





## Education.

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

### THE COLLEGE COMMUNITY: ITS WORK.

Baccalaureate Sermon, preached before the Graduating Class of Alfred University, June 24, 1888.

BY J. ALLEN.

"I am doing a great work, so that I cannot come down." Neh. 6:3.

Such was the reply of Nehemiah to his enemies, who, by artifice and treachery, sought to defeat him in his efforts to rebuild the walls of Jerusalem and repeople the city. He was a man who believed in the greatness of his work, and was doing it with his might. Though they laughed Nehemiah and his co-patriots to scorn, asking, "What do these feeble Jews?" "If a fox go up, he shall even break down their stone wall;" yet, in the recent excavations in Jerusalem, portions of that same stone wall have been found standing, as in the day when they were built. In a physical sense, they were, therefore, engaged in a great work. But this was merely a means to the end of restoring the interrupted continuity of Hebrew nationality and prosperity, from which were to spring the Christian religion and modern civilization, with all of their high and manifold blessings. Truly, then, could Nehemiah say, "I am doing a great work."

As all lower forms of life develop, according to type and plan, to the fulfilling of a purpose, the accomplishment of an end; so all human lives and organizations do or should exist and act. Communities are given to pursuits more or less definite—some to agriculture, some to manufacture, some to commerce. A College Community— inclusive of the officers and students of a college and the people of the vicinage, traditionally designated as "town and gown"— has for its chief enterprise mind-culture, the perfecting of persons. The traditional relation between "town and gown" has been that of opposition and strife; but the normal condition is that of good will and mutual helpfulness. Whether such exists or not depends largely on the origin, size, and interests of the town. The interests of a large community are generally diverse from those of a college; but in small ones, the interests are mutual. When not manufactured at once, full proportioned, by the power of money, but from small beginnings, growing slowly through the years, as most colleges have grown, it not infrequently comes to pass that the character, energy and enthusiasm of a few individuals, reinforced and augmented by like qualities on the part of others, vitalize the ready seed, give growth to, and determine the work, character and destiny of, both college and community.

Such co-existing and co-operating conditions, with their interlacing and mutually supporting influences, have given type, and tone, and character to this College Community, and determined the nature and quality of its work.

In common with the region round about, whence the school largely receives its patronage, it had for first settlers, people with the very best strain of New England blood, enriched with the best from other sources. "Blood tells" is an old and well approved adage. This is more enduring and telling than physical conformation or environment. The most distinctively human characteristic, however, is mind. It is coming to be recognized that, back of the ethnic types of body and blood, there are inherent ethnic types of mind. These constitute a sort of spiritual organization, more characteristic and enduring, and transmitted more certainly and persistently than are physical conformations and qualities. They are the primary forces in civilization.

These pioneers inherited the strains both of blood and of mind, descending through the best racial stock that the world knows. They brought solidity, endurance, pluck, force, daring, ingenuity, adaptability, versatility, agile self-recovery of footing, independence. They found all these qualities called into play to get grip and win bread, in this then rugged wilderness region. Amid poverty and want, they felled the forests, hewed out rude homes and subdued the stubborn soil. They had acquired, in the homes whence they came, a taste for toil, an aptitude for axe and hoe, and plow, and scythe, and sickle, and flail, and plane, and adz, and saw, and spinning wheel and loom. Better still, they had a taste and aptitude for Christian homes, and churches and schools. They built, side by side, amid stumps and brush and log-heaps, beneath the shades of the primeval forests, the home, the school,

and the church. The common school, from the start, had a vigorous growth, soon creating unrest and stir, and awakening a desire for broader and higher culture. Thus originating with these characteristics, this people had the essential elements for the upbuilding of an ideal College Community. With such an origin, with such a growth as it has had, and freed, as it is, from many of those things that often so heavily weight a people, it has favoring conditions and privileges possessed by few college communities.

The paramount questions are, how, in what spirit, and to what degree, shall they be accepted, appropriated and used, both for the present best good, and to the end of increasing their efficiency for the future?

The occupation gives tone and character to a community. All legitimate and beneficial callings are worthy; but among the noblest and worthiest, is the enterprise of perfecting the young. This is pre-eminently the enterprise of a College Community, and should give tone and character to it. Sir William Hamilton truly said: "There is nothing great in this world but man, and nothing great in man but mind." A community, then, that is engaged, directly or indirectly, in upbuilding, and perfecting, not simply stone walls, or houses, or shops, or aught else material, but mind, to the end of enlarging and enriching Christian civilization, is engaged in one of the greatest enterprises that the world knows, far transcending in importance all enterprises having for their end simple physical well-being. To this high work a College Community is specially called, and should be unreservedly consecrated.

This calling is emphasized, made significant and potential from the fact that it has to do with mind in its formative, plastic period. While full-grown trees hurtle and knock their gnarled branches together only to break, the young tree is easily bent and trained to new modes of growth. So, likewise, is youth the time to give bent and training to character. Left to itself, it may run into waywardness and deformity, or take on a deeper degradation, with more terrible consequences. A College Community is freighted with the responsibility of directing and helping this growth. Fast by the way, the people of such a community stand over against each other on the Ebals or Gerizims of cursings or of blessings, between which students must pass to their possessions. Standing thus they produce impressions, control influences, touch springs of action, awaken latent energies, mold characters, determine destinies. If they prove Ebals of cursing, then will human progress and Christian civilization suffer, and the world be made to mourn; if they prove Gerizims of blessing, then will the world be helped, bettered and blessed. How important, then, that the opportunities thus offered be improved, the responsibilities met, and all influences be helpful to right culture, checking the lower impulses, awakening and nurturing the higher powers, in the light of great truths, under the inspirations of noble examples and elevating associations. To those desirous of thus blessing the world, the College Community offers a most important and promising field of usefulness. If these fountains of influence be made and kept pure and sweet, then will the outflowing streams impart life and health and strength to all peoples. As are college students, so will ultimately be the world, especially in its higher reaches of civilization. Blot out the colleges of a people, and one of their chiefest and finest glories will have disappeared. They are at once both the exponent of the present, and the assurance of future human greatness. From the real they prophesy of the possible. Their ideal calling and aim shine out from every student lamp. The boisterous world does not realize all this.

