It is the duty of many, however, in our material civilization, when wealth is marked by a very unequal distribution, to give much more than onetenth. A man whose income is so large that he is forced to extravagance in his household in order to spend his money, ought, if he be a true disciple, to give one-fifth, one-fourth, one-third-indeed it may be the duty of such an one to give one-half his income to the Lord. On the other hand it is conceivable that among the poorest and most downtrodden 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 not, in the sight of the Lord, be bound to give anything at all to the support of his gospel. Still it remains true that ninetynine 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 Israel of old. To those who come in "to spy out our liberty which we have in Christ Jesus," let us not submit, "no, not for an hour."

WILLIAM C. DALAND. LEONARDSVILLE, N. Y., June 17, 1886.

Home Hews.

EAST VALLEY.

On the 16th of June, 1836, Welcome B. Burdick and Prudence Pettibone were marpassover with his disciples, and after eating of the fiftieth anniversary of their weddingusing bread and wine, the common articles membered. A surprise party, numbering nection with the passover meal. Jesus never the premises by 9 o'clock, and the golden commanded the discontinuance of the pass- | wedding of "Uncle Welcome" and "Aunt over, which has no meaning for any but Is- | Prudence," as the old couple are lovingly membrance of me," should "take the place" | The regulation plan of getting the surprisees of anything whatsoever. There is much away from home during the day was effected, 2. This will lead to consecration. Our more Scripture to show that baptism took and the surprise was complete. Relatives the place of circumcision than that the and friends came from Alfred Centre, Al- Mrs. D. B. Rogers, Daytona, Fla. Lord's Supper took the place of the passover. | mond, Andover and Hartsville, but the In the same sense that baptism replaced cir- "drift of 'em" from the neighborhood where Caleb Bentley. Berlin, N. Y., cumcision, so did the Lord's Supper take the the deacon and his wife have passed their place of the passover. There is a bare sug- whole married life, and where the husband L. J. Burdick, Lincklaen Centre, gestion of a similar relation. To apply the has lived seventy years. Few men are more Anson King, Taughannock Falls, Old Testament regulation of the evening widely known and more kindly regarded E. L. Burdick, Leonardsville, feast to the New Testament institution is to than "Uncle Welcome," who has given safe make necessary what is not necessary. Why counsel and a helping hand to all in need of Louise May, Alden, not apply the Old Testament law and adecither, and his home has ever been notably a line of Louise May, Alden, Mrs. Bradford Champlin, Alfred, I. D. Mills Wellsville minister baptism to infants? Evening is as house of large hospitality. The gathering Mrs. W. W. Gardiner, Nile, good a time as any other to eat the supper. of which I write was not less in acknowledg-No man has a right to say that one must not ment of the estimation in which the pair are Ella Rogers, Mosiertown, Pa., eat the supper at evening; neither has any held, than in commemoration of their fiftieth man a right to say that one must eat the sup- | wedding day. It was not contemplated to | B.F. Ensminger, make a lavish outlay for presents, as the in-2. We should not follow Christ's example dustry and thrift of fifty years have left them D. J. Green, Oasis, Wis., baptism and the Lord's Supper. Moreover, haired bridegroom may now walk with a gold-

A beautiful hanging-lamp, silver knives On First-day afternoon, the Tract Society's | teach the disciples mutual courtesy and hu- and forks and a fine castor were also donated,

themselves fully, and the company separated with kindly expressed wishes that the useful lives of Uncle Welcome and Aunt Prudence may be prolonged, and that the events of that evening may assure them that they have well earned the recognition of their virtues, which it brought in the form of a surprise party and unlooked-for golden wedding.

SCRIBA RERUM NOVARUM.

WEST EDMESTON.

The Association has come and gone, and our people who attended have felt much blessed and strengthened. We were pleased to see so many of them in attendance all through the session, and hope that much good may come to them and to us all.

The evening after the Sabbath, June 12th Sister Perie F. Randolph spoke to the people of this place. We trust that the result will be the organization of a society among our ladies, locking forward to the help of our struggling missions.

Sabbath-day, June 5th, the pastor had the pleasure of baptizing one into the church. There is a considerable sickness here at present, but we hope for the recovery of all.

JUNE 20, 1886

MARRIED.

At the residence of the bride's parents. Mr. and Mrs. E. C. Foster, in Little Genesee, N. Y., on the evening of June 19, 1886, by Rev. Geo. W. Burdick, Mr. HENRY J. ENSWORTH, of Cuba, and Miss Lena F. FOSTER, of Little Genesee

On the evening of June 19, 1886, at the bride's residence, by Rev. G. M. Cottrell, Dea. ERASTUS BROWN, of Milton, Wis., and Mrs. CHARITY L. TALLETT, of West Hallock, Ill.

DIED.

After a painful illness of a few weeks, on June 13, 1886, ELERY WHITE, in the seventy-fifth year of his age. Bro. White had spent his life in this portion of the country and was esteemed and respected by those around him. He had passed the allotted time of man's existence and had found true the words of the Scripture. The funeral was largely attended. The writer preached from the fourteenth chapter of Job and fourteenth verse. At Lebanon Springs, N. Y., June 12, 1886, of

diphtheria, FANNIE LUCY CARPENTER, daughter of Sylvanus and Elvira Carpenter, aged M years and

LETTERS.

Mrs. John Gilbert, A. Johnson, A. M. F. Isham, W. J. Haight, B. H. Stillman, F. H. Bonham 2, P. M. Stillman, J. D. Spicer, L. D. Burdick, C. Gunnerson, S. L. Maxson, F. M. Mayes, M. E. Crandall 2, A. L. Stites, E. M. Dunn, L. M. Knapp, J. B. Clarke, A. W. Crandall, A. C. Rogers, B. G. Stillman, S. H. Babcock, N. P. Ericson, Jas. Summerbell, E. H. Burdick, T. B. Appell, J. L. Williams, Moses Crossley, E. H. Green, R. R. Davies, Mrs. J. D. Cooke, Geo. E. Howard, J. H. Frink, O. J. Irish, Geo. J. Moser, W. S. Wells, S. D. Hanson 2, J. F. Shaw, E. R. Carke, F. F. Johnson, Anson King, Wm. Wilson, J. F. Stilson, Miss E. L. Burdick, Louise May, Jas. H. Hurley, M. E. Webb, A. McLearn, M. G. Stillman, A. Swedberg, Mary Collins, D. C. Long, Lord & Thomas, C. E. Bartholomew, M. J. Haven, W. S. Bonham, Ellen M. Humphery, Mrs. D. B. Rogers, Geo. H. Babcock, E. R. Kenyon, S. Carpenter, A. H. Lewis, 3.

All payments for the SABBATH RECORDER are ac knowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the

William Hummel, Shiloh, N. J., Hiram Davis. Caroline Ayars, Thos. Tomlinson, 2 00 42 Robert Ayars, 2 00 N. E. Davie. 2 00 42 52 2 00 42 Mrs. Rhoda A. Shaw, Fordton, Ala., 2 00 G. F. Wilson, Albertville, 7 00 1 00 42 2 00 42 1 00 42 52 1 00 Ellen M. Humphrey, Otselic Centre, Jas. Lowry. Crab Orchard, Ill., Robt. Lewis, Stone Fort, Mrs. L. M. Knapp, Centralia, 2 00 L. Williams, Orleans, Neb. F. Shaw, Texarkani, Ark, 1 00 42 Mrs. Antonia Stewart, New Boston. 2 00 48

A. W. Crandall, Niantic, R. I., L. D. Burdick, Lincklaen Centre, N. Y., Geo. T. Stillman

SPECIAL ROTICES.

THE subscriber will give fifty cents for s copy of the Conference Minutes for 1818. A. E. MAIR.

ASHAWAY, R. I.

