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Sabbath

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ALFRED CENTRE, N. Y., FIFTH-DAY, JULY 18, 1886.

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THE LOST TRIBES OF ISRAEL.

Entered as second-class mail matter at the post

BY REV. A. MC LEARN.

A paper read before the Ministerial Conference of the North-Western Association, held in Utica, Wis., May 26, 1886, and requested for publication in the SABBATH RECORDER.

Every student of the Bible is supposed to know that the twelve tribes of Israel were one nation till the coronation of Rehoboam when they were divided, Judah, Levi and Benjamin adhering to the son of Solomon, while the remaining tribes became a separate people under the rule of Jeroboam. This separation has continued ever since. It is quite important to bear this fact in mind, because through neglect of this, many Scrip ture prophecies have been misunderstood and misapplied. When God speaks in prophecy to the "house of Israel," it is quite common for Bible students to make the mistake that Judah is intended. When he refers to Ju dah it is generally as distinct from Israel Judah is of Israel, and is spoken of in Scrip ture frequently as "Israelites." But when it becomes necessary to distinguish between the house of Judah and the house of Israel the following terms are used in reference to the latter: "All Israel." "The whole house of Israel," "The house of Israel wholly." These terms are applied to Israel exclusively.

As every intelligent Jew readily admits that the ten tribes are not now among their people, it is very reasonable to suppose that they are better prepared to judge of the matter than Gentile nations. And if such be the case, they, as a recent writer observes, "must be now inheriting a different class of prophecies from those that apply to the Jews, by examining a few of which we cannot fail t see the marvelous distinction between the two houses, as those applying to Judah are known to us all to have an actual fulfillment among us to this day." It must, however, be borne in mind that though the tribe of Benjamin adhered to Judah and became sub ject to Rehoboam, yet prior to the siege of Jerusalem by Titus, Benjamin separated from Judah and fled. See Jer. 6:1. The Scripture references which we here introduce are all from the prophets, and apply to each house respectively during their exile, i. e., each class must receive fulfillment with each other contemporaneously; therefore. while Israel was under blessings, Judah, at the same time, must be under curses. The following comparison, by Mr. Hine, will bear investigation:

DISTINCTION OF JUDAH FROM ISRAEL.

was to be:

1. As a by-word.

dren. Jer. 15:7.

foreign countries. Jer.

7. A trembling, faint hearted people. Jer.

0. Shall leave your name

law. Jer. 14: 12.

84: 17.

ashamed.

row of heart.

24:9.

"Judab, when disperse "Israel when lost was to Hos. 1: 9. Isa. 45: 15.2. Few-bereft of chil 2. A multitudinous people. Hos. 1:10. 3. Strong in person. Isa. 3. Without might. Jer. 4. Without a government. Jer. 17:4. 4. A monarchy. Isa. 5. Strangers tolerated in 5. An island nation, having large colonies. Isa. 6. A Christian people. 6. Under the Mosaical 7. The chief of the nations. Micah. 5:8; Isa. 54:15-17. 8. 'My servant shall re-8. 'Ye shall 9. My servants shall sing 9. 'Ye shall cry for sor-10. The Lord shall call his servants by another name, i. c., shall not be known by their old

for a curse, i. e., shall be known by their old name. Isa. 65: 13, 15." With this marked distinction between the houses of Judah and Israel in mind, we are in some measure prepared to inquire, Where is lost Israel? Israel went into captivity about 725 B. C. This was the Assyrian captivity from which they never returned, and is to be distinguished from the Babylonish captivity of Judah, 134 years later, or 588 B. C. The captivity of Judah only lasted 70 years. 2 Kings 25. Whereas the Scriptural from Babylon, emphatically state the continwance of Israel's captivity, saying, "So was Israel carried away out of their own land to not returned, but were still in the "Cities of

Media at that time, when he says "Go ye not | was in the eighth century before Christ. into the way of the Gentiles, and into any Hence we find that, according to Homer, city of the Samaritans enter ye not; but go the first appearance of the British ancestry rather to the lost sheep of the house of Israel." Matt. 10: 15. Mr. Hine, whom we have these very regions, so that in going after the more grand or more effective than these? that the Scripture might be fulfilled, which says, 'Yet does he devise means that his banished be not expelled from him,' (2 Sam 14: 14,) they went into the very neighborhood of Media, and thence to Pamphylia, Galatia, Cappadocia, Bithynia, Illyricum and by the region of the Euxine sea."

are beyond the Euphrates till now, and are secular testimony, we learn that in the days region of Media. Jesus says, "I am not sent but unto the lost sheep of the house of Israel." Matt. 15: 24, Ezra 34: 11. Hence, at the birth of Christ, we are told that he was "a light to lighten the Gentiles," but what was a separate and far grander mission, he was the "glory of his people, Israel." Luke

our own historian, Sharon Turner, with this remark, that it is not so much upon Sharon Turner we rely as upon his research. We rest upon his quotations from the classic historians, i. e., upon Homer, Strabo, Herodotus, etc. In answer to the question, who are the ancestors of the Anglo-Saxons? the historian says, in his Anglo Saxons, Vol. 1. p. 93-102, speaking of the Teutonic stock of the European population, "It is peculiarly interesting to us, because from its branches, not only our own immediate ancestors, but also those of the most celebrated nations of modern Europe have unquestionably descended. The Anglo-Saxons, Low-land Scotch, Normans, Danes, Belgians, Lombards and Franks have all sprung from that great fountain of the human race, which we have distinguished by the terms, Scythian, German or Gothic." Mr. Turner observes farther, that according to Herodotus, "the first scenes of their existence and their progressive power was in Asia, to the east of the Araxas. (The identical part into which Israel had been carried captive.) Having reference expressly to the Saxons, Mr. Turner says, "They were a German or Teutonic, i. e., a Gothic or Scythian tribe, and of the various Scythians which have been recorded, the Sakai or Sakae are the people from whom the descent of the Saxons may be inferred with the least violation of probability. That some of the divisions of this people were really called Saka-suna is obvious from Pliny; for he says, "The Sakai who settled in Armenia were named Sakas-sani, which is but Saka-suna, spelt by a person who was unacquainted with the meaning of the combined

observes, "These extracts are invaluable, as dorus. Pliny and Ptolemy to prove that our so-called Saxon ancestors came from the parts where Israel was lost, and by which we their way into Europe; that in the very days islands must confi of the apostles the British race were located cause the Almiant This can only mean that up to the time that Bithynia, Mysia, Achaia, Thessaly, Mace. not return with these historic books vere compiled Israel had donia and Illyricum." Mr. Turner in his shall come the Medes." & Kings 17: 6. And the in- Herodotus our snowtors first made their the song of the struction of Clares to his disciples strongly appearance in the quarter to the seventh "the Long and

indicates that they were still in the region of | century; but that, according to Homer, it in Media was at the exact time of the Assyrian captivity of Israel. "Could it be possialready quoted, remarks, "They went into ble," he asks, "to obtain two starting links lost sheep.' i. e., the exiled tribes, in order | The links of history enable us to start with a sure footing."

In regard to how the ten tribes lost their identity, the same author says, "The ten tribes were in exile, but not literally lost in the days of the apostles. This is evident from the fact that when they were sent after them they found them in the region already In favor of this opinion, Josephus says: indicated, with their synagogues abounding "But, then, the entire body of the people of everywhere. . . Hence, we are plainly Israel remained in the country; wherefore told that "the law was until John," i. c., there are but two tribes in Asia and Europe until Christ. Luke 10: 16. So that it was subject to the Romans, while the ten tribes | right that the apostles should find them still under the law of Moses, which they did, an immense multitude, not to be estimated for we read of them, earnestly contesting for by humbers." Ant. chap. 5. Thus, by the circumcision, and laying great stress on gentestimony of these two witnesses, sacred and ealogies. Titus 3: 9. Hence, Paul must have found them in separate divisions, each of the Apostles the exiled tribes were in the tribeship being preserved. If these two rites were maintained, it would have been impossible for this people ever to have become lost, because, in themselves, they would have vigorously preserved their identity. Paul knew this, and knew that the prophecies must be fulfilled, and that the prophecies would begin to take effect from his time—the blessings upon Israel and the curses upon Judah. In this connection, Mr. Hine, in his attempt | Hence he enjoins them with the voice of to show that lost Israel is found in the Brit- authority to give up circumcision (1 Cor. 7: ish nation, says, "The object of the identity 19), and to forego the perpetuation of gene is to show that in the very region, and at the alogies." 1 Tim. 1: 4. Titus 1: 14. If Mr. same time that the exiled tribes are clearly | Hine is correct in his conclusions, it is not traced in the days of the apostles, there the difficult to see how easy it would be for each ancestors of the British people are traced, tribe, still distinct, to drift away from each and this we are justified in emphasizing as other, and in the lapse of ages lose all trace the historical identity, No. 1. For this pur- of each other. Having relinquished all warks pose we call into requisition the services of of relationship, and losing all trace of their common origin but, by the fixed decree of God, having the same terminus to their wanderings, they would consider themselves a mixture of different nationalities; and reuniting by virtue of the prophecies, their identity would be effectually destroyed till the time should arrive for the removal of their blindness. Rom. 11: 25.

Another mark by which lost Israel may be identified is their location. On this point Mr. Hine remarks, "Scripture can give no plainer testimony than that, wherever lost Israel are now, they must be an insular people. The Jews were to become a despised people throughout all nations of the earth (Jer. 15: 4), just the very position they oc cupy this day; and it would indeed be unreasonable, illogical and unscriptural to suppose that the prophecies of Judah were to be fulfilled, but not those of Israel, Hence. Israel must be found in the isles." The following prophecies, he contends, are only given to Israel, and that after they became a lost people. "Keep silence before me, O! Islands." Isa. 41: 1. "The isles shall wait for his law." Isa. 42: 4. "Sing unto the Lord a new song, the isles and the inhabitants thereof." Isa. 42: 10. "Hear the Word of the Lord, O! ve nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him and keep him." Jer. 31; 10. "Let them give glory unto the Lord and declare his glory in the Islands." Isa. 42: 12. "To the Islands will he repay recompense." Isa. 59: 18.

But not only do we find lost Israel inhabit ing islands, but the location is definitely expressed. We will hear what Mr. Hine has to say on this point. "Israel." he says. "in It is important to remark that Ptolemy | his lost estate is most plainly directed to glomentions a Scythian people sprung from the rify the name of the Lord God of Israel in Sakai called Saxons. On this point Mr. Hine | the isles of the Western seas." Isa. 24: 15. "So shall they fear the name of the Lord they call to our aid, Strabo, Herodotus, Dio- from the west." Isa. 59: 19. Then we learn that not only would those islands be in the west, but in the north-west, because the very word sent after Israel when she returns, is records containing the return of the Jews gain the important fact, that in the days of sent to the north. "Go and proclaim these Christ our forefathers were occupying the words to the north, and say, Return, thou northwest of Asia, on the point of making back-sliding Israel. Her. 3:12. So the north country, be-Zech. 7: 5; 2 Kings 17: 23; 1 Chron. 5: 26. in Capadocia, Galatia, Pamphylia, Lydia, the return of Latent Judah (the one canaking of the time of other), says, "They the land of the "Angle-Sexons" talk we that, according to north" (Jery & Man they shall forget are the principal evangelising agencies by

rael out of the north country." Jer. 23: 8, ing if such be not the case? "And I will As this has not yet been sung, it follows, the last a sign among them, and will send those Bible being true, that the time is yet future; | that escape of them unto the nations, so that Israel must now be in a north-west lo- to Tarshish, Pul and Lud, that draw the cality from Palestine, the seat of prophecy, bow to Tubal and Tavan, to the isles afar God declaring that when he assembled them off, that have not heard my fame, neither together prior to their return, "I will gather them from the west." Isa. 43: 5. The British Islands are to the north from Palestine; they are afar off from there; they are in the "Western seas," and they constitute most emphatically a north country.

this article to a close. In his effort to show that wherever lost Israel are, they must be with the tribe of Dan, Mr. Hine remarks, It is not true that all the tribes of Israel were carried into Assyria: some of them escaped; those that were carried captive, and those that escaped, are both directed by Scripture to the same meeting point of the isles. Isa: 66:19. We are not told the names of the tribes that escaped, but most reasonable supposition would point to those of Dan and Simeon. These tribes were to the south of the land, near to Egypt, and had the Mediterranean sea-coast as their borders. The men of Dan were the great ship owners of Israel, hence, Dan had the facilities for escape. "Why did Dan remain in ships?" The territory of Benjamin completely over. lapped and protected Dan and Simeon. Benjamin was at that time part of the kingdom of Judah. The king of Assyria was not at war with Judah, therefore could not touch Dan and Simeon without going through the territory of Judah, which he would not be like. ly to do, so that in many instances these two tribes would have opportunity for flight. We have ample evidence of the tribe of Dan settling in Ireland about the period of the Assyrian captivity. This is a matter of history and can be claimed as another historical link. The Tuatha Danian did this, which is r other than the tribe of Dan, whose early marks exist till this day in the names of places given by them, which are purely Hebrew, such as "Dan Sobraise," pronounced Dan Sovarke, or Dan Swerick, near Carrick Fergus, and is shown in Ptolemy's map of Ireland, and which is literally Hebrew for Dan's resting-place, Dan's habitation; whereas Dan Sovar, also Hebrew, means "Dan in

It is a historical fact that with the Tuntha de Danna both the Hebrew language and words were introduced into the north of Ireland, and as there was no other tribe of Dan who could introduce the Hebrew, it clearly follows that this must have been the Israelite tribe of Dan. And as at the same time another people can be traced, who settled on the west coast of Scotland, who also introduced many Hebrew words, therefore must have had intercourse with the east: and as the people gradually migrated southwards, ultimately settling in Wales, and from whom the Welsh are the veritable descendants, and who to this day retain a vast number of purely Hebrew words, gives us the more than probability, as the tribe of Dan is clearly traced, that the Welsh people may come out as the tribe of Simeon, settling on the eastern coast, while Dan took the western coast, that the tribeships might remain separate by virtue of the custom of their nationality.

The ethnology of the Welsh strongly indicate that they are descendants of the ancient Britons in no other sense than that of being the first of the Israelitish tribes who arrived in the British Isles, making their debut with Dan about 720 B. C.; whereas it can be satisfactorily proven that the other tribes did not make their appearance there till about

With these facts before us, it is difficult to suppress the conviction that a people so numerous and intelligent as was Israel should not become extinct, while mostly every other nation has maintained an existence till the present day. And more especially when we consider that they are the people of God, "beloved for the Father's sake," inheriting so many rich and precious promises yet unfulfilled, the conviction becomes a settled faith. These promises and prophecies concant. More reasonable to look for lost Israel in the English-speaking nations who mad beneaforth sing, whom the promises and prophecies of which brought up and scripture are being fulfilled. For how are

which led forth the seed of the house of Is- we to interpret such passages as the followhave seen my glory; and they shall declare my glory among the Gentiles." Isa. 66; 19. Such passages can only apply to Israel. For of what value would God's promises be to intelligent, thinking minds if they could not be traced to a real fulfillment? We find a One observation more, and we will bring | confirmation of this in the eleventh chapter of Paul's Epistle to the Romans.

GABWIN, IOWA.

The Northwestern Association has come and gone. As full reports will be given, I will make no remarks concerning it, except to say that it was a great blessing to this church, ending in a glorious revival ofireligion. Good seed had previously been sown. and the field seemed ready for the harvest. On the second day of the Association two were baptized and received into the church. On Sunday night, at the close of the Association, I started for Story county to visit some First-day friends, and by request preached at Pleasant View school-house. With only a day's notice a good audience assembled, and such was the interest that I was requested to remain and hold other meetings, but, by request of the Garwin Church, I had promised to return there and continue the effort up to July 4th.

At Nevada, Story county, are some Sabbath-keepers, but I found them to be Seventh-day Adventists. They hold meetings in the Baptist church. At Des Moines, the capital of the state; our Advent brethren are battling bravely for the Sabbath. Their camp-meeting has just closed and is a grand success financially and for the upbuilding of the Sabbath cause. The matter of raising means for erecting a church and mission rooms in the city was brought up, and in just a few minutes nearly \$5,000 was raised for that purpose. After that an invitation was given to the more wealthy members to donate towards a one-hundred-thousand-dollar fund to aid in English and European missions, and in enlarging their college at Battle Creek. One man gave \$10,000. another \$3,000, some \$1,000, and so on down to \$100 each until shortly \$19,575 were pledged. This much for the Iowa members. Certainly, the cause must be dear to them to make that sacrifice, if, indeed, it was any

Returning to Garwin I found the people praising God for the spiritual blessing that was being showered down upon them. Brethren J. T. Davis, G. M. Cottrell, A. G. Crofoot and C. B. Hull had each been preaching during the week, and souls were being born into the kingdom. These brethren soon departing, on Thursday morning Eld. Davis baptized fourteen converts, one of whom was from Welton, where Bro. Davis lives, and who united there. The remainder united with this church. Since then I have been preaching every evening, endeavoring to confirm the brethren in the truth. The interest steadily increased, and, although right in harvest time, the people turned out and gave hearty support to the effort. Having made other engagements, I closed my efforts on Sunday evening, July 4th.

This is a most interesting field and the church is looking for a pastor. Whoever comes to labor here will need to sacrifice some things, but he will find a grand field, a good people who will hold up his hands, and a rich blessing from God.

This is a beautiful country, rich lands, good water, plenty of timber, and a country that will stand a very dry season. Orops are looking extra well, knough they tell me it

has not been so dry here in ten years. If Sabbath-keepers are coming West, no better location can be found than Garwin.

A railroad runs through the place; the only church building is that of the Seventhday Baptist. The Campbellites have meet ings here occasionally, and occupy "our" church. The farms are about all under cultivation, but some First-day owners are ready to sell. I understand. Some of the people here went to Kansas to join the recess colony, but were only too happy to return.
It sounds well to get land for nothing, but the merifice is too great for most peo Come to Garwin, brethren. Potara Bast this month

H.D. CLEAR

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

ONE cause of great joy and praise at the Seventy-second Annual Meeting of the American Baptist Missionary Union, recently held at Asbury Park, N. J., was their deliverance from debt. Brethren, shall there not be a similar cause for joy and thanksgiving at Milton, on the 23d of next September?

DR. EDWARD JUDSON says his highest ambition in New York is to build up a local church expressive of Christ's idea-"Cosmopolitan, democratic, philanthropic, aggressive, observing the holy communion every Sunday morning, a baptism every Sunday evening, and with the doors open for worship every night in the week."

THE Missionary Review for July-August is, like other numbers, full of solid information. Among the contents are the following: How to Remit Money to Foreign Missions; Letters; Missions in Siam; Foreign Missions in 1884-1885; Recent Converts; For the Children; Africa; Field Notes; Sailing of Missionaries; Death Notices and Literary Notices. Published at Princeton, N. Y., six times a year. Terms, \$1 50.

Bro. R. S. Willson, of Attalla, Ala., the recently chosen leader of the Flat Woods Church, writes that they had a fine time during the visit of Rev. J. F. Shaw, from Texarkana, Ark. Bro. Shaw preached several sermons and stirred up the minds of the people. He also helped the church to complete its organization, in the appointment of a leader and the ordination of two deacons, and left the church in good working order. It is expected that one or two new members will join the church soon. We have earnest and loyal brethren and sisters in the South-west.

