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...RUGGED AGAIN.—I saw so much said about ...ns of Hop Bitters, and my wife who was al...ctoring, and never well, teased me so urgent...t her some, I concluded to be humbugged ...nd I am glad I did, for in less than two ...use of the Bitters my wife was cured, and ...remained so for eighteen months since. I ...h humbugging.—H. T., St. Paul.—*Pioneer*

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J P Dye

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 A YEAR, IN ADVANCE.

VOL. XXXVII.—NO. 28. ALFRED CENTRE, N. Y., FIFTH-DAY, JULY 14, 1881. WHOLE NO. 1901.

The Sabbath Recorder.
PUBLISHED WEEKLY,
BY THE
AMERICAN SABBATH TRACT SOCIETY,
—AT—
ALFRED CENTRE, ALLEGANY CO., N. Y.

Entered as second-class mail matter at the post office at Alfred Centre, N. Y.

GOD'S CARE.

Fearest thou at times thy Father
Hath forgot?
Though the clouds around thee gather,
Doubt him not.
Always hath the daylight broken,
Always hath the comfort spoken,
Better hath he been for years
Than thy fears.

Therefore whatsoe'er betideth,
Night or day,
Know his love, for he provideth
Good alway.
Crown of sorrows gladly take;
Grateful, wear it for his sake,
Sweetly bending to his will,
Lying still.

To his own thy Savior giveth
Daily strength;
To each troubled soul that liveth,
Peace at length.
Weakest lambs have largest share
Of the tender Shepherd's care;
Ask him not, then, "when" or "how,"
Only bow.

—From the German.

THE NORTH-WESTERN ASSOCIATION.

The Seventh-day Baptist North-Western Association convened for its Thirty-fifty Annual Session with the Church at Albion, Wis., on Fifth-day, June 23d, 1881, at 10 A. M.

The Introductory Sermon was preached by G. M. Cottrell, from 1 Cor. 9: 22. Theme, "Religious Adaptation."

G. W. Burdick, the Moderator of the last session, called the Association to order, and F. O. Burdick was appointed Secretary *pro tem.*

The Moderator appointed the following as a Nominating Committee: L. T. Rogers, James Bailey, H. M. Coon, V. Hull, J. O. Babcock, Wm. B. West, and A. B. Lawton.

On motion of E. M. Dunn, the report of the Committee on Programme was adopted as follows:

Your Committee appointed at the last Association to prepare a programme for this session, would respectfully report the following general order of exercises:

Thursday, June 23d, 1881, 10½ *A. M.*

Introductory Sermon, G. M. Cottrell.
Call to order for business. Appointment of Nominating Committee, etc.

Afternoon.

Devotional Exercises.
Report of Nominating Committee and Election of Officers.
Communications from Churches, Corresponding Bodies, Miscellaneous.
Annual Reports.
Essay—"What kind of preaching is most effective?" S. H. Babcock. General Discussion.

Evening.

Praise Service, led by J. G. Burdick.
Sermon by O. U. Whitford. Theme, "Relation of Pastor and People."

Friday Morning, June 24th.

Devotional Exercises.
Reports of Committees, Standing and Special, and business connected therewith.
Sermon by W. H. Ernst.

Afternoon.

Business.

Evening.

Prayer and Conference Meeting, led by H. B. Lewis.

Sabbath, June 25th.

Morning Prayer-Meeting, led by the Moderator.
Sermon at 10½ A. M. by A. E. Main, delegate from the Eastern Association, followed by collection for Missionary Society.
Communion Service, conducted by S. H. Babcock, Pastor of the Albion Church.

Sabbath Afternoon.

Sabbath-school Exercises 2½ o'clock, conducted by G. M. Cottrell, Corresponding Secretary of the Associational Sabbath School Board.

Evening.

Praise Service, led by N. Wardner Williams.
Sermon by D. E. Maxson, delegate from the Western Association.

Sunday, June 26th.

Unfinished Business.
Sermon at 10½ o'clock, by S. Burdick, delegate from the Central Association, followed by collection for the Tract Society.

Afternoon.

Devotional Exercises.
Unfinished Business.
Sabbath School Institute Exercises at 3 o'clock, conducted by Geo. H. Babcock, of Plainfield, N. J.

Evening.

Unfinished Business.
Sermon by A. E. Main, followed by Conference Meeting.

Your Committee would recommend:

Devotional Exercises of thirty minutes preceding each session, conducted by the Moderator.
That the sessions commence at 9 A. M., 2 and 7½ P. M., and close at 12 M. and 4½ P. M.

Respectfully submitted,
O. U. WHITFORD,
F. O. BURDICK,
S. H. BABCOCK, } *Com.*

The time having arrived for dismission, the Association adjourned until 2 o'clock P. M.

AFTERNOON SESSION.

The Association was called to order by the Moderator.

The first half hour of the session was spent in devotional exercises, conducted by G. W. Burdick.

On motion of S. H. Babcock, the report of the Nominating Committee was adopted as follows:

Moderator—O. U. Whitford.
Clerk—F. O. Burdick.
Assistant Clerk—G. M. Cottrell.

Letters from the following churches were read: Albion, Alden, Berlin, Dodge Centre, Farina, Milton, Stone Fort, Harvard, Jackson Centre, Trenton, Welton, Walworth, Utica, West Hallock, Rock River, Pardee, and Dakota.

Communications from the following churches, asking admittance into the Association, were read: Milton Junction, Mt. Hecla, and Cartwright's Mill.

On motion of L. T. Rogers, the letters and communications presenting petitions were referred to the Committee on Petitions.

Communications from Corresponding Bodies were called for, and the Letter from the South-Eastern Association was read by S. H. Babcock, who was appointed to represent them in this body. Following the reading of the Letter, appropriate remarks were made by the delegate concerning the condition of that Association, both financially and spiritually. The Eastern Association was represented by A. E. Main, who presented the Corresponding Letter from that body, following its reading with remarks relating to the pleasant session of that Association, and the condition of the churches composing the Association. The Corresponding Letter from the Central Association was presented by Stephen Burdick, delegate from that body, who, in addition to the Letter, spoke of the precious season enjoyed in that Association, and of the intimate connection existing between the Sister Associations. D. E. Maxson, delegate from the Western Association, presented the Corresponding Letter from that body, following its reading with appropriate remarks concerning its late session, also his own connection to this body formerly, and his connection, of late, to Sister Associations in the East.

On motion of O. U. Whitford, the following resolution was adopted:

Resolved, That we most cordially welcome these delegates from our Sister Associations to our session, and heartily invite them to participate in our deliberations and our devotions.

After singing an appropriate hymn, reports of miscellaneous committees were called for, and the Treasurer presented the following report:

To the Seventh-day Baptist North-Western Association:

The Treasurer respectfully submits for your consideration the following statement:

The apportionment for incidental expenses, on the churches, adopted at your last Annual Session, was found to contain several errors and apparent inequality among the churches. Upon consultation with some of the brethren, it was decided best to try to obtain data and make corrections before collecting. Accordingly, I wrote to the pastors or clerks of the churches, asking from each a statement of the number of resident members on June 20th, 1880. Nineteen churches responded, seven have not. The apportionment seems to have been made at the rate of eight cents *per capita* of the membership, but the amount was greater than was thought necessary to meet the requirements of the Association. I therefore levied upon the churches which reported to me, six cents *per capita*, and upon the others, three-fourths of their original apportionment, and obtained the following figures, and notified the churches accordingly:

Name of Church.	Original App't.	No. Mem.	New App't.
Milton,	$19 68	176	$10 56
Albion,	16 32	262	15 72
Walworth,	14 00	130	7 80
Utica,	5 84	61	3 66
Berlin,	2 32	18	1 08
Southampton,	9 28	107	6 42
Dakota,	1 60	10	60
Welton,	4 80	48	2 88
Rock River,	4 48	56	3 36
Dodge Centre,	7 60	105	6 30
Trenton,	2 40	39	2 34
Carlston,	8 64		6 48
Carlton,	5 60	53	3 18
New Auburn,	2 80		2 10
Farina,	12 00	129	7 74
Long Branch,	4 64		3 48
Brookfield,	1 60		1 20
Dow Creek,	1 60	Extinct.	
Villa Ridge,	1 92		1 44
Pleasant Hill,	1 60		1 20
Stone Fort,	2 00	23	1 68
Ehon,	80	5	30
Harrisburg,	56	Extinct.	
Raliegh,	72	4	24
North Loup,	11 52	130	7 80
Marquette,	80	Extinct.	
Jackson Centre,	7 92		5 94
West Hallock,	11 12	Double assessment.	
Harvard,	1 28	16	96
Pardee,	Omitted.	78	4 68
Totals,	$165 44		$109 14

Will my action be approved by the Association? Respecfully submitted,

WM. B. WEST, *Treas.*

ALBION, June 23d, 1881.

On motion, the report was received and referred to the following committee: H. B. Lewis, S. H. Babcock, and L. T. Rogers.

Standing Committees were appointed by the Moderator as follows:

On Petitions—W. H. Ernst, S. H. Babcock, L. T. Rogers.
On Finance—A. M. Whitford, S. R. Potter, H. F. Clarke.
On Resolutions—G. W. Burdick, James Bailey, N. Wardner, A. E. Main, S. Burdick, D. E. Maxson.
On the State of Religion—V. Hull, Zina Gilbert, J. O. Babcock.
On Preachers, Essayists, Sabbath School Executive Board, and Delegates to Sister Associations—E. M. Dunn, H. B. Lewis, W. B. West.
On Obituaries—G. M. Cottrell, H. M. Coon, A. B. Lawton.

On motion, the Annual Reports were waived till Sixth-day morning, to listen to an essay from S. H. Babcock, upon the theme, "What kind of Preaching is most Effective?"

After remarks by E. M. Dunn, H. B. Lewis, G. M. Cottrell, V. Hull, H. Hull, O. U. Whitford, and A. R. Cornwall, on motion of H. B. Lewis, a copy of the essay was requested for publication in the SABBATH RECORDER.

On motion, after benediction by V. Hull, adjourned to meet at 9 o'clock to-morrow morning.

SIXTH-DAY—MORNING SESSION.

The first half hour was spent in devotional exercises, conducted by the Moderator.

Minutes of Fifth-day sessions were read and approved.

Annual Reports were called for, and the Corresponding Secretary presented the following report:

Your Corresponding Secretary would respectfully report that according to the instruction of the Association at its last session, he wrote to the churches requesting them to report to this body by letter without failure, and if possible by delegation. He has received some communications to this body, which have been put into the hands of the Clerk. There has been no other correspondence. The expense incurred is thirty cents.

O. U. WHITFORD, *Cor. Sec.*

On motion of W. B. West, the item of expense was referred to the Committee on Finance, and the report adopted.

Report of the Sabbath School Executive Board was presented, as follows:

The Corresponding Secretary of the Sabbath School Executive Board of the North-Western Association would respectfully report: An attempt has been made during the year to do something in the way of holding Sabbath School Institutes, and with partial success. It was designed to have an Institute in Illinois, to be conducted by the pastors of the Farina and West Hallock Churches, but the former church becoming pastorless, this was given up. Your Secretary also corresponded with Rev. G. J. Crandall with a view of his holding an Institute at North Loup, Nebraska. The first correspondence not reaching him, the second was received so late in the season that he deemed it unadvisable to attempt an Institute. An Institute was held, however, at Milton in February, in which the Seventh-day Baptist Churches of Southern Wisconsin united, under the conductorship of Bro. O. U. Whitford. The attendance at this meeting was greatly interfered with by the storms which then prevailed, but Bro. Whitford reports an interesting session, and that several of the productions were of unusual interest. An Institute of one day was also held at Dodge Centre, Minn., by the Corresponding Secretary in the latter part of May, at which a full programme of unusual merit was carried out. An evening session was also held recently at New Auburn, Minn., in connection with the Semi-Annual Meeting. Blank reports have been sent to all of the Sabbath-schools of the Association, but only about half of the schools have responded with their reports. For statistics of our schools, we would refer to the Minutes of the General Conference. We notice by reports received that while some schools have increased in numbers during the year, many have decreased, a fact which we would earnestly bring to the attention of parents and Sabbath-school teachers and officers, and urge that an effort be made during the coming year to get all members and attendants of the church into the Sabbath-school. We would also recommend a more general holding of teachers' meetings and quarterly concerts; introduction of temperance work and the pledge into the schools, and a general, thorough, and systematic reanimation and perfection of work and results in all our schools.

We would present the following account: Total receipts from schools, $15 76; total expenses, $7 80; balance on hand, $7 96. (See Treasurer's report.)

G. M. COTTRELL, *Cor. Sec.*

On motion of E. M. Dunn, after remarks by G. M. Cottrell, V. Hull, H. B. Lewis, O. U. Whitford, S. G. Burdick, and J. Bailey, the item referring to finance was referred to the Committee on Finance, and the report adopted.

Miscellaneous reports were called for, and the report of the Engrossing Clerk was presented as follows:

Your former Engrossing Clerk would respectfully report: That when I was reappointed Engrossing Clerk at the session of the Association held at Dodge Centre, Minn., in 1876, there were three years' minutes unrecorded. Since that time I have only recorded those for the year 1873, until the present year, with the assistance of my daughter, I have recorded the balance of seven years, so that now we have nearly four volumes of the minutes of this body, making our record complete with the exception of a small portion of those of 1851, thirty years since, which I have never been able to obtain.

At the last Anniversary, held at Jackson Centre, Ohio, Bro. W. C. Titsworth was appointed Engrossing Clerk. After the meeting of the Association, Bro. Titsworth wrote me that he wished me to record the minutes of the last session as he could not well attend to it, as I had all the books. To this I assented, and you now have them as before stated, as complete as can be. For the amount of the expenses for the work performed, see bill attached.

All of which is respectfully submitted,

L. T. ROGERS,
Deputy Engrossing Clerk.

The North-Western Association,
In acc't with L. T. Rogers, Engrossing Clerk.

DR.

1881, March and April inclusive, to recording the Minutes of said Association for the years 1874–1880 (seven years), at an average of $5 per year..... $35 00

On motion of H. B. Lewis, that portion relating to finance was referred to the Committee on Finance, and the report was adopted.

Appointments being next in order, on motion of G. M. Cottrell, E. M. Dunn was appointed Corresponding Secretary of the Association for the ensuing year.

On motion of H. M. Coon, L. T. Rogers was appointed Engrossing Clerk for next year.

The committee to whom was referred the matter of the corrections made by the Treasurer in the assessments of 1880 for the Associational expenses, reported, and, on motion, the report was adopted as follows:

Your Committee to whom was referred the matter of the corrections made by the Treasurer in the assessments of 1880 for the Associational expenses, recommend that said corrections be hereby approved by the Association, and we further recommend that in consequence of the financial embarrassment of three of the churches assessed, they be reduced as follows: Carlston, Minn., to $2 50; Long Branch to $2; North Loup to $5.

All of which is respectfully submitted,

H. B. LEWIS,
S. H. BABCOCK,
L. T. ROGERS, } *Com.*

Committee on Petitions reported partially as follows:

Your Committee on Petitions would respectfully report:

1st. We recommend that the Association hold its next session with the Church of Southampton, Ill.

2. We recommend that the Rock River Church continue their organization for another year at least, and further recommend that the matter of supplying said church with preaching be referred to the Quarterly Meeting committee of the churches of Southern Wisconsin.

3d. From the petitions, articles of faith, &c., contained in the letters of the churches of Mount Hecla, Texas, Cartwright's Mill, and Milton Junction, Wis., we recommend that they be received as members of this Association.

All of which is respectfully submitted,

W. H. ERNST,
S. H. BABCOCK,
L. T. ROGERS, } *Com.*

On motion of L. T. Rogers, the report was adopted by items.

Report of the Committee on Resolutions was made as follows:

Your committee would respectfully submit the following report:

1. WHEREAS, the low state of religion in a majority of the churches composing this Association, as represented in their communications, is alarming; and

WHEREAS, the demand for missionary and evangelical labor is constantly increasing as our borders are extended; therefore,

Resolved, That we now and hereafter make a more complete consecration of ourselves and our possessions to God and this work.

2. WHEREAS, many have thought it would be to the interest of the churches of the North-Western Association, on account of their scattered condition, to be divided into two Associations; therefore,

Resolved, That it be submitted to the vote of the churches, to be reported at the next Association whether they are in favor of a division of the Association by a feasible line of division.

3. *Resolved,* That we recommend to the favorable consideration of the churches of this Association the systematic plan of raising money for church and benevolent purposes, known as the envelope system of weekly or monthly collections.

4. *Resolved,* That we recommend to the Missionary Society that, at its next anniversary, it appoint, in addition to the usual acting members of the Board of Managers, from one to three from each Association, whose duty it shall be to co-operate with the Board in advancing the cause of missions in their respective Associations.

5. *Resolved,* That we favor the plan of having the Association minutes printed in connection with Conference and Society Minutes, in one pamphlet, and that we instruct our clerks to co-operate with the clerks of other Associations in securing this desirable end.

6. *Resolved,* That while we reaffirm our confidence in the authority and importance of God's revealed word and law as the basis of Christian life and character, and the ground upon which all genuine reform must rest, we do hereby recognize our duty as Sabbath reformers, and pledge ourselves to sustain that work with our co-operation, prayers, and contributions.

7. *Resolved,* That the many promising fields in our bounds for the propagation of our whole faith call for a continuance of the kind of labors that have given us our best successes.

8. *Resolved,* That the large publication and distribution of our peculiar sentiments in a permanent and cheap form is essential to our progress and success, and that we ask those in charge of our Publishing House to give special efforts in this direction.

9. *Resolved,* That we as an Association extend to Bro. Samuel R. Wheeler our heartfelt sympathy in his arduous labors in Kansas, Missouri, and Nebraska.

On motion of A. B. Spaulding, the report was taken up by items.

First item read, and, on motion of V. Hull, after remarks by G. W. Burdick, E. M. Dunn, H. B. Lewis, L. T. Rogers, G. M. Cottrell, and Z. Gilbert, and, after prayer by T. R. Williams, adopted by rising vote.

Time having arrived for preaching services, the Association adjourned till 2o'clock P. M.

AFTERNOON SESSION.

The Association called to order by the Moderator.

The first half hour of the session spent in devotional exercises, conducted by the Moderator.

