Albion, Wis., Aug. 11, 1881, by Barton Ed-Esq., Mr. Albert Harris and Miss Emma R, of Edgerton.

DIED.

Geneva, N. Y., July 21, 1881, HANNAH WELSH. 44 years. She was a worthy member of the odist Episcopal Church of Canandaigua, and in the triumphs of Christian faith. In early the was a resident in the family of Dr. E. R on, of Syracuse, by all the members of which Il as by a large circle of the most respectable ns of Geneva, Canandaigua, and elsewhere, she ighly esteemed and beloved for her kindness of and amiable Christian virtues. eva. Canandaigua, and Adams papers please copy.

Lincklaen, N. Y., August 1, 1981, by drowning well, JONATHAN G. CARPENTER, in the 75th if his age. The subject of this notice was born phentown, Rensselaer county, in 1805. At ly age, he, with his parents, moved to Linck. where he has since lived. He was a quiet citind neighbor, suffering wrong rather than to controversy. He made no profession of religet his example and dealings with his fellow-men forthy of imitation. He had long been afflictha cancer which caused him much pain. On ght of July 31st, between one o'clock and dayhe arose, dressed himself, and left the house of Davis where he was living. An unsuccessarch was made for him the next day. Early by morning he was found in a well on his own ses. His body was taken to Stephentown, for

Heborn, Potter Co , Pa., August 6, 1881, of ing cough, Effa Leona, daughter of C. D. F. McKee, aged 6 months and 18 days. Another flower has faded,

Another rose is gone

in all his dealings.

To live with Him who made her, To join the angel throng."

Echanon, Conn., July 14, 1881, MARY ADBIE. if E. H. Browning, and daughter of Mrs. J. R. in her 42d year, leaving a husband and four Her end was peace in Christ. J. R. I. 10, 1881, F. E. VAN HORN, aged 16 years, his and 7 days. The subject of this notice e fourth son of P. S. and Mary Van Horn, inde a profession of religion in November, and joined the Carlton Seventh-day Baptist During the protracted effort of the church st Winter, he took an active part, and since has hand to take his place in church, the Sabchool, and in the singing class. It seemed to be his ire to enter into the spirit of these exercises. an illness of seven days of severe suffering of imatory rheumatism, our brother has gone to home, and the mourners go about the streets: with Christian fortitude, and acknowledge God

MICE OLIVE WANDNER BOND, daughter of Elnathan J. Bond, aged 23 years and 10 B. A bright light has faded from our number. mily the church, the school, the choir, and ciety of the young, realize that they have susa great loss in her death. Her decease was For several years she had been engaged in The last term she taught closed the 17th y last. Lung disease set in, and a heavy cough

farina, Ill., Aug. 8, 1881, of quick consump-

Ed. In the few intervening weeks, discase umphed and death has followed. But she was to die. From her childhood to the day of her the was an example of gentility, affection, and ment. On the 12th of February, 1870, she be-a Christian, and united with the Farina Church, ng faithful in the service of Christ.

Las Vegas, N. M., Aug. 2, 1881, Julia Burwife of Superintendent A. A. Robinson, aged Her remains were brought to Edgerton, me of her friends, and buried amid many tokindness and love. She was very highly es-



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

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Sabbath

Recorder.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

ALFRED CENTRE, N. Y., FIFTH-DAY, AUGUST 25, 1881.

WHOLE NO. 1907.

TERMS-82 A YEAR, IN ADVANCE.

The Sabbath Recorder, PUBLISHED WEEKLY.

BY THE AMERICAN SABBATH TRACT SOCIETY. __ AT __

ALFRED CENTRE, ALLEGANY CO., N. Y.

As the Denominational Paper of the Seventh-day Baptists, it is devoted to the exposition and vindication of the views of that people. It will advocate all reformatory measures which shall seem likely to improve the moral, social, or physical condition of humanity. In its Literary and Intelligence Departments, the interests and tastes of all classes of readers will be consulted.

TERMS OF SUBSCRIPTION.

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COMMIT THY WAY TO GOD.

Commit thy way to God, The weight which makes thee faint; Worlds are to him no load, To him breathe thy complaint. He who for winds and clouds Maketh a pathway free. Through wastes, or hostile crowds, Can make a way for thee.

Thou must in him be blest, Ere bliss can be secure; On his work must thou rest. If thy work shall endure. To anxious, prying thought, And weary, fretting care, The Highest yieldeth nought: He giveth all to prayer.

Father! thy faithful love, Thy mercy, wise and mild, Sees what will blessing prove, Or what will hurt thy child. And what thy wise foreseeing Doth for thy children choose, Thou bringest into being, Nor sufferest them to lose.

Hope, then, though woes be doubled, Hope, and be undismayed; Let not thy heart be troubled, Nor let it be afraid. This prison where thou art, Thy God will break it soon, And flood with light thy heart

In his own blessed noon.

Up! up! the day is breaking,
Say to thy cares, Good night!
Thy troubles from thee shaking, Like dreams in day's fresh light Thou wearest not the crown. Nor the best course can tell; God sitteth on the throne,

And guideth all things well.
and Gerhardt, translated by Elizabeth Charles.

IS THE LAW OF GOD PROHIBITORY?

Address before the National Temperance Conver tion, Saratoga, N. Y.

BY A. J. GORDON, D. D.

It must be confessed that public sentiment, gether come to a definite conclusion upon ple of virtue and morality and righteousness ments, say, "But because you will do it, you the people that make the laws, and that, ing it. Napoleon is said to have answered a the menace of supposed impossibility, and fore, we hear Christian men in our legisla- think what an anodyne has been provided people's convictions? I simply answer, for cause of conscientious scruples, "Sir, I make the claims of individual liberty, have consti- tures, men eminent in their moral and social for the guilty conscience, what a maketuted a veil upon the faces of many who standing, declare that the liquor traffic is a weight of temptation has been thrown into lators, and Christian ministers, and Chris would otherwise look favorably towards pro- legitimate business if only properly regulat- the scales of the wavering conscience, what tian citizens cease looking to public senti- presumption for our laws, planting them-- hibitory legislation, so they have been unable ed and restrained, it is time to be startled. an actual incitement to sin has been placed ment for their convictions, and look to God. selves on God's eternal right and justice, to to see either the righteousness or the feasi- That can not be legitimate which is wrong; before the weak conscience. bility of such enactments. It is a terrible that can not be lawful, however hedged thing, indeed, they say, that a traffic should about or propped up by civil statutes, which me insert here a leaf from my own experibe allowed to go on, year after year, which is breaks the ten commandments at every ence: the acknowledged source of eighty per cent. point; that can not be right, or even readd, which can not be legislated into good are closed: the greed of gain will not be silaw to say, "Thou shalt not," when a thousand thirsty stomachs and hungry pocketbooks are crying out, "We will!" Must not to name "artists in human slaughter." our legislation take cognizance of facts-of

ple of the country.

was given on Mount Sinai was written on tables of stone, not on India rubber tablets. bent. It could say, "thou shalt," and "thou shalt not," but had no intermediate tones of permission or compromise. And since bu- law has yet been proposed by the temperance inan law is acknowledged to be a transcript reformers. What is demanded is that sumpof the divine, we must believe that we can tuary murders and robberies should be for--with a law which says in plain, clean-cut, immutable characters, "Thou shalt not give thy neighbor drink, nor put thy bottle to tracts made with parties advertising extensively, or him, nor make him drunk" (see Habakkuk and acknowledged evils attending this busi-2: 15). We come to this conclusion on several grounds.

Human law ought to be the nearest possible copy of the divine.

The ten commandments are the basis of all jurisprudence. The last half of the Decalogue contains nearly the whole of our civil law. It contains it, I mean, in principle and in germ, and the great bulk of our legislation is directed to the practical enforcement of these principles. "Thou shalt not kill;" "Thou shalt not commit adultery;" "Thou shalt not steal;" "Thou shalt not bear false witness;" "Thou shalt not covet"—how lit tle reflection does it require to show that the vast majority of our statutes are only the carrying out in detail of those five commandments! What are our quarantine laws, forbidding the importation of infectious diseases; and our health laws, condemning defective drainage; and our highway laws, prohibiting dangerous roads, but detailed reenactments of that original commandment, "Thou shalt not kill?" And what are the statutes against perjury, against counterfeiting, against slander, against libel, but expansions of the one divine injunction, "Thou shalt not bear false witness against thy neighbor?" And so of scores of other laws, if we had time to specify them. All our statutes, when resolved back into their original elements, will be found in the Decalogue as surely as the colors of the iris are contained in the beam of white light.

Do you then advance the oft-repeated obliquor is nowhere forbidden in God's law? | right and wrong in public conduct. What vice has held the position of prime | what is not. minister to sensuality, and held it unchal-

the arm of the law may be free to adjust it- from forbidding men, under the sternest re- one of the greatest sins of our times. self to the actual conditions of society, and strictions, from eating hurtful food. Jehothe index-finger of command may point vah was the original prohibitionist in the higher and higher as the demands of public matter of meat and drink. In the eleventh ed traffic, how clear it is that it would at cense to any class of men to sell intoxicants; opinion shall lift it up; not prohibition, but chapter of Leviticus you may find his list of least put the devil's trade-mark upon its and in so doing they cease to reflect the license and regulation. This is a fair statement of this subject as "Ye shall not eat them, neither shall ye bear the stamp of the State! I utter no with evil, neither tempteth he any man." it lies in the minds of a large proportion of make yourselves unclean with them, that ye slander; for when I read that the revenue and begin to reflect the character of him the moral and temperate and Christian peo- should be defiled thereby." And I am not from liquor licenses in my own State for the whose office and business it is to seduce to so sure that, if the Mosaic law forbade men | year 1879 was \$544,760, it means, of course, | evil. "Your adversary, the devil," says To it we make answer that the law that to eat of "any manner of creeping thing that the commonwealth took her portion of St. Peter, "as a roaring lion walketh about that creepeth upon the earth," lest they be the money and sanctioned the business. And seeking whom he may devour"—literally. defiled, our laws might not forbid men to this is the State of the Pilgrim Fathers, the "whom he may drink down." And Adam It was a law that could be broken, but not drink that which defiles them by making birthplace of the iron virtues, and the nurse Clark's pithy comment on the words is, them creep upon the earth.

But it should be said that no sumptuary never have peace or righteousness upon this bidden. We do not ask the law to say to grave question until our legislators shall imi- men. "You shall not drink," but "You tate Moses, the great lawgiver, and come to shall not sell drink to another which will us with the tables of stones under their arms destroy his soul and embrutalize his body,

and ruin his family."

Is it unreasonable that our statutes should say this much in view of the tremendous ness?

I am no lawyer, but I take it that law is not so intricate and technical a matter as to defy all analogies. And certainly, judging by existing parallels, the case is a clear one.

If there was a railroad in any State which year by year killed one-tenth of all its passengers, dropped one-tenth at way stations so badly injured that they must go to the hospital or asylum, robbed three-tenths of the money needed for the support of their families, carried three-tenths where they did not wish to go, and left the remaining two tenths at least no better off for their rideis there any doubt that the first Legislature that convened would deprive that road of its charter, and compel it to take up its

But there is such a road running through almost every commonwealth. Its stations are found in every town. It is chartered by our legislatures. Is it too much to ask that, if we have not power enough in public sentiment to stop the rumble of its infernal wretched whistles as they sound in tones of woe, woe! through hundreds of miserout its cautionary signal with the words writ-

"Road to ruin; Dangerous passing; Not a chartered highway; State not responsible!" But I pass to second proposition:

Human laws ought to mark, with all the jection against prohibition, that the sale of accuracy possible, the distinction between

same way that arson and libel and counter- What our accepted weights and measures of the fickle populace, or is it the utterance the Decalogue, the crime of liquor selling is ought to be so just, and such exact reflections trades carried on in your great cities, has the true standard of righteousness, and at give out what the popular sentiment was pratest of liberty, thou entire blockhead!" most persistently and defiantly violated the once the distinction between right and wrong among the children of Israel, and whether sanctity of the Sabbath? What business will become blurred in men's minds, and a they would be likely to sustain his enact- our brothers and neighbors from this thralhas been most destructive of human life? doubt will be raised as to what is sinful and ments.

lying and thieving and covetousness? To science can be corrected and restrained, just it. Public sentiment the dictator of our all the churches of our land make themselves ask these questions is to answer them. Our as we need to have the standard time from laws! Then we must hold that law has its the determined and presistent generators of criminal courts and prisons and almshouses Greenwich and Washington by which to rec- seat in the bosom of the people, instead of public opinion on these points, we should come in here as witnesses which can not be tify our watches. It is fearful to think what holding with the famous Hooker that "of soon find a sentiment asserting itself which The business of liquor selling compasses a weak and wayward consciences—yea, and the bosom of God, her voice the harmony of nore. larger area of transgression, broods and even with well-trained and Christian con- the world." hatches a larger number of crimes, and sciences. Admit that liquor selling is offers a more defiant menace to every princi- wrong, and then let the State, by her enact- true, it is impracticable, since with us it is on this important matter, instead of lowerthan any system on earth. When, there- may do it under certain restrictions," and therefore, they must be the reflection of the timid officer who shrank from some duty be-

To show how this principle operates, let

Some time ago, in being made acquainted of the crime and misery and wretchedness in motely approximate to right, which answers with the ruin of young men and women that our land. But there is human nature, they the command, Thou shalt love the Lord was going on in a certain gilded saloon, I thy God with all thy heart," by showing how found to my horror that the building was in their divine rightness and in human pro- tion, What shall be done to get the strong behavior. The stomach will not change its foully and fiendishly it can mar the image of leased for liquor selling by a professedly tections, as to defend the citizens from evil public sentiment on the point which shall deconstitution if the State does; the appetites God in the human being; and which answers | Christian man. I was moved to go to him and strengthen them in all well-doing and mand right laws, and sustain them after will not shut up shop even if the gin shops the command, "Thou shalt love thy neigh-are closed: the greed of gain will not be si-bor as thyself," by setting the most fatal swered at once, "I rented the property for trap for man's destruction which Satanic in- that purpose, and I have violated no law in above protecting the virtue of the people and drawn. Therefore, what is the use for the genuity has yet invented, and by maintain- doing so, for my tenant has a license to sell." shielding them from temptation. Morals generator to supply the vital elements of a ing a fraternity of temptation, whose broth-erhood Lord Chesterfield has not hesitated violating a law of Christ in doing thus? Do our domestic polity. Purity and sobriety mosphere of modern politics. I speak deyou not see that it is wrong to furnish a man | may not be regarded as aliens when they | liberately when I express my conviction that If, however, it is proposed to put the absolute condemnation of the law upon this rying on such a business?" "But do the "It is the duty of every government," says isters and people, ecclesiastically and politiinsert a prohibitory law in our civil polity business, we are met at once with pleas for would be like attaching a limb to the human personal liberty and protests against sumptubody by a mortise joint, leaving no play for ary laws. It seems to be forgotten how full votes?" he asked. I was unable to answer so, how is the State dishonored when she be put down. We are helpless against the personal liberty and no provision for human | the Mesaic economy is of sumptuary enact- in the affirmative; but I was able to see how descends from her sphere of protectress of evil. God has lodged the power to conquer frailty. Give us, rather, a ball and socket ments. God at least had no such respect for a license law had debauched one conscience virtue and purity to take the place of a tempter the foc in the hands of the nation, if we can

joint in this limb of our body politic, that depraved human appetites as prevented him so that it had set its seal of permission upon of the weak and unwary! I speak with caution

of the stalwart conscience, "who, when for "Do not drink, lest the devil drink you the time she ought to be teacher, has need down." If the State may not preach the that one teach her again what are the first same doctrine, she ought at least to refuse to principles of the oracles of God." The license this adversary to open his insatiable queen of Madagascar, in a recent proclama- mouth at every street-corner to drink down tion forbidding her subjects either to sell or | the innocent young life that may pass that drink rum, says, "I can not take a revenue | way. from anything that will debase and degrade my people."

in a pathetic memorial against the opium | hundred ways by this wretched business! traffic sent to England, says: "Not to use | What doctrine do our laws themselves teach opium one's self, and yet to venture on the us on this point? manufacture and sale of it, and with it to seduce the simple people of this land, this is to seek one's own livelihood by the exposure a leg, and the city must pay the damages. of others to death—to seek one's own ad- | What if she deliberately permits the opening vantage by other men's injury. Such acts of holes on every street, with the knowledge are utterly abhorrent to the nature of man, that hundreds of young men will be maimed and utterly opposed to the ways of heaven."

