

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. 32.

ALFRED CENTRE, N. Y., FIFTH-DAY, AUGUST 11, 1881.

WHOLE NO. 1905.

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.

TO CHRISTIAN WORKERS.

Christian worker! pause and listen;
Christ is seeking thee to-day.
Cease thy labors for one moment,
Solemn words he hath to say.

He is standing close beside thee;
And behold his face is sad
As he gazeth on thy service,
Which mighteth would make him glad.

Such unweary self-devotion!
Such untiring, earnest zeal!
Such rich eloquence and pathos!
Burning words that wound to heal.

Still the Lord is sadly gazing,
Hark! He now doth question thee:
Listen well, his tones are gentle,
"Dost thou work from love to me?"

Ah, how often, fellow-Christians,
Do we need the question still!
Are we now from pure affection
Working out the Savior's will?

If our secret spring of action
Were exposed to mortal view,
Would it bear examination?
Could it be pronounced quite true?

Does not conscience sometimes tell us
That the motive power is wrong,
Of what seems our fairest action,
Of what sounds our sweetest song?

Jesus, Savior, oh forgive us,
As with shame we this confess;
May our love to thee grow stronger,
May our love of self grow less.

Oh, reveal thyself so plainly,
That our one desire may be
Just to let ourselves be nothing,
Lost in love of pleasing thee.

NATURE AND TERMS OF COMMUNION.

Read before the Ministerial Conference of the Western Association.

BY REV. D. E. MAXSON, D. D.

The Supper sacrament grew out of the Passover, and stands to the Christian very much as the Passover stood to the Jew. It is a memorial institution, and, like the Passover, while it looks back to night and death, it also looks forward to life and a perfected kingdom. On the dark night of Egypt's last plague, as the death-angel was sweeping through the land, leaving the first-born dead in every Egyptian's house, he passed harmlessly by every house of the Israelites, on the door-posts to which the head of the family had sprinkled the blood of the paschal lamb. The lamb's death, with the blood on the door-posts, stayed the smiting hand of the death-messenger, and secured life to all within. There was death, and there was life made safe by death; and then from the saved households there sprang a nation, out of whose strange history the Redeemer of men was to come, and he was to be the anti-typical paschal lamb, whose blood, sprinkled on the hearts of men, should turn away the plague of sin, and set the saved together in the home of a new commonwealth, in which things signified should take the place of signs, and antitypes displace the types.

The Lord's death is the towering tragedy, called to mind by the Lord's Supper. "As oft as ye eat this bread and drink this cup, ye do show forth the Lord's death." But in that death is the power of life to all believers. Whoever, then, celebrates the Supper, celebrates the one great event through which a race in sin may come to life. Momentous institution! through whose simple symbols, life out of death is typed to the heart of all Christ-saved ones! The broken bread means the broken body; that is, death then, for a moment hangs the shadow; but bread eaten means life. So, in the very nature of the institution, only such can partake as have the new life of Christ in the heart. In the use of this symbolism, Christ comes into new and vital union with the believer. His love, thus brought to mind, enkindles answering love, like the love memento of a departed friend. "Do this and remember me." Such is the nature of the Supper. The memorial of love in death; the sign of life out of death.

2. *Terms.* Our next inquiry will be of the terms or conditions of the Supper. Who may partake of it, and under what circumstances? If we follow a few simple principles, and keep close to the Scripture account of the institution of the sacrament of the Supper, we shall not have difficulty in find-

ing our way to correct conclusions on this somewhat vexed question of communion, whether pure or mixed; open or close, and the conclusion we reach is that the communion, as an instituted sacrament of the church, is, in the nature of the case, a close communion, and by this we mean that it belongs to somebody in particular, and not to everybody in general. The general principle is this: "all institutions belong to men, not generically, *i. e.*, not as men, but organically, *i. e.*, as men come together, organized." Organization first, institutions next, is the necessary order of events. The Supper belongs to organic Christian life; in other words, as a sacrament, the Supper belongs to the church, to the Christian society, so that any Christian wanting the Supper must come into the organic life, into the church, where the Master has set it. It can not be carried out to him. He must come in to it. When the Christian man comes into the body of Christ—the Christian community—where he belongs, he is at once entitled to all the privileges of the communion, and at the same time assumes all the obligations of fellowship or membership therein, answerable for good conduct and faithful membership.

There is beautiful significance in Christ's favorite figure of "the body" for the church. Just as all the soul-functions work out through bodily organs, so must the Christian life in Christians work out through the organic forms, rites, and sacraments of the church, since, as we have seen, there can be no instituted rites and sacraments in unorganized society. To be entitled, then, to the rites and sacraments of the church, Christians must be in the church, where they only can exist. The communion belongs to the come-together Christians, and to none else. Such was it at its institution, such it is now, and such will always be so long as the Bible has preference to the traditions of men.

When Christ constituted the communion, it is well to note that he did it as close or church communion, rather than as open or disciple communion. There were hundreds of disciples in and about Jerusalem, when Christ instituted the Supper, and they were all in the best of harmony, but leaving all these out he gave the Supper only to the twelve. Why to them only? Evidently this: The Supper was based in the Passover. The one loaf Jesus used for the Supper was left of the Passover; the Passover was a family ordinance, and the twelve now with Jesus were peculiarly his family, and as Dr. Shaff says (in Lange's Commentary, p. 476) constituted the germ of the church. This family of the twelve, to whom the Supper was given, were the *ecclesia*, the called out, the church, so far as a church could exist before the Pentecost outpouring of Spirit power. It was the prototype of all churches that the Supper was given to, to the exclusion of all the other disciples not yet gathered to the family. Thus, you see, the Supper was placed in the germinal church to be developed with the life of the church, and to be an important element in developing the life of the church in turn. This order was kept by the churches after the Pentecost, and the Supper celebrated as a church sacrament, those sitting to it who belonged to the church, and none others. For a considerable time it was celebrated at the family meal, as the church met from house to house; and when the church had grown beyond its household assemblies, into the more well-defined ecclesiastical form, we are told (Acts 2: 42) "they continued steadfast in the apostle's doctrine and fellowship, and in breaking of bread, and prayers." And there was the true order of church life established in the full-born church after the Pentecostal endowment and enlargement by the addition of three thousand members. These doctrines of the apostles, membership and breaking of bread (communion), went together, *i. e.*, they who churched together, communed together, and none others, and so it was intended to be for all time.

This is forcibly set forth in 1 Cor. 10-17 (Bible Union Translation, "Because we the many, are one loaf, one body, for we all share in that one loaf." The one loaf used in the Supper typed the unity in one body of those partaking. This of course must mean the unity of doctrine and membership spoken of in Acts 2. Just so long, then, as the one bread, or loaf, used in the Supper, symbolizes the one body of the partakers, must the loaf be broken to and eaten by that body. To take this Supper out of the organic church,

or to admit to it any not in the church, is to destroy its main meaning, and scatter it to the winds. It must be a close church institution, or nothing. It is a most unscriptural, if not sacrilegious procedure, to take the Lord's table out of the church, where he has set it, and invited all Christians to come in there and partake, and set it out on the commons, and send a broadcast invitation to all scattered Christians in the world to sit down to it. No Christian has any right to be out of the church, nor to the Lord's table while he is out there.

By the divine appointment, the eating of the loaf in the church is the perpetuating covenant of membership therein, a perpetual declaration of elemental constituency in the body of Christ. The one great sacrament of the Church belonging to all who belong to the church, and to none else, the one token and pledge of continued fealty to Christ, the Head, and the church, the body, and to all the sacred doctrines and duties for which Christ called his followers into a brotherhood, a church. Thus it appears that whatever is the door to the church is also the door to the table set in there. In other words, the terms of membership and of communion are the same, so that only they can commune together who can church together, be together in church membership. This fundamental principle, sustained by all the New Testament writers, and by all the analogies of the Old Testament dispensation, which blossomed into the New Testament church, clears our question of all difficulties, except there be difficulties in finding what are the terms of membership in the church. Once in the church we are at the table. The New Testament history of the founding of the church makes the terms of membership very easily understood.

And here we come upon the one only other church sacrament ever instituted by Christ, viz., baptism. Baptism was made by Christ the initiatory sacrament of the church, a covenant pledge of beginning to be one of the constituent elements of the organic body of Christ. It, too, has a backward look to death, as burying in water signifies; and a forward look to life, as being raised from the water signifies, so that the completed sacrament signifies passed over into the new body, the body of Christ, with the new life-impulse of that body set aflo through it, as an element of the organic whole, and as such element now placed by the baptismal sacrament, where the life-continuing power of the Supper sacrament can reach it to give it continued life and growth. In all New Testament history, baptism by immersion in water was the one act of entering the church, the one sacramental rite to signify the death to sin and the resurrection to life, through the washing of regeneration, which brought one into vital unity with the body of Christ a baptism, the initiatory covenant of membership; communion, the continuing covenant of membership. In all the early history of our own churches, this order was rigidly adhered to. It is only by loose innovation and reckless departure from the New Testament order, that any of our churches have come to tolerate baptism that does not constitute membership in the church administering the sacrament, and that any member of the church, not attending the communion, is considered to still retain membership in the church. As Christ founded the church, no unbelieving and unimpressed person can have membership in it, and no person not having membership in the church, can have communion in it.

The sooner the Christian world comes back to this constituted order of church organic life, the better, whether it be from that sad departure which put the pagan Sunday for the Bible Sabbath, or from that equally sad departure, which took place about the same time, and for about the same reasons, by which infant sprinkling was put in the place of the baptism of believers. The order of Christ makes all beautiful, simple, easy; the disorder of the great apostasy makes all unsightly, complicated, difficult. If anything is clear concerning church order, it is that Christ has given the church only two sacraments: the one, baptism, which is a profession of death to sin and life to Christ, and a covenant union with the church of Christ, a solemn vow to be one with it, true to it and all the sacred trusts committed to it by Christ its head; the other, the Lord's Supper, the memorial of the death of Christ, and the life

that comes of it, and a solemn covenant to remain just where the sacrament of baptism places us, and to be growing together into all the graces which make up the perfected organic life of Christianity. So then we find our way to the table of the Lord through the door of baptism, into the fellowship of the church. There the table sets, just where the Master of the house set it. He has opened no other way to it, and the church can not invite to it by any other door, except by arrogance of prerogatives the Head of the Church never gave. This is not sectarian narrowness; it is Bible order. Most cordially do we invite all to come to the table of the Lord to-day; it is a standing invitation; we keep it out all the year-round; come to the feast of love all ye hungry, weary souls. Come, sit down with us, and remember the Lord who saved you; but come as the Lord of the feast has ordered. Come into "doctrine of the apostles," come into "fellowship," come into "breaking of bread." There is no other way to come. "Come all ye whose delight is in the law of the Lord, all ye to whom the judgments of the Lord are more to be desired than gold; yea, than much fine gold;" all ye who love the Lord Jesus so well as to keep all his commandments, and follow where he leads. Wider than this he has not opened the door; wider than this we can not open it without denying the Lord, who has called us to be his people, his one family.

Do you ask, what are the commandments Christ has made the test of fealty to him? We answer, just what the finger of Almighty God has written first on tables of stone, mid the thunders of Sinai, and then transcribed to the fleshly tables of men's hearts. To the Word and the Testimony, to the ungarbled Word of God, we point you. Baptized believers, obedient children of our Father, come to the feast of love with us. What is baptism? Only immersion in water, as our Guide-book teaches. It was hundreds of years after Jesus was immersed in Jordan before the true Bible baptism was supplanted by infant sprinkling, and then only by the behest of an apostate church. It was three hundred years after the disciples, with the precious spices for the anointing of their buried Lord, "kept the Sabbath according to the commandment," before the Pagan Sunday was put in the place of the Sabbath of Jehovah, and then only by the league of an apostate church with a Pagan Emperor. These substituted sacraments, counterfeit coins, we can not accept. They do not meet the requirements of the Head of the Church. They are not his commandments. "If ye love me, ye will keep my commandments." What candid man, with the New Testament in his hand, will stand up and say Jesus Christ ever commanded the observance of the first day of the week as sacred, sabbatic time, and the sprinkling of infants as baptism into his church? We do most sincerely believe these to be sad perversions of Heaven's order, of Bible institutions. Most sincerely believing that agreement in "apostolic doctrine," fellowship, and communion go together, and that "apostolic doctrine" most clearly teaches the baptism or immersion of believers, and the observance of the Sabbath of the Decalogue, we can not distract the order of God's house by any innovations, come they with whatever of sanction short of the Word of God.

Now, as at first, we hold the essential outward conditions of an organized church of Christ to be, (1) baptism; (2) steadfastness in the doctrines of the apostles; (3) communion. However widely the church has departed from this original order, it is still God's order. Protestantism took issue with Romanism on this very point of authority over church order and sacraments. Rome, the apostate church, affirmed her own authority to change the New Testament order of God's house, the times, and seasons, and sacraments of God's appointing. Protestantism denied all this, and demanded a return to the simple New Testament order and ordinances. On this issue, the great battle of the sixteenth century was fought, not yet by any means ended. The recent declaration of the Pope's infallibility, by the great council of the Romish Church, was but a phase in the conflict. If the Pope be indeed the infallible vicar of Christ, then his decisions must stand, and what need have the people of the Bible? Another phase of this same conflict was

the protest of the Baptists against the Pedobaptists, declaring immersion of believers to be Bible baptism, as opposed to infant sprinkling. The Baptist conflict was only a new phase of Protestantism, and the Sabbath controversy is only another form of the same controversy between the "thus saith the Lord" of both Testaments and the complicated and long-standing traditions and decrees of the apostate Church. Rome, by the authority of the united Church and State, changed the Sabbath, and claims authority to do so. We deny the authority, and demand a return to the Sabbath of the Bible. We are not the innovators, the schismatics. We stand fast in the apostles' doctrines—by the divine authority of the Sabbath.

In the latter part of the second century, the apostasy from these doctrines began, and has been going on ever since. Those who have departed from these doctrines alone are responsible for whatever of schism exists in the Church to-day. To ask us to throw open our doors, set the Lord's table out in the streets and invite all to come to it, is only another way of asking us to drift into the popular current, on which the Church has been so long floating away from the true, simple, standards of truth, and all set up by Christ. Protestantism stands up against Romanism for a good and sufficient reason. Baptists stand up against Pedobaptists for a good and sufficient reason. Seventh-day Baptists stand up against all these for a good and sufficient reason, and that is to call them back to first truths, original principles of church organization and apostolic doctrine. Such as we are, as a denomination, necessitates that our communion be what it is. To open our communion is to open our Church just as wide; and to open our Church as wide as Christendom, is to endorse the heterogeneous and conflicting doctrines of Christendom as apostolic doctrines, since only such can be admitted to the Church, founded upon the apostles, with Christ for the head of the corner.

Hard as it may seem to deny other churches soundness and steadfastness in apostolic doctrine, just this was done when the Protestant movement struck against the old mother Church. She had sadly departed from the doctrines of the apostles. Just this, too, was done when the great Baptist movement began. Not that nothing good was left in the old, and everything good brought into the new churches, but that the departure in the old church from the doctrines of the Bible was so wide, and the protest so much demanded, as to justify the division. Is there any professed Protestant who doubts that the coming out from the "mother of harlots" was demanded by the iniquities and errors of doctrine she had allowed to mature within her communion? Does any Baptist think that the great Baptist denomination ought to go back into the Pedobaptist communion because perchance there is a little inconvenience in the division? Such a one has little understood the meaning of the Baptist movement; he can have none of the blood of Roger Williams in him. Is there a Seventh-day Baptist who really thinks we ought to have drifted off on the popular current away from the apostolic doctrine of baptism and the Sabbath because of the difficulties of our position as Protestants against such apostasy? We all know how much easier it would be to drift back into the Pedobaptist communion than to maintain a separate denominational existence; and the drifting tendency thus begun would hardly stop until it had carried us clear back into the arms of the old mother, against whose apostasy we have so long been protesting. If we give up our communion, we must give up our church; but giving up our church, if we do it, will have to be done for reasons that will carry us and all Baptists and all Pedobaptists back to Rome; then there will be unity again; unity, I judge, enough to satisfy even Mr. Beecher, who invites all Protestants, all Catholics, and all men besides, saints and sinners, to his communion. That is not quite the union nor the peace Christ came to bring to the world, nor quite the "wisdom that comes down from above, first pure then peaceable."