ALL honest criticism deserves a candid consideration. The result of such consideration may be the conclusion that the criticism is quite unjust, or is due to a misapprehension on the part of the critic, or that it is of by children. The sight awakens a longing saith the Lord." Under date of June 6th. such a nature as to suggest to the person to tell them of the better way. criticized a way to avoid giving occasion for | The Board considered it a cause for joy ference here. It is to meet on Friday evensimilar criticisms in the future. To receive and devout thankfulness that the denomina-ing before the first Sabbath in July. A criticism in a right and wise spirit, and with | tion was thus fairly committed to the work | young brother proposed this subject for disprofit to one's self and his work, in some way, is a very difficult thing to do. We have made the effort thus to do, but with varying success; and we hope our missionaries will not only make a similar effort, but with greater success. For from several sources prayer that there may be given "an impulse comes the opinion that some of our general to the cause of missions among us, which time. A hearty blow might be struck missionaries spend too much time with the large churches, and too little time preaching mulgating that gospel which is the only the gospel in places more destitute of the preached word. Whether this criticism is well or ill founded, we cannot now say; but we think that the missionaries ought to know that it exists; that the people, ought to be sure to look at the question from all points of view, before passing judgment; and that the plan of the Board should be understood by all, which is that the missionary's principal field of labor shall be feeble churches and neighborhoods without the stated public ministries of religion.

THE SEVENTH-DAY BAPTIST MISSIONARY 80-

NUMBER IV.

The expense of outfit, etc., for the missionaries who first sailed for China was \$326 01, besides sundry articles contributed by friends of the mission. The passage to Canton was \$900; to each of the two missionaries was given the sum of \$250; and \$500 were afterwards sent, the freight and insurance of which was \$17 43, making a total expenditure, at the time of the Annual Meeting in 1847, of \$2,243 44.

The conviction is expressed in the report that the funds entrusted to the missionaries will be administered with wisdom, economy and fidelity, and also that they should receive a financial support sufficient for their

The Board had expressed a preference for locating the missionaries at Foochow, partly because they supposed that no other Board had yet established a station there; but the final decision of this question was left with the missionaries themselves. Mr. Wardner wrote that, from information received, Shanghai seemed to them to be a more promising centre for missionary labors; and tour of observation.

From the straits of Sunda, seventy-eight days from New York, Mr. Carpenter wrote of their preservation in life and health; of their meeting in Mr. Wardner's room on the first Sabbath of the voyage, for prayer and the reading of the 28th and 29th Psalms; and date of June 20th, extracts from which I of his thoughts of native land, friends and also send you. A letter just received from churches, that he might never see again. my mother, at Fordton, Franklin Co., Ala., This meeting, as were several others, was, by tells of the interest on the Sabbath that has calculation, at the time of assembling at grown up there since my visiting them. home; and at its close they sang:

"Jesus, I my cross have taken, All to leave and follow thee."

There was public worship on ship-board every First-day; but our missionaries met every Sabbath in prayer and Bible-study. and strength. After going from one of the the devotions of our dear brother and sister, they are indeed fellow-helpers. We still ensame time with our brethren at home, but we indeed so far removed from them all?"

Mrs. Wardner obtained permission to teach a Chinese cabin boy English reading and pupil learned very fast, and that the teacher was most faithful and competent.

During the voyage the missionaries employed some of their time in studying the Chinese language, and the history of China and of missions. During the long journey Association. Under date of March 22d, he and absence of Mr. Carpenter, who had gone on to Shanghai, the others, at Hong Kong, were interesting themselves in heathen manners and customs. They speak particularly of evening offerings to the household god, consisting of burning gilt paper, little reedlike torches, fastened to the side of the house or boat where the family lives, and lighted ing in the all-important sanction of a thus could find the First-day through the resur-

of foreign missions; and having conducted cussion at that meeting, "Is the first day the business of the year in harmony and of the week the Lord's Sabbath? If so, brotherly love, and experiencing but one where is the authority for the change?" cause of sadness—the death of Franklin W. Stillman, they close their report with the hold them to the law and the testimony. shall make us among the foremost in propower that can save souls. A perishing like wildfire. There are a great many good world cries for the word of life. The millions of China and Japan, and the multitudes of the isles of the sea, wait for his law."

The report was adopted after remarks by Wm. B. Maxson, N. V. Hull and Geo. B.

adopted, relating to the following points:

- 1. The care of our Heavenly Father over the missionaries who had been sent to China.
- Spirit, and the observance of the monthly bama and Texas, to say nothing of Arkansas. concert of prayer.

sion work, and the cultivation of the mis- for labor. And this should not be, as they and responsibility, shall they be helped or sionary spirit through the efforts of pastors.

- 4. United missionary efforts in the western states and territories.
- 5. The preparation of laborers for the ever widening fields.
- 6. Lament for the death of Mr. Stillman. 7. The agency of ministers in the collection of funds in their respective societies.

The Treasurer reported a balance for last year of 1,234 44; receipts during the year of \$1,664 04; and expenditures amounting to 2,371 80.

There were twenty seven life members, and the following auxiliaries: Western Association; Piscataway, Plainfield and Shiloh churches, of New Jersey; missionary society of Marlboro, N. J.; Waterford church, Conn.; and Pawcatuck and First and Second Hopkinton churches of Rhode Island.

As we read of the zeal of our denominational fathers for missions, shall not our own experience fresh and stronger impulses?

FROM J. P. SHAW.

TEXARKANA, Ark., June 27, 1886.

Dear Brother, - My visit to Cooke county, that while the rest remained at Hong Kong, Texas, has been delayed on account of the it is stamped on my heart. It is my whole well attended and sustains a good degree of Mr. Carpenter had gone to that city on a severe illness of my wife, who is now im- study. There has not been a night in a week interest.

to-morrow or next day. I send you an extract of a letter received from Bro. R. S. Willson, written to him by the wife of Bro. Green Willson. Since then I received a letter direct from Bro. Green himself, under She says, writing to my wife: "Tell Frank lin I think if he will come and hold a series of meetings here, the Sabbath question will take right along. There is a great demand for the books and tracts he left here. People are studying in good earnest, though These meetings were sources of spiritual joy | there is one preacher here (Eld. Willett), who says that he can prove that Sunday is Sunday services, Mrs. Carpenter wrote: the Sabbath, and that Christ was resurrected "I hope these meetings may be blessed to on Sunday morning. Be that as it may, the all, but to me they are not like our own dear people do not agree with him." Eld. Mayes little Sabbath exercises, when, in the quiet writes that there are now fifteen Sabbathretirement of our own staterooms, we four keepers at Arlington, Texas. He is holdkneel together and pour out our souls before | holding a regular appointment there each God. Most deeply and sensibly have we third Sabbath. The Seventh-day Adventist been permitted to feel his presence; and our | brethren have recently gone there with a softened hearts flow more and more closely tent and are holding meetings. Bro. Mayes together, while they burn within us, as we writes that he is preaching at five different commune in spirit and talk of his goodness. places, and three other places, where he is There is a spirituality and an earnestness in desired to preach, cannot be supplied because of his straightened circumstances. He that does our hearts good. We feel that says he is preaching from one to three times at each place, monthly. With his wife a deavor to fix our hours of worship at the helpless invalid from paralysis, and six children to maintain, and dependent upon his now it brings it late in the afternoon. Are labor for their support, we can truly imagine the cross he supports to preach the gospel. He writes to me that the church at Rose Hill is getting along smoothly, and in love. spelling; and Mrs. Carpenter wrote that the | May God bless them and help them to be steadfast.

I am holding a correspondence with Broad Eld. M. F. Whatley, of Rupee, Falls Co., Texas. Bro. Whatley is a Baptist preacher, sixty-seven years of age, and respected in his writes to me respecting the Sabbath: "As for what day the fourth commandment specifies, I don't think any man who has given the subject any thought can doubt. As for the arguments of those who advocate the keeping the first day of the week, they was the Seventh-day Baptists. He preached are far-fetched, illogical, and totally wanthe writes again: "We have a ministers' conam president of the conference. I intend to I wish you could fall in just about that for a good cause. I am doing my work in a quiet way; but it it will burst out some day people who do not know anything about the change of the Sabbath. They have been told that the Apostles and Christ changed the day. They have never examined for themselves—just taken for granted what their leaders have said, and so have rested Resolutions were earnestly discussed and easy. I think when they see the shallow foundation on which it stands, a great many of them will be willing to accept the truth.

2. The indispensable work of the Holy | great demand for missionary labor in Ala-The brethren at DeWitt are almost being have just passed through a great depression | hindered? from threatened prosecutions for laboring on Sundays. I may write to you again soon.

Yours in Christ.

Correspondence Referred to Above. ALBERTVILLE, Ala., May 12, 1886.

R. S. AND ANNA WILLSON, Attalla, Ala. Dear Brother and Sister, . . . Well Bro. Shaw did come. We did not know half how we would appreciate his visit, nor of Albertville a great many things they never more than they are able to do ever since I anything with my pencil, but if I could see lated, but I have not learned the result. experience. God in heaven only knows the last year. trouble I have seen over this question—the Sabbath. I never have troubled Green are promptly sustained with a fair attendabout it any more than I could help, but he | ance and interest. The Bible-school is well knew I did not believe as he did; but now sustained with a good interest, and is doing we have both got hold of the same end of better work than at any previous time since the rope, I am thankful to acknowledgenot ashamed. You don't know how firmly

ment with some one. Last night I was in first Wednesday evening in each month, with Georgia telling some of my friends there a literary programme, having usually a good what I believed and had experienced. If you attendance. The Christian Temperance all knew what thoughts I have had about Union was organized in November last, duryour keeping the day, I would ask your for- ing the labors of the evangelist, Joseph giveness; but all I ask is, "Let the dead Critchfield. This Society meets at the bury the dead." I have often heard people church twice each month, with a literary talk of bearing the cross. Up till a week | programme. Some of our neighbors united ago mine has been light, but now I am willing | with us in this organization. These socie. to help bear it heavy as it may seem.

"Must Jesus bear the cross alone, And all the world go free? No, there's a cross for every one And there is a cross for me.

"The consecrated cross I'll bear, Till death shall set me free, And then go home my crown to wear, For there's a crown for me.'

. I never did want to see you all s much before as I do now. My opinion is we will have a church at Albertville some day, I don't believe Green and I will live alone EMMA WILLSON.

> ALBERTVILLE, Marshall Co., Ala., June 20, 1886.

Eld. J. F. Shaw, Dear Brother.—We still feel refreshed, or, in other words, are still feasting on the Bible truths you preached to us while in our midst. I am happy to inform you that my wife has been truly converted on the Sabbath question. As to the people in general, I hardly know what to say. Two of the leading members of the Baptist Church at this place acknowledged to me that they believe the Seventh-day is the Sabbath, and if it could be proved which day that is, they would most certainly keep it. A great many seem to be deeply interested. Several have borrowed books and tracts from us. (Eld.) E. J. Barksdale preached a sermon on the Sabbath, the fourth Sunday in May, at the Baptist church. At the beginning of his sermon he said there had been a great confusion gotten up concerning the Sabbath, and he felt that it was his duty to put it down. He then read a piece from the Atlanta (Ga.) Constitution, stating that there was a people somewhere in Alabama (do not remember the county), force people to keep Saturday, and tried to leave the impression on the people that it from the 23d chapter of Leviticus. He rection of Christ, but entirely lose the Sev- 13 other meetings; and 20 visits. enth-day by the movements of the sun. I have heard several try to defend Sunday, but I thought that was the weakest defense I had ever heard.

He also stated that there were fourteen hundred years before Christ that we have no account of. He claimed that the Sabbath as possible. I still think there can be a great deal of good accomplished. Of one thing I am assured. There has been more Bible reading around about Albertville for the last two months than had been in two years previous to that time.

Your brother in Christ,

G. F. WILLSON.

-Members of the Seventh-day Baptist churches, what is your message to the Boards of the Missionary and Tract Societies? Shall we send out fewer laborers, and even these be crippled by reason of inadequate support? Shall they print fewer pages Thus you can gather some idea of the of Sabbath truth, when the people are hungry for reading? Shall the enthusiasm and devotion of both be chilled by cold and captious criticism? Both Boards and So-3. The call of Providence to foreign mis- overlooked through the growing demands cieties are carrying heavy burdens of anxiety MISSIONARY ED.

FROM D. K. DAVIS.

HUMBOLDT, Neb., June 6, 1886.

Dear Brother,—In submitting my quarterly report, it is with regret that I am not able to report greater progress on this field. Since my last report, I received a call from this church to serve them another year, can I express yet how thoroughly I appreciate from April 1st, which I concluded to accept it. I had often tried to plan out how he if the Board will continue the appropriation would preach, but my plan would not work. as before. Most of the brethren are doing I can say one thing. He taught the people all they are able to do, and some have done thought of before. Scott, I can't tell you came here. A subscription has been circuyou, I think I could tell you and Anna my But the amount will doubtless be less than

The regular appointments of the church I came here.

The Young People's prayer-meeting is

ties, together with the weekly prayer-meetings furnish our young people abundant opportunity to come together for religious. social and literary culture, and they seem inclined to improve the opportunity. We are making an effort, in addition to our regular monthly collection, to raise twenty. five cents per member as a special contribution to the Missionary Society, the results of which will be reported to you in due time. I preached a missionary sermon two or three weeks ago, and at the close of the services, pledges amounting to six dollars and twenty-five cents were secured, which I hope to increase considerably by personal

Nearly all of our young men and young women are active Christians, but there are about twenty-five boys and girls, counting two families in Humboldt, who ought to be gathered into the church at an early day.

In regard to Round Grove and Pleasant Hill-since my last report the appointments have been so interfered with by unfavorable weather that I have been able to preach only once in four weeks, at each place, but the weather seems more settled now and I hope to fill my appointments regularly. The attendance at Round Grove is about the same as in my last report, and I presume the congregation at Pleasant Hill will increase now as it has already done heretofore. At the time of my last visit, four weeks ago. they had not organized the Bible-school, but I presume have done so ere this. It is certainly of great importance to our cause in this section of the country, that an efficient pastor be sustained here who shall act as missionary. I trust that who were trying to have a law passed to we have your prayers, especially for our young people.

I remain your fellow laborer.

-Bro. Davis reports 13 weeks of labor, 17 sermons at Long Branch and two preaching stations; congregations from 25 to 50;

FROM GEO. J. CRANDALL.

NORTH LOUP, Neb., June 7, 1886.

On account of pressure of extra work my report has been neglected for a few days. I feel that the blessing of God is resting upon would have been lost even through that the work here. I can report a better general time. I hope you will visit us again as soon | interest on the entire field than at any time before. The work here is growing in interest in all its departments. The Sabbath-school is doing better work all the time. The young people have just organized a "Young People's Society of Christian Endeavor" from which we hope much. At Davis Creek quite a number of First-day young people are regular attendants at our meetings with close and earnest attention. At Calamus the attendance has improved lately. Pray that our work may be a success in God's sight.

-Bro. Crandall reports for the quarter 34 sermons at North Loup, Davis Creek, and Calamus; Congregations of 200 at North Loup, and 25 at the other points; 25 other meetings; 40 visits; the distribution of about 20 copies of the Outlook and Evangelii Harold; and 11 additions to the church.

A CHEERFUL GIVER.

The pastor preached on the text "Not grudgingly or of necessity, for God loveth a cheerful giver."

One of the children talked with her father about it. She said: "The preacher said everybody should give of their money to the Lord. Does he mean that children should give, or only big people?"

The father replied: "Little folks cannot give much, my child, but when they love Jesus they will give what they can to send the good news to little ones who have never heard that Jesus died for them."

"I wish I had thought of that before," said Bessie, "because I have never given my own money to Jesus. I have always put your money, not my own, in the missionary box. The preacher said that all who gave grudgingly could get no blessing. What did he

"Grudgingly means unwillingly, giving what we would rather keep for ourselves. Why do you wish, my dear, to give to the

"Because I love him, and I wish others to

love him too."

"Then you will be a cheerful giver, and you will find it more blessed to give than to receive. But you are not only to give your money to Jesus, but should try to serve him in other ways. You can speak some words for Jesus and you can sing for Jesus, and so comfort and bless others. Be willing not only to give, but to work and even to suffer proving very finely. I hope to leave here that I have not dreamed of hearing an argu- The Mission Band meets regularly on the for Jesus' sake."—The Gospel in All Lands.

CONVERTS TO THE In an article in the Ric 17th, by C. J. Sindall, he s Sabbath-keeping doctor in my way to the semi-annual Minnesota churches, I calk I found him to be a well-read physician of the an earnest, outspoken Chri conducting a hospital for having abandoned other sy diseases. He has a large b commodations for some patients, who board and los are mostly occupied; alm

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Subbath !

question about one year as tions from the Adventis cepted these views, and t tious Christian, commence the same time attending He soon became dissatisfi trines advocated by the Ad continued to meet with the ber of the Episcopal Chui him to observe God's holy objections. He is much Scandinavian mission work also another Scandinavia besides Eld. Sindall. Th name is Melville C. Keith, just finished, for the accor tients, which he said he ministers preach in, and is of he should help in the anxious that there should the English language slso. young lady, keeps the Sab young lady, who is a s keeps the Sabbath. | She studies next year. These I regard this institution, keeping workers, a favor our cause in that city. the Dodge Centre Church lis. These, with the Scal to by Eld. Sindall, make Seventh-Cay Bartist churc ful. They expressed a dea that kind to attend. Th now in the old country Keith's address is 421 W South Minneapolis, Minn

"THE SEVENTH DAY AND

BY REV. DANIEL

"It has always seemed while to spend any time question as to the day on should be observed. Bu tion has seen fit to seced Baptist communion to c enth-day Baptists. And denominations have disc principle or doctrine is fixing on the seventh ins of the week, and manage The Outlook, as the expo Hence, if only out of res of brethren, the matter

claim our attention. A first and obvious ans itself; and this is, that and glory of Christianity away from mere externa tant essentials within the And what is the essent Sabbath: its observance days shalt thou labor ar Suppose, now, we do the Sabbath day before work, or after it; do we observe a seventh day,

seven?

If, however, only the pretation of this law is into a most unfortunate shall find it utterly im fourth commandment! the goventh day that G rest from creation, th ome down without i take to our times. Adam to Nosh there made: suppose Nosh k in the ark; suppose in t Alexandra spraig a gros Destront a miscaloniaco turbes amid the op Far philas condage the a tion from labor the The second secon

dneeday evening in each month with y programme, having usually a good The Christian Temperature was organized in November last durlabors of the evangelist, Joseph ield. This Society meets at the twice each month, with a literature ame. Some of our neighbors united in this organization. These pasie rether with the weekly prayer-ment mish our young people abundant on ty to come together for religious and literary culture, and they seem to improve the opportunity. We king an effort, in addition to our monthly collection, to raise twentyts per member as a special contributhe Missionary Society, the results ch will be reported to you in due I preached a missionary sermon two weeks ago, and at the close of the pledges amounting to six dollar enty-five cents were secured, which I o increase considerably by personal

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Sabbath Beform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

CONVERTS TO THE SABBATH.