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association on Broad St. every Sab-Whitford called attention to some of the such work, I fulfil that command by blacking All who were present seemed to enjoy bath, at 2 o'clock P. M. The Sabbath school fol-

lows the preaching service. Sabbath keepers great ing the Sabbath in Hornellsville are especially in vited to attend. All strangers will be most cordially welcomed.

CHICAGO MISSION.—Mission Bible-school the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 8 o'clock. All Sabbath keepers in the city, over the Sabbath, are cordially invited to attend.

THE Treasurer of the General Conference would respectful y remind those churches which have not paid their apportionments for the year ending Sept. 1, 1885, or for previous years, that the money in the treasury was long ago exhausted and a considerable portion of the expenses for last year remain unpaid. Prompt attention to this matter by those whom it may concern is very desirable Remittances should be sent by Post-Office orders or registered letters to

A. C. BURDICK, Treasurer

ALFRED CENTRE, N. Y.

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

REV. A. McLearn desires his correspondents to address him at Berlin, Wis., after this date, July 1st.

"BREAK, Break, Break, Tennyson. Music by Pease. There is much distinction, individuality and charm of invention in this new song, the thoughts flow as though no effort had been employed in finding or noting them down. The style of the song is broad and solemn as the title indicates. Price 40 cents. Ign. Fischer, Publisher, Toledo. O.

THE new song by W. A. Ogden, "Stay at Home My Heart and Rest," is beyond question one of the finest songs yet offered to the public. It is written in a style that captivates the hearer at once, and affords real ple asure and satisfaction to the singer Those who have purchased previous works of Mr. Ogden's will know from experience that we do not overestimate the compositions of this eminent composer. Price 40 cents. Ign. Fischer, Publisher,



This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competi tion with the multitude of low test, short weight, alum or phosphate powders. Sold only in can-ROYAL BAKING POWDER CO., 106 Wall St. New York.

GRAND CONCERT

-AT-

ALFRED UNIVERSITY.

WEDNESDAY EVENING, JUNE 30, 1886,

Miss Maud Morgan,

CELEBRATED HARPIST,

Miss SUSIE E. BURR, Soprano, MR. E. WILLARD GEORGIE, Bass, MB. C. M. POST, Cornetera

-AND A-

LARGE CHORUS. Assisted by an Orchestra.

Dr. Louis Mass, of Boston, writes

"I am much pleased to hear that Miss M Morgan is shortly to be with you. She is a mest excellent artist and performer on that postic instrument, the harp, and you are to be congratulated on securing her services for your coming com

The sale of tickets began Thursday, June 10th. Tickets 50 cents. Reserved scats can be secured without extra charge by applying to D. S. Burdick, Alfred Centre, N. Y.



## THE UNFAILING ONE.

He who hath led, will lead
All through the wilderness; He who hath fed will feed; He who hath blessed, will bless; He who hath heard thy cry, Will never close his ear; He who hath marked thy faintest sigh, Will not forget thy tear. He loveth always, faileth never; So rest on him to day, forever!

He who hath made thee whole Will heal thee day by day; He who hath spoken to thy soul. Hath many things to say; He who hath gently taught, Yet more will make thee know He who so wondrously hath wrought, Yet greater things will show. He loveth always, faileth never; So rest on him to-day, forever!

-Frances Ridley Havergal

SHA-KO, 50 le north of Peking.

A TRIP TO PEKING AND THE GREAT WALL

BY MRS. LIZZIE NELSON FRYER.

[Concluded.]

From Nankow to the Ming Tombs, and from thence to this place, we have come since half-past eight this morning. We passed the night at Nankow, in safety, and, of the largest and sweetest persimmons we

have seen, were able to set out on our journey to the Ming Tombs, ten miles distant. Before leaving, however, our extra men and their donkeys that had taken us up and down the Pass were discharged, and the old man who drove the front mule to the litter was also dismissed, as we should no longer with the present of three tian (about 30)

width which is half enclosed by an irregular semi-circle of barren hills. These mansolea are thirteen in number, and lie a mile or more distant from one another, near the foot of the hills. We only visited the central and largest one of them—that of the great peeping out, here and there, from among the thick foliage with which each one was surrounded.

the whole distance.

and their dynasty extended over a period of 276 years, terminating in 1644. The tombs of the first and second are at Nanking-formerly the southern capital of this empire. The last one did not die until after the Manchu rulers obtained possession of the Empire, and so is not buried with the others. Yong-lo was the most renowned of them all; his reign extended from 1403 to 1425. He is distinguished for having moved back the capital to Peking; for having drawn up a code of laws which continue to be the basis of the administration at the present time; for having erected the world-renowned porcelain tower at Nanking, which was destroyit had been known to the Chinese for a other things that made him great.

entrance ways, the roof to each being made | degree, is already beginning to work. China of marble tiles cut of a single block of the is rich in her natural resources, but others same material, the pillars of which are must come and show her how to find her covered with exquisite carvings. After this own treasures. Rich is she in the mental we passed a marble bridge and some fine capacities, but others must come and teach gateways with red and green tiled roofs, her how to use them. Rich is she in her dethen on to a lofty portico, in which is a mon- sires to worship something, but others must ument standing on an immense stone tortoise. | come and teach her how and whom to wor-It is said that this monument was erected by ship. The spirit of Christian progress the son of Yong-lo, and is inscribed to his must come in and take up her abode here, sens animals extending about a mile in branch. To those who study them, these the foreign ladies. He was in Europe nine will continue to increase in the future prog- galizing the world.

length. Our mules being frightened by them, the drivers were obliged to lead them outside the avenue, across the fields, while we walked up the center. These animals are all of collossal size, there being four each 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. Each animal, together with the platform on which it rests, is cut from a single piece of marble of bluish color. The elephants are thirteen feet high, seven feet wide, and fourteen feet long. Beyond these came the five days of our trip from Peking. We row of Mandarins, all of which are said to be nine feet high.

These human figures are perfect in the minutest details of their dress. There are several courts to the different buildings of Yong-lo's tomb, and the ascent to each building and gateway is by marble steps. which, with most elaborately carved balustrades, extend the whole length of them. The Sacrificing Hall is the largest of the 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 columns, the like of which, it is said, there are no others now growing. Dr. Edkins says this hall is sevenafter having a good breakfast of millet, ty yards long by thirty deep. The tablet is boiled in not the clearest water, with some | in a vellow, flowery-roofed shrine, with a table in front, upon which are the usual candlesticks, urns and flower jars. Here offerings are still presented to the deceased Emperor of a fallen dynasty. Passing through this magnificent hall, and on down another flight of steps, we came to still another court, where there were some fine oaks and cypress trees growing. From here a need two drivers for it. He was delighted | long, narrow passage of masonry, noted for its strange echo, led the way to the actual tomb cents) that Mr. Fryer gave him for his of one of the greatest of China's Emperors. faithfulness, and came and bowed himself | The mound for this tomb is said to be half a with folded hands before us many times pre- mile in circuit. It is thickly covered with vious to taking his leave. We both came in oaks and cypress trees, and we only walked the litter to-day, having many of the things | a short distance upon it. My pen cannot put on the cart, and the journey has seemed | clothe words in sufficient grandeur to scarcemuch shorter when two can ride in the same | ly give one an idea of this mausoleum and conveyance. Before realizing how far we all that is connected with it. It is kept in had gone, we found ourselves in sight of our good condition, and in some parts we saw destination, although we were really five or workmen engaged in making repairs upon it. There has been a sadness about it all to me several miles after leaving Nankow before we | that I cannot describe. It is not the feeling came to where the fields were sufficiently that comes over one when reflecting on the free from rocks for cultivation, but after works of the "grim messenger," how he that the way was smooth and level for nearly | spares neither the great nor the small; how emperors and peasants alike turn cold and The Tombs are situated about thirty miles | stiff in his presence. It is not the thought north of Peking, in a valley six miles in of the magnificence in which the one is borne to his last resting place, and the narrow bed that may be grudgingly given to the other; for I have seen this heretofore in other lands, and have elsewhere contrasted the graves of the king, the prince, the peasant and the pauper. It is as if we have to-Yong-lo; but could see from a distance the day been permitted to look upon the magyellow-roofed buildings of all the others, nificent graves of a now fallen and dying empire, rather than upon those of men. Most of the glory that we know of China, whether it be in the production of literature, There were sixteen of the Ming Emperors, | or in enduring monuments of any kind, has, since the time of Yong-lo, been surely and steadily on the decline. Since before the last of these Ming Emperors found his long resting place, China has been dying. It is true that here and there an Emperor of the present dynasty has struggled against this gradual decay, and shed a temporary light amidst the gathering gloom, but the general tendency has been a retrograde one. She, who for hundreds of years had flourished in the arts and learning, and could afford robes of the richest silks and satins, at the time when the ancestors of western nations were mere savages, or at best could clothe themselves in the skins of wild beasts, must now ed in the Tai Ping rebellion; for having first | find her place far below them in her attainemployed gun powder in warfare, although | ments. She, who had known of gun powder, the mariner's compass, of the screw, and of thousand years at that time, and for many | the art of printing, for centuries before their knowledge dawned upon other nations, has There was formerly a magnificent road made but little use of them, and must now from the Capital City to this place; and for sit low while they are taught to her again. the last few miles before reaching it, no ex- | And why? Because the spirit of progress pense and labor could have been spared in has departed from her. The more we see the construction of the ornaments along its and know of this nation, the surer do we way. We first came to a marble pai-lo, or feel that there is no help from within that gateway, said to be finest in China. It is can raise her up to a new life. Such power ninety feet long by fifty high, and has five must come from without, and, in a small