Second resolution read, and, on motion of H. B. Lewis, after remarks by G. W. Burdick, G. M. Cottrell, H. Hull, A. R. Cornwall, E. M. Dunn, Mrs. G. M. Cottrell, Wm. Ernst, O. U. Whitford, N. Wardner, A. M. Knapp, Charles Burdick, V. Hull, and Erastus Brown, was lost.

Third resolution read, and, on motion of S. H. Babcock, after an explanation of the system by A. E. Main, and remarks by W. H. Ernst, O. U. Whitford, and Duty Green, was adopted.

Fourth resolution read, and, on motion of H. B. Lewis, after remarks by A. E. Main, N. Wardner, L. T. Rogers, V. Hull, Grove Clarke, and T. R. Williams, was adopted.

On motion of E. M. Dunn, the consideration of the remaining resolutions was waived, to be called up by the Moderator.

(To be continued.)

ABOUT LITTLE FOXES.—The Wise Man by the Spirit says, "Take us the foxes, the little foxes that spoil the vines, for our vines have tender grapes." Sol. Song 2: 16. This inspired thought, from the breadth and depth of its possible application, is a fine specimen of "much in little." Little follies, little whims, little errors, little sins (if such can be), little mistakes of judgment, little oversights of duty, little misconceptions of the right, little words of unkindness, little unbrotherly acts, little whispers of slander, little winks or finger-signs of malice, little looks of pride, little glances of contempt—these little foxes spoil the vines that bear the rich clusters of human comfort and well-being. And so the thought becomes suggestive of its opposite, "Much *out* of little;" for if the vines with the tender grapes be spoiled, whence shall the vintage with its joyous shouting come? These little foxes are like those of Samson, they carry firebrands, and the words of St. James may fit them well: "Behold how great a matter a little fire kindleth."

Missionary Department

Conducted by the Corresponding Secretary for the Board of Managers of the Seventh-day Baptist Missionary Society.

REV. A. E. MAIN, Corresponding Secretary, Ashaway, R. I.
REV. GEO. B. UTTER, Treasurer, Westerly, R. I.

THE collection for missions at the North-Western Association was $91 40.

THE evidence of an increasing missionary zeal among us, seen at the recent sessions of the Associations, is full of encouragement and promise. May the progress be steady and abiding.

THE following letters have been received since the last acknowledgment: Theo. L. Gardiner, F. F. Johnson, Wm. F. Andrews, C. A. Burdick, A. A. Langworthy, H. E. Babcock, Geo. J. Crandall, C. J. Sindall, M. S. Wardner, D. H. Davis, O. U. Whitford, L. R. Swinney, M. M. Jones, L. F. Randolph.

BRO. CHAS. A. BURDICK has recommended to the churches of which he is missionary pastor that they take collections, or in some way contribute to the funds of the Society, in addition to their Quarterly Meeting collections. "I shall still urge," he writes, "and more earnestly, the duty of missionary collections in the churches."

THE North-Western Association asks the Board of Managers to take charge of the Chicago Mission, and place a missionary there, and promises its cordial co-operation in the support of the Mission. It would very likely aid the Board to determine what is the part of wisdom and duty in this matter, if some of those most interested would send in their views concerning the undertaking, together with helpful suggestions and information.

HOME CORRESPONDENCE.

Southern Illinois.

One week ago last Sabbath, I preached in a school house near Craborchard. The brethren there have procured the house permanently. It is in a fine central location. I preached twice on the Sabbath to good congregations, and once Sunday to a large gathering. The people seem to appreciate the privilege very much. I preached in the afternoon of the same day at the Tanner school house on the Sabbath question. The house could not hold the assembly, and we adjourned to the grove. Brethren Ensminger, Spain, and Towery, with several First-day brethren, came with me four miles to this appointment. I verily believe that every one on the ground was convinced that we are right. I also distributed quite a number of tracts.

To let you know further how the work is progressing here, I will state that on the evening of the above Sabbath, and also the next day, Elds. Vancleve and Lewis preached at Enon, and on the same day, Sunday, Eld. Rose, a recent convert to the Sabbath, preached to his neighbors on that subject. Last Sunday, Elds. Vancleve and Lewis preached at the same place. I aimed to have been with them, but as there was a Sunday School Convention going on here, I concluded to stay and help entertain the company, call attention to the Sabbath subject, and give out tracts, and I think some good was done.

In conclusion, I must state to you that I believe, from the indications, that the Lord will early bless his truth in this part of Southern Illinois. Pray for us.

Yours in Christ, F. F. JOHNSON.
STONE FORT, May 31st, 1881.

Minnesota.

My work here convinces me that this field needs more labor than the temporary work in the tent. This is a great field, and there are many encouragements. If a new man, a wise and capable leader, one not easily discouraged, could be placed here as a missionary pastor, he could do a great and, I believe, a successful work. The presence of the tent here greatly cheers the Seventh-day people, who have long been discouraged. There are not less than thirteen Sabbath-keepers in this city, and others are disposed to observe the Sabbath. If a missionary pastor could have regular services here every other week, and induce the people to keep up a Bible-school, thus making a nucleus for converts, I believe a good congregation could soon be obtained. Such a pastor might preach at Alden, Carlston, Trenton, Hartland, Wells, and other points. Many of the Adventists here do not like to adopt all the theories they are asked to accept. The soil is excellent, and the field is too valuable to neglect. I believe a good, efficient man could rapidly organize a group of strong churches.

Yours for the work,
M. S. WARDNER.
ALBERT LEA, June 27th, 1881.

Republican Valley, Neb.

Bro. Beeman, mentioned in my last report as making one trip with me, has, with his wife and daughter, a young married woman, been baptized, and united with the Orleans Church. They have recently come into the observance of the Sabbath.

The Orleans Church does not recover yet from the losses of last year, by reason of the scattering of so many of its members, due to the necessities of the season. It will be only by the most enduring perseverance—perseverance in faith and works as well—that it will become a success. Our trust is in God, and our only hope is in him.

The indications all along the line are in many respects favorable. A more hopeful feeling is coming to possess the people, by reason of the flattering prospects for a successful year in farming, and it is being felt in all lines of thought and action.

Yours in Christ, H. E. BABCOCK.
ORLEANS, Neb., May 29th, 1881.

THE SABBATH IN MISSIONARY WORK.

I find a great letting down of the tone of righteousness, or in the preaching of righteousness, and a great desire to escape the force of the law, as regards the Sabbath of the Lord; and the religion of the day is fast becoming emasculated thereby, in certain directions at least. I find it necessary to insist on the Law as the expressed will of God; necessary to insist persistently and continuously on righteousness as the only ground of our acceptance with God, led thereto by Christ and in his righteousness, and that this righteousness is defined by the "expressed" will of God, of which the Sabbath is an essential part; that we need to possess this sentiment, and we need to have it possess us as the principle of life into which we come, when we are "born of the Spirit." I believe at the present day this is the chief difficulty with regard to the Sabbath. I find a greater lack of this than of knowledge of the Sabbath. I believe it necessary for the missionary to give all needed instruction as to the Sabbath, and let it be distinctly understood that we do this because it is this commandment that is so persistently violated, while in our own faith and practice it stands simply on a par with the rest. I believe it advisable also for the missionary to carry this truth into new fields, as circumstances make it possible. When people have a knowledge of the Sabbath, they need an enlightened conscience in order to obedience; and this defines the line of the missionary's duty.

Yours truly, H. E. BABCOCK.
ORLEANS, Neb.

"THE MORNING COMETH."

BY REV. GEORGE HOOD.

As the Spring opens, we love to see those first prophecies of coming Summer, the crocus or the violet. It is the assurance that the long, dark Winter is passing away, and the genial sunshine, and the singing of birds is coming.

Just so we love to see the first buddings, the opening flowers, and the Summer fruits of missions. For they too are a promise, the sweet indication of the coming glory of the kingdom; the pledge, that "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater, *so shall my word be*, that goeth out of my mouth, *it shall not return unto me void*." Isa. 55: 10–13.

Let us look at some of the buddings and blossomings of missions. What are the grounds of encouragement in carrying on the evangelization of the world?

I. THE ARRAY OF MISSION FORCES NOW AT WORK AS COMPARED WITH SEVENTY YEARS AGO.

In 1792, just 88 years ago, the Charter given to the East India Company, by the British Parliament, guaranteed that neither education nor religion should be allowed in India. The very next year Cary and Marshman established a mission at Serampore, and Sidney Smith, in the *Edinburgh Review*, undertook to write down the whole missionary enterprise. Cary and Marshman went to Serampore because the East India Company would not permit them to labor in Calcutta.

In our own country, seventy years ago, general indifference prevailed; opposition and ridicule was common; and even within the last decade, libelous reports of missions have been freely published and found friendly greetings.

Now, in contrast, missions are popular, and all denominations are at work. There are 168 missionary societies, and 63 Bible societies, with a host of auxiliaries, counted in the mission force of the world. There are 25,000 Christian laborers in heathen lands. And all this in about seventy years.

II. THE FIELDS OCCUPIED.

The various missions are taking possession of the world in the name of Christ. Missions are established in Europe, Asia, Africa, North and South America, Greenland, Australia, and in more than 300 islands of the Pacific. There are now thousands of centers of Christian work and gospel teaching. And these points have not been taken at haphazard. They occupy the best strategic points of the world. They are Calcutta, Madras, Bombay, Canton, Shanghai, Pekin, Yedo, Tokio, Cairo, Alexandria, Constantinople, Jerusalem, etc.; just as Paul and his companions occupied Antioch, Athens, Corinth, and Rome. In selecting fields, Christian missions have not blundered.

III. CONVERTS—THEIR NUMBER AND CHARACTER.

Only eighty years ago, not a convert had been made on heathen ground, save a few in Greenland and *one* in India. Now on the two great heathen continents, Asia and Africa, they count by hundreds of thousands.

Let us glance at the insular continent of Australia. The first English settlement there in 1788 was a penal colony. Early in *this* century mission work was begun in a small way; but since about 1840 its progress is a marvel. Only 88 years ago there was not a civilized man in Australia, or on the adjacent islands of Tasmania and New Zealand. To-day there are over two millions. Both Australia and New Zealand have vigorous educational institutions from the common school to the university. Cities are well supplied with churches, Sunday-schools, charity hospitals, missionary societies, and Bible depositories. In Sidney, Melbourne, and Adelaide, there are good public libraries. But much of this is the work of colonization.

Nor does the encouragement lie in numbers alone. There is personal consecration also. When the missionary Stewart started for Lake Nyassa, so many young men volunteered for service under the mission banner that he found it impossible to accept half the number.

Fifty-seven churches in the Sandwich Islands sent out seventeen foreign missionaries. One church in 1867 had five foreign missionaries with their wives in the field, and others preparing to go. China, in 1872, had one native preacher to every twenty-five converts. In 1879, she had 750 Christian workers out of 13,000 converts—1 in 17. These are mere examples. They have given and builded, and preached the gospel with a noble devotion.

IV. THE GENEROSITY OF NATIVE CONVERTS.

It is quite within the truth to say, that the very highest instances of Christian generosity in our day are found in our mission churches. In the South Sea Islands, in the Zulu country, in India, China, Burmah, and notably in Western and Central Turkey, they are giving to our shame. The churches in Aintab, Turkey, taxed and overtaxed by an unrighteous government, raised $7,000 for a Christian college. Probably there is no country in the world more oppressively taxed than Egypt; yet the report from that mission for 1874 shows an average for each church member of $5 87. In the island of Hawaii, the members of nine churches in 1870, gave on an average $4 10 each. In twenty-five churches under native pastors they gave $2 47; and in six others, $2 83. The Hawaiian church in 1870 gave $31,000 in gold. They have carried the gospel to the Marquesas Islands, fourteen of which have been Christianized, principally by the labor and at the expense of the Hawaiian churches. And their consecration of children is fully equal to their giving. This is seen in the great numbers of native workers on mission fields. In Japan, the first native pastor was ordained in 1877. Now there are a hundred native preachers.

V. THE EFFICIENT USE OF SCHOOLS AND THE PRESS.

In every mission there are three lines of work, to wit: 1. Preaching. 2. Schools. 3. The press. Preaching is done always and everywhere. Schools are established on every field. And in these schools are probably 400,000 youth; and 10,000 or 12,000 are preparing, by special training, for Christian work. Hence not only common schools are opened, but normal schools, colleges, theological seminaries, and boarding schools for girls. In Turkey, "The A. B. C. F. M." have five theological seminaries, and excellent colleges. And in all their missions they have 27,000 youth under instruction. Their system of education is remarkably efficient.

And the press has now become a powerful agent in their work. The Bible is printed and circulated in 250 languages and dialects; and scores of printing presses are at work printing Bibles, school books, periodicals, and Christian tracts and literature, not only to supply the school and the church, but to scatter Bible truth far and wide, where the preacher's voice can not be heard.

VI. THE FACILITIES OF INTERCOMMUNICATION.

When the first missionaries went to the Sandwich Islands in 1820, they sailed weary months around Cape Horn. Now, by rail and steam, even Canton is only thirty or forty days distant.

Only a few missionaries are now isolated and without mail for months; and over a great part of the world the mail facilities are nearly perfect; and the telegraph embraces every coast and reaches nearly every commercial city. Hence, much of the self-denial of early missionary life is taken away, the romance is less imbittered, and young men and women may well be more ready to go.

But the very intercommunication has aided missions by removing caste, enlightening ignorance, dislodging superstition, and making idol-worship a reproach. So material communication produces both intellectual and religious communication.

VII. THE EMINENT SUCCESSES OF MISSIONS.

The seed of the Word sown in faith will yield a plentiful harvest. Seven years did Cary and Marshman labor to make one convert. Now that field is Christian. Six missionaries went to Chota-Nagpore, in India, in 1846. In *four* years four were dead, and no converts. Now there are over 25,000 professing Christians. Madagascar, within the last sixteen years, has probably had more converts than did the Roman Empire in the first three hundred years of gospel labor. In the Sandwich Islands, sixteen years passed with comparatively small gain; but from 1835 to 1855 they were Christianized. Now, no people on earth, in proportion to their means, are doing more for missions. "Sixty years ago there was not a native Christian in Polynesia. Now, on many islands, it would be hard to find a professed idolater." Nearly the whole population attend upon public worship; and in some parts, more than one-half of the adults are active Christians. There are now 40,000 children in Sunday-school in the Fiji Islands, where only forty years ago the people feasted on human flesh. Thirty years ago, the island of Samoa contained 33,000 savages. Now it has 80,000 Christians, sending out twenty missionaries to other islands. Fifty years ago, the first Karen convert was baptized. Now there are 438 churches with 25,000 members. Among the Telegoos last year, there were more converts than could be examined and baptized. The Baptists report eleven less than 15,000 converts during the year ending with last May. Two English societies report 35,000 converts. Our missions have shared in a revolution, in which 60,000 to 80,000 idolaters have embraced the Christian faith. In China and Japan, "results are seen which, in their present magnitude and prospective influence, surpass the utmost reach of the imagination." Last year, 18,000 Hindoos joined the various churches. In India, China, and Japan, 400,000 belong to the churches; and 200,000 children are receiving a Christian education. The first missionary went to Turkey in 1831. Now there are 100 churches, mostly self-supporting, with training schools, colleges and seminaries, and 500 young men in training to give the nation a Christian education. And these are but samples of what is being done all over the world.

VIII. HEATHEN IDOLATRY IS WANING.

This is eminently true of the two deepest-rooted religions of the earth—Brahminism and Mahommedanism. All over Eastern Asia and its islands, men are losing faith in the religion of their fathers, or have wholly given it up for Christianity. Last Autumn, a temple in North China was cleared of its idols and deeded by its trustees to "the Church of Jesus." India asks, "Who is Christ?" A mighty revolution has taken place in the thought, the belief, and expectations of the ruling classes. Hindooism, for a full decade, has been sick unto death. And in Westminster Abbey, on good authority, it has been publicly declared that the system is practically dead: Hence the mighty turning to Christianity.

All through Turkey, the various religionists say, "Islam has sunk beneath the waves." To renounce Mohammedanism no longer forfeits life; and some are accepting the gospel of Christ. Caste is waning. Veneration for national idolatry is gone. Faith in the false prophet is declining, and Christianity will soon be triumphant.

IX. THE WORK FOR AFRICA.

Ethiopia has stretched out her hands unto God, and not in vain. Both the church and the world are moving for her help. No other preparations so vast, so earnest, were ever made to civilize and Christianize a land. They are sublime. The churches of Europe and America, and the commerce of the world, have their eyes upon Africa; the one to develop her resources, and the other to teach and to Christianize. They go hand in hand, having learned to know each other as fellow-helpers; commerce finding in Christianity her most profitable and faithful ally; and missions receiving the facilities for intercommunication and provision, which commerce can afford. Our manufactories, too, will send thither vast supplies to market, and bring home the rarest treasures of a tropical country. The work has already begun. The commercial mission entering Africa from the West, and the humane relief stations entering from the east, mean business. And so do the various missionary societies. Stanley's letter, urging a mission to Central Africa, appeared in the London *Telegraph* November 15th, 1876, and $50,000 were at once pledged to the Church Missionary Society, and in seven months a picked party of seven missionaries stood on "the Dark Continent."

But the work of Africa is not all prospective. On the western coast, there are missions at Gambia, Senegambia, at the Poncas, Sierra Leone, Mendi, Liberia; on the Gulf of Guinea, Yoruba; on the Niger, Old Calabar and the Cameroons; at the Gaboon and Corisco; among the Damaras and at Namaqua Land. On the Gold Coast, the Basel mission, now just fifty years old, has a force of *sixty* white missionaries, including *twenty-four* ladies, besides *eighty-seven* native laborers.

In South Africa, at Cape Colony, no fewer than ten missions are working; so missions are planted in Transvaal, Kaffraria, Natal, and in Zulu Land.

In East Africa, there are missions in Madagascar, Abyssinia, Nubia, and Egypt. And now at least five great societies are planting missions in the very heart of Africa; and if prospered as in Madagascar, the remaining years of this, with the first quarter of the next century, will do much to make Africa Christian. Then, with the Atlantic let in to the heart of the Great Desert, modifying and rendering salubrious the climate of all equatorial Africa, it will not only bud and blossom as the rose, but like Egypt of old, with its soil of vast productiveness, it will become a granary for the world.—*Foreign Missionary.*

KRISTNO AND GOLAK.

BY MRS. M. B. MC LAFFERTY.