In an article in the RECORDER of June 17th, by C. J. Sindall, he spoke of finding a Sabbath-keeping doctor in Minneapolis. On my way to the semi-annual meeting of the Minnesota churches, I called on this man.

I found him to be a very interesting, well-read physician of the Botanic school, an earnest, outspoken Christian gentlemen, conducting a hospital for chronic diseases, having abandoned other systems of treating diseases. He has a large building with accommodations for some fifteen to twenty come. patients, who board and lodge there. These are mostly occupied; also there are many comers and goes, and the doctor has outside

His attention was called to the Sabbath question about one year ago by the publications from the Adventists. He soon accepted these views, and being a conscien-He soon became dissatisfied with the doctrines advocated by the Adventists and discontinued to meet with them. He is a member of the Episcopal Church, which allows him to observe God's holy Sabbath without objections. He is much interested in the Scandinavian mission work there. There is also another Scandinavian minister there besides Eld. Sindall. This doctor, whose name is Melville C. Keith, has a large room, just finished, for the accommodation of patients, which he said he should have these ministers preach in, and if the work moved off he should help in the matter. He felt anxious that there should be preaching in the English language also. His daughter, a young lady, keeps the Sabbath, also another keeps the Sabbath. She is to complete her studies next year. These are all Americans. I regard this institution, with these Sabbathkeeping workers, a favorable beginning for the Dodge Centre Church live in Minneapo- on the 22d of that month to-day. lis. These, with the Scandinavians referred to by Eld. Sindall, make the prospects for a Seventh-Cay Bartist church in that city hopeful. They expressed a desire for a meeting of to be hallowed as the Sabbath? Who will that kind to attend. This other minister is now in the old country on a visit. Dr. Keith's address is 421 Washington Avenue, South Minneapolis, Minn.

H. B. Lewis.

"THE SEVENTH DAY AND THE SABBATH DAY.

BY REV. DANIEL VAN PELT.

"It has always seemed to us scarcely worth while to spend any time in discussing the question as to the day on which the Sabbath should be observed. But a whole denomination has seen fit to secede from the regular Baptist communion to call themselves Seventh-day Baptists. And people of various denominations have discovered that a vital principle or doctrine is somehow involved in fixing on the seventh instead of the first day of the week, and manage to run a periodical, The Outlook, as the exponent of their views. Hence, if only out of respect for the scruples of brethren, the matter of the day may well

A first and obvious answer at once suggests itself; and this is, that it is the very genius and glory of Christianity to lead the thought away from mere externals to the all important essentials within them or beneath them. And what is the essential thing about the Sabbath; its observance or its day? "Six days shalt thou labor and do all thy work." Suppose, now, we do that, and we observe the Sabbath day before we do the six days' work, or after it; do we not in either case observe a seventh day, i. e., one day out of

If, however, only the strictly literal interpretation of this law is valid, then we fall into a most unfortunate predicament. We rest from creation, the seventh day must come down without interruption or mistake to our times. Suppose that from Adam to Noah there never was a mistake in the ark; suppose in the family from which Abraham sprang a growing idolatry did not prevent a miscalculation as to the Sabbath; suppose amid the oppressive tyranny of Egyptian bondage the Israelites did not omit the consecration of the seventh day by a cessation from labor through all those four hundred years; suppose that during those thirty-eight years of aimless wandering in the wilderness, when so essential a ceremony as the circumcision was allowed to fall into desuctude, the seventh day was never neglected; suppose that when King Josiah found

as to the seventh day. Let it be granted. still further, that, during the seventy years' captivity in Babylon, and the confusion of the successive conquests and partial banishments that preceded it, there was no difficulty whatever about fixing upon the exact seventh day; and that after the return from not affect the week. This is too plain to captivity, during the persecutions of the Seleucidæ and the guerilla warfare of the Maccabeean times, that down to the birth of Christ, and after the destruction of Jerusalem and the dispersion of the Jews, the Jews fixed points which settle the question. When had still always correctly and exactly observed the seventh day as the Sabbath, and were thus enabled to obey the fourth commandment from the standpoint of our exceedingly scrupulous brethren.

Yet, after all, if all these providential difficulties had been successfully surmounted, we are afraid there are some astronomical or chronological obstacles in the way which no human ingenuity could possibly have over-

With the imperfect knowledge of the motions of the heavenly bodies which men possessed in the ages before Christ, they could not, as might be expected, ascertain the precise measurement of the year; and in the course of several centuries after time had begun to be noted, the errors in their estimation of its duration had produced the loss of the notation of quite a number of days. Such loss was partly remedied and its recurtions Christian, commenced to observe it, at rence sought to be guarded against by new the same time attending their meetings. arrangements of the days of the months, and by counting 3651 days to the year, under Julius Cæsar; and the calendar so modified was called after him the Julian Calendar. But the error which still remained (for the year, precisely calculated, contains 365 days, 5 hours and some minutes, instead of 365 days, 6 hours), accumulating through the centuries, toward the close of the 16th century amounted to as many as ten days. The world had lived by so much longer, yet it was numbering itself ten days behind its age. Hence, in 1582, Pope Gregory XIII. proclaimed that the 5th of October of that vear should be dated as the 15th. But the Greek Church and the Protestant world disdained to heed a Popish command. Hence, to this day, Russia is eleven or more days behind our calendar. On the other hand, in 1752 Protestant England had sufficiently recovered from her antipathy to Rome to recognize that even a Pope might be correct young lady, who is a student with him, in regard to astronomy and chronology, and thus the "Old Style" was rejected and the "New Style" of dating came into use; but the ten days had grown to eleven by that time. Hence, although we read that George Washington was born on the 11th of Februour cause in that city. Two members of ary, O. S., 1732, we celebrate his birthday

Now, we ask, amid these changes, these losses of days and shifting of dates to make up for them, how could men have kept exact account of the precise seventh day that was undertake to say that next Saturday is the seventh day, pointing back to an unbroken series of seventh days, reaching from itself back to that tremendous epoch in creation when God rested from all his works? Yet Saturday is of no account as a Sabbath day, unless this can be done. We must be able to fix unerringly upon the seventh day, else we cannot keep the Sabbath. If we start ou to follow the words of the fourth commandment in a literal sense, we must be literally and altogether literal. And we are forced to this lamentable conclusion, in view of the utter impossibility to ascertain the seventh day: if our Seventh-day brethren are correct in their conviction, and the seventh is the essential and only day for the Sabbath, then we have lost the Sabbath forever! We may be thankful, therefore, that an intelligent and spiritual understanding of the fourth commandment does not necessitate a rigid attention to the killing letter."

The foregoing is from the Christian In telligencer (Reformed) of June 9, 1886. It is valuable as showing the attention which the Outlook is compelling men to give to the question of the Sabbath. It is also valuable, in the general respect it expresses for opinions which it deems to be wholly unfounded. As a defense against the claims of the Sabbath, it is a failure. Its only plea is, that in the mutations of time, and changes of the calendar, we cannot know which is the sev enth day, in the order of creation, and therefore cannot observe the fourth commandment. The reader will note that the first half of this paper grants that which is really a fact in history, that no time was lost, and that the reckoning of the week was continshall find it utterly impossible to keep the ued unbroken, till the time of Christ. Havfourth commandment! All the way from ing admitted this under the propositions, the seventh day that God signalized by his "suppose no time was lost," etc., etc., the writer suggests further difficulty in these words: "Yet, after all, if all these providential difficulties had been successfully surmade; suppose Noah kept a correct account | mounted, we are afraid there are some astronomical or chronological obstacles in the way which no human ingenuity could possibly have overcome." Here Mr. VanPelt attempts to transfer the difficulty to the later periods of history, and rest it upon the changes in the calendar. What he says, indicates the fact, which we have often set forth in these columns, that no change has been made since the time of Christ, except the efforts to adjust the civil year to the solar. That these efforts have never disturbed the idenall these years, in the course of which it had line late mounts at all rian calendar was brought in, in 1582 are ing." Every one familiar with these columns spirit of '61.

comparatively close to our time, and yet knows that we plead for a broad, spiritual there is no hint in the history of business conception of Sabbath-keeping. That we transactions, or other experience of humanity, of any deviation in the matter of the week; indeed the changes in the year could need any argument. Above all these efforts on the part of Mr.

Van Pelt to entangle the week, there are two

God gave the fourth commandment at Sinai, he either accepted the week (as we believe) as it had existed from the earliest period, or else, by the commandment he established the week. The week so established, coincides exactly with the Asiatic week which is shown by the cuneiform inscriptions, and other facts of history, to have existed from the earliest periods, it being traceable to the pre-historic shadows which cover the early existence of the race. The Jews, as a nation, receiving the fourth commandment, and the week, kept it unbroken till the time of Christ. There is certainly, then, no chance for trouble during that period, Christ acknowledged, recognized and honored the Sabbath, and week, in all that he said, or did. Pruning the Sabbath of false growth did not destroy but rather strengthened it. We have, therefore, the sanction of Christ resting upon the Sabbath and the week as they existed at Sinai. Surely, Sinai and Calvary ought to be sufficient authority for Mr. Van Pelt and the readers of the Outlook. From the time of Christ to the present, the impossibility of loss or entanglement in the order of the week is so plain, that no thoughtful man can entertain the supposition that the order has been broken up. The friends of Sunday claim that it—the first day of the same week known to the Jews from the time of Sinai to Christ-has been kept in the Christian church; they also admit that the Sabbath, or seventh day of the same week, continued to be observed by more or less Christians down to the fifth century. It is equally a fact of history that Wednesday and Friday ing full university privileges to Alfred of the same week, and in the same order, were observed from the third century forward, and are still observed in the Roman Catholic church. It is equally a fact that the sixth day of the week—the same unbroken week—has been observed by the followers of Mohammed, from his time to the present. In a word, the question of the loss of time, the confusion of days or any break in the identity of the week appears nowhere in history, and never appears in literature except when men attempt to set aside the claims of the Sabbath. When Mr. Van Pelt will find in the history of business, sociology, or any of the lines along which human experience has come, evidence of this loss and confusion, he may have at least the shadow of collateral proof for the unfounded claim made in the foregoing article. But if this were shown, there yet remains the fact that "God keepeth watch over his own," and that as his Book has come down unscathed by the changes and disasters connected with the literature of the world, so his Sabbath, which he created by his own example has been

In conclusion, Mr. Van Pelt says: "Yet Saturday is of no account as a Sabbath, unless this can be done. We must be able to fix unerringly upon the seventh day, else we cannot keep the Sabbath. If we start out to follow the words of the fourth commandment in a literal sense, we must be literally and altogether literal." From these state- not as afraid of him as we are now. ments he frames a conclusion in these words: "And we are forced to this lamentable conclusion, in view of the utter impossibility to ascertain the seventh day." Here he puts as the logical conclusion, from certain premises, an assumption which he has made no attempt | his hand, and the vivid recollections here reto prove, except by heaping together "supposed" "possibilities," not one of which are made actual by the facts of history. He also have, more loyal fidelity and love for a ignores the other important fact that, when God gave the commandment at Sinai, by the words of the commandment he linked it with creation, and with his acts at creation. Mr. Van Pelt's theory is illogical further in that it proceeds upon the narrow view that the creative days were days of twenty-four hours, and that the human week is therefore a continuation of the divine week; whereas every fact of science, and the conclusions of modern exegesis, show that the human week is modeled after the divine week, but is not a continuation of it. This broader view being seen, all that Mr. Van Pelt attempts fails for want of logic and fact.

equally cared for by him.

The closing sentence of Mr. Van Pelt's article, unintentionally we trust, attempts the same inuendo, so common among those who have not studied, or who are not charitable

ignore all Judaistic narrowness, all materialistic application, and have always urged that the Sabbath consists in something far higher than physical rest, and outward observance. The implied definition by Mr. Van Pelt of an intelligent and spiritual understanding of the fourth commandment is a loose liberalism which destroys the commandment entirely. It is not necessary that the day of the Sabbath be set aside or changed, in order that it be intelligently understood. We are quite willing to forgive the inuendo, and the upon whose sides should be chiseled the implied charge of ignorance on our part, for names of her sons who went from her halls the best of men of the class to which Mr. Van Pelt belongs, have been so thoroughly be written this inscription: "Haec mea trained in the loose no-Sabbathism of the times, that they mistake for intelligent and spiritual obedience to the law of God, an illogical and a practical disregard of that law.

Education.

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

ALFRED UNIVERSITY. Semi-Centennial, 1886.

BY DANIEL LEWIS, M. D., PH. D.

It was my privilege to be in attendance apon Alfred University at a period very important in any institution's existence, viz., its

Until the winter of 1857, when I first made the acquaintance of our now venerable Alma Mater, she was known as one of the best academies of the state, and in the amount of school money annually drawn from the public fund, was only excelled by one institution of learning, the Albany Free Academy. It was a great day for us that winter, when news was brought us from Albany that a charter had been granted, giv-Academy. We experienced in that day the exaltations of self-satisfaction which it may be supposed the mayor of a provincial town would feel at finding himself suddenly transformed into governor of his state, or that same governor's feeling when he awoke to find himself a president (even by a very small majority).

It is a most pleasant ramble among the memories of those early days in the history of Alfred. There was a preponderance of young blood in the faculty; but, I may add, there was no lack of old brains either. can say nothing of the stalwart mind and heroic heart which were then its glory that can add one jot to the lasting and ever-increasing fame of the man whose life has been a power in so many successful careers which began under his administration. In all the years of my pupilage, President Kenyon never spoke a word to me that the most sensitive boy could grieve over. His kindness won my boyish heart, and I gave him my cordial sympathy and esteem. I am not ashamed to tell you of the tears which could not repress when news came of his untimely death. In all the vast extent of interesting places in the city of London, nothing attracted me so much as the place where he died, which was pointed out to me by the Rev. Wm. M. Jones.

President Allen was here then, a man younger than I am to-day, and yet all were would be manifestly improper to say too much in his praise in his presence, but if his old-time shrewdness has not deserted him, he may infer from our coming to see him in such numbers to-day, from the way all grasp cited of our lives under his care, that no sons and daughters ever had, or ever can father than we have, and always will continue to have, for our distinguished President. Time forbids that I should mention all who were professors and teachers here in 1857. Professor Pickett was the autocast of the North Hall, and drove all dewn-town boys out at nine o'clock, Prof. Ford was manufacturing laughing gas in the laboratory, Prof. Larkin was here ready to lay down his life for Zumpt's Latin Grammar, and Prof. Maxson believed then, as I presume he does now, that one man was as good as another, if not a little better, and was willing to talk us to death, if necessary, for our country's good. It is easy to see what stuff Alfred students were made of if they could survive such influences. When the war came, its shadow fell heavy

as it settled down over us here. In these enough to recognize the fact, that holding days of lax political morality and supercilious a copy of the law and looked upon it as a lity and order of the week every reader knows. long-lost treasure, there had been through long-lost treasure, there had been through long-lost treasure, there had been through long-lost treasure, in the course of which it had looked upon it as a striking evidence of themselves, is a striking e

When a teacher could say to his class. Boys, let's go to the front," when a sister could send a brother from her with slender hope of his return, when wives were willing to lose their husbands for their country's love, and mothers bid sons a fond farewell. with thanks to God for giving them the sacrifice—when such acts of heroism were as familiar here as the faces of our friends, we learned a lesson which will preserve our political institutions as the recollection of those great events remain to us who survive. Alfred should have an enduring monument to fight for our country, and over all should amanta sunt."

It was here on these hills, about 1860, that I earned my first dollar, and if you will pardon the personal allusion. I will tell you how it was, as an example to others who may come after me.

The president of the Board of Trustees wanted a boy to drive horses, and I being out of a job, secured the position. It was my first office-seeking. I toiled three days, and when he asked me my price I hesitated between fifty, and seventy-five cents. According to the custom of a business man of to-day. I decided to ask the larger sum, and then fall in price if necessary. He not only assented to my estimate, but raised it and gave me one dollar. I have ever since considered Deacon Langworthy a very prince of generosity.

That dollar was paid to the Alleghanian Lyceum as my initiation fee, and I have never regretted the investment. In fact it was so profitable that I have until this day believed the Alleghanian the best literary society ever instituted within the classic shades of this University, and in the estimation of my entrance into its membership, I may repeat the words of Prof. John R. Groves, when, in an ecstacy of poetic inspiration, he exclaimed to us one evening that we were all inclined to think the place where we were born the "greenest" spot on earth. How many of us who are natives of this rural town entertain similar senti-

From the time that Alfred became a university its growth has been slow but steady, and in some directions remarkable, for the limited means at its command. She has always been wealthy in nearly everything except money. Wealthy in the energy and devotion of her teachers. Wealthy in the cordial and unanimous sympathy of the citizens of the town. Wealthy in the excellent character of her students and the life-long attachments they have formed for the school, and I may add, for each other.

In some respects she is not in the posi-

tion which all would desire. I will only refer to two before closing this rambling talk. There is located here an observatory which, at small expense, could be what it ought to be, a department of university work which would not only be a boon to students, but a means of extending the fame of the college to an extent which no other means could accomplish. It was the means of making a reputation for its founder which has placed him in the front ranks of astronomers, not only of America, but of Europe as well. It should be put in perfect working order at once. A man with genius for such work should be sought out, and installed as director, and those who have the means should so endow it, that it might become to us what the Cambridge observatory is to Harvard, one of its chief attractions. If I am addressing any one whose benevolent intentions incline them to be generous to Alfred, I hope and trust that this thought may influence their acts in the direction of this very urgent need.

The other subject which has been in my thoughts for a long time, is the condition of the University library. An institution fifty years old should have accumulated at least a complete working library, in which both faculty and students could reap the benefits of all other laborers in the same field of mental work in which they are engaged. Many private individuals of may acquaint ance have more and better books than canbe found on the scant shelves of this library. This is not said in a spirit of fault-finding, but simply as an expression of my firm conviction, that other less useful measures of improvement have, insensibly, been allowed to absorb an undue amount of your resources. Had means been large there is no doubt that the development would have been more uniform in all directions. 4 It is now absolutely essential that an effort should be made in this direction. The reorganisation of the reading room by the students

The Sabbath Becorder.

Alfred Centre, N. Y., Pifth-day, July 15, 1886.

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

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

'HAD I but known that nothing is undone From rising until rising of the sun, That full-fledged words fly off beyond our reach. That not a deed brought forth to life dies ever, I would have measured out and weighed my

To bear good deeds had been my sole endeavor, Had I but known!".

THE English elections have so far advanced as to make it certain that all hope of carrying them for the home rule scheme of Mr. Gladstone is lost. Mr. Gladstone, however, is still bravely battling for the measure, believing it to be right, and confident that it will yet win.