A College Community, though circumscribed, is full of life and activity, full of influences subtle and pervasive, that tell powerfully upon each and all. Student life furnishes a field for influence, each upon each, greater and more potential, both in its immediate and in its far-reaching results, than the participants will ever find in after life. With quick sympathy they mutually hearten in discouragement and difficulty, in spirit to noble purpose and doing. The strong protect and help the weak and tempted. The light or darkness of each augments the light or darkness of all. The strength or weakness of each becomes the strength or weakness of all. The noble or ignoble purpose and conduct of each touch and exalt, or degrade all. Each thus becomes his brother's keeper in the most critical and telling period of life. If the prevailing light be darkness, how great is that darkness! If the general trend be downward instead of upward, how steep the grade, how mad and

fearful the rush! How sad and dispiriting if a youth, on entering a College Community, finds its thought, customs and practices on a plane beneath his own, all inviting him down; how inspiring, if he find them above, and calling him up. It is, therefore, of vital importance that such a community live and act on a far higher plane than the average level of society.

What, then, are some of the requisites demanded in a College Community?

Precedent to all else, there must be organic life. Life everywhere is essentially organic and growing; and the higher the life thus acting, the higher, more complex, full of use and service is the resulting organism. This growth must spring from a homogeneous unity which shall gather, select, assimilate and organize diverse material into a living healthy whole. As light and heat are essential conditions for life to thus act in organic growth in the vegetal and animal worlds, so mental light and spiritual heat are essential conditions for the growth and activity of all social organisms. Dead objects, without these conditions, may be increased in size, by the pressure of force from without, but this is not growth. The snow-ball may thus have gathered to its building, snow, dirt, chaff, straw; but any attempt to light and heat it into life, would resolve it into its original elements. Living entities gather from the diverse elements such as are suited to their respective natures, and, by the subtle alchemy of life, transmute them into organic unity, each element ministering to the good of the whole. Thus it must be in all living, healthy, growing, active communities. The wise and skillful housewife carefully kneads all the outlying lumps and dry nodules of dough into the yeasty mass that all may become yeasted together. So a College Community needs to be thoroughly kneaded into homogeneity and leavened through and through by one common purpose. Like a great furnace that reduces all masses and scraps of iron to one molten mass, to be shaped into forms of usefulness, such a community should fuse all elements coming within its sphere, and shape them at "life's fiery forge" into forms of beauty and of usefulness. Like the living individual, it should absorb and assimilate all diverse elements, by a living process, changing them into homogeneity and securing unity and harmony of action. No community, organization, or nation, is even safe, much less can it become a power for good, unless it can assimilate and shape into a living unity all intrusive elements. The more active the vital forces in such, the more perfect will be the blending, the more healthy the growth, the more noble the work.

This is pre-eminently important in a College Community. As the loadstone attracts all bits of iron within reach of its influence of whatever form or use, so, such a community attracts those susceptible to the influence of the light of learning. These come in various stages of development and conditions of training; some from homes of comparative ease and luxury, others from homes of poverty and toil; some from homes of culture and refinement, others from homes with scant opportunities and unfortunate environments. Thus drawn together, they are not only ready but desirous to be trained into higher and finer personalities, strengthened and fitted for better and greater issues. Thus a College Community, that, from small beginnings, takes on, from year to year, new vigor, beauty, refinement, culture, progress, is full of attraction, motive, inspiration. Like attracts like. Those coming into it are drawn by kindred impulses. All grow into a unified and harmonious organism, thereby augmenting, diversifying, enriching and ennobling the original stock.

Added to these there is very apt to be a sprinkling of instructive elements, comprising those who do not come, but are sent. Having no affinities for such a life and such a community, it is not the pull of attraction, but the push of a force, not their own, which sends them. These too, if possible, are to be awakened to new desires, inspired with new purposes. As King Rene's blind daughter, who had been sedulously kept in ignorance of her great lack, could not be healed of her infirmity, until she had learned that she was blind, and a great desire awakened to see; so these cannot be benefited till they have been made to know their needs, and a desire to remedy them has been enkindled. The youth thus gathered are, however, as a whole, above the average, if not in native ability, in purpose and endeavor. Verily, such a gathering of youth, of such varied conditions, furnishes, at hand, a very great and arduous work.

To meet the demands of such a work a College Community should have pre-eminently the attributes of a home, not simply

for supplying meats and drinks and clothes, but a mind-home, as well, where hungering and thirsting souls are nourished, a home with its hearth-stone, warmed by sympathy and kindness, with candle, not under a bushel, but on a candlestick, that all they who come within may see the light, and be stimulated to noble living and effort.

These ends are best served when all the conditions and environments are natural, pure, simple and congenial; wherein childhood, youth, maturity, age—all are inspired by a common purpose; wherein honesty, intelligence, industry, temperance, morality, religion, sincere mutual affection, and glad noble effort, are the guiding and controlling attributes. Such a community is not to live simply to get a living, making all pursuits subserve this one end; but rather to live and follow pursuits to the end of making an intelligent being more intelligent, noble, brave, beautiful, good, sympathetic, reverent, aspiring, inspiring, and thus augment the excellency of such being, wherein the spiritual dominates, and bodily pleasures are subordinated to its demands. It should not be given to feast and pleasure, to expensive or luxurious adornment of person or equipments of home, but to "plain living and high thinking," "pitching its behavior humbly, its projects high." It should be free from all giddiness and frivolity, but abounding in moderation, simplicity, neatness, order, frugality, sobriety, wherein the wants of the spirit are held supreme. The essential of true elegance is self-respect with self-command, free from clamoring, chiding, caviling, recriminating, fawning, begging, gossiping. This gives finer elegance than dresses, houses, or equipages. With it a shanty may be made to shine, without it a palace is mean and tawdry. Such a community should have not only the local tone and color, given by scholastic pursuits, but, also, that finer, broader sweetness and light which come from perfecting the entire nature of all through a constantly free and fresh spiritual activity of the entire being that turns the whole soul towards aspiration and the whole will towards effort.