These are voices coming back to us from lands to which we have been sending missionaries to teach the gospel of Christ. How sess damages and in the other allow a revedoes our license revenue look in the sight of | nue? such utterances as these? How ought it to look? If our eyes were open, would it not built for the manufacture of sulphuric acid. look very much like the thirty pieces of sil- | When, in a few years, the authorities bever in the hand of the conscience-stricken came convinced that the fumes from its tall Judas-so odious that we should hasten to chimney were deleterious to the health of the fling it down at the feet of those from whom | community the establishment was immediwe took it, saying, "I have sinned in that, I have betrayed the innocent blood." And yet our commonwealths are still taking the reve- argues for us in our protest against the sanue and still issuing licenses.

But it is urged that while we acknowledge the evil, we must remember that a law for the pit of Gehenna should be abolished which its absolute prohibition is worthless so long are defiling our land with the ashes of ruin wheels, and to silence the shrieks of its as public opinion is not up to it. I am and death which they are pouring forth, and meeting no imaginary objection. I hear through which the smoke of the torment of thoughtful persons say constantly that we burning homes is ascending up for ever and able homes, the State should at least hang need just as much prohibitory legislation as ever? the sentiment of the people will sustain-no

I need hardly point out the fallacy of such a statement. Is law the creature of public sentiment, or its creator? Is law the ther mometer to mark the varying temperature of ence with their franchise, any assaults upon the social conscience, or is it a thermometer their civil liberty. We can hear and heed to indicate the mind of God, and to register | their complaints about these things, but here the principles of his immutable justice? Is is a tyranny that is crying for vengeance and I reply that it is forbidden in precisely the Laws are our standards of righteousness. law the expression of the "yea" and "nay" gets no answer.

He transcribed that law rather from his seeching hands to us, as well as the drunk-No man has an actually infallible con- own all-righteous conscience, and then sent ard's wife and children. Is it for us to lenged through all its various administrations science—a conscience that is proof against it down to the people with the demand that await the rise of public sentiment, or shall of adultery and fornication and uncleanness? all variations of the public temperature. they should bend their conscience into ac- we set ourselves to the determined making What has been most prolific in the fruits of Therefore we need laws by which the con- quiescence to it, and shape their conduct by of public sentiment? If all the pulpits and

havoe an unrighteous law will make with law there can be no less than that her seat is even the most timid legislators could not ig-

I am preaching now, let the Christian legis- | conscience in my army." It was an auda-If they would do so, reverently, fearlessly, say to our timid and calculating and hesitatpersistently, boldly, I believe that the time ing citizens, "We wait no longer for your would soon come when God's will would get | conscience to consent to right enactments: voice of God would make itself heard in the statute-books of the commonwealth. Let voice of the people.

And finally, our laws should be such, both well-being.

Certainly our statutes ought not to be question I begin with the church.

and reverence as becomes the citizen, but I Now, to say nothing of what a prohibito- trust in strictest truth. Our laws become

And how clearly, beyond all question, ought the State to defend the lives and prop-The Chinese Imperial Commissioner Lin, erty of her citizens, which are assailed in a

A hole is made in the streets by a sudden rain, into which some one stepping, breaks and broken every year by falling into them?

Is justice such an unequal and Protean thing that in the one instance she should as-

In a town where I once resided works were ately suppressed, though at great loss to the owners. Is there any analogy here that loon? Is there no reason for us to ask that, according to equal justice, these chimneys of

What are any disabilities under which our laboring people suffer compared with those which come from this single evil? And yet we are ready to defend our citizens against any defrauding of their wages, any interfer-

Grim Thomas Carlyle spoke the truth feiting are forbidden. There is only this are to trade and commerce, our statutes are of "the everlasting yea" of the Supreme when, appealing to the laborer complaining difference: that while these crimes group to public morality. They are rectifiers of Judge? To ask the question is to answer it. of his wrongs, he said: "No man oppresses themselves under some single prohibition of the social conscience, or should be so. They Vox populi is not necessarily vox Dei. If it thee, O free and independent franchiser! were, God would not need to speak, but to. But does not this stupid pewter pot oppress a violation of every article of the Decalogue. of the law of God, that every citizen could listen. I have not found that lawgivers, thee? No son of Adam can bid the come and It is the sum of all transgressions, because read in them the guilt or the innocence of divine or human, have generally shaped their go, but this absurd pot of heavy wet can and the prolific mother of them all. If you any proposed line of public conduct. "By statutes by public opinion. God did not call does. Thou art the thrall, not of Cedric the think this statement extravagant, let me cat-echise you a moment. Which of all the of sin." Let the law become deflected from previous to giving the Decalogue, in order to this accursed dish of liquor. And thou

We are called on to do something to deliver dom. The drunkard is stretching out be-

And may the Lord move our legislators to Do you say that, while my reasoning is give us laws which shall lift public opinion. itself written on our statute-books and the Here are the enactments written on the your conscience bow to them."

And now you will press upon me the questhey have been enacted? In answering this

The church ought to be a kind of ozone-

only bring it to bear. Is the fault, then, in the pulpit or in the pew? Undoubtedly in

The church will not be right while the minister is wrong. This is self evident. And, on the other hand, the reason why so many ministers are wrong is, beyond all question, to be found in the fact that the church is not right. Dr. Cuyler has said with admirable point: "If there be a demijohn in the pulpit it will certainly leak out into the pews." I would emphasize the opposite principle and say: If there be a demijohn in the pew, it will almost certainly fume up into the pulpit and confuse the moral sense of the preacher. With all charity, I assert my deliberate conviction that here is the secret of much of the weakness, not to say sinful connivance, of the ministry on this point—the demijohn in the pew bewildering or silencing the preacher in the pulpit. When John Pierpont was fighting his good fight in the Hollis Street Church, Boston, he used to proclaim indignantly to his congregation that he was preaching to a church | Southern Illinois, and give an exegesis of that was "underpinned with rum-barrels." It was true both literally and figuratively; for the pillars in his church were distillers and liquor dealers, and the basement of his was the shame of this church in that day; but its glory was that it had a minister who thundered in the ears of his hearers such warnings and denunciations as have rarely been heard in any pulpit, ceasing not, shrinking not, till finally the eminent pillars gained the victory and drove this minister from his

Has this kind of underpinning entirely disappeared from our American churches? aisles of the sanctuary by their sumptuous presence and constituting main supporters of the church? Are there no wholesale liquor dealers on the lists of communicants, supporting by their wealth and social influence that religion whose chief office is to minister to the widow and the fatherless, while they themselves are engaged all the week in the business of making widows and fatherless? When we have found out how largely our churches are resting on such pillars we shall have found out also why so many preachers are lukewarm on this subject when they ought to be hot, why so many have only hard words for the temperance fanatics and only gentle words for the traffickers in strong

On the other hand, when we have found out how many preachers are ready to fight for abstinence and prohibition, though every pew were against them, and to stand for a thy heart is not right in the sight of God; repent, therefore, of this thy wickedness, and pray God, if perhaps, the thought of thine heart may be forgiven thee; for I perceive versity? Let us hear from you, brethren! that thou art in the gall of bitterness and in the bond of iniquity;" then we shall know how near we are to victory in this desperate warfare. And, then, I must suggest that as citizens we must come to the point of making this question the supreme issue in our political action. If we ask ourselves, "What is the greatest national sin?" we shall be compelled to reply, Rum-selling and rum-drinking. Then we must conclude that the greatest political issue is that of prohibition. I will say no more. There may be great questionings, and cautious haltings, and frequent repetitions of the question, "Will you throw away your vote?" Noth-

ing can be thrown away that is thrown where God directs. The Eastern farmer taking grain from his children's mouths and casting it into the water that had overflowed his school-house, in the morning; and at 4 fields seemed to be throwing it away; but as o'clock preached in the same place. I organhe listened he heard the voice of a very ancient Scripture, saying: "Cast thy bread up-on the waters, for thou shalt find it after many days."—Christian Statesman.

WE WANT GOD.

life: its very springs. Has he, in moments when I called his attention to the Sabbath, of illumination, shown you something wrong said, If you are going to be a Jew, go and in your life? Let nothing ever come between your soul and God! When I used to read peace . . . make you perfect," I felt a temp- ments and suggested that he was as much tation to put them aside as presenting too a Jew as I, for the Jews kept them too. He high a privilege to be realized in this life. But I have learned to dare to face these promises, and to claim of God a Scriptural experipeace;" and what he has done, "brought again from the dead our Lord Jesus;" and 8th. In company with my mother, who is this not by virtue of his obedience, but "through the blood of the everlasting covenant." Begin by seeing that redemption is enth- Baptist, I went to the Nangle through the blood not through the spotless school nouse, where, at night, I spoke from life of Jesus. Then look at the subject of the words, "And he preached to him Jesus." prayer. "Make you perfect;" here, derivatively, the word means to bring to its place a dislocated joint, not to make you absolutely one in particular, but we have been, ever heipater. The Lord was with us. In the since our conversion, often out of harmony evening preached to a large congregation people feel in the cause of missions. we have learned to resist no longer. There is first full submission to the righteousness of God, and then full submission to his will. Ingion, and is investigating the Sabbath ques-"Make you perfect . . . to do his will." He tion. has first to make us "perfect," in order that we may do his will. The law reveals a duty as the will of God: the gospel gives a will to do it. And all this is accomplished "through Jesus Christ," not through law. Then shall shouts of victory follow close on the voice of of our prayers. - Rev. E. H. Hopkins.

THE world needs large-hearted men.

Missionary Department

Conducted by the Corresponding Secretary for the Board of Managers of the Seventh-day Baptist Mis-

REV. A. E. MAIN, Corresponding Secretary, Asha REV. GEO. B. UTTER, Treasurer, Westerly, R. 1.

ALL reports intended for the Annual Report should be received by the Corresponding Secretary during the first week of Sep-

Letters. — Thos. R. Williams, Berea Church, W. Va., E. M. Dunn, Albert Utter, H. P. Burdick, T. L. Gardiner, Ella F.

WILL not the editor of the RECORDER respond to the request of Bro. Johnson, of Romans 14: 5?

THE little Church of Ritchie, W. Va., has church was rented for storing liquor. This passed a resolution expressing their appreciation of the thorough and efficient work that is being done by the missionary pastor, Bro. L. F. Randolph, and their thanks for the financial aid rendered by the Missionary Board.

THE good news concerning the progress of the work in Southern Illinois is very encouraging. We hope to see a good delegation of Are there no distillers dignifying the long the brethren and sisters at Farina, in September, and trust they will not forget the encouragement they gave us last Winter that they would come.

THAT the way in which money is given to poor students in some institutions is not wholly without its evils, no one, we think, will question; but that there are cases when money could be wisely given, is, we believe, equally true. We need young men for missionary work; but they are most needed when best prepared. There are those in our schools who are pursuing a course of study under great embarrassments because of their want of means, and who are exposed to the temptation of leaving school for the work of life before completing their preparatory church discipline which, instead of saying, studies. It would be wise, we believe, to come in," to the distiller and rumseller help some of these; and are there not per- at night, to large congregations. Great inapplying for admission, shall say: "Thou sons who are willing to give one or two hunhast neither part nor lot in this matter; for dred dollars for immediate use in this direc- bowed for prayers. I purpose to hold a tion, such students to be helped as may be recommended by the faculty of Alfred Uni-

MY JOURNAL FOR JULY.

1st. Attended prayer-meeting at Old Stone

2d. Sabbath-day. Elders Kelly and Ferrel, old pioneer preachers in this country, preached in Park's School-house, and it did us all good to hear the old brethren tell of their labors together in the cause of the Redeemer. At night I preached. Subject, "What think ye of Christ?"

3d. Eld. Kelly preached one of his best sermons from the text, "It is written," to a large congregation in the grove near the ized a Bible-school, with Bro. Ensminger for Superintendent, and Bro. Barwick assistant. In the afternoon I preached at the Tanher school-house, and was followed by young Bro. Spain.

7th. On my way to the Nangle school-We want God to come into the issues of house, and Raleigh, met a Campbellite, who, join them." I asked him if it was right to then hid Peter became the lawgiver, as Christ gave him the keys. I told him I was See first what he is, "the God of no Catholic, gave him some tracts, and went

Mearly seventy years, old, and a strong Sev-9th. After commenting on the seventeenth chapter of John, we had a We are members of his body each articular, but we have been, ever heipate. The Lord was with us. In the growth, and of the real interest which the anything i from John 3: 16. Stayed all night with an old friend who seems much interested in re-

> 10th. Breached at 11 o'clock, in the grove, to a large assembly, upon the resurrection. In the evening, at Raleigh, the subject of my discourse was Naaman. This visit to ness without hope and without a comforter. and her desire to please God. Raleigh and vicinity developes the fact that the prejudices of the people against us are

11th. On my way home met a Catholic, kinds rose in value, and the little girl was her work till her family friends began to who, when I called his attention to the interests of his soul, said he had no concern about it, for his parents attended to that for him when he was a little child. He would not listen when I urged him to look after his owń salvation, because every one must an swer for himself before his Maker, but walked away. During this tour I visited and distributed tracts in about thirty families.

13th. Eld. Kelly and wife are here at Stone Fort visiting friends and relatives. He has preached several times to our church. I have visited and distributed tracts in seventeen families.

16th. Sabbath-day. After a sermon by Eld. Kelly, the door of the church was opened, and Judge Spain, of Williamson county, joined by recommendation, he having a letter from a Missionary Baptist Church in Tennessee.

An arm of the Stone Fort Church, was, on motion, extended into the neighborhood of Bro. Ensminger.

17th. Preached in the evening at New Stone Fort.

19th. At Bro. Bracewell's, six miles east of Stone Fort, Eld. Kelly preached the funeral sermon of a little babe; and at night, he and myself both preached to a full house, on Sin, the violation of God's law.

20th. Visited ten families, and gave out tracts. Dined with an old friend in whose family I practiced medicine some twenty years ago at Raleigh. He has been examining the Sabbath question for some time, and seems to rest on the any day theory, getting the idea from Romans 14: 5. Will not some of our writers give us, in the night Elders Kelly and Rose preached in the Rock school-house, near Bro. Bracewell's, to a good congregation. Some fifteen persons expressed anxiety concerning the welfare of their souls.

22d. In the evening I preached in the same place; and Eld. Kelly commenced a series of meetings at Enon.