are self-evident truths; and knowing them, upon whom falls the responsibility?

We gathered some acorns under the oaks, and found some (perhaps rare) specimens of beetles, and then ate our lunch, sitting on the marble steps of the great hall. Passing the beautiful persimmon orchards loaded with the rich, vellow fruit, we came back through the avenue of animals, and followed the course of the high road leading to Peking. This is our last night in an inn, as we shall not try to go to the ruins of the Emperor's Summer Palace to-morrow. The weather has been delightful during these came expecting it to turn cold, but have been happily disappointed. This climate is very dry, and rain scarcely ever falls, except during two or three months in spring.

TIENTSIN, Oct. 29th.

We reached Peking on the next day after writing the above, and after two days of resting and visiting with friends, set out on our return, making another pleasant call upon the people at Zoong-chow, where we took a boat for this place. We were only two nights and a day coming down the Peiho on account of the rapid current and the strong wind that drove us along.

Nov. 7th.

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 something of the work of the missionares. Perhaps the hospital, belonging to the London Mission, is the most interesting of all. A few years since, Dr. Mackenzie, who now has charge of it, opened a dispensary here. It was about this time that the wife of Lihung-chang, China'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 Mrs. King), of the American M. E. Mission, Lady Li recovered. Out of gratitude to Dr. Mackenzie, the Viceroy assisted in building the large hospital near here, and still gives regularly over \$200 per month for its support. Beside lending his influence to it in other ways, he supports a class of medical students who are now studying with Dr Mackenzie.

Lady Li donated largely to Miss Howard's woman's hospital, and in many other ways has expressed to her her heart-felt gratitude. One evening, since here, we attended pleasant little gathering where there was wedding of two American missionaries.

Tientsin lies on a broad, low plain, and is at the head of steamship navigation on the Peiho river. It has a native population said to exceed a million, the greater part of whom live outside the walled city, near the banks of the river. The foreign settlement is very pretty, laid out in squares with wide streets, well paved, and shade trees on either side of them. This afternoon I went with Mrs. Lees to one of the stores, where we saw near over 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.

Nov. 12th. After three days of howling winds and clouds of dust, this calm, bright morning brings a feeling of having been transported to some other clime. Yesterday the air was piercing cold, and the ponds on the plain to the west were covered with ice, and we hear that no more house-boats can go to Toongchow. Mr. Lees and two other missionaries have started on a tour in the countake the first steamer for home. He has re- work of life. ceived several calls from high officials, and

years, and speaks a little English, and a little German, but our conversation was mostly carried on in the Shanghai dialect.

S. S. Fungshun (near Taku), Nev. 15th. We left l'ientsin this morning, and are now nearly out to sea again. This is a tiny steamer with many inconveniences. Our passengers consist of a Russian family and three traveling gentlemen of the genus globetrotters, besides these we've numbers of Chinese officials who fill up every available space in the saloon.

NEARING SHANGHAI, Nov. 18th.

The sea has been far from smooth, and with mal de-mer and other disagreeable things, the journey has seemed a long one. We have become acquainted with our fellow passengers, and find that one of the gentlemen is the editor of the Davenport Democrat. He, too, has been to the Great Wall, and has been writing an account of the journey.

SHANGHAI-EVENING.

Our steamer dropped anchor soon after noon, 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.

SAFE.

In his hands we are safe: we falter on Through storm and mire: Above, beside, around us, there is One Will never tire.

What though we fall, and bruised and wounded lie, Our lips in dust? God's arm shall lift us up to victory; In him we trust,

For neither life, nor death, nor things below, Nor things above, Shall sever us that we should ever go From this great love.

(Continued from third page.)

ple. The stream can rise no higher than these fountains. The highest fountains are imbued with principles that shall purify and than the mandates of leaders, the whips of party, or the scourges of machine persecution, making inviolable personal worthiness and spiritual independence the sources of all dignity of manhood and of civil liberty.

Again, the church depends upon the college as an ally, to aid her in becoming more and more a positive and constructive power. among the negative and destructive powers of the world. She needs this aid, in laying under contribution all the resources of learning in every department of knowledge, for healing, strengthening, enlightening, inducing, organizing, establishing principles by, more than a hundred Chinamen picking and practices worthy the acceptance of all. However much the college may have helped the church in the past, still more generous and invigorating culture will be required to enable her to occupy higher vantages in her future fields of usefulness, with ampler resources, more efficient agencies for diffusing the blessings of religion, for leading in all beneficent and progressive enterprises, and for embracing in her mission all states and conditions of man.

The ideal college stands, thus, the center and summit of the highest and best in human thought and achievement, a testimony to the worth and dignity of man, and the importance of culture for the sake of manhood. irrespective of outward conditions, a teacher of the broader and finer humanities with their ideal and elevating influences in the try, expecting to be absent three weeks or home, society, state and church. Amid the more. They hope to visit some of their sta- grind of toil, the whir and rush of business. tions, a hundred miles distant. They went and all the petty strifes and ambitions of the wrapped in furs from head to foot, and took | world, the college bell calls the youth up to | chords vibrate in unison with all spiritual two carts and two horses to ride. The most | the serene heights, "erected by the learning | laws, and a steady purpose will be given to promising missionary work here in the of the wise," where, through quiet atmosnorth is that done in the country, and, so far | pheres and purer lights, the possibilities of as I know, all the missions have country ideal living and doing loom distinct along sources of power, back of all outward causes stations. After this long waiting, the busi- | the horizon, and all things conspire to give ness for which my husband was asked to motive and inspiration to the thoughtful and come is finished, and we are now ready to the earnest, in preparing for the coming

The college has come into being for such this afternoon the former minister to Ger- purposes. As the stars shine out, one by many made a formal call upon him. Strange one, in the evening sky, to make glorious the to say, he sent up one of his cards, wishing heavens; so colleges have arisen, one by one, to see me. Chinese gentlemen never call in the intellectual firmament. Amid all upon the ladies, and in conversation refer to | changes of society, all national revolutions, their wives as their "miserable insides." I the conviction of their importance, as a leadhad learned, however, that this one, since ing element in Christian civilization, has conhis return from Germay, breaks over the stantly increased, and all things conspire to father. Beyond this came the avenue of else this Empire will remain a withered etiquette of this country, and does call upon emphasize the belief that their importance him, in enlightening, educating and evan-

ress of this civilisation. With such convictions, benevolent men and women, churches and denominations, have founded and consecrated these institutions to learning and religion. In not a few of these, every item of their material possessions is the fruit of toil and sacrifice, not for worldly gains, but in an unselfish devotement to the highest good of coming generations and to the end that. through Christian scholarship, the kingdom of God may prevail more and more. To this end, are they officered and conducted. To this end, are they cherished in the hearts and remembered in the prayers of all who seek the bettering of the world.