This community will be surcharged with spiritual magnetism, delicate, sensitive, ethereal currents, that thrill and quicken all coming within its influence. It will also be full of the inspirations that spring from the latent possibilities of youth. These awaken longings, aspirations to climb to higher planes of attainment, with ampler sweeps of mental vision, desires that become purposes to live and do nobly. To the ingenuous youth, honestly desirous of making the most possible of himself, such a right genuine College Community is full of attractions, inducements, inspirations. "The best culture," as has been well said, "is one part drill and nine parts inspiration"—inspiration, not so much to know something new, as to become something better. For this end, the best and highest type of schools does not necessarily imply costly appointments. The chief value of school life lies, not simply in the knowledge acquired, in the accuracy of the scholarship attained, but in the inspiration received, the mental balance and spiritual courage acquired, enabling one to stand squarely and bravely on both feet, with a symmetrical and harmonious growth of all the faculties, begetting vigor in action, power for achievement, the whole toned and warmed by kindly and generous sympathies and gentle amenities. Such culture comes, in no small degree, from the peculiar and delightful atmosphere, associations, manners, customs, and above all the spirit, pervading the community. All of these subtle influences of life which operate silently, awakening no antagonisms, are of inestimable value, in their bearing on the formation of taste, manners, morals, character. Everything, however quiet and unobtrusive, thus tending, all unconsciously it may be, to make the student better and nobler, is beyond price. Such influences tone down idiosyncrasies, reduce self-esteem, disturb self-complacency, abate self-assurance, wear off angularities, weed out the rowdy and the braggart and restrain the wayward. Meanness is made despicable. Manfulness is fostered and made significant. Self-respect, self-poise and self-control are nurtured. Earnest endeavor is induced, sympathies enlarged, the amenities cultivated, the appreciation of the importance of a careful, thorough, broad, many-sided preparation for one's life work is enhanced.

The highest end of education is, therefore, not to make scholars, simply, nor skilled workmen, but, rather, to develop characters, strong, noble and beautiful. This is attained, in no small degree, through the unconscious tuition, coming from those silent influences, springing from the atmosphere of culture, refinement, nobleness and

generosity, pervading an ideal College Community. The sensitive, susceptible, impressible enthusiasms and aspirations of youth are easily touched by sympathy, and go out spontaneously towards loveliness, and goodness ready to be molded and nurtured into all that is best. Frequently the young are taught most when instructed least, receiving the least of definite knowledge, the most of character. It matters not so much what one studies, as how, with whom, and amid what environing influences. If these produce true manhood and womanhood, a supremely higher product has resulted than that of merely scholarly adepts.

The specialized work, therefore, of a College Community is culture. This, in its completeness, is the awakening the living energies of all, enabling them, severally, to grow, not simply by passive accretion, but healthily, symmetrically, proportionally, and in harmonious relations to environments, through the normal activities of these energies. By such culture, the intellect is not simply enlightened, but alertness, grasp, versatility, are secured, as well, the appetites controlled, the sensibilities refined and ennobled, energy and decision of will secured, thus perfecting the best possible each individual, and giving preparation for continued growth, and for all opportunity, privilege and responsibility. To this end, these processes need to be transmitted into habits. Man is a being of habits, resulting from early training. As is his training, so will be these habits; as are his habits, so will be his character. They are both the embodiment and exponent of character. That is truly culture which subjects the wayward, wandering impulses and thoughts to orderly activities, which makes virtue, beauty, nobleness, goodness a second nature, gives force, decision, fortitude, self-poise, courage, efficiency, awakens a vigilance that relaxes no effort, a skill that vitalizes all resources, a perseverance that never grows weary, a vigor that knows no decay, wherein every right work, every humble, yet sacred service, becomes a spontaneity and a joy. In order to produce these results, culture must be free from one-sidedness, incompleteness, giving totality of development.

In securing these ends, in addition to the school and the community, nature lends valuable aid. She is a constant, faithful and successful teacher. Field, woods, streams, sky and cloud, calm and storm, night and day, all modes and moods, all seasons, all sights, all voices, have lessons eagerly received and appropriated by the youthful spirit.

This Institution is favored, not only as to its origin, but, likewise, as to its location.

Occupying this serie in the mountains, it possesses, in its environments, many admirable natural advantages. This region, lifted above the fogs and mists and damp airs of the lowlands, while not possessing the grandeur of rugged mountain heights, or that of the wide, sweeping plain, or of the solemn ocean, has that style of beauty, wherein the regular uniformity of the graceful breaks abruptly into the spirited diversity of the picturesque. It has the conditions well fitted to give both physical and mental health, elasticity, alertness, and all vigorous, free, manly virtues. The naturalist finds himself environed by a geology, paleontology, flora, and fauna, remarkable for their diversity and multiplicity, furnishing a museum of nature's own providing, crowded with the very best material, inviting the student to study nature at first hand. The aesthetic sentiments, likewise, are constantly appealed to and nurtured. The angel of beauty, with an eye to this, has sculptured these hills and valleys into picturesque forms, and sown over them broadcast trees, shrubs, flowers, in varied and rich profusion, and filled them with bird-song. These fill the eye and ear, interfusing the tedium of routine toil with lessons in simple beauty, thereby enhancing the joys of life, making it purer, sweeter, nobler, more worth living. In these, the art student, finds unrivaled inducements to the direct study of the beautiful in nature.

"Glorious is the world without, but more glorious is the world within." While thus spontaneously going to the outward world and receiving unconscious tuition therefrom, or with set purpose, studying nature, yet the student's chief study is within the realm of mind. Neither the one nor the other is complete of itself, neither is to extrude the other. Both are to be conjoined and commingled. This alone gives complete culture. Thereby the student dwells in the light of perpetual truth and beauty in an atmosphere of constant inspiration to nobleness and goodness. Both from nature and

[Concluded on Sixth page.]