We long for peace, for union in the church, and by just so much do we long and work for the soundness of faith and purity of practice upon which peace and union can only be founded. Can we admit to our communion

25 cents, dairy make 20 @ 22 cents
The supply of good State dairy butter con-
and is the quickest thing on the list
for export of sweet cream creameries
Western creameries at 21 @ 22 @ 23c.
dairy at 18 @ 20 cents, and factory make
cents. Low grades, at say 12 @ 14 cents,
in stock and wanted. We quote:
creamery, fancy, fresh make 24 @ 25
fair to choice 22 @ 23
creameries, fresh make 21 @ 22
ter, finely made, fresh flavor 21 @ 22
good to choice 20 @ 21
fairly 15 @ 16
creamery, fancy, fresh make 23 @ 24
fair to choice 18 @ 21
creamery, fine, to-day's receipts 18 @ 20
factory, finest 17 @ 17 1/2
good to choice 14 @ 16
poor to common 10 @ 12 1/2
Receipts for the week were 92,682
exports, 87,981 boxes. There was no quo-
The market closes firm. We quote:
full cream, fine 104 @ 11
fair to good 10 @ 10 1/2
poor to fair 9 @ 9 1/2
partly skimmed 7 @ 8
fully 1 @ 4
Receipts for the week, 4,508 barrels, and
There was only moderate demand, and
complaint of heavy losses, even on best
late eggs. Prices close about same as last
We quote:
eggs, near-by marks 174 @ 18
and Canada 18 @ 16
The balance of stock is being jobbed
former rates. We quote:
per bush, 62 lbs. \$2 25 @ \$2 45
..... 2 20 @ 2 40
FRUITS.—There is a "boom" in dried ap-
up fully 1 cent per lb., and all grades
en mostly for Western and speculative ac-
Market closes firm for all kinds of fruit
ed apples, ring cut, choice 10 @ 11
fair to good 9 @ 10
Western, quarter apples 5 1/2 @ 6
North Carolina, sliced 5 @ 6
slices, evaporated 28 @ 30
peaches, halves and quarters 6 @ 6 1/2
peaches, dried 25 @ 26
Pears 25 @ 26
AX.—Pure wax per lb., 23 @ 25 cents.
COUNTRY.—We quote:
mixed, per lb. 13 @ 14
per lb. 15 @ 18
per pair 75 @ 81
..... 18 @ 20
BUTTER, CHEESE, EGGS, BEANS, ETC.
and Entirely on Commission.
advances will be made on receipt of property
and, account of sales and remittances
sent promptly as soon as goods are sold.
Agents, make no purchases whatever for
account, and solicit consignments of prime
property.
W. Lewis & Co., New York.
is sufficient both for goods and letters.

ROYAL BAKING POWDER
Absolutely Pure.

From Grape Cream Tartar.—No other prepa-
such light, flaky, hot breads, or luxu-
Can be eaten by Dyspeptics without
the resulting from heavy indigestible food
cans, by all grocers. ROYAL BAK-
WDER CO., New York.

WESTERN EMPIRE

COLLEGE HAS THREE COURSES
Classical, Scientific, and Teachers'
Preparatory and Collegiate
\$8 to \$11 per term of 18 weeks.
\$3 per term. Tuition board, \$3 per week.
Furnished rooms in private families, \$2
per week. Spring term, August 8th, 1881.
Fall term, September 14th, 1881.
REV. T. R. WILLIAMS, D. D.

Education Department.

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

"LET THERE BE LIGHT."

ALFRED UNIVERSITY.

Historic Sketch—First Decade, 1836-1846.

PREPARED FOR THE STUDENTS' QUINQUENNIAL REUNION, JUNE 27, 1881.

While a student at Union College, Prof. Kenyon wrote in his diary, "It is worthy of a true and noble ambition, to build seminaries and colleges, and fill them with young men and women, who, properly trained, might go forth to exert an influence as lasting as time." In this spirit did he give himself to the work at Alfred.

For the first two years, the school continued to occupy the building already described. This becoming too small for the increasing number of students, it was enlarged in the Summer of 1841. The addition was 42x30 feet, and two stories in height. The first story was occupied by the Chapel, the second was finished off as rooms for students. To accomplish this, additional stock subscriptions were taken to the amount of \$1,979 83, and an indebtedness incurred of \$219. This included \$37 for books and \$124 for apparatus. This subscription was made largely by the former donors, with the addition of the following named individuals to the list: James Allen, Joseph Allen, Jesse Angell, Roswell Adams, Stephen C. Burdick, Wm. S. Burdick, Asa C. Burdick, Jabez Burdick, Ezra S. Clarke, Decatur M. Clarke, Joel Clarke, Lorenzo Coon, Roxana Coon, Ira B. Crandall, Ambrose Cory, Daniel and John Edwards, Martha Green, Gideon C. Green, Erastus A. Green, Philip S. Green, Joel C. Green, David C. Green, H. G. Greenman, Wm. Hyde, Joel Kenyon, Silas Palmister, Perry Potter, Benj. F. Potter, Cornelius M. Rice, A. A. F. Randolph, Erastus A. Scott, Samuel N. Stillman, Henry Sheldon, Lorenzo D. Worden.

The debt was paid off, and with \$200 granted by the State for purchase of books and apparatus, the financial condition, in 1846, was, building and furnishing, \$2,778; library, \$196; apparatus, \$307; total, \$3,341. At first, Prof. Kenyon was employed on a salary of \$400 a year. In 1840, Mrs. Melissa Ward Kenyon became assistant teacher in the English Department. After the erection of the addition, he took the school on his hands, paying all expenditures and the debt. In the Fall of 1841, Prof. Kenyon was appointed Superintendent of Common Schools for the county, the Rev. J. R. Irish taking his place in the school. He spent the following Winter and part of the Summer in the discharge of the duties of his office, visiting and talking to the schools in the daytime, and addressing the patrons in the evening. He awakened an interest wherever he went. The great event of the Winter, to many of us teachers, was his visit, with its stir and rush and enthusiasm. Returning to his duties in the Institution the following Fall, many of the teachers, to whom he had come as an inspiration in the weary routine of the schoolroom, followed him to Alfred, desiring to be still further vitalized, and submitting themselves to his guidance and instruction. Receiving thus an increase of patronage from teachers—the very best kind of patronage for such an institution—the school immediately took an upward bound. He often said that his first decided success as a teacher was in drilling teachers in arithmetic.

To meet this increasing patronage, he engaged, this year, the services of Miss Caroline B. Maxson, of DeRuyter, as Preceptress and teacher of Modern Languages and assistant in Mathematics. In 1843-4, John D. Collins was assistant teacher in Latin. In 1844-5, Gurdon Evans and J. Allen became assistant teachers in Mathematics. In 1845, Ira Sayles, the first student to register his name, on Prof. Kenyon's assuming the Principalship in 1839, became Associate Principal.

During these earlier times, the studies of ladies and gentlemen, above the common branches, were much more divergent than in these later years. But very few ladies studied the higher mathematics, very seldom the classics, and were not known to "speak in public," either in rhetoricals, in societies, or on Anniversary occasions, being confined to reading "compositions." On the last-named occasion, the proper style was for them to appear on the rostrum, two by two, arm in arm, mutual supports, while they read. Dialogues and colloquies, then very much in vogue, furnished the only exceptions, and the only opportunity for displaying the grace of action. On the other hand, the gentlemen very seldom studied the modern lan-

guages, and never the "fine arts." Two bashful boys, we have occasion to remember, after long and anxious consultation, determined to seek the rudiments of "high art." To this end, they blushing presented themselves to the teacher as candidates for drawing. The teacher, with irrepressible humor twinkling in her eyes and lighting up her face, replied, "Young gentlemen, if you desire to take drawing, you need three things to begin with—a tow string, a hand-sled, and a yellow dog." It is needless to say that they beat a hasty retreat without making any effort to obtain the prescribed drawing materials. Though they are now gray-headed men, with several prefixes and suffixes to their names, their attainment in art has been only such, that one of them, at least, has had his signature mistaken for a very high work of art, the seal of the institution with which he is connected.

From 1836-1846, the yearly registered attendance of scholars was: 37-44-80-85-145-171-250-217-249-329; average attendance: 37-44-46-36-49-61-91-84-98-163. The average tuition was \$3 50 for common English studies; \$4 75 for higher branches. Board was \$1 per week.

The following extracts from remarks in the annual reports to the Regents of the University, were considered of sufficient importance to be published by them, at the time, and may not be without interest still:

1843-4, "The trustees would remark that nearly the entire business of the Academy under their charge, is to qualify teachers for common schools, the number of classical scholars being very small, as is indicated by the report of the Principal. Between fifty and sixty scholars who attended the last Fall term, are known to be engaged in teaching, and some of them, at least, with a degree of success that does honor to themselves and the cause in which they are engaged. Accordingly, the year past, one hour each day has been devoted exclusively to thorough drilling in the first principles of the elementary branches of education. In all the branches taught, constant reference has been had to the future employment of the students as teachers. The common practice of students, to commit to memory the language of books merely, has been carefully guarded against, and they have been required to seek ideas rather than words and sounds, and to give an accurate analysis of every portion of each lesson in their own language. This last remark, however, will not strictly apply to theorems and rules; for while the principles upon which such theorems and rules are founded, are expected to be clearly comprehended, the committing to memory of the exact language in which they are enunciated, is deemed indispensable. Each student has been encouraged to exercise independence of thought, and never admit or reject a principle, laid down by an author, without well understanding the reasons.

Frequent lectures on Teaching, Philosophy, Astronomy, and Chemistry, accompanied by practical illustrations and experiments, have been given to all who wished to avail themselves of the advantages thus offered. The trustees would again renew their request to the Regents to establish in this Institution a teachers' department, on principles similar to the teachers' departments established by them in other academies.

SAMUEL RUSSELL, President.
1845—SPELLING.

We have found this very important branch of primary education to present more difficulties to the young, as well as to the more advanced, than almost all others together. Mr. Town's Analysis is the principal medium through which we impart instruction in this branch. Yet, notwithstanding this admirable arrangement of the orthography and definitions of words, such a complete contradiction, substitution, and discrepancy of the sounds of our characters pervade our whole language, that the 'Old Spelling Book' presents an impassable barrier to the mass of students, while but comparatively few become even tolerable spellers; and the whole appears to be little else than a perfect burlesque upon common sense. The orthography of the Latin and Greek is easy; but our language, being made up by little parts from many others, seems to have copied the peculiarities of each contributing idiom, till, at last, it presents a heterogeneous mass of disorganized matter. This is an embarrassment severely felt by all teachers of youth. But the question arises, how can this embarrassment be removed? We answer, in short, remove the cause. This undoubtedly lies in a deficiency in the number of our characters, and the use of silent letters. We are fully aware of the many objections to this innovation, but are equally certain that they are chiefly founded upon un-

grounded prejudice rather than upon common sense. And we most sincerely believe that this subject should receive the candid and unbiased attention of those in high places, particularly the teachers in colleges and academies, and the Regents of the University. We are very happy to know that it is eliciting much interest in many parts of our country, particularly in the Eastern States, and feel not a little chagrined that the enterprising New Englander must give us the lead in matters of this kind.

W. C. KENYON, Principal."

HIGHER STUDIES IN COMMON SCHOOLS.

"There is nothing like thoroughness in the primary branches, or any other branch, not only in the common schools, but in higher institutions as well. Colleges and academies are pouring forth swarms of beardless, yet finished young men, into the lap of an expectant community. These are soon to become finished lawyers, physicians, and divines. And common schools, also, though too long content with driveling away all the means they could command, in acquiring the meanest smattering of reading, writing, and arithmetic, caught the infection, and, at one gigantic bound, cleared the whole arena, and alighted close along side of colleges and academies. The lisping abecedarian becomes at once ingratiated into recondite principles of abstruse science, and stammers out big, swelling phrases and rules, of the meaning of which he can not even dream, much less apply them to practice. Their wonders form but nursery tales and babyhood speculations; all of which is but a parrot-like repetition of uncomprehended sounds and symbols. How can spirits, trained from infancy in this superficial manner, be chained down to the drudgery of careful investigation! How can they be taught to feel that they are, as yet, in the wildering mazes of ignorance! And how can parents of such geniuses believe that, after all, they are only children!

Here, too, that indomitable lust of gain plays a conspicuous part, in producing this contemptible superficiality; for neither the parent nor, as a matter of course, the child, nor even young men and women, think any other questions of importance, than, first, how many dollars will any particular branch cost me? In other words, how shall I estimate, in dollars and cents, the net value? Again, for we are always eager to begin the golden harvest, how soon can I finish a prescribed course? How little of it need I acquire? Mark, the question is not, how long can I, with advantage to mental development, dwell upon this point or that?

It is to be noticed here that these latter remarks apply more particularly to the middle class, the real stamina, the bone and sinew of society; neither reaching upwards to that floating scum, falsely termed the upper class, spoiled by sickly sentimentality and vitiated tastes, who are, in toto, the very personification of superficialness itself, nor downwards to the sedimentary dregs, a boisterous tumultuous rabble, caught by nothing but the most noisome baits.

Here, then, with this explanation, we think, is the key to the whole secret. It is the legitimate offspring of our national genius. Every channel to wealth, in the early era of the nation, being invitingly and temptingly open, the lists were filled by crude workmen, furnished with cruder tools, all eager to realize the golden promise of wealth. Subsequently, from the unparalleled rapidity with which the population of the country has constantly increased, and kept beyond the means of supply, the manufacturer has been continually tempted to increase the number of articles at the expense of their real value, and tempting also fresh troops of crude and inexperienced workmen to undertake to meet the deficiency by enlisting, for a season, in such profitable service. In this, the whole tendency is born, nursed, cradled and pampered, and through this it reacts, as like begets like, thus continually revolving in cycles and epicycles, completely ramifying through our social, civil, and religious character. There are, doubtless, honorable, noble exceptions. We speak of the mass.

Let us see how this reaction takes place, more particularly with respect to the point under consideration. The young and inexperienced teacher, mayhap a promising bud of law, of medicine, or of divinity, fresh, even green, from the schools, sallies forth to assume, for a short time, the responsible station of teacher, for the very laudible purpose of replenishing his purse. Wishing to appear as consequential as possible, and, without consulting his own pecuniary interest, he strives to teach what he does not know, the higher branches, and very naturally neglects to teach what he never knew, nor cared to know, the common branches. This is but a twig of the parent stock, and yet how effect-

ually does it reingraft itself into the original! Could any course do more?

Our higher seminaries are more or less open to the same imputations. Our colleges, academies, and especially our female seminaries, are too much engrossed in putting on a mere gloss, an ill-advised varnish, calculated only to captivate the unthinking, rather than benefit the individual or society. The management of these female seminaries, in too many instances, we believe to be a curse to all under their influence, a miserable farce, calculated to bring into disrepute all really solid, really worthy education, their whole tendency being to send forth into society, swarms of drones and leeches, rather than good and wholesome members.

Here must the remedy begin to be applied. Let colleges cease to confer degrees on those who, unqualified, ride into college and out again on the strength of the paternal purse. Let academies and their sister seminaries cease to labor for mere outside show. Let them labor to send out teachers thoroughly imbued with the one idea of teaching what their pupils may be prepared to receive, and laboring for accuracy in the same; in short, good and efficient teachers. Let them do their duty to the teachers they furnish society, and, in due time, the evil will vanish.

God speed the day when the common schools shall aspire to be what the higher schools now are, and really be such; and when the higher schools shall rise as much superior to their present state, as they are now above the humblest of the common schools. This feeling, like every other propensity of our nature, is subject to abuse. This constitutes the evil of which we speak. The feeling can be guided but never crushed, where man is free, nor, indeed, would it be desirable, if possible. The spirit which prompts man to reach forward, from facts to principles, from lower to higher, from milk to meat, is but the expression of an innate principle, the spur to every mental acquirement. It is this desire to know, modified by the desire of applause and gain, which gives the objectionable features. The time has but just passed, when all the sciences, above the mere primary, were only approachable through the misty medium of one of the dead languages, and, therefore, all access was successfully barred against any approach of the commonality; but when this impediment was finally removed, when it was permitted to each to read the wonders of creation in his mother tongue, all, eager to enjoy the rich repast, rushed headlong to the banquet hall. What else could have been expected? Should any one check the onward course of a mighty river, until its waters may have risen mountain high, then, at the demolition of the obstruction, would he expect a gradual gliding away of the mobile mass? Far from deprecating this tendency as a real evil, we hail it as the bright harbinger to a more glorious day, a day when man, universally, shall rise in his majesty, and soar far above the thralldom of ignorance with all her attendant evils.

We are understood, then, to be advocates for the elevation of our common schools, and, indeed, of the whole tone of education in every grade of institutions. Let the higher branches be introduced into common schools at a proper time, and in a proper manner. Let suitable books be provided and suitable teachers employed, and the result can scarcely fail of being highly beneficial. As a wise and fearless pilot, in the tempest, seizes the helm and holds the creaking ship steadily on her course, so let those who stand at the head of our educational interests, grasp firmly and fearlessly the helm, and guide the stately barque of education safely on amidst the dangers of human passions and prejudices; those who have power, wield it, those who have influence, use it discreetly.

We close with the reflection, that we are happy to find those who are clothed with legal authority, beginning to turn their attention to this subject of smattering; but we hope they will look with candor, and, aside from all prejudice, weigh the wants of the people in the balance of equity and philanthropic regard. KENYON & SAYLES, Principals."

HOME CONVERSATION.—Endeavor to always talk your best before your children. They hunger perpetually for new ideas. They learn with pleasure from the lips of parents what they dream is drudgery to learn from books; and even if they have to be deprived of many educational advantages, they enjoy in childhood the privilege of listening daily to the conversation of intelligent people. We sometimes see parents who are the life of every company which they enter, dull, silent, and uninteresting at home among the children. If they have not mental stores enough for each, let them first use what they have for their own households. A silent home is dull system for young people, a place from which they will escape if they can.

How much useful information, on the other hand, is often given in pleasant conversation; and what unconscious, but excellent mental training, is lively social argument! Cultivate to the utmost the graces of conversation.

"HOME SINS."

The most obvious of all spots on the Christian character is temper. Each individual Christian is, we trust, endeavoring to perform carefully and faithfully his or her work in the world around for the Lord; each and all, we hope, desire to be like Moses, faithful stewards of the home charge, but they fail sooner in the latter than in the former; there are more difficulties in shining for Jesus at home than in the world outside our home.

One great hindrance to a home shining is a home sin. We may call some sins distinctly home sins, because they are never exhibited, perhaps never even guessed at, outside our own circle. And again, I repeat, the most terrible of all sins is temper. Too often we find Christians all graciousness and sweetness in society, appearing (as Rowland Hill puts it) to be engrafted upon crab trees in their own houses.