23d. Sabbath-day. Continued labors at the Rock school-house, preaching morning, afternoon, and evening.

terest was manifested, and about twenty or "niggers' bones." series of meetings here as soon as circumstances appear favorable. One Baptist brother expressed his intention to keep the Sabbath.

31st. Joined Eld. Kelly in his meetings at Enon, the 25th, preaching with him alternately, until last evening. Visited many families, praying and talking with them upon the subject of religion. The meetings are increasing in interest, right along, sev eral having come forward for prayers. Last night three professed a hope in Christ. To the Lord be all the praise.

F. F. Johnson.

STONE FORT, Ill.

We have long felt that our pastors did not all real ize how much they have it in their power to do for missions; and we reggest the careful reading and re-reading of the following brief communication from Bro. Gardiner, in order that one may feel sure he takes in all that it means and suggests:

Sиплон, N. J., Aug. 8, 1881. Dear Brother Main, -Our Sabbath-school pledges the salary for a Bibble-woman for Mrs. D. H. Davis, for one year. Twentytwo dollars were pledged last Sabbath, and the remainder will soon be forthcoming. I also received another fifty dollar bill a day little boy. They are almost exclusively to "You argue from the passages like Hebrews 13: 20, "The God of keep the first, second, and third command- is withheld. Smaller sums are being handed in from time to time, showing that the interest in the cause is growing.

We think it appropriate for our "alm" to accompany our prayers, and therefore a collection is taken at the close of each monthly concert of prayer for missions. These extras come in aside from the envelope system, which is adopted by the church, and are all "free-will offerings," in the truest sense; for I have done no personal soliciting, further than to keep the cause before the people in our devotional meetings. The Holy Spirit does the personal soliciting. Free-will of cheerful, free-will offerings are acceptable to Yours in the cause,

T. L. GARDINER.

CHINESE SLAVERY.—The following case After turning the matter over some time will give some idea of the trials that befall in her own-mind, she fixed on a plan whereby many who have to suffer on in heathen dark- she could prove her love to the less fortunate During the famine, a widowed mother found herself and a little daughter destitute. Only to spend on the skating-pond and at little character, and the influences of the house-

resold to the son of the mandarin, early in talk of Christmas presents. Then she 1880, for 5,000 cash. Upon the removal of brought down to the parlor a very tasteful the mandarin with his family in the Summer | work-basket trimmed with blue ribbons. This both mother and child were much distressed. she placed on the center table, and three Efforts were made to get the little one set over it a square of white muslin, to protect the free and left at home with the mother, but contents from dust. Her parents, aunts, and were made in vain. At the age of thirteen cousins, and such callers as chanced in at she was carried away weeping, to be not only that time, all raised the muslin, and saw. a stranger, but a slave in a strange part of lying on top of a score of dainty little articles the land. How much cause for thankfulness | she had made, a card stating the object for we have for our happier circumstances; and how responsible we are, who have freely received so much, to freely give the blessings of the gospel to the needy!—China's Millions.

From China's Millions.

It has been suggested that some particulars should be gathered about young Chang, whom we will recognize as an average Chinese boy This account will, I am sure, command good deal of interest among those who are friendly to young Chang, as also among numbers of English boys, who will like to make his acquaintance. But to gain anything like an adequate knowledge of the home and school experience, the ins and outs, the aims and motives, the ambitions and course of his life, is extremely difficult; it can only be learned by much inquiry, and understood after long observation. My first letter shall be about

YOUNG CHANG AT HOME.

The birth of a baby-boy in China is a cause for great rejoicing on the part of the parents, and a matter of special congratulation on the part of the friends. The day and hour are studied, and certain horoscopic observations are made, with a view to gain a knowledge of the future course and welfare of the child. After a few days or weeks a silver cord, or twisted wire called "a long-life ring," or "a RECORDER, an exegesis of this passage? At lock," is put upon its neck, which is supposed to act as a charm to preserve the child from death. When only a month old its little head is shaved all over for the first time, which is a very interesting event; friends are invited, who bring presents of money or clothes for the baby, and the day is kept as a feast.

Chang will have his congee (or very thin | basket, as if it were a sort of holy thing." boiled rice) in a wooden basin and eat with a spoon, but at three or four years of age he or young lady can do. Two things should will be well able to eat his rice with the chop- be borne in mind in following this example: sticks, two pieces of plain wood or bamboo the articles should be very neatly made, and that serve instead of knife and fork; they friends should not be annoyed by persistent are both held between the fingers of the right efforts at selling them. - Helping Hand. hand, the one grasped tightly, and the other loosely, upon the same principle as clappers,

Young Chang is very much indulged by his parents, and does very much as he likes until he is about seven years of age, when he is sent to school, where he comes under more restraint than at home. He goes to bed when he likes, and rises when he likes; but until he is fifteen or sixteen years of age, he prefers to go to bed early and get up early. He lives a great deal with his parents; he closely observes and quickly learns grown people's ways, so he is in many things much more old-

fashioned than English boys are.

Very few Chinese fathers and mothers seem to have anything like a proper degree of influence, or exert becoming authority heaven, which, to say the least, discloses a over their children, and although "of the hundred virtues, filial piety is the chief," and is considered the foundation of all goodness, and repeatedly instilled into young Chang's mind, yet he has not nearly the same amount of affectionate regard for his parents as is common everywhere in England. This though he expected a general triumph of his is a natural fesult of being over and unwisely cause in the earth. He compared the gospel to a mustard seed, and also to fleaven that tised, it is in anger, and very rarely indeed | should work till the whole was leavened.'

Nursery thymes are a source of great pleasure to manya young Tommy, George, or Frank in England, and so are tales calculated to his elect from the uttermost parts of the stimulate them to attempt good and great things when older; but young Chang has no such boon, except, indeed, a few old stereotyped, well-worn tales, some of which are should not be here or there, not visible, but, old an applied in the same way now as they like the lightning, glancing from one end of stimulate his filial regard for his parents, create and increase his desire for learn-

At home young Chang will often nurse the buy a few things for dinner, watch the the while cooking is going on, but more than drything else will play from morning till night with several other young Changs.

THE BASKET WITH A HALO ROUND IT.

A sweee, winning girl of fourteen years had just begun to feel that her life ought to be of more avail than that of a gaudy butterfly or a singing bird. She was trying to please God; and she read, among many other ways of doing so, that she must be "a cheer-

She felt that she had never really given away mything in her life, and she had a great desire to make some personal sacrifice. When her pretty hats, dresses, and boots were soiled or outgrown, she passed them over to some poor child, and thus made room in her closet for fresher and more beautiful ones. This was not real "giving."

not so strong as they were a few years ago, when but few would attendour meetings.

one way of avoiding starvation seemed open, and often had her chosen friend there with her. No questions were asked her, and nothing was known of Christ by the influence of women.

which the work had been done.

Babies' and dolls' shirts, sacques and socks knit or crocheted from white worsted, lay there as pure and light as sea-foam. Pincushions filled with wool and prettily wrought, Christmas cards printed by herown hand, tiny fans made with silk over cardboard and painted with grasses and flowers. tidies, brush-cases, marble-bags, and towe's with an initial wrought on each—all these and other things, the names of which we can not remember, filled the basket. Every article was marked in plain figures, and was pronounced very cheap by her friends.

Mothers, who called, were glad to get dolls cloaks and shawls for their little girls for Christmas, as well as gay balls and marble. bags for their little boys.

When Christmas eve came, there was not an article left in the basket; and more than one friend was sorry not to have secured some piece of our dear little friend's work. In place of the articles, there lay in the basket a little box with eleven dollars in it.

The next Sunday, four little children of a poor widow in that town stepped into Sunday-school in stout, new shoes, and warm stockings and mittens. Ruth and the young friend who had advised and assisted her felt more real pleasure in those shoes, stockings, and mittens than they would have done in far better things bought for those children without labor or sacrifice of their own.

Ruth's work did not stop there. She still makes little articles in vacation, and keeps her basket in a convenient place. She hopes to get far more than eleven dollars before another Christmas, for some good object. A great-aunt who was visiting the house,

and who was among her patrons, said she loved "to look at that consecrated basket." Another friend, who appreciated her effort, When old enough to feed himself young said, "I always fancy I see a halo round that

What Ruth is doing, any other young girl

NEW TESTAMENT PROPHECIES.

In the Life and Letters of Horace Bushnell the following passage occurs in a letter to a parishioner:

"The question you raise, whether the world is to be generally subdued to Christ, is a sober question worthy of a profound attention, and I wish it were discussed much more than it is.

"You think there are no expressions in the New Testament that anticipate a general spread of the gospel. Let us see. Christ teaches his disciples to pray, 'Thy kingdom come, thy will be done in earth as it is in hope that his kingdom is to come in a very general, if not universal, spread. Else, why teach us to pray thus? why encourage us to pray for a thing not to be hoped for? Then, again, he commands his followers to 'preach the gospel to every creature,' which looks as He declared that-his angels (which means his ministers and missionaries) ishould go forth with a great sound of a trumpet, and gather earth.' All of which is the high-wrought phraseology of prophecy to denote the spread of his gospel. He declared that his coming

"You argue from the silence of Paul that he had no expectation of a general triumph of the gospel. But Paul was not silent. He says that the Jews are finally to be brought back from their apostasy after the fullness of the Gentiles is come. (See the whole of Remans 11.) He declares that 'Christ must reign till he hath put all enemies under his feet,' that God has 'purposed in the fullness of time to gather together in one all things in Christ.' He quotes Isaiah, and says, 'All shall know me, from the least to the great-The very passage to which you refer,

in 2 Thessalonians, proves against you: 'Whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming.' The true idea is that the man of sin is to be destroyed, or have his empire demolished, by the power of Christian truth and by the glorious brightness and effulgence of the Sun of righteousness.

"On the whole, I think you may cease to feel that the New Testament is silent in reference to the spread and universal victory of the gospel."

A missionary writes from Ceylon: "It is a noticeable fact that where Christian women are married to heathen husbands, generally the influence in the household is Christian, whereas, when a Christian man takes a She now spent much of the time she used heathen wife, he usually loses his Christian

Education De

Conducted by REV. J. ALLES, half of the Seventh-day Baptist "LET THERE BE:

ALFRED UNIVE

Historic Sketch—First D PREPARED FOR THE STUD

In Memori Turning the leaves of a logue of this Institution, r here, but now scattered wi whilst the fast gathering the names of those who spirit realm, awaken sad, These stars come faster multiply, as the years go with the sacred light of c CAROLINE BLISS MAX

The first star, among t pear in this night of life fixed to the name of the Mrs. Caroline Bliss Maxs formal record of her life born, 1822, in Homer, N Deacon John Maxson—c ceptress of Alfred Acad position four years; mar Stillman, M. D., then of now of San Francisco, the city of New York, thirty years. Such is the brief outli

The briefer period of the she was associate teache youth in this Institution tive period, spans, as a rai ening cloud of early sc fondly cherished by tha dents who were privilege tion. Memory retraces th old forest trail, overgrown yet revealing, in their times, seeming in the di Summer without a gloor eved, every cloud rainbo

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enchantment: "I hail thee, mighty So solemn and sublit Most joyfully I hail i Thou mak'st thy firs Thy mighty conquest While Summer shrift Thou'lt lay it with t

"I love thee, lovely I love the glorious h Thou'rt spreading o I love the crowded a And, by and by, the And all the rich and Thou'rt spreading;

"O thou Maker of a Father of all spirits, Thy unworthy child Take, thou, my han From all nature ma How wise and great With thy glory, eac Voiceful, the grand Harpers harping of With grateful heart Rest for guide upor Inspiration thy Spit Redemption by thy Resurrection by thy MRS. MELISSA BLOOM

In turning back th

dead years, the next among the starred of Bloomfield Ward Ken tady, October 13, 182 this Institution, 1839 C. Kenyon, August o er here, the ensuing Thenceforward he united with the life became one continue fering for students: constantly and freely

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Education Department.

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

"LET THERE BE LIGHT."

ALFRED UNIVERSITY.

Historic Sketch-First Decade, 1836-1846.

DREPARED FOR THE STUDENTS' QUINQUEN NIAL REUNION, JUNE 29, 1881.

In Memoriam.

Turning the leaves of the General Catathronging the names of those once gathered here, but now scattered wide over the world, the names of those who have passed to the not well be realized by those unacquainted human power, can be accomplished. spirit realm, awaken sad, sacred memories. These stars come faster and the memories multiply, as the years go by. They gleam with the sacred light of eternity.

CAROLINE BLISS MAXSON STILLMAN. fixed to the name of the first Preceptress, | meaning to those who had experienced her un-Mrs. Caroline Bliss Maxson Stillman. The | wearied attentions and kindness during sickformal record of her life runs briefly thus: ness. To many, scattered far and wide, her born, 1822, in Homer, N. Y.—daughter of | death eame as that of a mother. This oc-Deacon John Maxson-chosen, 1842, Pre- cured, June 27, 1863, and the Commenceceptress of Alfred Academy, holding the ment of that year opened sadly with her fuposition four years; married to J. D. B. neral services. Stillman, M. D., then of New York city, thirty years.

Such is the brief outline of a beautiful life. The briefer period of the four years when she was associate teacher and guide of the youth in this Institution, in its early fomative period, spans, as a rainbow, the fast dark ening cloud of early school-day memories, fondly cherished by that class of early students who were privileged with her instruction. Memory retraces those years, like some old forest trail, overgrown and half concealed, yet revealing, in their dimning outlines, times, seeming in the distance, a continuous Summer without a gloom, its nights all stareyed, every cloud rainbow spanned.

Eminently fitted by nature and by culture for her position, she became a living power in the school. With a high range of mental grasp and sweep, with a comprehension of the subjects to be taught, clear and direct as light, with a selfpoise that no rudeness could jostle, an equipoise that no provocation could disturb, with a serene gentleness that won its way to every heart, she gave a helpful hand to the diffident and the discouraged, and with winsome words helped them, inspired them. Her dying words, "Father, teach thy child patience," expressed her inmost character. Patience and childlike trust, warmed with a love for all that and ennobled her life.

She heartily accepted the sentiment of the following lines written by Olive B. Forbes Wardner, under the spell of the woods of Alfred in Autumn time—a source of beauty and inspiration, not only to her, but many others, coming within the influence of their enchantment:

> "I hail thee, mighty Autumn, Most joyfully I hail thee, As, on the wings of time, Thou mak'st thy first appearing, Thy mighty conquest spread, While Summer shrinks, as fearing Thou'lt lay it with the dead.

"I love thee, lovely Autumn, I love the glorious hue Thou'rt spreading o'er the forest— This I with rapture view; I love the crowded umbrage, And, by and by, the dun. And all the rich and lovely shades Thou'rt spreading 'neath the sun.

"O thou Maker of worlds! Father of all spirits, Thy unworthy child receive— Take, thou, my hand and lead. From all nature may I learn How wise and great and good thou art-With thy glory, each bush aflame; Voiceful, the grand old pines, Harpers harping of thy love. With grateful heart, I adore— Rest for guide upon thy word. Inspiration thy Spirit giveth, Redemption by thy grace, Resurrection by thy life."

MRS. MELISSA BLOOMFIELD WARD KENYON. In turning back the sere leaves of the dead years, the next teacher's name we find while working in the machine shop, ming- worker, the needy, found in him the gentleamong the starred ones is that of Melissa ling the Latin bonus, bona, bonum, with the ness of the dews of Hermon, the sacrificial Bloomfield Ward Kenyon—born in Schenecthis Institution, 1839—married to Prof. W.