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

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In patience wait, O sower, wait, The seed long watched shall germinate, When the cold soil in which 'twas sown The warmth of God's sweet love has known."

ANNOUNCEMENTS of the closing exercises of Albion Academy were received by us too late to benefit any one by their publication.

We have received a package of the National Tribune, published at Washington, D. C., containing full reports of the Baptist Anniversaries held in that city last month.

AN exchange says that of the two hundred and twelve theological students who entered Presbyterian theological seminaries last fall, only twenty-one were from New England colleges; and of these only two were from Yale, and two from Harvard.

WITH all the conventions, associations, etc., of a religious character that have recently been held at the nation's capital, that city is still regarded by some as missionary ground.

A monthly periodical, written in pure Hebrew, and bearing the title Eduth L'Israel (the meaning of which is, "Witness unto Israel"), is a recent, remarkable accession to the press in the United States.

WHAT OTHERS SAY.

A few weeks since we gave in these columns a translation from Professor Delitzsch, concerning the Eduth. The article below is from the Standard of the Cross and the Church, of Philadelphia.

ing that the Old Testament, with all its promises and prophecies, is no longer of any use; it must be cast aside for something new and entirely different.

The Eduth sets out to say that a devout Jew may become a Christian without abandoning anything that is essential to a pure Old Testament Judaism.

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In touching, plaintive words, the editor describes how Jews, accepting Jesus as their Saviour, are despised and persecuted and hated by their brethren according to the flesh, and he expresses his noble resolve: "This paper shall be a messenger of peace between us and them, for in it we desire to show forth our true aim, for we are not the

enemies of our people we are taken to be. We do not think lightly of the honor of our nation, it is very dear to us.

With true Christian consideration, he does not wish to impose his teaching upon his brethren as something that may not be questioned, but invites them to answer his statements, if they object to them, and he promises loving consideration, that the truth may be established.

The whole of this peculiar literary undertaking is instinct with a fervent love and zeal for the spiritual enlightenment of Israel, and cannot but be an instrument for good.

All missionary activity ought to aim at producing self-propagation of the gospel. In the various heathen mission fields this has ever been kept in mind, and a number of native churches are the result.

MINUTES OF THE CENTRAL ASSOCIATION.

(Continued from First page.)

Upon motion, the report was adopted after extended discussion.

J. E. N. Backus presented the report of the Committee on Religious Exercises, which was adopted.

Upon motion of J. B. Wells, A. B. Prentice was appointed Corresponding Secretary.

Upon motion of C. A. Burdick, L. R. Swinney was elected Committee on Obituaries.

Upon motion of A. B. Prentice, it was voted that an hour be devoted to the consideration of Sabbath-school work at 3 o'clock Sixth-day afternoon.

Upon motion of A. B. Prentice, it was voted that the essays be made a special order for 10.30 o'clock Sixth-day morning.

It was voted that the third item under reports (i. e., the Bible School Board) be stricken from the Rules of Order.

After singing, and prayer by A. B. Prentice, the Association adjourned till 7.30 o'clock.

EVENING SESSION.

The Association met as per adjournment. The first half-hour was spent in devotional exercises led by H. B. Lewis.

After singing, reading of the Scriptures, and prayer, O. S. Mills, delegate from the Western Association, preached from Josh. 24: 15. Theme: Choosing and Serving.

The session then closed, after singing and prayer.

SIXTH-DAY MORNING SESSION.

The Association was called to order at 9.30 o'clock. The first half-hour was spent in devotional exercises led by the Moderator.

The roll of delegates was read and corrected. The minutes of the previous sessions were read and approved.

T. R. Reed presented the report of the Committee on Petitions, which was adopted as follows:

The Committee on Petitions respectfully report as follows: We find that two churches have invited the Association to meet with them in our next session, in 1889, namely, DeRuyter and Adams.

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Your Committee on the State of Religion respectfully report as follows: Ten of the sixteen churches of the Association have reported at this session.

Increasing interest manifested by the young people in the cause, and the successful working of Young People's Societies of Christian Endeavor.

increasing interest manifested by the young people in the cause, and the successful working of Young People's Societies of Christian Endeavor.

Upon motion, the report was adopted after remarks by A. B. Prentice, A. W. Coon and J. E. N. Backus, and a season of prayer on behalf of the feeble churches of the Association.

The time for the special order having arrived, the Association listened to the reading of the essays:

- 1. What Relation has the Prayer-meeting to the Life of the Church? Mrs. A. B. Prentice. 2. The Duty of Parents to Train their Children so that they will be True to the Sabbath. Mrs. T. T. Burdick.

Upon motion, the essay of Mrs. Prentice was requested for publication in the SABBATH RECORDER.

J. B. Wells moved that the Association approve the sentiment of Mrs. Burdick's essay, and request it for publication in the SABBATH RECORDER.

After singing, reading of Scriptures, and prayer, H. B. Lewis, delegate from the South Eastern Association, preached from Psal. 116: 11-14. Theme: The Benefits and Debts of Redemption.

AFTERNOON SESSION.

The Association met as per adjournment. The first half-hour was spent in devotional exercises led by Thomas R. Reed.

After singing, an hour was given to the work of the Tract Society, under the direction of A. H. Lewis, who gave an interesting account of the work of the Society, and its present outlook in view of the agitation of the Sabbath question and attempts toward Sunday legislation.

Dr. C. D. Potter also gave some interesting items of information.

After singing, the time for the Special Order having arrived, an hour was given to the consideration of Sabbath-school work, under the direction of W. C. Daland. The following topics were presented:

- 1. How Practically to Treat the Doctrine of the Authenticity and Inspiration of the Scriptures in Sabbath-school Teaching. A. B. Prentice. 2. How Practically to Treat the Doctrine of the Person of Christ in Sabbath-school Teaching. W. C. Whitford. 3. A Practical Exercise in Bible Study. L. R. Swinney.