This Institution, growing, during a halfhundred years, from a private school, through the academic period, up to its present stature, has ever sought to be both a receiver and a dispenser of light; sought to be a leader in the great reforms of the age, to be in the van of human progress; sought to make, not simply scholars, but scholars charactered in Christian manhood and womanhood, prepared for brave living and good work in the world. Though often, with flickering light, groping, slipping, in the rough, obscure and untried paths; though often falling short, in many ways, of the high ideal we have sketched; yet, she is prepared for a healthier, stronger growth, better work, with happier results, in the fifty years to come, so that those who shall gather to celebrate her centennial birthday will have more abundant reasons for rejoicing than we. Young friends, you, who are about to bear

out into the world whatever of light you may

have here received, will need to go with minds

ready to receive ever-broadening ranges of thought, clearer visions of truth. Gather to yourselves all light possible from the culture and civilization of the past. Let it inspire you to the seeking of new truths that shall unfold into mutitudinous forms of progress. What culture is to the individual, civilization is to the race. As is the quality of individual culture, so will be the character of the resulting civilization. Culture not for the youth. To the end, therefore, that they | the sake of doing, but simply for the sake of may be prepared for the responsibilities of being is refined selfishness. When, forgetcitizenship, and become promoters of the ting self, it goes out to the aid of all, starting public weal and conservators of the republic, influences that shall affect for good all streams through enlightened and commanding states- of thought and action, then it is noblest and manship, the college should send them forth best. Get to yourselves a spirit of reverence. gentleness and sacrificial doing, a courage of elevate politics, enthrone conscience, making | your convictions, which, above the cowardice its behests higher and more authoritative of wrong-doing, cannot be swayed from rightdoing. Be not content to simply glide on the current of public opinion, but, regardless of popular favor, defend and promote truth and right, fearless of consequences. Progress has ever had to depend upon the intrepidity. valor and activity of the world's light-bearers. They have had to lead through deep valleys, climb untried and giddy heights. shrouded in impenetrable mysteries, and meet relentless foes, requiring steady foot, cool head, clear eye and prompt hand. Truth seeks for its disciples those who, leaving behind the idols of the multitude, and regardless of pleasure or profit, follow, in glad obedience, her lead. An utterly honest seeker and fearless doer of truth is the noblest work of God. When such an one puts in an appearance, it is the duty of all to make way and room, and with uncovered head and unsandaled feet, receive reverently his teachings. His advent is to be reckoned an epoch in human history, a new starting point in human progress. The world is in perishing need of such as receive the behests of truth as higher than happiness, more sacred than life, and though held and treated as fanatics, innovators, heretics, by their own age, future ages will rise up as one man to do them

Go forth, then, and, guided by lofty aims, ever labor to uphold, strengthen and advance all noble interests. Cultivate a love of manly excellence and moral greatness. When to these are added influences and motives springing from divine sources, the highest powers of the mind will be awakened, its life, controlling and guiding amid all activities. These, though silent, are the real and effects. They set in motion to-day what to-morrow shall give shape and direction to great enterprises and sway to great achievements. Civilization is but the splendid accumulation of these silent, yet living influences, whose light has shone down the centuries and awakened the sublimest powers of men. Through long and dark and bloody ages, when might and wrong have occupied the thrones of the world, the light of truth has been gaining sway. God, through august tragedies has been leading humanity ever onward and upward. Go as co-laborers with

CE HOLD OF BEET PAYS or be no thunder and ? When thander is her ille reporte must eithe tage clouds or be the restil ver o heating lightning distant storm. Thunder sale heat lightning, the sound about twelve miles, while seen; by reflection upon ne much greater distance. BACTERIA IN THE AIR.

has published a paper on the teris in the air we breathe. proportion of bacteria in a in see air, 1 in the air of 60 in the principal cabin o 200 in the air at the top of Paris, 360 in the Rue de Rivo in the Parisian sewers, 36,00 risian houses, 40,000 in the the Hotel Dieu of Paris, an old hospital of Pitie of P street, St. James's, London of air contains only 240 back the Rue de Rivoli the same contains 360. M. de Parvill the superiority of London with Paris air is shown not that London air contains fer also by the rate of mortality smaller. The greater puri rity, of the air of London the is accounted for by London' the sea, by its covering a ground in proportion to the by its houses' being lower. INFLAMMATION IN EGGS.

Board of Health says in it There is a condition of the e which considerably impairs as an article of food. Soon the practice to transport eg ities and to long distances b it was found on their arriv had taken place between th the volk and those of the yolk could not be turned on broken. On examination pathologists this was for result of true inflammation the adhesion was found to same as that of the plastic flammation of the lungs of at first seem absurb to speak in such an unformed mass arises from our forgetting and unorganized as it sees when fresh laid, is a living of disease from external case this indexination is under ing and triction from the cars, and it cannot but ren or less unhealthy, as the p mation can never be as a Those of healthy growth.

the most valuable articles when it has obtained a fo it is really a necessity and pensed with. Its medici very numerous; for burn plication, and gives imp blisters on the hands it is searing down the skin an ness; for corns on the too good for rheumatism and it is the quickest remedy fits. Then it is a sure moths: by just dropping tom of drawers, chests will render the garments during the summer. It bugs from closets and st ting a few drops in the co shelves. It is a sure dest and will effectually drive their haunts, if thoroug joints of the bedstead in time, and injures neit clothing. Its pungent t a long time, and no fam tirely out of a supply of i

SPIRITS OF TUBPENTINI

LUNINOUS STONE. -A the luminous powder p sulphide of calcium 1 coments, plaster of Par been recently invented W. C. Horne, of Londo to prepare the articles phosphorescent property them with luminous pai the patentees take of known as Keen's Paris make, in varying pro stance. 2 to 5 pounds luminous powder; mix ter, and then mold it the usual way, or lay it y means of a trowel importance to placing a problem of the control of t The composition of water to Control to or other William The True  med in the prayers of all who seek

tring of the world. institution, growing, during a half. years, from a private school, through emic period, up to its present state ever sought to be both a receiver and ser of light; sought to be a leader in reforms of the age, to be in the van n progress; sought to make, not simars, but scholars charactered in Chrisshood and womanhood, prepared for ving and good work in the world. often, with flickering light, gropping, in the rough, obscure and unhis; though often falling short, in ays, of the high ideal we have ; yet, she is prepared for a healthiger growth, better work, with hapults, in the fifty years to come, so who shall gather to celebrate her al birthday will have more abundant or rejoicing than we. friends, you, who are about to bear

the world whatever of light you may e received, will need to go with minds receive ever-broadening ranges of clearer visions of truth. Gather to m all light possible from the culture ization of the past. Let it inspire he seeking of new truths that shall ito mutitudinous forms of progress. Iture is to the individual, civilizathe race. As is the quality of inculture, so will be the character of lting civilization. Culture not for of doing, but simply for the sake of refined selfishness. When, forgetit goes out to the aid of all, starting that shall affect for good all streams ht and action, then it is noblest and et to yourselves a spirit of reverence, ss and sacrificial doing, a courage of victions, which, above the cowardice doing, cannot be swayed from right-Be not content to simply glide on ent of public opinion, but, regardless ar favor, defend and promote truth t, fearless of consequences. Progress had to depend upon the intrepidity, activity of the world's light-bearey have had to lead through deep limb untried and giddy heights, in impenetrable mysteries, and entless foes, requiring steady foot, , clear eye and prompt hand. Truth its disciples those who, leaving beidols of the multitude, and regardcasure or profit, follow, in glad obeer lead. An utterly honest seeker ess doer of truth is the noblest work When such an one puts in an apit is the duty of all to make way and with uncovered head and unfeet, receive reverently his teachis advent is to be reckoned an epoch history, a new starting point in ogress. The world is in perishing ich as receive the behests of truth than happiness, more sacred than hough held and treated as fanatics. heretics, by their own age, future rise up as one man to do them

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# Nopular Zcience.