The most visible aspects of this sin—violent outbursts, sullen fits, and angry remonstrances—are so odious in themselves that a Christian possessed of such an evil spirit is generally on his guard, and watches and mourns because of it. But there are various lesser degrees equally dishonoring the Lord Jesus, which are often permitted, and yet constantly sully the fair page of Christian testimony. The want of gentleness in tone or look, the implied sneer, the uncourteous retort, the undue regard to our own dignity when offended, the maintenance of our own opinions simply because they are our own, and in spite of the irritation we know they will cause, the painful allusion or ill-timed jest, are all fruits of the crab tree.

Great part of our home work, therefore, ought to be a constant guarding against the indulgence of anything akin to bad temper, a closing of the avenues of our soul against the indulgence or entrance of any unkind thoughts or feeling. Our servants, our children, our friends, watch our daily words, looks, and actions (yes, and the enemies of Jesus point at us), keeping an incessant guard over any who profess to follow Jesus Christ.

"They mark my steps." Psa. 56: 6. Take care lest these "observers" have occasion to call you "inconsistent" by observing your home sins which an application to your Savior might cure you of.

THE POOR SHEEP.

Some time ago, a very earnest and successful Baptist minister in Virginia was telling us some of his early experiences—among others, this, which is quite too good, we think, to be lost.

He was accustomed to labor not a little in protracted meetings, and his method always was to begin by laboring the members of the church. In this, perhaps, he was not peculiar, as such is the habit of professional evangelists.

Our brother had just concluded a very searching and scorching discourse, addressed with great vehemence to professors of religion, when, coming down from the pulpit, he was accosted by a venerable, but mild-mannered disciple, who told him that he had a text from which if, some time, he would be good enough to preach, the aforesaid disciple would be very thankful. The pastor, while diffident of his ability to preach with freedom from a text selected for him by somebody else, declared his willingness to do the best he could, and curiously inquired what the text might be. The old brother could not quite remember just the chapter and verse, but said that it related to works spoken by our Lord to Peter, after his resurrection, when he asked the apostle if he loved him; and upon Peter's replying: "Lord, thou knowest all things, thou knowest that I love thee," he said unto Peter, "Beat my sheep." "No! no!" said the pastor; "you are mistaken, my brother. He said, 'Feed my sheep.'" "Ah, he did?" said the old man, with a scorching look into the pastor's face; "I thought, may-be, you read it, 'Beat my sheep.'"

The pastor thought he saw a light—a light that twinkled in the old man's eyes, and a new light on the Word of God.

He threw away his cudgel, and filled up his crib.—The Baptist Teacher.

TRAINING A COLT.—Bad horses are more frequently made than born. It is very much in the bringing up—in the way a colt is cared for, and the manner in which it is broken. Firmness, with kindness, goes very far in making a valuable horse. The colt should early learn that it is never to be deceived; that it is to be encouraged and rewarded when obedient, and punished by the withholding of caresses when disobedient. The same natural qualities that make a horse vicious, will, with proper treatment, make one of those intelligent and spirited horses that all desire to possess. The true trainer of colts is gentle, loving, firm, and thoughtful; and the young animals of his charge partake of the same qualities.

The story is told of an eagle that, flying over an ice-covered valley, saw a dead animal, and descending from its lofty flight, feasted so long upon the carcass, that when it thought to mount, it could not, its wings having become frozen to the ice. Like to this is what is often witnessed of the influence of the world on the soul. How many men seem to be completely earth-bound!

men made the slaves, and they are the ones who must redeem their own. Oh, that women would come from Christian lands to the Middle Kingdom, our sisters in an nations would be kept awake by a crying, 'Come over and help us!'

There are times when the most earnest in any benevolent enterprise becomes and the thought, almost a wish, that the work in hand could be finished at one stroke, unbidden, startling the most of heart. A few things can be thus achieved, but, to love our neighbor as ourselves, to discharge the obligations of this is not a small matter. If it required only of one day, the oil and wine, we should oftentimes give them freely; but to put the neighbor on our own and take him to the inn, to pay for him row and to-morrow, when it seems desirable to attend to something dearer perhaps to hasten to Jerusalem, this the command to seem burdensome, feel like going by "on the other side." The command remains all the same, and never quite through with our work, especially true of missionary work. We have sent some persons to the field in hand, paid her outfit and passage, there no sitting down with the hope that sport will come. If we have established a school, even on the very throne of an power in that throne will continue to be taught, the teacher must be paid wages, and the treasurer must depose the contributor for the means, we must plan, may be, to meet her obligations. It is as much a duty to provide for tomorrow's needs as to meet those of in any field of benevolence, and all primary work requires the patient continuing well-doing. It is well to emphasize the result—"if we faint not."

USEFUL WORKERS OF TRENTON, ILL.—and was organized in March by Mrs. Fisher. Our name, Cheerful Workers, chosen by ourselves. We hope always serve it. We hold regular monthly meetings, and our exercises consist of reading psalms, prayers, songs, essays and select pieces. Our first anniversary was celebrated March 30. For the benefit of those not I will give you the programme. The opened services with prayer. We then "The light of the world is Jesus;" then Mabel Wyle, a three-line psalm; Mel Fisher, same age, repeated "Oh, for a heart," sung by four members; the parable of the Samaritan, by four small boys; a song; dialogue, by two members, and by song, "Gospel Bells." The meeting was then broken; contents, \$6 14. Treasurer's report amounted to \$36. A was then offered, followed by remarks President. We then sang the doxology, were dismissed with the benediction. Our meeting we have received two new members. We take five copies of Children's and have fifteen members.—H. F., Children's Work.

GOLDEN RULE MISSIONARY CIRCLE.—the new bands reported recently in Golden Rule Missionary Circle, of Wille, Ind. A lady writes of them as "Their circle was organized in January. They have twelve members. The thirteen, and the youngest eight, of age. They have a president, vice-president, secretary, and treasurer. Their next opens the meeting with Bible-reading followed by prayer and singing. The secretary calls the roll, and reads the of the previous meeting. Then they recite bits of history of heathen countries, younger ones recite little poems, etc. their contributions, dropping them in basket on the center-table, no one what another has given, only an of the total being kept. They meet first Saturday of each month, at 2 P. M. the close of the meeting they have a play, and go home eager for the next. Two copies of Children's Work are given them. Their motto is 'Whatever did men should do unto you, do ye to them.'—Children's Work.

OTHER took us aside a short time ago were talking of giving, and said, "Did you see my poor bag?" He referred to a canvas bag, locked up in his in which one rupee out of every ten was immediately placed to await the calls of charity or the claims of better causes. We inspected this bag, and found a good quantity of silver, with much gold and hearty approval. And we comes it about that so many people fail to comprehend the rich less there is in this sort of thing; how that so many can reconcile it to their to spend with a lavish hand for selfish indulgences, for personal luxury, and show, while that which to make the world better is doled out in small measures.—Heathen Women.

piece has just been sent as a contribution to the treasury of the Board on the of which was written, "The silver gold are the Lord's, the copper is for poor Maggie."—Missionary

family of 9 persons was recently in Oaktown, India, as the result of the wife and mother.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, August 11, 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 ON THE SABBATH.

The purpose of Bro. Robbins in his eleventh article, seems to be to show that from the setting up of the Jewish economy, special distinction was bestowed upon the first day of the week, but this was rather a preparation for a greater honor to be bestowed upon it by making it the resurrection day of Christ. He says:

"It was 'on the morrow after the Sabbath' that the wave offering of first fruits was to be made, as we learn from Leviticus 23: 10-12: 'When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you; on the morrow after the Sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf, a lamb without blemish of the first year for a burnt offering unto the Lord.' Of this typical offering Christ was the antitype, and his resurrection from the dead was its fulfillment; for Paul says, 'Now is Christ risen from the dead, and become the first fruits of them that slept.' See 1 Cor. 15: 20. He arose on the morrow after the Jewish Sabbath—on the first day of the week—and thus conferred immortal honor on the day, and eternal blessings on the human race."

It is a sufficient answer to the above if we show that "the morrow after the Sabbath" in this passage does not necessarily mean the first day of the week; and, to sustain our position, we will introduce two or three witnesses. The first is a note in the "Critical and Explanatory Commentary," as follows: "The offering described in this passage was made on the 16th of the first month, and the day following the first Passover Sabbath, which was on the 15th (corresponding to the beginning of our April); but it was reaped after sunset on the previous evening by persons deputed to go with sickles, and obtain samples from different fields. . . . Ye shall count from the morrow after the Sabbath, i. e., after the first day of the Passover week, which was observed as a Sabbath." Lange says: "On the morrow after the Sabbath. Various opinions have been held in regard to this Sabbath. According to the Bethoseans (see Lightfoot on Luke 6: 1), the beginning of the ecclesiastical year was so arranged that the Passover always fell on the Sabbath, and consequently 'the morrow after the Sabbath' and the feast of Pentecost were always observed on the first day of the week. This opinion has been adopted by several modern authorities, as Hitzig, Hupfeld, Knobel, Kurtz. The two former of these think that the sheaf was waved after the conclusion of the feast on the 22d of the month; the two latter, on the 15th, the day of holy convocation. It has been confuted by Bahr and Weiseler, and is rejected by Keil and Clark on the ground that such an arrangement would involve a broken or partial week almost invariably at the close of the year, which is of course inadmissible. It may be added further that the first day and the seventh day of the feast could not possibly have both fallen upon the weekly Sabbath, and that the provision for both is the same (vtrs. 7, 8), forbidding only servile work." Another opinion is that the Sabbath was that weekly Sabbath which must occur on one of the days of the feast. This was the view of the Sadducees and of the Karaites Jews, but while it rests upon no positive support, seems sufficiently refuted by the argument of Keil (note, p. 440) that 'if the Sabbath was not fixed, but might fall upon any day of the seven days' feast of Mazzoth, and therefore as much as five or six days after the Passover, the feast of Passover itself would be forced out of the fundamental position which it occupied in the series of annual festivals (comp. Ranke, Pentateuch II. 108). The better view is that found in the LXX., Philo, Josephus, the Targums, and the Rabbinical writers generally, and which seems most in accordance with the text itself, that the Sabbath was simply the festival Sabbath, the 15th Abib, on whatever day of the week it might happen to fall. So Lange below. The sheaf of first fruits was then waved on the 16th, and from that day the time was reckoned to the feast of Pentecost. 'By offering the sheaf of first fruits of the harvest, the Israelites were to consecrate their daily bread to the Lord their God, and practically to acknowledge that they owed the blessing of the harvest to the grace of God.' Keil."

From the above, and much more that might be offered, it will be seen that the opinion held by Bro. Robbins, and some others, is largely rejected; and this at once sets aside the passage as proof in this case. It is not certain in this case that the phrase, "the morrow after the Sabbath" means the "first day of the week," because the "Sabbath"

named may have been an annual "sabbath," and not the weekly "Sabbath."

But Bro. Robbins goes on to say: "Fifty days after the exodus, on the morrow after the Jewish Sabbath, God gave the law from Mount Sinai, on the first day of the week. In commemoration of this event the feast of weeks, or Pentecost, was instituted. The law of its institution is found in Lev. 23: 15, 16, and is as follows: 'And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering, seven Sabbaths shall be complete; even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord.' See also Exod. 34: 22, and Deut. 16: 9, 10. This festival was both a memorial from Sinai; and in fulfillment of its typical significance, after Christ's resurrection, on the coast being fully come, and the disciples all assembled together, the Holy Spirit was poured out, the distinguishing blessing of the gospel dispensation was realized, and the efficacy of Christ's intercession was attested, on the first day of the week."

But this passage is open to the same objection as the one just considered. The Critical Commentary on this passage says: "Ye shall count from the morrow after the Sabbath, i. e., after the first day of the Passover week, which was observed as a sabbath."

H. B. Hackett, in his note on Acts 2: 1, says: "It is generally supposed that this Pentecost, signalized by the outpouring of the Spirit, fell on the Jewish Sabbath, our Saturday." He then goes on at some length to justify this opinion.

Potter's Complete Bible Encyclopedia says: "Pentecost (pen-te-kost), the name signifying 'fiftieth,' by which the Hebrew feast of weeks is known in the New Testament. It was to be kept the fiftieth day, that is, seven weeks, a week of weeks, after the Passover, counting from the 'morrow after the Passover Sabbath,' the second day of that feast. Exod. 34: 22; Lev. 23: 15, 16."

Kitto, in his "Biblical Cyclopaedia," argues at length that this was the Passover, and not the weekly Sabbath.

Barnes argues that it can not be shown to be the weekly Sabbath. This passage, then, can not serve the purpose Bro. Robbins has attempted to make it.

Bro. R., continuing, says: "Reference has been made to Dr. Hull's suggestion, that 'the idea of triumph entered into Jehovah's rest.' (See Article No. 6). We fail to find any such idea in the Sabbath considered simply as the memorial of creation."

Perhaps "the idea of triumph" is not there, but we are not alone in our thought. As we look at it, Jehovah rested as one who had performed a task, and that he was well pleased with his work. He looked upon it with satisfaction.

Again: "I am informed, on what I suppose to be good authority, that Dr. Hull quite recently admitted that the fourth commandment 'had nothing of Christ or redemption in it.' Their Rock is not our Rock; even our enemies themselves being judges."

The Sabbath was instituted before sin entered the world, and before a Redeemer was promised, therefore it could not have symbolized redemption from sin.

Once more: "The supporters of the Sunday doctrine are driven to every conceivable device that their ingenuity and learning can invent to give it a Scriptural character, always admitting that the Bible nowhere says anything directly upon the subject. Who ever knew a 'supporter of the Sunday doctrine' to make any such admission? Editors of religious papers, especially, ought to be more careful in their statements. Instead of devoting all his time to the fourth commandment, the editor of the Recorder should give some attention to the ninth. It is recorded in Exodus 20: 16."

We have read and heard much on the subject of the change of the Sabbath, and yet, up to this day, we have always understood our First-day brethren to admit that there was no direct and formal statement about it in the Scriptures. We have also always understood them to admit that there was no formal institution of what they are pleased to call the "Christian Sabbath." We certainly did not mean to misrepresent any one in this matter. When, a few weeks since, we asked the Independent to quote a passage from the Bible that spoke directly of a change of the Sabbath, it frankly confessed there was no such passage.

THE DICTIONARY OF EDUCATION AND INSTRUCTION is the title of a new work issued by E. Steiger & Co., 25 Park Place, New York, publishers of the Cyclopaedia of Education, by Henry Kiddle and A. J. Schem, which has received the hearty commendation of educators for several years. The Dictionary is, in the main, a compilation of the articles embraced in only one of the eight departments contained in the Cyclopaedia, namely, those on the Theory of Education and Instruction (Pedagogy and Didactics) which are designed to comprehend a consideration of the principles of education, in each of its departments, with practical suggestions as to the best methods of applying them both in training and instruction. To adapt this class of articles, thus reproduced from the Cyclopaedia, to the wider use now intended, they have been, as far as seemed necessary, abbreviated, extended, or otherwise modified. In this way it is expected that the Dictionary will supply a convenient manual for study and reference not only to teachers engaged in professional work, and

in teachers' institutes, but likewise in normal schools in which it is designed to serve as a text-book on Theory and Practice. Sent by mail on receipt of \$1 50.

THE POCKET MEASURE, by PAUSY. Boston. D. Lothrop & Co. Price \$1 50. With her every succeeding work Mrs. Alden's pen acquires new vigor, and the lesson which is always interwoven with the story is more sharply and directly defined. The theme of the story is the duty of giving according to one's means for the necessities of the church and for general charities, and, further, the duty of Christians to make their acts consistent with their profession, not only in connection with church matters, but in the daily walks of life. A sharp thrust is given at the modern method of raising money to pay off church debts by fairs. The story is bright and fascinating, as well as potent in its influences for good, and we heartily commend it to all classes of readers.

Communications.

A REVIEW OF REV. WM. ARMSTRONG.

BY WM. PENNIMAN.

(Concluded from last week.)

It is wonderful how the opponents of the Sabbath will get muddled in trying to overthrow it. They will sometimes argue for it unwittingly, and then against it, as the following will prove: "I do not think there is any indefiniteness in the precept, but it does give us the seventh part of the cycle as the Sabbath; the word seventh has no meaning except that given by the six, which alone fixes its place. Our position is not 'one day in seven, and no day in particular,' but the seventh day of a cycle, beginning counting with the beginning of the six days of labor; that (the Sabbath) is a very particular day, and is not any one day of the seven that the fancy of each may dictate." We endorse every word of the preceding quotation. Mr. Armstrong reasons well, when he has the truth on his side. Webster defines cycle as a "periodical space of time." Six revolutions of the earth upon its axis brings the seventh, and ever since the first seventh-day Sabbath this rotary motion has continued to bring it to the inhabitants in all parts of the earth. In this way, this "very particular day" of God is preserved, and will be to the end of time, or as long as the earth continues to roll.

Again, Mr. A. seems to think that Sabbatarian lay considerable stress upon the word seventh; so, to give its true meaning, he quotes Webster as follows: "One next in order after the sixth, one coming after six of the same kind or class." This critical exegesis is concluded by the following pointed language: "Common sense ought to show that the meaning of all such words is retrospective; that is, their meaning is fixed by the number which precedes them." Common sense ought to show every one, who has only a small share of it, that "Sabbatarians" place no more stress upon the word seventh than God places upon it. It is not the word seventh that God blessed and made holy, but the seventh day. It is the word which follows it, or with which it is connected, which makes its meaning important in this case, and not the word six or sixth which precedes it in the natural count.