The report of the Committee on Essayists, Delegates, and Preacher of the Annual Sermon, was presented by C. A. Burdick, and after amendment was adopted as follows, no delegates being appointed:

Your Committee on Essayists and Preacher of Annual Sermon would respectfully report as follows: For Preacher of Annual Sermon—W. C. Daland, alternate, J. E. N. Backus.

The report of the Committee on Education was presented by W. C. Daland as follows:

Your Committee on Education would respectfully report, that while they recognize the good work accomplished by other institutions of learning, we would urge upon our people the importance of supporting our own denominational institutions: First, because they furnish excellent advantages in themselves.

Upon motion, the report was adopted. The report of the Committee on Finance was presented by J. B. Wells as follows:

The Committee on Finance would report that they have examined the Treasurer's report, with vouchers submitted, and find a balance due C. J. York, form

Table with financial entries: Treasurer, the sum of... \$ 47. We find also that there is due W. C. Daland, delegate to the Eastern and South-Eastern Associations... 45 84.

Which amount your Committee has apportioned to the several churches of the Association on the basis of resident membership, as follows:

Table with financial entries: First Brookfield... \$ 16 80. DeRuyter... 11 24. Scott... 10 50.

The report was adopted after discussion. The report of the Committee on Resolutions was read by L. R. Swinney, but the hour for adjournment having arrived, its consideration was deferred till the next business session.

After singing, and benediction by C. A. Burdick, the Association then adjourned till 9.30 o'clock, First-day morning.

FIRST-DAY—MORNING SESSION.

The Association was called to order at 9.30 o'clock. The first half-hour was spent in devotional exercises led by the Moderator.

The list of delegates was read and further corrections were made.

Upon motion of C. A. Burdick, the report of the Committee on Resolutions was considered item by item as follows:

- 1. Resolved, That in view of God's forbearance and mercy, through another year toward us as an Association, as churches and as individuals, we humbly bow before him, confess his goodness, our own unworthiness, and dedicate ourselves anew to his service. 2. Resolved, That we pledge our support to all our moral reforms, especially emphasizing temperance and social purity. 3. Resolved, That we commend the plans of the American Sabbath Tract Society in the past, and pledge to it a hearty and liberal support in the work of spreading Sabbath truth through the great channels of public opinion.

The first resolution was read and adopted after remarks by L. R. Swinney, and prayer by H. B. Lewis.

The second resolution was read and adopted after remarks by A. H. Lewis, J. E. N. Backus, and J. T. Davis.

After singing, reading of the Scriptures and prayer, A. H. Lewis, delegate from the Eastern Association, preached from Isa. 58: 11-13. Theme: Our Mission as Repairers of the Breach.

The third resolution was read, and adopted after remarks by J. E. N. Backus, A. H. Lewis, A. B. Prentice and A. W. Coon.

The fourth resolution was read and adopted after remarks by A. B. Prentice and A. H. Lewis.

The fifth resolution was read, and adopted after remarks by A. W. Coon and H. B. Lewis.

The sixth resolution was read, and adopted after remarks by H. B. Lewis.

The seventh resolution was read and adopted. After benediction by L. R. Swinney, the Association adjourned till 1.30 o'clock.

AFTERNOON SESSION.

The Association met as per adjournment. The first half-hour was spent in devotional exercises led by O. S. Mills.

The list of delegates was read. The minutes of the morning session were read and approved.

The eighth resolution was read, and

adopted after remarks by O. S. Mills, Swinney, and H. B. Lewis. The ninth resolution was read, and after remarks by O. S. Mills, A. W. Coon, H. B. Lewis, J. T. Davis, A. B. Prentice read the Corresponding Letter, which, upon motion, was adopted.

The time for the special order having arrived, a half-hour was devoted to the work of the Woman's Board, conducted by J. T. Burdick. He spoke in a most interesting manner concerning the work of the Board, and the reinforcement of the mission.

Upon motion, it was voted that the Clerks be instructed to supervise the reading and distribution of the minutes.

Upon motion, it was voted to amend the Rules of Order of the Association to proceed to the election of Clerks for the next session.

Upon motion, it was voted that a committee of three be appointed to examine these officers, and report at the evening session. The Moderator presided over this committee.

EVENING SESSION.

The Association met as per adjournment. After singing, reading of the Scriptures, and prayer, A. B. Prentice presided.

The report of the committee on officers for the next session of the Association was presented and adopted.

Upon motion of A. B. Prentice, thanks of the Association were given to the churches of Verona for their generous hospitality shown us, and for their arrangements for our comfort during our stay.

Upon motion of W. C. Whitford, it was voted to reconsider the adoption of the Committee on Essayists, etc.; and thereupon it was voted to insert as follows:

Delegate to the South-Eastern Association in 1889, Perle R. Burdick, alternate.

Delegate to the Western and North-Western Association in 1889, L. R. Swinney, alternate.

A. B. Prentice then moved for adjournment to meet with the Adams, the Fifth-day before the Sabbath in June, 1889, at 10.30 o'clock.

After singing, and benediction by the Association adjourned.

CORRESPONDING LETTER.

The Seventh-day Baptist Central Association:

Dear Brethren.—The session of the year, being the fifty-third, has been a very successful one.

We were glad to welcome your bear testimony to their helpfulness. We send in return Bro. Clayton's Western and North-Western Association in 1889, to the Eastern and North-Western Association, alternate.

Praying that God may bless and profitable your coming to brethren, yours in the bands of love, A. B. Prentice.

New London, N. Y., June 1

Special telegrams to Brooklyn while the extreme heat tended to check trade at Philadelphia and a few smaller trade situations remains instances improved.

of the sum of... so that there is due W. C. Daland... to the Eastern and South-Eastern... Minutes of this session... amount your Committee has apportioned to churches of the Association on the basis membership, as follows:

adopted after remarks by O. S. Mills, L. R. Swinney, and H. B. Lewis. The ninth resolution was read, and adopted after remarks by O. S. Mills, A. H. Lewis, A. W. Coon, H. B. Lewis, J. T. Davis. A. B. Prentice read the Corresponding Letter, which, upon motion, was adopted. A. W. Coon moved to take from the table the motion relative to the essay of Mrs. T. T. Burdick. This was seconded, and the motion was carried after remarks by H. B. Lewis.