About the year 1800, there lived in Serampore, India, a Hindu carpenter named Kristno, with his family. They had all their lives worshiped the Brahmin gods, and had never heard of Jesus the Savior. But God, in his providence, had prepared the way by which they might learn of him and the true religion.

In 1793, William Carey had come to Bengal as a missionary, and, that he and his associates might earn a support for their families, he had taken the superintendence of two indigo factories near Malda, where, during his stay, he acquired the language and translated the Scriptures into Bengalee.

In 1799, a reinforcement of four brethren was sent to him. Permission to settle in the British territory being refused them, Carey and Fountain removed to the Danish settlement of Serampore, that they might have the protection of the Danish governor. There they commenced preaching the gospel and circulating tracts and portions of Scripture among the people.

Kristno, who was the first to receive the truth, declared his wish to be baptized, and publicly broke caste by eating with the missionaries. In consequence of this, he and his whole family were seized and dragged before the Danish magistrate.

The senseless mob, when they had carried them there, could bring no accusation against them; and the magistrate, after commending the new Christians for having chosen the better part, dismissed them.

Now Kristno had a daughter named Golak, whom he tenderly loved. She, too, had heard the teaching of the missionaries, and gladly believed. Four years before, when but ten years of age, she had been betrothed, and after the espousals had returned to her father's house to await the time of marriage.

The betrothed husband now came to claim her; but Kristno, who had become a Christian, would not give up his daughter to a heathen. This was made the occasion of again bringing them before the magistrate. When they appeared before the Danish governor, the girl, scarcely more than a child, declared her intention to be a Christian with her father. The bridegroom was then asked if he would renounce heathenism; and, on his replying no, the governor told him *that* he could not possible deliver up a Christian woman to a heathen, and again dismissed them.

And now that wonderful river, whose waters had many times been carried long distances for ceremonial ablutions, and which was often the burial-place of innocent babes, was to be the baptistry for the first Hindu convert. Kristno, with Felix Carey, the missionary's eldest son, was baptized in the Ganges.

Carey addressed the spectators in Bengalee, declaring that he did not hold the river sacred. It was only water; and the persons about to be baptized professed by this act to put off all their deities and all sin, and to put on Christ. The ceremony was so impressive that the Danish governor could not restrain tears, and all beholders seemed to be struck with the solemnity of the rite. "Ye gods of stone and clay," says one of the missionaries, "did ye not tremble when, in the name of the Father, Son, and Holy Spirit, one of your votaries shook you as the dust from his feet?"

But Golak was destined to pass through sore trial before making her profession of faith in Christ. The enraged bridegroom was not so easily dismissed. Three months after Kristno's baptism, she was seized, when some distance from her father's house, and carried away by two men, one of whom was the person to whom she had been contracted in marriage. The father overtook them, but was cruelly beaten. She was forced across the river, and beaten also. As they passed a police-station, she cried out for help. The master of police called them before him.

Golak said she had heard of the love and sufferings of Christ, and these things had laid hold of her mind. She had become a Christian from choice, and was not willing to go with this man. They were detained for further inquiry, and the next morning appeared again before the magistrate, together with Kristno. The man claimed her as his lawful wife, and the magistrate said he could not separate them. The husband must have had a strong attachment for Golak; for she had lost caste, and he had paid fifty rupees toward recovering it. But she steadily refused to live with him as his wife. He tried abuse, often beating her for refusing to eat meat offered to idols, and for calling upon the name of Jesus. For twelve months she endured this persecution, until her husband, wearied out with her persistence, permitted her to return and be baptized. But her faithfulness had its reward; and, after nearly three years, he followed her to her father's house, and was himself baptized. The faithful ministry of Kristno, or Krishna Pal, is known to the world; and most Christians are familiar with his beautiful hymn, beginning:

"O thou, my soul, forget no more
The Friend who all thy sorrows bore."

—*Helping Hand.*

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—*Helping Hand.*

Education Department.

Conducted by REV. J. ALLEN, D. D., Ph. D., in behalf of the Seventh-day Baptist Education Society.

"LET THERE BE LIGHT."

LIFE-ART.

(Commencement Theme.)

MISS V. VARNUM, PH. B.

A score of years had passed since we,
In youthful arrogance, had dared, ere yet
The sod between the world and us had scarce
Been pressed, to christen each with sacred name,
Musician, sculptor, artist, poet. We,
Who, twenty years before, had turned from schools
To studios, from books to men, from served
To serving. We had pursued our separate paths
Of study, travel, thought; had found each one,
In different spheres, expression for his thought,
With what success, men judge, God knows.
How sagely students, meeting after lapse
Of years, assume the critic's role, count all
The spears and plumes that chivalry bequeathes,
The strata time secretes, the robe of growth,
And finding some weak point to put the thumb,
Exclaim, inaudibly, "Ah, ha, old boy,
Experience should have taught you more.
You never could subdue the fungus growth."
Or as some thunderbolt of wisdom, wit,
Or satire, shot through speech, "You knew your Greek
But ill, your science less; but, after all,
You held the keys of life, and knew which way
To turn." How curiously we probe our friend's
Philosophy, belief, and, in a mild
Conceit, say to ourselves, "He's feeding at
The station which I left some years ago."
We met, a sacred time, when angels stoop
To roll away the stones and bid the dead
Come forth; a heartless time, which calls the roll
Of youthful hopes, and marks with red heart's-blood
The unfulfilled, when youth appears with all
Its fire and flood, its early altars red
In flames, now bursting forth with conquering breath,
Now flickering, fading, dead. Ah, youth is one
Mt. Carmel test; age tells whose God sends fire.
Long years before, with inscient skill of youth,
We built a temple on a distant mount,
And dedicated it to art. The world
Surged 'twixt that mount and us. Unordained priests
Set forth to win the heights, and earn the right
Of pouring sacred wine. Who had won?
Each looked.
The sculptor spoke. "You question;
That's easy. A glance will mirror whys,
That angels can not solve. Did we dream, and plan,
And build? That's easy too; a spider can
Build webs that dim the light; and I built wrong,
Most basely wrong. I built on self, and found,
Like old Prometheus, my being bound to rocks.
The vessel strands, whose compass pivots toward
Its keel. My temple was a magazine, stored
With arms and ammunition, reared less for love,
Than power, for good, than glory. The covenant's ark
Is never housled there. I studied laws
Of harmony, proportion, magnitude;
Of grace and beauty; weighed and counted bones;
Copied old master-works, and hoped to mold
With such unerring lines, such artist's skill,
The world would clap its hands and say, 'Behold,
A Phidias!' He who would rise to art,
Must never perch on parrot-plane,
To echo 'Pretty Poll.' Self must be lost,
Or art's debased. Again I failed, deeming
Conventional details the end, not means toward art.
The best of beauty has a finer charm,
Than skill in surfaces and outlines;
For it radiates from the artist's soul. Oh, art
Is villified, when copyists pretend
To art. To copy man 'tis well, nature,
'Tis well, and forms, no doubt, a pretty work,
Excelling products of machine by worth
Of time that takes for its completion; but
Machine work none the less, like lace, made rich
By finger pricks and patience. The artist he,
Who seeks, in reverence, the beautiful,
And true, is flooded with the secret springs
Of life, until the soul, bursting with fullness,
Blossoms in ideality, or art.
The spiritual subdues material,
Or clay is simply clay—so much per acre.
The soul must triumph over matter,
Or clay remains just clay for swine-like men
To wallow in. The artist serves the man;
The man his Master. God first, then man,
Then artist. Reverse the order, and we fail,
As I have failed.'"
He paused, and then resumed,
"I failed to art, but learned to kneel."
Then turning to the artist, "You, have you
The prize?"
The artist shook his head. "These prizes
Do not come by momentary struggles,
As a dog wins bones. Erratic, swerving,
Could I hope to win? If one wear out
The shoes in crossing streets, why he must mount
The hill with bleeding feet. I was a flickering torch
Against the moon. I paused, by jostling crowds,
The sordid mercenary crowd, that sell
The silver from the coffin of the dead,
And would make tooth-picks of the trees of Lebanon;
The Shylock crowd, that label souls in wraps,
So much per pound; the philanthropic crowd,
That touch your elbow, with a patent scheme
For prison reformations, for asylums,
Granges, temperance reforms, and say,
'We need you here. Your work is fine, no doubt,
And tickles taste, and, for a woman,
'Twould be very fit; but men, strong men,
Are needed less in studios than fields.
The lever, not the brush, is tool for man;
And levers move the world. Why, here's a wound
To bind, a soul to save. Can art save souls?
The fawning crowd, that clasp your hand, with greasy palm,
And say, 'Your works are marvelous; our parlors plead
For them, and we must have. Now, here's Magdalen,
That's superb; but too, too sad. Just touch
The yearning to the conquering, light up
The melancholy, and Magdalen is ours
At any price. Ah, don't say 'No!' art's art,
Just when it pleases us. Yours may be
Raphaelic; ours has no school, no master;
But if it ornament our walls, and we
Rejoice in it, why, then, has your art sold
Its birthright?' They go, leaving the air pungent
With pottage. The while, my Magdalen,
For wearing earrings of men's fancies, weeps
The sacrilege.
"I loitered on the plains
Till Sodom's blistering breath impelled me onward.
I have been false to art, unworthy even
To touch the hem; but stand one side with head
Uncovered. I bow before the form and tint
That, mingling, melt material into spirit;
Before the canvas that reveals the laws
Of life; and him who sits beneath volcanic throbs
Of life or landscape, hears unspoken words,
Feels depths, sees gorgeous minglings of form
And tint, the harmony of mind and matter,
The cloud, the wood, the field, ravine, or stream,
The soul, in crucial fire of love or joy,
Or fear, hate or scorn, and then, as from
The heated anvil, strikes the spark to place
On canvas, as the revelation
Of a moment's flash.
"Can art bind wounds?
Must brushes all be brooms, to sweep the streets,
Because, forsooth, the sidewalks must be cleansed?
Can art save souls? Whatever's beautiful,
And true, and God-like, helps to rescue souls.
Whatever may be done in truth, with such
Great earnestness that burns in brain and heart
A place for God's own sunlight to pour through,
That too saves souls."
He paused, while echoes of his words
Rang through the hearts, "That too saves souls."
"Then spake the one to whom creation was
A sacred song, burst from eternal thought.
I, too, have failed, by ignorance, I failed;
Because the tree, in foliage and branch,
Was rounded in perfection, I struck the roots,
Lest, haply, some poor worm might nestle there.
By bigotry, I failed; for he who watches long
The moon, would swear the sun was black.
By arrogance, I failed, as each one fails
Who fears to touch humanity, lest he
Should be defiled. Ah, bandbox virtues bring
Forth hot-house fruit; but art's a fruit that storms
Of centuries test. I built so broad to compass spheres;
But left out souls; heart songs of systems; but
Was deaf to hearts; worshiped law, scorned life.
Flowers are crushed by reaching for the stars.
The world was rife with hate, contention, strife,
Discords of music. Could art enter there?
The high priests ate the sacrifice, and sold
The ephod for a clap of hands.
Was music exiled, while corrupted mouths
Bawled forth mad notes, and creaking operas,
'With trinity of flesh and blood and Satan,'
Ground out a doleful sacrilege?
Oh, music, breath of gods, the song of stars,
No leprous crowd shall taint thee. Yet I
Was wrong, first, all, foundation, wrong. I forgot
The art that is not steeped in human love,
That does not throb with sympathy,
Whose octave reaches not above, below,
To compass life, is never art; and they
Who touch the chords, touch first humanity.
No arrogance, no sects, no bonds, no stalls,
For finer, coarser, and the vulgar clay.
Art's universal, and dethrones caste.
Nature is rife with melodies that throb
Life-movements of the soul, and lives are songs.
"The musician, he who hears the symphonies,
The ideal struggling through the sensuous sound;
Who feels the conflicts, triumphs, and the crown,
And, in the passioned chain of movement, strikes
Diviner chords that tremble round the perfect.
The music that does not lift humanity,
Inspire it with holiness and faith,
Is tinkling cymbal and an empty sound.
He who compresses chords of life into
A Gloria, Messiah, or Te Deum,
Is Moses on the plains, bidding mankind
To look, be healed."
Then spake the poet, last
And greatest, like his art, for poetry
Epitomizes art. Poets are painters, singers,
Architects, and molders, whose marble is
Humanity, and, from its manifoldness,
Chisels unity, from common planes,
Reality molds ideality.
The poet, he who bears life-movements till
Creative spirit breaks its bond, to quarry
From the clouds.
He spake. "All failure throws
Man back upon first element, clay; yet clay
Drank virtue from divinity, to heal
The blind; so failure, sanctified,
May quicken sight; so light is born of darkness,
So victory, from defeat.
"Light first,
Light to reveal the man, for man is more
Than art, as God is more than man. 'Tis head
And heart that makes the artist; for work,
Like water, can not rise above the source.
Head moves the world, heart conquers it; head teaches,
Heart inspires. The lake can mirror stars,
Only when there are stars to mirror, and art
Breathes forth true art when artists first breathe truth.
Light first—to sweep the temple clean, before
We burn the incense. All art is incense.
When finite reaches for the infinite,
Created forces wrestle to create.
Then man is honored in his art, and God
In man.
"Love next; great, universal love
That moves to sacrifice, devotion, song—
Whose fires melt down the walls of class,
And quicken holiness—no mercenary,
Hireling slave, no aristocracy;
For love, God's morn and evening song,
Rang once so clear in poor Gethsemane
That mighty Sinai shook. Law moves in planes,
Love circles law, uniting heaven and earth.
Love breathes upon humanity, till breath
And being, sigh and song flow out in harmony;
Then art is born and man is glorified.
"Faith last, the crowning force that weaves of praise,
Devotion, prayer, self-abnegation, song,
The holy garment of the priest; for man
Is priest to pour the wine, and drink
Love's sacred sacrament. Then life is highest art,
And God is glorified."

ALFRED UNIVERSITY.

Historic Sketch—First Decade.

INTRODUCTORY.

(Prepared for the Quinquennial Reunion.)

Judge Crandall, the pioneer, and the inaugurator of the present order of things among us, was wont to tell the following incident which occurred while he was a member of the Legislature, in those early times when towns were born, in Western New York, faster than the Legislators could furnish names for them:

Being greatly pressed and puzzled regarding a name for an adjoining town, just at the opportune moment, a boy passed through the Assembly Chamber, peddling almonds, of whom he bought a sixpence worth; and with them came the suggestion of that fine name—Almond. Other members, crowding around him, desired to know where he obtained the name, and asked permission to apply it to some one of their towns. He replied, "I bought it of that boy for a sixpence."

Alfred, signifying "Wise Counselor," given by the Legislature to this town, March 11th, 1808, and for which a large Legislative Committee stood sponsors, did not, let us believe, come by its name through a lucky chance suggestion, but through a clear prevision of its significant appropriateness for the high intellectual ends to which it was to come, in the name of this Institution.

Alfred the Great, that pre-eminently "Wise Counselor" among England's kings, gave additional significancy to its etymological meaning, and made the name illustrious, for all time. A name of such two-fold fine import, is a good gift for a town, an institution, or an individual, as to that matter, to begin life with—this institution not having, like that great seat of learning, Oxford, a ford for oxen, or that other, Cambridge, a bridge across the Cam, to dignify its name, and intellectualize away its commonplaceness.

Nature, also, as if by wise providential forecast, seems to have set this aerie—eagle's nest—among the mountains, as this shut-in-valley among the hills has been not inaptly termed, with special reference to high ends.

1. *Health.* Like most mountain regions, this is emphatically a healthy locality. This Institution, being situated 1,800 feet above sea level, the average level of the surrounding hill-tops being about 2,200 feet, and having no large streams or ponds in its immediate neighborhood, it is subjected to scarcely half-a-dozen fogs yearly. This tends, we doubt not, to a like immunity from mental fogs, as well. It is, likewise, only the uttermost pinions of the great, morose easterly winds and storms that ever sweep over these high altitudes. Is it any wonder that the people hereabouts are so pre-eminently free from peevishness, fretfulness, moroseness, quarrelsomeness, and all manner of fault-finding, and are so full of bearance and forbearance, mutual helpfulness and cheer? It was one of the apt adages of our Ulysses—Judge Crandall, wise, in his day, through wide and varied experiences—that the reason why the Alfred people got on so well with whatever public enterprise they undertook, was simply, they did not know enough to quarrel—knew no better than, one and all, to do the best possible whatever enterprise they put hand to. Did not the Judge's usual wisdom fail him here a little, may we not believe? Has their success depended entirely on their ignorance? May not the above named climatic influences have lent a helping hand in making the people here jubilant in all noble enterprises? In proof of this theory, it is the testimony of students coming from humid lowland regions, where fogs and the sad soughings of the east wind prevail, that the new tone and vigor, and mental clearness and grasp here imparted, enable them to do, at least, twenty-five per cent. more mental work here, than there.

Again, it is one of the recent discoveries of medical science that, as a region rises above the fog line, it grows non-consumptive. The last census is furnishing statistics remarkably confirmatory of this discovery. It is prophesied that the number of those with predisposition to this disease, seeking such elevated regions, will be largely increased. This region, lying almost entirely above the fog line, and comparatively exempt from east winds, that terrible scourge of northern humid lowland, sea, and lake coasts, and low-lying river bottoms, consumption, is, of late years, of very rare occurrence among our native-born residents. Doctor Hull, who, probably, for the last thirty-five years, has attended more funerals than any other minister in all this region, informs me that he thinks he does not, of late years, preach the funeral sermon of a native-born inhabitant, dying with this disease, oftener than once in two, and probably not oftener than once in three years. Diphtheria is known in this place only in sporadic cases. Even fever, an enemy that most schools depending on foreign patronage have to contend with, has been largely imported, being introduced by students coming already inoculated with it. If my memory rightly serves me, I have been informed by some of the oldest inhabitants, that smallpox did once attempt a lodgement here; but its treatment was so heroic that it made no effort to perpetuate itself.

2. *Science.* In a scientific point of view, a better location for a school could scarcely be desired. The flora of this region is wonderfully varied, ranging through not only the ordinary flowering plants, common to this latitude, but is likewise rich in the flowerless plants, mosses, ferns, liverworts, and lichens, peculiar to mountain regions. The fauna, likewise, in addition to the common range, is especially favored in the line of fresh-water conchology. Situated on a water-shed that enables us, within a radius of thirty miles, to dip into and obtain many of the typical forms peculiar to the Mississippi, the St. Lawrence, and the Susquehanna, valleys. The same holds, to a good degree, in respect to entymology and ornithology.