C. Kenyon, August 5, 1840—became a teacher here, the ensuing term.

Thenceforward her life was inseparably him. united with the life of the Institution. It fering for students. This offering herself meeting and overcoming the most unpropilized on the great purpose of life set before constantly and freely to every service, was tious circumstances, pushing his way up- him. Humanity is kindled into enthusiasm fluence of her example. As a teacher, she or selfish ends, overleaping the mere pruden- benefits of a generous nature. The public, high. He took me by the hand, and lifted feel the discords of earth.

generous emulation. The poor and needy | whom others followed, and by selecting his student knew that in her a friend could always be found.

derly cherished. Her work here was inauwas the overpressure of this burden to offered her life a sacrifice to the welfare of the student. "Mother Kenyon," that fa-The first star, among the teachers, to ap- miliar appellation by which she was recog-

The following poem was written by one now of San Francisco, California-died in | Mary E. Wager-the overstrain in caring the city of New York, May 26, 1852, aged | for whom in sickness was the more immediate cause of her own sickness and death.

> "Twice a year ago, among us, when within her June was twining crimson roses, with their fragrance

> rich and rare, And the music of the song birds thrilled the quiet There was one, with health and vigor on her thought

> ful, loving face, Touching up the glimmering darkness with her woman's sweetest grace, And her cheerful presence lighted, glorified each

> When disease, or want, or sorrow, cast a dark and She, whose great heart, so unselfish, never waited

> Never wearied in her kindness, and of her substance,

mer's peaceful face, One we loved was calmly lying in death's fetterless

Cold, the dear hands-how we loved them-they so often us had blessed! Still, the greatheart—nobler throbbings never thrilled

a human breast! Calmly, sweetly, MOTHER KENYON passed from

What to her was light and glory, was to us but grief And our tearful eyes grew blinded for the pain that That we failed to see the glimmerings of God's mercy

Many, in need, have known her kindness, and where'er our steps may tend, was beautiful and good, moulded and directed | May the fragrance of her goodness in our futur being blend. Freshened by the hallowed memory of the student

noble friend."

June, 1864.

ONE WHO LOVED HER.

PRESIDENT WILLIAM COLGROVE KENYON. Four years after the funeral rites of Mrs. Kenyon, the Commencement exercises wer shrouded with the pall of sorrow, because of the death of President Kenyon himself.

Thus ran the brief message from London that fell as a bolt from the clear mid-day heavens:

"He had been failing very fast for a week, getting perceptibly weaker from day to day home, that his home passage had been paid, fiery battle, and his voice ever rang out to but such was his intense desire to reach trunks packed, and a man engaged to take the young, as the battle-shout of a leader, the forerunner of the death struggle appeared. | curb to hold such a fiery nature in check. He was better towards morning; but at six o'clock he commenced sinking rapidly, and at thirty-five minutes past ten, on the morn-

October 23, 1812—at the age of five, bound | bolt upon the stupid and the lazy, the out to a guardian-when old enough, hired | frivolous or the rowdy; if gloved and caned out Summers to neighboring farmers, keep- hands and anointed locks, those symbols of ing a book ever handy-Winters put out to affectations and foppery, found no favor in board, and get such schooling as he might, his eyes; if school-girl prim and simper, and while working for his board, reading and flippery, those signs of shallow mothers and studying by fire light, at nineteen—buy-silly daughters, were an adomination, and ing his time of his guardian, learning the felt the blast and storm of his invective; yet trade of a machinist—preparing for college the earnest seeker after knowledge, the hard music of the file-entering Union College, help of a father.

preciate effort or good intention, slow to give | selfish ends and great aims. The neglected | who give time, talent, life, for others' sake. over the dull, ever the friend of the diffident, boy waif, beaten about by adverse circum- All truly great living is ever sacrificial. uncultured, but earnest seeker after knowl- stances, trained by necessity to self-reliance, edge, helpful in inspiring enthusiasm and a becoming thus incisive, initiative, a leader life-work, centering all the energies of his being upon it, and holding singly and un-It is, however, as the friend of the unfortu- | tiringly thereto, working for it with presevernate, the nurse of the sick, the consoler of | ing, unrelenting toil, sacrificing ease, health, the afflicted, that her memory sheds the and finally life itself, upon the altar of Chris-The symbols of a life-long sacrifice. richest fragrance, and will be the most ten- tian culture, he was enabled, through an indomitable will and an unfaltering faith, to gurated in the sick room, by the bed of death, work out his great mission. He believed, and and it was here that the severest labors of made others believe, with the great Cardinal logue of this Institution, reminiscences come her life sprang up. Surrounded, as she al Richelieu, that in all the vocabulary of youth But, still, in sympathetic union fine, His energies with theirs still intertwine. ways was, by a large number of students, there is no such word as fail. He wrote in there was an almost constant call upon her 1836, while preparing for college, "With whilst the fast gathering stars, prefixed to energies—a constancy and a wear that can perseverance, anything, within the reach of In daily immolation, on the shrine with the cares incident to a large school. It can't,' is an expression that should never proceed from the lips of any person. Many, which she finally yielded. She literally whose powers are buried in the depths of obscurity, had it not been for this, might have occupied exalted stations, and caused a luster to shine along the path which they trod, pear in this night of life, was the one pre- nized among students, had a deep and tender and exerted a beneficial influence as lasting as time itself." His whole life was its ex-

Alfred Academy, taking the name of University as it grew, was his only child, and no parent ever watched more sleeplessly, or toiled more unremittingly, or prayed more | Might spur our powers, shame our errors down; earnestly, than he, for it. Was it in want? The bread of carefulness was withheld from his own mouth, that it might be fed. Was the Institution sick? With fingers upon its pulse, he watched its every symptom through the long weary hours. Was its fair fame assailed? He came to it srescue with all the intense earnestness of an aggrieved father, caring little about what abuse was offered himself, so be the Institution was spared. Thus, through privation, through days of toil, through sleepless nights, through weariness and sickness, through suffering and agony so depressing, that death would have been gladly welcomed, was he ever at his post. In all the hours of darkness, of misfortune, of affliction, that came to the Institution, he had a faith, amounting to an assurance, and rising from the ashes of frustrated efforts or When again the reddening roses flushed the Sum- | blighted prospects, and letting "the dead | past bury its dead," he used all failures as stepping-stones to higher effort and nobler O sacrifice! thine altars thickly stand, achievement.

> from which he never returned, he wrote what proved to be his last message to Alfred:

"Alfred University is much dearer to my heart than my life. Its interests are my interests. Its prosperity will delight me more than any personal emolument that could possibly accrue to me. May the Lord prosper and bless Alfred as never before. May your hands be strengthened and your hearts cheered, in the grand success of the good work in which you are all engaged. And I In token of perennial Spring, want to congratulate the good people of These pale forget-me-nots we leave the second Alfred on their liberality in doing for their Institution. It seems like a dream, too good to be a reality, and, at the same time, I am satisfied that it is only the handsome beginning of what they will do hereafter."

President Kenyon was thus a man whose life, dedicated to a high and definite object, was constantly overleaping the prudential Oh! looking from some heavenly hill, virtues, and taking on the heroic and Chris- Or from the shade of saintly palms, virtues, and taking on the heroic and Christian ones of self-abnegation and achieving | Do those clear eyes behold us still? through self-sacrificing endeavor. His faults were his virtues intensified, springing not from wrongness of motive, but from the abnormal or intense action of right forces, leaping beyond bounds. To him, life was a him to the ship next day. About midnight, | tried and true. It took no ordinary rein and Ever riding earnestly, even furiously, ahead amid flame and smoke, he had words of cheer ing of the 7th of June, 1867, 'he was at rest, for those that could spur up to his side or till the glorious resurrection morn.'" press hard after; but we to the laggard or press hard after; but woe to the laggard or Born in the town of Richmond, R. I., the coward. If he descended like a thunder-

Academy, 1839, he found here his life mis- positive character. The higher sympathies sion, for which nature, providence, and his and admiration go with him, who, subjecting own indomitable energy had been fitting all lower aims to high ideals, using all life forces for the ends of public good, presses became one continued sacrifice, a thank of obscurity, with resolute and dauntless energy, amid opposition and ill-will, with his eye

was frank, sincere, and cordial, quick to ap- | tial virtues, he gave himself heroically to un- | late or soon, crown with special honor those All divinely noble lives are ever crowned with thorns.

The following extract from a poem, by Mary E. C. Sheppard, read before the Alumni, 1872, finely expresses this mission of

"SACRIFICE." 'Earth's altars! ah we need not look around, and seek afar, for this is holy ground. Here is an altar—in these walls arise

More eloquently far than faltering tongue, Their muteness says to us who once more throng The dear familiar precincts, 'He is gone— Your teacher and your friend—his work is done!

They strongly stand as he were standing, still Upheld by his indomitable will. This was his altar; here he toiled and prayed, Himself the sacrifice he freely laid

Of human good, he counted as divine. Fame, riches, honors, all the world holds dear, Foregone their possible achievements, here He offered; all he was or hoped to be, He gave as God gives, freely, utterly.

Vain were the task, and needless, as in vain, To trace his paths of labor and of pain! Like tinkling brass, the empty phrases sound, Would word the meaning of his life's full round.

From living tablets of fond, loving hearts, His pictured image magically starts. Once more he smiles, once more his words of cheen Dispel our student awe, our reverent fear.

O, that once more his swift, indignant frown That once again beneath his rigorous rule, We might take shelter from life's harder school

And is he gone? Ah, none, than he, more near. He fills our hearts, his heart is throbbing here. The strong impulsion of his being still some finest fibers of our spirits thrill!

Or done his work? Though folded are his hands, The firm foundation of his labor stands, Whereon another builds with toilful care The noble structure of his fondest prayer.

In other hearts, his life, still vital, flows-In other hands, his work the greater grows. And, on the altar of his sacrifice. Another life in immolation lies. O, Kenyon! of our youth, the guide and friend!

Not to thy far-off grave our sad thoughts wend-Not to bestrew with lilied praise thy tomb-Do we to-day with tender reverence come. For empty were these tokens—and in vain— But rather, at this altar-place, again,

Would we relight our zeals that burned of yore, Kindle our spirits' fervencies once more. And with all pure, fine ardors of the soul, Beyond a worldly wisdom's false control, Seek hence for truth and for the common good,

And act our part in man's great brotherhood. As he was about to sail on that voyage Sacrines time areas there stand, Piled high with costly gifts on every hand; Yet one alone of all the treasures given, Self only, offered, opes the gate of heaven."

To-day we can adopt and repeat the sen timents expressed at the Reunion, five years ago, by Mrs. Mary S. Bassett Clarke in,

" MEMORIES."

"World-worn and weary, still we come, Like children, to the dear old home, Or pilgrims to a cherished shrine, Once more love's garland to entwine.

Mid fadeless laurels, wreathed with care, And Summer roses blooming fair, These pale forget-me-nots we bring

And evermore, as, year by year, The 'old-time' faces gather here, From distant homes, a countless band, As friend greets friend, and hand clasps hand

The past comes strangely back, and still A brooding Presence seems to fill The voiceless air, and whisper low, Sweet memories of long ago.

Or silver reach of river calms,

We know not; but full well we know The lessons taught so long ago; The lessons he would still impart To every waiting youthful heart-

'Be earnest, diligent, and strive Each day a nobler life to live; Whate'er your work, where'er you rove, Faithful to God and duty prove.

THE TRIUMVIRATE. This beautifully noble triumvirate of the teachers for the first decade of the Institution's history, whose lives have been thus briefly sketched, are sleeping-all that is mortal of them—the first, in a quiet little cemetery liard by the city of Plainfield, N. J., the others in the picturesque cemetery of Schenectady.

An extract from an article entitled, "A Pilgrimage," is subjoined:

"Finding myself near the burial place of two whose memories are sacred to me, in common with thousands of other old Alfred students, I sought it, as if a shrine. After wandering wide, questing for the spot, I found myself in front of a monument, on which I read at the top, "Abel Ward;" and, running my eye down the shaft, read, "Sally Ward;" "Melissa B. Ward, wife of Rev. W. C. Kenyon, President of Alfred Univertady, October 13, 1823—became a student of 1836—called to the Principalship of Alfred Men, especially the young, bow before a sity;" then, "William C. Kenyon;" and on low scroll headstones, at my feet, the initials of these names. I had found the object of my search, and prostrate, in the hot blistering sun, I wept, as it is given to man but seldom, in a lifetime, to weep: wept regret-Commencing in the depths of poverty and fearlessly on through poverty and weakness, because of years long dead. Those dead years sprang of years long dead. Those dead years sprang to life again, and talked with me. I was a boy once more, with intense longings for knowledge. Then came a man to Alfred,

me into nobler living. He still lives as a benediction of goodness to all coming within his influence. His successor came, full of intense energy and enthusiasm, with the uplifting inspirations of a life nobly consecrated to sacrificial living. His voice was the bugle call, his jesture the sabre flash, lifting us to our feet, and bidding us forward in life's battle. Then came she whose life-destiny was to be one with his. Together they labored and sacrificed, passed under the cloud of adversity and sorrow; he, in the many-handed service of building an institution, without money, in a new country; she, in all service and sacrifice for the well-being of students, nursing the sick, consoling the sorrowing, helping the needy. To me they were as elder brother and sister, full of cheer in despondency, help in need, care in sickness. What they were to me, they were to hundreds of others.

The day was thus spent in sweet, sad memories, and, as the sun sank beyond the distant and beautiful hills, I returned to the city; but, restless and agitated, I found myself, as night darkened, hastening, almost unconsciously, back to the cemetery. All is hushed in the quietude of night. The moonlight lies calm on walk and wood and water. Tombstone and monument stand forth as sheeted ghosts. The hum of insect, the murmur of water, the sounds from the distant city, all tend to subdue and inspire with chastened sentiments. The hours of the night glide by as silent sentinels, awakening spirit communings, earnest questionings of the here and the hereafter. The distant thunder of the midnight train, coming up from Albany, warns to hasten down and away. Blessed are the memories of that pilgrimage. Blessed are the memories of those earnest, faithful, sacrificial teachers.' -Alfred Student.

This triumvirate filled well the high ideal of true teachers. Teachers teach, not so potently by what they know, as by what they are in their essential manhood and womanhood. Knowledge may beget knowledge; but character alone can beget character. Kind begets kind no less surely in the spiritual than in the physical world.

Give us, then, teachers with characters illumined with the radiancy of divine wisdom, and warmed by a divine charity. Give us teachers who, standing on the hights of sincerity, calm browed and clear eyed, in the light of truth, can lift up to their own plane, inspire with their own high motives, and fill with their own aspirations, thereby enkindling desires for highest excellencies and all genuine nobilities and sweetest harmonies. Give us teachers rich in those experiences which enkindle enthusiasm and thrill with impulses to high living and doing, all com-. ing within their power-teachers, who, by respecting soulhood wherever found, teach self-respect, manhood—teachers, with a simple nobility, sincere and lucent as light, and seeking, with open eye, light everywhereteachers, standing out in the broad fields of truth, with its radiance shining full on all sides, thereby giving, not, as with oak, growing half in light, half in shade, a lop-sided development, but rather as oak, in open grounds, a symmetrical, full-topped growth —teachers, whose lives attract to nobleness, beauty, and goodness, by all the seductiveness of example, thereby touching the springs to lofty aims and high endeavorteachers, not, with lives devoted to the low utilities, shrewd, sharp, calculating, nor to pretentious ceremony and hollowness, but, rather, with lives pure and noble and sacrificial, full of sweetest humility and largest sympathy—teachers who teach the solemn grandeur, the sublime privilege of living by living grandly, sublimely themselves.