Communications. DANIEL TICKNER. In Marquette, Wis., Sabbath-day, June 9th, 1888, Dea. DANIEL TICKNER, aged 80 years, 8 months and 9 days. Born in Sharon, Conn., March 7, 1808, he was born again when about nineteen years of age. About a year from that time he removed to the state of New York, and was afterward sprinkled, and united with the Methodist Church. He was married to Diantha Pierce Nov. 4, 1835. After several removals in New York state, he came with his family and, by the grace of God, with piety enough to last him round the south end of Lake Michigan, up into the wilds of Wisconsin, and settled in Marquette. He and his companion lived long enough to enjoy the pleasure of seeing their children, three daughters and one son, walking in the truth, and active in the cause of Christ. In May, 1875, Bro. Tickner was baptized by Eld. Oscar Babcock, then of Dakota, Wis., and united with the Seventh-day Baptist Church in Marquette. Such was the integrity, simplicity and earnestness of his Christian character and life that he shed around him a marked and positive influence for good. He was an earnest reader and student of God's holy Word, and prized highly the preaching of the gospel and other means of grace, maintaining a Bible-school in his family every Sabbath; and, being unable to walk to church on account of age and infirmity, he enjoyed occasional preaching at his own house, and rode to church whenever opportunity offered. When almost none but he and his family regarded the Bible Sabbath, he longed and prayed for the conversion of souls and the upbuilding of the church. Brother Morton, some years ago, went over the Berlin field, found, fed and cheered these faithful ones. Afterwards Brother McLearn labored faithfully there and at other points, greatly endearing himself to those lone disciples, and, with God's blessing, removed mountains of prejudice and distrust regarding the Seventh-day Baptists. The quarterly meeting, two weeks previous to his death, and I think the only one ever held there, was enjoyed exceedingly by Bro. Tickner and family, as well as by others, and he improved his last opportunity at the closing free conference to testify in a charming and solemn manner to the blessedness of the Christian hope, and exhorted sinners to come to Christ. Sunday afternoon, June 10th, soon after tea, on which he asked the blessing, he was attacked with severe rheumatism and vomiting. All expedients seemed to fail of quieting the stomach permanently, and his strength in a few days was exhausted. But the inward man was renewed day by day. At last, surrounded by loved ones, whom he affectionately exhorted to live for Christ, he broke forth and repeated in a clear voice Paul's triumphant language, "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but to all them also that love his appearing." And gasping his last "good-by," he calmly fell asleep in Jesus. He was carried to the grave on the afternoon of Monday, the 18th, and tenderly laid to rest with appropriate exercises; after which the minister preached the funeral sermon at the church, from the above quoted triumph strain of the Apostle Paul. "Will you meet me there?" was very beautifully and impressively sung, and the bereaved widow, children and grandchildren are greatly comforted; and others, no doubt, said in their hearts, "Let me die the death of the righteous, and let my last end be like his."

National Library building now in course of erection east of the Capitol. More than a year ago Congress voted for a new Congressional Library, and appropriated \$5,000,000 for the same. It was considered quite a victory for the cause of public education and liberal statesmanship, when, after a struggle of ten or twelve years authority was obtained to begin building operations. The ground was purchased and cleared of the buildings upon it, excavations were made and the footing laid, and now the claim is made by Congress that the original estimate for the building was \$5,000,000 only, whereas it is now evident that the cost will amount to \$7,000,000. Those Congressmen who are in favor of a liberal appropriation for this work argue that the \$5,000,000 was only accepted as a beginning of the cost, that Congress had the drawings for the work before it when it made its first appropriation, and that it deliberately adopted plans for a structure, larger, by one fifth, than the State, War and Navy Department building, which cost \$11,000,000. But by a vote of more than two to one it was decided to stop work on the structure, dissolve the board, repeal the first act, and then have the Senate and House committees together agree upon some plan for the Library that will not exceed the expenditure of \$5,000,000. This step has caused a burst of indignation from Washingtonians, and indeed, it does seem rash and hasty to have gone so far. There is no probability that the Senate, which is very generous with Uncle Sam's money, will agree to the action of the House. The Senate has just voted \$500,000 for the erection of an additional fire-proof structure for the National Museum, and \$160,000 for the purchase of a pneumatic gun for the War Department. It has before it now an appropriation of \$1,000,000 for the construction of a marble portico at the western front of the Capitol. Of course the Chicago Convention is an interesting topic at the White House these days, and all of the telegraphic bulletins from there are sent to the Presidential desk, where they are scanned with as much attention as those from St. Louis were two weeks ago. General Sheridan's condition continues comfortable, and while there is no decided change, hope is entertained by the patient and his family. The Senate's report on the River and Harbor bill says it exceeds by \$2,800,000 the largest appropriation ever made in a River and Harbor bill, but as no bill was passed last session, and none is likely to pass in the short session following the Presidential election, this bill practically represents a period of three years on a basis of \$7,000,000 a year, which is considerably less than the average expenditure of recent years. Doctor Hammond, the New York physician, who long since rose to the head of his profession, and acquired wealth, will soon return to this city, where he is having a palatial residence built, as well as a large hospital building for the accommodation of his patients. He is coming back to Washington to redeem a pledge made a quarter of a century ago, the history of which is worth knowing. He was dismissed from his position as Surgeon General, by Secretary Stanton. He then declared publicly that he would return to Washington vindicated in twenty-five years. He went to New York, and engaged in the practice of medicine. Finally he had his case reopened, and was honorably resorted to the army and placed on the retired list.