Ir is said that two-thirds of the land of the United States is west of the Mississippi, while two-thirds of the population is east of that line. This suggests the vastness of the country we so vaguely call the great west. It is of the utmost importance to the future welfare of this whole country that the social and religious life of those who are settling up this vast territory be properly shaped while society is in its early and formative state. There is no other question fraught with such tremendous possibilities for good or evil to this country, during the next fifty years, as that involved in the suscess or failure of the home missionary work now going on. As we have not a state religion, and so cannot provide for religious instruction by law, this whole question rests with the churches, the Christian people, of our older settled states. No Christian people ever had grander opportunities or graver responsibilities than those which now rest upon the Christian people of this country How large a part shall we take in this great

THE following letter is from a lone Sabbath-keeper, who, in sending her subscriptions for the RECORDER, Visitor and Outlook, says that she has had hard work in getting the necessary amount to send. But in view of the importance of our work, and of the present dearth of means with which to carry forward that work, she says: "I was very sorry to hear anything about ceasing to publish the Light of Home. I sincerely hope and pray that the necessary funds may be raised, so that no part of the work which our denomination has taken up may be neglected, but that we may constantly push forward. I will here pledge twenty-five cents a month, for the present year, to the Tract Society, and the same to the Missionary Society. I cannot send the money at present, but they can depend on it if I live; and I will send it as soon as I can." That has the true ring in it. If all of us who enjoy the privileges of the house of God and the fellowship of kindred spirits on the Sabbath, would do as well, such appeals as we make elsewhere would be unnecessary.

A SPECIAL PLEA.

time left us in which to settle some very imnot new questions; they have been asked before; and they will be asked again. Some of us have thought them over and over already. Most of us have had it pointed out to us. in our recent Associational gatherings, and through the SABBATH RECORDER, that it would be easy to remove all difficulty from these questions, if we would each contribute a little to the funds of these Societies. This is the point of the question. How much do we want the work of the Societies to go on? One dollar each, all around, would not only pay all bills of both Societies to the end of the year, but would leave a good balance

not—absolutely could not—spare a, dollar for the women of your church. Don't depend any purpose? A great many poor people on a miscellaneous, pass-the-hat. Sabbathhave spent more than one dollar, during the day collection. You will get pennies and past week, on the fourth of July celebrations, nickles in that way. These are good as far and other amusements—circuses and the as they go, but they will not go far enough. like. Of course, none of us waste any mon- What you want now are the dollars. Do ey on shows, circuses, etc., but are we quite personal work. Go to every member, perwilling to say that our poor neighbors willingly sacrifice more, every few weeks, for a day's questionable amusement, than we are willing to give for the best of all causes? Do we really love the Lord and his work more than anything else? It seems to us so easy to do the little that is necessary to be done in order to set this matter beyond all not say it. Certainly, every one who can, further question, that we are amazed, when we think of it, that it has not been done long | can. Let everybody be, personally, asked. Now, here is a little chapter of history.

In April last, a western brother moved. through the RECORDER, that we put 75 cents apiece into the treasury of the Missionary Society, and an equal amount into the treasury of the Tract Society; and, in a little speech showing the ease with which that would come from such an offering, he suggested that, for convenience in making change, we make it a dollar apiece to each Society. Thinking, certainly, that can be a burden to no one, and yet lift a burden from the Societies, we seconded the motion, and, without waiting for the vote to be taken, we placed one dollar in the hands of the Treasurer of the Tract Society, and another in the hands of the Treasurer of the Missionary Society. The voting went on. And now, after a lapse of three months, so far as heard from, three other persons have joined the ranks, with one dollar apiece for each of the Societies! What is the matter? Three or four weeks ago, Bro. Gardiner made it plain to us, through "Facts and Figures," of each one of us, would relieve our Societies of serious burdens. Yet we have not heard of any general move toward the realization of that consummation. Through all the Associations, from West Virginia, through New Jersey and New York, to Iowa, this matter has been talked, and urged, until it would seem that the matter is plain enough, and ought to be easily accomplished. Again, in last week's RECORD-ER, a young brother from Florida turns the same subject to a new light and comes out at the same conclusion as all the rest. But why repeat more of what has already been so well and so often said? Are we really unconcerned about this business, that we do so little? We do not think so. We all have our systematic plan according to which we are making our regular contributions to these objects. That is all right. By this plan some of us are doing all that we think we ought to do. But here is a special case. Some of us think we have all we can do to meet our ordinary family expenses; but if a member of the family becomes sick, we send for the doctor, and somehow we pay the bill, and a good many other extras besides. We need not press this figure further than to say that here is an emergency, an unlooked for condition of things, the expense of which must be paid.

Now, we have a proposition to make. Let there be made a special offering of as many dollars as there are resident members in our churches, as early as the second Sabbath in August, to be divided between the two Societies, for the purpose of paying this | ball, M. M. Lamphere. indebtedness. But, says some one, our church is raising money by the systematic plan. Good. So does ours; and this proposition is not to interfere with that plan in Sermon before the Christian Association was the slightest degree. But, you say, we have preached by Rev. A. D. Sandborn, of Evans-There are now but six weeks before the already answered to special calls for money ville. The text was from Psa. 119: 100, "I vear's doings of our Tract and Missionary for this, or similar objects. Yes, so have understand more than the ancients because Societies will come to their close. Two we. Or, again, you plead that you have I keep thy precepts." The theme was "The weeks in July and all of August, is all the done all you felt able to do. Yes, we have Excellence of the Bible." done the same. But, in the face of all this portant questions. In the first place, shall our debts are not paid. One dollar from noblest which result in the best lives for ered. The one of Mr. Barlas deserves spe- all that it is possible and right for it to be we allow these societies to go up to their an- each one of us in addition to what we have those who study and read them. We give cial mention for its deep-toned delicacy of and do for itself and society. niversaries in debt? In the second place, already done, will pay it, and more, too. attention to philosophy and literature as sentiment, unity of composition, and selfshall we send them out into another Now, we appeal to the churches. Don't let sources of thought and as a means of gain- poise and appropriateness of delivery. Mr. year's work with orders for retrenchment, Sabbath pass without starting this thing. ing intellectual power. The Bible is the Crandall's recitation showed him a good imbecause of depleted treasuries? These are Bring the matter up at the regular Sabbath source of the best thought and the highest personator. The paper was regarded as one ican institutions. He said the fundamental service when the full congregation is out, power. and resolve to send in to the treasuries a dollar for each member. So far as possible fact that it is the Word of God, yet it showed a familiarity with Dickens's writings opment and prosperity. Mr. G.'s friends let each member furnish the dollar. If possesses points of excellence as a literary and a good knowledge of her subject, was noted with satisfaction his noble sentiment done in the spirit of love to God, and loyalty production. It has not only all the beauties clearly written, and read in a perfect man- and manly bearing and speech. to the work he gives us to do, this will be of the so-called classics, but it has more and ner. All the music of this session was exone of the best Sabbath services you have greater beauties than they all combined. held in a long time. We do not wish to Compared with the best writings of ancient dictate, or plan other people's work, but and of modern times, it excels in the force. will not pastors introduce this matter, at vividness, and picturesqueness of the style of direction of Prof. J. M. Stillman, occurred the very first opportunity, and keep pushing its different passages and books. As a whole it till it reaches a successful issue? We ap- it breathes and perpetuates a loftier, grander, the order of exercises: peal to our brethren in gospel labor in this truer spirit than other literatures. It, more

sonally, ask for a dollar, stay till you get it, and then go on. Of course, there will be a few, a very few, in every church, who cannot give a dollar. Accept what they can do, and ask some of the more able members to give enough more to make it up. If you should find any who won't give, -but we will will give, if asked; and almost everybody

We do not presume that the plan we have suggested above is, in all respects and for all churches, the best. If it can be improved, we are more than content that it should be done. What is wanted just now is \$8,765, which, divided between the two Societies, will pay the debts of both, and leave a little The paper was good and well read. The adbalance in the hands of each with which to this could be done, and the handsome results | begin the new year. One dollar from each member of our churches will give us that sum. A systematic, determined effort, begun at once, and pushed in a business like way, will get it, making due allowances for foreign and non-resident members. Pastors are the chosen leaders of the people in all religious matters, and therefore we have suggested that they lead off in this matter. Let them pay their dollar first, and then ask others to do the same. The little church in Hornellsville, few in numbers and weak in material resources, occupying missionary ground, is contributing liberally by the systematic plan, but it will pay the dollar a member, at least, to this special offering, and will do it whether other churches do the same or not. Brethren, we can meet that a very small contribution, on the part this emergency just as well as not. In the name of God, let us do it.

Communications.

COMMENCEMENT WEEK AT MILTON.

Commencement week began Thursday, June 24th, with Field Day. The exercises commenced at 10 o'clock. A. M. The following is a list of the contests, prizes, and

1. Lawn tennis; captains, Misses) Nettie Hotchkiss and Clara L. Stillman. Byron's Poems, Clara L. Stillman.

2. Throw with sledge: distance 711 feet. Inkstand, Geo. Shaw.

handherchief, L. C. Randolph.

folded. Pair of slippers, M. C. Whitford. 5. Long kick with foot-ball; distance 125 feet. Milton Telephone, one year, M. C. Whitford.

6. One hundred yard running race. Combination plush mirror, H. W. Folkstad. 7. Long kick with football, blindfolded.

Neckscarf, D. B. Coon. 8. Cursura vinetis pedibus. Photographs,

H. C. Hansen. 9. Hop, step and jump; $35\frac{1}{2}$ feet. Sleeve

buttons, H. W. Folkstad.

10. Barrel race; stiff hat, C. B. Hull. 11. Lawn tennis; captains, Messrs. E. B.

Shaw and Geo. Shaw. 12. Base ball match; captains, Messrs. M. M. Lamphere and M. C. Whitford. League

13. Mile race around the park. Ham-

mock, H. W. Folkstad.

On Friday evening, June 25th, the Annual

matter. If you cannot do all that needs to than other books, has lived and affected the Glee, "Welcome,"

other writings touches, the soul and life of man on its various sides."

Saturday evening the literary societies gave their first joint session with the following programme:

Music,-piano duet, "On the Race Course," Miss Jennie A. Dunn and John Barlas W. C. Whitford Music—Solo Prof. J. M. Stillman Oration-"Common Prejudice against Higher Edu cation. Vina Hemphill Oration-"Free Trade, Music—Students' Bong.

Paper—'The Representative," W. D. Burdick.

Recitation—'The Death Bridge of the Tay,"

Nettie L. Hotchkiss.

Music—Solo, "Love's Harp, Annabel Carr. Oration—"The Liquor License of America. T. J. VanHorn. Address—"Labor as a Source of Happiness," J. Cunningham

Music-Quartette, "List, those Sounds so Softly

Misses Jennie Dunn and Clara L. Stillman. Messrs. T. J. VanHorn and J. Barlas

The orations were all good in matter and style, but their effect was marred by hesitation on the part of some. The recitation by Miss Hotchkiss was very creditable to her. dress was full of interest, and given in a pleasing manner. The music was received with the appreciation it deserved, the songs by the boys being especially entertaining.

A large audience gathered Sunday evening at the Seventh-day Baptist church to hear the Baccalaureate Sermon by President Whitford. Excellent singing was furnished by the chapel choir. We give an outline of the discourse. The text was from Eph. 4:28, "Let him labor, working with his by all who heard it; and as an exhibition, it hands the thing which is good." The theme was the reflex action of our various pursuits in developing our intellects and in forming our characters. It was considered under the following propositions:

1. Work instructs us by holding our thoughts in the closest contact with the every day and wholesome themes which our business, social experiences, struggles of life, and aspirations of soul are constantly furnishing.

by invigorating our bodies, by supplying difficulties to overcome, and by instructing us in the operations of nature, man, and Providence.

larging our brain power, by increasing the Band. The exercises were opened with activities of the mind, by fixing the attention on a definite object, by transfering the Blue Island, Ill. The first oration, by L. vigor of thought gained in business to our C. Randolph, of Walworth, on "Our Nahabits of reflection.

ability to understand and use the common and essential materials of human life; and so 3. Running broad jump; 15½ feet. Silk it supplies those general sources of suggestions and experiences which form the 4. Fast race with wheelbarrow, blind-character and determine the conduct of vast numbers of people.

> 5. Work is substantially the invention and shaping of means to accomplish certain re-

In conclusion, the defects of education by work were shown to be materialistic in their nature: and an active sympathy for the common laborer was urged.

The second joint session of the literary societies on Monday evening, had the following programme:

Music—cornet solo, "Fantaisie," C. F. Bingham Music—Duet, "O Morning Land,"
Annabel Carr and L. C. Randolph Oration-"Causes Regulating the Price of Labor,

Geo. B. Shaw. Recitation—"The Farmer and the Wheel, or The New Lockinvar," Will H. Crandall. Music—Students' Song.
Oration—"Industrial Education," Lillie D. Smith. Paper, "The Rambler,"
O. A. Skolass.
Music—cornet solo, "Meditation," C. F. Bingham.

Oration-"Nature's Music." John Barlas Address-"Dickens's Sympathy with the Poor and Unnoticed.' Mary M. McLay. "Come where my Love lies Music—Quartette, Dreaming.

Misses Jennie A. Dunn and Clara L. Stillman, Messrs. T. J. Van Horn and John Barlas.

The orations were full of fresh and interest- fully her subject. She made a strong plea "That philosophy and literature are the ing thought, well composed, and well deliv- for a better chance for her sex to be and do of the best, for its freshness, its strong hits idea of our nation is freedom as a condition ceptionally good.

The annual midday concert, by the musical department of the college, under the Tuesday afternoon at 2 o'clock. We give Her style and delivery were excellent.

with which to begin the new year. Is there be done in this undertaking, call in your literature and thought of the past eighteen Plano Solo, "A Ma Soeur Tarentelle," P. Marcou hundred years. It, more than any and all Miss Jennie A. Dunn.

Bong. "The Violet." Mise Jennie McFarlan Waltz Song, "A Bird from O'er the Sea,"

Miss Ellen W. Socwell Piano Solo, "Lily of the Valley, Mazurka," Miss Kittle H. Barlas. Duet, "When I'm o'er the Rollin' Sea,

C. H. Gabriel Miss Clara L. Stillman and Mr. T. J. Van Horn. Ehren on the Rhine Miss M. Dell Burdick. "What a Little Bird Said." Mrs. Geo. H. Butts Oratorio Chorus with Solo," "The Mary lous Work." From Haydn's " Oreation."

Clara L. Stillman and Chorus Class.

Italian Waltz Song, "Ah! Ridda Leggera, Piane Solo, "Spinlied." Miss Clara L. Stillman. Gler, "Once I saw a Sweet Brier Rose,"

Hauptman, Chorus Class. Contralto Song, "Weaving. Duet. "Hear Me, Norma, Misses Clara L. Stillman and Ellen W. Socwell. Melody with Vocal Accompaniment. "Primrose,"

W. F. Werschkul Several voices with Chorus Class. Baritone Solo, "Who Treads the Path of Duty,"
From the "Magic Flute," by Mozart

Italian Waltz Song, "La Primavera," Miss Clara L. Stillman. Grand Chorus. "We Praise Thee,"

From " Grand Dittengen Te Deum," by Handel. This concert was an exhibit of the work and progress of Prof. Stillman's department. No talent was used in it, coming from outside of his classes and school. As an entertainment, it was greatly enjoyed and praised showed the ability and thorough drill of the teacher, and the industry, as well as talent, of the pupils. The Professor has reason to take credit for his success in the past year, and for the improved condition of his department.

General Chetlains, of Chicago, gave the annual address before the literary societies. In his "Grant from Galena to Vicksburg," he brought forth many interesting points in the military career of the illustrious hero. 2. Work stimulates our intellectual powers | showing the obstacles he had to encounter.

On Wednesday morning, at a little after 10 o'clock, a large audience had gathered on the campus to listen to the exercises of Commencement. The music, which was de-3. Work strengthens our intellect by en- lightful, was furnished by the Milton Cornet prayer by the Rev. Burchard Millard. of tional Outlook," gave a survey of the pres-4. Work interests us in, and gives us the ent moral and political condition of our country, and showed the need of good, able men to fight its battles. His thought was clear and well expressed. His manner was forcible and eloquent.

Miss Lena Sampson, of Rio, with the subject, "A Happy and a Blighted Home," described the character and influence of the right and wrong kind of home. Her effort was well rendered and pleasing.

Edward E. Campbell, of Walworth, spoke on "Energy Exemplified in the Growth of the United States." His oration was well conceived, and spoken in a calm, manly way.

"The Law of Compensation" was very clearly brought out by Miss Jennie A. Dunn, of Milton. "Every time we gain anything we lose something in getting it. Defects of one kind are compensated for by gifts of another kind." Miss Dunn has a welltrained, though not strong, voice, and her thought was finely spoken.

"The Causes and Prevention of Strikes" was well handled by J. Brigham Hayner, of Janesville. Mr. Hayner expressed some sound ideas in regard to the labor question. He has a full, clear voice, and this, with the merits of his thought, gave him the close attention of the audience.

Miss Mary L. Johnson, of Rio, spoke on "The Advancement of Woman." The This session was one of unusual merit. speaker showed that she had studied care-

In his oration on the "Realization of the American Idea," Mr. A. C. Gomsrud, of Rock Dale, discussed the character of Amer-"The chief worth of the Bible is in the and its humor. Miss McLay's address for the highest individual and social devel-

Miss Addie M. Randolph, of Walworth, presented "Womanhood in Shakespeare." She exhibited a full understanding of, and a nice discrimination in regard to, the female characters delineated by Shakespeare.

Mr. Edwin R. Shaw. of Freedom, Minn., gave a carefully-written production on "The Negro as a Factor in Politics." He said that the question was one which, in spite of all past efforts to settle it. "like Banquo's rhost, will not down." He prosent social and civil cos freedman, what had been de legislation, and what yet nee By the logic of his thought a of presentation, and with h Mr. Shaw commanded the att After the orations, the degr

of Science was conferred up

Curtis, of Juneau, and Mrs. 2

of Whitewater; and the hom Doctor of Philosophy was R Bailey, M. D., and Thomas M. D., both of Chicago, Ill. tion by Rev. Samuel Plant Mich., closed the exercises. At 8 o'clock, the alumn called to order by Prof. J. N. Whitewater. An essay was Ada Ray Cooke, and an ad Rev. W. Buchard Millard, Ill., on the subject, "Chiv were elected as follows: Pro tage, of Medison, President; McLey, of Rock Prairie, Prof. W. D. Thomas, of M

and Treasurer. Short speeches were calle alumni and others. Pres. Whitewater, spoke of the en pects of the alumni endow letter from Ira Flagler was re expressing his regrets at bein was followed by remarks b Whitford, W. D. Thomas, S Saunders, J. C. Bartholf, H. Mr. Smith, and Rev. E. M.

The closing exercise of week was the concert. Wed given by the Milton Corn character of the music fu great credit to the boys of our town. The audience showed its appreciation of ment by hearty applause and ended a series of exercises w whole, evidenced by their m year for the school.