Such teachers were once ours, now passed

"Who, in some far-shining sphere, Still joyfully perform the work
Of the Spirit in whom they still live, Pure, serene, clear, and mild, Gentle, benignant, and kind, Zealous, beneficent, and firm. Cheerful, helpful, and strong, Prompt, unwearied, as here. O souls, tempered with fire, Fervent, heroic, and great, Helpers and friends of mankind! Upraising with your zeal
The humble good from the ground, Sternly repressing the bad, Ever like a trumpet did rouse, Those who, with half-open eyes, Trode the border-land dim, Twixt ignorance and learning, 'Twixt vice and virtue: Ever moving in front of the ranks. Recalling the stragglers, Refreshing the out-worn, Helping in misfortune, trouble, Illumining the summits of life, Cheering, reinspiring the brave, Rekindling with courage, By voices that thrilled and moved, Leading up the dizzy hights, Up the pinnacles of truth, Up to the city of God."

To walk in Christ, or to walk by faith, is to have the life regulated by a habitual prevailing regard to those doctrines and invisible realities revealed to us in Scripture. A person may be said to be walking by faith, when the influence of spiritual invisible objects prevails in regulating his judgment, his affections, and his conduct.

THE world is out of tune, and our hearts are out of tune; and the more our hearts viin spiration to all who came under the in- ward, alone and unaided, forgetting all small in beholding the sacrifices and sharing the full of the goodness which descends from on brate to the music of heaven the more they

The Sabbath Recorden.

Alfred Centre, N. Y., Fifth-day, August 25, 1881.

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

All communications, whether on business or for publication, should be addressed to "The Sab-BATH RECORDER, Alfred Centre, Allegany Co., N. Y."

"THE SABBATH QUESTION."

Brother Robbins opens his thirteenth article by saying there was no record of any meeting of the disciples on the "Jewish Sabbath" in the week following the resurrection of Christ, (of which there was no need in order to prove that the seventh day was the Sabbath of divine appointment,) but says:

But on the first day of the next week, they again assemble, Thomas with the rest, and Jesus again meets with them. See John 20: 26. That this second-weekly meeting of the disciples, after the Sav ior's resurrection, was on the first day of the week, is generally conceded though the recordsays 'after eight days.' This method of stating the time between two events seems to have been common among the Jews. The days on which the meetings occurred are both included with the days intervening. In the same way Jesus speaks of the time intervening between his death and resurrection. In Mark 31, 'after three days' is the equivalent of 'the third day' in Luke 9: 22. Compare also Matt. 26: 61; and 27: 63. Other examples might be cited, but

To get a clear understanding of these "meetings," as they are called, after Christ's resurrection, we will put them together so as to show their character, and then let the reader judge whether they teach that they were held in honor of Christ's resurrection, Christ's disciples dwelt together in an upper room in Jerusalem. See Acts 1: 13, "And when they were come in, they went up into an upper room, where abode both Peter and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zolotus. and Judas the brother of James." This shows that they had a dwelling place, at least for the present time, in Jerusalem; and we propose to show that what Bro. Robbins calls meetings held by them were only their coming into this room for convenience. The instance first named by Bro. R. (John 20: 19) reads, "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you." The testimony of John is that the disciples were closeted for fear of the Jews, and no intimation is given that any religious purpose governed those who were thus "assembled." If we turn to Mark 16: 14, where we have an account of this same gathering, we find exactly what they were doing, and of their views concerning the resurrection of Christ. Mark says, "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he had risen." These disciples, then, were, on this occasion, "sitting at meat," that is, partaking of their evening meal. And now we ask with emphasis, Is there even a hint of a meeting here for any religious purpose whatever? The disciples were gathered, sitting at meat, with closed doors, for fear of the Jews, and when told by those who had seen Christ that he had risen, refused to believe their testimony; and when Christ appeared to them he proceeded to upbraid them for their hardness of heart and disbelief of the testimony of those who had seen him after his resurrection. To claim that this was a meeting held for religious purposes, on the part of these disciples, is to do a most unreasonable thing. Not a thought like this is contained in the text.

The next case cited to prove that the disciples met on the first day of the week for worship is John 20: 26, as follows: "And after eight days, again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." The statement here made was evidently on account of the presence of Thomas, who, up to this time, had declared his disbelief of the resurrection of Christ. There is no reference here to any meeting held to commemorate the resurrection of Christ, or for any other object. "And after eight days his disciples were within," is all that is said. The construction of the sentence goes to show that they were in their own room. No meeting is mentioned, nor had they any religious service so far as the record shows. Only the affair between Christ and the doubting Thomas is named. That is all.

It is claimed that this was on the next first we think there is reasonable ground for days. Count in this way, beginning with at Treas came together on the first day of the week,

the first day, and see where you will come After one day, after two days, after three days, and where will "after eight days" carry you? Doing this, you will at once see that "after eight days" is more than a week. But to show that there is unquestionable ground for the doubt we raise, we will quote two passages of the same construction, and then a third, that reveals the difficulty as it comes to our mind. Concerning the transfiguration of Christ, Matt. 17: And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart." Mark 9: 2 says, "And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them." Of this transaction, Luke 9: 28 says: "And it came to pass, about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray." Now if Luke says, "after six days" was "about an eight days after, how can, on the same principle of reckoning, "after eight days be only a week of seven days?

The next evidence Bro. R. quotes in favor of the observance of the first day of the week

"Acts 2: 1-4: 'And when the day of Pentecost was fully come, they (i. e_{\bullet} , the disciples) were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were si ting. And there appeared unto them cloven tongues and are examples for us to follow. But first they were all filled with the Holy Ghost, and began we call attention to the fact that twelve of to speak with other tongues, as the Spirit gave them

"That this was on the first day of the week is cer tain, for it was on the day of Pentecost, which was always on the morrow after the Jewish Sabbath

The day here named is Pentecost, and that s all. If any honor was designed to be bestowed upon the first day of the week, some reference would certainly have been made to it. But this is not all. The statement "that it was on the first day of the week is certain," is most extraordinary. Had Bro Robbins said that in his opinion it was on the first day of the week, it would not have seemed so strange. Or were this opinion the common one, his statement would not have seemed so unreasonable; but he ought to know, as every well-read man does know, that the generality of Bible students teach us that probably Pentecost fell that year on the seventh day of the week, and not on the first. We recently gave some evidences on this point, but will here add further testimonies. A note in Smith's Bible Dictionary says, "It has, however, been generally held, by both Jewish and Christian writers of all ages, that the Sabbath here spoken of is the first day of holy convocation of the Passover, the 15th of Nisan. Lev. 23: 7." Potter's Complete Bible Encyclopedia, under the word Pentecost, says: "It was to be kept the fiftieth day—that is, seven weeks, or week of weeks-after the Passover, counting from the morrow after the Passover Sabbath, the second day of that feast. Ex. 34: 22 Lev. 23: 16." Kitto's Biblical Encyclopedia has an extended paragraph on the time at which the Pentecost occurred, giving the various opinions held on the subject, but defending the opinion that the phrase, "the morrow after the Sabbath," means "the morrow after the Passover Sabbath," and not "the morrow after the weekly Sabbath." Barnes, in his note on Acts 2: 1, after going over the ground, and showing some of the different opinions held on the subject, concludes by saying, "It is impossible to determine the truth on the subject. Nor is it of much importance. The day of Pentecosi was kept by the Jews also as a festival to commemorate the giving of the law or Mount Sinai." The Critical and Explanatory Commentary on Acts 2: 1, says: When the day of Pentecost was fully come -the fiftieth from the morrow after the first

Passover Sabbath. Lev. 23: 15, 16." But we will consume time to make but one more quotation. Dr. Hackett, in his Commentary 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." This is sufficient, only we ask, in the light of these testimonies, how can any one assert positive ly that Pentecost fell on the first day of the

Bro. Robbins next preceds to present Acts 20: 7 as a witness in favor of Sunday observance; and that he may be fairly deal with, we will transfer his remarks entire:

"In Acts 20: 7 we have another very clear testimony in favor of the first day of the week as the Christians' day of rest and worship, in these words: 'And upon the first day of the week, when the disciples carred together to break hard. Bould rest had ciples came together to break bread, Paul preached day of the week, and possibly it was; but unto them, ready to depart on the morrow.' So far as known to the writer, there is no serious question among fair and honorable critics that the breaking of doubt. The statement, "after eight days," bread here means the celebration of the Lord's Supper, one of the most solemn and joyful acts of Christian, worship. For this purpose the Captile Christian, worship.

gether to break bread," etc., is just the form of expression one would naturally use in speaking of an occurrence that was common and habitual; but it is a form not likely to be used in speaking of an unusual occurrence. And what is thus fairly implied n the text is confirmed in the context. Paul and his traveling companions had been at Troas sever lays. See verse 6. Arriving at that place on Monday of the preceding week, they had remained over the Jewish Sabbath-day; and if they or the Gentile converts had been accustomed to observe that day as the day of rest and religious worship, the record would very naturally have said, 'When the disciples came together on the seventh day of the week,' etc. But he record is as silent as the grave in relation to any meeting of any kind on the seventh day, as it cer tainly would not have been, if any meeting had beer Add to all this the fact-mentioned in verse 16—that Paul was in haste to reach Jerusalem before Pentecost, and yet would not resume his journey intil the first day of the week had passed, and we have the most conclusive proof that he regarded it as holy time; that it was Paul's day of rest and religus worship; and if it was Paul's, it is Christ's; i it is Christ's, it is God's; and if it is God's, it ought to be ours and every man's who lives under the gospel dispensation."

As this is a passage our First-day brethren specially rely on in their defense of Sunday observance, we will give it special attention, first quoting the passage entire, as follows: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, he talked a long while, even till break of day, and so he departed."

is not pretended that there is any precept here, only example. If we learn a duty from a precept, that is our guide in its performance; but if we learn it from example, then Let the reader keep his mind on the passage, and closely watch our exposition of it. The meeting, and the second is the time in which

1. It is said they came together to "break bread." Those, then, who quote this passage in favor of the practice of observing the first day of the week, should remember that no such thought is either expressed or implied. The passage refers to the holding of a meeting to break bread, a duty that no more requires sacred time for its performance than does prayer or baptism. We insist that only those who come together to "break bread," can quote this text in support of their practice, a duty, so far as we know, only attended to by the disciples. This is so manifest that we wonder any should fail to see it. They came together, then, on this occasion to break bread, and not to keep the Sunday.

2. We now notice the time in which this transaction occurred. The text reads, "And upon the first day of the week, when the disciples came together to break bread." Let the word day here represent a period of twenty-four hours, and the context will tell what part of this day was occupied by this meeting. That it was held in the night, is abundantly shown. "There were many lights" in the room where the company was assembled. Had the meeting been held in the daytime, there would have been no call for these "lights." As Paul was "long preaching," Eutychus, about midnight, having fallen asleep, fell down from the "third loft," and was "taken up dead;" but Paul brought him to life again. After this, bread Church at Troas held their communion service, but there is no evidence that it was.

and the manner of the record fairly implies that such was the established custom of the disciples. 'Upon the first day of the week, when the disciples came tofirst day had come to be considered as holy

> We close by calling attention to the fact on example. Every one of them is formally enunciated, and its nature and object described. Concerning the observance of the one word written in the Bible. It is not of God, but of men. It does not rest upon divine, but upon human, authority.

the following from the Elmira Advertiser of

sized audience assembled to listen to impromptu speeches from any one who might be called upon. At the afternoon service Rev. Mr. Rogers spoke upon the "Millenvice would be devoted to temperance. Mr. Farrington of this city was chosen chairman, who introduced the subject in some very ap propriate remarks. He was followed by Mr J. Davis, after which Mr. Rogers, of the gosquent temperance address. Dr. Ray, of this city, spoke about fifteen minutes and proved himself to be a war-horse in the temperance cause. His remarks were to the point and forcible. Excellent order was preserved. The meeting adjourned to meet again next Sunday evening, when other speakers are expected to take part. The singing was conducted by Mr. H. D. Clarke. Let the be held in the tent every evening this week, commencing at 7:45."

THE NORTH AMERICAN REVIEW for September opens with a profoundly philosophic-Now just what this passage does teach al article on "The Church, the State, and concerning the observance of the first day of the School," by Prof. William T. Harris. the week as sacred time, is the question. It | M. J. Savage treats of "Natural Ethics." The Hon. John A. Kasson gives a history of the "Monroe Declaration," and proves that the credit of formulating that cardinal doc- provoke study. They are not "closed leaves trine of American statesmanship is due to John Quincy Adams. The Rev. Edward the example is our guide. In the case under consideration we have only example, and this Church Property. The other articles in this we learn from the language of the passage number of the Review are "Jewish Ostra- of the Lord came to Jeremiah the prophet." named, and to that we submit the question. cism in America," by Nina Morais; "The Dan. 9: 2. With respect to the last book in Decay of New England Thought," by the the sacred canon, "the Revelation of Jesus Rev. Julius H. Ward; "Ghost Seeing," by Prof. F. H. Hedge; and "Factitious Histofirst thing to be noticed is the object of the ry," by Rossiter Johnson. The latter article is a scathing criticism of Jefferson Davis's recently published historical memoir. Fifty cents per copy. Five dollars per year. Address, "The North American Review," New

> HARPER'S MAGAZINE for September is an unusually attractive and entertaining number, and we advise all who have a taste for good reading and good illustrations, to let it alone, when they have business on hand that needs attention, or they will be very likely to forget duty, while enjoying the pleasures of Harper for a season. But if you have a little leisure, and can not go on a pleasure excursion, or to some pleasant Summer resort, by all means procure this number of Harper, and you will soon find yourself enjoying the English watering places, the "Thousand Isl-ands," or a month in Maine, almost as well as if you were on the spot, so well are these delineated by pen and pencil. Harper's is always seasonable and rich.

GENERAL CONFERENCE.—The session of Conference to be held at Farina, Ill., will commence on Fourth-day, Sept. 21st, at 10 o'clock A. M. We make this announcement, in advance of the Secretary's official notice, by special request.

Communications.

PROPHETIC STUDIES.

Brethren of the Fraternal Union,-What claim has prophecy to our consideration? It may be answered, 1. That the prophecies the things here prophesied of, was about was broken, and the meeting continued till are a part of revelation, and that the divine "break of day;" and then Paul departed on | commands to search the Scriptures are aphis journey, meeting the ship which had plicable to these. "Search the Scriptures." gone before at Assos. Now what can be John 5:39. "All scripture is given by in- to the time of the end: many shall run to plainer than that this meeting was held in spiration of God, and is profitable." 2 Tim. the night, and not in the daytime. It was 3: 16. "Whatsoever things were written undoubtedly held on account of the immedi- afore time, were written for our learning." ate departure of Paul, occupying the time up | Rom. 15: 4. 2. Prophecy is specially comto the very moment of his departure. It mended. "Desire spiritual gifts, but rather might have been the time in which the that ye may prophesy." 1 Cor. 14: 1. "Despise not prophesyings." 1 Thess. 5: 20. "The Spirit of truth . . . will show But whatever their custom in this réspect, | you things to come." John 16:13. "Blessed one thing is settled beyond controversy, and | is he that readeth, and they that hear the that is that this circumstance yields no sup- | words of this prophecy, and keep those things port to the claim that the apostles and these which are written therein." Rev. 1: 3. early Christians regarded the first day of the | Prophecy is said (2 Pet. 1: 19, 20) to be, (1) | 11,) "And that, knowing the time, that now week as holy time. The meeting, in our "a more sure word;" (2) "A light that it is high time to awake out of sleep." judgment, was held on account of the de- shineth in a dark place;" (3) "No prophecy parture of Paul; nor would it have been of the scripture is of any private interpreta- are the two points around which gather the mentioned by Luke but for the case of Euty- tion;" (4) "The prophecy came not in old greatest number of important and distinct

God spake as they were moved by the Holy

Are the prophecies proper subjects of study prior to their fulfillment? To this question an affirmative answer is given in 1 Pet. 1: in the whole range of Bible appointments 10-12. "The prophets have inquired and that there is not an ordinance or rite resting searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time, the Spirit of Christ which was in them did signify." first day of the week, we declare there is not | "Those things which are revealed, belong unto us and to our children for ever." Deut. 29: 29. "Whoso readeth, let him understand." Matt. 24: 15. "At the beginning of thy supplications, the commandment came THE TENT AND TEMPERANCE.—We clip forth, and I am come to show thee; for thou art greatly beloved: [Hebrew, 'a man of desires;' one that greatly desires to under-"Last evening at the gospel tent a good stand therefore understand the matter, and consider the vision." Dan. 9: 23.