In Geology and Palæontolgy, the location is exceptionally fine and rich. This region is a portion of the great pre-Apalachian plain—the plain existing before the upheaval of the Alleghany mountains—sweeping down northward and westward to Lakes Ontario and Erie, seventy miles away, as birds fly. These hills are not what are technically termed hills of upheaval, but remains of this great plain, and these valleys are valleys of erosion, worn down by the action, through long ages, of the streams flowing through them. After they had taken substantially their present outline, the drift or glacial wave came down from the north, filling all the valleys, and covering all the northern hills. The east, or "Pine Hill," was, at its northern limit, two miles away, a sharp headland, against which the drift flow beat and broke, and, in its return currents, deposited those immense drift formations on the opposite slopes, while Pine Hill itself is quite barren of such deposits. This valley was essentially the southern limit of the glacial wave, the terrace on which this Institution is located being nearly its highest reach. But very few "boulders" or drift rocks, are found south of here, while for every rod, as you go northward, they increase in number and variety. The Chemung Group, as the rock formation of this region is named, has a very great variety of rock and of fossils. In addition, the Institution being located thus at the southern limit of the drift deposit, as if with special care for scientific instruction, finds itself furnished with specimens, ranging from an ounce to several tons in weight, in the drift hills two miles to the northeast, and strewn up and down this valley. These are from nearly all the geologic formations to the north, that were hard enough to bear transportation by the rough glacial conveyance. Does the student desire illustrations from the Eozoic age, including the Laurentian, Norian, Huronian, Montalban; or from the Palæozoic age, including the Potsdam, Calciferous, Quebec, Chazy, Trenton, Hudson River, Medina, Clinton, Niagara, Salina, Lower Helderberg, Oriskany, Upper Helderberg, Schoharie, Onondaga, Corniferous, Marcellus, Hamilton, Tully, Genesee, Portage, Chemung, Catskill? he will find them all stored in a cabinet on a magnificent scale, within three miles of the Institution. All he has to do, is to assort, classify, and label. There has just been erected a building—"Stoneheim"—in which several thousand varieties of rock have been used, ranging through nearly all the above-named formations, and all obtained within three miles of the building. Such a variety of building stone, within the same area, it would be difficult, if not impossible, to find elsewhere.

3. *Æsthetics.* While not possessing the grandeur of shaggy mountain heights, or of wide ocean sweeps, this locality has just that picturesque style of beauty, wherein life-power breaks abruptly through the regular uniformity of the graceful limits set by symmetry and proportion, into diversity, and expresses its own energy in a wild, free action; in spirited outlines, abrupt surfaces, thick woods, rocky gorges, limpid brooks, free, healthsome breezes. Artists, after having sought sketches through wide and varied regions, affirm that more sketches, fit for pictures, can be obtained within a circuit of two miles of this Institution than any other place of equal extent found by them. Indeed, it is a place where artists do flourish. If any one doubts this, let him explore the many gorges and ravines round about, or climb these hills, say half an hour before sunrise, in "leafy June," or radiant-hued October, and with an eye-sweep of twenty or thirty miles, he will behold glories worthy the hand of any artist. This is especially true of the southwest hill, which, as Mr. Ellis has pre-empted the name, "Mount Pisgah," for his glorious look-out, or rather look-down, let us call Mount Prospect.

4. *Freedom.* Again, this hill region is of just that kind where all intellectual independency and spiritual freedom, and the vigorous, manly virtues have ever made their favorite dwelling-place. Grecian civilization, with the best æsthetic culture, and the highest personal independency the world has thus far produced, had its home in a like region. Scotch independency, metaphysical acumen, and theological vigor, has its home in such a region. The Hebrew people, born nationally in the shadows of Sinai, came to national maturity in Palestine, a like region. A late returned traveler from Palestine—Doctor Ford—standing here recently, and looking over this valley with its protecting hills, remarked that one of the most picturesque villages of all Palestine—Nazareth—was almost a counterpart of Alfred, the Institution occupying a like terrace to the one on which that village stands, with similar environments of sculptured vale and hills. Doctor Robinson, in his description of Nazareth, says that from the hill back of the town are to be seen, in the north, the ridges of Lebanon, and, high above all, the snow-crowned head of Hermon; in the west, Carmel, with glimpses of the Mediterranean, with the bay of Akka; east and southeast are Gilead, Tabor, Gilboa; and south, the Plain of Esdralon and the mountains of Samaria, with villages on every side. It is unquestionably one of the most beautiful and sublime spectacles which earth has to show. This was the youth home of Jesus, where he grew up in favor with God and man; the divinest, the freest, the most inspirational youth in the chapter of time. Though with less sublime settings than Nazareth, Alfred possesses many of its conditions for free, brave, inspirational growth and culture.

(To be continued.)

CROSS CHRISTIANS.

"What a fine thing it is to feel good natured!" This was said to me by a brave, loving, over-burdened young wife and mother. The quivering lip and moistened eye with which it was accompanied told a story of struggle despite the smile that shone through the mist. When I threw my arm around her and said, "You dear little woman, your poor nerves are just worn out; you must rest," the shower came, and as soon as it held up, she said, "I'm afraid I'm cross all the time." Her only remedy was rest.

But it was a fine thing to feel good natured. There is no denying the fact that there is much to cross us in this wrangling world. Leaving out the common causes of troublesome children and incompetent servants, the lesser annoyances of life are legion. The omissions and commissions, the derelictions and peccadilloes of our dearest friends and constant companions, are a fruitful source of distress or discipline, according to the use we make of them. We submit to a great sorrow, but do we consider from whose hand these petty trials proceed?

Sometimes we begin the day with an unaccountable degree of irritability, and if we were frank would say, as did the candid little three-year-old, "I don't want to be good; I'm going to be bad to-day." We feel confessedly cross. We may search out the cause. Our diet, in quantity and quality, may have affected the system just enough to put the heart out of tune. Then must the soul be doubly on guard, for there will be need of watching and fighting quite as much as praying.

"What becomes of all the amiable young ladies?" asked a querulous bachelor; "mothers and wives are so ill-tempered."

"I never suspected myself of bad temper till I had a half-grown, headstrong boy to contend with," is the confession of another parent. There it is, the cares and crosses of life choke out our better impulses, and we are surly instead of sunny. Thus we fail to adorn the doctrine and to recommend the religion of the One altogether lovely.

Is grace at fault? No; it is all sufficient even for this. We do not forget the great natural differences of the temperament and constitution. "Grace grafted on a crab stalk" is not often productive of luscious fruit. Yet we must grow in grace and graciousness despite of difficulties, God helping us. We have no right to be crabbed. We must esteem it a sin to exhibit crossness, laying our weakness of body and mind, our causes controllable and uncontrollable, at the feet of him who is touched with a feeling of our infirmities. Can we not be kind and pleasant for Christ's sake? It is the genial, sweet-tempered Christian that is attractive and influential. It is the wisdom of sunny-heartedness that winneth souls and turneth many to righteousness.—*Christian at Work.*

PLAYING DRUNK.

A friend gave me, lately, the experience of a skillful professional man in about the following words: "My early practice," said the doctor, "was successful, and I soon attained an enviable position. I married a lovely girl; two children were born to us, and my domestic happiness was complete. But I was invited often to social parties, where wine was freely circulated, and I soon became a slave to its power. Before I was aware of it, I was a drunkard. My noble wife never forsook me, never taunted me with a bitter word, never ceased to pray for my reformation. We became wretchedly poor, so that my family were pinched for daily bread. One beautiful Sabbath my wife went to church, and left me on a longue sleeping off my previous night's debauch. I was aroused by hearing something fall heavily on the floor. I opened my eyes, and saw my little boy of six years tumbling on the carpet. His older brother said to him: 'Now get up and fall again. That's the way papa does. Let's play we are drunk.' I watched the child as he personated my beastly movements in a way that would have done credit to an actor. I arose and left the house, groaning in remorse and agony. I walked on miles in the country, thinking over my abominable sin and the example I was setting before my children. I solemnly resolved that with God's help I would quit my cups, and I did. No lecture I ever heard from Mr. Gough moved my soul like the spectacle of my own sweet boys 'playing drunk, as papa does.'"—*Rev. T. L. Cuyler, D. D.*

HOW AM I LIVING?—The questions for us, rising above everything else, are, "Am I living a sincere, honest, manly life? Are the principles which control me such as will bear God's sure tests? Do I abstain from doing wrong because of my reputation, or because I love the good? Does sin pain me when I am ensnared by it? Has God a large place in my thoughts and feelings?" By the answers we can give to such questions as these, and not by any profession of religion or acceptance of any dogma or creed, may we know what our relations are to God, and our hope of a better life.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, July 14, 1881.

REV. N. V. HULL, D. D., - - - EDITOR.

☞ All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

A. ROBBINS AND THE SABBATH.

Bro. Robbins's ninth article is devoted to a consideration of the old and new covenants in their relation to the Sabbath. Having argued that the Sabbath idea is moral, but the particular day to be observed is made known by positive law, and having shown to his satisfaction that the fourth commandment was so worded as to provide for a change of the day of observance, he proceeds to further establish his doctrine by seeking to show that it is justified by the change from the Jewish to the Christian dispensation. The subject is one of such absorbing interest, we wish we had the time and strength necessary for its full consideration, but we have not at present. Has the reader ever considered the ground covered by the "old and new covenants?" This short sentence really covers the whole ground of Bible teaching concerning man before the fall, and the development of the plan of salvation with its application.

Near the opening of his article, Bro. Robbins says:

"It was often foretold by the prophets that God would make a new covenant with the house of Israel, different from the covenant made with their fathers when he brought them out of Egypt. Take as an example of these prophetic statements Jeremiah 31: 31-33, 'Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.' Paul quotes this prophecy, in the eighth chapter of Hebrews, and says, in verse 13, 'In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.'"

Here you have the statement that at a future time, God was to make a "new covenant with the house of Israel and with the house of Judah." With whom was this "new covenant" to be made? With the "house of Israel and the house of Judah." It was to differ from the one he made with their fathers "in the day he took them by the hand to lead them out of Egypt." Why? Because they broke this covenant. Why did they break it? Because it was outward, written on stone tables, by the finger of God. How does the new differ from the old? It is written "not with ink," but with the "Spirit of the living God." Not "in tables of stone," "but in fleshly tablets of the heart." And now observe the different results. The house of "Israel" and the house of "Judah" broke the first covenant, though made in the presence of the most awful displays of the divine majesty and power, and in the utmost sincerity of hearts, unsanctified by grace. It having now become certain that the law thus written on tables of stone could not control the unrenewed heart, and so save from sin, God said, "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." The circumcision under the old covenant was of the "flesh," but that under the new is of the "heart." "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2: 28, 29.

In this connection, let the reader call to mind the struggle of the Jew for salvation from sin by the law as revealed in the seventh chapter of Romans, and his utter failure. See how he learned that for the sinner there was no salvation by the law. How apparent the weakness of law to save, and the strength of sin to destroy. The law was indeed holy, spiritual, just, good, strong to condemn, but weak to save. The outcome of the matter was, that only through Christ could deliverance come. He, and he alone, is the Savior of sinners, and this under such circumstances as while it freed from the law of sin and death, secured the fulfillment of the law of righteousness in those "who walk not after the flesh, but after the Spirit." Rom. 8: 4. The third chapter of 2d Corinthians is so to the point on this subject, that we ask the reader to carefully consider it. It contrasts the ministry of the apostles (or that of Christ) with that of Moses, showing the latter to be one of death, while the former was a life-giving one; and this is the doctrine of the whole Bible. The statement so often made, that this chapter teaches that the law graven on tables of stone is done away, abolished, is founded in an entire misconception of its contents. That it teaches that its Mosaic ministration is abolished, is very clear, though that was glorious because its findings and decisions were in the interest of unspotted justice; but when this same law is administered by Christ, it as truly and as certainly finds the sinner guilty; but beyond this, it also, in harmony with the law, finds how his sin may be pardoned and his soul saved.

The central doctrine of the new covenant is the new birth. "If any man be in Christ, he is a new creature." With him, "old things have passed away," and "behold all things have become new." And here was where Nicodemus was stumbled at the teachings of Jesus. He was a Jew, one of the elect people of God, and, as such, heired all that God had for those whom he loved better than all others. He looked forward to the redemption and exaltation of Israel when their prophet and promised leader should come. It was for an earthly kingdom, God-glorified, he waited. But now comes one who announces himself the Christ of God, who, by his words and deeds, extorts the confession that he is a "Teacher sent from God;" but he says that to be a citizen of the kingdom of heaven, even the Jew must be born again—born from above, whence this King came. How little Nicodemus knew of the nature of the "new covenant" of the law of God "written on the heart," rather than on "tables of stone." Now that the "old covenant," the law of God "written on tables of stone by the finger of God," is done away, is superseded by the "new covenant," the law "written on the heart by the Spirit of God," we do most gladly confess. He who teaches that we believe we are living under the reign of law, and not under the reign of grace, is not well informed concerning the matter of which he speaks.

But, reader, does the law of love bind us to anything less when written on the heart by the Spirit of God than when written on tables of stone by the finger of God? Or does it hold us to obedience any the less forcibly when the motive-power is *love*, rather than *law*? But let it be borne in mind that whatever effect the doing away of the old covenant and the establishing of the new has upon the fourth commandment, it has upon each of the others. God put them together, and they must stand together until he separates them. Those who argue that the fourth commandment differs from the others in that it is partly positive and partly moral, the positive part being the day, and the moral part the institution, and that therefore the day may be done away while the institution remains, deceive nobody but themselves, for the reason that God has not done away either the day or the institution. The institution is, "Remember the Sabbath-day to keep it holy; . . . the seventh day is the Sabbath." Pray, how is any one to remember the Sabbath-*day* to keep *it* holy, and leave out the *seventh day*, when the *seventh day* is the *Sabbath-day*? As well talk of taking from your coat the cloth of which it is made, and the coat remain! It seems as if every one who attempts to deal shrewdly with God's Word, might learn a lesson from the following: "Then there came to Jesus the scribes and Pharisees from Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread. And he answering, said to them, Why do ye also transgress the commandment of God, for the sake of your tradition? For God commanded, saying, Honor thy father and mother, and he that curses father or mother, let him surely die. But ye say, Whoever says to his father or his mother, It is a gift, whatever thou mightest be profited with from me, shall not honor his father or his mother; and ye made the word of God of no effect, for the sake of your tradition."

In reference to Joseph Mede, and the controversies concerning his theory, we beg to say to Bro. Robbins the field is too broad for us to enter further without committing ourself to the occupancy of space and the employment of time we can not well afford, but we express the hope that Bro. Robbins will find opportunity to purchase "The Literature of the Sabbath Question, by Robert Cox, F. S. A., Scotland, in two volumes; Edinborough: Machlochlan and Stewart; and Simpkin, Marshall & Co., London." I also beg to call his attention to "The Sabbath; or An Examination of the Six Texts commonly adduced from the New Testament in proof of a Christian Sabbath, by a Layman. London, Chapman & Hall, 186 Strand. Two volumes." We do not endorse all these volumes, but yet they are worthy of study.

GOOD NEWS.—Reports from all our Associations have now reached us, and our hearts have been made very glad. The good Spirit of the Lord seems to have given an excellent temper to them all. Brotherly love has prevailed everywhere. Also the minds of the brethren seem to be led out to work for the Lord. There seems a widespread feeling in the churches leading to humiliation, self-abasement, and earnest prayer. For these tokens of the divine presence we are grateful to God, and pray they may ripen into a renewed and holy living upon the part of the membership, and then we know that sinners will return and seek the Lord with their whole heart.

EXPLANATION AND APOLOGY.

The readers of the RECORDER were, last week, all seriously grieved and properly indignant at the appearance of a scandalous, and, to them, inexplicable, line in the report of the Western Association. With an indescribble feeling of humiliation that such an offense against every reader, and such a scandal upon the denomination which the RECORDER represents, should have occurred, it devolves upon me to make an explanation, and, so far as possible, to apologize for the insult to its patrons, and in behalf of all to ask pardon.

The case is simply this: On the appearance of one of the compositors on Monday morning, he announced to the employees of the office that his wife had presented him with a son, an event for which he was known to have been particularly anxious, and over which he gave decided demonstrations of happiness, with which all his fellow-workmen cordially sympathized; and one, in the spirit of hilarity which pervaded all, during the temporary absence of the happy father, placed the obnoxious line in his matter, regardless of its connection, and left it to be found as a joke in the proof. It was so found and regarded, and as a continuance of the pleasantry, the proof-reader, instead of simply marking it out, suggested its removal in a pleasant marginal comment, on reading which the compositor's attention was withdrawn from the actual business in hand, the correction of proof, and he passed to succeeding corrections. In the subsequent hurry of getting the forms ready for the press, which took till near midnight, the matter was entirely forgotten, and the papers were worked, mailed, and on their way to subscribers before a person in the office had a thought that the line had not been removed. What the feelings of those responsible for the matter were when it first came to their notice can only be imagined, kind reader, by your own on first seeing it, and adding to that the painful consciousness of having been engaged in the perpetration of such an offensive transaction.

In behalf of the individual who initiated the matter, I have to say that at the earliest opportunity he voluntarily acknowledged his connection with it, and expressed his sorrow for having been the means of bringing such a reproach upon the office.

The happy father of the boy left town the next morning on a previously-arranged business engagement, and, on his return, assures me that it never occurred to him that he did not remove the line from his matter until Tuesday night; and in unmistakably sincere expressions regrets that through his neglect such a matter should have occurred.

The matter is, on the whole, of such a nature, and the responsibility for it so distributed, that, in behalf of all, your forbearance, and, so far as possible, your forgiveness are humbly craved. D. R. S.

A TERRIBLE EXPERIENCE.