In regard to 1 Cor. 16: 1, 2, the "Refutation" says: "But it is objected that the words 'Lay by him in store' mean to lay by themselves at home, that they might have their gifts in readiness when Paul came. It was laid by 'in store in a church collection; there were gatherings into this store.' The unlikelihood of laying by money on the first day of labor, on the day after the Sabbath, is not seen by Sabbatarians." Sunday defenders have different texts to which they cling for support, and when one prop goes down they try to get hold of another. When the meeting "after eight days" (John 20: 26) will not do, they resort to the one "where the disciples were assembled for fear of the Jews" (John 20: 19) as a stronghold; and this proving unsafe, they fly to Paul's midnight meeting at Troas (Acts 20: 7) to prove that Paul's breaking of bread would constitute the day, the Sabbath; but on discovering that if this breaking of bread was on Sunday, and that Paul started on his long journey Sunday morning; but if not, it was on Monday, and therefore if breaking bread makes the day a Sabbath, Monday must be the day. They flee for refuge to one more meeting, seeming to think that there is nothing like meetings from which to construct a Sabbath. Mr. A. has the common sense not to resort to any of these facts already mentioned, but tries to bring 1 Cor. 16: 2 to his aid in proving that this text proves a public collection meeting. We infer this from his language, as he says, "it was laid by in a church collection." It is quite natural that Mr. A.

should think so, as there are so many churches now who do that way; but we shall try to prove that they did not do business that way then. God made man upright, but he has "sought out many inventions," and turned some things upside down. Instead of keeping the seventh day, he tries to keep the first; so he has reversed some things to do it, and here is an example of it. In the text relied upon, Paul enjoins just the reverse of a public collection. The injunction is not for them to place their donations in the public treasury on the first day of the week, but he says "Upon the first day of the week let every one of you lay by him in store."

J. W. Morton, in his "Vindication of the True Sabbath," pp. 51, 52, says, "The apostle simply orders that each one of the Corinthian brethren should lay up at home some portion of his weekly gains on the first day of the week. The whole question turns upon the meaning of the expression 'by him,' and I marvel greatly how you can imagine that it means in the collection-box of the congregation. Greenfield, in his Lexicon, translates the Greek term by one's self, i. e., at home. Two Latin versions, the Vulgate and that of Castellio, render it apud, &c., 'with one's self, at home.' Three French translations, those of Martin, Osterwald, and De Sacy, chez soi, 'at his own house, at home.' The German of Luther, bei sich selbst, 'by himself, at home.' The Dutch, by hemselven, same as the German. The Italian of Diodati, appresso di se, 'in his own presence, at home.' The Spanish of Felipe Scio, en su casa, 'in his own house.' The Portuguese of Ferreira, para isso, 'with himself.' The Swedish, near sig self, 'near himself.' I know not how much this list of authorities might be swelled, for I have not examined one translation that differs from those quoted above." It seems quite probable that Mr. A. was not aware of the amount of evidence against his church collection position, or he would not have taken it.

We notice but one more argument, or rather assertion, that the Sabbath can not be kept on the round and rolling earth. Those who hold to this position do not seem to know that it is the motion of the earth upon its axis which brings the Sabbath from week to week. The sun apparently moves from east to west. If we start on a voyage around the world in a westerly direction, we sail away, as it were, from the sun, which follows and periodically overtakes us, and each succeeding day will reach the meridian of our ship later than if we stood still. When we have thus traveled fifteen degrees of longitude, the sun will be exactly one hour late; and when we have passed over twenty-four times fifteen degrees, or three hundred and sixty, the sun will be just a day behind. If a person could travel by land all the way around the globe, and would set his watch according to the time of the places through which he passed, if a Sabbath-keeper, all he would have to do would be to keep the Sabbath which the revolution of the earth upon its axis brings to the people in the different countries through which he passes. If two persons would start at the same time from London, one traveling westward around the world, and the other eastward, both regulating their timepieces according to the difference in longitude in the different localities, when they would meet in London there would be no time lost; and if both were Sabbath-keepers, they could unite in keeping the same day.

Another method of obviating the losing of a day, when one is sailing around the world, is to drop a day when traveling eastward, and crossing the day line (which passes through Behring Strait, taking a south-westerly course to the Philippine Islands, and thence a south-easterly, to Chatham Island and the south pole), and to add a day when crossing it from east to west. This plan also will make the two travelers all right when they meet, as regards Sabbath observance.

"Dr. Wallis, F. R. S., Professor of Geometry in the University of Oxford, to quiet the minds of those in doubt regarding Saturday observance, recommends them to take a voyage around the world as Sir Francis Drake did," "going out of the Atlantic Ocean westward by the Straits of Magellan to the East Indies, and then to the east, returning by the Cape of Good Hope homeward, and let them keep their Saturday-Sabbath all the way, when they come home to England they will find their Saturday to fall upon our Sunday, and they may henceforth continue to observe their Saturday-Sabbath on the same day with us." We have quoted the preceding to show the ridiculousness and absurdity of such a position, and also to show that it is subversive of any Sabbath whatever. Now let the same one start out again, (supposing that the Saturday-Sabbath-keeper

now keeps Sunday) at the close of the second voyage his Sunday will fall upon Monday, and in the completion of the third voyage this Monday-Sabbath would fall upon Tuesday, and so on till he would start out on Friday; and when completing this trip he would have completely swung around the circle, and would again arrive at the Saturday-Sabbath.—Prof. Tyndall, in Nineteenth Century.

This would certainly be swinging around the "cycle" if not the circle. This position would be the seventh-portion-of-time or cycle-theory carried out with a vengeance, and would accommodate every sect on the globe, as it is said there are some who keep every day in the week, and would be just as good as Mr. Armstrong's suggestion to the Sabbath-keepers of the United States, which is, that they "petition the government to change the cycle of the week and have the first day begin on Monday, which will make Sunday the seventh day, and then all will be harmonious."

God never gave a command which could not be kept. The birth-day of some noted men are celebrated both in this country and in Europe; no difficulty in this case. No difficulty in finding Christmas or the Fourth of July, or Sunday, but it is an exceedingly difficult matter, in the minds of the great mass, to find the true down trodden and despised seventh-day Sabbath, in all parts of the earth. May the Lord speed on the Sabbath reform and the cause of truth, is my prayer.

RECONSECRATION.

It is with great pleasure that we are assured through the RECORDER that the reports from the churches of the several Associations warrant the conclusion that "there seems to be a widespread feeling in the churches, leading to humiliation, self-abasement, and earnest prayer." In our own, the North-Western, the first resolution adopted is, "That we now and hereafter make a more complete consecration of ourselves and our possessions to God and this work"—the missionary work. These signs of spiritual prosperity are cheering. We are under great obligations to God for so much of his Holy Spirit as enables us to see our defects, and create a desire after a closer walk with God; for what profit will it be in looking into the mirror of God's truth and seeing our defects, if should not create a desire to make amends, and prompt us to adopt resolutions in harmony with this desire; all of this is well, and the prospect hopeful for our future, provided we rightly understand the import of the term "consecration," and fulfill its demands; for Solomon said, "It is better not to vow than to vow and not pay." Webster says, consecration is "devoting and dedicating a person or thing to the service and worship of God." Then the import of the resolution is that we devote and dedicate ourselves and our possessions to the service and worship of God; in short, simply do what the gospel requires, and what we agreed to do when we gave our hearts to him, viz., "Do all to the glory of God."

Now this is a solemn pledge, and not only made together in the Association, but made to God in the heart, if effectual. To make it once, and violate it, is criminal. What shall it be to reaffirm it, and not meet its demands? To do this will require much care and self-denial, especially to remember the teachings of Christ, "Watch and pray, that ye enter not into temptation." The spirit of this resolution will enter into all we do. We are to remember that we and our substance are devoted and dedicated to the service and worship of God. Are we farmers, it will guide us in the kind of products we raise, in the amount of labor we perform ourselves, or require of others, and in all our business relations. Are we engaged in merchandise, it will enable us not to overestimate the value of the commodity in trade; neither to form any unholy alliance with those who do not regard God's Sabbath, thus becoming accessory to sin. And so of all business relations upon which we may enter. A devotee of the Lord will be sure to be guided by his teachings. In the outlay of the means God shall give us, shall the spirit of pride, ambition, or rivalry guide us as in the past, or shall we remember the vow of this resolution, and pay it? Shall we remember that the earth is the Lord's and the fullness thereof, and we are his stewards, and will soon be called upon to give an account of this stewardship? So let us be ready to return to the Master his own, when he asks for it. Not only does our stewardship embody our religious duties of praying, witnessing for Jesus, our preaching and the manner in which all of these are met, but also of the earthly substance we possess. When we do our whole duty, the Macedonian cry will not be heard in vain. When every

one is ready, like Moses, I," with his voice, his time, and his money, the kingdom come, thy will be is in heaven," be answering that this valuable many others, will remain records of the Association

WELTON, IOWA, July 31, 18

ELD. WARDNER'S COE

EMSVOLD, N. Y.

Dear Brother Wardner, welcome letter came to have always been glad to much more now; although resigned to the will of the my peace is increased. It will follow Christ he must forsake all, and lose all for the friendship of the world God. You know how the fares. I will cast myself is able to keep me up. I acknowledge the receipt and return my grateful mission Band, the Milton Jun yourself. The more we are the Lord the more we are I am entirely liberated, about the same; her I Since I have given up my better care for her. You forget her because she looks situation as if all is lost; this was not necessary; I open her eyes. Next week I shall go printing of the tracts, a set out during the Winter a tolerable with health and preach anew. I feel much the cause of Jesus. I have unfinished tools at I am I working to get the but feel there hardly should but all spent in the Lord's honor. We have had very change this country; very cold, 24 zero, and at other times warmth; so much snow that from the house on Christmas. On New Year's day the hearers seemed much Word. I am to go to the First-day. When weather it is a beautiful country, but Winter in Norway, not so in America. I have noticed that the tated into German. I should stay in Hamburg, Germany as in that city I was converted city very much. Receive our Christian greetings, yourself, and Church of God, and your brother in Christ. EMSVOLD, N. Y.

Dear Brother Wardner, and encouraging letter cont \$11, 26, for the cause of Je on the 7 inst., for which I Milton Mission Band, and tion Seventh-day Baptist G thanks. May the blessing on every one who takes conversion of souls to Jesus mandments of love; God is I

I have had great trouble four tracts revised; it is mos hardly any of the learned w to do with the Seventh-day been myself, for sometime, prepare them; but have not although the money is lying I am very anxious to have distributed. I shall, if the again for Christiana and printers, and if all well, an and if possible see Bro. J but I shall have to travel on attainable. My desire is some of the brotherhood of I tried also for work, and model, neither in this did in Christiana, distributed grants, and left a number young Baptist who is inter bath. He promised that he them out, and if possible a- tinued here in Edsvold, an It is only the poorest that no fruit yet, but the prospe Lord, and in due time sh cease; but all honor and the Lord Jesus.

We have had a very cold has left the land, but the just begun with seed time. Late a yet covered with

... Sunday) at the close of the second ... his Sunday will fall upon Monday ... the completion of the third voyage ... day-Sabbath would fall upon Tues- ... so on till he would start out on ... when completing this trip he ... have completely swung around the cir- ... would again arrive at the Saturday ... Prof. Tyndall, in *Nineteenth Cen-*

... would certainly be swinging around ... cycle" if not the circle. This position ... be the seventh-portion-of-time-or-cycle ... carried out with a vengeance, and ... accommodate every sect on the globe, ... said there are some who keep every ... the week, and would be just as good ... Armstrong's suggestion to the Sab- ... bers of the United States, which is, ... "petition the government to ... the cycle of the week and have the ... begin on Monday, which will make ... the seventh day, and then all will be ... ions."

... never gave a command which could be ... kept. The birth-day of some noted ... celebrated both in this country and ... no difficulty in this case. No ... in finding Christmas or the Fourth ... or Sunday, but it is an exceedingly ... matter, in the minds of the great ... find the true down trodden and dis- ... seventh-day Sabbath, in all parts of the ... May the Lord speed on the Sabbath ... and the cause of truth, is my prayer.

RECONSECRATION.

... with great pleasure that we are assured ... the RECORDER that the reports from ... ches of the several Associations war- ... conclusion that "there seems to be ... read feeling in the churches, leading ... nation, self-abasement, and earnest ... In our own, the North-Western, ... resolution adopted is, "That we ... hereafter make a more complete ... of ourselves and our possessions ... and this work"—the missionary ... These signs of spiritual prosperity ... We are under great obliga- ... God for so much of his Holy Spirit ... us to see our defects, and create a ... ter a closer walk with God; for what ... it be if in looking into the mirror ... truth and seeing our defects, if ... of create a desire to make amends, ... pt us to adopt resolutions in har- ... this desire; all of this is well, and ... ect hopeful for our future, provided ... understand the import of the term ... tion," and fulfill its demands; for ... said, "It is better not to vow than ... not pay." Webster says, conse- ... "devoting and dedicating a per- ... to the service and worship of ... then the import of the resolution is ... devote and dedicate ourselves and ... sions to the service and worship of ... short, simply do what the gospel re- ... what we agreed to do when we ... hearts to him, viz., "Do all to the ... God."

... is a solemn pledge, and not only ... ther in the Association, but made ... the heart, if effectual. To make ... violate it, is criminal. What ... to reaffirm it, and not meet its de- ... Do this will require much care ... enial, especially to remember the ... of Christ. "Watch and pray, that ... into temptation." The spirit ... tion will enter into all we do. ... remember that we and our sub- ... devoted and dedicated to the ser- ... vanship of God. Are we farmers, ... us in the kind of products we ... amount of labor we perform our- ... quire of others, and in all our ... tions. Are we engaged in mer- ... will enable us not to overesti- ... line of the commodity in trade; ... form any unholy alliance with ... to not regard God's Sabbath, thus ... cessary to sin. And so of all ... tions upon which we may enter ... of the Lord will be sure to be ... us teachings. In the outlay of ... God shall give us, shall the spirit ... sion, or rivalry guide us as in ... shall we remember the vow of ... tion, and pay it? Shall we re- ... the earth is the Lord's and the ... roof, and we are his stewards, ... be called upon to give an ac- ... in stewardship? So let us be ... to the Master his own, when ... Not only does our steward- ... our religious duties of praying, ... Jesus, our preaching and the ... each all of these are met, but ... stantly substance we possess ... duty, the Missionary ... duty in vain. When ever

one is ready, like Moses, to say, "Here am I," with his voice, his hands, his heart, his time, and his money, then shall we become the salt of the earth, and our prayer, "Thy kingdom cometh, thy will be done in earth as it is in heaven," be answered. We write, fearing that this valuable resolution, like too many others, will remain a dead letter in the records of the Association.

H. B. LEWIS.

WELTON, Iowa, July 31, 1881.

ELD. WARDNER'S CORRESPONDENCE.

Eidsvold, Norway, Jan. 6, 1881.
Dear Brother Wardner,—Your kind and welcome letter came to hand yesterday. I have always been glad to hear from you, but much more now; although am much more resigned to the will of the Lord Jesus; as also my peace is increased. It is true if any one will follow Christ he must be prepared to forsake all, and lose all friends of the world. The friendship of the world is enmity against God. You know how the Sabbath-keeper fares. I will cast myself upon the Lord, he is able to keep me up.

I acknowledge the receipt of the £5 bill, and return my grateful thanks to the Mission Band, the Milton Junction Church, and yourself. The more we sacrifice to and for the Lord the more we are blessed.

I am entirely liberated. My dear wife is about the same; her hand not better. Since I have given up my place I can much better care for her. You will please not forget her because she looks at the sacrificed situation as if all is lost; she believed that this was not necessary; I trust the Lord will open her eyes.

Next week I shall go and arrange for the printing of the tracts, and if well shall set out during the Winter to distribute. I am tolerable with health and have begun to preach anew. I feel much more interest in the cause of Jesus.

I have unfinished tools and models whereat I am working to get them ready for sale, but feel there hardly should be lost a minute, but all spent in the Lord's service and to his honor.

We have had very changeable weather in this country; very cold, 24° Reaumur below zero, and at other times several degrees warmth; so much snow that I could not come from the house on Christmas to hold meeting. On New Year's day had two good meetings; the hearers seemed much moved by the Word. I am to go to the forest on next First-day. When weather sets in fair here, it is a beautiful country, both Summer and Winter in Norway, not so stormy as you have it in America.

I have noticed that the tracts are translated into German. I should much like to stay in Hamburg, Germany, for sometime, as in that city I was converted, so I love that city very much.

Receive our Christian greeting Mrs. W., yourself, and Church of God, from my family and your brother in Christ.

Eidsvold, Norway, May 23, 1881.

Dear Brother Wardner,—Your very kind and encouraging letter containing the large bill, £6, for the cause of Jesus, was received on the 7 inst., for which I return you, the Milton Mission Band, and the Milton Junction Seventh-day Baptist Church, my hearty thanks. May the blessing of Jesus rest upon every one who takes an interest in the conversion of souls to Jesus and his commandments of love; God is love.

I have had great trouble to get these last four tracts revised; it is most surprising that hardly any of the learned will have anything to do with the Seventh-day Sabbath. I have been myself, for sometime, in Christiania, to prepare them, but have not succeeded yet, although the money is lying ready for them. I am very anxious to have them ready to be distributed. I shall, if the Lord will, start again for Christiania and see them with the printers, and if all well, start for Germany, and if possible see Bro. Jones in London; but I shall have to travel on the lowest fare attainable. My desire is very much to see some of the brotherhood of our faith.