METEOROLOGISTS have found that there can be no thunder and lightning without When thunder is heard beneath a clear sky, the reports must either come from discause than a discharge of electricity. Harvest or heating lightning is produced by a distant storm. Thunder seldom accompanies heat lightning, the sound reaching only shout twelve miles, while lightning is often seen, by reflection upon nearer clouds, at a much greater distance.

BACTERIA IN THE AIR.—M. de Parville has published a paper on the presence of bacproportion of bacteria in a cubic meter is 6 60 in the principal cabin of a ship at sea. 200 in the air at the top of the Pantheon in imum Christian generally goes to church in Paris, 360 in the Rue de Rivoli of Paris, 6,000 the morning, unless he is too tired with his made to feel the inconvenience thereof by the in the Parisian sewers, 36,000 in the old Paold hospital of Pitie of Paris. In Ryder in the afternoon or evening, unless it is likely be mistaken. street, St. James's, London, a cubic meter to rain, or it is too warm or too cold, or he of air contains only 240 bacteria, whereas in feels too sleepy or has the headache. He the Rue de Rivoli the same quantity of air listens respectfully to the minister, and joins contains 360. M. de Parville maintains that in prayer and praise. He applies the truth the superiority of London air as compared with Paris air is shown not only by the fact | there is a lecture in the week, he goes if that London air contains fewer bacteria, but quite convenient, but rarely attends the also by the rate of mortality, which is much smaller. The greater purity, or less impurity, of the air of London than that of Paris, ent on communion Sabbath, and has famiis accounted for by London's being nearer to ly prayer at least once a day unless business the sea, by its covering a large extent of presses upon him too urgently. ground in proportion to the population, and by its houses' being lower.

INFLAMMATION IN EGGS.—The Tennessee Board of Health says in its last bulletin There is a condition of the egg, little known, which considerably impairs its sanitary value as an article of food. Soon after it became the practice to transport eggs in large quanities and to long distances by railway trains. it was found on their arrival that adhesion had taken place between the membranes of the yolk and those of the shell, so that the yolk could not be turned out of the shell unbroken. On examination by experienced pathologists this was found to be the result of true inflammation; the material of the adhesion was found to be precisely the same as that of the plastic exudation in inflammation of the lungs or bowels. It will at first seem absurb to speak of inflammation in such an unformed mass as an egg; but this arises from our forgetting that, structureless and unorganized as it seems, the egg. even reputation. when fresh laid, is a living being and capable of disease from external causes. The cause of this inflammation is undoubtedly the shaking and friction from the motion of the cars, and it cannot but render the egg more or less unhealthy, as the products of inflammation can never be as salutary in food-as those of healthy growth.

SPIRITS OF TURPENTINE.—This is one of the most valuable articles in a family, and when it has obtained a foothold in a house it is really a necessity and could ill be dispensed with. Its medicinal qualities are very numerous; for burns it is a quick application, and gives immediate relief; for blisters on the hands it is of priceless value, searing down the skin and preventing soreness; for corns on the toes it is useful, and good for rheumatism and sore throats, and soul. He stands so close to the dividing line it is the quickest remedy for convulsions or fits. Then it is a sure preventive against moths; by just dropping a trifle in the bottom of drawers, chests and cupboards, it will render the garments secure from injury during the summer. It will keep ants and bugs from closets and store-rooms by put- as possible, that you have missed it altogethting a few drops in the corner and upon the er; lest, without gaining the whole world, shelves. It is a sure destruction to bedbugs, and will effectually drive them away from their haunts, if thoroughly applied to the joints of the bedstead in the spring cleaning | a minimum Christian ?—Rev. John W. Dultime, and injures neither furniture nor clothing. Its pungent odor is retained for a long time, and no family ought to be entirely out of a supply of it at any time of the

LUMINOUS STONE.—A method of utilizing the luminous powder prepared mainly as a sulphide of calcium for admixture with somebody. Wishy-washy, empty, worthless cements, plaster of Paris, and concrete has people never have enemies. Men who never been recently invented by E. Ormerod and move never run against anything; and when W. C. Horne, of London, the object being a man is thoroughly dead and utterly buried, to prepare the articles with a self-contained | nothing ever runs against him. To be run phosphorescent property instead of coating against is proof of existence and position; to them with luminous paint. As an example, run against something is proof of motion. the patentees take of cement, such as is | 2. An enemy is, to say the least, not parknown as Keen's Parian of other suitable | tial to you. He will not flatter. He will make, in varying proportions, as, for in- not exaggerate your virtues. It is very prostance, 2 to 5 pounds to 1 pound of the luminous powder; mix the same with wa- faults. The benefit of that is two fold; it is ter, and then mold it to required shape in | to permit you to know that you have faults, the usual way, or lay it on to ceilings or walls and are, therefore, not a monster, and it by means of a trowel. The patentees attach importance to placing the molded articles, as soon as they have been dried, in a bath of paraffine wax and benzoline or other suitable weather- or water-proofing substance. In the case of using the luminous cement upon a wall or ceiling, they sponge or brush the surface over with a solution of paraffine wax and benzoline or other suitable damp-proofing entrance gates of drives, inside of stables, that nothing may disturb you. Your hater sign of masonry, that a man knows what he the base of balustrades, or the entirety of bal- watches that you may not sleep. He stirs is about in life, whither tending, in what

at corners of dark country lanes, and at the ends of bridges, ends of walls, and curbs of does nothing by all have put you in such a with as fresh a sympathy, as when I was state of mind the you cannot tell what he and wharves. For waterworks—for the will do next, and this mental qui vivo must safety and dispatch of night work by the be worth something.
erection of luminous guides and beacons and 4. He is a detective among your friends. for fire plug netices on walls. In short, for You need to know who your friends are, and as to render the cement or concrete work inminous by night.—Scientific American.

often to his neighbors, rarely to himself. If prayer-meeting, as the latter is apt to be uninteresting. He feels it his duty to be pres-

The minimum Christian is friendly to all good work; he wishes them well, but it is not in his power to do much for them. The Sabbath-school he looks upon as an admiration institution, especially for the young, the neglected, and the ignorant. It is not convenient, however, for him to take a class or attend very regularly. His business engagements are so pressing during the week that he needs Sabbath as a day of rest; nor does he think himself qualified to be a teacher. There are so many persons better qualified for this important duty that he must beg to thing for laymen to take part in the prayermeetings of the church, but he has no gift for public prayers or for making addresses (unless the subject be business or politics), and he must leave it to others. He is friendly to home and foreign missions, and gives his "mite," but he thinks there are too many appeals; still he gives, or he will lose his

some points relating to Christian conduct. The circus and dancing, the theater and card-playing, give him considerable trouble. He cannot see the harm in this or that or the other popular amusement. He says there is room. He knows several people who do go, and members of the church, too. Christian knows that he cannot serve God and mammon; he would if he could, and he will thinks it not best to be "righteous overmuch." He will give to himself and the world all that he may, and to God and his cause as little as he can, and yet not lose his between the people of God and the people of the world it is hard to say on which side of it he actually is.