Prophecy, then, belongs to the general analogy of faith; it agrees with and fits into nium," and announced that the evening ser- other parts of revelation. "It is of no private interpretation." No man has, and no set of men have any patent right on proppecy. It holds its lamp over the darker and more difficult windings in the pathway of human pel tent, took the platform and held the au- progress. It is "a light that shineth in a lience for about half an hour with an elo- dark place." It is like the headlight of a railway locomotive; and the darker the night, the brighter it shines. Or it is like the car lamps lighted by day when the train is about to enter a long tunnel. Miracles have appeared only at intervals. So is it with the foci of prophetic lines; the converging points indicate a crisis in human affairs, and conpeople turn out and revive again a work so stitute "the signs of the times." "Ye can much needed in this city. Revival services will | discern the face of the sky: but can ye not discern the signs of the times?" Matt. How can prophecy be best studied? 1.

Let the position be taken that so far as the

prophecies can be, they ought to be under-

stood, and that they can be when properly

and sufficiently studied. Distrust of knowl-

edge is the bane of study. Despair is the rust of the soul. The prophecies invite and into which the favorite angel dares not pry," but open leaves. "I, Daniel, understood by books the number of theyears whereof the word Christ," it is said, "Blessed are they that keep those things that are written therein." Rev. 1: 3. How can we "keep" them, if we do not read or hear or understand them? 2. The prophecies are to be studied as are the other scriptures. (1) By "comparing spiritual things with spiritual." 1 Cor. 2: 13. "The testimony of Jesus is the spirit of prophecy." Rev. 19: 10. Law and testimony go together. "Bind up the testimony, seal the law among my disciples." Isa. 8: 16. We may imitate the noble Bereans with whom Paul reasoned, "opening and alleging that Christ must needs have suffered and risen again from the dead," who "searched the scriptures daily, whether these things were so." Acts 17: 2, 3, 11. (2) With prayer for "the spirit of wisdom and revelation." Eph. 1: 17. Daniel received skill and understanding in interpreting visions, through prayer and confession. "And whiles I was speaking and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God; for the holy mountain of God yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding." (3) Some prophecies are not sealed, as the Book of Revelation. "Seal not the sayings of the prophecy of this book; for the time is at hand;" (22: 10,) i. e., the fullfillment of to begin. It was otherwise with Daniel's Book of prophecy. "But thou, O Daniel, shut up the words, and seal the book, even and fro, and knowledge shall be increased;" (12: 4,) i. e., as the time of fulfillment approaches, knowledge concerning the prophecies shall be increased; new interest will be felt in them, and many shall run to and fro with the messages they contain. The early Christians possessed the gift of explaining the propecies relating to their times; it was one of the principal services of instruction in their assemblies—sometimes abused, and the abuse had to be corrected. See 1 Cor. 12: 13, 14. Paul says to the Romans, (13:

The first and the second coming of Christ chus. It was held in the night, and not in time by the will of man; but holy men of prophecies; these are the two foci which conlished.", 2 Cor. 13: 1. circumstantial and cumula comes convincing and demoi who have the "demonstrati (1 Cor. 2: 4-16,) i. e., the ishowing " (apodeixis, A " And he (the Spirit) will 10 come." 'For he shall and shall show it unto you 14. The prophecies of the are usually covered by corre the other, when referring age. In these "we have si with circumstantial variety says of the four Gospels. 3. The form or class to wh belongs, must be conside are of two kinds, typical a types of the Old Testamen They foretold coming events pictured and promised in w subjects of verbal prople there are two classes, viz., lated, and prophecies of c The one is a picture, the o In another article, I willing tion to a prophecy of the la in Isaiah from the fortietl chapters, inclusive; its 0 found in the addresses to the of Asia. Rev. 2 and 3. been pleased to give me

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TENT WORK

TRAER, Tama, Co., Lov This city is yet young. old. It is on the Pacifi Burlington, Cedar Rapid Railroad. It was for thre terminus of this branch, built up. Most of the place wooden structures, and the an air of haste about it. ures are gradually taking wooden ones. Business is that the road is built on but it is yet quite a town for pleasantly located, has a houses, and a beautiful par It is in this park that we set up our tent among the wood trees. There are over which we stretch thee person has lent us a fine pli painted and grained pulpit ing with Mr. Geo. Armor! a Seventh-day Baptist, an principles in practice. M carnest friend to us, and eag convince others of the tri frank to say can not be su dicted. We find here not adults who are Seventh-day are very kind to us, and ca work. A Bro. Pegg, Seven was here last Winter, and lectures on the Sabbath qu people speak very highly of those who became converte uring were previously First So we find the people here on this question, and our c up intense excitement.

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tation of prophecy to the rules which gov-"testimony," and "in the mouth of two or three witnesses shall every word be estabshed." 2 Cor. 13: 1. Evidence is here reumstantial and cumulative until it beomes convincing and demonstrative, to those who have the "demonstration of the Spirit;" (for. 2: 4-16,) i. e., the Spirit's power of showing" (apodeixis, Gr.) the truth. - And he (the Spirit) will show you things 10 come." "For he shall receive of mine, and shall show it unto you." John 16: 13, 14. The prophecies of the one Testament In these "we have substantial truths | the Sabbath. with circumstantial variety," as Dr. Paley says of the four Gospels.

3. The form or class to which any prophecy are of two kinds, typical and verbal. The types of the Old Testament were prophetic. They foretold coming events. Future events pictured and promised in words only, are the subjects of verbal prophecy. Of these, there are two classes, viz., prophecies of isoated, and prophecies of continuous events. The one is a picture, the other a panarama. in another article, I will invite your attention to a prophecy of the latter class, found in Isaiah from the fortieth to the sixtieth chapters, inclusive; its "other self" will be found in the addresses to the seven churches of Asia. Rev. 2 and 3. As the Lord has to expound the prophecies, beginning with the one referred to in Isaiah. The Lord has greatly blessed my soul in thus doing, and harvest. I believe has made this a means of blessing to others. My progress has been slow, and my attainments are still few, in this department of Biblical study. I beg to be still remembered in the prayers of the faithful in thrist Jesus. Your brother in Christ,

L. C. Rogers.

TENT WORK.

TRAER, Tama, Co., Iowa, Aug. 16, 1881. This city is yet young. Only seven years old. It is on the Pacific Branch of the but it is yet quite a town for business. It is pleasantly located, has a number of fine houses, and a beautiful park on a high knoll. set up our tent among the fine oak and bass- with an abscess just under his left ear, which ing with Mr. Geo. Armor. Mrs. Armor is a Seventh-day Baptist, and adheres to her curnest friend to us, and eager that we should convince others of the truth, which he is are very kind to us, and eager to help on the those who became converted under his lecturing were previously First-day Adventists. So we find the people here already aroused on this question, and our coming has stirred up intense excitement. We spoke a few times on other themes, and although we had belong to either of the three churches of the despair took prosession of his soul. town. They are crowding the ministers and they are going to do with us, or what they

little less than this who subject the interpre- measure by our preaching, and who declare that we will not be able to gain a single conthe "exact sciences." Prophecy is God's vert or be permitted to baptize a single soul. uttering a false prophecy! The churches of truth in the hearts of this class that shall | ters. not only convert them to the Sabbath. but correct infidelity and turn them to worship are usually covered by corresponding ones in the Creator of the heavens and the earth, the other, when referring to the Christian and induce them to loyalty to the Lord of

Eld. Davis is giving efficient help in dis tributing tracts after each discourse and assisting in the discussions that follow. He is belongs, must be considered. Prophecies also looking up those in this vicinity who formerly were Seventh-day Baptists, but who have vielded to the pressure upon them, and are observing First-day. Every one tell us we have "struck a hard town," and we are finding it the fact. But we do not feel discouraged. Great freedom in spirit is granted us in speaking the Word, and we feel that the truth shines into our own hearts all the clearer because of the contrast with the darkness of sin and infidelity. Surely it is a great spiritual blessing to us to be permitted to "endure hardness as good soldiers" for Jesus' sake. Brethren of the churches, if you love your pastors, and desire them to enbeen pleased to give me some light upon joy a rich spiritual blessing, let them go and these and other prophecies, I shall be glad enter some of these great and effectual doors to make the columns of the RECORDER one | that are opening all around us, and by the of the candlesticks, on which to put the labor of a few weeks have their minds and light. It is now seven years since I began hearts enlarged in view of these grand opportunities, and thus much more seed will be sown to bring forth in the near future a rich M. S. WARDNER.

WILLIAM MeDOFGALL.

William McDougall was born in Washington county, N. Y., near the beautiful Batten Kill, Feb. 28, 1806, and died at his home in Pennsylvania, near Stone Dam, Feb. 6, 1881. He spent his early life in his native county. Being a very studious young man, he completed his academic course at the age of eighteen or nineteen years. After he graduated, he taught for a while, and then went to Lansingburg and entered a store as a clerk. In the Summer after he was twenty-one. he Burlington, Cedar Rapids, and Northern went to New Jersey, where he engaged in Railroad. It was for three or four years the teaching. His next point was at Wellsterminus of this branch, and very rapidly borough, as teacher in the Acadamy. This built up. Most of the places of business are completed his work as teacher. He finally wooden structures, and the whole town has settled at Oswayo, Pa., and engaged as land an air of haste about it. Now brick struct- surveyor and agent for the Bingham estate. ares are gradually taking the place of the He was a merchant for a great many years wooden ones. Business is not as brisk now at Oswayo. He owned and worked an exthat the road is built on far to the West, collent oil farm in Bradford, Pa., and was a man of great wealth. As a business man, he was prompt and correct, but close, and carried with him to his grave the reputation of It is in this park that we are permitted to honesty. He was taken, I think, in October, wood trees. There are ready-made seats for many weeks, threatened his life, but over which we stretch the canvas, and a kind | through the treatment of Dr. W. W. Cranperson has lent us a fine platform with a nice | dall, of Andover, good nursing by Mrs. Pot painted and grained pulpit. We are board- ter, and the blessing of our kind heavenly Father, he so far recovered that he began to look again after his business. But one day principles in practice. Mr. Armor is an he stepped out of doors for a few moments. took cold, and in a few days he was dead, and taken back to his former home for burial. trank to say can not be successfully contra- I have been acquainted with this brother for dicted. We find here not less than twelve a good many years, but never understood adults who are Seventh-day Adventists, who | him as in his sickness. When in health he was all engaged in worldly things; he had a work. A Bro. Pegg, Seventh-day Adventist, | great deal to look after, and this was conwas here last Winter, and gave a course of stantly increasing; so that his natural relectures on the Sabbath question. All the finement of soul, and cultured intellect, were people speak very highly of him. Several of | brought under the power of selfishness. He became blind and deaf to the calls of God and humanity through worldly mindedness. But he became awakened to see what a great mistake he had made. He said to me, "How could I have been so blind? I have not been sociable with my neighbors." The great good congregations, they were pressing us to | sin with which he charged himself was that | begin on the Sabbath doctrine. Last First- of neglect, and this perfectly overwhelmned bled at the house of Mr. Booth to witness day, in the afternoon, we began, after giving him as he compared his life with the rules ample notice, on the Sabbath discussion. of divine justice. He resorted to prayer, Our congregation at once trebled, and they but no light came. He would ask his houseare continuing to come out. We are finding | keeper, Mrs. Potter, at the midnight hour, to advocates and friends among those who keep | pray for him, and this terrible state of mind | lage, and has won the respect and esteem of First-day, especially among those who do not | continued | for weeks. It seemed that promises of Christ were not for him. Sunday-school superintendents and other such repentance and sorrow for sin brought leaders of these churches to know what the Holy Spirit to his relief, and helped him appearance, and where, in the rays of the to cast himself entirely on Christ for salva-

gentrate the greatest number of prophetic Adventists, who are much annoyed by our lost faith. In early life he professed faith in eloquent and appropriate presentation speech, the subject of the Sabbath, became convinced | chinaware, cutlery, and table linen. of its truth, and embraced and kept it; and God grant that they in their wrath may be when the Seventh-day Baptist Church was room, where two tables, filled with dainty earnestly hope that our work may sow seeds | he has left one brother, and one or two sis-

AN EXPLANATION.

In the Sabbath Recorder of July 28th appears, under the heading "Another Theory," an anonymous article, which is introduced as follows: "At the College Anniversary at Milton, Wis., I heard the theory advanced that 'Adam was not the first man, but only the first of a series;' assuming that the Bible has a missing link, which should tell of men, even of nations, prior to Adam, otherwise 'Cain could not have had a wife, nor any to help him build a city, etc. As I looked around the assemblage, and saw those who are often heard to speak lightly of the Bible, both as record and an inspiration, I could but regret that this interesting orator of the day could not have found Moses's Genesis sufficient in itself to explain away the difficulty."

The sentences which my worthy critic quote are not to be found in the production to which he refers, and the thought, severed from its connection, is made to take a turn which does not belong to it. The "orator" declared the Bible inspired, and while seek- | children have been sent for. Swelling and ing to prove man's great antiquity, sought | inflammation of the parotid gland have apto reconcile that growing belief with the peared during the past week, and does not Holy Scriptures. He did attack popular succumb to treatment as was hoped by the belief, but not the Bible. From the remarks physicians. Sunday seems to have been a of my friend, one would suppose the oration discouraging day. The fever was high, atskeptical and dangerous in its tendency, tended with restlessness, and the dreaded which was not the case.

ing among some of our people that Milton in the throat. On the 20th, a piece of celty of colleges, the number is, I believe, re- probe, and had led to the impression that, markably small. Where a college production | beyond that point, the wound had healed. of a student is criticised in such a way as to After the removal of the obstruction, the make it appear the offspring of skepticism, it seems to me his duty to explain, not merely in self-defense, but particularly to remove any trace of odium from his college. For the most hopeful view possible, but at the such a purpose I have written this.

My friend's theory seems to me untenable, and, while I will not ask enough of your valuable space for a reply, yet if he will reveal his identity, I should be pleased to take up the gauntlet in a private correspondence.

WALWORTH, Wis.

o the Editor of the Sabbath Recorder :

After having read your editorial commenlation of the Library of Universal Knowledge, I feel constrained to call your attention to the inexcusable blunders made in the atempt to give some information in regard to Seventh-day Baptists, in Vol. I. of the Additions to the original English work have not been made with equal carelessness?