I tried also for work, and to sell a finished model, neither in this did succeed. When in Christiania, distributed tracts to the emigrants, and left a number of tracts with a young Baptist who is interested for the Sabbath. He promised that he also would spread them out, and if possible sell them. I continued here in Eidsvold, and held meetings. It is only the poorest that will attend. I see no fruit yet, but the prosperity is with the Lord, and in due time shall reap without ceasing; but all honor and glory belong to the Lord Jesus.

We have had a very cold Spring; the snow has left the land, but the farmers have only just begun with seed time. The great Miosen Lake is yet covered with ice, so the steamers

are lying still; but yesterday it began to be warm and we hope it will continue now. My wife is getting better but very slowly, and is so weak yet, and our servant is no better yet, so my only child has to do all the work, over which I am much surprised; she is a powerful and a very kind child. I should have sent her likeness long ago but have not been able to persuade her to get it done; but she has a great abhorrence to photography; that accounts for it. I must close for this time, and would beg you and all the brethren to pray for me and mine, and in regards to me whether I shall entirely work for the Lord, or seek employment besides.

My Christian regards to yourself and the brotherhood and the Church of God.

I am your brother in Christ,

H. C. ROLF.

TENT WORK.

Hornellsville, N. Y.

The past week has been a harvest time of precious souls. Five more persons have come out fully into the light of present truth, and taken a decided stand for the Bible Sabbath, and the harvest is not all gathered yet. There are others under the leadings of the Holy Spirit, who give evidence of honest intentions to follow this divine Teacher as he leads into all truth. The curiosity hunters have mostly disappeared from our meetings, and close work has been done with the select audiences of the past ten days. Bible readings are held every afternoon, followed by prayer and religious conference. The present outlook is that the tent meetings will be continued another week. Bro. Fisk is helping in the work this week by constant attendance and in preaching the Word. Bro. H. D. Clarke, my assistant, is also speaking the Word very acceptably. These helps are very timely. The little Church here is deeply enlisted in the work, and by their solicitation we have tarried longer than was expected, satisfied ourselves that further labor was needed.

The Lord has been graciously pleased that the preaching of Sabbath truth should again be blessed to the conversion of sinners. "The law of the Lord is perfect, converting the soul." Oh, that our brethren could all see this, and that the Sabbath doctrine is not a barren and isolated truth, not a side issue, but belongs to the whole gospel as much as any central truth belongs to the system of which it is a part.

The incidents of tent work have been more than usually interesting here. The public debate gave a coveted opportunity to defend the claims of God's law and Sabbath. My opponent objects to being catalogued as a no-law man, believing, as he says, in the law of Christ, which he calls the law of love. We give him the benefit of this statement.

We find our First-day Baptist brethren, with a few honorable exceptions, afraid to touch the Sabbath question. Some of them go so far as to forbid their children attending the tent meetings. How are the mighty fallen!

The Methodist minister, in alluding to our tent meetings before his congregation, remarked that it might be all right, but he was afraid not. A member of his congregation, troubled on the Sabbath question, recently asked his advice; he replied, "Don't trouble yourself about it. Some people think that these watchmen are the ones spoken of by Isaiah 56: "Dumb dogs, that can not bark;" but I apprehend that there will be considerable barking after the tent is removed.

At the opening of our meetings, one person was understood to offer twenty-five dollars for every convert to the Sabbath; there is some hope that the person making the offer will become a convert, in which case we will release him from the offer. Some of the no-law advents, at the time of the debate, were heard to say that they would prevent the making of any converts to the Sabbath. This boasting, too, has failed to realize; some formerly of their way of thinking are among the converts. "Hitherto hath the Lord helped us."

The converts are happy in their new-found treasure, and give promise of being valuable acquisitions to the Sabbath cause in this place. On a visit to Alfred this week, I found the people much relieved of anxiety concerning the health of Bro. N. V. Hull; there is hope that he will be able soon to resume his editorial duties. His brother, V. Hull, from Ohio, is visiting him.

It is decided that we go next to Elmira with the tent, should a favorable location be found there.

L. C. ROGERS.

Bishop E. O. Haven, of the Methodist Episcopal Church, died at Salem, Oregon, August 2d.

CHARACTER OF JOSEPH.

Kindness and forgiveness were very prominent traits in the character of Joseph. How cruel was the treatment of his brothers, when they conspired to slay him, their kind and gentle brother, whose youthful helplessness appealed to them for protection, and should have prompted them to be his defenders; and though the better feelings of one of them prevailed so far that they did not take his life, yet they sold him into slavery, and thereby separated him from all the tender associations of home, and tore him from the society of his parents, whom he dearly loved, and who cherished for him the fondest affection. And yet it is not recorded of him, that he harbored toward them a single feeling of resentment, and when the opportunity came that he might have gratified a spirit of retaliation, and avenged himself to the fullest extent, he generously and kindly apologized for them, telling them not to be angry with themselves or grieved for what they had done, for the result, under the controlling providence of God, would be the preservation of their lives. How well he obeyed the injunction of Jesus, though the words had not then been spoken; "Do good to them that despitefully use you;" and how thoroughly he melted them down into contrition, by thus "heaping coals of fire upon their heads." Though his manner toward them at first was strange and harsh, so that he talked roughly to them, and charged them with what they had no thought of doing, yet down in his generous and loving nature there was such a depth of affection for them that it was with the greatest effort that he could restrain his tender emotions from completely overpowering him, when in their presence; and when they came to him the second time, and his quick eye caught sight of his brother Benjamin, his full heart burst over all restraint, and he quickly entered into his chamber, where he could give full vent to his gushing feelings unobserved. By the mysterious course which he pursued toward them, he no doubt intended to impress upon their minds as deeply as possible, the wickedness of their conduct toward him, and the greatness of his kindness and generosity, in forgiving them so freely, when he had them so completely in his power; and also to make the surprise as great as possible, when the culminating moment should come, when he would make himself known unto them. But the most conspicuous trait in his character, and what exerted such a controlling influence in making him just what he was in every respect, was the strength of his religious convictions, his reverence for the authority of God, his great regard for his law, and his deep sense of the awful wickedness of doing anything wrong. Indeed, the whole secret of his upright life and religious character is found in three simple words spoken to his brethren during their first visit to Egypt: "I fear God." He not only loved to do right, but he was afraid to do wrong. Thus when repeatedly assailed by a well-circumstanced temptation to commit an easily besetting sin, the purity of his heart and the strength of his virtue, were very clearly revealed in that very emphatic expression: "How can I do this great wickedness and sin against God?" We infer from Joseph's whole history that he had a very strong and abiding conviction of the personality and overruling providence of God, for he refers to this Supreme Being on every fitting occasion, and was governed in all his conduct by a disposition to do what would be in accordance with his will; and thus he is one of the great Bible examples so worthy of imitation.

J. T. HAMILTON.

IMPRESSIONS OF ARKANSAS.

ALBION, Wis., July 24th, 1881.

To the Editor of the Sabbath Recorder: At the request of a number of your readers, we write a statement of our impressions of Arkansas, Arkansas Co., Ark. We landed at Arkansas Post April 21st, at a cost of \$19 50 from Chicago. From the Post, we went directly to the homestead of Mr. A. S. Davis, a distance of about twelve miles, the most beautiful country we ever saw. It seems to be perfectly adapted to stock raising and general farming—just rolling enough for drainage, with plenty of water, and a most luxuriant growth of grass. People seem very friendly, and their talk is very encouraging to immigration, especially to Northern men. All the country needs is development to make it a success as a farming country. Fruit grows in abundance, and corn and cotton are at home. There seems to be a good prospect for a Seventh-day society, as there are nearly enough going from here this Fall to start a small church. In short, it seems to us to be well adapted to the wants of such as wish

cheap homes, with a good chance, by industry, to become independent.

T. H. MONROE,
A. M. KNAPP.

Condensed News.

THE PRESIDENT'S CONDITIONS.—The latest official bulletin, dated Aug. 7th, 7 P. M., says:

"The President has been comfortable during to-day, although his temperature began to rise earlier than yesterday and rose almost as high. At 12:30 P. M. his pulse was 104, temperature 100, respiration 20. At 7 P. M. his pulse is 104, temperature 101.2, respiration 20. Nevertheless he has been able to take nourishment as usual and had several refreshing naps during the day. The discharge of pus has been liberal and healthy in character."

The increase in daily fever causes much public anxiety, and fear that a serious relapse may take place; and gives the rather sensational reports of newspaper correspondents considerable weight, notwithstanding the hopeful character of the reports of the physicians. The location of the ball has been pretty definitely determined, by means of a curious and delicate electrical instrument, as in the abdominal wall, about five inches to the right of the navel.

Though it is proper for people to speculate upon matters of so much public interest, and natural to criticize everything which does not fully satisfy their desires, it will be quite as well to trust the President's case confidently to the care of the attending and consulting physicians who unquestionably include the best talent of the country.

PROHIBITION.—At the State Temperance Congress at Saratoga, N. Y., a committee was appointed to prepare plans for organization in each county to work for procuring a constitutional prohibition amendment. The committee reported recommending that a State central committee be appointed, consisting of three members from each State temperance organization, who shall organize committees in each county to call conventions, with full power to take up the work. The State Central Committee is requested to issue an appeal asking the active co-operation of all to obtain the desired result, pending the procuring of a prohibitory constitutional amendment. All friends of temperance are urged to enforce all laws restrictive of the liquor traffic. Let the work go on, and every man consider his individual responsibility in the matter.

THE SKELETON IN THE CZAR'S CLOSET is the fear of assassination, and it seems to be of huge proportions. On the night of Aug. 4th, a letter threatening his death was found on a table in the imperial bed chamber, which was supposed to be thoroughly guarded, and to which access can be had only by the most thoroughly trusted of the Czar's attendants; and a conspiracy to assassinate the Imperial family is reported to have been discovered, which embraced sixty persons, some of whom were of high rank.

PROHIBITION IN NORTH CAROLINA, for the time, effectually defeated, the majority against prohibition being estimated as high as 40,000. The Republican leaders pronounced against the measure, and carried the colored vote as well as the liquor interest of both parties with them; and still they tell us that the only hope for prohibition is through the Republican party.

EXPLOSION.—The government powder magazine, containing a number of tons of powder, at Mazatlan, Mexico, situated in the business part of the city, exploded Aug. 1st, completely demolishing the magazine, destroying many houses in the vicinity, and damaging others. A large number of people were killed.

THE PUBLIC DEBT STATEMENT shows a decrease, for July, of \$10,078,023 23; leaving the debt, less cash in the Treasury, \$1,830,520,788 75.

The National Board of Health has received advices from Havana announcing that over thirty-one deaths from yellow fever occurred there during the week ending July 29th, and the disease is increasing. The dispatch further says that sailing vessels which had been out on long voyages and were in the port, were becoming infected to a considerable extent, and it was suggested that the United States quarantine officers can not be too careful in examining vessels from Havana.

A year ago Mrs. John Becker, of New York, disappeared from her home. Three weeks after, her husband found her body in the morgue, identified and buried it. Friday evening a woman called at his house and asked for her husband. It proved to be his wife, who had been living in New Jersey. She had not heard of the burial.

A correspondent of the *World* says that Chief Victoria, supposed to have been killed months ago, is in Mexico pursuing his favorite recreation of plundering and of killing his captives if they can't procure a ransom.

Third Assistant Postmaster-General Elmer reports the net reduction in the Star Route and steamboat mail service for July as amounting to \$314,000, and that the total savings by reductions and discontinuance since March 4th, is \$1,381,000.

The announcement that a large number of negroes are on the way from the South to work on the New York and Ontario railroad, has created great excitement among the men now employed by the contractors of the different sections.

Greenfield, the wife murderer, whose case has occupied much attention, was executed at Syracuse last Friday. He hoped against hope until the very last minute. He made no confession, but firmly maintained his innocence.

A correspondent of the *London Times* says that Naples is infested by an organized gang of robbers, some of whom relieve the unfortunate traveler of his valuables, while others flourish pistols and effectually prevent pursuit.

Bradlaugh tried to procure a warrant against the policeman who ejected him from the House of Commons. The judge told him that as the assault was invited, English law could give him no help on the subject.

C. A. Cook, of Brownville, Ohio, was fined for slapping a man on the mouth for saying that he wished Garfield would die. Subscriptions of one cent each were promptly furnished to pay both fine and costs.

The inhabitants of Chihuahua, Mexico, have petitioned their government to demand indemnity of the United States for damages incurred by Indians crossing the border.

Flour is so scarce in some parts of Mexico that the question is agitating of importing foreign flour free.

Sharks are infesting North River, and some large specimens have been caught.

Four colored men have been appointed on the police force of Philadelphia.

Sixty persons died in New York Saturday and Sunday from the heat.

SPECIAL NOTICES.

BASKET PICNIC SABBATH-SCHOOL INSTITUTE.—On Wednesday, Aug. 17th, the Seventh-day Baptist Bible-schools of Connecticut and Rhode Island, will meet in Kenyon's Grove, near Hopkinton City, R. I., for a Basket Picnic Sabbath School Institute. The programme will consist of exercises for the benefit of primary teachers, and a children's meeting in the forenoon, and a discussion of some vital questions of Sabbath-school work and interest in the afternoon. The exercises begin at 9:30 A. M., and close at 4:30 P. M., with an hour and a half for dinner, which will be eaten from the baskets in which it is carried, and not from tables. A warm invitation is given to all interested in this meeting, to be present.

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.

PROFITABLE PATENTS.—The most wonderful and marvelous success in cases where persons are sick or wasting away from a condition of miserableness, that no one knows what ails them (profitable patents for doctors), is obtained by the use of Hop Bitters. They begin to cure from the first dose, and keep it up until perfect health and strength is restored. Whoever is afflicted in this way need not suffer, when they can get Hop Bitters.—*Cincinnati Star.*

MARRIED.

At Milton, Wis., May 25, 1881, by Rev. T. R. Williams, Mr. NATHAN W. ATWOOD, of Albion, and Miss PERMELLA HAMMARQUIST, of Bussyville.

At Milton, Wis., Aug. 1, 1881, at the house of the bride's mother, by Rev. E. M. Dunn, Mr. ELFRID D. BLISS, of Milton Junction, and Miss MAGGIE J. CRUMB, of Milton.

At Newville, Wis., Aug. 1, 1881, by Rev. E. M. Dunn, Mr. ADELBERT CLARK and Miss HELEN BRETEN, both of Newville.

DIED.

In Willing, N. Y., July 31, 1881, LUKE G. WITTER, aged 66 years. Brother Witter was born in Almont, and lived there until he was twenty-six years old, when he moved to the place where he lived and died. He was taken sick two years ago last Spring with liver difficulty, from which he never recovered. Two weeks before his death he was taken speechless, caused by paralysis of the organs of speech. Brother Witter has always been a hard working man, as everything about his home indicated. He professed faith in Christ in his youth, and was a member of the Seventh-day Baptist Church years ago, and when the Church at Stannard's Corners was organized he was one of its members, and remained so until death. He was as prompt in meeting the claims of the cause of Christ, as far as dollars were concerned, as he was to meet any other obligation. He did not want the minister to work for him for nothing; his home has been called the ministers' tavern, and we always found it a good one. Although his sickness was protracted and painful, he thanked God that it was not more so; was patient to the last, but desired to go when the Master should call for him. He has left a wife, two sons, seven broods, and one sister, and a large circle of other relatives.

In New Haven, Conn., July 30, 1881, SOPHIA R. RUSSELL, widow of the late Samuel Russell, of New Haven, formerly of Alfred, N. Y., and daughter of Gen. Levi House, deceased, of St. Albans, Vt.

At Albion, Wis., July 28, 1881, HIRAM LANE, aged 71 years.

NO PATENT NO PAY.

PATENTS OBTAINED FOR MECHANICAL devices, medical or other compounds, ornamental designs, trade-marks and labels. Caveats, Assignments, Interferences, Infringements, and all matters relating to Patents, promptly attended to. We make preliminary examinations and furnish opinions as to patentability, free of charge, and all who are interested in new inventions and Patents are invited to send for a copy of our "Guide for Obtaining Patents," which is sent free to any address, and contains complete instructions how to obtain Patents, and other valuable matter. During the past five years, we have obtained nearly three thousand Patents for American and Foreign inventors, and can give satisfactory references in almost every county in the Union. Address:

LOUIS BAGGER & CO.,
Solicitors of Patents and Attorneys at Law, Le Droit Building, Washington, D. C.

Selected Miscellany.

THE INDIAN CAMP.

BY J. W. TROWBRIDGE.