Ah! my brother, are you making this attempt? Beware, lest you find at last, in trying to get to heaven with as little religion you have lost your own soul. Would it not be wiser and better and happier to make sure of heaven by being a maximum rather than

# THE USES OF AN ENEMY.

Always keep an enemy on hand—a brisk. hearty, active enemy. Remark the uses of an enemy:

1. The having one is proof that you are

bable that he will slightly magnify your makes them of such size as to be visible and manageable. Of course, if you have a fault,

ustrades. For roads—as luminous beacons you up when you are napping. He keeps cause engaged; and when I find this, it

tant clouds or be the result of some other any places where the light of day will suffi- who are not, and who are your enemies. The ciently excite the phosphorescent property last of these thies will discriminate the other two. When your enemy goes to one who is neither friend or enemy, and assails you, the indifferent one will have nothing to say or THE MINIMUM CHRISTIAN.

chime in, not because he is your enemy, but because it is so much easier to assent than to oppose, and aspecially than to refute.

The minimum Christian! And who is But your friend will take up cudgels for you he? The Christian who is going to heaven on the instant. He will deny everything and at the cheapest and easiest rate possible. insist on proof, and proving is very hard The Christian who proposes to get all out of work. There is not a truthful man in the teria in the air we breathe. He says that the the world that he can, and not meet the world that could world to undertake to prove worldling's doom. The Christian who aims one-tenth of all his assertions. Your friend in sea air, 1 in the air of high mountains, to have as little religion as he can, without will call your enemy to the proof; and if the being destitute of it altogether. The min- indifferent person through carelessnesss, reweek-day labors and has lain in bed too late zeal your friend manifests. Follow your enrisian houses, 40,000 in the new hospital of on Sabbath morning to get ready for the emy around and you will find your friends, the Hotel Dieu of Paris, and 79,000 in the morning service; in that case he will attend for he will develop them so that they cannot

> The next best thing to having a hundred real friends is to have one open enemy.—Dr. Deems.

## VON BANKE.

Forty-five years have gone by since Macaulay, in a review of Ranke's "History of the Pope," observed that it was "the work of a mind fitted for minute researches and large speculations, and written also in an admira-ble spirit, equally semote from levity and bigotry, serious and sarnest, yet tolerant and impartial." This is splendid praise, no doubt, but it is probably but a faint showing of what the eminent critic might have lavished had he lived to see the full results of the veteran historian's further study of the vast and intricate maze of the continental politics of the sixteenth and seventeenth centuries.

Ranke's method was quite different from that of Macaulay; it was philosophical rather than literary. The German scholar looked be excused. He is in favor of the visitation upon facts in the light of their general tenof the poor; but he has no time to take part | dencies and effects, and estimated men and in these labors of love. He thinks it a good actions from several points of view at once. Though not so brillian a colorist as Macaulay, he was a better skilled draughtsman, more judical and more impartial. He never deigned to sacrifice truth to effect: never molded his facts to fit a preconceived theory. His wealth of knowledge, accumulated by painstaking explorings into the archives of Europe, was unrivaled; his learning showed putation.

The minimum Christian is not clear on mastery of details, grasp of principles and bath during 300 years after Christ? breadth of historic and his careful, why on every page of hi clear and simple to the conventing force and striking interes. Whatever he wrote.

Ranke lived to a good old age—four score nothing in the Bible directly against it. He | years and ten. Yet to the last his mind does not see but that a man may be a Chris- seemed as active, his industry as remarkable, tian and go to the theater or to the ball- as ever. It was but a short time ago that he said to a correspondent of the London Times: Why "I have two secretaries whom I keep busily should not he? In short, the minimum engaged in reading, looking up authorities, making excerpts, and writing from my dictation." In the death of the venerable come just as near to doing so as he can, for he scholar. Germany has lost a patriot, and the world an historian of unsurpassed power and productiveness.—Advertiser.

# THE HELPFUL MAN.

"There is a man," said his neighbor, speaking of the village carpenter, "who has done more good, I really believe, in this community than any other person who ever lived in it. He cannot talk very well in prayer-meeting, and he does not often try. He isn't worth two thousand dollars, and it's but little that he can put down on subscriptions for any object. But a new family never moves into the village that he does not find them out, to give them a neighborly welcome, and offer any little service he can render. He is usually on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor and look after his affairs for him, and I've sometimes thought he and his wife kept house plants in winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the street.'

# TAKE LIFE IN EARNEST.

I meet with a great many persons in the course of the year, and with many whom I admire and like; but what I feel daily more and more to need, as life every year rises more and more before me in its true reality, is to you desire to know it; when you become have intercourse with those who take life in aware that you have a fault, you desire to earnest. It is very painful to me to be correct it. Your enemy does for you this always on the surface of things; and I feel valuable work which your friend cannot per- that literature, science, politics, many topics of far greater interest than mere gossip or 3. In addition, your enemy keeps you wide talking about the weather, are yet, as they awake. He does not let you sleep at your are generally talked about, still upon the solution. The uses of a luminous cement post. There are two that always watch— the surface—they do not touch the real are manifold: s. g., for the garden—luminous concrete as edging to garden paths and watches that you may sleep. He keeps off of what is called religious conversation carriage drives, for guides and beacons at the noises, excludes night, adjust surroundings, but I want a sign which one catches as by a

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### INTERNATIONAL LESSONS, 1886.

THIRD QUARTER.

July 8. Jesus and the Blind Man. John 9: 1-17. July 10. Jesus the Good Shepherd. John 10: 1-18. July 17. The Death of Lazarus. John 11: 1-16. July 24. The Resurrection of Lazarus. John 11: 17-44. July 31. Jesus Honored. John 12: 1-16,

Aug. 7. Gentiles Seeking Jesus. John 12: 20-36. Aug 14. Jesus Teaching Humility. John 18: 1-17. Aug. 21. Warning to Judas and Peter. John 18: 21-38. Aug. 28. Jesus Comforting his Disciples. John 14: 1-14. Sept. 4. Jesus the True Vine. John 15: 1-16.

Sept. 11. The Mission of the Spirit. John 16: 5-20. Sept. 18. Jesus Interceding. John 17: 1-26. Sept. 25. Review; or, The Sabbath. Gen. 2: 2-4, Ex. 20: 8 -11. Isa. 58: 13, 14, Luke 4; 16, Acts 17: 2, 8; 18: 4, 11.

LESSON II.—JESUS THE GOOD SHEPHERD.

#### For Sabbath-day, July 10th.

SCRIPTURE LESSON.—JOHN 10: 1-18.

1. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door, is the shepherd of the sheep.

3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth

4. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his

voice.
5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.
6. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.
7. Then said Jesus unto them again, Verily, verily, I say unto you. I am the door of the sheep.

8. All that ever came before me are thieves and robbers: but the sheep did not hear them.

9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11. I am the good shepherd; the good shepherd giveth his

12. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13. The hireling fleeth, because he is an hireling, and careth

not for the sheep.

14. I am the good shepherd, and know my sheep, and am

known of mine.

15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17. Therefore doth my Father love me, because I lay down my life, that I might take it again.

18. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

GOLDEN TEXT.—I am the good shepherd: the good shepherd giveth his life for the sheep. John 10: 11.

### OUTLINE.

I. Parable. v. 1-6.

(a) The way the enemy enters the fold. (b) The way the shepherd enters the fold.

(c) The way he is received: (1) By the porter. (2) By the sheep.

(d) What the shepherd does. (e) The influence of a stranger.

II. Parable. v. 7-18.

(a) Jesus the door.

(b) Those coming before him. (c) Results to those going in by the door.

(d) The talse shepherd.

(e) Sheep of another fold.

(f) The true Shepherd and the Father.

In the absence of the accustomed Notes from Dr. Williams, we copy the following, by Prof. John A. Broadus, D. D., LL.D., from the Sunday School Times, with some slight changes.

# INTRODUCTION.

The place of this lesson is Jevusalem, and the time appears to be immediately after the healing of the man born blind (last lesson), certainly between the tabernacles and the dedication. John 10:22. Our Lord has just told certain Pharisees who were listening (9:40), that they were guilty in pretending to have spiritual vision. He now goes on to speak of their false and wicked pretense to be shepherds of the people, religious guides and protectors.