Home Meus.

Nortonville, Kansas. Aug. 14, 1881.

After the various duties of the day, with the mercury indicating 110° in the shade, one may well appreciate a lawn party by moonlight. I would say just here that I have never been in any State that has such grand and brilliant moonlight nights as Kan-

On the evening of the 11th inst., a select company of our society, friends, and relatives of the bride, together with a large company from the village of Nortonville, assemthe marriage of Miss Lizzie M. Green, formerly of Farina, Ill., to Mr. Whitmer, a young merchant of Nortonville. Miss Green has taught for the past two years in the vilall who know her. When the hour arrived, The the bride and groom were escorted to the lawn in front of the house, where the guests, numbering about sixty, were awaiting their silver moon, our pastor, S. R. Wheeler, procan say to sustain their practice. We find tion. He believed, and joy came to take the nounced the marriage ceremony. Then fol-

There is no just occasion for scoffing | presence and our doctrine. We find here | Christ, and united with the Presbyterian | disclosing a spacious table laden to overflowat prophecy. See 2 Pet. 3: 1-4. They do some infidels also who are angered beyond Church, and remained with them, until he ing with elegant and beautiful presents for heard a sermon by Eld. H. P. Burdick on the bride, embracing silver, crystal, and

Then the company repaired to the dining-

organized at Oswayo, he united with and re- viands, greeted them; and when their appehere are United Presbyterian, Congregation- mained with it. He said to me that his tites were satiated, they were further tempted al, and Methodist Epsicopal. There are only sickness had done him good; it had opened by a dessert of ice cream and luscious orfive or six individuals who are Baptists. his eyes; he should never be again as he had anges. During the supper, a rich-toned There is a large class who do not belong | been. He intended to help the poor and the | organ and a choir of singers were sending to any church. It is from this class mostly missionary, but he died too soon. He never forth a volume of music from the parlor. that our congregations are made up. We was married. Of his father's family I think All in all, it was one of the most enjoyable occasions of the season, and one on which memory will long love to linger. May Heav en's blessings rest upon the happy pair.

Middle Island, W. Va.

The people of Middle Island and vicinity have shown great interest in their improvements to their house of worship. Last Spring they placed a bell on the church, and a clock above the pulpit, so that all might know the time to begin the Sabbath-school and church services; and since then, they have purchased a fine organ to help in the search. music. On August 4th, they gathered from the various neighborhoods, bringing their dinners with them, and spent the day in singing and listening to a great many short addresses, among all of which Miss Perie given to watch it and not permit it to leave Randolph's was admitted to have been the the harbor without the proper clearance pa-

Condensed Alews.

THE PRESIDENT.—The indications for the President's recovery are far from favorable. The situation is so grave that his mother and vomiting returned; but the physicians at-The erroneous impression has gained foot- tributed this to the accumulation of phlegm College is a hot-bed of doubters. While lular tissue came from the deeper portion of ster pays ten thousand dollars for one tract. some skeptics have been students of my the wound, where it so obstructed the wound Herr Krupp, the great German gun mak-Alma Mater, yet compared with the majori- as to prevent the passage of the flexible er, is so much pressed with orders that he wound was explored to the depth of twelve and a half inches, nearly to the probable location of the ball. The physicians take best it would seem that the chances for re covery, as small as they are, are gradually diminishing, and that only a merciful and allwise Providence can be relied on for the preservation and restoration of our beloved President. That this dispensation, whatever the issue, may be overruled for the good of humanity, will be the earnest prayer of every sincere Christian heart.

THE INDIANS.—Santa Fe dispatches report a fight in the San Mateo mountains, in which the eighteenth, under Lieutenant Tay be assassinated with bombs. lor, captured a camp of Indians and twenty horses. The Indians are moving southwest in several parties. Every available man un-American Additions, and to inquire what der Gen. Hatch is in the field or guarding grounds there are for supposing that other the settlements. The number of troops is too small, however, and the people are arming | idly decreasing.

> A delegation of citizens of Socorro are at Santa Fe asking the Governor to call out the | year. militia for the protection of settlements and mining camps. Three volunteer companies have arrived at Albuquerque for service, should the Navajoes become restless. So far the troops have had six fights with the hostiles. During the raids some thirty people have been killed, and the soldiers lost about twenty killed and wounded.

THE DROUGHT IN ILLINOIS.—Eld. F. F. Johnson, writing from Stone Fort, Saline county, under date of Aug. 17th, says: "Six weeks to-morrow since we had any rain of Rogers, N. D. Kildow, U. M. Babcock 2, Wm. Peuconsequence. Corn and late potatoes ruining. Water in the wells giving out."

Our market reports failed to reach us in time for last week's RECORDER, and again they have failed to put in an appearance. We suspect the trouble is on the postal cars.

Bradstreet's reports foreshadow an early ppening of brisk Fall trade, excepting in the icinity of short crops. Canal shipments from Buffalo continue light and boats are laid up in consequence. Manufactories are pressed with orders beyond their capacities. Failures in the United States and Canada for the past week were eighty-six, a decrease of thirty. In the Middle States there were wenty-three, a decrease of one.

One day last week, Guiteau procured a knife by some unknown means, and made a here a sect called Restitutionists, who seem place of sorrow. His face was radiant with lowed a continuous round of congratulations, deadly assault on the guard, but was finally mewhat to fraternize with the First-day happiness, as he would relate his new found, after which, Mr. L. F. Randolph made an overpowered and secured.

The foreign residents of Yokohama, Jap. an, complain of the practice of firing salutes. All the principal nations of the world are represented at the port, and are constantly exchanging courtesies. The consequences are that a continuous cannonading is kept up all the week, Sundays included, shaking houses and occasionally breaking windows, and doing other damage to property.

"I regard my life as given to my country. I am only anxious to make as much of it as possible before the mortgage on it is foreclosed," was James A. Garfield's dedication of himself, more then twenty years ago. That the Supreme Judge may order a stay of the present foreclosure proceedings, is the earnest prayer of every loyal American heart.

A new watch factory, with the name Independent Watch Co., and a capital of \$150,-000, has been organized at Fredonia, N. Y. A large building has been fitted up, and the machinery is being put in position as fast as practicable. Competent workmen have been secured, and they expect soon to be able to meet the demands of their patrons.

An unknown female has furnished an oil painting supposed to give a clue to the location of the stolen remains of A. T. Stewart, in a neglected part of Cypress Hill cemetery. Considerable digging has been done, but, up to Sunday, nothing had been discovered. It is said Judge Hilton is interested in the

New Yorkers are interested over a torpedo boat, which has been making trials for the last two weeks. It is entirely submerged except a portion of the roof, and is fashioned something like a whale. Orders have been

It is stated by Washington officials that the reason for which the Chinese students were recalled, was the Chinese government intends to start an establishment at Tsien Tsien, similar to West Point. These students will be the first admitted.

Colonel George E. Waring, of New York, the eminent sanitarian and engineer, has gone to Washington, on Colonel Rockwell's invitation, to examine carefully the sanitary condition of the White House and the grounds

A cyclone near Albert Lea and Amboy, Minn., Aug. 18th, demolished several houses. The wind and hail almost ruined the crops. Cattle were lacerated by the hail, but no per-Scotland derives nearly a million and a

half of dollars per annum as rental for sporting grounds. The Duke of Westmin-

has engaged 8,000 more workmen, making the total force of workmen 13,000.

The authorities of Binghamton have undertaken to increase the producing capacity of the State by the transfer of twelve tramps from nomadic, to penitentiary life.

Capt. Cook, the Garfield man who slapped the mouth of a man for wishing that the President would not recover, has been nominated for the Legislature of Ohio.

The will of the widow of ex-President Fillmore leaves public bequests to the amount of \$50,000, including \$20,000 to Rochester

Ex-Minister Noyes has arrived in New York. He states that the De Lesseps canal cheme is not much heard of in Paris.

A live alligator, two feet and a half long, has been found in the Brooklyn Navy Yard. It is not known where it came from.

It is rumored that a plot has been discovered, by which the Sultan of Turkey was to

Leo Hartmann, the Russian Nihilist, has filed his "intention" to become a citizen of the United States.

As the end of the season approaches, the

number of tourists leaving for Europe is rap-The Association for the Advancement of Science resolved to meet in Montreal next

One hundred Mennonites arrived in New York, Friday, on their way to Colorado.

M. S. Wardner (see last page of Minutes), S. D. Davis, J. Kenyon, A. Utter, J. B. Clarke, M. J. Whitford, L. B. Davis, L. C. Maxson, A. Lee, K. V. Southhall, D. N. Meredith, R. T. Burdick & Co., A B. Burdick, 2d, H. S. DeLand, Orville Stillman. E. M. Bennett, H. W. Palmiter, G. W. Stillman, A. M. Wilson, R. W. Green, H. D. Clarke, Lucius C. Lyon, H. W. Stillman, Wm. M. Wightman, F. Johnson, C. R. Kimball, Albert Whitford, L. C.

RECEIPTS.

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

. '	omission.			1	أكسال
•		Pa	rs to	Vol.	No.
	T. Ellis, Alfred Centre	*	75	37	52
	Levi S. Burdick, Alfred,	2	00	38	83
	O. Stillman, DeRuyter,	2	00	37.	52
ÿ	F. E. Dresser, West Edmeston,	2	00	37	52
9	L. R. Burdick, Hebron, Pa.,	2	00	87	52
8	Mrs. Sally Green, Rockford, Iowa,	~ 1	00	38	б
9	H. B. Crandall, Edgerton, Wis.,	2	00	87	52
٠ ا	A. D. Humphrey, "	2	00	37	52
•	I. H. Kelly, New Burnside, Ill.,		00	88	13
	Mrs. C. G. Kimball, St. Paul, Minn.,	2	00	37	52
ı	Mrs. E. Kennedy, Wirt C. H., W. Va	1	00	38	6
9	Wm. Batten, Sr., Lost Creek.		00	38	. 6
	Mrs. S. E. Ross, Ashaway, R. I.,	2	00	88	82
3	Mrs. A. Lee, Grand Island, Neb.,	1	25	37	39
-	FOR LESCON LEAVES.				/s_=

600 a week in your own town. Terms and \$5 outfit free.

Selected Miscellany.

BY SAMUEL MINTURN PECK.

A bard who oft had made the Sun-Lands ring With lute and lay, no more of love would sing. He said: "Of love I tire, I long for something higher;

A theme that will far grander glory bring!"

Then he arose, with discontented moan, To seek some place where love was never known, Or whence it long had vanished, And was forever banished. To wander in some distant land alone.

The bleak and rugged mountain crags he sought Whose desolation ages past had wrought; But the haughty peaks ascending, Until with cloud-land blending, Far echoed, each to each, a loving thought

His toiling steps to somber woods bent, Whose mystic veil no hand had everrent; But ihere the trees embracing, With fond boughs interlacing, In sighs of love the circling seasons spent.

Far bound for trackless seas he spread his sail, With thought that love would flee the tempest's wail But though the raging surges Kept thundering their dirges Wave leaped to wave, amid the roaring gale.

And when on noiseless wing came down the night With eyes uplift to heaven's far vaulted hight, He saw in loving clusters The stars laugh down their lusters, And cheer the world with one harmonious light.

The bard, at last, grown old and worn apace, His task gave o'er, and cried, with pallid face: 'The way is long and dreary;

I now am worn and weary. Is love eternal and ine very place? And then from out the radiant realm above

Came softly down and cooed a gentle dove: "Oh! love is everywhere, On land and sea and air; O'er all love reigns supreme, for God is love."

-Independent.

HOW UNCLE TOM RAN AWAY.

It was a rainy afternoon, and my six-year old nephew and I were sitting on the rug in front of the fire. Frank was stretched out full length on the soft, white fur; I, in my own particular chair, sat patiently awaiting the request for "a story," which I knew would be very sure to come sooner or later.

"Make it a real true one, auntie," he said at last, planting his chin on his brown hands, and gazing straight into the burning coals.

"When your Uncle Tom and I were chil dren," began I, slowly, "we were ever such good friends; and although I am eight years older than he, we were always together. My pleasure was never real unless Tom shared it too. Taffy was not sweet, nor even my peanuts good, unless Tom had some; half my goodies was always saved for him.

"But Tom's temper sometimes got the better of him, and when provoked—but wait a little and you shall see what happened to your Uncle Tom for letting his temper run away with him.

"One afternoon—a cold, cheerless, rainy one like this, dear—I sat looking out of the window at a poor little meadow lark that stood shivering and wet on the edge of the porch. I soon called Tom to look too, but when I turned to see if he was coming, not knowing he was so near me, I accidentally struck him in the face with my elbow.

"'Horrid, awkward thing! growled Tom; and I received a blow from his strong little fist which, I am sorry to say, was not accidental. Mother had just come in, and she saw the whole scene. She made Tom sit alone on a sofa, away from the window and the bird, till he should grow good-natured again. But Tom was not to be soothed in any such way, for he was really angry.

"Horrid, awkward, old thing! he muttered again between his teeth. 'I just won't stay in the house with such a girl! I'll run away, so I will. I'll run away to-night,' he added in a louder voice, intending to attract my attention and thinking to frighten me. "'What's that?" said mother. 'Run away

from home, and to-night?

"'Yes, and I am going right off now, if Jen don't say she's sorry.

"'Very well,' said mother, looking at me, and seeing no signs of repentance in my face. 'You know I allow no one in my house to tell a lie, so I suppose I must say "good-by"

"Up-stairs to his room, directly overhead, Life had quickly settled into regularity. went the angry boy. We heard him shake Every morning sketch-books and easels, his long-saved pennies out of his tin bank, | paint-boxes and palettes, came out; the girls heard him pull out bureau drawers, and then | broke up into groups of two or three, and | best family newspaper that he knew of. The yet calm, trampled down the stairs. He said 'good-by' to all the family except me, and started out in the rain and wind.

tle fellow looked as he walked down the path farmer, who stared open-eyed to find it atmost to the barn. An immense umbrella, old and torn, he tried to hold over woods; or a luxuriant group of tall ferns. him with one hand, while in the other he The neighborhood was an unworked mine of first of all, he started a rousing fire in the big held a bundle, containing his best suit of wealth. One could not turn in any direction. They had their plain supper of clothes, clean shirt, and his pennies. No tion without seeing a charming spot that she milk and mush, and a few odds and ends. overcoat had he, no rubbers, and only an old longed to carry away with her, and the only Then they had two good lamps lit. What-

"Bang! went the front door after him. Oo oo roared the wind as it followed him! then came criticism, comparison, and much the father would get the newspaper and read. Splash! came down the rain through his torn, pleasant talk over canvas and paper, ending He was a very intelligent man; and he would worn umbrella; and even the grim, tall cy- in the Larks' Nest-in nailing the studies stop and explain things and tell anecdotes as press trees swayed their dripping tops over to the wall, and making ready for the next he went along. This gained the attention of the path as he passed, as though they would | day's work. send down an extra shower on poor Tom's

turned. Of course none of us thought he neighborhood—a barn-like place, with drugs way. It was surprising what interest the would really go away. We supposed the hot- and dress goods, hardware and groceries, all children soon took in the newspaper. After test of tempers would soon have cooled in in one room. that night's storm.

"An hour passed; the darkness grew girl.

"Poor Tom!' I thought. 'It's all my hats.

fault, every bit of it;' and although I was fourteen years old, and considered myself quite a woman, I began to cry.

"But suddenly, much to my joy, I heard Tom's step on the porch. I was about to the second rush out to meet him, when my mother stopped me.
"'No, child, she said firmly.