FROM ARERICA TO

May 30th we were separat of our party across the At Malmo for our old home in we walked up from the dep of childhood again greeted tions of those dear old da once more before us, feeling came over us such as cann they can only be know to th perienced them. The not bird, the cookoo, unknown his melodious notes seemed our old. native home. As grasped the hands of the de their tears, of joy and recei welcome, we felt more than this long distance to great

Nature is in her very p The woods and hills re-ecl of innumerable birds; the this northern country is in the light part of the day is as it continues through near four hours, making the n pleasant. Thus, nature se in adding to our enjoyment

We have now attended the tian accomblies. The first meeting of the Baptists in & gathered at this place. Th meeting was devoted to various churches relating t the cause within this, and p provinces. The condition in general, according to the to be quite good, there being in some of them. The devoted to preaching and di themes. The presching carnest and hearty, mostly of the unsaved, and for the practical Christian life. God were prominently set tists have done a good wat quarter of a century. The next was a builded

val bed or the beautiful: ant, is whose employ my b larger part of his life in 91 THE IS A YEAR DOON BUILD BE threght of officing his gre The Violet." Miss Jennie McFarlan. mg, "A Bird from O'er the See Miss Ellen W. Socwell lo. 'Lily of the Valley, Mazurka Miss Kittie H. Barlas. When I'm o'er the Rollin' See Mr. Shaw commanded the attention of all. ars L. Stillman and Mr. T. J. Van Horschren on the Rhine,"

Hulestand Miss M. Dell Burdick. What a Little Bird Said." Mrs. Geo. H. Butts. Chorus with Solo," "The Mary lous West." From Hayda's " Cressies."

M. Wellings

Mara L. Stillman and Chorus Class. Falts Song, "Ah! Ridda Leggera," From " Faust," by Gouned Miss Annabel Carr. Spinlied." H. Litely Miss Clara L. Stillman. nce I saw a Sweet Brier Rose."

Chorus Class.

Several voices with Chorus Class.

J. M. Stillman.

Miss Clara L. Stillman,

Valtz Song, "La Primavera,"

Clara L. Stillman and Ellen W. Socwell

with Vocal Accompaniment. "Primrose."
W. F. Werschlad

Solo, "Who Treads the Path of Duty,"
From the "Magic Flute," by Mosert

horus, "We Praise Thee,"
"Grand Dittengen Te Doum," by Handel,

concert was an exhibit of the work

grees of Prof. Stillman's department

nt was used in it, coming from out.

his classes and school. As an enter-

nt, it was greatly enjoyed and praised

who heard it; and as an exhibition, it

the ability and thorough drill of the

and the industry, as well as talent.

pupils. The Professor has reason to

edit for his success in the past year.

the improved condition of his de-

ral Chetlains, of Chicago, gave the

address before the literary societies.

"Grant from Galena to Vicksburg."

ght forth many interesting points in

litary career of the illustrious hero.

g the obstacles he had to encounter.

Vednesday morning, at a little after

ck, a large andience had gathered on

apus to listen to the exercises of Com-

ment. The music, which was de-

I. was furnished by the Milton Cornet

The exercises were opened with

by the Rev. Burchard Millard. of

aland, Ill. The first oration, by L.

ndolph, of Walworth, on "Our Na-

Outlook," gave a survey of the pres-

oral and political condition of our

y, and showed the need of good, able

fight its battles. His thought was

nd well expressed. His manner was

Lena Sampson, of Rio, with the sub-

A Happy and a Blighted Home," de-

the character and influence of the

nd wrong kind of home. Her effort

ard E. Campbell, of Walworth, spoke

nergy Exemplified in the Growth of

nited States." His oration was well

red, and spoken in a calm, manly way.

Law of Compensation" was very

brought out by Miss Jennie A. Dunn,

ton. "Every time we gain anything

something in getting it. Defects of

nd are compensated for by gifts of

r kind." Miss Dunn has a well-

though not strong, voice, and her

e Causes and Prevention of Strikes."

ll handled by J. Brigham Hayner, of

ille. Mr. Hayner expressed some

deas in regard to the labor question.

a full, clear voice, and this, with the

of his thought, gave him the close

Mary L. Johnson, of Ric, spoke on

Advancement of Woman." The

showed that she had stidled care-

er subject. She made s strong plea

ster chance for her sex to be and do

it is possible and right for it to be

e oration on the Realization of the

ldes Mr. A. C. Gomsrud. of

the character of Ameratic and the fundamental freedom as a condition dividual and social devel-

city. Mr. G.'s friends.

Rendolph, of Walworth

Womanhood in Shakespare

sed a full understanding of and

cimination in regard to, the fa-

sessions delineated by Shakespare

Win R. Shaw, of Breedom, Mink

THE LY AND THE PROPERTY OF THE PARTY OF THE

S. Cando S. Collins and Collin

sad delivery were excellent

Il rendered and pleasing.

t was finely spoken.

on of the audience.

for itself and modern

ing and speech.

e and eloquent.

o Song, "Weaving," Miss Addie Randolph,

Hear Me, Norma,

At 3 o'clock, the alumni meeting was called to order by Prof. J. N. Humphrey, of Whitewater. An essay was read by Mrs. were elected as follows: Prof. Lucius Heri-Prof. W. D. Thomas, of Milton, Secretary

Mich., closed the exercises.

Short speeches were called for from the slumni and others. Pres. Salisbury, of Whitewater, spoke of the encouraging prosletter from Ira Flagler was read, humorously expressing his regreta at being absent. This was followed by remarks by Pres. W. C. Whitford, W. D. Thomas, S. Plantz, A. G. Saunders, J. C. Bartholf, H. C. Curtis, Rev. Mr. Smith, and Rev. E. M. Dunn.

The closing exercise of Commencement week was the concert, Wednesday evening, given by the Milton Cornet Band. The character of the music furnished was a great credit to the boys of the band and to our town. The audience was large, and showed its appreciation of the entertainment by hearty applause and encores. Thus ended a series of exercises which, taken as a whole, evidenced by their merit a successful year for the school. W. D. THOMAS.

FROM AMERICA TO SWEDEN.

ULLSTORP, Onestad, Sweden, ? JUNE 9, 1886. To the Editor of the SABBATH RECORDER:

May 30th we were separated from the last of our party across the Atlantic, and left Malmo for our old home in Ullstorp. As we walked up from the depot and the scenes of childhood again greeted us, and recollections of those dear old days were brought once more before us, feelings and thoughts came over us such as cannot be expressed; they can only be know to those who have experienced them. The noted and familiar bird, the cookoo, unknown in America, with his melodious notes seemed to welcome us to our old. native home. As we once more grasped the hands of the dear ones, and saw their tears, of joy and received their hearty welcome, we felt more than paid for coming this long distance to greet them.

Nature is in her very prime and glory. The woods and hills re-echo with the songs of innumerable birds; the summer climate of this northern country is indeed delightful; the light part of the day is quite remarkable, as it continues through nearly all the twentyfour hours, making the nights, even, very pleasant. Thus, nature seems to take part in adding to our enjoyments.

We have now attended three large Christian assemblies. The first was an annual meeting of the Baptists in Southern Sweden, gathered at this place. The first day of this meeting was devoted to reports from the various churches relating to the progress of the cause within this, and parts of two other, provinces. The condition of the churches in general, according to these reports, seems to be quite good, there being a large increase in some of them. The following day was devoted to preaching and discussions of Bible themes. The preaching was simple, but earnest and hearty, mostly for the salvation | Collections of Lincklaen Church, of the unsaved, and for the promotion of the practical Christian ilife. The promises of God were prominently set forth. The Bap-

The next was a union Sunday-school festival, held on the beautiful grounds of a peas ant, in whose employ my father had been the larger part of his life in Sweden. Fifteen or twenty years ago, this man would not have thought of offering his grounds for a Baptist Sunday-school, not being a professor, and being an adherent of the State religion. He used to take part in disturbing the Baptists. Now he not only offered his grounds, but he opened his large house and loaded his tables for the comfort of the teachers and speakers, Collection Watson Church, Watand showed much friendliness to the Chris-

quarter of a century.

ghost, will not down." He described the in Sweden, and may God hasten the day Frank Davis and family (8 persons), present social and civil condition of the when his truth shall prevail even here. Here freedman, what had been done for him by is a large field, seemingly all ready for the legislation, and what yet needs to be done. harvest. The exercises of this day consisted By the logic of his thought and its clearness mostly of addresses, and singing by a wellof presentation, and with his good voice, drilled choir, lead by Mr. Londberg, a Sabbath-school worker. The writer gave an ad-After the orations, the degree of Bachelor dress on the Sabbath-school interest in of Science was conferred upon Henry Clay America, and of the final gathering of some B. F. Stillman, Lowville, G. F... 200 Curtis, of Juneau, and Mrs. Ada Ray Cooke, from all schools in all lands. The day of Whitewater; and the honorary degree of seemed to be of great interest to all, and es-Doctor of Philosophy was given to Eli S. pecially the children, something never to be Bailey, M. D., and Thomas Cation Duncan, forgotten by many.

M. D., both of Chicago, Ill. The benedic-The next was a two-days meeting of diftion by Rev. Samuel Plantz, of Detroit, ferent denominations of Christians separated from the State Church. This meeting was largely held for the purpose of preaching the gospel to the unconverted, this being their leading theme. This meeting was held Ada Ray Cooke, and an address given by at Oresholm, a very extensive estate belong-Rev. W. Buchard Millard, of Blue Island, ing to the nobility, known as the "Hamil-Ill., on the subject, "Chivalry." Officers tons." This vast estate occupies a large part of the province of Skane. But what is tage, of Madison, President; Miss Mary M. of especial interest, is that the nobleman at McLay, of Rock Prairie, Vice President; the head of this estate has lately embraced the Christian religion, which has created much joy among Christians in general, as there are very few, if any, of such high rank in this country that have ever before taken such a step. The little flock in this country neets of the alumni endowment fund. A has been severely persecuted and downtrodden by an ungodly State religion; but the dawn of a brighter day seems to break in on our native land. The means of this great man's conversion and that of his wife seems to have been a humble servant maid who, by her godly and well-ordered life, and through the Sun of Righteousness beaming through her face, bore testimony to the blessed religion of Jesus. This won the heart of the mistress and also of her husband, and lead them to give themselves to his delightful service, and to the blessed hope of

> We rejoice to see the prosperity of the cause of Christ in Sweden. The American Baptists have done nobly in supporting missionaries and colporteurs, who have accomplished much for the cause of God, for which an abundant reward is awaiting them here and in the world to come. We are glad to notice the religious liberty that is dawning and to feel that the walls of the Lutheran State Church are crumbling beneath her, and that her power is shaken. We only wish her to be buried beyond all hope of a resurrection, and that in her place the gospel of Jesus and his truth might flourish and bless the inhabitants of the land.

We believe that here is a large field for Sabbath truth, and that there will soon be an open door for it. The greatest hindrance, apparently, is the poverty of the people. which compels them to work diligently for their living; but when the grace of God can be employed to constrain a man to obedience, even these are overcome.

We have found it pleasant and agreeable to converse with Christians and with people in general, on Bible themes, and tracts and periodicals are gratefully received. The Evangelii Harold would here find plenty of Ladies of Seventh-day Baptist interested and inquiring readers.

In a few days we expect to leave here on an invitation to attend the Seventh-day Adventist General Conference, to be held at E. A. Ling Clark, Grantsburgh, Orebro, and thence go to Stockholm.

O. W. PEARSON.

MISSIONABY SOCIETY.

Receipts in June. Receipts per C. J. Sindall. From friends in Minnesota. G. F.\$ 1 25 contributions by self G. F.. 5 00-Receipts per A. G. Crofoot. John Wilson, Trenton, Minn., G.F. Mrs. Calista Wilson, Trenton, G.F. Trenton Church, G. F...... 1 77 New Auburn Church, G. F..... 4 84 Contribution by self, G. F...... 8 00-Receipts per Jas. F. Shaw. From Texarkana Church, G. F... 25 00 receipts on field, G. F..... 5 10-Receipts per P. F. Randolph. tists have done a good work within the last Collections of Otselic Church, G. Receipts per J. W. Morton. Dr. F. D. Rogers, Chicago, Ill., G. F..... 10 00 Collection at Utica, Wis., G. F... 12 00 Contribution by self, G. F..... 10 00— The Ladies' Aid Saciety, New Market, N. J., S. M. S..... Ashaway Sabbath school, G. F...

Receipts per A. E. Main.

Hill, R. I., G. F.....

Receipts per L. C. Rogers.

rom Wm. A. Langworthy, Potter

son, G. F. C. Stukely and family (6 persons),

C. Stillman, Scott, N. Y., G.F. 100

G. F. 1 02 Aaron C. Crandall and wife. G.F. 1 50 Mrs. Fanny D. Duren, G. F..... Miss Alice Peckham, G. F..... Bert Williams, G. F..... Mrs. Frank E. Wilder, G. F.... Eld. T. R. Reed, G. F..... Braddock W. Peckham, G. F.... Alfred Williams, G. F..... Mrs. E. Stella Williams, G. F.... Ida Julius and Ray Williams G. F 1 50 Quarterly Meeting at Cuyler Hill, G. F. 7 50 Contributed by self. 5 00— Receipts of H. P. Burdick and wife, G. F..... Receipts per Treasurer Woman's Executive Board. From Woman's Missionary Society, Ritche county, W. Va., ciety, Lost Creek W. Va., C. M..... 7 60— Receipts per S. D. Davis. Collections at Lost Creek Church, G. F. 4 92 Collections at Salem Church, G.F. 8 00 Contributions of 20 persons, G.F. 7 08—Receipts per Horace Stillman on field, G. F Receipts per U. M. Babcock on field, G. F.

Collections of Sabbath school,
Middle Island, W. Va., H.M. 2 22 Collections of Ritchie Church. G. Collections of South-Eastern Association, G. F.... Shiloh Church, Shiloh, N.J., G.F. Hannah Wheeler, "G. F..... Hiram Davis. "G. F.... G. F.... Phebe West, R. J. Bonham, G. F.... A friend, Beverly, G. F..... A friend, Smyrna, Del., G. F.... Charles Potter, Jr., Plainfield, N. J., G. F..... Second Hopkinton Church, to apply upon Life Membership to be named, G. F..... Receipts per A. E. Main. Mrs. N. W. Childs, Los Angeles, Receipts per Geo. J. Crandall. North Loup Church, G. F..... 8 20 Mrs. M. L. Gower, G. F. 1 00 Contributions of self and wife, G.F. 2 00— Mrs. Daniel Babcock, Phenix, R. I., G. F.....Albion Sabbath school, pledge 1885 N. Y., G. F..... Y. P. S. of C. Endeavor, West Hallock, Ilt., G. F..... Friendship Church, Nile, N. Y., G. F.,.... The Ladies' Missionary Society, Nile, N. Y., G. F. Receipts per A. E. Main. Contributed by self, G. F..... Mary E. Babcock, Ashaway, R. I., G. F. 100 Mrs. A. L. Collins, Alden, Minn., G. F...... Receipts per D. K. Davis, on field, Wis., G. F. Ladies' Aid Society, 2d Verona Church, M. M. Ladies' Benevolent Society, 1st Verona Church, M. M..... Ladies' Benevolent Society, West Edmeston Church, M. M.... 1st Brookfield Church, Leonardsville, N. Y., G. F..... West Edmeston Church, to apply upon Life Membership, Rev. Clayton A. Burdick, G. F... Collection at Central Association, Church, Plainfield, N. J., M. Members of Seventh-day Baptist Society, Plainfield, N. J., M. E. A. Ling Clark, Grantsburgh, Wis., S. M. S. 2 00-6 00 Dividend upon Permanent Fund in Westerly Savings Bank.... Mrs. C. J. Wheeler, Nortonville, 62 10 Mrs. B. P. Greene, Little Genesee, N. Y., G. F. Miss Susan Church, Westerly, R. Received from members of the New York Church and congregation as follows; Mr. and Mrs. Stephen Bobcock, G. Miss Hannah Babcock, G. F.... 5 00 Mrs. Thomas S. Rogers, G. F.... 10 00 Mr. and Mrs. W. R. Wells, G. F. 15 00 Miss Mary G. Stillman, G. F.... 10 00 Miss Phebe A. Stillman, G. F.... 1 50 Mrs. B. F. Burdick, G. F. 5 00 Dr. W. P. Langworthy, G. F.... 2 50 A friend, G. F. 2 50 Collection at Sabbath school, G.F. 16 00 Mrs. S. R. Rogers, C. M. 2 00-Received through REcondition office as follows : Mrs. L. M. Knapp, Centralia, G. F. S. B. Smith, Wellsville, N. Y., G. F....Abraham Johnson, Lenox Dak. C. M. Abraham Johnson, Lenox, Dak., 10 00 Cash balance May 31st..... Dishursements in June..... Balance this date..... Indebtedness by loans..... A. L. CHESTER, Treas. E. & O. E.

WESTERLY, R. L. June 30, 1886.

Jome Mews.

WELTON.

I have been requested to report, for the SABBATH REBORDER, our Sabbath-school.

Our year began July 4, 1885, and closed June 26, 1886. Forty-eight sessions were held, there being no session July 25th or August 29th, on account of rain, or Jan. 9th, on account of snow. The average at tendance was a little over 57. The largest attendance was 80, on Aug. 22d; the smallest 24, Jan. 2d. There have been 102 visitors during the year, of whom 4 took part in class A, 5 in class B, 17 in class C, 11 in class D, three in class E, and 43 in class F, the re maining 17 preferring to take no part. Collections have been taken alternately for the Sabbath-school and for missions. A good degree of interest has prevailed throughout

A teachers' class has been maintained with manifest good results.

L. A. H.

Minnesota.

DODGE CENTRE.

Last Sabbath, July 3d, was our regular communion service, and a very interesting time it was to all present. Our former pastor. G. M. Cottrell, was present, and preached a very interesting sermon, after which we celebrated the Lord's Supper. At 4 o'clock we again assembled in the church to listen to another sermon by the same person, which seemed more impressive, even, than the one in the forenoon. After the sermon, three presented themselves to the church, all three having lately embraced the Sabbath, but they have been thinking very seriously on the subject for some time. They came forward and were received into the church by the right hand of fellowship by the pastor. After this, while the choir sang a good old hymn, the brethren and sisters came forward and welcomed them into the church with hearty hand-shaking and many tears. All this seemed to have a good impression upon those present, and two unconverted ones asked Christians to pray for them, and we are in hopes they will be led out of darkness into light. We hope, in a deputies on the Panama canal loan, has de-14 19 short time, to have occasion to visit the bap- cided to postpone the presentation of its retismal waters.

We celebrated the Fourth of July in the grove of Orin Jones. The programme consisted of singing, and an oration by Eld. Cottrell, which was full of patriotic feeling, and was appreciated by all present. The Dodge Centre Band was present and treated us to some good music.

Wednesday evening, the people had farewell party, at the house of Bro. Tappan. for Eld. Cottrell and wife. There were over fifty present. Thursday morning they took their departure for their home in West Hal-5 82 lock, having spent a week visiting their former acquaintances. We think their visit 7 00 has been a benefit to the church and society, and we hope the good advice given will be heeded, and we will grow spiritually, and many, old and young, will be gathered into the church.

We have been having very dry weather; but last evening we had a refreshing shower.

JULY 9, 1886.

Condensed Hews.

St. Louis speculators have lost \$2,000,000 by the squeeze in wheat at Chicago. Several firms are in trouble.