# EXPLANATORY NOTES.

V. 1-2. Our Lord veils his thought under a similitude of the kind often employed in proverbs (v. 8). This was a judgment upon their hostility and willful blindness, like his former use of parables (Mark (4:11 f.), and was also a precaution against prematurely bringing on the inevitable collision between the wolf seizing one sheep after another, and scathim and the Jewish authorities. The contrast between the two kinds of sliepherds is at first stated in general terms, but from verse seven onward Jesus introduces himself in person. In verse 1 f. the false shepherd is represented as entering the fold without proper authority or commission, thus showing himself to be a thief and a robber. The expression is general, applying to any and all persons who act as religious teachers without due authority. The special reference to Jesus himself as giving authority | be saved. to religious teachers will come presently.-v. 7.

V. 8. The true shepherd is recognized and followed. To him the porter openeth. Several flocks were frequently placed at evening in one fold, and next morning the porter left in charge of the fold would admit the several shepherds to collect and lead out their respective flocks. A thief or robber would not be admitted through the door, but must climb over the fence or wall. The sheep hear his poice. They recognize him as no stranger (v. 5), as known and loved and loving. He calleth his own shoop by name. As horses and cattle and dogs all over our country receive names, and are taught to come when the name is called, so an Eastern shepherd deals with his sheep. A friend spoke the other day of having similarly named a flock of sheep he lended when a boy in Alabama. It is a sign of special attention and flowing interest; and very af feeling is the thought of the Saviour's kindly interin even the humblest individual among his folcovers, even the lambs of his flock. The "pastor" of a very large church sometimes fails to remember the acuse of one person or another, and must be blessfully forgiven on the ground of human inbut our divine pastor knows every one that

flock come out, and then puts himself at their head. and leads them all to the pasture. And the sheep follow him. It is a pleasing sight to see a large sheep quietly and steadily following their shepherd. Thus quietly and obediently ought we to follow the Saviour. He knows where to lead us. and what is the best path.

V. 5. They know not the voice of strangers. The real flock of the true religious shepherd will find something strange and repulsive or alarming, in false religious teaching or evil example.

V. 6. This parable. Or, better, proverb (marg.

Rev. Ver.). John never uses the Greek word parabole, which we borrow as "parable," but uses here and in John 16: 25-39 another Greek word which denotes a striking expression, then a common saying, a proverb. Now a proverb very often rests on a comparison, as (2 Pet. 2:22), "the true proverb. The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire." So this Greek word is here used by John (as "para ble" is so often in the other Gospels) to denote a comparison or allegory. John means to intimate that the false shepherd and the true shepherd here represent the Pharisaic rabbis and Jesus himself: but he says the Pharisees understood not the meaning of the similitude. If they had been spiritual and docile, they would have understood. 'Observe that our Lord goes on to speak in the same way, by comparisons, but now with express reference to himself, though still forbearing to make express reference to the Pharisees.

V. 7-10. Our Lord in this discourse draws a variety of images from matters pertaining to sheep. shepherds, folds, etc. Here he ceases to call himself the shepherd, and represents himself as the door of the fold. The door of the sheep may mean the door to the sheep, by which the shepherd may enter in to them. The idea, then, would be that, instead of calling himself the porter (v. 3), who admits the shepherds, he calls himself the door. And so only those religious teachers who receive authority from him, are admitted by him to the guidance of the flock, are true shepherds. Verse eight will agree well with this idea. Verse nine not so well; the one going in and out and finding pasture may be the shepherd (finding pasture for the sheep), but is much more naturally understood as one of the flock, especially in regard to the phrase shall be saved. If. on the other hand, the door of the sheep means the door by which the sheep enter and leave the fold. this will agree exactly with verse nine; while in verse eight we shall have to suppose a certain shift. ing of the image, by which our Lord contrasts him self with false teachers, as if he were both shepherd and door. All that ever came before me must be understood as a popular expression denoting the rabbis who belonged chiefly to the Pharisees (John 9:40). With some exceptions, the great mass of the Pharisaic teachers who had been instructing our Lord's generation before his ministry began, were without due qualification and authority, and were misleading the people to their ruin. In verse ten our Lord's object is contrasted with that of the false teachers who had thus preceded. Notice the contrast between coming to kill and destroy, and coming that they may have life. He adds, may have it more abundantly (comp. Isa. 55:7). But a better translation is that of the margin of the Revised Version. may have abundance, fullness of spiritual and eternal

V. 11:13. I am the good shepherd, as opposed to the false and wicked shepherds, who came to kill. He came not only to preserve life (v. 10), but to lay down his own life for the sheep. The good shepherd giveth his life for the sheep. This is a representative statement. In every case where there is a good shepherd he does this, if necessary. And, as our Lord is a good shepherd, we may know that he does this. The image is drawn from the shepherd's conflicts with dangerous wild beasts (v. 12), as when David fought the lion or the bear, and with robbers. Even the twelve did not yet fully know what the image signified; but we know now that it was a premonition of the coming death of the Master, in order that his people might have life everlasting. He then again contrasts the false and bad shepherds, the Pharisaic teachers, not now describing them as thieves and robbers, but as mere hirelings, who do not leve the flock as a shepherd loves his own (v.4, 12), and are not willing to risk life in its protection. Notice the vivid picture in verse twelve, the wolf coming, the mere hireling protector fleeing, tering the flock, which will expose them to still further dangers. So in Galilee, at an earlier period (Matt. 9:36). Jesus "was moved with compassion" for the multitudes, "because they were distressed and scattered, as sheep not having a shepherd." A true and faithful religious teacher will protect and feed his flock at every personal sacrifice, even at the risk of his life. Our great and good shepherd actually did lay down his life that his sheep might

blessing. Compare John 1:16 f.

V. 14. Iknow my sheep. As above it is said (v. 3) that he calls each one by name. To the careless observer, a number of sheep look much alike. But the loving shepherd observes them closely, and recognizes each one. Even if they become mingled with others, he knows which are his. So as to our Saviour (comp. 2 Tim. 2:19), "The Lord knoweth them that are his." And am known of mine. The true followers of Christ will not follow other religious teachers, will know the difference, will enter more and more into intimate acquaintance with him. Our Lord then compares this mutual knowledge existing between his people and himself with the highest and most perfect mutual knowledge, that of the Father and the Son.

V. 15. And I lay down my life for the sheep. The repetition of this reminds us that the Saviour's loving acquaintance with his people is not a matter of mere feelings and words, but shows itself by deeds, by the greatest of all personal sacrifices. "This have I done for thee. What hast thou done for

V. 16. And other sheep I have, which are not of this fold. Our Lord is within a few months of his end, and he begins to intimate that not Jews alone. but Gentiles also, are to be saved through him. So,

When he putted forth his own is the correct in the last week of his ministry, when certain Greeks He waits till he has made the last one of the wish to see him, he is thereby led to foretell that he Marion Harland, upon the cooking of it

'will draw all men" unto him. John 12:82. And they shall hear my voice; and there shall be one fold, and one shepherd. One of the most misleadnumber of well-trained and gratefully affectionate ing errors of translation in our Common English Version occurs here in giving "one fold," when the Greek word is entirely distinct from "this fold "just before, and unquestionably means "flock." Tyndale gave it right, "that there may be one flocke and one shepherde," and so Coverdale; but Cranmer (Great Bible) fell back upon the "one fold" of the Latin Vulgate. Many a persecutor has fortified himself in compelling conformity by this mistranslation. The marginal rendering of the Revised Version is more probably correct. "there shall be one flock, one shepherd," the two facts corresponding and harmonizing.