Our nation has just passed through one of those experiences that thrill every nerve, and try, in one way or another, the strongest hearts. The attempted assassination of President Garfield was a thing utterly unlooked for. All minds had turned toward the Senatorial struggle at Albany, and no gladiatorial combat was ever watched with intenser interest than this. In the midst of this, in the National Capital, the Nation's President was fired at, with deadly intent, by the notorious dead-beat, Charles Guiteau, hailing from nowhere in particular, unless it might be the last boarding house he had robbed, at whose fire the President fell, bullet-pierced, to the floor, a ghastly sight. Immediately, the diabolical deed was, with lightning speed, flashed not over this nation simply, but to every capital in the civilized world; from which came the tenderest expressions of sympathy and condolence, as well as of abhorrence at the malignant and ghastly deed. The days and nights that have passed since then, have been filled with watching, fearing, and hoping; but, at present, hope bears aloft in triumph her banner, and may it never trail in the dust.

Communications.

OUR WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., July 9th, 1881.

About twenty minutes after nine o'clock just one week to-day the people on Pennsylvania Avenue were startled by the sight of a team of powerful horses driven at full speed toward the White House. The first impression was that it was a runaway, but as the team swept by, the fact that it was a War Department covered wagon, and the driver, of grim and soldierly bearing, sat urging his horses to a still higher speed, was a puzzle to everybody. The avenue was thronged with vehicles, and the soldier driver thundering along on the dead run waived them aside, while the people on the walks closed rapidly in behind with muttered comment and looks of astonishment. The impression prevailed that the driver was drunk, but those who saw the man's grim look knew that he was on some great purpose. "You are wrong," said my companion to one of these cursing commentators; "something great has happened or is going to happen." A few moments previous, President Garfield alighted from his carriage to take the cars for the North. Secretary Hunt and Mrs. Hunt, Secretary Windom and Mrs. Windom, Postmaster General James and the rest of the party had taken their seats in the car. Col. Jamieson, of the Post Office Department, who was to have charge of the transportation of the party, was standing at the gate leading to the cars. He heard a shot, quickly followed by another. There was a rush to the ladies' room, from whence the sounds came. President Garfield was found lying on the floor, having fallen to the left. Secretary Blaine came out of the room following a man and calling, "Rockwell! where is Rockwell?" The man was seized by officers Kearney and Parks, the depot policemen. The President was taken up stairs. Dr. Bliss arrived soon afterwards. It was soon discovered that both shots had taken effect. One struck him in the right arm, below the shoulder; the other went in at the right side of the back, between the hip and kidney. It then passed forward and went into the groin. It was probed for but could not be found. The shooting occurred when the President and Secretary Blaine were walking arm in arm through the ladies' room. Secretary Blaine was not going with the party, but came down to bid the President good-bye. He said: "The President and I were walking arm in arm towards the train. I heard two shots and saw a man run. I started after him, but saw that he was grabbed. As he got out of the room, I came to the President and found him lying on the floor. When Guiteau had fired his second shot and made for the B street entrance of the depot where hack 195 waited, he found his plan of escape wouldn't work. Depot Policeman Parks sprang between him and the exit and the assassin then turned the other way. Here he was confronted by officer Kearney, and both officers seized him at once. As they dragged him through the crowd, he flourished a sealed letter in one hand and shouted in a highly dramatic manner, "Arthur is President of the United States. I am a stalwart. This letter will tell you everything. I want you to take it to General Sherman." He was deprived of his pistol on arrest. It is an ugly looking weapon, of what is known as the five-barreled British bull-dog pattern of 44 calibre, with a white bone handle, and had three loads undischarged. He did not throw it away, but flourished it in his hand when he ran, everybody about the waiting room dodging from in front of it without regard to appearances.

I have just returned from the White House this morning, and learned that all through the night the President's condition was improving as rapidly as could be expected, and the morning examination developed such a condition of affairs. The reduction of the pulse rate, temperature, and respiration was a little more than that made on Wednesday night. There was no increase of fever, and no unfavorable development of any kind. The morning examination revealed the fact that suppuration was already established. Pus matter had begun to come, in very small quantities, from the wound. This the physicians hailed as an encouraging sign. Such an issue was expected, and its character was such that no danger need be apprehended therefrom. Its progress can be fully controlled, and, if no accompanying complications work contrary to the doctors' belief, it will only work good to the patient. The confidence of the attending physicians is growing stronger with every hour. His progress toward convalescence is necessarily slow; but as long as it leads in that direction, there is reason for a constantly increasing faith in his recovery. Every day gained without any unfavorable reaction is a great gain. The upward tendency of the President's pulse and temperature yesterday is the natural result of the establishment of suppuration from his wound. It is not regarded with anxiety. The case continues encouraging; let the people rejoice as those with great hope. AUGUST.

IN MEMORIAM.

Dea. Wm. Greenman Crandall, son of William and Lydia Greenman Crandall, and grandson of Henry and Polly Greenman Crandall, was born in Berlin, Rensselaer Co., N. Y., July 11th, 1806. At the age of five years, his parents moved to DeRuyter, Madison Co., N. Y. In 1831, at the age of twenty-five years, he embraced religion, and witnessed a good profession in the ordinance of Christian baptism, administered by the late Eld. Ephraim Curtis, of precious memory, uniting with the Lincklaen Branch of the Seventh-day Baptist Church of DeRuyter. During this year, the Seventh-day Baptist Church of Lincklaen, Chenango Co., N. Y., was organized, Bro. Crandall becoming a constituent member. In 1832, the year following, he was chosen by the Church, and ordained to the office of Deacon by Elders Eli S. Bailey and Alexander Campbell. He was twice married. His first wife was Miss Eliza Ann Maxson, daughter of Clark Maxson of Truxton (now Cuyler), by whom he had several children, four of whom, two sons and two daughters, survive him. His second wife was Miss Phebe Jane Stillman, daughter of the late Jesse Stillman, to whom he was married in February, 1850, who survives him. Bro. Crandall possessed, in rare degree of development, in addition to the endowments of nature, the graces of the Spirit. His Christian life was above the common level; so that he wielded not only a stronger influence for good, exemplifying the spirit and power of Christian principle and doctrine, and was a rare example of true moral excellence and Christian virtue. He loved the Church, and interpreted his official duty to mean more than serve the bread and wine upon communion occasion. Although modest and unassuming, yet, when necessity required, he led the meetings, visited the sick, the poor, and the membership of the Church. He carried the Church upon his heart, giving it his prayers, his money, his services, and his life. In his last sickness of more than a year, which was so very distressing, he was so happy, often saying, "Not a cloud; Jesus is with me all the while." He closed his useful life in joyful triumph June 30th, at 5 P. M., 1881, aged about seventy-five years. His funeral services were conducted Sabbath, July 2d, a large congregation of kindred and friends testifying their esteem for departed worth. "Blessed are the dead that die in the Lord."

J. C.

FLORIDA.

To the Editor of the Sabbath Recorder:

I see, by the issue of June 23d, that Eld. Rogers has got my name in the RECORDER, and perhaps it would be only fair to say a few words in vindication of what he has said in regard to Florida. I can fully endorse all he has said in favor of that part of the country he has seen. I spent two months and a half, in the Winter of 1879 and 1880, in looking for a location in this State. I first came to the Gulf Coast, and found a tract of some 4,000 or 5,000 acres of dry pine land, which is considered first-rate fruit land, located from eight to sixteen miles east of Tampa. I traveled from here by private conveyance across the State, through Sumpter, Orange, and Volusia counties, and found some fine tracts of land, but none as large as this, and, in my estimation, none better. I returned here in May, 1880, and have been in Polk county; and, after traveling over three hundred miles by private conveyance, do not find any occasion to regret my choice of location here at Limona. I am also thoroughly convinced that the 28th degree, or parallel, is the extreme limit north that I would be willing to settle, as many of the fruit trees are continuous growers.

By taking a glance at the map of this State, one can see that the northwest winds have to pass over the Gulf to reach us, also northeast winds are not freezing ones; consequently, a due north wind is the only one that we get any frost from; and, at the same time, the whole of the St. John country is subject to cold northwest winds, which gives us much the advantage in regard to frosts; and certainly it is as healthy as any part of Florida, and, I believe, as healthy as any in the world.

Now, the question is, why will people rush to the St. John and Atlantic coast instead of coming farther south, where
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many more? There are lots
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LIMONA, Hillsboro Co., Fla.

WORK.

An Essay read before the Scio S
Sabbath school, December, 188
wright, since deceased.

When we consider the wor
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of nature, is ever unfolding
are ready to exclaim wit
"Great and wonderful are
God!"

The last and crowning
creative work is man. Man
work; but he has fallen, an
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Farina, Fayette

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Pardee,

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coming farther south, where there is every advantage the St. John country has, and many more? There are lots of young men that go West to Nebraska, Dakota, and Kansas, where they know they can make only a living, when, if they would come here, they might be worth their thousands in a few years; but I would advise no one who has not got the get up and get, and means business, to come here.

In regard to pests, I have not seen a sand-fly, nor mosquitoes enough to require protection, only three nights since I have been in this place.

E. L. BURDICK.

LIMONA, Hillsboro Co., Fla.

WORK.

An Essay read before the Scio Seventh-day Baptist Sabbath-school, December, 1880, by Estella Cartwright, since deceased.

When we consider the works of God in the creation of the world, which, to an observer of nature, is ever unfolding new beauties, we are ready to exclaim with the Psalmist, "Great and wonderful are thy works, oh God!"

The last and crowning glory of God's creative work is man. Man is God's noblest work; but he has fallen, and we see in his redemption, through Christ, a work which forever crowns the Redeemer King of kings and Lord of lords; and he who wrought such a work for us, says, through his apostles, "Ye are workers together with God."

In the natural world, God made labor the means through which we receive and accomplish good; and without labor, nothing great, grand, and glorious was ever accomplished. So, likewise, he who loved us and gave his life to redeem us, gave us a work to do. Let us engage in that work—working out our own salvation—and let us labor for the cause of Christ, that great, glorious, and eternal good may be accomplished. May we all feel the importance of working for Christ. We all may do something for Jesus.

"There'll be something in heaven for children to do:
None are idle in that blessed land;
There'll be love for the heart,
There'll be thought for the mind,
And employment for each little hand."

And let us not grow weary in well doing, knowing "our labor is not in vain in the Lord."

Home News.

Farina, Fayette Co., Ill.

JULY 8th, 1881.

After an absence of several years, I find myself again with my former associates in Christian labor on the dear old field of Farina. This time, it is only for *temporary* labor, until a permanent pastor can be found to take the care of the Church.

The country has in many respects changed for the better. The health of the people is good, farms are better cultivated, crops are abundant, many more people fill the country and throng the village. Trade of all kinds has greatly increased, new buildings are going up in town, and general thrift is apparent in all departments of business. A new brick edifice for school purposes is just completed, large and beautiful, which would be an ornament to any town, East or West. The large and noble Seventh-day Baptist church is now completed, and stands as a monument of the zeal and care which the pioneer settlers in the days of the lamented Wm. A. Goodrich felt and manifested for the cause of the blessed Master. That church was filled with a large and interesting audience last Sabbath to listen to the closing sermon of our beloved and venerable brother in the gospel ministry, Eld. Leman Andrus, who has so intelligently and faithfully preached to the church and society since the resignation of Bro. Titsworth. Eld. Andrus is well, and though eighty-four years old, appears strong in physical and mental force.

An interesting Sabbath-school, under the leadership of Bro. Wm. R. Potter, has just entered upon the campaign of a new year's work, and is apparently doing good service for the cause.

To one who, some sixteen years since, toiled with the brethren and sisters then coming onto this field to plant a new organization in Southern Illinois, the present outlook is truly cheering. With what has been done and yet remains to be done, may we not hope that with the blessing of God, and the aid anticipated from the coming General Conference, the cause of Christ may be greatly enlarged and strengthened in this portion of our beloved Zion? For this, let us labor and pray.

C. M. LEWIS.

Pardee, Kan.

General good health and prosperity prevail in the society. Never was known, in any country, a more seasonable growing time than has been in this Northern Kansas, since Spring opened. A severe, cold Winter, prolonged beyond its due time into the Spring-time, gave many impetuous farmers, of the complaining kind, an uneasiness for Spring to open, but it came with a burst of bud and blossom, seemingly all at once, so that we have known nothing of complaint, but everybody delighted and amazed at the rapid growth of all vegetation. Small fruits quite abundant. Apple trees full, but peaches in this Northern Kansas are an entire failure. Last year the trees groaned with the weight of their fruit, but when the Winter weather contracts the mercury to 15° below zero, we can not count on any peaches the next year.

Occasionally a novelty in the shape of a wedding occurs here in Kansas as elsewhere. On the 25th of May, under the wide-spreading branches of some noble old shade trees in the front yard belonging to Mr. and Mrs. J. H. Titsworth, their eldest daughter, Jessie, was given in marriage to Mr. Homer M. Rice, Rev. T. S. Roberts, pastor of the Congregational Church of Muscotah, officiating. The bride was neatly attired in navy blue silk; the groom in the customary suit of black. Hon. Joshua Wheeler then led the way into the parlor, where, after a neat speech, he unveiled a table spread with many handsome presents for the bride.

People now in the midst of harvest and haying. Wheat crop was much shortened by the Winter, but in its place is an extra breadth of corn and flax. The latter is raised to some extent here, a quick crop and ready sale.

J.

JULY 5th, 1881.

Condensed News.

THE SUFFERING PRESIDENT.

The universal interest in the condition of our wounded President causes everything relating to his sufferings and conduct under them to be read with avidity. In order to gratify this commendable spirit, we copy the following by a Washington correspondent of the New York *Times*:

"Men speak constantly of the President's manliness, his gentleness and courtesy. They are recalling and repeating incidents showing his kindness of heart and singleness of purpose. His chivalrous devotion to his wife and mother is remembered. The heroism he has shown under the present circumstances is descanted on, and coupled with it is the fact of the utter abnegation of self he has displayed. When first wounded his thought was of his loved wife and little ones, and how to spare them pain. His mother's anxiety was also uppermost in his mind, and by his direction care has been taken to send the old lady messages of cheer and hope. When those good, kindhearted women, like Mrs. James, Mrs. Hunt, and others set up during the long watches of Saturday night, when all was gloom and not one bright ray of hope appeared, and when he was told he had only a single chance of life, he repeated that he was not afraid to die. During this time there was on his part the most tender consideration for others. He moved his arm while in a paroxysm of pain, and just touched a little rudely one of his kind-hearted watchers. Instantly he lost all feeling for himself, and his lips parted with a heartful apology for having been guilty of brusqueness toward the lady who had not even given the circumstance a thought, and would not have done so had it not been for the innate manliness of the one who lay on his bed of pain. His demeanor toward his noble-hearted wife has been chivalrous in its best sense. He has ever sought her ease and welfare, and to keep her from anxiety and suspense. When she first entered his room, he met her with a smiling face, and he has had a smile and a word of cheer for her ever since, even though his sufferings have been at times very great. With true wifely devotion, too has Mrs. Garfield borne herself, and her cheerful, hopeful demeanor, has done much to free from care her husband's mind. He feared for her. She had just risen from a bed of sickness, and he was afraid that she would have a relapse. She, poor woman, knowing his fear, steeled herself, by a mighty effort. To no one has she made a complaint; to no one has her husband said a word of aught except of kindness. They have been a model husband and wife under circumstances most trying to their nature. Each has brought solace to the other, and the wife has ministered at the bedside of her leige with an intelligence none the less powerful and efficient than the love she has known. All these things leak out. It would be surprising, indeed, if they did not. The few persons who have been admitted to the chamber of pain—the doctors, the watchers, and the nearest of kin—bear unconscious testimony to the conduct of the first gentleman and first lady of the land. Words are let drop, kind expressions are repeated, and bit by bit comes out the heart history of the loving pair. Such stories spread. All are only too willing to help embalm in the memory of friends the ministry of love and gentleness, of kindness, and of devotion which the National Executive Mansion discloses. People have taken the stories to heart, and they are fashioning inwardly portraits of the President which would do no injustice to the kindest and best of men the earth ever saw. There is a hero worship here that is carried out to a surprising extent, but the people know and feel there is a good basis for much of what they believe, and the glamour of devotion adds bright and attractive colors to the picture, and gives it a setting of love."

SUDDEN DEATH.

We were pained to learn of the sudden death of Charles M. Beecher, Managing Editor of the Elmira *Daily Advertiser*, which occurred about one o'clock on the morning of July 8th, under the following circumstances, as reported in that paper of same date:

Mrs. Beecher says her husband arose and sat on the edge of the bed, and she asked him what was the matter. He said, putting his hand to his side, "Oh dear, I can't stand this." He then got up and walked across the room, and turning to come back, fell dead. When he left the *Advertiser* office, at about ten o'clock on the previous evening, he placed his hand on the forehead of the City Editor and said, "Does my hand feel warm?" On being told that it did, he replied, "I thought so, for I feel feverish, and haven't felt well for a day or two." His death was evidently from congestion.

Mr. Beecher's course as a political editor during the last Presidential campaign, and more specially since the present Senatorial contest in this State, has marked him as a man of great ability and zeal; but he never descended to personal abuse and slander. His opinions were pronounced and their advocacy bold and forcible, but he accorded to those differing with him the same honesty of purpose and rights of expression which he claimed for himself, and deprecated all attempts to detract from the merits or smirch the characters of political friends or opponents with equal vigor.

His manliness in the conduct of the *Advertiser* during his editorial administration has endeared him to its numerous patrons; and should that influential journal succeed in filling his place with another equally able and honorable, it will be fortunate indeed.

FUND FOR THE PRESIDENT'S FAMILY.—It becoming known that the financial condition of the President, in the event of his death, was causing him uneasiness, which it was feared might have an unfavorable influence on his system, the Chamber of Commerce of New York took the matter in hand, and propose to raise $250,000, which will be invested in United States bonds, the income to be paid to Mrs. Garfield during her life, and at her death the principal to be equally divided among her children. Of this sum, about one-half has already been subscribed. The Secretary of the Chamber of Commerce, Mr. Wilson, telegraphed the action to Postmaster-General James, requesting him to say to Mrs. Garfield that it was intended both as a token of their sincere esteem and sympathy, and as a means of relieving the mind of the President entirely from anxiety regarding the future of his family.

Mr. James sent the following reply to Mr. Wilson: "Your dispatch has been delivered to Mrs. Garfield. On receipt of it, she remarked that there was so much that was touching and beautiful in the sympathy of the people of the whole country, that she did not dare to trust herself to think of it."