Fourteen cases of small-pox are reported in Williamsburg, N. Y. The disease has been traced to a polish boy who landed a month

A coal syndicate has been formed embracing the mining interests in southern Illinois within a radius of fifty miles. The object is self-protection. The capital stock is \$5,000,-

The towns of Cadillac and Herring, Michigan, are threatened with destruction by forest fires which are raging in that neighborhood. Great fires are burning along the line of the Detroit, Bay City and Alpena railroad.

An American flag was fired on, Monday. July 5th, by anarchists as it was carried by a north side of Chicago. At one point, where the sidewalks were crowded with people, men in the crowd suddenly drew their revolvers and fired directly at the flag. Six bullets went through it.

The city council of Macon, Mo., recently passed an ordinance prohibiting the sale of iquor within the city limits in less quantities than a gallon. The proprietors of the saloons presented to the county court applications for licenses, but they were refused, and now there is not an open saloon in Macon. The same state of affairs exists in Linneus, Mo.

The senate committee on post-offices has reported adversely the bill authorizing the postmaster-general to issue return postal

Captain Samuel Packard died at Malden. Mass., July 8th, at the age of 100 years and five months. He retained his faculties to the last. He was born in Rowley, Mass., and when young learned the shoemaker's trade. Afterward he was for many years a sea captain. He was the captain of a militia company during the War of 1812. He was the father of four sons and seven daughters.

A meeting of the socialistic labor party was held, July 7th, in Cooper Union, N. Y., and was attended by 3.500 men and women. The purpose of the meeting was to denounce the action of the authorities in the conviction of the Theiss boycotters and blackmailers. Blesser presided. It was resolved that one of the mightiest weapons, the boycott, should be held onto, notwithstanding the arbitration, and we would discontinue personal business relations with all stores who object to it. John Swinton and others also

Foreign.

The porte, on account of the Bulgarian complications, has stopped disbanding the

The great hall and entire right wing of the University of Brussels was burned July 7. A portion of the library was saved. Loss. **\$200,000.**

The English government will take no isolated action in connection with the closing of the port of Batoum by Russia, but will merely join the other powers in sending a diplomatic protest.

Two regiments of the imperial Russian guard have arrived at Kichinef, the capital of Bessarabia. There is considerable uneasiness in English official circles over the situation in the East.

A severe shock of earthquake was felt at Malaga, July 7th. The heat in Madrid was so overpowering that the cortes was compelled to adjourn before reaching a vote on the budget estimates.

Rioting broke out July 8th, in Cardiff, Wales. The police charged the crowd and wounded over 100 persons. Twenty of the injured were seriously hurt and were conveyed to the hospital.

The brother of the king of Cambodia, Sivotha, who had been the instigator of many rebellions during the past twenty years, has been captured and shot. Another brother of the king has been beheaded.

The committee of the French chamber of port, and it is probable that the chamber will not vote on the question until the next

African advices say that Moorish troops have sacked and destroyed English factories at Cape Juby on the west coast of Sahara, and that the English minister at Taugiers has demanded of the sultan of Morocco instant redress for the outrage.

An anti-Semitic riot is reported at Dolginoff, government of Minsk, Russia. The governor at the head of a military force finally succeeded in restoring order. During the disturbance twenty-three persons were injured, nine of whom are in a critical condi-

SPECIAL NOTICES.

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

ASHAWAY, R. I.

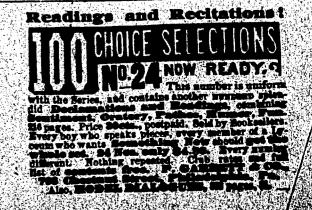
THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 2 o'clock P. M. The Sabhath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternace at 2 o'clock. Preaching at 8 o'clock. All Sabbathkeepers 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 Missionary Boparty of picknicking Norwegians from the ciety, or both, will be furnished, free of charge, on application to the SARBATH RECORDER, Alfred Con-



THE CHILD'S PRAYER.

Into her chamber went, A little girl, one day, And by a chair she knelt, And thus began to pray: Jesus, My eyes I close— Thy form I cannot see; If thou art near me, Lord, I pray thee speak to me. A still small voice she heard within her soul-What is it child? I hear thee; tell the whole."

"I pray thee, Lord," she said.
"That thou wilt condescend To tarry in my heart, And ever be my friend. The path of life is dark— I would not go astray; Oh, let me have thy hand To lead me in the way, "Fear not! I will not leave thee, child, alone." She thought she felt a seft hand press her own.

"They tell me, Lord, that all The living pass away; The aged soon must die, And even children may. Oh, let my parents live Till I a woman grow, For, if they die, what can A little orphan do?" "Fear not, my child! Whatever ill may come, I'll not forsake thee till I bring thee home.

Her little prayer was said, And from her chamber now She passed forth with the light Of heaven upon her brow. "Mother, I've seen the Lord! His hand in mine I've felt-And oh, I heard him say, 'Fear not, my child! Whatever ill may come, I'll not forsake thee till I bring thee home.'

THE FALL OF A MOUNTAIN.

Some seventy years ago an old man sat at the door of his cottage in the Swiss village of Goldau, enjoying the warmth of the summer sunshine and the view of the fresh, green valley, dappled here and there with clumps of trees. All around the great purple mount- | spairingly upon his lost darling. ains stood up against the sky, as if keeping guard over the pretty little village in their midst, with tiny log huts clustered beneath the shadow of the neat white church, like mother.

A big, florid, jolly-looking man came striding up the path, and held out his hand to the old peasant with a hearty "Good-day, Neighbor Kraus."

Good-day, Neighbor Schwartz. Fine weather to-day.

this year, please God."

'L hope so, neighbor. Won't you sit down a minute? It's warm walking."

"Thanks, I will. Holloa! what's the mat-

ter over yonder?"

the wind before?"

the whole mountain."

day. Bah! they have been saying so ever since I was a child, and it hasn't fallen yet."

Schwartz laughed, and the two friends went on talking. But suddenly the visitor started up with unmistakable terror; and no wonder! His spiked staff, which he had stuck carelessly into the ground beside him

At that moment Hans Godrel, the miller. avalanche! Run!"

tobacco pouch.

down. He sprang up again, and just in time to see poor old Kraus's cottage vanish in a whirl of dust like a bursting bubble.

The next moment there came a terrific crash, followed by another so much louder that it seemed to shake the very sky. In a of doomed inmates, and the roar of the angry waves from the lake below, as if the angry waters were breaking loose at once.

furthest from the Rossberg, was that of An- which, in all ages, could possibly come up, toine Sepel, the wood-cutter, who at the first | and has indicated the answer to them. Let alarm snatched up two of his children and this suffice for an indication of God's answer made for the hillside, calling to his wife to to this difficulty as to the possibility of his follow with the other two. But the young- doing anything for us which seems to us con- without spilling; but she walked slowly to cet, Marianne, a little girl of six, had just trary to nature, or out of line with the the front gate. There was no one in sight, run into the house, and before her mother ordinary working of nature; for a miracle is and Jenny set her burden on the grass and terrified woman seized the other girl and will through nature. fled without looking behind her.

child?

and commend yourself to God.

have told; but all at once Marianne thought your observations of the course of nature. she heard a voice calling her name, and she You made a mistake. Now I tell you plainly | Baptist Flag. held her breath to listen. Yes, she was not that "I AM THE ALMIGHTY GOD." So mistaken; there was a voice calling to her. henceforth do not doubt that I shall be able and it was the voice of her father.

looked for any trace of the village, or even of the valley itself. The green, sunny upwhich he wandered at random, calling de-

But the answer came at last—a clear, musical call, which rose from a shapeless heap of ruin that even he had failed to recognize as his pretty little cottage. Hurrychickens nestling under the wing of the ing to the spot, he began tearing away the rubbish with the strength of a giant, and speedily drew forth the child unhurt, the

protecting her from injury. "Of course; but it seems to me somehow away every living thing upon it. The once as if it wasn't only the trees that shook, but happy and beautiful valley is still a frightful desert, and here and there among the sur-"You're easily scared," chuckled the old rounding hills you may find some whiteman. "I suppose you are thinking of the haired grandfather who himself witnessed mountain speech, how Rossberg fell upon Goldau.—United Presbyterian.

"I AM THE ALMIGHTY GOD."

Not long ago a leading scientist challenged when he sat down, was moving to and fro of the Christian world to a prayer test. His proposition was that everything that came to pass in this world, came to pass in accord- ing. came flying past, shouting: "Run for your ance with fixed law; that any answer to pray- sure. But, dear me! I'm forgetting, after lives! The stream's dried up, and that er, in the Christian sense, would involve a all. The teacher said we must not only learn always comes before an earthquake or an violation of some law of nature, and there- the words, but think of what they mean and fore such a thing as an answer to prayer was "Pooh! I'll have time to fill my pipe impossible. This is the ground taken by again," said old Kraus, coolly producing his | skeptics when the so-called supernatural history recorded in the Bible is under discus-But Schwartz was too thoroughly fright sion. The passage of the Israelites through his little ones for the Saviour's sake, he would ened to wait another moment. Down the the Red Sea, or across the Jordan, as recordhill he flew like a madman, and had barely ed, is impossible of belief, because such a got clear of the village when the earth shook | miracle involves interference with the infalunder his feet so violently as to throw him /lible operation of law. So of every recorded miracle. We would not allude to this now, but for the fact that several very intelligent | used to mix cake in. and well educated men and women, who are Christians, have of late urged this "scientific " difficulty in connection with prayer, and have frankly told us that this thought moment it was as dark as night, and amid has kept them back from prayer; for "what the gloom could be heard a medley of fear- is the use of praying, if everything comes to ful sounds—the rending of strong timbers, pass according to fixed laws which cannot be the hollow rumble of falling rocks and gravel, changed or altered?" We had thought that the crash of wrecked buildings, the shrieks for this generation, at least, this form of nonsense had been set at rest.

the Bible is that it seems to have anticipated | self. The last house of the village, on the side almost if not every question or difficulty

When God called Abraham and constituted | way to school. But the old servant, Françoise, could but him the head of a race of people as yet unhink of her little favorite under the shadow | born, and gave him promise of a son in whom

instant the house was lifted bodily from its only through a legal heir and not a natural for the tin-cup, with which they dipped out place, and spun round like a top. The child one—"one born in mine house," as he put the water. was torn from her clasp, and she felt herself it. To this, God answered that such was thrown violently forward, the strong tim- not his purpose. On the contrary, "This her as they ran off to school. bers falling to pieces around her, like a pack | shall not be thine heir; but he that shall come of cards. Still, however, the brave woman forth out of thine own bowels shall be thine faced Irishman wiping his face with the struggled to free herself, but the weight that heir." Once more Abraham, who yielded to sleeve of his flannel shirt, while an ugly dog room which could not have been better ar. kept her down defied her utmost strength. "reason" rather than faith, concluded that trotted at his side. For her own safety she cared but little, God could not mean to do a miracle. Twelve "He don't look r although a violent pain in her head and a years passed after God first called Abraham ones," thought Jenny doubtfully; but she fully lighted, comfortably heated and connumbness along her left arm, told her that and made promise to him of an heir. Twice she was severely hurt. But where was the Abraham has misinterpreted that promise, in one case grievously so. He could not be-"Marianne!" cried she, in desperation. lieve that God could do anything "contrary "Here I am," answered a tiny voice, to nature." Again God comes to him and seemingly not far from her. "I'm not hurt tells him plainly that a son born to him and a bit, only there's something holding me Sarah his wife shall be the seed through down, and I can see light overhead quite whom all the promises of the covenant shall plain. Won't they come and take us soon?" | be fulfilled; and as, if to prevent any more "No, there's no hope of that," said the misinterpretations, he calls himself to Abraold woman, feebly; "this is the last day of ham by a new name. "I am the almighty doom for us all. Say your prayers, darling, God. Walk before me." There is something very significant in this new name, and And upward through the universal ruin. especially in that it was now for the first amid the shattered rocks and uprooted time announced. We can easily imagine the mountains, stole the child's clear, sweet conversation. "Abraham, I made a promvoice, pasying the prayer that she had ise to you concerning a nation which should learned at her mother's knee. It rose from spring from you. You very naturally inthat dim chaos of destruction like Jonah's ferred that I must have designed that one prayer from the depths of the sea, and, like born of thine house' was to be thine heir. it. was heard and answered.

This I corrected by telling thee that the child How long the two prisoners remained pent should be your own; still you thought that I up in that living grave, they could never could not do anything that was contrary to to do everything I have promised. If the

Sepel, having seen his wife and the other thought of the fixed and apparently unvarythree children placed in safety far up on the ing operations of law seems to suggest that other hillside, had hurried back to seek the nothing can be done but that which has been missing girl. But it was in vain that he done; and that I have made laws which bind me, just remember who I am, 'the Almighty God,' and be not faithless but believing. lands, where the laborers had been working, Subsequently, when the angel of the Lord the children frollicking but a few hours ago, announced to Sarah what God had in store were now the hideous disorder of fallen rocks. | for her, she laughed in derision at the abbare gravel and black cindery dust, amid surdity of the idea. "Shall I bear a child

which am old?" Note the answer of the angel: "Is anything too hard for the Lord?" Now what is our lesson? It is this: God

is the Almighty. The scientist says God is not Almighty. If indeed he is even the author of law, he has limited himself by his own laws, and can do nothing contrary to or above them. But God says: I, not law, am falling timbers, as if by a miracle, having Almighty. What we call miracle is not in formed a kind of arch over her, completely any case necessarily a violation of law. We believe that so-called miracles are wrought Brave old Francoise had been less fortu- according to law. The materialist insists nate. Her left arm was so badly hurt that I that law is fixed not only as to operation, but "Beautiful. We'll have a famous harvest | she never recovered the use of it, and to the | as to the limits of its operation, as a barrel end of her life she was timid and nervous organ is fixed as to the number of tunes from the effects of that terrible night. But I which can be played upon it. The Unristian compared with the rest of the ill-fated and the Bible teaches that God's laws are like villagers, she might well esteem herself fort a great pipe-organ with its three or four unate. Four-fifths of them were killed on banks of keys and maltitudinous stops. The Right opposite them, 5,000 feet overhead, the spot, many more crippled for life, and number of harmonies which an intelligent towered the dark mass of the Rossberg, the | those who escaped found themselves reduced | organist can produce from such an instruhighest of the surrounding mountains, to absolute beggary. Of Goldan itself, noth- ment is almost if not absolutely infinite. Just as Schwartz spoke, its huge outline ing remained but the bell of its steeple, Who shall say that God cannot open another seemed to be agitated by a slight tremulous which was found more than a mile away. stop in nature, or touch a new combination motion, like the nodding of a plume of The lower end of Lake Lowertz, further of keys, and produce a new harmony of redown the valley, was completely choked up | sults? Shall it be said that the Almighty "Well, my friend, what are you staring by the falling rocks; and the water thus dis- cannot control and direct law to work out his at? Did you never see the trees shaking in lodged rushed in a mighty wave seventy feet own will, and that he may not and cannot high over the island in the centre, sweeping I do a new thing with and through law, when even we, with our limited knowledge of the laws of the universe, are constantly hindering and directing these laws and compelling them to do new and wonderful things for us unheard of and undreamed of by the an old saying, that the Rossberg is to fall some the calamity, and will tell you, in his quaint cients? The telegraph, the telephone and phonograph, are as great miracles against the background of past centuries as the birth

"YE HAVE DONE IT UNTO ME."

of Isaac or the resurrection of Christ.

"Ye have done it unto me, ye have done it unto me," sang Jenny, one Monday morn-"There! I'll remember it this time try to do them."

"Let me see now," and she pressed her chubby hands to her forehead, "teacher said if we give a cup of cold water to one of say, 'Ye have done it unto me.' I don't suppose I know any of his little ones, but I'll try if I can find 'em."

She ran into the kitchen, where, on the dresser, she spied a large bowl which was

"Ah!" thought she, "the Saviour is pleased if we give his little ones a cupful of water; he'll like a bowlful better still. Bridget, may I take this bowl awhile."

Bridget, who was busy with her washing, did not turn her head, but said:

"Oh, yes; take what you like." Jenny lifted the big bowl down very carefully; but how to silk it was the question. She did not want to be bridget, besides, she One of the wonderful things to us about had an idea to ought to do it all her-

> A bright mought struck her; taking the cup that always hung on the pump, she filled it several times and poured it into the bowl.

> "It's cupfuls, after all," she thought. It was almost more than she could carry

"Want a drink?" called Jenny. "Yes, indeed, it's so hot, and I'm dread-

"It tastes real good," they said, and kissed | inquire what I am going to do about it.

The next that appeared was a short, red-

timidly held out her tin-cup. He eagerly drank it, filling it again, and drinking.

shure, after all, water's better nor whisky. Might I give some to the poor baste?" point ing to his dog.

Jenny hesitated, she did not like the idea of having the dog drink from the cup or bowl. But the man settled it by pouring ments of the university and the residents of the remnant of the water into this dirty old hat, the dog instantly lapping it up. After they were gone Jenny filled her bowl

again. But I can't tell you now of all to whom she gave cups of cold water that hot and cared for by the University authorities day. But when she laid her tired head on The library fund of each society could be

her pillow that night, she thought—
"I wonder whether, after all, any of'en were his 'little ones?""

seeing that the little girl had done all that The bound volumes from the reading room she could for his sake, wrote after her day's work, "Ye have done it unto me."—Am.

ENDURANCE.

Yet nerve thy spirit to the proof, And blanch not at thy chosen lot: The timid good may stand aloof, The sage may frown—yet faint thou not.

Nor heed the shaft too surely cast, The foul and hissing bolt of scorn; For with thy side shall dwell at last The victory of endurance born. - William Cullen Bryant,

THE CONSCIENCE FUND.

The contributions to the conscience fund of the treasury in the last fiscal year amounted to over \$6,000. This fund has, since its establishment, twenty years ago, amounted to over \$250,000. For some years past it has leading colleges have inaugurated this plan averaged from \$5,000 to \$7,000 a year. The of consolidating the various libraries. His term "conscience fund" was originated by counsels are at our command in the carrying Treasurer Spinner. One day during the war he received a letter from the treasury department from a man who inclosed a check | College library received by gift an average for \$1,500, saying that it represented a mis- of 209 volumes per month. appropriation of government funds of which he had been guilty while a quartermaster in the army. "Suppose we call this a contribution to the conscience fund and get it announced in the newspapers, and perhaps we work which is to continue for all time. will get some more," he suggested. The You have here a respectable nucleus, which announcement was made and the treasury in the centuries to come will surely be became the recipient of such funds.

The largest contribution ever made was \$4,000, forwarded by an ex-revenue gauger from Chicago, as the amount of a bribe received by him from distillers who desired to gladly give my services as your agent in defraud the government. The smallest was nine cents, forwarded by a Massachusetts man who remembered that he had at one time years before used a mashed three-cent stamp on a letter. In order to relieve his conscience he sent thrice the original steal, which he thought was a fair compensation. Many of these contributions come from persons who have smuggled goods. The majority of these are women. A recent case of this sort is quoted. A lady residing in this and many other directions I can surely Canada, who years ago smuggled into this foresee a promising future for our beloved country a silk dress pattern worth \$100, recently concluded that she ought to remit the duty on it, and going to a customhouse official asked him to calculate for her a duty she would have paid plus the interest, which, being done, she forwarded the sum to the department, omitting—as most of them do —to send her name. Occasionally a letter is received from a clergyman, stating that it is there can be no doubt that each successive the result of a death-bed confession of some | generation will be just as ardently enlisted old offender, who asks that the money and confession be forwarded to the department. $-Southwestern\ Presbyterian.$

BE SPECIFIC.