> V. 17, 18. Therefore doth my father love me, because in obedience to the Father's commandment (v. 18, end) I lay down my life. The Son of God, now the God-man, carries out his Father's command by voluntarily and freely laying down his life for the sheep. Oh the high example of filial obedience and of paternal love! Let it thrill all children and all parents. Let it kindle in the hearts of young and old the desire and purpose to be ourselves obedient children to the loving heavenly Father. That I might take it again. Here is an intimation which the Pharisees would not understand, but which to the disciples needs not be obscure, for several months earlier (Matt. 16:21) he began "to show unto his disciples, how that he must . . . be killed, and the third day be raised up." But he here furthe intimates that he will not be passively raised up by the Father's power. but will, by his own action, lay down his life and take it again. And this thought is unfolded in verse eighteen. The atoning death of Christ can never be illustrated by any but a perfectly voluntary death in behalf of others, and never adequately illustrated by any human action whatever. For no mere man could ever say as Jesus said. I have power to lay it down, and I have power to take it up again. The word rendered "power" is here hard to translate. It signifies permission, liberty. right, authority, and such power as the authority may carry with it. The Revisers have usually correctly rendered it by "authority." In John 1:12 they gave "the right," and that is a better transla. tion here. Comp. marg. It would really take the three words, right, authority, power, to give full expression to the meaning here conveyed.

### Books and Magazines.

THE Pulpit Treasury for July is at hand. Its contents display the richness, comprehensiveness, timeliness and fullness of aid in its sphere of literature for which this magazine is noted. Its portraits and sketches of the lives of eminent ministers with views of their churches is a very gratifying feature. Every evangelical denomination is also well repreented in its pages. The old truths are taught, defended and illustrated with all the modern light which the best scholarship has thrown upon them. Dr. G. F. Pentecost, of Brooklyn, is given in this number the first place; he trait, sermon, sketch of life and view of church. B. Treat, publisher, 771 Broadway, New You

New Tabernacle S. . . . by T. DeWitt Tal mage. D. D., is a new volume of sermons, by that eminent divine, published by E. B. Treat, 771 Broadway, New York. The volume contains 410 Crown 8-vo. pages, and is sold for \$1 50. These sermons, 32 in number, are in the plain practical, but intensely earnest style of their well-known author. "Vicarious Suffering," and "Posthumous Opportunity." show the preacher's orthodox views upon two important questions of theology: while his utterances upon "Capital and Labor" and other practical questions show the good sense of a man in profound sympathy with all who need sympathy and help. A wide circulation of this book will do good to both church and state.

BABYLAND for July is at hand, bright and interesting as any of its predecessors. Our little fouryear-old pronounces Babyland "just splendid," D. Lothron & Co., Boston, Mass.

THE MYSTERY OF PAIN is a neat little volume from the press of Cupples, Upham & Co., Boston, reprinted from an English edition, with an introduction by James R. Nichols, M. D. The spirit of the book is excellent, and its perusal will be helpful, especially to those who are called to suffer. Mr. Nichols says: "The problem is indeed dark: and if one is able to point out rifts in the cloud, the world of sufferers will welcome the light as rays breaking Traders National Bank. through from the regions of rest and bliss." The author, James Hinton, M. D., speaks from the experience of pain and its blessed ministry. He has learned that suffering is not an evil if in any way others may be helped and blessed by it, and this is the basis of his philosophy concerning it.

THE St. Nicholas for July is bright, interesting and instructive. "George Washington-Chapters 17-19," Wonders of the Alphabet," and "Ready for Work" are among the more solid articles. There are good short stories and the continued ones grow in interest. Verses, jingles, etc., abound, and the illustrations are numerous and very fine. Century Co., New York. \$3 a year.

THE July number of Harper's Magazine is in every way a remarkable number. It opens with a brilliant installment of Mr. Warner's delightful summer serial "Their Pilgrimage," made still more delightful by Mr. C. S. Reinhart's illustrations. This in stallment introduces the reader to the charms of Narragansett Pier, the Isles of Shoals, and Martha's Vineyard. In Dr. Richard Wheatly's paper on the New York Produce Exchange, we have one of those strong, concise, yet comprehensive, articles which are a characteristic feature of Harper's Magazine. Complete as are the operations of this great commercial institution, this paper is a clear and complete exposition of them. The article is amply and richly illustrated. The illustrated articles of the number, for the most part, take the reader outof-doors. There is begun a series of Social Studies. the study in this number being "The Railway Problem." The editorial departments are fully up to the high standard made in former numbers. Har

per and Brothers, New York. THE leading article in Babylood for July is by

the result of her own experiments in cooking various prepared foods of this class. "The Value of Water in Early Life" and the "Care of Children's Feet" are instructive articles. "Nursery Problems" contains many useful hints. No. 5 Beekman St., New York. \$1 50 a year.

THE great national holiday, the "Fourth of July" will probably be celebrated as long as the nation lives. It is, perhaps, of more importance to the nation that the youth be instructed respecting the facts and incidents of the great American struggle for freedom. than that a noisy celebration should be held once a year. The July Wide Awake contributes something in this direction by the stories-"When George the Third was King." "The First Blow for American Liberty," and "The Capture of the Hennepin Gun," and the ballad, "The Minute Man." Besides these special articles the number is well filled with interesting and instructive matter. Boston, D. Lothrop & Co.

THE July Forum is at hand, with its practical discussion of themes of every-day interest. The tendency of our times is treated under the question. "Are We in Danger of Revolution?" A series of articles, on the weaknesses of different church organizations, is begun in this number by the "Confessions of an Episcopalian." "Should the State Teach Religion?" "Some Experiences with Criminals." "Shall We Muzzle the Anarchists?" "Woman's Duty to Woman." "Is Labor a Commodity?" 'The Manuscript Market," "Facts about Civil Service Reform," and "Should Foreign Authors be Protected?" are the remaining topics discussed. The Forum Publishing Company. 97 Fifth Ave.

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THE CASTLE SOMETII

BY L. Y. P. COTTRELL

Out in the far-off somewhere, Neath fairer skies than ours. There stands a grim old castle With pure white massive towers; Its jasper walls are grander Than mortal mind bath known, And over its shining portals.
Is a halo of glory thrown.

In the blue, bent arch above it No cleud is ever seen; and warmed by an endless summer Its forests are forever green: And laving its borders, a river Flows onward, bright and free, Through a fairy land of flowers, Down to a nameless sea.

Tis the grand old Castle Sometime! Our heart-hopes center there. And our spirits go forth in their wa To those gardens, so wondrously And often when chill shadows gath We look to that refuge for woes To that happy—that beautiful castle And long for its peaceful repose. O wonderful Castle of Sometime! In the far flowing current of year

In thee may the spirit find refuge,

In thee may we quiet our fears?

When we cross o'er thy shining the And gaze on thy glories within, Shall we still wear the deep scars of Still groan neath the bondage of Thou'rt standing in mystical, beauty In the infinite after of time-And, waking or sleeping, our vision Cluster close round thy towers su And with out-stretched arms tow We draw near that river unseen

That flows on-resistless, unceasing Us and thy borders between. WEST HALLOCK, Ill., June 14, 18

SHALL WE HAVE A CATI

at Albion, Wis., Feb. 26, 1896, at the Conference for publication

Question, "Ought we, as a a catechism, unfolding the les of the Bible, for use in

schools?" Catechisms have their ac disadvantages, which may be

different heads. 1. It enables the writer to b of doctrine and facts of Scrip ply, clearly and forcibly than method, and so it enables b atronger and deeper impress enable him also to put them more easily remembered, bein of conversation, or dialogue. giving a summary of Scrip doctrines in a concise and with brief proof texts; and t come valuable for old and yo

2. It may be made especial to children who are not able or remember abstruse or ex tions of Bible doctrines. school teachers feel compell selves out chiefly to amuse thus hold the attention of the imparting much useful kno out some such concentrated, of statement, children are one teacher, to get a mere t Scripture doctrines and his fore soon lose interest in the not come to even losthe

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therefor.

relish for such studies. On the other hand, then that mot estechisms, like catechiam, may be adopted between of dormatic theck options on pain of being d

But the kine of such THE STATE OF the s