NEW YORK SENATORIAL CONTEST.—On Friday last, a joint caucus of Republican Senators and Assemblemen was held. Mr. Depew withdrew from the canvass, and Hon. Warren Miller, of Herkimer, was nominated to succeed Mr. Platt, and Hon. E. G. Lapham, of Ontario, to succeed Mr. Conkling; the latter a stalwart, the former an administrationist. This action, it was hoped, would secure an election the next day, and allow the Legislature to adjourn. This hope, when tested, was found illusive, the Conkling men, who largely abstained from participating in the caucus, refusing to come to the support of the caucus nominees, and after two fruitless ballots, the Legislature adjourned to July 11th, with a fair prospect of a continuance of the dead-lock. It seems pretty evident that Mr Conkling's adherents are determined to prevent an election if their chief is not the successful candidate. On the other hand, some parties at Albany think an election will be effected this week. It seems more probable, however, that the Legislature will adjourn without an election, and submit the matter to the people at the next State election.

WHO SAW IT FIRST?—The question of who discovered the present comet has become a most momentous one. Over 500 persons have laid claim to the honor and the Warner Prize of $200, and all of them are within comparatively the same time. It is desirable that no injustice be done in this matter, and to this end all parties who saw the comet during the week ending June 25th, or previously, will please forward their claims without delay to Prof. Swift, Director of the Warner Observatory, Rochester, N. Y. It is certain the discovery was made by a private individual, but who that individual is remains to be seen.

THE heat on July 9th and 10th was excessive. From various parts of the country come accounts of prostration from its effects. But there seems to have been a very different state of affairs in some sections, and already we begin to feel it here. Dispatches indicate that a cool wave is coming down upon us from the Northwest. On the 9th inst. the mercury at St. Paul stood at sixty-three degrees, and at seventy-six in Milwaukee.

A picnic party of sixty persons was poisoned at Eagleville, Conn., on the 4th, by drinking coffee prepared in a copper boiler. Violent nausea and purging prostrated nearly all, but with no serious results.

We have heard of but one man in this State who expressed pleasure at the attempted murder of the President, and he was promptly knocked down.

Six hundred Fourth of July picnicers, at Warrensburg, Mo., were poisoned by acid lemonade, of whom eight died. The vendor was promptly arrested.

A fire at Rovno, Russia, July 3d, destroyed all the public buildings, and rendered five thousand persons homeless.

A fire in Cincinnati, July 7th, destroyed four large manufacturing establishments, causing a loss of $500,000.

Garibaldi has accepted a yearly pension of $6,000, offered him by King Humbert from his civil list.

A full medical history of the President's case is being written up. It will fill a small volume.

An Iowa man has been killed for expressing the wish that the President might die.

During June, an extraordinary and unprecedented quantity of snow fell on the Alps.

The Charleston *News* says that the President has won the entire South.

The French are successfully prosecuting the Tunisian War.

Col. Ingersoll takes no stock in Guiteau's insanity dodge.

SPECIAL NOTICES.

☞ A TEMPERANCE GROVE MEETING AND BASKET PICNIC will be held in Page's Grove, 1½ miles north of Alfred, on Thursday, July 14th, at 10 o'clock A. M. The meeting will be addressed by Rev. C. H. Mead and others. Alfred, Almond, and Hartsville people are respectfully invited to attend. Turn out and give one day for temperance.

☞ ELD. C. M. LEWIS, having accepted an invitation to labor as temporary supply, for a few months, in the Seventh-day Baptist Church and society of Farina, awaiting the coming of a permanent pastor, requests his correspondents to address him at Farina, Fayette Co., Ill.

☞ SEVENTH-DAY BAPTISTS IN CHICAGO, ILL.—Religious services are held in Chicago on the Sabbath at the Pacific Garden Mission Room, corner of Clark and Van Buren streets; preaching at 2 o'clock P. M., Bible-class immediately following. The services are conducted by the pastors and ministers of the Southern Wisconsin Seventh-day Baptist Churches, in turn. All are most cordially invited to attend.

LETTERS.

J. H. Titsworth, C. M. Lewis, E. L. Burdick, A. Whitford, Mrs. Julia Satterlee, C. Latham Stillman, O. Maxson, E. B. Saunders, J. M. Richey, Mrs. E. S. Davis, R. D. Burdick, Mrs. S. M. Estee, L. A. Platts, G. E. Greene, P. M. Green, J. B. Williams, Geo. B. Van Horn, E. M. Barber, M. A. Green, F. O. Burdick, M. I. Burdick, J. R. Irish, J. Clarke, E. R. Crandall, H. C. Burdick, Geo. E. Tincker, B. L. Barber, A. H. Lewis, Mrs. Geo. W Davis.

RECEIPTS.

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

	Pays to	Vol.	No.
E. P. Fenner, Alfred Centre,	$2 00	37	52
P. S. Green, "	8 00	37	11
Mrs. Sarah Ormsby, Alfred,	2 00	38	26
Harvey Foster, Wirt Centre,	2 00	37	52
S. Baker, Richburgh,	1 00	37	52
B. Babcock, Friendship,	2 00	37	52
W. B. Burdick, Andover,	2 00	37	52
Mrs. B. M. Kenyon, Bolivar,	2 00	38	26
N. L. Burdick, Mannsville,	2 00	37	52
H. W. Satterlee, Norwich,	2 00	37	52
E. Brooks, Waterford, Conn.,	2 00	37	52
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Harvey Brown, West Hallock, Ill.,	2 00	37	52
G W. Butts, "	2 00	37	52
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John Simpson, "	2 00	38	19
J. W. Crosby, New Auburn, Minn.,	2 00	37	52
Mina Barber, Worthington,	2 00	37	43
R. D. Burdick, New Richland,	5 00	38	13
G. S. Larkin, Milton Junction, Wis.,	2 00	37	52
S. G. Burdick, Milton,	2 00	37	52
Mrs. A. S. Truman, Lima Centre,	2 00	38	26
G. E. Green, Hope Valley, R. I.,	1 00	37	52
M. C. Green, "	1 00	38	1
Henry Saunders, Rockville,	4 00	38	52
Mrs. P. C. Burdick, "	2 00	37	52
M. I Burdick, Norfolk, Va.,	1 00	37	27
Mrs. S. J. Tincker, Newark, N. J.,	3 50	37	52
Orlando Burdick, Port Allegany, Pa.,	2 00	37	52
J. H. Titsworth, Pardee, Kan.,	2 00	37	52
FOR LESSON LEAVES.			
Miss Julia Satterlee, State Bridge,		$	27
Mrs. E. S. Davis, North Loup, Neb.,		4	00

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending July 9th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 40,742 packages; exports, 13,692 packages. A few of the finest sour cream State creameries are being jobbed out at 25 cents, while the bulk of sales are at 23 @ 24 cts., and those little off sold for export at 22 @ 22½ cents. Sweet creams were more freely offered and receipts were only partly taken at 23 cents. Trade in State dairy make is light owing to limited supply; sales in small way at 20 @ 23 cents. There was fair trading in all grades of Western—exporters taking creamery make at 22 @ 23 cents, best lots of dairy make at 17 @ 19 cents, and ladle-packed at 16 @ 17½ cts., while common to fair stock was active at 12 @ 15 cts. At the close we are having warmer weather, more stock offering, and easier prices. We quote:

Eastern creamery, fancy, fresh make	24 @ 25
" " fair to choice	22 @ 23
Sweet cream creameries, fresh make	22½@ 23
Dairy butter, finely made, fresh flavor	21 @ 23
" " good to choice	20 @ 21
" " faulty	15 @ 18
Western creamery, fancy, fresh make	22 @ 23
" " fair to choice	18 @ 21
Imitation creamery, fine, to-day's receipts	18 @ 20
Western factory, finest	17 @17½
" " good to choice	14 @ 16
" " poor to common	10 @12½

CHEESE.—Receipts for the week were 87,477 boxes; exports, 87,305 boxes. There were not enough cheese to go around this week, and prices advanced ½ @½ cent per pound. Market closes firm. We quote:

Factory, regular made, fine	10 @ 10½
" good to prime	9 @ 9½
" irregular make, fair	8 @ 8½
" " poor to fair	6 @ 8
Creamery skims	2 @ 4

EGGS.—Receipts for the week, 5,524 barrels, and 3,639 boxes. There is good steady demand for all near-by marks fresh eggs at our quotations, while Western and Southern stock goes slowly. We quote:

Fine fresh eggs, near-by marks	17 @ 17½
Western and Canada	14 @ 16

BEANS.—There is fair jobbing trade at unchanged prices. We quote:

Marrows, per bush., 62 lbs	$2 25 @$2 45
Mediums, " "	2 20 @ 2 40

DRIED FRUITS.—New York State sun-dried apples are in good demand at 4 @ 4½ cents. Evaporated are in light stock and firmly held at higher prices. We quote:

Evaporated apples, ring cut, choice	9 @ 9½
" " fair to good	7 @ 8
State and Western, quarter apples	4 @ 4½
Apples, North Carolina, sliced	3½@ 4½
Peeled peaches, evaporated	28 @ 30
Unpeeled peaches, halves and quarters	5½@ 6
Raspberries, dried	24 @ 25
Blackberries	7½@ 8

BEESWAX per lb., 23 @ 25 cents.

LIVE POULTRY.—We quote:

Turkeys, mixed, per lb	10 @ 11
Fowls, " per lb	12½@ 13
Ducks, per pair	45 @ 70
Chickens	16 @ 20

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Selected Miscellany.

THE BRIDE'S HOME-COMING.

"We live in dead men's houses."—*Hawthorne.*

"Who planned that stone seat by the old mossed door,
Facing the daisy-starred meadow?"
"A head that was white as the Winter hoar,
When it went down the Valley of Shadow."

"Who planted your rose tree, heavy with snow
Of odorous bud and blossom?"
"Fair hands that were folded long years ago
Over a snow-cold bosom."

"Who trod the path past the old oak tree,
Down to the sweet-voiced river?"
"Feet that now rest by the jasper sea,
In the peace of God's Forever."

"Who drank at the bucket that hangs from yon sweep,
Rusty and mossy and broken?"
"Lips that the roses and violets keep
Locked in a dream unspoken."

"Who made the sweet song you are humming so low,
With your eyes strayed down in the forest?"
"One that was sepulchred ages ago,
Singing out his heart-ache when sorest."

"Who fashioned the hearth-stone, where, sitting to-night,
We shall taste our love's ripened completeness?"
"One whose long story of hail and of blight
Would poison the new home's sweetness."

"O my husband! I am too young, too young,
To dwell where such death-damp lingers."
"Darling, all chambers of life are hung
With tapestry wrought by dead fingers."

"We tread in the path of by-gone years,
'Mid ghosts of the dead generations;
Life is sweet with their songs and salt with their tears,
And rich with their soul's libations.

"But Love, sweetest wife, is evermore new;
A child to the Greeks, 'mid immortals,
A child is he still and forever; with you
He enters to-day through these portals.

"He enters to-day, and he goes out no more
Till we, through the gloom and the glory,
Pass on to the realms of the 'gone before,'
And tell them our own sweet story."

THE BIG BOOTS.

The ruins of that old country school-house yet remain, a deformity by the roadside.

It had brick walls, and these are not entirely gone. A portion of the chimney, too, is still to be seen, while old foundation stones, and bits of lath, and broken layers of mortar, make the place desolate and forbidding. The wet, spongy farm-lot in the rear is no handsomer, nor the rude highway more attractive, than was the case forty years ago.

It would seem as if country school-houses, like country graveyards, were once begrudged the room required for them, and hence, pushed into the most uninviting places.

Even now, in sleep, I sometimes dream of my school days there, and of the little boy with the big boots—the sorrowful little boy, whom none of us knew enough to make happy. Boys are not really more cruel than men, but their well of kindness lies deep, and they leap over it and run around it, without knowing how clear and sparkling its waters would be if drawn up.

I was a lad of eleven, the first and only Winter of my attendance there. I am now more than fifty, and in the review, that single Winter seems as long to me as a dozen years. The incidents of youth have a consistency like that of pure gold, and the mind afterwards beats them out, so that they cover a very broad surface.

Mr. Tanner, the master, I would know in a moment were he to rise up before me now, and the fresh-looking girl at the desk in the corner, and the blue-eyed country beauty, whose seat was by the window, and the freckled boys, and boys with tow hair, the big boys on the back seat, and the little boys on the front seat by the stove, I would recognize them every one, could some psychological wonder bring them back to me again, with the looks that they have long since shed, atom by atom, on the road of life.

There was one little fellow about my own age, whom on the first day of school, I remarked as having a thoughtful and somewhat troubled face, and to be poorly dressed.

It was a cold day in November, and at recess, some of the boys put on their overcoats. One of them, who had a very handsome garment of the kind, on taking it down from its nail in the entry, observed beside it an old faded coat belonging to some one else. This he rudely grasped, and with a jeering, cruel air and derisive whoop, exclaimed,

"What rag is this?"

At the same time he threw it across the small entry and out upon the stone step.

Another kicked it as it fell, while a third caught it up and ran with it, as if it were a kite or a banner. Presently, however, it was dropped, and as the boys became somewhat scattered, I saw the little fellow of the reflective face hastily pick up the despised article and return it to the place where it hung. As he turned away his countenance was flushed, and he drew the back of his hand across his somewhat handsome eyes.

It was his coat, this was plain, and all my enjoyment of the recess was spoiled, for I thought how he must feel to be jeered at and insulted for what he could not help, and what had no doubt caused him much anxiety and mortification, even before any one had made it a subject of ridicule.

He did not put on the coat at that time, though he had worn it in the morning, but when the day was over, and all the children were making ready for home, as the bitter wind whistled past the door, he once more buttoned it around him, and I was glad to find that nothing was said, although some of boys looked curiously at his threadbare attire, as if wondering how he could wear such clothes on the very first day of school. But I now observed that he had ill-fitting boots, much too large for his feet; and although the coat escaped attack for the time the boots did not.

"Boots! boots! what is the price of old leather?"

"Who wants to take a sail in a mud-scow?" were some of the unfeeling ejaculations that he was compelled to hear, as he started out upon the road with the others, who, after the manner of rude school-boys, sauntered or ran along pushing each other into ditches, or throwing pebbles at gate-posts and trees.

The following day was still colder, and the boy came wrapped in his poor overcoat; but this had now ceased to attract particular attention; the big boots, which really made a remarkable appearance upon feet so small becoming the butt instead.

They made a louder sound on the school-house floor, than the boots of any other boy; and the sensitive heart of young Master Robert Brown (for this was the lad's name) told him so. There were enough others to tell him so, too. O, the cruelty of those sarcastic smiles and impudent glances!

One evening I told my parents of the boy with the big boots, who came from the other end of the district; and my mother replied that Robert Brown must be the son of that Mr. Brown who lived at the turn of the road, two miles off; and who by intemperance, kept his whole family in misery.

Mrs. Brown, my mother said, was an excellent woman and was always mending and fixing up her children's clothing; trying, in her careful, anxious way, to make something of nothing, and often, too, succeeding surprisingly well.

Robert, she added, had an elder brother, who had gone to sea, and perhaps the big boots might be a pair which he had left at home. The family had lately lost a little girl, Robert's sister, and were in affliction every way, and she hoped that I would never show by word or look that I noticed the clumsy boots or the threadbare coat.

And now I remember hearing Robert say to himself, sobbingly, one day when the big boys had treated him ill,

"O, little Mamie! little Mamie! I am glad you can not know of it!"

One day not long after the commencement of the school, two of the committee called upon some business with the teacher, and at recess some of the boys maliciously remarked that they had observed these officials smiling at Robert's big boots, as he stood in his class or shuffled along the floor.

This was not true, but it had its effect. The idea that grown up men could regard him with derision for his patched jacket and his poor, clumsy boots, seemed to impress him with a feeling more forlorn than aught else had done.

How many leaden thoughts fell on his young heart! He recalled his father, a drunkard, his mother so careful, so sorrowful, so worn with work, so tender of himself, his little sister, asleep under the new mound, where his own and his mother's hands placed every week, ivy, mosses, and circlets of the pretty creeping-jenny—for it was all they could do, and then in the midst of all how inexpressibly dreadful to his mind seemed the taunts which poverty brought upon him. The coat upon which his mother had sewed at night, hoping it might answer; the boots she had dreaded to ask him to wear, the coarse dinner that the boys had made fun of at noon, as he took it from his pail, the thought of these things made him feel more bitter than ever, and suddenly at that recess he was missed from among his school-fellows.

I found him stretched at full length on the damp ground, out of sight of his tormentors, and when I knelt by his side, and put my arm tenderly about him, his sobs were violent. He cried long and bitterly—all the more for this sympathy so precious, so unexpected.

Presently a number of school-boy faces peered over the fence that had hidden us from the common view, but after a moment's watching, they slunk away in shame.

I soon perceived that my schoolmates were talking earnestly among themselves, and saw also that some of the faces I had thought so cruel wore a look of repentance and sorrow.

The teacher's bell sounded, and we all thronged into school—Robert Brown the last. How sad he looked. The master asked no questions, but he must previously have observed something of the condition of things, for when school was over at night, he put his arm around Robert's neck, and asked him to remain for a few moments. Robert held me by the hand, and asked that I might remain also.

Then, when we were alone, he told, at the master's request, the story of his troubles. How simply and how frankly he spoke, and what unstudied pathos there was in his words! The schoolmaster's eyes were full of tears, and in answering the poor little boy, his voice became choked, and more than once he left a sentence unfinished. As to myself, I could not help weeping outright.

The next day Robert was absent. He had taken cold during the few minutes in which he lay on the wet ground, and as the weather was now stormy, his mother had not ventured to send him.

His absence afforded the master an opportunity of talking to the other pupils in a way which he could hardly have done had the little boy with the big boots been present.

My schoolfellows had, however, already begun to think—begun to put themselves in Robert's place, and imagine how they would feel if their mothers, who so loved them, were poor and care-worn, and sat up at night, trying to make old things answer for their dear boys, hoping that the other boys would not notice the difference, or at least would not speak of it—to consider how it would be if, when they came to school, all this anxiety and toil and love were mocked by unfeeling voices, and all the dear things of home were insulted through a senseless derision, by those who had the good fortune to possess parents who could buy them new coats, new mittens, and new boots. There is almost everything in thinking, and at last the boys thought.

Master Tanner spoke kindly to them on the subject. Though he could be stern at times, there was now not one atom of severity in his tones.

His heart had no room for anger, but as he spoke he became eloquent. It was a soft, willing kind of eloquence, and the most thoughtless boy in the school was affected to tears.