When prayer is sought for a particular object, or for cases in which some hearts have a state of ours can offer a more attractive habideep and tender interest, then it is the time tation. I can see it after, having outgrown to be specific. A pastor in the midst of re- its present rather diminutive name of Alfred vival services sometimes reads such requests, Centre, it has been rechristened plain and and he knows that behind them are some substantial Alfred. The broad avenue leadanxious hearts, longing to see the salvation ing to the station widened and graded and of God, and deeply concerned for a friend, surrounded on either side by stately elms a son, a brother. Let the intercessions which follow be direct, to the point, and brief. Let the regular formula, the set phrases, go, and carry the request presented with special anywhere outside of the road from the foot of emphasis, and loving importunity to the Mont Blanc to Geneva. An artificial lake, throne of the heavenly grace. Do not wander | fed by the living springs from these hillsides out into generalities—let the burden of the will fill the basin back of Mr. Evans' house, request be the burden of the supplication. giving just the one feature now lacking to

are called to be the instructors of a flock. The inhabitants, descended from the sturdy, Aptness in prayer should be the aim of those pioneers of industry, sobriety and education, people to God. To voice the desires of the the story of those of whom Kenyon Hall and hearts bowing before the mercy-seat is the the moss-grown "Steinheim," and other office of him who leads their devotions. It structures, shall have served as lasting is an art greatly to be coveted to do this simply, memorials. earnestly, and with specific mention of the expressed desires which have been revealed. these fond recollections which throng our could reach her the first crash came. The only an extraordinary manifestation of God's swung on the great, pressing burdens which rest upon minds, in view of the benefits we here reently, along came two little girls on their some souls are to be borne before God by the ceived and the slender recompense we can leader in prayer.

of coming destruction. She darted into the less all the nations of the earth, less than the father of many nations. Abraham for years understanding and I shall observe it with my love and had just caught the child in her and by whom he would make him the father of many nations. Abraham for years understanding, and I shall observe it with my love heart, where none of the turners whole heart. Make me to go in the path of the world outside can ever affect the commandments; for therein do I described the commandments; for therein do I described the was to be the father of nations.

"I es, indeed, it's so hot, and I'm dread-the turners and and I

(Continued from third page.)

will tell you. In the first place you have, in the main or second floor of Memorial Hall, a ranged for the library, if the architect had "He don't look much like 'one of the little | planned it for that purpose. It is beautiveniently located. The splendid cabinet "And it must be a blissed angel ye are, for which is, however, more ornamental in its it's looking for a tavern I was, and now I uses, and of far less practical value to the wont nade to go nigh one at all. And majority of students than the library, can be arranged in the basement and lower lecture rooms. Then an association can be formed which should embrace in its mem. bership the different lyceums, all depart. the village. The Society libraries which are now practically useless and of little service to the owners, should be deposited there used as the members direct, but under the supervision of the University librararian. And the dear Saviour, looking down and that no duplicates should be purchased. would help to enrich the shelves year by year. The care of all could be secured by a corps of student assistants whose time would be so arranged that some one would be there every day and evening. With all the books now here in one collection, the needs could be learned and met in a way impossible without such a plan of co-operation. A published catalogue sent to every old student of Alfred, with an appeal for contributions of books needed, would meet with response from many, and we should have laid the foundation for a collection which would be of inestimable value.

I have recently had a conference with Mr. Dewey, librarian of Columbia College, and an old Alfred student, who heartily approves of this plan, and informs me that nearly all the out of this project. In 1884, Columbia

As a university is the most stable of all institutions in the land, we must bear in mind that the accumulation of a library is a worthy of the college which fosters it. But the beginning should be made at once. If this arrangement can be inaugrated I will buying from the vast store houses of second hand books which are constantly at hand in New York, where a great saving would be made in the purchase of books.

The times seem propitious and the necessity for moving in this direction is so urgent that I hope to see some action taken before this Commencement Jubilee is ended. In Alma Mater.

Those who laid the foundation stones of this University have already passed from our view, and the faithful men and women of to-day will, at no very distant period, be relieved from duty by new custodians. But in this great work as any of their predecessors. It requires only a scant imagination to see this cluster of hamlets, set among these beautiful hills, increasing in size and population year by year, as it has done in the past until no spot in this great Empire Aptness to teach is required of those who complete the beauty of the landscape.

who are called to lead the assemblies of the of this valley will listen with eager ear to

What of us who are to-day? In view of ever return for them, we should here resolve to cherish all the memories of the place and "GIME me understanding, and I shall of those who have welcomed us here, within

phur supply comes from Sicilita of Popocatapetl, in Man more extensive and of better nel is to be built to facilita Mexican sulphur. AN INGENIOUS CALCULATO timating the progression of finds that it travels as fast, it the foot. A rapid penman w words a minute, and in doing curves and turns of the pen every word, not to mention c draws his pen through sixtee In forty minutes his pen tr Thus many persons who do fours, progress three hundre with their hands, or, rather, THERE are reasons for beli Northwestern Lumberman, t ing of stock sizes of sash, do in the factories of the North will not much longer be thused. Poplar is commonly the most available substitute ably will be as long as it r thing like its present price other woods which may rece

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Novular Ze

ALTHOUGH four-fifths of

THE GREAT TIDAL WAY nearly two complete circuit every twenty-four hours, it mid-ocean, but increases in ersing shallow soundings, an augmented by converging co eastern coast of North Ame down by Bache, a great "between Florida and Cape H ale bay" between Hatteras and an "eastern bay" nort and, while at Southern Flo one and a half feet, at Car feet, at Southeastern Nan foot, the height within the at Savannah, is seven feet, at the entrance of New Yor and in the "eastern," at I and in the narrow Bay of F to seventy feet.

WHAT SCIENTISTS SAY O The common theory that posed of vesicles or hollow densed vapor is now combe scientist, who assumes that whatever may be its dismess it, by adhesion, a special at gas in which it is plunged; ness of this atmosphere is ent of the volume of the sol the attraction which retain domain of the molecular fo fested only within very sho this way the difficulty of c ing the air from a tube whi with liquid is accounted for a vesicle surrounded by its thermal absorption of the greater than that of the di the atmosphere of the vesic expanded, and the particl phere floats by, displacing of the circumambient air.

FLAMELESS GAS.—The is having an increased acce under the improved arran vice for public use, the li consisting of a burner su ture of coal gas and comm portions necessary for pe say about eight parts of The mixed gases are deli sure, as with the usual each burner being placed wire gauze. The gas, wi burns without flame are gauze, which is raised to heat by the combustion. flame, the lights are per though not protected by any kind, are affected no rain, while twice as much with a given consumption the ordinary system. Ac sults already obtained, the would appear to be great new arrangement.

SOLIDIFIED OXYGEN. stitution recently, Profes the method he employs of solid oxygen. Last gave a lecture on liquid a and other experimenters orygon in small quantity encounded in getting oxy at the Royal Institution ing liquid oxygen to expension, when the enormalist is the production of liquid in this condition and has a Cantiguelle A 900 Short Annual Control of the Control

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nire what I am going to do about it tell you. In the first place you have it main or second floor of Memorial which could not have been better ged for the library, if the architect bar med it for that purpose. It is beent lighted, comfortably heated and one ently located. The splendid cabin ch is, however, more ornamental in its and of far less practical value to the ority of students than the library, can arranged in the basement and lower less rooms. Then an association can be ned which should embrace in its mem. hip the different lyceums, all depart ts of the university and the residents of village. The Society libraries which are practically useless and of little service he owners, should be deposited there cared for by the University authorities library fund of each society could be d as the members direct, but under the ervision of the University libraries t no duplicates should be purchased bound volumes from the reading room ld help to enrich the shelves year by The care of all could be secured by orps of student assistants whose time ild be so arranged that some one would there every day and evening. With all books now here in one collection, the ds could be learned and met in a way ossible without such a plan of co-opera-A published catalogue sent to every student of Alfred, with an appeal for cributions of books needed, would meet n response from many, and we should e laid the foundation for a collection ch would be of inestimable value.

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ne times seem propitious and the nicesfor moving in this direction is so urgent I hope to see some action taken before Commencement Jubilee is ended. In and many other directions I can surely be a promising future for our beloved Mater.

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industry, sobriety and education, liky will listen with eager car to at those of whom Kenyon Hall and grown "Steinheim," and other shall have served as lasting

of us who are to-day? In view of ond recollections which throng our in view of the benefits we here it and the slender recompense we can sturn for them, we should here rerish all the memories of the place and e who have welcomed us bere, wi A. Of hear where some of the of the provide outside consequents

Hoyular Science.

ALTHOUGH four-fifths of the world's sulphur supply comes from Sicily, the deposits of Popocatapetl, in Mexico, are much more extensive and of better quality. A tunnel is to be built to facilitate mining the Mexican sulphur.

AN INGENIOUS CALCULATOR has been estimating the progression of the hand, and finds that it travels as fast, if not as far, as the foot. A rapid penman writes thirty-five words a minute, and in doing so-what with curves and turns of the pen necessitated by every word, not to mention crossing his t'sdraws his pen through sixteen feet of space. In forty minutes his pen travels a furlong. Thus many persons who do not walk on all fours, progress three hundred miles a year with their hands, or, rather, with one hand.

THERE are reasons for believing, says the Northwestern Lumberman, that in the making of stock sizes of sash, doors, and blinds, in the factories of the Northwest, white pine will not much longer be the only material used. Poplar is commonly thought of as the most available substitute, and so it probably will be as long as it remains at anything like its present price, but there are other woods which may receive favor. One prominent Wisconsin manufacturer is now making doors of basswood treating them to a priming coat of paint and sending them out to his regular customers. They are said to give good satisfaction in every respect, and particularly in point of price.

THE GREAT TIDAL WAVE, which makes ersing shallow soundings, and is still further her old home to die. augmented by converging coast lines. The down by Bache, a great "southern bay" between Florida and Cape Hatteras, a " middle bay" between Hatteras and Nantucket, and an "eastern bay" north of Nantucket: and, while at Southern Florida the tide is one and a half feet, at Cape Hatteras two feet, at Southeastern Nantucket only one foot, the height within the "southern bay," at Savannah, is seven feet, in the "middle, at the entrance of New York Bay, five feet, and in the "eastern," at Boston, ten feet, to seventy feet.

WHAT SCIENTISTS SAY OF THE CLOUDS .-The common theory that clouds are composed of vesicles or hollow spheres of condensed vapor is now combated by a French scientist, who assumes that every solid body whatever may be its diameter, retains around it, by adhesion, a special atmosphere of the gas in which it is plunged; that the thickness of this atmosphere is nearly independent of the volume of the solid body, and that the attraction which retains it is within the domain of the molecular forces, and is manifested only within very short distances. In this way the difficulty of completely removing the air from a tube which is to be filled with liquid is accounted for. In the case of a vesicle surrounded by its atmosphere, the thermal absorption of the water is much greater than that of the diathermanous air the atmosphere of the vesicle is consequently expanded, and the particle with its atmosphere floats by, displacing an equal volume of the circumambient air.

FLAMELESS GAS.—The flameless gaslight under the improved arrangement of the de- went hopefully on to do battle for two lives. vice for public use, the lighting apparatus consisting of a burner supplied with a mix- of his children who trust in him, and so he ture of coal gas and common air in the proportions necessary for perfect combustion, The mixed gases are delivered under pres- land of Judah raised up for them many sure, as with the usual gas services, over friends, and blessed them with food and each burner being placed a cup of platinum | shelter, with peace and plenty. wire gauze. The gas, when once lighted, burns without flame around the platinum gauze, which is raised to a brilliant white she chose when she left her home, and the heat by the combustion. As there is no delights of her youth far behind, to watch flame, the lights are perfectly steady, and, though not protected by globes or shades of any kind, are affected neither by wind or with a given consumption of gas as under the ordinary system. According to the results already obtained, the relative economy the kind eyes above. would appear to be greatly in favor of the new arrangement.

SOLIDIFIED OXYGEN,—At the Royal Institution recently, Professor Dewar exhibited the method he employs for the production of solid oxygen. Last year the Professor gave a lecture on liquid air; but although he and other experimenters had made liquid er softly answered, as she pressed her tremoxygen in small quantity, yet no one had bling lips to the rosy mouth of the child. succeeded in getting oxygen into the solid "The way is not long condition. The successful device employed er."—Morning Star. at the Royal Institution depends upon allowing liquid oxygen to expand into a partial vacuum, when the enormous absorption of heat which accompanies the expansion results in the production of the solid substance. Oxygen in this condition resembles snow in appearance, and has a temperature about

BUTH.

BY ALICE PREESE DURGIN.

"Why do you call me 'Ruth,' and 'my handmaid' so often, grandma?" said our baby one day to the dear old lady with the fitting himself. placid face, serene eyes, and silvery hair, the quiet family aroud uncle Harry's fire- | happy, clear-conscienced good time.

Grandma bent tenderly towards the up-

"It is told in the old Book that dark days came upon a certain people who dwelt in the land of Judah—days so dark and terrible that fathers, mothers, and little children were perishing for bread. And one father took his two sons with their mother and went to live in a strange country where there was plenty of food. As the years went by, the father grew old and died in the far-off land; in that strange land.

"But the mother was left not quite alone, for her sons had married wives in this land, nearly two complete circuits of the globe in land of Judah. She had heard, too, that the ness to refuse him membership. every twenty-four hours, is very slight in Lord had been blessing them with plenty of

eastern coast of North America has, as laid whom God had given her, but their home ters, and no other choice is quite so imporone of the daughters, she was called Ruth, right between him and yourself. If your of articles in the American Baptist Flag. By Rev. S. R. of articles in the American Baptist Flag. By Rev. S. R. wheeler, A. M., Missionary for Kansas, Nebraska, and farewell to the friends she had dwelt autonomic. And—once more I must repeat it—let im in her youth and strength, bravely said friendship is honest, you will succeed.
farewell to the friends she had dwelt among And—once more I must repeat it—let imand in the narrow Bay of Fundy from forty all her happy life, turned from her sister pure associates alone. Remember the old wondering, tearful mother, 'Intreat me not to leave thee, or to return from following after thee; for whither thou goest I will go; THE HOPE OF LIFE EVERLASTING. and where thou lodgest I will lodge; thy people shall be my people and thy God my God; where thou diest I will die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and

> "When Namoi knew that Ruth had given up all her friends that she might go with her with her sister Orpah to her own home, and to comfort and plenty. But Ruth was not that her mother was old and unable to work for herself, that it had been many years since she had left her people in the land of Judah, and that by this time the most of them were sleeping in the graves of their fathers; and the few remaining would be carewas returning to them so lonely and worn and sad. So with no thought for herself. "But the kind Father is always mindful

regarded very tenderly the old Naomi in her childless widowhood, and the noble Ruth in

"Nor did the loving Ruth, in the long years which followed, ever regret the path over and shield the aged mother in her desolation and helplessness."

The firelight gleamed brightly upon the rain, while twice as much light is obtained little, brown head at grandma's knee, and revealed unshed tears in the lustrous eyes raised to meet the answering love-light in

A frail, tiny hand crept quickly into the folded rest of the soft palms lying in grandma's lap, and baby Helen said with an earnestness solemn in its intensity: "Your wee handmaid will never leave you,

grandma, for she loves you as did the beau-

tiful Ruth her poor heartaching mother." "God bless you, my dear," the grandmoth-"The way is not long, we will go on togeth-

much as do your efforts to reach the higher as he makes choice for God. How precious ground on which your older friends stand. is our influence; how we should watch and And you do not want to be only gaining; you | guard it. - Words and Weapons. want to give as well as receive. It would be a sad world if each were intent only on bene-

known and revered as "grandma" by the age, those whom you feel will do you mutual entire village, as well as by those who formed | good, and with whom you can have a merry,

turned face, a childish face, dainty and dim- Yes, if those boys or girls are trying to reach us sit here together in the still twilight, and | thoughts run perpetually on a lower level, life, and we will see if our Helen can guess and expressions, shun him as you would the reason why she is so often the wee poison. You can no more associate withhandmaid Ruth' to the old grandma who out injury to yourself, than a running brook dwells so very near the land of dreams and can cleanse the muddy impurity of a ditch by mingling their waters. The brook's purity will be lost in the ditch's foulness.

I believe in social distinctions, to some extent. I would not counsel you to make a companion of your washer-woman's daughter; because, as a general thing, washer-women's daughters' mental standards are NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. rather low: but if your washer-woman's daughter happens to be an exception, and is a bright, sensible girl, I know no reason in the sons grew to be men, and they, too, died the world why she should not be your associate. And, boys, if you refused to admit edition of this work is nearly exhausted; but is being re-John McManus to your bicycle club, I hope vised by the author, and enlarged, and will be published in you had a better reason for it than the mere three volumes, as follows: the land of Moab, it was called. And now, fact that he was Irish. If you were sensithe old mother, with her heart so sore and ble boys. I am sure you had. If he was a sad with grieving for her husband and sons, good boy and a bright boy, and the best rider who had been taken from her, bethought among you, and had nothing Irish about herself of the many friends and kindred she him but his name and his ancestry, it would had known and loved in the old home, in the have been rather a cruel piece of snobbish-

Choose no friends in a hurry. An ill-chosmid-ocean, but increases in height in trav- bread, and she resolved to go back alone to en friend is a black shadow which it is hard to be rid of. You young folks are sharp "She fondly loved the two daughters enough to make good choices in most matwas there, in the land of Moab; and she tant in working good or ill as this of associknew that among their own friends, young ates. When you have made you friends, be like themselves, they would soon forget their loyal to them. Defend their right-doing, troubles, and be happy once more, if she and censure their errors, but speak no ill of should take her sorrowful life away from them to others. Be as true to them as you them. So, Naomi, the mother, blessed her are to yourselves, and avoid all beginnings daughters, kissed them good-by, and was of coldness and estrangements by going about to go on her weary way alone, when frankly to your friend and trying to set it

Orpah, who would soon be forever separated saying, sadly true: "You cannot touch from her by many long miles, and said to the without being defiled."—Morning Star.

No human speculation regarding the future, however bright easing may be its notions, tan know the soul. We cannot be we the painted fire.
There is an unspeaked in the between the words of Renan's appearance to the spirit of his dead sister, since he conicated that he had to a land of strangers, where they could ex- no assurance from the earth or aky that her pect only poverty and toil, she was 'deeply spirit was not for ever as unconscious as moved, and tried to persuade her to return her grave-dust. John Stnart Mill went to die by the grave of his wife, that the sentiment of the spot, the interweaving of the to be turned from her purpose. She knew memories of the past, might soothe his pulse when it fluttered with the last of life's "fitful fever;" but the memories could evolve no radiant form to beckon him through the deathshades which were falling about him. Cicero indulged in splendid arguments for the immortality of the soul, but when he was less and unmindful of their kinswoman who bereaved his friends did not think of reminding him of these arguments, for they knew that a soul sinking with the heavy load of is having an increased acceptance in England, simply trusting in mother Naomi's God, she under the improved arrangement of the de-The Emperor Hadrian, familiar with all that men had invented regarding future exist-ence, talked to his soul as it it were a dying child so helplessly returning into the vortex say about eight parts of air to one of gas. her young innocence and beauty; and in the of time which had evolved the spector of its being. But since he who died and lived again has spoken, strength to hope has been upon inane conceits, but upon the "Bread of Life" indeed.