Out from the Northern forest, dim and vast;
Of yet more shadowy times, a pathless past,
Untraced by history;
Strangely he comes into our commonplace,
Prosaic present;
And, like a faded star beside the bay's
Silvery crescent,
Upon the curved shore of the shining lake
His tent he pitches—
A modern chief, in white man's wide-awake
And Christian breeches.
Reckless of title-deeds and forms of law,
He freely chooses
Whatever slope or wood-slide suits his squaw
And little paposes.
Why not? The owners of the land were red,
Holding dominion
Wherever ranged the foot of beast or spread
The eagle's pinion;
And privileged, until they welcomed here
Their fair-faced brother,
To hunt at will, sometimes the bear and deer,
Sometimes each other.
How often to this lake, down yonder dark
And sinuous river,
The painted warriors sailed, in fleets of bark,
With bow and quiver!
This lank-haired chieftain is their child, and heir
To a great nation,
And well might fix, you fancy, anywhere
His habitation.
Has he to come to hunt the bear and deer,
Or trap the otter?
Alas! there's no such creature stirring here,
On land or water.
To have a little traffic with the town,
Once more he chooses
The ancient camping place, and brings his brown
Squaw and paposes.
No tent was here in yester-evening's hush;
But the day, dawning,
Transfigures with a faint, a roseate flush,
His dingy awning.
The camp smoke curling in the misty light,
And canvas slanting
To the green earth, all this is something quite
Fresh and enchanting;
Viewed not too closely, lest the glancing wings,
The iridescent
Soft colors of romance, give place to things
Not quite so pleasant.
The gossamers glistening on the dewy turf;
The lisp and tinkle
Of flashing foam-bells, where the placid surf
Breaks on the shingle;
The shimmering birches by the rippling cove;
A fresh breeze bringing
The fragrance of the pines, and in the grove
The thrushes singing,
Make the day sweet. But other sight and sound
And odors fill it
You find, as you approach their camping ground
And reeking skillet,
The ill-fed curs rush out with wolfish bark;
And, staring at you,
A slim young girl leaps up, smooth-limbed and dark,
As a bronze statue.
A bare papoose about the camp-fire poles
Toddles at random;
And on the ground there, by the blazing coals,
Sits the old grandam.
Wrinkled and lean, her skirt a matted rag,
In plained collar
Of beads and hedgehog quills, the smoke-dried hag
Squats in her squalor,
Dressing a marmot which the boys have shot;
Which done, she seizes
With tawny claws, and drops into the pot
The raw, red pieces.
The chief meanwhile has in some mischief found
A howling trichin,
Who knows too well, alas! that he is bound
To have a birching.
The stoic of the woods, stern and unmoved,
Lays the light lash on,
Tickling the lively ankles in approved
Fatherly fashion.
The boy slinks off, a wiser boy, indeed—
Wiser, and sorrier.
And is this he, the chief of whom we read,
The Indian warrior?
Where hangs his tomahawk? the scalps of tall
Braves struck in battle?
Why, bless you, sir, his hand is not at all
That kind of cattle!
In ceasing to be savage, they chose
To put away things
That suit the savages: even those hickory bows
Are merely playthings.
For common use he rather likes, I think,
The white man's rifle,
Hatchet, and blanket; and of white man's drink,
I fear, a trifle.
With neighbors' scalp-locks, and such bagatelles,
He never meddles.
Bows, baskets, and I hardly know what else,
He makes and peddles.
Quite civilized, you see. Is he aware
Of his beatitude?
Does he, for all the white man's love and care,
Feel proper gratitude?
Feathers and war-paint he no more enjoys;
But he is prouder
Of long-tailed coat, and boots, and corduroys,
And white man's powder.
And he can trade his mink and musquash skins,
Baskets of wicker.
For white man's trinkets; bows and moccasins
For white man's liquor.
His Manitou is passing, with each strange,
Wild superstition;
He has the Indian agent for a change,
And Indian mission.
He owns his cabin and potato patch,
And farms a little.
Industrious? Quite, when there are fish to catch,
Or shafts to whittle.
Though all about him, like a rising deep,
Flows the white nation,
He has—and while it pleases us may keep—
His Reservation.
Placed with his tribe in such a paradise,

Tis past believing
That they should still be given to petty vice,
Treachery, and thieving.
Incentives to renounce their Indian tricks
Are surely ample,
With white man's piety and politics
For their example.
But are they happier now than when, some night,
The chosen quotas
Of tufted warriors sallied forth to fight
The fierce Dakotas?
Still under that sedate, impassive port,
That dull demeanor,
A spirit waits, a demon sleeps—in short,
The same red sinner!
Within those inky pools, his eyes, I see
Revenge and pillage,
The midnight massacre that yet may be,
The blazing village.
When will he mend his wicked ways, indeed,
Kill more humanely—
Depart, and leave to us the lands we need?
To put it plainly,
Yet in our dealings with his race, in crimes
Of war and ravage,
Who is the Christian, one might ask sometimes,
And who the savage?
His traits are ours, seen in a dusky glass,
And but remind us
Of heathenism we hardly yet, alas!
Have left behind us.
Is right for white race wrong for black or red?
A man or woman,
What hue soever, after all that's said,
Is simply human.
Viewed from the smoke and misery of his dim
Civilization,
How seems, I'd like to ask—how seems to him
The proud Caucasian?
I shape the question as he saunters nigh,
But shame to ask it.
We turn to price his wares instead, and buy,
Perhaps, a basket.
But this is strange! A man without pretense
Of wit or reading,
Where did he get that calm intelligence,
That plain good-breeding?
With him long patience, fortitude unspent,
Untaught sagacity:
Culture with us, the curse of discontent,
Pride, and rapacity.
Something we gain of him and bear away
Besides our purchase.
We look awhile upon the quivering bay
And shimmering birches—
The young squaw bearing up from the canoes
Some heavy lading;
Along the beach a picturesque papoose
Splashing and wading;
The withered crone, the camp-smoke's slow ascent,
The puffs that blind her;
The girl, her silhouette on the sun-lit tent
Shadowed behind her;
The stalwart brave, watching his burdened wife,
Erect and stolid;
We look, and think with pity of a life
So poor and squallid!
Then at the cheering signal of a bell
We slowly wander
Back to the world, back to the great hotel
Looming up yonder.
—Harper's Magazine.

THE STRAWBERRIES AND THE DYING CHILD.

A little girl once had a bed of strawberries.
Very anxious was she that they should ripen
and be fit to eat. The time came.
" Now for a feast," said her brother to her
one morning, as he pulled some beautiful
ones for her to eat.
" I can not eat these," said she, " for they
are the first ripe fruit."
" Well," said her brother, " all the more
reason for making a feast, for they are the
greater treat."
" Yes, but they are the first fruit."
" Well, what of that?"
" Dear father told us that he used to give to
God the first out of all the money he made,
and that then he always felt happier in spend-
ing the rest; and I wish to give God the first
of my strawberries, too."
" Ah, but," said her brother, " how can
you give strawberries to God? And even if
you could, he would not care for them."
" Oh! I have found out a way," said she.
" Jesus said, ' Inasmuch as ye have done it
unto one of the least of these, my brethren,
ye have done it unto me,' and I mean to go
with them to Mrs. Perkins' dying child,
who never sees a strawberry, they are so
poor."
Away went the children to give them to
the dying child, and when they saw her put
out her thin arms, and take the ripe, round
fruit in her little shriveled fingers, and saw
her eyes glisten and her little faded lips smile,
they felt that God had accepted their little
offering. — Sunday at Home.

HOW TO MAKE YOURSELF UNHAPPY.

—In the first place, if you want to make yourself
miserable, be selfish. Think all the time of
yourself and your things. Don't care about
anything else. Have no feelings for any but
yourself. Never think of enjoying the satisfac-
tion of seeing others happy; but rather, if
you see a smiling face, be jealous lest another
should enjoy what you have not. Envy every
one who is better off than yourself; think
unkindly toward them, and speak lightly of
them. Be constantly afraid lest some one
should encroach on your rights; be watchful
against it, and if any one comes near your
things, snap at them like a mad dog. Con-
tend earnestly for everything that is your
own, though it may not be worth a pin.
Never yield a point. Be very sensitive, and
take everything that is said to you in play-
fulness in the most serious manner. Be jeal-
ous of your friends lest they should not think
enough of you; and if at any time they
should seem to neglect you, put the worst
construction upon their conduct. — Living
Church.

THERE is one town in Connecticut that
has no fear of the measles. It's Haddam.

RECIPES.
WATER COOKIES.
One cup of butter, two cups of sugar, one
cup of cold water, and one teaspoonful of saleratus. Rub the butter into the flour, and
do not mix hard.
TEPID WATER FOR BREAD.
The water used in making bread must be
tepid. If it is too hot the loaf will be full of
great holes.
FRENCH CAKE.
One cup of sugar, one of butter, one of
currants, three of flour, four eggs, nutmeg,
cinnamon, one teaspoonful of baking powder.
COOKIES.
One cup of butter, two cups of sugar, one
egg, one-half gill of water, one and one-half
teaspoonfuls of baking powder, and enough
flour to roll. Flavor with lemon and bake in
a quick oven.

An attorney, about to furnish a bill of
costs, was requested by his client, a baker,
" to make it as light as he could." " Ah,"
replied the attorney, " that's what you say
to your foreman, but that's not the way I
make my bread."
" Why dinna ye get married, Jock?" in-
quired the beadle's wife of the parish simpleton.
" They say I'm daft," was the reply,
" but I'm no sae daft as that."

The Finest and Best Medicine ever Made.
Accumulation of Bile, Mucus, Humors,
drunk and Dandruff, with all the best and
most curative properties of all other Bitters,
make it the greatest Blood Purifier, Liver
Regulator, and Tonic for the system.
No disease is so possibly long-lived as Hop
Bitters are used, so varied and perfect are their
operations.
They give strength and vigor to the aged and infirm.
To all who are employed in any irregular
or unwholesome occupation, or who re-
quire an Appetizer, Tonic and mild Stimulant,
Hop Bitters are invaluable, without intoxicat-
ing.
No matter what your ailments or symptoms
are, if you are afflicted with any of the
above, don't wait until you are sick, but if you
only feel bad or miserable, use them at once.
It may save your life. It has saved hundreds.
\$500 will be paid for a case if you will not
care or help. Do not suffer. Let your friends
suffer, but use and urge them to use HOP
Bitters. Remember, Hop Bitters is no vile, drugged
drunken nostrum, but the Finest and Best
Medicine ever made. "WATERBURY'S"
and HOP'S" and no person or family
should be without them.
D. J. C. is an absolute and irrefragable cure
for all diseases, use of Opium, Tobacco and
Narcotics. All sold by druggists. Send for
Circular. Free and without charge.
Rochester, N. Y. and Toronto, Ont.

Daughters, Wives, Mothers!
DR. J. B. MARCHISI,
UTICA, N. Y.,
Discoverer of DR. MARCHISI'S
UTERINE CATHOLICON,
A POSITIVE CURE FOR FEMALE COMPLAINTS.
This remedy will act in harmony with the Female system
at all times, and also immediately upon the abdominal and
uterine muscles, and restore them to a healthy and strong
condition.
Dr. Marchisi's Uterine Catholicon will cure falling of the
womb, Leucorrhoea, Chronic Inflammation and Ulceration of
the Womb, Incidental Hemorrhage or Flooding, Painful,
Suppressed and Irregular Menstruation, Kidney complaint,
and is especially adapted to the Change of Life. Send for
pamphlet free. All letters of inquiry freely answered. Ad-
dress as above.

NEW RICH BLOOD!
Persons' Purgative Pills make New Rich
Blood, and will completely change the blood in
the entire system in three months. Any person
who will take it pill each night from 1 to 15 weeks
may be restored to sound health, if such a thing
be possible. Send for Circular for 2 letter stamps.
J. S. JOHNSON & CO., Boston, Mass.,
formerly Bangor, Me.

MILTON COLLEGE HAS THREE COURSES
of study, Classical, Scientific, and Teachers',
and two departments, Preparatory and Collegiate.
Tuition from \$8 to \$11 per term of 12 weeks. Room
rent \$3.50 per term. Table board \$2 per week.
Board, with furnished rooms in private families, \$3
per week. Fall term begins August 31st; Winter
term, December 14th; Spring term, March 29th,
1882. Address Rev. T. R. WILLIAMS, D. D.,
Milton, Wis.

Agents Wanted for "OUR
WESTERN EMPIRE"
Just issued, 20 months in preparation by Ablest Geo-
graphical scholar, County Maps of every State and Terri-
tory in colors, made expressly, showing every Railroad and
every important town. Beautifully illustrated, 1818
large pages, Retail \$1.25 and \$2.00. Tells all about
Mining, Farming, Homestead, Railroad and other Lands;
Transportation; Cities, Social, Educational and Religious
Conditions; Nationalities represented; Climate, Soils, Pro-
ducts, Herds; Wages, all Trades and Professions; Mercan-
tile and Manufacturing Business; all Statistics; Areas;
Rainfall; Manitoba, British Columbia, Alaska, Texas—
every section beyond the Mississippi. Sent every class
and secures the most unqualified endorsements. Substan-
tially bound. Includes a map and cover in cloth, outside
of the map. Address BRADLEY, GARRETTSON & CO.,
No. 44 N. Fourth Street, Philadelphia, Pa.

CANCERS CURED!
At Crane's Cancer Infirmary, Addison, N. Y.
HUNDREDS OF PERSONS from all parts of
the world have been cured of this much-dread-
ed disease, and are now living witnesses that
they have been rescued from a terrible and untimely death.
Doctors, Ministers, and the Poor treated Free. Write
for a Circular giving full particulars. Address DR.
GEO. CRANE & RUSH BROWN, Addison, N. Y.
20 Beautiful Stops, 5 Octave
Carved Walnut Case. Send for
Circular. Price \$65.00. It
gives information which pro-
vides every purchaser with a
decently comfortable. Marchal
Smith, 2 W. 11th St., N. Y.

WARNER'S
SAFE
KIDNEY-LIVER
CURE
The leading Scientists of to-day agree that most diseases are
caused by disordered Kidneys or Liver. If, therefore, the Kid-
neys and Liver are kept in perfect order, perfect health will be
the result. This truth has only been known a short time, and for
years people suffered great agony without being able to find re-
lief. The discovery of Warner's Safe Kidney and Liver Cure
marks a new era in the treatment of these troubles. Made from
a simple tropical leaf of rare value, it contains just the elements
necessary to nourish and invigorate both of these great organs,
and safely restores and keeps them in order. It is a Positive Re-
medy for all the diseases that cause pain in the lower part of the
body—for Torpid Liver—Headaches—Jaundice—Dizziness—Grav-
el—Fever, Ague—Malarial Fever, and all difficulties of the Kid-
neys, Liver and Urinary Organs.
It is an excellent and safe remedy for females during pregnancy.
It will control Menstruation, and is invaluable for Leucorrhoea or
Falling of the Womb.
As a Blood Purifier, it is unequalled, for it cures the organs that
make the blood.
This Remedy, which has done such wonders, is put up in the
LARGEST SIZED BOTTLE of any medicine upon the market, and
is sold by all Druggists and all dealers at \$1.25 per bottle.
For Wholesale, inquire for Wm. Warner, Safe Kidney and Liver Cure. It is
a positive remedy. H. H. WARNER & CO., Rochester, N. Y.

NEW ADVERTISEMENTS.
From Dauchey & Co.
BEATTY'S ORGANS, 17 STOPS, 5 SETS
Golden Tongue reads, only \$85. Address DAN-
IEL F. BEATTY, Washington, N. J.

PIANOS & SOLD ON INSTALLMENTS AND
shipped to all parts of the country
ORGANS!! Prices Low and terms of pay-
ment easy. Send for Catalogue. HORACE WA-
TERS & CO., Manufacturers and dealers, 824
Broadway, New York.

1000,000 Acres
Choice Lands
In the Great Western Belt. For sale by
the WINONA & ST. PETER, R. R. CO.
at \$2 to \$5 per Acre on easy terms, at
low interest. Lowest fare as freight.
Fare refunded to purchasers. The best
market facilities. Map, Guide and Maps
giving full information FREE. Address
CHAS. E. MUMFORD, Land Commissioner
of Chicago & North Western Railway Co.,
Chicago, Illinois. Mention this paper.

GLUTEN FLOUR
FOR DYSPEPSIA, DIABETES, LUNG
TROUBLES AND NERVOUS DEBILI-
TY.
The new Waste-Repairing Bread and
Gem Flour. Free from Bran or Starch. Send
for Circular. FARWELL & RHINES, Prop's,
Watertown, N. Y.

SOLD MEDAL AWARDED
The Superior, A new and great
Medical Work, warranted the best and
cheapest, indispensable to every
man, entitled "The Science of Life
or Self-Preservation," bound in
finest French marbled, unexcelled
full gilt, 300 pp., contains beautiful
steel engravings, 125 prescrip-
tions, price only \$1.25 sent by
mail; illustrated sample, 5 cents;
send now Address Publisher, Medi-
cal Institute or Dr. W. H. PAR-
KER, No. 4 Bulfinch St., Boston

The Comparative Edition of the
REVISED NEW TESTAMENT
BIBLE
Full text of "King James" and "Revised"
versions in parallel columns. Free from
errors which render many reprints use-
less. Shows at a glance the Science of
Life. One book required. Saved Time. Save
Money. Needed by all Bible Readers. Nicely
Printed. Sent by mail. Price Low. Fastest Delivery.
Send for Circular. Address J. C. McGRADY & CO., Philadelphia, Pa.

Over 5000
Druggists
AND
Physicians
Have Signed or Endorsed the
Following Remarkable
Document:
Messrs. Seabury & Johnson, Manufac-
turing Chemists, 21 Platt St., New York:
Gentlemen:—For the past few years we
have sold various brands of Porous Plas-
ters. Physicians and the Public prefer
Benson's Caprine Porous Plaster to all
others. We consider them one of the very
few reliable household remedies worthy
of confidence. They are superior to all
other Porous Plasters or Liniments for
external use.
Benson's Caprine Plaster is a genuine
Pharmaceutical product, of the highest
order of merit, and so recognized by
physicians and druggists.
When other remedies fail get a Ben-
son's Caprine Plaster.
You will be disappointed if you use
cheap Plasters, Liniments, Pads or Elec-
trical Magnetic toys.
A SURE REMEDY AT LAST. Price 5 Cts.
A MEAD'S MEDICATED COGNAC UNION PLASTER.