Whether or not Robert's mother knew what had transpired I can not tell, but the succeeding day he came again, wearing the same coat and boots as before. But the boys saw them not, or saw them only to feel a heartache, and a new-born sympathy for the poor little fellow who would not have worn them if he could have helped it. The tide of impulse had turned.

Nothing was overdone, but there was kindnes of act and tone, and the big boys showed that they were doing what they could, in a gentle, unobtrusive way, to make Robert forget that they had ever treated him ill.—*Evangelist.*

PAT FLANIGAN'S LOGIC.

"Patrick Flanigan," said the District Attorney one day in court, "stand up and plead guilty or not guilty to the charge the Commonwealth hath preferred against you."

When Pat complied with polite request thus made by the officer of the law, the attorney proceeded to read from a paper in his hand a very graphic description of a certain transaction in which Pat had been engaged a few days before.

"What say you? Are you guilty or not guilty?" asked the attorney.

"I'm not guilty of half thim things you've read to me," said Pat, looking at the court, "but I did have a bit of row last Saturday was a week; an' I dunno just what I did, for ye see I was stavin' drunk on the meanest corn whisky yer honor iver tasted."

"But, Patrick, we never taste it," said the judge, while a smile lurked in ambush behind the grave judicial countenance.

"Sure, now, don't ye, though?" said Pat, with a look of mingled surprise and incredulity—"don't ye, though? Well, thin, ye ought to, jist once, to know how it acts, and to know how to pity a poor fellow that does. Sure yer honor grants licenses, an' how do ye know the mischief yer doin' to honest men like meself unless ye take a drink now and thin, jist to see how it makes a man behave hisself."

"Who gave you the liquor, Patrick?" asked the court, on a voyage of discovery.

"Well, I dunno vat's his name," said Pat, too honest to turn informant, while a gleam of true native humor twinkled in his eye. "But I know I seed a license hangin' behind the bar. Ye see, Judge, I was wroughtin' for the city, on the streets, jist close by, an' I was dry, an' it was so handy I wint in an' took a drink that ortent to have hurt a baby, an' in tin seconds I was crazy drunk, an' I dreamt that I was at Donnybrook fair, an' that's all I remimber till nixt mornin', when I was boardin' at Sheriff Ryan's hotel."

"But," said the court, "you are charged with perpetrating an aggravated assault and battery on Mr. S., the hotel-keeper."

"Well, yer honor," said Pat, "if I did, I only gin him back jist wat's in his own whisky; an' if yer honor hadn't give him that license I wouldn't 've bin drunk; an' if I hadn't bin drunk I wouldn't 've got into the fight; an' if I hadn't 've got into the fight I wouldn't 've bin here this mornin', onyhow."

This was a process of reasoning new to the court. It was a self-evident truth dressed in plain clothes, and while the law was with the court, Pat evidently had all the logic, and he here summed up the mischief of the license system in a few sentences.

Scores of men are made drunk every day, just because it is so easy to obtain liquor. The law places it in reach of every man. On the streets of our towns and cities are hung notices of "Choice Liquors," "Cool Lager," "Ale," and "Fancy Drinks," to tempt the laboring man to come in and spend for strong drink the money that his family needs for bread.

On the path he must walk to and from his daily occupation, he sees those temptations. The licensed saloon and grog-shop afford him every facility to become a drunkard. His appetite, renewed and kept alive by indulgence, urges him on. There is no obstacle in his road to ruin; on the other hand, that road is opened and made plain and easy by the law. What wonder is it, then, that the rum shops flourish while the families of their victims starve?

"They all put brandy in them!" said one. "They all don't. My mother has never put a drop of brandy into her mince pies since the day Bob said he could taste the brandy and it tasted good. Mother said then it was wrong, and she would never be guilty of it again; and if mother says a thing is wrong, you may be sure it is wrong, for what my mother knows she knows." "How about mince pies; are you sure she knows how to make mince pies good?" and a laugh went up from a group of girls gathered over the register of the recitation room, eating their lunch. But some of them winced a little when back were tossed the words: "If she doesn't, she knows how to make a boy good, and isn't a boy worth more than a mince pie?"

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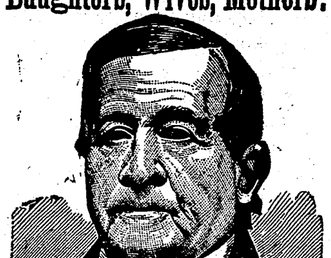

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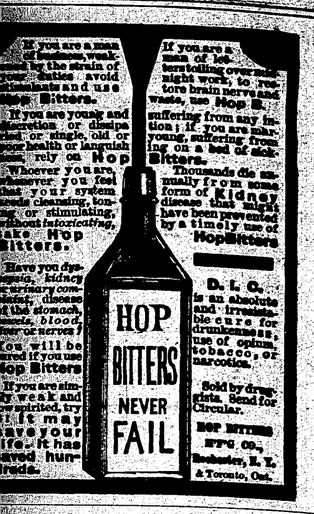

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A STORY OF 1775.

BY F. F. FOSTER.

One pleasant morning in August, 1775, Gen. Washington set out from his headquarters at Cambridge on horseback, merely for recreation. As was frequently the case, he rode unattended, and wore the dress of a civilian. He had proceded a couple of miles in the direction of Watertown, when he saw a woman, far advanced in years, sitting in a doorway and moaning piteously. His sympathy was at once aroused, and bringing his horse to a halt, he inquired:

"What troubles you, my good woman?"

"O, sir," was the reply, "some rebel soldiers have been here this morning, and stolen or destroyed everything in my garden. I had cultivated the garden with my own hands, and looked to what I should gather from it for the support of my invalid husband and myself during the coming Winter."

"May I see your husband?"

"Certainly. He is always glad to have any one call upon him."

Washington dismounted, tied his horse to a fence, and then followed the woman into the house, where, on every side, he found evidences of extreme poverty. He was, however, cordially welcomed by the feeble old man, who bolstered up in a bed, extended to him a thin, colorless hand. For half an hour or more, the Commander-in-Chief of the American army held converse with the aged couple, during which he learned they were most pronounced Tories, and had two sons—their only children, among Gage's troops in Boston. Before taking his departure, he drew some money from his pocket, and held it toward the woman, saying:

"This will enable you to provide for your present needs." She, at first, manifested a reluctance to receiving it, but finally accepted it, with profuse thanks. Then he promised that Gen. Washington should be informed of the treatment to which his soldiers had subjected her.

"Gen. Washington!" she exclaimed. "He is our bitterest enemy, and will, doubtless, rejoice to know that any who sympathize with the British have been abused."

"I think you are mistaken in regard to his disposition; I hope you are, at least," was the answer, with a smile, as he left the house.

He immediately rode to Major-General Putnam, who commanded the center division of the army, stationed at Cambridge, and having acquainted him with what he had just learned, ordered a search for the marauders to be instituted, and that, when identified, they be sent to his headquarters. The third day thereafter, an aid-de-camp conducted three soldiers into his presence.

"Are you the ones who disgraced the uniform you wear by plundering a defenseless woman's garden?" asked Washington, sternly.

"She is a Tory," was the indirect reply.

"So she told me, and also that her sons are in the British army. But she is a *woman*, nevertheless, and for that reason, if for no other, entitled to respect. Your wanton conduct was worthy of oppressors rather than of those who, as does the American army, aim to prevent oppression. Accompany them to the woman whom they molested," addressing the officer having them in charge, "and see that they fully compensate her for the damage they wrought. Another offense of a like nature will not be dealt with so leniently."

Later that same day, while he was engaged in writing, a servant informed him that a woman waited in an adjoining room, who was urgent to see him, privately.

"Ask her to step in here," said Washington, laying aside his quill.

When the woman presented herself before him, he saw she was the one in whose behalf he had acted a few hours previously. She went to him, and placed her trembling hand upon his arm, saying, "God bless you!" Then the tears came, and she could articulate no more.

"Please be seated, madam," and Washington placed a chair for her.

She seated herself, and as soon as she could command her voice, continued:

"Only a little time ago, the soldiers who robbed my garden came and gave me a sum of money, more than sufficient to make good my loss. From them I learned that my visitor of the other morning was Gen. Washington himself—of whom I had held so erroneous an impression—and that it was at his—your—command they recompensed me. When they had gone, my husband and I, talking the matter over, came to the conclusion that such a commander—so unlike Gen. Gage, who never calls his men to account for any violence or injury they may have done to the rebels—would not be likely to have charge of an unjust cause; and though we had been firm adherents of the King, we then and there resolved to espouse your cause in the future. I think our sons, when they learn what has occurred to us, will do the same. I came here to tell you this. God bless you!" and touching her lips to his hand, she went from the apartment.

Within the month, two soldiers—this woman's sons—deserted the British standard and enrolled themselves with those who fought beneath the flag which was emblematical of freedom, justice, equality. One of them was killed, the other was severely wounded in the assault on Quebec, under Arnold.

This story was often told in Boston and Cambridge during the Revolution and after its close, but we do not know that it has been given in history.

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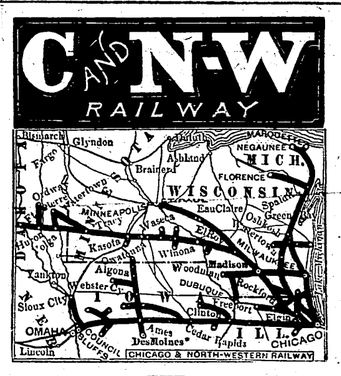

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Abstract of Time Table, adopted June 6th, 1881.

EASTWARD.

STATIONS.	No. 8*	No. 12*	No. 4*	No. 6
Leave				
Dunkirk	.....	1.05 PM	.....	7.05 AM
Little Valley	.....	2.52 "	.....	8.42 "
Salamanca	8.25 AM	3.50 PM	.....	9.02 AM
Carrollton	8.35 "	4.06 "	.....	9.25 "
Olean	9.00 "	4.33 "	.....	10.00 "
Cuba	9.25 "	4.58 "	.....	10.31 "
Wellsville	10.22 "	5.50 "	.....	11.25 "
Andover	.....	.....	.....	11.43 PM
Alfred	.....	.....	.....	12.00 "
Leave				
Hornellsville	11.40 AM	6.50 PM	12.15 AM	1.50 PM
Arrive at				
Elmira	1.25 PM	8.47 "	1.58 "	4.30 "
Binghamton	2.59 "	10.53 "	3.44 "	7.30 "
Port Jervis	7.08 "	3.38 AM	8.15 "	.....
New York	10.00 PM	7.25 AM	11.25 AM	

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5.23, Forestville 5.40, Smith's Mills 5.57, Perrysburg 6.30, Dayton 6.55, Cattaraugus 7.53, Little Valley 8.43, Salamanca 9.25, Great Valley 9.53, Carrollton 10.20, Vandalia, 10.46, Allegany 11.20, Olean 11.55 A. M., Hinsdale 12.30, Cuba 1.25, Friendship 3.03, Belvidere 3.30, Belmont 3.52, Scio 4.17, Wellsville 5.55, Andover 6.52, Alfred 7.42, Almond 8.10, and arriving at Hornellsville at 8.35 P. M.

5.43 A. M., daily, from Friendship, stopping at Belvidere 6.03, Belmont 6.19, Scio 6.37, and arriving at Wellsville 6.55 A. M.

9.00 A. M., daily, from Dunkirk, stopping at Sheridan 9.11, Forestville 9.19, Smith's Mills 9.28, Perrysburg 9.45, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A.M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

5.45 P. M., daily, from Salamanca, stopping at all stations, arriving at Hornellsville at 12.10 A. M.

WESTWARD.

STATIONS.	No. 3*	No. 9‡	No. 29	No. 1
Leave				
New York	7.00 PM	.....	7.15 PM	9.00 AM
Port Jervis	10.55 "	.....	.....	12.13 PM
Hornellsville	8.10 AM	12.20 PM	12.50 PM	8.55 PM
Alfred	.....	12.46 PM	.....	.....
Andover	.....	1.05 "	.....	.....
Wellsville	9.13 AM	1.24 "	2.15 PM	9.57 PM
Cuba	10.01 "	2.22 "	3.30 "	10.49 "
Olean	10.29 "	2.50 "	4.07 "	11.15 "
Carrollton	11.09 "	3.30 "	5.02 "	11.39 "
Great Valley	.....	3.40 "	5.13 "	.....
Arrive at				
Salamanca	11.20 "	3.45 "	5.17 "	11.50 "
Leave				
Little Valley	11.52 AM	4.35 PM	5.50 PM	12.20 AM
Arrive at				
Dunkirk	1.30 PM	6.00 "	7.55 "	2.10 "

ADDITIONAL LOCAL TRAINS WESTWARD.

4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perrysburg 5.40, Smith's Mills 6.31, Forestville 6.54, Sheridan 7.10, and arriving at Dunkirk at 7.35 P. M.

4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M.

Sunday, Train 1 will run between Salamanca and Dunkirk; Train 29 will make the stops of Train 9.

*Daily. ‡ Daily between Port Jervis and Dunkirk.

*Daily. ‡ Daily between Port Jervis and Dunkirk.

BRADFORD BRANCH

WESTWARD.

STATIONS.					21.	
	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.
Leave						
Carrollton	9.20	8.30	4.10	11.50	8.22	11.30
Arrive at						
Bradford	10.03	9.30	4.51	12.35	9.00	1.20
Leave						
Bradford	10.45	.....	4.55	1.05	.....	.....
Custer City	11.10	.....	5.07	1.20	.....	.....
Arrive at						
Buttsville	12.25	.....	5.45	.....	.....	.....

6.55 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.20 A. M., and 6.45 P. M.

11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11 35 A. M.

EASTWARD.

STATIONS.		20.				
	A. M.		A. M.	P. M.	P. M.	
Leave						
Buttsville	6.30	.....	8.40	.....	1.10	.....
Custer City	7.18	.....	9.35	1.30	3.14	.....
Arrive at						
Bradford	7.35	.....	9.50	1.45	3.25	.....
Leave		A. M.				P. M.
Bradford	7.45	6.20	10.03	2.40	4.15	6.00
Arrive at						
Carrollton	8.30	6.55	10.45	3.20	4.55	7.20

3.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 3.34, Limestone 3.44, and arrives at Carrollton 4.01 P. M.

7.30 P. M., except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 8.30 P. M.

Trains 17, 18, 20 and 21 run daily.

Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 3.30 P. M., and arrive at Titusville 7.30 P. M.

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Contributions for this department are solicited, and may be addressed to either of the above.

INTERNATIONAL LESSONS, 1881.

THIRD QUARTER.

July 2. Israel in Egypt. Exod. 1: 1-14.
July 9. The Coming Deliverer. Exod. 2: 5-15.
July 16. The Call of Moses. Exod. 3: 1-14.
July 23. **Moses and Aaron.** Exod. 4: 27-31; 5: 1-4.
July 30. Moses and the Magicians. Exod. 7: 8-17.
Aug. 6. The Passover. Exod. 12: 1-14.
Aug. 13. The Red Sea. Exod. 14: 19-27.
Aug. 20. The Manna. Exod. 16: 1-8.
Aug. 27. The Commandments. Exod. 20: 1-11.
Sept. 3. The Commandments. Exod. 20: 12-21.
Sept. 10. Idolatry Punished. Exod. 32: 26-35.
Sept. 17 Review.
Sept. 24. Special Lesson.

LESSON IV.—MOSES AND AARON.

BY REV. A. E. MAIN.

For Sabbath-day, July 23.

SCRIPTURE LESSON.—EXODUS 4: 27-31; 5: 1-4.

27. And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.
28. And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him.
29. And Moses and Aaron went, and gathered together all the elders of the children of Israel.
30. And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people.
31. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshiped.
1. And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.
2. And Pharaoh said, Who *is* the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.
3. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword.
4. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

CENTRAL TRUTH.—They who do not know God will not love and obey him.

DAILY READINGS.

1. Exod. 2: 23; 3: 10.	4. Exod. 4: 18-31.
2. Exod. 3: 11-22.	5. Exod. 5: 1-14.
3. Exod. 4: 1-17.	6. Exod. 5: 15-23.

7. 1 Chron. 29: 10-25.

GOLDEN TEXT.—"He sent Moses his servant, and Aaron whom he had chosen."—Psa. 105: 26.

TIME.—B. C. 1491.
PLACE.—The "wilderness" and Egypt.

OUTLINE.

I. **Consecrated leaders.** v. 27, 28.
II. **A grateful people.** v. 29-31.
III. **A troublesome king.** 5: 1-4.

QUESTIONS.

I. **Consecrated leaders.** v. 27, 28. Who were Moses and Aaron? Where were they at the opening of this lesson? Where at its close? What mountain is mentioned? Why so named? How long had the brothers been separated? What do you suppose their feelings were upon meeting? How old were they? What were the "words" and "signs" that Moses told Aaron? In what way had Moses and Aaron become consecrated leaders?

II. **A grateful people.** v. 29-31. Where did they go? What must have been some of their thoughts during this journey? Whom did they first see? Why? What was Aaron's relation to Moses in their public mission? What were the people permitted to see and hear? What was the effect? Why were the people grateful?

III. **A troublesome king.** 5: 1-4. For what was the way now prepared? Before the king could give Israel their freedom, if he would, what must be the feelings of the people? Had Moses anticipated any difficulty in this direction? Were Moses and Aaron probably the only Israelites who went before the king? With what feelings must they have gone? In what sense was God the "Lord God of Israel?" What kind of a feast is meant? Why did they not tell all they intended to bring about, should their request be granted? What feelings prompted the king's reply? Had God foretold both the course the people and their oppressing king would pursue? Who were the Hebrews? How had God met with them? What did they wish to do in the wilderness? For what reasons? Had the king granted their request, what might he have expected they would do at the end of three days' journey? What accusation did Pharaoh bring against Moses and Aaron? What were their burdens? Will those ignorant of God, love and obey him? What ought we to do for all in every land who do not know the Lord?

NOTES AND COMMENTS.

A careful reading of the third, fourth, and fifth chapters, would be a valuable introduction to the study of the present lesson.