A prominent physician knowing from the progress of disease in his own body that he could not live until merning, having taken a little nourishment, asked some one to repeat a few words of Jesus, and said, "I have feasted well to-night. Let me sleep for a while; I shall see you seein in—the grand morning," and closed his eyes as quietly as he ever did in the fullness of bodily vigor. Rowland Taylor's soul her been nourished well by the living Bread, and when they led him out to execution he said playfully, "I have only two stiles to get ever to reach my Father's house—one the steps up the scal-fold, the other the ladder let down from heaven."—Rev. H. C. Hands, D. D.

A BLESSING MANUETERS.

Two Scotchmen e in the early ght to take days to California HOW TO CHOOSE COMPANIONS.

BY MARIANA M. BISBEE.

Some one says it is a good plan to choose a companions persons who are a little older.

With him some ment to take a control of the control of as companions persons who are a little older hand, cursed with the south histle, which appearance, and has a temperature about 200 degrees Centigrade below the freezing point of water. A supply of this material will enable chemists to approach the absolute zero of temperature and to investigate many interesting changes in the physical properties of bodies under the primordial condition of the temperature of space.—

Scientific American.

Scientific American.

sa companions persons who are a little older and a little wiser than ourselves, but I do not the farmers find it impossible a exterminate; on the other hand, the farmers find it impossible a exterminate; on the other hand, the farmers find it impossible a exterminate; on the other hand, the farmers find it impossible a exterminate; on the other hand, the farmers find it impossible a exterminate; on the other hand, the farmers find it impossible a exterminate; on the other hand, the farmers find it impossible a exterminate; on the other hand, the farmers find it impossible a exterminate; on the other hand, the farmers find it impossible a exterminate; on the other hand, the farmers find it impossible a exterminate; on the other hand, the farmers find it impossible a exterminate; on the other hand, the farmers find it impossible a exterminate; on the other hand, the farmers find it impossible a exterminate; on the other hand, the farmers find it impossible a exterminate; on the other hand, the farmers find it impossible as exterminate; on the other hand, the farmers find it impossible as exterminate; on the other hand, the farmers find it impossible as exterminate; on the other hand, the farmers find it impossible as exterminate; on the other hand, the farmers find it impossible as exterminate; on the other hand, the farmers find it impossible as exterminate; on the other hand, the farmers find it impossible as exterminate; on the other hand, the farmers find it impossible as externion.

you stimulate you to do your best, quite as | with which to bless or curso men according | ZN VANGELII HAROLD.

"I NEVER knew a good horse that had not some odd habit or other, and I never saw a Choose as friends, then, without regard to minister worth his salt who had not some crochet or oddity. Now these are bits of cheese that cavilers smell out and nibble at; TY, Alfred Centre, N. Y. L. A. Platts, Editor. dull. Dear me, if all God's creatures were judged in this way, we should wring the dove's neck for being too tame, shoot the Is it well to associate with boys or girls dull. Dear me, if all God's creatures were whose moral standard is below your own? -judged in this way we should wring the pled, with large hazel eyes, merry eyes a higher one, and you feel that you have robins for eating spiders, kill the crows for TTELPING HAND sometimes, but now grave and thoughtful. strength of mind to maintain your own. But swinging their tails, and the hens for not "Why, my darling," she answered, "let | when you make an acquaintance whose giving us milk. When a man wants to beat a dog, he can soon find a stick, and at any I will tell you the story of a noble woman's and who take enjoyment in impure thoughts rate any fool may have something to say against the best minister in England."— Spurgeon.

ATALOGUE OF BOOKS AND TRACTS

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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

July 81. esus 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: 21-88. 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, 1L

LESSON IV.—THE RESURRECTION OF LAZ-ARUS.

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

For Sabbath-day, July 24th.

SCRIPTURE LESSON.—JOHN 11: 17-44. 17. Then when Jesus came, he found that he had lain in the grave four days already.

18. (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:)

19. And many of the Jews came to Martha and Mary, to

19. And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22. But I know that even now, whatsoever thou wilt ask of God, God will give it thee.

23. Jesus saith unto her, Thy brother shall rise again.

24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me, shall never die. Believest thou this?

77. She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29. As soon as she heard that, she arose quickly, and came

unto him.
30. Now Jesus was not yet come into the town, but was in that place where Martha met him. 31. The Jews then which were with her in the house, and

st. The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave to weep there.

32. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here my brother had not died. 33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit; and was troubled.

34. And said, Where have ye laid him? They say unto

him, Lord, come and see.

him, Lord, come and see.

35. Jesus wept.

36. Then said the Jews, Behold how he loved him!

37. And some of them said, Could not this man, which epened the eyes of the blind, have caused that even this man should not have died?

38. Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39. Jesus said. Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40. Jesus saith unto her. Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41. Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42. And I knew that then hearest me always: but because of the people which stand by I said it, that they may believe that their half sent me.

43. And I knew that then hearest me always: but because of the people which stand by I said it, that they may believe that their half sent me.

44. And I knew that was dead came forth, bound hand and foot with grave clothes: and his face was beand about with a naphyr. Jesus saith into them, Loose here, and let him go.

COLDEN TEXT: Jesus said unto her, I am the resurrection, and the life. John 11: 25.

TIME.—Immediately following the last lesson. Jan. to Feb. A. D. 80.

PLACE.—Bethany, on Mount of Olives, a little less than two miles south east of Jerusalem,

OUTLINE.

L. The arrival of Jesus at Bethany. v. 17-19. II. The conversation of Jesus with Martha upon the resurrection. v. 20-29.

III. Lagarus restored to life. v. 39-44.

INTRODUCTION.

On the arrival of Jesus, Lazarus had been dead four days, and as it was the custom to bury on the same day of death, he had probably been in his tomb four days. All persons who were able possessed tombs of their own. These tombs were sometimes hewn out of the rock, sometimes they were caves prepared for that purpose, and sometimes they were built as walled vaults. These were located in gardens and were held as private property.

EXPLANATORY NOTES. V. 20-27. Jesus, on approaching Bethany, did not go immediately to the house of the two sisters. but permitted them to know that he had arrived. Then Martha. . . went and met him. This was in accordance with her active, prompt and practical nature. But Mary sat still in the house. She was naturally more reflective and quiet, less talkative. The word still here signifies after Mary had gone out. Then said Martha unto Jesus, Lord, if thou hadet been here, my brother had not died. From the fact that both aisters used the same words when they met Jesus, it appears likely that they had conferred together and thought the same thing. They knew he possessed great power, and also that he loved Lamras, hence they would readily reach the conclusion which they expressed. Been now, who words that will ack of God, God will give it this. Marika expresses a hope in these words, probably inspired by the words of Jesus to the messenger. verse 4th, which doubtless had been reported to the sisters. She must have had in her thoughts the restoration of life to the son of the widew of Nain and to the daughter of Jairus. Whatever thou will set. She conceives of his resources as being unlimited except by his own will to ask of God. The brother shall rise egain. These words are destated to secure her of the resurrection of her erother. Her view of the resurrection was that it was an event very remote in coming time. But he prode to demonstrate to her understanding that it is a mality oven now, and that her brother, in his A SALDAY IN DOI GOOD OF THE POPULATION OF THE PO ial nature is not dead as she bested to suppose. the drawn to the dark of the late to the Ho The state of the section of the reparter the last the Marcha old and Gorde Ma borne

the conditions beyond this life. It was on this point that she needed assurance. At this point we find the crowning thought of this lesson, namely, that Christ is the resurrection and the life; that is, that he is the source and power of spiritual existence in all its conditions. And whosever liveth and believeth in me, shall never die. Christ evidently intended to say that the true life possessed by one who keeps his word will never come to an end, but flow on forever. In his protection they are safe for time and for eternity. Believest thou lhie? "This is a personal appeal or application, very pungent by its suddenness."—Bengel. Yea, Lord: Ibelieve that thou art the Christ, the Son of God. By reverting to her own experience, she at once accepted his statements and thus found partial relief from her trouble. Jesus said, Take ye away the stone. They had now come to the grave and it was covered with a large stone. This command was probably addressed to his disciples, though it might bave been addressed to any of the Jews present. His directing them to remove the stone may have had a double purpose; first, in performing a miracle. Christ leaves to others to do what they can in preparation for the miracle, so that they may know where the miracle begins; second, by their removing the stone they will necessarily see the lifeless body of Lazarus in the grave, and know that it is lifeless. This was another essential condition for their apprehension of the real miracle. Martha was astonished at this procedure, for she knew and affirmed that her brother had been dead already four days. Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God. This was a form of assurance to her designed to test her faith and prepare her mind for the wonderful event, And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. This prayer shows tha all his miracles were wrought in absolute concurrence with the Father. In them the Son glorified the Father, and the Father glorified the Son, Christ never performed a miracle in pursuance of an im pulse originating in himself without communion of the father. But because of the people which stand by, I said it, that they may believe that thou has sent me. These words, then, addressed to God, were spoken aloud that the people might hear them. He in this

MARKIRU.

way indicated the familiarity of his intercourse

with God. He cried with a loud voice, Lazarus, come

forth. A loud voice corresponds with the idea of

death as a profound sleep from which one can

only be aroused by an extraordinary call, and at the

same time with the exercise of an authority and

power which belong only to God. The power of God

accompanied this summons, for the dead body was

instantly filled with life. And he that was dead came

forth, bound. With the new life pulsating through

his body, he was able, in obedience to the word of

Jesus, to come forth slowly from the sepulchre and

to stand there in the vigor of health, though in the

garments of death, before the wonder-stricken com

pany. Thus Jesus has proved by this miracle that

the spirit separated from the body is not dead, but

LL Alfred Course N. Y. July 8, 1886 STERN J. Allen D. D. LU. D. Mr. William B. Bliss and Miss Mary C. King, both of Alfred Contre. At the residence of the bride's father, R. J. Green man. Esq., Milton Junction Wis, June 30, 1886, by

Rev. J. C. Rogers, Mr. FRANK R. MORRIS and Miss FLOY M. GREENMAN. At Albion, Wis., July 3, 1886, by Eld. S. H. Babcock, Mr. Anson B. Bliven and Miss Rosa B.

COLLINS, both of Edgerton, Wis.

In Alfred (near Alfred Centre), N. Y., June 24 1886, of Bright's disease, VIOLA COON, wife of Thomas Burdick, in the 36th year of her age. She was a loval member of the First Alfred Church for about thirteen years.

In Alfred Centre, July 8, 1886, JENNIE ERENE, daughter of Joseph J. and Alice A. Jeffrey, aged 4 years, 8 months and 12 days. This little girl, in her play, swallowed some carbolic acid, and died about seven hours after it.

In Westerly, R. I., July 3, 1886, of blood poisoning, Otis P. Cottenell, aged 64 years, 6 months, and 25 days. He was a good citizen and a respected neighbor. He leaves, of his nearest kindred, a sis er and three brothers to mourn his death. In Johnson, R. I., June 27, 1886, of blood poison-

ing, DENNISON P., infant son of Wellington L. and Ella B. Lewis, aged 10 months and 12 days, shall go to him but he shall not return to me."

At Walworth, Wis., June 9th, 1886, of cerebrospinal meningitis, Mrs. Lucx M. Coon, wife of Marshall Coon, in the 27th year of her age. She was the daughter of Dennis and Rebecca W. Camppell, born at Edgerton, Wis., Nov. 19, 1859. At six years of age, her parents moved to Walworth, where she lived until her death. At the age of eleven, in company with a sister and two brothers. she was baptized by Eld. James Bailey, and united with the Walworth Church, of which she was a faithful and greatly esteemed member at her death. A year ago, while in attendance at the Milton College Commencement and the Association, she was taken ill and returned to her home, where she was very sick for many weeks. She never fully recovered her health from that illness. She was stricken again by a fearful malady, and after ten days of intense suffering, during which she prayed many times to be taken home, she passed into a semi un conscious state from which she never rallied. Death came to her a great release. While I was her nas tor at Walworth, I learned to esteem her for her mental gifts, lovely qualities and noble Christian character. She was intelligent and versatile in conversation, frank and open-hearted, graceful and winning in her manners, and of an even and cheerful disposition. Her highest pleasure was to make those about her cheerful and happy. She was gifted with the power of sweet song. Her sweet and well trained voice, as she sang in the choir Sabbath mornings, and also in her home, still linger in my memory. She has joined the choir of heaven where she can praise him whom she loved in heavenly strains and harmony. Sister Coon was spiritually minded, took a deep interest in the people of her faith, loved her Hible and was prayerful. She delighted in the fellowship and communion of Christians and se-pecially of her own household of faith. She was catholic in spirit, broad-minded in her religious

thankeriving to him there spirit has sent me this unspeakable by "A newored wife, a loving daughter, a beloved sister, and esteemed neighbor and friend has passed through the gates into the glory-land, never more to have out. May her infinite gain condole the great lost felt by dear ones, and lead them to consecrated Christian lives and a blessed them to consecrated Christian lives and a blessed reunion in the "sweet by e and bye." Besides the stricken husband a mother, three sisters, five brothers and a large transfer of relatives and friends are bereaved by her early death. Her funeral services were conducted by Eld. S. H. Babcock, of Albion, Wis., from Job 14: 14, and John 11: 25. Her brothers laid away in Walworth Cemetery her body. It was a lovely day, full of the sweet per-fume of flowers, sarubs and trees, a type of the beauty and glory of eternal day of heavenly life and

Near Moscow, Idano, June 4, 1886, of inflamma tion of the bowels. PETER OWEN BABCOCK, aged 31 years, 4 months and 25 days. A wife and four small children are left to battle with the stern reali ties of life without the assistance and sympathy of a loving husband and father; and death, with its ruthless hand, has taken one of the little band of Sabbath-keepers, in Nez Perces county, Idaho 'How unsearchable are his judgments, and his ways past finding out."

Cina Chapman, J. C. Rogers, W. H. Ingham, W. S. Chapman, J. C. Rogers, W. H. Ingham, W. S. Chapman, Oscar Babcock, S. H. Babcock, O. U. Whitford, W. R. Clarie, Barton Edwards, Hannah Drake, Horace Stillmin, Wm. A. Babcock, Charles & Tuttle 2, J. F. Shaw, C. V. Hibbard, W. L. Willson, J. B. Clarke, A. H. Woods, T. L. Gardiner, O. W. Pearson, L. A. Hurley, P. A. Stillman, M. D. Rogers, Mrs. S. Holton, A. H. Lewis, Savah A. King, J. A. Spear, Geo. H. Babcock, Mrs. I. H. Vork, Mrs. A. S. Thuman, A. Swedberg 2, Mrs. York, Mrs. A. S. Tauman, A. Swedberg 2, Mrs Clawson, E. S. Ellis, J. C. Maxson, R. A. Armstrong, L. T. Rogers, T. B. Collins, M. D. Crandall, L. Coon.

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WINTERS. DUCE MARKET.

Review of the West Constant Parket for butter, cheese etc. for the west Line July 10, 1886, reported for the Reconduct of David W. Lewis & Co., Produce Commission Marshants, Nos. 49 and 51 Pearl Street, New York. Marking plates furnished

BUTTER.—Receipts to the week, 43,737 packages: exports 6,071 packages. Finest dairy make in very light supply and wanted at 16@16\(\frac{1}{2}\)c. In Western there were sales for speculative account of finest creamer ies at 17@17\(\frac{1}{2}\)c. and the ones at 16@16\(\frac{1}{2}\)c. Also lines of good to fine creameries for export at 15@161c, but the bulk of exports was common to good Western factory butter at 8@10c. We quote

Poor to common...... 9 @12 CHEESE.—Receipts for the week, 54,112 boxes; exports, 61,712 boxes. Night milk skims of best quality were in limited stoply and sold readily at 51@6c., while lots irregular in quality sold at 4@41c. Closely skimmed stock was dull and prices irregular and low. Market closes with stocks well

cleared and prices firm. We quote:

Factory, white, full-cream, finest...... skima. 1 @ 6

EGGs. - Receipts for the week, 14.095 barrels. The market was dull following our last, and prices dropped off fully ic. per doz. On Wednesdy and Thursday, however, there was better enquiry and lighter supplies; and last week's prices about recovered. Market closes with fresh-laid stock wanted at our quotations. We quote:

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VOL. XLII.—NO. 29

REVENTH-DAY- BAPTIST NOR

Minutes of the Forty-n

The Seventh-day Baptist tion convened with the Chi win. Pama Co., Iowa, on I at 10.30 A. M.

The Moderator, J. T. Day to order, and, after a song choir, E. M. Dunn preache mon, from John 8: 31, 32.

After the sermon and an

in the absence of the Clerk G. Crofoot were appointed The Chairman of the Co H. Hull, made a partial rep cises, after which, on motio ed the Standing Committee On Petitions-A. G. Crofoo

On Finance-Wm. B. West, On Resolutions-O. D. Sher Clarke. On State of Religion—E. M. Cottrell. On Education T. R. William

Lewis, J. S. Babcock. On Obstuaries-A. McLearn. Under the order of co churches, letters were read and Long Branch, Neb. Junction and Cartwright, Dodge Centre, Minn.

Preacher of Introductory Sern Board and Delegate to Sister Ass

The time for adjournmen address of welcome by H. nouncements, and benedict

AFTERNOON After devotional exercises

ducted by the Moderator, th was resumed, and the follow from: Chicago and West Isanti, Minn., Berlin, Utic Marion County, Kan., Jac Carlton, Iowa.

Under the order of com sponding bodies, J. L. Huf of the South-Eastern Ass remarks concerning their terests and needs of that A man appeared as delegate tion, presented their letter

structive remarks concerni The hour for special o choir sang "Good news in J. W. Morton read an essay ing of Christ."

Following the reading of "Will Jesus find us watch After the singing, the

the Central Association wa H. D. Clarke, with additi Thos. R. Williams also Western Association, pres body, with remarks of in ters as represented by our

in the midst of that Assoc

iniscences. On motion of W. B. W ter Associations, J. B. Cla the Tract Society, and all ters, were invited to partic of this body. To this m by H. B. Lewis, especially terchange of delegates as

Associations. Following this, remark Agent of the Tract Socie of his work.

H. Hull Chairman gramme, presented the fu the Association which wa Fifth-de

Introductory Sermon, E. M. I Call to order for bussiness. Appointment of Standing Con Communications from church Afternoon &

Devotional Exercises, 15 min Unfinished business. Communications from corresp 3 o'clock, Essay, J. W. Morte

Devotional Exercises, 15 min Missionary conference, led by

Devoticani Exercises, 15 min 1 4 Stock Sermon by G. J. C

Land Starting 18 min Did D. Core