14 STOP ORGANS, SUB BASS & OCT.
& upwards sent on trial. Catalogue free. Address
DANIEL F. BEATTY, Washington, N. J.
BEATTY'S ORGANS, 18 useful stops 5 Sets
Reeds, only \$65. Pianos \$125 up. 137 Illus.
Catalogue free. Address DANIEL F. BEATTY,
Washington, N. J.
BLANK CERTIFICATES OF MEMBERSHIP,
with return notice of the certificates' having
been used, suitable for any church, for sale at this
office. Price by mail, postage paid, per dozen, 20
cents; per quarter, 35 cents; per hundred, \$1.25.
Church Clerks will find them both convenient and
economical.
LESSON LEAVES,
CONTAINING THE
INTERNATIONAL LESSONS,
Prepared by the SABBATH SCHOOL BOARD of the
General Conference, and published at the
SABBATH RECORDER OFFICE
AT
75 CENTS A HUNDRED
PER MONTH, FREE OF POSTAGE.
Address, D. R. STILLMAN, Alfred Centre, Al-
bany Co., N. Y.
CATALOGUE OF
BOOKS AND TRACTS
PUBLISHED BY THE
AMERICAN SABBATH TRACT SOCIETY,
ALFRED CENTRE, N. Y.
NATURE'S GOD AND HIS MEMORIAL. A Series of
Four Sermons on the subject of the Sabbath. By
Nathan Wardner, late missionary at Shanghai,
China, subsequently engaged in Sabbath Reform
labors in Scotland. 112 pp. Paper, 15 cents.
THE SABBATH AND THE SUNDAY. By Rev. A. H.
Lewis, A. M. Part First, Arguments. Part Sec-
ond, History. 16mo. 288 pp. Fine Cloth, \$1.25.
This volume is an earnest and able presentation of
the Sabbath question, argumentatively and historical-
ly, and should be in the hands of every one desiring
light on the subject.
THOUGHTS SUGGESTED BY THE PERUSAL OF GIL-
LIAN AND OTHER AUTHORS ON THE SABBATH. By
Rev. Thos. B. Brown, Pastor of the Seventh-day
Baptist Church at Little Genesee, N. Y. Second
Edition, 125 pp. Fine Cloth, 50 cents. Paper, 10
cents.
This is in many respects the most able argument
yet published. The author was educated in the ob-
servance of Sunday, and was for several years a high-
ly esteemed minister in the Baptist denomination.
The book is a careful review of the arguments in
favor of Sunday, and especially of the work of James
Gillilan, of Scotland, which has been widely cir-
culated among the clergymen of America. Mr. Brown
has thoroughly sifted the popular notions relative to
Sunday, with great candor, kindness and ability.
We especially commend it to those who, like Mr.
Brown, have been taught to revere Sunday as the
Sabbath.
A DEFENSE OF THE SABBATH, in reply to Ward on
the Fourth Commandment. By Geo. Carlow.
Third Edition—Revised. 168 pp. 25 cents.
This work was first published in London in 1724.
It is valuable as showing the state of the Sabbath
argument at that time.
VINDICATION OF THE TRUE SABBATH, in 2 parts.
Part First, Narrative of Recent Events. Part
Second, Divine Appointment of the Seventh Day.
By Rev. J. W. Morton, late Missionary of the Re-
formed Presbyterian Church. 66 pp. Paper, 10
cents.
This work is one of decided value, not only as re-
gards the argument adduced, but as showing the ex-
treme want of liberality and fairness which charac-
terized the trial and excommunication of Mr. Morton
from the Presbyterian Church.
THE ROYAL LAW CONTENDED FOR. By Edward
Stennet. First printed in London, in 1658. 64 pp.
Paper, 10 cents.
LIFE AND DEATH. By the late Rev. Alexander
Campbell, of Bethany, Va. Reprinted from the
"Millennial Harbinger Extra." 50 pp. Price,
6 cents.
COMMUNION, OR LORD'S SUPPER. A Sermon delivered
at Milton Junction, Wis., June 15th, 1878.
By Rev. N. W. Gardner, D. D. 20 pp.
The Society also publishes the following tracts,
which will be sold at cost, in large or small quan-
ties, to any who may desire them. Specimen pack-
ages sent free to any who may wish to examine the
Sabbath question. Twenty per cent. discount made
to clergymen on any of the above-named books, and
a liberal discount to the trade. Other works soon to
be published.
TRACTS.
No. 2—Moral Nature and Scriptural Observance of
the Sabbath. 52 pp.
No. 10—The True Sabbath Embraced and Observed.
16 pp.
No. 11—Religious Liberty Endangered by Legislative
Enactments. 16 pp.
No. 15—An Appeal for the Restoration of the Bible
Sabbath. 40 pp.
No. 16—The Sabbath and its Lord. 28 pp.
No. 19—The Bible Doctrine of the Weekly Sabbath.
28 pp.; No. 20—The Sabbath under the Apostles," 18 pp.;
No. 21—The Sabbath under the Apostles," 4 pp.;
No. 22—The Sanctification of the Sabbath," 20 pp.;
No. 23—"THE SABBATH: A Seventh Day, or The Seventh
Day, Which?" By Rev. N. W. Gardner. 4 pp.;
No. 24—"THE LORD'S DAY, OR CHRISTIAN SABBATH." By
Rev. N. W. Gardner. 4 pp.
No. 25—"DID CHRIST or his Apostles Change the Sabbath
from the Seventh Day to the First Day of the
Week?" By Rev. N. W. Gardner. 4 pp.
No. 26—"CONSTANTINE AND THE SUNDAY." By Rev. N.
W. Gardner. 4 pp.
No. 27—"THE NEW TESTAMENT SABBATH." By Rev. N.
W. Gardner. 4 pp.
No. 28—"DID CHRIST Abolish the Sabbath of the Decal-
ogue?" By Rev. N. W. Gardner. 4 pp.
No. 29—"ARE the Ten Commandments Binding alike upon
Jew and Gentile?" By Rev. N. W. Gardner. 4 pp.
No. 30—"WHICH Day of the Week did Christians Keep
as the Sabbath during 300 years after Christ?" By
Rev. N. W. Gardner. 4 pp.
No. 31—"Rev. N. W. Gardner's eight tracts are also pub-
lished in German.
Orders for the Society's Publications accompanied
with remittances, for the use of its Agents, or for
gratuitous distribution, should be addressed to D.
R. STILLMAN, Alfred Centre, N. Y.

THE DEATH OF STONEMAN
It was the night Stoneman
ceived his death wound.
ly surprised Howard's
was driving them in the
along toward the center
fight they passed through
yond which, in a clearing
le's batteries, and a flyer
and the Eighth Pennsylv-
batteries were not in
"packed," awaiting ord-
lines dashed the panic
hotly pursued by Jackson
over twenty thousand mil-
lery, ambulances, pack
stragglers, the worst-scour
upon, came tearing past
had no commanders, but
edly acted for himself
wheel. Fire to the rear,
sons pass your pieces,
frightened bugler sang
"trot," and sounded it
out clear above the worst
took it for a general sta-
across the field, and down
stone wall near its foot,
vine, dashed several caiss-
"Fix, prolong to fire retir-
ister—load."
On came the fugitives;
through the woods came
yell and the rush of Ston-
torious legions. Sickles
away, pushing through
splendid corps. Not
was in sight except w-
corps men bore to the re-
would carry them. We
against those tremendous
batteries of us and three
not over six hundred men
On swept twenty thou-
and we were not yet read-
was confusion worse
stood pointing whiffers
cannoners listened, and
half of us would blow t-
eternity; and Stonewall w-
headquarters and double
—a cheering prospect that
behind the woods; and
faster in the thickening g-
son's troops.
Suddenly out in front
familiar form of General E
the din arose his shrill v-
pieces!" It was a work
and Stonewall was just m-
oh, for ten minutes time
There sat Major Keenan,
dred horsemen. Here wa-
if every man was a patriot
cried, would give us thos-
General Pleasanton said,
"Major, you must charge
with your men, and hold
until I get those guns in-
must do it at any cost."
is just the same as sav-
killed," but with a smile
I will do it."
Oh, what a sight was th-
some American Tennesse-
sight, and lift those hum-
mortality! Three hund-
deep-set spurs and flash-
the throats of twenty th-
Nobody had blundered, b-
die for the army—that wa-
So mad a blow did they
very teeth that he stoppe-
to reform his lines. Si-
more coming—no single
charging his army single-
no other bold riders cam-
brave Keenan died at the
ment, and the whole plat-
feet in their stirrups.
But they did not die in
utes purchased at that t-
costlier still to Jackson.
again, flesh and blood co-
our terrific cannon-fire. I
before the sirocco of deat-
rectify his lines, was mist-
ing darkness for one of o-
was shot by his own men.
Our "three times three
to ring, when Sickles'
of his veterans hurrying
up among our guns and
have done nobly, boys!
ten minutes I'll have ten
who don't know anything
was as good as his word,
third corps fled in behi-
Jackson's famous corps h-
defeat.
Three hundred men m-
through centuries; six li-
aklava rode to fame in o-
world, but the cynicism
to number in unknown
pine groves of Chancelor
whose dead was as worth
which poets have sung t-
—Detroit Free Press
" My friend, how I
town?" asked the pedest-
a little ways," was the ev-
is it four, six, eight, or
I think it is," was the an-

S. S. Department.

Conducted by the Sabbath School Board of the Seventh-day Baptist General Conference.

Geo. H. Babcock, President, Plainfield, N. J. Rev. A. H. Lewis, Vice President, Plainfield, N. J. Rev. L. E. Livermore, Secretary, New Market, N. J. I. D. Tinsworth, Treasurer, New Market, N. J.

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: 23-35. Sept. 17. Review. Sept. 24. Special Lesson.

LESSON VIII.—THE MANNA.

BY REV. C. A. RUBDICK.

For Sabbath-day, August 20.

SCRIPTURE LESSON.—Exodus 16: 1-8.

1. And they took their journey from Elim, and all the congregation of the children of Israel came into the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. 2. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: 3. And the children of Israel said unto them, Would God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. 4. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you: and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. 5. And it shall come to pass, that on the sixth day they shall prepare that which they bring in: and it shall be twice as much as they gather daily. 6. And Moses and Aaron said unto all the children of Israel, At even, when ye have gathered the manna, ye shall see that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord.

CENTRAL TRUTH.—God in his mercy returning blessing for murmuring.

- 1. The Lesson. Exod. 16: 1-8. 2. Murmuring and the smitten rock. Exod. 17: 1-7. 3. Daily bread from heaven. Exod. 16: 15-21. 4. Manna laid up for the Sabbath. Exod. 16: 22-30. 5. Loathing the manna and lust for flesh. Num. 11: 4-10. 6. God's providence, Israel's forgetfulness and distrust. Psa. 78: 12-32. 7. The true bread from heaven. John 6: 31-35, 48-58.

GOLDEN TEXT.—"Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven."—John 6: 32.

OUTLINE.

- I. A murmuring people. v. 1-3. II. A merciful provision. v. 4-8.

Wilderness—An uninhabited tract of country; sometimes affording pasturage, and sometimes a desert. The wilderness of Sin is a desert.

Murmur—"To grumble; to complain." "Flesh-pot"—A three-legged vessel of bronze which the Egyptians used for cooking purposes.

Prove—To try; to put to test.

QUESTIONS.

To the scholar. There is much about the manna that is not found in the verses on the Leaf. You will want your Bible before you in looking out the answers.

Connection. How did Moses and the people show their gladness at their deliverance from their pursuers? Ch. 15: 1. Where did Israel go after they came out of the sea? v. 22. What trouble did they meet at Marah? v. 23. To whom did Moses go for help in this trouble? How did they get sweet water? What was the next camping place mentioned? v. 27. Why was it a good camping place?

I. A murmuring people. v. 1-3. Where did the Israelites go from Elim? Was the wilderness of Sin? When did they reach there? Was it a good place to get food? If not, why not? What wrong did the people commit? What did they say? Had anybody died by the hand of the Lord in Egypt? See chap. 12: 29, 30. What expressions did they use, to indicate that they had a plenty in Egypt? What hardships had they borne in Egypt? See Exod. 1: 11-14, 9: 6-19. How did the people expect to fare in the wilderness? Were there any means of obtaining food for a large multitude, on a long journey, in the desert? Did they do wrong in fearing starvation in such a country, after their stock of provisions which they brought with them was gone?

II. A merciful provision. v. 4-8. Who promised to send them bread? Where from? Did he fulfill his promise? v. 13-15. What did the people call it? v. 31. How did it look? How did it taste? Where did they find it? v. 14. Concerning what did the Lord wish to prove them? What does "prove" mean here? How much were they to gather on the sixth day? Does this mean the sixth day of the week? Why should they gather twice as much on that day as on other days? What was the next day after the sixth day called? v. 23. Might they on other days keep over any manna until next day? v. 19. What happened to the manna which some kept till next morning? v. 20. Did the manna which they kept from sixth-day till Sabbath-day spoil? Why not? Were they permitted to go out for manna on the Sabbath-day? v. 25, 26, 30. Did any go to look for manna on the Sabbath-day? Did they find any? v. 27. Did the Lord reprove them? Can you repeat the fourth commandment? What should Israel know at evening? Who did the people say had brought them forth into the wilderness? What occurred at evening? v. 13. What were they to see in the morning? Who heard people's murmurings? Were their murmurings against Moses and Aaron only? By whose direction and authority had Moses led them out of Egypt? How long did the Lord feed the people with manna? v. 33. Did the manna cease before they had obtained other food? Joshua 5: 12. Who is said to be the true bread from heaven? John 6: 32, 33, 51. What is said of those who eat of that bread? John 6: 51. Can we literally eat Christ's flesh? How, then, can we eat of that bread?

TOPICS FOR MEDITATION.

- 1. The sinfulness of forgetting God's providences and distrusting his love and care. 2. Our souls need daily heavenly bread.

CONNECTION.

In passing through the Red Sea, the Israelites left Egypt behind them, and entered that portion of Arabia which lies like a wedge between the two gulfs—Suez and Akaba—into which the sea divides at its northern end. They then took a southerly course, apparently not very far from the eastern shore of the gulf through which they had just passed. This portion of country is called the wilderness of Shur, in chapter 15, verse 22, and wilderness of Etham in Numbers 33: 8; unless Etham was the northern part

and Shur the southern part of this section. The country was a desert, and they found no water until they reached Marah, three days after leaving the sea. Here, then, was water, but they could not drink it, it was so bitter. Then "the people murmured against Moses, saying, What shall we drink?" By direction of the Lord to whom he cried for help, Moses cast into the waters a certain branch or shrub, and they were miraculously made sweet. The Lord improved this occasion to instruct the people, that if they would enjoy his favor and protection, they must diligently hearken to his voice and obey his commands. The next place of encampment mentioned is Elim, where there was a grove of palm trees and an abundance of good water. They probably remained at Elim some days, as it is likely they did at some other places, when they found favorable camping grounds. Their next move was to the place where we find them in this lesson.

NOTES AND COMMENTS.

I. A murmuring people. v. 1-3. The host now reaches the wilderness of Sin, farther on toward Sinai. This was also a rocky and sandy desert. The Hebrew proper name "Sin," must not be confounded with our English word sin, as they have no connection. On the fifteenth day of the second month. Just one month after leaving Egypt. Numbers 33: 8. It is not likely they had traveled all the time, but that they rested awhile, sometimes for days, at favorable camping places. The whole congregation of the children of Israel murmured. At Marah, they murmured because distressed with thirst. Now they murmur because their stock of provisions is nearly or quite exhausted, and they see no possibility of getting more in the desert. Looking at the history of this people, through the very brief record here given, in which the narrative of murmuring so closely follows that of miraculous displays of divine power in their behalf, and of their own glad, grand song of triumph at the sea, they may appear to us unstable, childish, and wicked in the extreme. But if we let imagination fill out the picture, with all the details of hardships and privations which must have attended the many days of weary marching through a desert of jagged rocks and burning sands, often without water, and now provisions almost or quite gone, and nothing but the same terrible desert before them, we may be rather disposed to recognize in their murmurings a familiar picture of human weakness under trials, than to pass harsh judgments. Against Moses and Aaron. Discontent will find somebody to blame, and generally somebody near at hand. They knew, if they would but reflect, that Moses and Aaron were not acting on their own authority; but discontent knows no reasoning. Had died by the hand of the Lord. A wicked wish. They had allusion probably to the death of many of the Egyptians by the plagues which God brought upon them. Death by the judgments of God in a land where there was plenty to eat, now seemed less terrible to them than the present prospect of starvation in the desert. Some other ill, though greater, seems more endurable than the present strait. By the flesh pots. Utensils for cooking meat. The present scarcity of food undoubtedly led them in memory to exaggerate the plenty which they enjoyed in Egypt; while, for the time, they forgot the oppression they had suffered there. Ye have brought us. As though their leaders were acting on their own authority, and not by divine direction. To kill this whole assembly with hunger. Without faith in God, their situation would indeed look critical, the stores brought with them now exhausted, and nothing before them, apparently, but a boundless desert which afforded no prospect but that of starvation. Even if they should kill their flocks for food, they would rapidly consume them, for the people were, as is estimated, more than two millions in number. Yet it does seem, as though they would have remembered the former situation of peril from which they had been delivered by divine interposition, and remembering, could have trusted in the same protecting power in this extremity, and especially as the Lord had positively promised to bring the Israelites into the land of Canaan. And so it seems, too, that Christians who have repeatedly experienced and rejoiced in the faithfulness of God's promises in times of trial, could ever after trust him in similar circumstances. But it is not always so. It is easy to trust God in times of sunshine; but when clouds gather thick around, and darkness closes in, and storms of trial burst upon us, then is the quality of our faith tested. Happy is he who can walk by faith, when he can not walk by sight.