I. **Consecrated leaders.** v. 27, 28. **The Lord said.** How the Lord made his wish known to Aaron we may not be able to determine; the fact that he communicated his will and purposes, in some way, is the important thing. **Go.** Compare verse 14. **Wilderness.** The country between the Gulf of Suez and the Gulf of Akabah. **He went.** His obedience a proof of confidence in God. **Mount of God.** Horeb. See chap. 3: 1. Called so, probably, from the manifestations of God's presence and power witnessed there. **Kissed him.** The Eastern mode of salutation. It must have been particularly cordial at this time, as the brothers had been separated for forty years, and they met under circumstances very interesting and solemn. **Moses told Aaron all the words of the Lord.** As recorded in the third chapter and in 4: 1-17. **All the signs.** See 4: 1-9. With what reverent earnestness Moses must have spoken; with what wonder and eagerness Aaron must have listened.

II. **A grateful people.** v. 29-31. **Moses and Aaron went.** From Horeb to Egypt. **Gathered together all the elders.** See chap. 3: 16. The elders were leading, representative men, who were recognized as possessing influence and authority, because of their age and experience. It was wise and just to see them first. **And Aaron spake.** See v. 16. Aaron being eighty-three years of age, and having lived constantly among the people, now served to introduce Moses, who had been an exile for forty years, and was therefore unknown to the rising generation.—*Murphy.* **And did the signs.** This is not against the promise of verse 17; for a man is said to do what another does by his authority. **And the people believed.** God had said they would. See chap. 3: 18. They believed because of what they saw; and the divine foreknowledge did not prevent its being their own act of faith. **The Lord had visited.** See chap. 3: 16, 17. He had declared to Moses, and was about to perform, his purposes of grace and mercy. **He had looked upon their affliction.** See chap. 2: 23-25, 3: 7-10. A simple but very beautiful way of expressing God's interest in his oppressed people. **They bowed their heads and worshiped.** Moses was better prepared for leadership, and the people to follow him as their deliverer sent from God, than they were forty years before. See chap. 2: 11-15, Acts 7: 24, 25.

III. **A troublesome king.** 5: 1-4. **Afterward.** After the elders and the people had acknowledged Moses and Aaron to be, under the Lord's direction, their leaders. **Went in and told Pharaoh.** Although the mission of these two men was a grand and inspiring one, still we need to think of the character and power of Pharaoh, as a help to the appreciation of their courage. Probably the elders went with them (3: 18). **The Lord God of Israel.** As the Maker and rightful Ruler, he was the God of all nations; but while other nations had turned from the true God to false gods, Jehovah had entered into a covenant of grace with Israel, and become, in a peculiar sense, their God. **A feast.** A religious festival, accompanied with sacrifice. See chap. 3: 18, and verse 3. **And Pharaoh said.** His insulting language was that of one who had to be taught by terribly severe lessons that there was only one God, and he the God of Israel. **Neither will I let Israel go.** The Lord foreknew the course Pharaoh would take (chap. 3: 19); but that by no means destroyed the king's moral freedom and personal guilt. **The God of the Hebrews.** See Gen. 10: 21, 14: 13, 41: 12, chap. 1: 15. **Hath met with us.** In the message sent through Moses and Aaron, and in the miracles wrought, to give them faith in the messengers. **Three days journey.** This could mean nothing less than purposed freedom on the part of a race of bondmen; but the request was put in the least aggravating form possible (compare v. 1), and afforded the least possible occasion for Pharaoh to harden his heart. The Lord "speaks to men of the near and obvious, and those who hear he leads on to higher powers of understanding, and nobler scenes of enjoyment. Besides, Pharaoh was not entitled to know, and he does not condescend to ask what were the ulterior purposes of God."—*Murphy.* **Lest he fall upon us with pestilence, or with sword.** They believed that both sword and pestilence were under the control of the Almighty. **Let.** Hinder. **Burdens.** See 1: 11-14. **Wherefore.** A question prompted by the hardness of heart of a selfish monarch.

LESSONS.

1. The "Mount of God" is a good place for leaders to prepare for leadership.
2. It is well when leaders and influential and representative men work together.
3. Afflictions prepare the people of God to "bow their heads and worship" when he meets with them.
4. The reckless, irreverent, and hard-hearted, know not God.
5. The devil says to his servants, Get you unto your burdens.

ONE DIFFICULTY.

It is probably within the experience of most of us to have observed in the communities in which we have lived, the subtle influences which are the means, unintentionally perhaps, of pulling down what may have been built up by the hard, earnest work of the faithful pastor. The causes of such disintegration are numerous, and can be traced mostly to members of his own fold. Opposition from without seldom results in weakening, but rather in strengthening the cause thus assailed; but when the devil can instigate to strife and contention such as should be one in heart and mind, his ambition is gratified, for straightway there is a weakening, and self-destruction is imminent. This result need not come from any outspoken opposition, nor from any violent demonstration. Indeed, it much oftener comes from small beginnings, but none the less fatal. Have we not witnessed the waning of power and influence of the minister with his people until he stood amazed and chagrined that all his efforts fell to the ground fruitless? In such churches there have been individual families, the parents of which have been hoping and praying that their children might accept the way of life, and wondering why they did not. We have repeatedly been shocked to hear these parents speak lightly, slurringly of their pastor in the presence of their children, making adverse comparisons, criticisms, insinuations, with no thought, apparently, that any harm could come to their children from it, when really they were the cause of the spiritual dearth they so much deplored; were actually laying the foundation for skeptical, Christless lives in their children, because their faith in him who stood to them for the cause was shaken, weakened, and destroyed.

What I aimed to say in this correspondence, when I began, was this, that such discomfiture does not come upon the minister alone. The Sabbath-school teacher has exactly that experience, and his influence is vitiated in precisely the same way. When he would do good, he can not. He may be never so devoted to his class and his work; he may pray and labor for the conversion of his class, year in and year out. If, in their *homes*, he is mentioned with disparagement, spoken lightly of in any sense, his power for good is emasculated, and therefore he is unable to benefit those who so much need his help.

Such a powerful agency for evil should be squelched in its beginnings. To do this, the Sabbath-school should be prominent in the *home* life. It should be much thought of during the week. The lesson should be studied and talked over in the family capacity, and such a regard cherished for all the interests of the school, that all connected with it shall find a place in the family affections.

Under such circumstances, and such only, does the highest good come. Teachers and pastors may have defects—they mostly do, and who does not?—but, by all means, cover them by your loyalty to the cause they represent, and give full credit for genuine worth and honest endeavor. If it be essential that the minister have the confidence and sympathy of his entire people, not a whit less should the teacher be thus encouraged, and for the same reason. *

THE following resolutions were adopted by the Sabbath-school of Nile, N. Y., June 25th, 1881, and forwarded for publication in the Sabbath School Department of the SABBATH RECORDER:

WHEREAS, God, in his infinite wisdom, has seen fit to remove from our midst by death our brother, George P. Babcock; therefore,

Resolved, That in his death we have lost a faithful and earnest Sabbath-school scholar, a friend and fellow-worker, and would give a loving tribute to his memory, feeling that our loss is his great gain.

Resolved, That in his death we, as a school, are reminded that what we do must be done quickly, ever keeping in mind our Savior's command, "Be ye also ready."

Resolved, That we strive to emulate his virtues and his faithfulness in the study of God's Word.

Resolved, That we tender our deepest sympathy to his parents and relatives in this sad bereavement.

Resolved, That a copy of these resolutions be sent to his parents; also to the SABBATH RECORDER, with a request for publication in the Sabbath School Department.

M. C. IRISH,
A. G. CROFOOT,
C. S. CLARKE,
MRS. R. S. PLACE, } *Com.*

THE Sabbath-school, however well conducted and attractive, ought never to take the place of the Church. Where both, the preaching of the gospel and the Sabbath-school, can be enjoyed, it is a sad mistake to attend the latter to the exclusion of the former. All children who can attend the common school throughout the year, averaging five or six hours a day, will not be injured by two or three hours of religious influence and training on the Sabbath. Accustom your children to attend Church with regularity, and the church-going habit will be of inestimable worth to them in after years.

RECOMMENDATIONS by the Sabbath School Board of the North-Western Association:

1st. That an effort be made during the coming year to get all the members and attendants of the churches into Sabbath-schools.

2d. A more general holding of teachers' meetings and quarterly concerts.

3d. The introduction of temperance work and pledges into the schools.

4th. A general, thorough, and systematic reanimation and perfection of work and results in all of our schools.

SABBATH SCHOOL REPORTS.—Before long, the Secretary of the Sabbath School Board will issue blanks for the collection of Sabbath-school statistics. Let each Superintendent and Secretary be ready to make a prompt report. We hope to have more schools represented this year than ever before. Don't think of the gathering of these statistics as a dry and unimportant service. It is of great value in many ways.

THE Bible School Board of the Central Association report three institutes held during the past year, and that of the North-Western Association, two institutes. These have much to do in elevating the standard of Sabbath-school work, and ought to be multiplied. The Central Association passed a resolution recommending that an institute be held with each church during the coming year.

ONE EXPERIENCE FROM MANY.—"I had been sick and miserable so long, and had caused my husband so much trouble and expense, no one seemed to know what ailed me, that I was completely disheartened and discouraged. In this frame of mind I got a bottle of Hop Bitters and I used them unknown to my family. I soon began to improve, and gained so fast that my husband and family thought it strange and unnatural, but when I told them what had helped me, they said, "Hurrah for Hop Bitters! long may they prosper, for they have made mother well and us happy."—The Mother.—*Home Journal.*

DR. ALBERT UTTER, of Plainfield, N. J., has opened a "Sanitarium" for the treatment of chronic diseases, where people of our denomination can find Sabbath privileges and treatment combined. See advertisement in another column.

"THE LITTLE GEM AND KINDERGARTEN, E. B. Grannis, Editor, New York. The design of this monthly, now in its sixth volume, is to aid mothers and teachers in teaching their children and pupils upon the principles of the Kindergarten system. Not being familiar with this system, we advise those interested in the early education of children to send for a sample copy and judge of it for themselves. Yearly subscription, $1."—*The Mother's Magazine.*

OUR NEW OFFER.

It is now more than three months since we made our surprising offer of CHAMBERS' ENCYCLOPEDIA, in fifteen volumes, as a premium to our subscribers, and the result has exceeded our expectation. We have yet to receive the first word of discontent from the numerous friends (old and new) to whom the work has been sent. We have, however, many letters to show, expressing the gratification of the recipients, and their astonishment that so valuable a work can be furnished for so small a sum. Our offer still stands, but for how long we can not at present say, and it will be well for all who wish to avail themselves of it, to lose no time in sending in their names. The ENCYCLOPEDIA is an exact reprint of the last London edition, and we will send it with the CHURCH UNION for one year for $7, or it will be given as a premium to any subscriber paying four years subscription ($10) in advance. We will also give it as a premium to any one sending four subscribers at $2 50 each.

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MEETING FOR BIBLE STUDY.—The "Believers' Meeting for Bible Study," will take place this year, the Lord willing, August 19th to 28th, at Old Orchard Beach, Maine. The regular meeting will continue eight days, from 9 A. M. Aug. 19th, to 4 P. M. Aug. 26th; but many brethren expect to remain on the grounds the following Saturday and Sunday and hold special meetings. A meeting of prayer for a blessing on the Conference will be held the Thursday evening preceding. The following brethren expect to attend and lead in the study of the Word: J. H. Brookes, St. Louis; H. M. Parsons and R. Cameron, Canada; A. J. Gordon, Boston; G. C. Needham, Chicago; besides others, well-known teachers and evangelists from the United States and Canada. W. J. Erdman, Sec'y, Jamestown, New York.

A GREAT ENCYCLOPEDIA.—The completion of the great "Library of Universal Knowledge" the first of July, will mark an epoch in the lives of thousands of ambitious young men and women, as it places a liberal education easily within the reach of every one who chooses to aspire to it. Every department of human knowledge is in large measure here laid open to the understanding of the intelligent reader. Heretofore such a valuable and magnificent compendium of knowledge has been inaccessible to ordinary people, on account of extremely high cost. This, the largest encyclopedia ever published in this country, in large type, excellently printed and bound, can be secured at the trifling cost of $15, and even beyond this, liberal discounts are allowed to clubs of three, five, ten or more persons, and during the months of July and August $10,000 special reward is offered to club agents. It is well worth while sending at once to the publishers for specimen pages and particulars. See also their advertisement elsewhere. American Book Exchange, Publishers, New York.

WHAT YOU CAN'T DO.—You can't do a nice job of work, preach a good sermon, try a law-suit well, doctor a patient, or write a good article with sluggish brain and unsteady nerves, and none should make the attempt in such a *condition* when it can be so easily and cheaply removed by a little of *Parmelee's Dyspepsia Compound*. It is a great regulating tonic. Relief guaranteed or money refunded. Sample bottles, 15 cents; large size $1. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

THE TRUTH, THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH.—If you are suffering from poor health or languishing on a bed of sickness, take cheer, for *Hamilton's German Bitters* will cure you. If you feel weak and dispirited, without clearly knowing why, *German Bitters* will revive you. If you feel that your system needs cleansing, toning or strengthening, *German Bitters* is what you need. If you are old, and your pulse is feeble, your nerves unsteady and your faculties waning, *Hamilton's German Bitters* will give you new life and vigor. Price, 50c. per bottle. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

FEEBLE LADIES.—Those languid, tiresome sensations, causing you to feel scarcely able to be on your feet; that constant drain that is taking from your system all its elasticity; driving the bloom from your cheeks; that continual strain upon your vital forces, rendering you irritable and fretful, can easily be removed by the use of that marvelous remedy, Hop Bitters. Irregularities and obstructions of your system are relieved at once, while the special cause of periodical pain is permanently removed. Will you heed this?—*Cincinnati Saturday Night.*

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MARRIED.

At Scott, N. Y., July 4th, 1881, by Pastor J. J. White, CHAS. HOWE, of Bordino, and ELLA EADIE, of Spafford.

DIED.

In Andover, N. Y., July 2d, 1881, JIMMIE, son of James and Isabel Bess, aged 24 years and 5 months. For about two years his health had been failing, and for a few months past, rapidly. His disease was called a stomach difficulty. For several days he could not swallow anything without strangling. He starved to death, and his sufferings were intense, but in his sufferings he thought of Jesus, and spent much time in prayer. He wished to live for the purpose of glorifying his God. He expressed a desire that all would embrace Christ in health. He made the arrangements for his funeral, wishing it to be held in his father's home. So we carried from that beautiful home, from loving parents, brothers, and sisters, the son and brother, and laid his body away in its narrow house. J. K.

In West Edmeston, N. Y., June 2d, 1881, at the residence of her father, A. B. Felton, after a lingering illness, terminating in dropsy, Mrs. ROSE FELTON BURDICK, wife of Edgar F. Burdick, aged 24 years. She endured suffering with courage and patience, trusting in Him who hears prayer, and was able when death came, to say, "It is all right." As an only and devoted daughter and affectionate wife, her early death, to the circle of her loved ones, is a great bereavement. J. B. C.

In DeRuyter, Madison Co., N. Y., July 3d, 1881, suddenly, of heart disease, Mrs. MARTHA IRISH CRUMB, widow of the late Wait Crumb, aged 27 years, 5 months, and 9 days. Sister Crumb made a profession of religion in Hopkinton, R. I., at the age of nine years. She subsequently became a member of the Seventh-day Baptist Church of DeRuyter. About 48 years since, when her husband made a profession of religion, she, with him, became a member of the Seventh-day Baptist Church of Lincklaen, of which she remained a good member until death. Having lived for Jesus, she was a glorious victor in death. "All the days of my appointed time will I wait," &c. J. C.

In Ellisburg, Pa., June 30th, 1881, INEZ A., wife of Orson Ellis, aged 36 years. In January last she was taken with pneumonia, which resulted in consumption. Her sufferings were great, but she said they were nothing to be compared with what her Savior suffered for her. It was said by the neighbors that she possessed the noble virtue of minding her own business, being a kind friend and affectionate wife. She has left a husband and a large circle of relatives and friends who enjoy the comfort that she rests with Jesus. J. K.

In Hopkinton, R. I., at the residence of Dea. G. S. Kenyon, June 15th, 1881, the infant son of Alburtie and Aggie Kenyon, aged 5 weeks.

"As vernal flowers that scent the morn,
But wither in the rising day,
Thus lovely was this infant's dawn,
Thus quickly fled his life away." S. S. G.

Near North Loup, Neb., July 3d, 1881, of dropsy, GEORGE W. DAVIS, in the 67th year of his age. Bro. Davis experienced a change of heart when he was about eighteen years of age, and was baptized by Eld. Alexander Campbell, and united with the First Verona (N. Y.) Seventh day Baptist Church, and since that time he has striven to walk in the truth. Toward the close of his life he seemed to ripen up for glory, and we trust that he has entered into rest. G. J. C.

At Milton, Wis., June 19th, 1881, FITCH BROWN, aged 85 years, 3 months, and 5 days. A brief notice should be given of one so well known in Wisconsin and elsewhere, on account of his many friends and relatives who hold his memory in precious regard. His father was a sea-captain, and was drowned when Uncle Fitch, as we familiarly called him, was one year of age. He lived with his grandfather until he was nine years of age. Then he was apprenticed to one Col. Loomis until he was sixteen. After this he went to Massachusetts and remained a year or two. From Massachusetts he moved Out West as far as Scott, N. Y., and remained until he was twenty-one, and married Ruth Babcock. They had nine children, six sons and three daughters, eight of whom are still living. When about thirty years of age he met with a change of heart and was baptized by Eld. John Green, and united with the Seventh-day Baptist Church at Scott. It was at this time he embraced the observance of the Sabbath, and ever after remained its staunch advocate and observer, though quite tolerant toward those of different faith and practice. Previous to his coming to Wisconsin, he lived nine years in the northern part of Indiana, in Laporte county; here he had no Sabbath privileges—almost a lone Sabbath-keeper—but he was faithful to his convictions, and was highly respected for his fidelity to his religious beliefs. He moved to Milton in 1844, and, by industry and economy, succeeded in liquidating debts incurred in Indiana, and in acquiring a competency. During his life time he was blessed with two excellent wives. His first wife died in 1852, eight years after he came to Milton. With her he had lived thirty-five years, and there are surviving of this union eight children, thirty-nine grandchildren, and fourteen great-grandchildren. He married his second wife in 1854, a sister to the first; she died early last year; with her he had lived about twenty-six years. She died triumphant in the Christian faith; and now the husband, freed from his long sufferings, has gone where "they neither marry nor are given in marriage, but all are as the sons of God." E. M. D.

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