Table with financial data, including 'MISSIONARY SOCIETY' and 'QUARTERLY REPORT'. Lists receipts from various churches and societies, and balance sheets for different periods.

prayer-meeting, are deprived of much that is conducive to a healthy Christian growth. We observed Children's Day on the Sabbath recommended by the RECORDER, May 19th. The pastor spoke to the children from the text, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." Matt. 19:14. In the sermon the pastor tried to show the importance of coming, the way to come, and the benefits of coming. After the sermon there were recitations and an essay presented by the primary and intermediate departments of the Sabbath-school, interspersed with music by the school. After a brief review of the lesson by the superintendent, the services of the day were closed with the benediction. Much was added to the attractiveness of the house and pleasantness of the occasion by the tasty decoration of flowers and evergreens and the sweet songs of the birds hung about the house. A collection was taken for the benefit of the Salemville Church (Salemville, Pa.). All seemed well pleased with the service, and hoped to enjoy other such occasions. On the evening of June 30th, a strawberry and ice cream supper was given in the church for the benefit of the church. It was an enjoyable occasion, and one from which a good profit was realized. Thus are the good people of this society seeking to maintain and build up the church socially and spiritually. We pray that God's richest blessing may attend all such efforts. E. A. W. FIRST WESTERLY. Owing to bad weather and other hindering causes, we were not able to hold Children's-day service till Sabbath, June 16th. The day was bright and beautiful. The house was beautifully decorated by skillful hands with flowers, crosses, wreathes, mottoes and the like. The pastor spoke to the children, drawing lessons from the childhood of Samuel, showing the importance of early learning, from God's Word, our relations to God, the necessity of using the present opportunities, that by them we may be prepared for the responsibilities of after life. After the sermon, quite a programme of recitations and music was furnished by the school. Altogether it was a very enjoyable occasion, and we were encouraged to see the neighbors and friends come in till the house was nearly filled. A collection was taken for the Church Building Fund. A good degree of zeal is manifested on the part of this people in maintaining regular worship among them. The society is so widely scattered that we have but the Sabbath-day services, but these are well maintained. Arrangements are being made for some improvements in the house which it is to be hoped will be fully realized. The watering season will soon be upon us, and in behalf of this church we would extend to all brethren, sisters and friends spending the summer season upon the shore, to meet with us upon the Sabbath. We wish the encouragement such attendance will give, and in return we will seek to benefit you by the service. E. A. W. Wisconsin. MILTON. June 7th, the Old Settlers' Association held their annual reunion and picnic at Palmyra. Pres. Whitford delivered the address and the College Glee Club sang. In the evening the Glee Club gave a concert which was well patronized and apparently much enjoyed. Sabbath, June 16th, was Children's-day. The church was finely trimmed with evergreens and made beautiful with flowers and melodious with birds. Class exercises, recitations, music, responsive readings, and a very short sermon by the pastor, made up a very interesting and enjoyable service. Sabbath evening, June 16th, the Philomathean Society held a mock Republican Convention. After a spirited contest and many ballots, Walter Q. Gresham was nominated for President, and Chauncey M. Depew for Vice President. The straddle in the platform on the tariff was worthy of professionals. On temperance they spoke with more certain sound. Mrs. J. B. Day, the elocutionist of Janesville, is training the speakers for Commencement and the sessions. The class which graduates this year is an excellent one, and will be greatly missed in every department of the College. The religious and musical work will especially miss their aid and work; "but so runs the world away." One generation comes and another goes, and we rejoice in the gains and bear the losses as we may. June 18th, as Mr. I. N. Loofboro was working in a field near the village, a sudden thunder storm came up. He left his team to go for his coat in another part of the field, and while gone the lightning struck his team, killing both horses instantly. It is very fortunate that Mr. Loofboro went away as he did or he might have been included in the destruction. Old students are beginning to drop in at Chapel exercises. We trust that a goodly number may be with us at the coming Commencement. The Association at the Junction and the Commencement exercises here promise a very busy, but enjoyable, week for the Miltonians.

WASHINGTON LETTER. (From our regular correspondent.) WASHINGTON, June 22, 1888. With one-third of our law-makers at the Chicago Convention and the other two-thirds attending chiefly to the bulletins which give the news from that city, legislative business is not brisk on Capitol Hill. Still Congress pretends to be at work on the appropriation bills, and these measures are provoking a great deal of wrangling, as they always do. The Sundry Civil bill, for instance, always contains a dozen or two bones of contention, and it has been before the House for the past week. There is something of a fight over almost every item that it contains, and there was quite a sharp discussion over another appropriation asked for the

Home News. Rhode Island. NIANTIC. In sending to you another communication, we are glad to say that death has entered our midst but once during the year, and then to take the oldest constituent member of our church. All through the spring the attendance at the appointments of the church have been very good. We have started a Sixth-day night prayer-meeting, and are hoping that it will be a source of much profit to all in this neighborhood; for surely those who are deprived, or deprive themselves, of the benefits of a

Miscellany.

ASSURANCE.

BY S. O. JAMES.

Say yes, dear Lord, say yes, This glorious morning bright, That thou wilt safely guide and bless...

Say yes, dear Lord, say yes, That I shall prize the light, Renounce my way and ever confess...

Say yes, dear Lord, say yes, That thy dear will shall be By me performed, thy fondest wish...

And wilt thou seek me now, With words to suit thy case, Glad to renew thy sacred vow...

WEEDS.

We are hoeing in the orchard to-day. A few weeds have started since we cultivated it. They will not average one to a square yard...

And then we have to go to the Bible. We remind the weed that he is not even named in the first and second chapters of Genesis...

While hoeing these weeds in the orchard I could not help thinking about the weeds that spring up in our hearts. They are evil thoughts and desires that soon grow into evil habits...

Nothing in this world, except weeds, grows so rankly as evil habits. An indulgence that looks to-day like that tiny green shoot from a thistle seed will soon become a hedge of thorns...

It will not do for the lazy and self-indulgent to say: "I have a natural appetite for this thing. God made me to love it and to desire it..."

wine to help digestion or to enliven social intercourse. That single glass a day is like the weed in the shadow of my young fruit tree...

I am sick and tired of hearing people say, "It does no harm." "It is an innocent indulgence." The question for an intellectual and moral being to ask is, "Will it do any good?"

Life's purpose. In life's battle a true purpose, a correct aim, is the great matter. The conflict is essentially a moral one. Men are men because they have wills, consciences, faculties of faith...