II. A merciful provision. v. 4-8. I will rain bread from heaven. In the absence of a natural supply of food grown out of the earth, he promises food from heaven. Here is compassion for their distress, patience with their distrust and complaints, and mercy in place of judgments for their sin. But there was a more glorious manifestation of compassion and love and mercy when he gave "the true bread from heaven," to give life to perishing sinners. John 6: 32-35. When the Israelites found this bread from heaven, they named it manna, verse 31. Authorities are not agreed as to the true derivation of the word translated "manna." As it stands in the Hebrew text, it seems to be the interrogative particle, what? But some think it is an abbreviation of a word which means a part, a portion. This word, by dropping one letter—which might naturally take place in this instance—becomes the same in form as the interrogative particle. In the margin, at verse 15, we have the translations according to both derivations, "What is it?" or "It is a portion." But in the text we have the Hebrew word in English letter, and the reading, "It is manna." It is said that there is a gum of sweetish taste, and highly valued, which exudes from the leaves or twigs of certain shrubs in Arabia which bears the name of manna. And so some try to make it appear that it was this natural production which the Israelites fed upon in the wilderness forty years, and that there was nothing miraculous in the provision, except in the abundance and wide distribution of it. But how could a gummy substance be ground and baked or boiled? Gather a certain rate. Just enough each day for that day's need; none could be laid up for the morrow, except on the sixth-day. The rate was an omer for each person (v. 16), about three quarts, though authorities differ as to the measure of an omer. That I may prove them. Test their trust and

obedience. The connection here would seem to imply that the trial was to be in respect to the amount of manna which they would gather daily. They were forbidden to lay up any for the morrow. Now would they trust him for the renewal of the supply daily, and obey his command, or would they be tempted from the abundance of to-day, to make sure of a supply for to-morrow? Some fell into this temptation; and that which they laid up bred worms and stank: verse 20. But they were also put to the proof when the Sabbath came round, as we shall see, and the law here spoken of may mean the law of the Sabbath. On the sixth day. The day immediately preceding the Sabbath. verse 23. Prepare that which they bring in. This preparation consisted in grinding the manna in a mill, or pounding it in a mortar, and either baking or boiling it. Compare Numbers 11: 8 with verse 23. Whether it was thus prepared every day does not appear. At any rate, the preparation of their food for the Sabbath-day was to be made on the sixth day. This example may be commended to Christians of to-day, and if faithfully followed, and the hours of the Sabbath be devoted to worship, religious reading, and meditation, as well as to bodily rest, undoubtedly it would result in a higher type of Christian development. Twice as much. On other days they were to gather but one omer to a man, and not to lay up any for the morrow. But on the day before the Sabbath they are directed to double the quantity, and make ready a supply for the morrow, that there might be no going out to gather it on the Sabbath. In this matter he proved them whether they would walk in his law or no. Some failed in this test also, and he said, "How long refuse ye to keep my commandments and my laws?" verse 24. Many professedly Sabbath-keeping Christians of this day would undoubtedly fail if put to this test, for they can not trust God to sufficiently bless the industry of the six working days, but think it prudent, in many exigencies, to labor on the Sabbath to "see what the Lord has given us," as when they gather in hay or grain to save from wetting on the Sabbath, and do many other works of saving too numerous to mention here. At even, then ye shall know. It was at evening when the quails were miraculously sent. v. 12, 13. That the Lord hath brought you out. They had said to Moses and Aaron, "Ye have brought us forth into this wilderness." But by these miraculous provisions promised they would be convinced that it was the Lord who had them in charge. Ye shall see the glory of the Lord. This was fulfilled when the people were solemnly summoned to "Come near before the Lord," and when they looked toward the wilderness, when the glory of the Lord appeared in the cloud. v. 9, 10. The pillar of cloud and of fire which had been their guide by day and by night (chap. 13: 21), probably now presented an unusual display of the divine glory. For that he heareth your murmurings. It would seem from this, and from nearly the same form of expression in verse 9, that this display of the divine glory was in consequence of their murmurings, and probably designed to strike their souls with awe of him against whom, in reality, they had murmured, and to humble them. What are we? Only the humble instruments of God. Your murmurings are not against us, but against the Lord. This fact was witnessed each day in the divine provisions for their support.

LESSONS.

- 1. God sometimes sees fit to bring us into trials, but however dark the way may appear, and however distressing the present trial may seem, it is always safe to obey his command and to trust his gracious promises. 2. The "living Bread," "the true bread from heaven," is the only provision for our souls' need, of which, if we eat not, we have no life in us. 3. Eating of that Bread to-day will not suffice for to-morrow. We need to seek it each morning.

SABBATH-SCHOOL INSTITUTE.—The Seventh-day Baptist Churches in Rhode Island and Connecticut are to hold a "Grove Sabbath-School Institute," in Kenyon's Grove, near Hopkinton City, on Wednesday, Aug. 16, 1881, with Rev. S. S. Griswold for Conductor. The programme is peculiarly rich in good things, including reports from the Sabbath-schools for the quarter ending June 30: "Preparation of the Primary Teacher," by Geo. H. Utter; "Work of the Primary Teacher" (not assigned); a Children's Meeting, conducted by Rev. O. D. Sherman; an essay on "Singing in Seventh-day Baptist Sabbath-schools," by U. M. Babcock; "The Teacher's Character," by Rev. W. C. Tinsworth; "The Teacher's Preparation," by Rev. A. E. Main; "Bible Schools and Missionary Work," by Rev. Horace Stillman; a Question Box, to be opened by the Conductor, and finally an account of the last International Sunday-School Assembly, by Rev. L. A. Platts. Plenty of singing and a good dinner are to fill up the balance of the time, and add interest to the occasion.

MOSES is mentioned in sixteen books of the Old Testament, and in twelve books of the New; and in many of those in which his name does not appear, the Law, given by him (John 1: 17), is spoken of. He is named in the last book of the Old Testament, very significantly (Mal. 4: 4), and in the first and last of the New. He is named at least sixty-five times in the New Testament. Jesus said of him, "He wrote of me" (John 5: 46), and in teaching the two disciples going to Emmaus the things concerning himself, made a "beginning at Moses" (Luke 24: 27).—Augsbury Teacher.

ONE of the luxuries of Summer is reading in the shade of the trees or the piazza. Why not take the Bible into this leisurely reading, and go over considerable portions at a time? One might read a whole Old Testament book, or a Gospel or Epistle at a reading. The Re-

vised Version, without the usual break in the sense made by verse divisions, is well adapted for continuous reading.—S. S. World.

THE last quarterly report of the Plainfield Sabbath-school shows an average attendance of 108, for the week ending August 6th, 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.

OF the 6,577,497 persons of African descent in the United States, there are more than 700,000 members of Baptist churches, but their children, more than one million are without Sunday-schools.

REV. A. H. LEWIS is on the programme at Chautauqua for a "Morning Lecture," Aug. 10; on the subject, "Sunday Laws, past and present?"

BE intensely interested in the lesson yourself, and you will interest scholars and gain their attention.—S. S. World.

A Township S. S. Convention is to be held at Farina, Ill., Aug. 11th, under the leadership of W. R. Potter, Esq.

MR. D. L. MOOPY will hold meetings for Bible study in Northfield, Mass., during the month of August.

SITUATIONS FOR YOUNG MEN.—Do you want a good paying position, or a practical, useful education that will enable you to do business successfully? Thousands have received a course here who are now our most substantial and thriving merchants and bankers, while others are occupying positions of profit as book-keepers, salesmen, cashiers, and other positions of trust. We aid all worthy graduates to good suitable positions. Write for our College Journal, containing full particulars. Address: ELMIRA BUSINESS UNIVERSITY, Elmira, N. Y.

NOT A BEVERAGE.—They are not a beverage, but a medicine with curative properties of the highest degree, containing no poor whiskey or poisonous drugs. They do not tear down an already debilitated system, but build it up. One bottle contains more hops, i. e., more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them.—Evening Express on Hop Bitters.

"THE GODS HELP those who help themselves," and Nature invariably helps those who take Warner's Safe Kidney and Liver Cure.

SOLD UNDER A POSITIVE GUARANTEE.—That scrofula, erysipelas, salt rheum, boils, pimples, ulcers and all humors of the skin can be permanently cured by the use of Parmentier's Great Blood Purifier. These diseases arise from an impure and disordered state of the blood. If after a fair trial has been given, no relief is experienced, return the empty bottle and we will refund the money. Price, \$1 per bottle; sample bottles 15 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

AGENTS AND CASHIERS make from \$25 to \$50 per week selling goods for E. G. RIDEOUT & Co. 10 Barclay Street, New York. Send for their Catalogue and terms.

WE CAN ASSIST YOU.—In disposing of that weak stomach, those bilious complaints, that sick headache, coated tongue, bad taste in the mouth, prostration, dullness that mark the confirmed dyspepsia, we can tell you of a remedy, Parmentier's Dyspepsia Compound. It is no doubt the most successful cure for Dyspepsia ever known, otherwise we would not guarantee it. Price per bottle \$1; samples 15 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

VALUABLE REMEDY FOR A PAINFUL DISEASE.—Parmentier's Pile Supportives act promptly in allaying all inflammation of the rectum, and by being easily dissolved, are readily absorbed into the system, healing the diseased and irritated condition of those organs. They are convenient for self-application, causing no unpleasantness, and affording such satisfactory results, that to any one afflicted with that painful disease, the Piles, they are invaluable. By direct application to the seat of disease, they are the most efficacious means of cure to be met, and are particularly useful in cases attended with rigid contraction of the sphincter ani. Price 50 cents per box. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

LETTERS.

J. B. Whitford, E. R. Clarke, E. M. Dunn, D. B. Stillman, A. W. Crandall, W. S. Bonham, E. H. Lewis, F. C. Dunn, M. S. Gardner, A. W. Coon, Mrs. J. H. Houston, M. M. Hevener, J. T. Hamilton, Lynn C. Maxson, N. Gardner, L. T. Rogers, A. A. Place, H. D. Clarke, A. E. Main.

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.

Table with 2 columns: Name and Amount. Includes F. Hawks, Alfred Centre, \$1 20 37 31; Louisa Spaulding, Leonardsville, 1 00 37 52; D. G. Satterlee, Berlin, 4 00 37 52; W. A. Millard, 1 00 37 52; Mrs. K. J. Carrier, West Stephentown, 2 00 38 20; T. H. B. Rogers, Nile, 2 50 35 52; L. Burdick, 96 37 52; E. Hyde, 2 00 37 52; C. Wheeler, Wirt Centre, 2 00 37 52; A. W. Crandall, DeRuyter, 2 00 37 52.

Table with 2 columns: Name and Amount. Includes Mrs. J. H. Houston, Brownton, Minn., 2 10 38 33; M. M. Hevener, Roanoke, W. Va., 1 00 37 23; Mrs. A. E. Bond, 1 00 37 23; J. T. Hamilton, Whitewater, Wis., 1 00 37 52; L. D. Seager, Jackson Centre, Ohio, 50 37 43; A. F. Randolph, Shiloh, N. J., 3 00 39 3; Margaret Kempton, Metuchen, 2 00 39 23; Samuel Livermore, Sharon Centre, Pa., 2 00 39 1.

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending August 6th, 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 39,479 packages; exports, 11,890 packages. The lighter receipts of both State and Western, because of farmers being engaged in harvesting, and on account of the hot weather, has stiffened prices on all fine grades, and there was an advance of fully 1 cent per pound, with supplies hardly equal to the demand. There were sales of finest fresh creamery make at 26c., with few "specials" selling at the close at 27c., also fresh dairy make to home trade at 21 @ 23c. We note sales for export sweet cream creameries at 23 @ 24 cents. One line fine early make State creamery 23c. Imitation creamery at 20 @ 21c. Western dairy 17 @ 18c., and finest June factory in small way at 17 @ 18 cents. Summery and good to poor lots go slowly at 13 @ 15 cents. Market closes solid and firm with a tendency to higher prices for finest fresh make stock. We quote: Eastern creamery, fancy, fresh make. . . . 26 @ 27; fair to choice. . . . 23 @ 24; Sweet cream creameries, fresh make. . . . 23 @ 24; Dairy butter, finely made, fresh flavor. . . . 22 @ 21; good to choice. . . . 20 @ 21; faulty. . . . 18 @ 20; Western creamery, fancy, fresh make. . . . 23 @ 24; fair to choice. . . . 20 @ 22; Imitation creamery, fine, to-day's receipts. . . . 20 @ 21; Western factory, finest. . . . 17 @ 17 1/2; good to choice. . . . 13 @ 15; poor to common. . . . 10 @ 12 1/2.

CHEESE.—Receipts for the week were 89,072 boxes; exports, 76,881 boxes. The market has been broken and irregular—prices decidedly lower. At the close there are good many lots of medium grades cheese that can't be sold and go into cold storage. We quote: Factory, full cream, fine. . . . 10 1/2 @ 10 3/4; fair to good. . . . 9 @ 10; poor to fair. . . . 8 @ 9; partly skimmed. . . . 7 @ 8; fully. . . . 1 @ 4.

EGGS.—Receipts for the week, 5,803 barrels, and 4,908 boxes. Market is dull owing to the extreme hot weather, and only near-by marks fresh eggs are salable at our quotations. We quote: Fine fresh eggs, near-by marks. . . . 17 1/2 @ 18; Western and Canada. . . . 10 @ 15.

BEANS.—The balance of stock is being jobbed from at former rates. We quote: Marrows, per bush., 62 lbs. . . . \$3 25 @ \$2 45; Mediums. . . . 2 20 @ 2 40.

DRIED FRUITS.—There is a "boom" in dried apples, and the advance noted in our last is well maintained for Western and speculative accounts. Market closes firm for all kinds of fruit. We quote: Evaporated apples, ring cut, choice. . . . 12 @ 12 1/2; fair to good. . . . 9 @ 10; State and Western, quarter apples. . . . 5 1/2 @ 6; Apples, North Carolina, sliced. . . . 5 @ 6; Peeled peaches, evaporated. . . . 33 @ 35; Unpeeled peaches, halves and quarters. . . . 6 @ 6 1/2; Raspberries, dried. . . . 25 @ 26; Blackberries. . . . 10 @ 11.

BEEFWAX.—Pure wax per lb., 23 @ 25 cents.

LIVE POULTRY.—We quote: Turkeys, mixed, per lb. . . . 13 @ 14; Fowls, "per lb. . . . 13 @ 14; Ducks, per pair. . . . 60 @ \$1; Chickens. . . . 15 @ 16.

BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission.

Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property.

DAVID W. LEWIS & CO., NEW YORK. This address is sufficient both for goods and letters.



Made from Grape Cream Tartar.—No other preparation makes such light, flaky, hot breads, or luxurious pastry. Can be eaten by Dyspeptics without fear of the ill results from heavy indigestible food. Sold only in cans, by all grocers. ROYAL BAKING POWDER CO., New York.

DRAWING OF JURORS.

BELMONT, NEW YORK, } ALLEGANY COUNTY, } CLERK'S OFFICE. Notice is hereby given that on Wednesday, the 17th day of August, 1881, at 10 o'clock A. M., a panel of Trial Jurors will be drawn at this office to serve at a County Court and Court of Sessions, to be held at the Court House in the village of Belmont, in and for the County of Allegany, commencing on Monday, September 5, 1881. GEO. H. BLACKMAN, Clerk.

The Sabbath Recorder

PUBLISHED WEEKLY BY THE AMERICAN SABBATH SCHOOL BOARD, ALFRED CENTRE, ALLEGANY COUNTY, N. Y.

"THE HEM OF HIS GARMENT"

BY L. B. HARRIS.

Mighty God! Just, O God! Are thy works and Thy perfections vast, Far beyond earth's and Thou dost deign, Thy Wrapped in vests of Thy rich glories shini-

Sylvan foliage and flowers, Tapestries of verdant Draperies of crystal snow, Fleecy clouds of silver Snowy plumes and mist, Shroud thy hooded Gorgeous vestures, hall Thy rich glories shini-

When to mortals cometh In thy "Fleshy Robe" Love and mercy shone— All who touched its Now ascended. Still Thy restoring power Still thy robes are swe Healing virtue shini-

May not I in leaves and And the "Lilies of As my faith in thee Touch thy garment, Touch thy stupid heart Nature, ever fresh That Faith's Touch is By thy glories shini-

THE SECOND COMING. A discourse delivered at Western Association, BY REV. D. E. M.

"In my Father's house to prepare a place for you, I will come again, that I may take you to myself, that when also."—John 14: 2, 3.

"Ye men of Galilee, go into heaven? The same from you into heaven, shall as ye have seen him go into That Jesus Christ, Savior of men, has earth, sent of his Father, redemption for his children, surest facts of human well and universally accepted men have agreed to accept point from which to recognize other events. If I ask tory when Julius Caesar answer 100 years B. C. Geo. Washington was in the year of our Lord hardly understand him these events from any history. But to me, Christ has been in the earth, with men; it is to come and be on earth and he is to come in the he had when his disc went up to heaven from cension; and his second the same line of human first. It was not in redemption that it sh out at one coming. As Christ's incarnation was but a part of what redemptively, for the act relations into what is the second coming to that is to round out an plan. The grand plan be as incomplete were advent of Christ, as th would have left it inco no first advent to anti and prophecies. And old dispensation prop filled out to fulfillment advent of Christ, which is full of prophecies second coming. This second coming all unfulfilled prop "Three hundred and two hundred and sixty Testament, or one ver are occupied with mat pearing, the coming the Lord."—Tins, upon a subject of end