In our day many make wealth the end of life. They propose to enjoy to the full the sense of possession, and so they heap up riches, not knowing who shall gather them...

THE CROSS-BOX. It was a rainy day and all the children had to stay in the house. Ned had planned to go fishing, and Johnny wanted to set up a windmill he had made...

"And I," said Johnny. "And I," added Ned. "What shall we do with the money?" asked Susie. "We'll buy a magic lantern," replied Ned...

THE COLLEGE COMMUNITY: ITS WORK. (Continued from Third page.) from within his own spirit he hears a voice of "gentle stillness." He sees the glories of the divine robes, as they trail through the universe...

Students are especially quickened by the living personalities with whom they mingle. As they meet in the varied, bright, beautiful, and inspiring relations of school life, with common purposes and aspirations, they enthrone to all that is strongest and best in each...

Thus environed by rural life, within eye and ear shot of the refining and elevating influences of nature, amid a community, cultured, high-toned, and sympathetic, and lighted by the undying lamp of thought, passed on from age to age, with constantly increasing brilliancy and power, student life is rendered the most favorable possible for getting growth of intellect, strength of will, delicacy of sentiment, and all the fairer blossoms of the spirit...

THE MISSION OF A COLLEGE COMMUNITY. The mission of a College Community is thus especially to develop all excellencies; and silently, yet surely, through those going out these, infusing humanity with a finer and nobler spirit, becoming thereby evangelists and teachers everywhere and at all times...

quiescent and tempering, it should nevertheless be cherished and encouraged. The world's hope and assurance of getting on and up dwells not with the old but with the young. The old are seldom progressive, but are largely stereotyped editions of other days...

philosophies and traditions, both new and those grown gray in the respect of the multitude. They will likewise be expected to lead in all progressive movements, to be heralds of a fairer and brighter dawn, the inaugurators of new and better things...

The hope of the world being thus so largely centered in the youth being so educated, this community, in common with all other College Communities is a center for originating influences, whose encircling, expanding waves beat out to all shores, whose fountains send streams down all the channels of time, with an ever-increasing force and volume...

We stand, as yet, on the threshold of this great enterprise. We have had the enthusiasms of the new and the untried, the inspirations of initiatives, as well as the rawness and inexperience. It takes time to get ripeness, mellowness, to give what artists call perspective, atmosphere and tone. It takes time to cluster memories, associations, sacredness...

And about drinkin' says Jefferson, if it should be the wisdom to change you into a wild chain you up, and do the best for you. But if you ever do it yourself, you go into a wild beast by drinkin' away; for I never could stand it. And I continued, "if I ever see 'round barrooms and taverns Ann shall hang, too."

Nothing can be so mean. Which will not grow bright and clean, And make drudgery divine, Who sweeps a room as for God's laws, Makes that and the action fine.

CONFORT ONE ANOTHER. Comfort one another; For the way is growing dreary, The feet are often weary, And the heart is very sad...

CONFORT ONE ANOTHER. Comfort one another; Let the grave-gloom lie behind you, While the spirit's words remind you Of the home beyond the tomb...

ONE STANDARD FOR BOYS. BY SAMANTHA ALLEN. Josiah Allen's children have been up to think that sin of any kind bad in a man as in a woman; and of amusement that was bad for a go was bad for a man...

And that stopped that. "And about drinkin' says Jefferson, if it should be the wisdom to change you into a wild chain you up, and do the best for you. But if you ever do it yourself, you go into a wild beast by drinkin' away; for I never could stand it..."

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WHAT IS YOUR RELIGION? A gentleman was traveling bridge to York, and as a true Lord Jesus, he sought ever to divine Master's business. He furnished himself with a pe and as the train glided out station he began to hand the of the passengers refused, an card out of his pocket he he "You see that, that's my

COMFORT ONE ANOTHER.

Comfort one another; For the way is growing dreary, The feet are often weary, And the heart is very sad. There is heavy burden-bearing, When it seems that none are caring, And we half forget that ever we were glad.

ONE STANDARD FOR BOTH SEXES.

BY SAMANTHA ALLEN.

Josiah Allen's children have been brought up to think that sin of any kind is just as bad in a man as in a woman; and any place of amusement that was bad for a woman to go to was bad for a man.

WHAT IS YOUR RELIGION WORTH?

A gentleman was traveling from Cambridge to York, and as a true servant of the Lord Jesus, he sought ever to be about his divine Master's business.

"Is it, my friend?" "Yes," he replied. "I suppose you have a good many of those cards?" "Oh, yes, I have them pinned all over my mantel piece."

WHAT A CHILD'S KISS CAN DO.

In a prison in New Bedford, Mass., there now is a man whom we shall call Jim, and who is a prisoner on a life sentence.

A LITTLE KINGDOM.

The smallest kingdom on earth is Tavorara, an island in the Mediterranean Sea, whose ruler, King Paul I., died several months ago.

WATCHES.

Watches were originally made of steel and iron. No glasses were used until about 1815, the cases being wholly of metal, and to admit of readily seeing the time the cover of the face was sometimes perforated in elegant designs.

ever made was presented to George III. of England. It was smaller than our silver half-dime, and weighed only five pwt. and one-eighth grains.

Popular Science.

ELECTRIC LIGHT FIRES.—The frequency of conflagration caused by electric light wires induced the Electric Club of Philadelphia to inquire into the means of preventing them.

HOW THEY PROTECT TELEGRAPH WIRES IN CHILE.—According to the Electrical Review, when the electrical telegraph was first introduced into Chili, a stratagem was resorted to in order to guard the posts and wires against damage on the part of the Arancanian Indians and maintain the connection between the strongholds on the frontier.

PYROGRAVURE.—At one of the recent sessions of the Societe d'Encouragement, Mr. Perier presented a communication upon the application of burning to the decoration of wood, leather, glass, etc.

portrait or a landscape as decorate a room, piece of furniture, or any other object, or mark the handle of a tool. The lines made by pyrogravure have not the sharpness of those given on wood by the graver or gonge.

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