"That minute the front door-bell rang-

then it was not Tom at all, I thought. "Mother went to the door, and there in-

deed was Tom. Lifting his hat to her in the most distantly polite manner, he said, "'Good evening, madam. Will you have

the goodness to tell me the shortest way to "We were then living at Alderwood, in the

country, and B—— was the nearest railroad "'Oh, certainly,' mother said; 'take the

first road to the right. B— is three miles from the turning.

"'Thank you, madam,' came the answer from Tom's proud lips; but his moist eyes said plainly, 'I'm so sorry, mamma.'

"He lifted his hat once more and walked calmly down the porch, off the steps into the dark garden and among the moaning cypress trees.

"'Oh, mother, mother, how could you!" sobbed, no longer ashamed of my tears. Tom will perish, I know he will, and Iand I.'

"'Jennie, my child,' said mother, 'do I not know best?' And that answer was all I could get her to make.

"Supper was forgotten; we all sat gloomily around the fire. I was most miserable. I could do nothing but think how I loved Tom, and how lonely it was without him, and how dreary he must be feeling.

"But another hour had ticked its slow way on the porch again. Then the bell rang for many miles around, they came near to a that no housekeepers in the county could put again, as before. This time I went with store, they invariably went in and asked for a quart of milk and a handful of meal or half mother to the door. Tom stood there. His hat was gone—his umbrella, too—his frowsy hair was wet, and his hands purple with cold; but in a plucky voice he addressed

"' Please tell me the price of a night's lodg-

"'I gave a man fifty cents yesterday that bought him both bed and supper.'
"'Will you take me in here to night?'

asked Tom. 'I can pay you.' And he coolly showed mother his handful of pennies. "'No,' replied mother; 'we don't take in tramps here. Perhaps they would at Nichols' across the road.'

"But,' said Tom, his little lips trembling, I-I-love you!

"Mother's lips trembled, too. 'That's a very strange thing for a strange man to say to me. What do you mean, sir?' And then, somehow, she shut the door in poor Tom's

"Oh, oh!" broke in Frank; "how could she do it? How could you let her, auntie! It was just meaner than—O, auntie, how mean it was!"

"But by the time mother had gotten back into the sitting-room, and into her chair, looking so pale, I began to understand that she was giving her darling boy a lesson-but she nearly broke my heart as well as Tom's and her own in doing it.

"Eight o'clock came, and with it falteringly, slowly, came Tom's step on the porch. He rang the bell, but it only tinkled feebly. This time we all sprang to meet him, mother

leading us and opening the door.
""Would you?' sobbed poor, tired Tom, would you-would you let me come in and warm my poor little hands? I am-Jennie, [am so sorry!'

"In a minute, in a second, Tom was folded in mother's arms, sobbing, repentant, wet, drabbled—yes, we were all sobbing."

"Well, auntie," was Frank's comment, "I think Uncle Tom was just a brick!" emphasizing the last word with a thump of his clenched fist on the white fur rug.

"No, I think mother was the 'brick,' as you say. At least, all she ever after that had to do to 'disperse' Tom's temper, was to say, 'Does my little boy wish to be taken at his word?'" Wide Awake.

LADY ARTISTS ON A LARK IN MAINE.

BY OLIVE THORNE MILLER.

started dut in various ways to work. Not a cow was to furnish milk for his children, and pictures que spot but had sketchers encamped | the newspaper was to furnish some food for about it; a dilapidated set of bars, the scorn | their understanding; as the father said to me "I shall never forget how forlorn the lit- rocks in an orchard, a thorn in the flesh to a farm, I started to bring up my family of five straw hat which he had pulled down over his regret of the enthusiastic students was that ever else they did without, the father said each one had not two pair of hands to work | they must have a good fire and good light to with. Dinner brought them all home, and make home cheery for the children.

party who had been seized with an ambition for broad-rim hats.

These, alas! they never kept. "What! no shoe-buttons?" in one breath

"Please show me some ribbons," spoke up The clerk regretted to say that ribbons

were not in stock.

"Writing-paper, if you please," cried the write book-reviews for himself. fourth, sure that she at least could supply

have a horror of the chorus, and hesitated | which he sometimes did standing out on the whether he had better slip out of a back door, floor, after the style of his brother George, and let his inquisitors find out for themselves | and with a deal of mock gravity and real inhis stock, or whether he had better laugh. | terest, informed the assembled family of the He decided on the latter just in time, for latest discoveries in his department. He

Peggy began:
"I want some rye flour for sunburn."

The man shook his head. "What! no rye flour?"

Clip had been looking about, and seeing potatoes, a thought struck her. "I say, girls," she began, in eager whispers, "now we're out | varnishes and white-washes and lotions and here in the woods, and no callers, we might ointments and plasters and cements and vaeat—onions!"

"Onions! onions!" whispered one and another. "Delightful! so we will!"

head.

THAT DANA FAMILY.

Stimpson, the post-master, was expatiating on the wonderful use that might be made of the newspaper as an educator. Some one joked him saying it was because he was postmaster, and he wanted to magnify his office and increase the sale of stamps.

Jericho Jones came to Stimpson's support. ing what may be got out of a good newspa the Ohio River. Just now they own the finest farm in that whole region. The family are remarkable. There are three sons and two daughters. I have stopped there often over night on my commercial agency. I know all about them. George, the oldest, is now twenty-two. He is well educated, and can make a good speech, and has been called on to speak at County Fairs, and sometimes fills a pulpit on Sunday. Bob, the second one, has developed a fine literary talent, and has in him the making of a fine writer. Sam, the youngest, has a turn for Natural Science; and, boy though he is, people from all around the country come to him to get recipes and prescriptions for all manner of useful appliances and remedies needed on a farm. As Sam has never been away from home, they wonder how he got so much information. The two girls, Mary and Harriet, are not a whit behind the boys in their own departments. They are such splendid housekeepers; and then they are so well informed on all miscellaneous subjects that they are head and shoulders above all the other girls up

and down that whole region. "And how did it all happen? There were no good schools in the neighborhood when they came there, although there are now. The story is simple enough. I have heard the father tell it. Years ago he, lost a fine farm near Pittsburg by going security for a false friend. They came down where they now are, and bought a narrow strip of cheap land alongside the farm they now own, on credit. The father managed to keep one

the children. Then he and the mother would Before long some of the daily needs of girl- often discuss things that were in the papers, ish humanity became pressing, and a party and often get the children to discuss the was made up to visit the "store" of the merits of different questions in their juvenile a time, departments of the newspaper were "Have you straw hats?" asked the first assigned to each one. All the political and

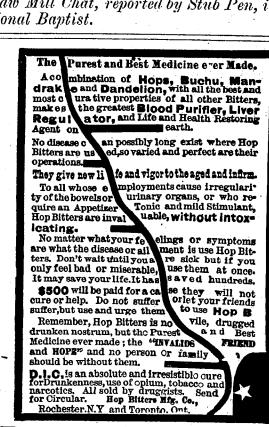
"What! no hats?" in a chorus from the got him on the floor, and got him to tell off in his own language the leading ideas of some fine editorial. That's what made George a "I should like some shoe-buttons," began | speaker. Bob had all the book notices assigned to him. He told the contents of the book as reported in the newspaper notice of them. The father added all the information he had on each subject as it was brought up. In after years, when they got in better circumstances, the best of these books were sent for; and now that old farm-house, has not a large, but one of the choicest libraries in the "What! no ribbons?" cried the chorus in | county. Besides, Bob soon found the way to get other books; and now he is preparing to

"Sam had the Scientific department and all the items about improved agriculture. The clerk was embarrassed. He began to One evening, it became his turn to lecture, converted a deserted smoke house into a laboratory. He tried his own experiments with the recipes in the newspaper. Some he proved to be shams. Others turned out well. Then he classified them and pasted them in a scrap book. He was an authority upon rious improvements of all kinds:

"The two daughters divided up between themselves the housekeeping and the fancy "I love onions," cried Clip; and, turning to the amused shop-keeper, added, "Please send us up a bushel." articles of the newspaper. Both had a taste for decoration; and the old house from cellar to garret became ornamented with neat lar to garret became ornamented with neat The man laughed, but again he shook his furnishing of their own handiwork. The household recipes they tried one after anoth-"What! no onions? Oh!" and thoroughly er, as they came out in the papers. Many of disgusted with the country store, the party them were rejected after one trial. Others "But another hour had ticked its slow way around the clock before we heard those steps whenever in their rambles, which extended way into their scrap-book. It was often said those articles, expressing their surprise in a dozen eggs to as many good and varied uses chorus as at first, and always ending with the as those two Dana girls. The neighbors who demand for onions, which, by-the-way, they came there to supper at times were surprised were never able to get in that land of farms at the elegant way in which the food was and gardens, though Mrs. Duncan offered to served up, and were always wondering why send to Portland for them. - Harper's Maga- | that Dana family should know so much more than other people."

Jericho ended his narrative with a thump

of approbation. Stimpson resumed. "There it is; Jericho has proved what I said to be true. What, a pity it is that all our farmers around here do not try to make their homes more cheery in Winter evenings. Mr. Dana was right. He didn't spare the wood; and he didn't spare the oil. He furnished his children with good reading matter, and so he is making good men and women of them. There's a great deal, though," said Stimp-"Stimpson's right;" said he. "It is surpris- son, "in knowing how to select a good newspaper, and in knowing how to read it when per, providing a man knows how to use it. | you get it. If a man doesn't care about It is like the magician's bottle which gives reading a paper himself, he ought to take out seven different kinds of drink, and none some thought for his children. The man of them harmful, either. I know a case in who attempts to bring up a family of chilpoint. There's that Dana family down on dren without a good and well-read religious newspaper, does them a wrong which no amount of wealth bequeathed to them can ever atone for. Indeed, for lack of such a paper, many a legacy has proved a curse."_ Saw Mill Chat, reported by Stub Pen, in National Baptist.



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The clerk was sorry, but they were out of hats.

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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 ar-VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Sec

one, Divine Appointment of the Seventh Day, by Rev. J. W. Morton, late Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 10 This work is one of decided value, not only as re-

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The quiet influence of a means of saving the parent little history related to me by a Christian abstainer.
give me the facts that led t
the circumstances that ar career of sin.

Two maiden ladies who lead often noticed a scantily-clade house with a tin pail. On of these ladies accosted her

"Little girl, what have "Whisky, ma'am."

"Where do you live?" "Down in the hollow." "I'll go home with you.

They soon came to a wre hollow, outside the village worn-out woman met tl Inside was a man, dirty,

fensive. The lady, addressin "Is this your little girl? "Yes."

·· Does she go to school? "No; she has no other of

"Does she go to Sunday "Sunday-school—in the "If I furnish her with

can she go?" "It is of no use giving would steal them, and sell Better let the girl alone; ther, or for us."

"But she ought to go to An arrangement was ent the child should call at the Sunday morning, be clothe and after the school was dis and change her garments for

The little creature was v soon became a favorite w who gave her a little Tes the first gift the child h She was very proud of her iting it on all occasions wi exclamation:

"That's my little Testar She would take it with h ing it in her hands till she wretched rags called a bed-taken ill. The doctor prov factors declared she would furnished her with what cor and watched the father, lest them and sell them for whi

The gentleman then con

tive in the first person:
"One day I went to her mad for drink. I had ta could lay my hands on. I There was nothin could dispose of. Yet I in would have sold my child; myself for whisky. The on the bed, with the Test her hand, partly dozing, fell asleep, and the book sli gers, and lay on the cove Stealthily looking round the out my shaking hand, seize and hastily thrust it into m sneaked out, like a guilty t shop. All I could get for of whisky. It was a poor lil the devil's drink almost a soon felt relieved from the The stagnant blood in the my stomach was stimulated and I felt better. What to child I can not tell, but I side. She still seemed to ! sat there with the horrible the time by the whisky I. she opened her eyes slow Reaching out her hand to said, 'Papa, listen. I am when I die I shall go to a little children to come to h go to heaven; for he said t were of the kingdom of he that out of my Testament when I go to heaven Jesu what you did with my little papa! oh, papa! what shall struck me like lightning.

Brown Betty.—Take crumbs, two cups of choppe cup of sugar, one teaspoon two teaspoonfuls of butter in small bits; have your p buttered; first spread a lay bottom, sprinkle them with of butter and some cinna crumbs, then more apple, a have used all your material layer of crumbs. I like th of good, thick, sweet cr before the last layer of c Bake in a moderate oven; inverted plate, three-fourth remove the plate and let minntes.

ments, and then fell down

the bedside of my child, cryi

ciful to me a sinner.' I

whisky was the last drop of nor that has passed my lips

days, with her hand in mi

words to me were, Papa, to Jesus now."—From Joh

book, "Sunlight and Shado

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The quiet influence of a child has been the means of saving the parent. I remember a little history related to me many years ago by a Christian abstainer. He said he would give me the facts that led to his reform, and the circumstances that arrested him in his career of sin.

Two maiden ladies who lived in the village often noticed a scantily-clad girl passing their house with a tin pail. On one occasion one of these ladies accosted her:

Little girl, what have you got in that

·Whisky, ma'am."

· Where do you live?" · Down in the hollow."

"I'll go home with you."

They soon came to a wretched hovel in the ollow, outside the village. A pale, jaded, worn-out woman met them at the door. Inside was a man, dirty, maudlin, and offensive. The lady, addressing the woman, said:

"Is this your little girl?"

· Yes.

·· Does she go to school?"

·· No: she has no other clothes than what

"Does she go to Sunday-school?"

··Sunday-school—in these rags! Oh, no!" "If I furnish her with suitable clothes, can she go?"

It is of no use giving her clothes. He would steal them, and sell them for whisky. Better let the girl alone; there is no hope for her, or for us.

"But she ought to go to school."

An arrangement was entered into whereby the child should call at the lady's house on Sunday morning, be clothed for the school. and after the school was dismissed, call again, and change her garments for home.

The little creature was very teachable; and soon became a favorite with her teacher, who gave her a little Testament, probably the first gift the child had ever received. She was very proud of her Testament, exhibiting it on all occasions with the delighted exclamation:

"That's my little Testament—my own." She would take it with her at night, clasping it in her hands till she fell asleop on the wretched rags called a bed. The child was taken ill. The doctor provided by her benefactors declared she would die. Her friends furnished her with what comforts they could, and watched the father, lest he should steal them and sell them for whisky.

The gentleman then continued the narra-

tive in the first person: "One day I went to her bedside. I was mad for drink. I had taken everything I could lay my hands on. I looked round the There was nothing left; nothing I could dispose of. Yet I must have drink. I would have sold my child; I would have sold myself for whisky. The little creature lay on the bed, with the Testament clasped in her hand, partly dozing. As I sat there she fell asleep, and the book slipped from her fingers, and lay on the coverlet of the bed. Stealthily looking round the room, I stretched out my shaking hand, seized the Testament, and hastily thrust it into my bosom. I soon sneaked out, like a guilty thing, to the grog shop. All I could get for it was half a pint of whisky. It was a poor little book. I drank the devil's drink almost at a draught, and soon felt relieved from the burning thirst. The stagnant blood in the diseased vessels of my stomach was stimulated by the fiery fluid, and I felt better. What took me back to my child I can not tell, but I sat again by her side. She still seemed to be sleeping; and I sat there with the horrible craving stayed for | the time by the whisky I had drank, when she opened her eyes slowly and saw me. Reaching out her hand to touch mine, she said, 'Papa, listen. I am going to die, and when I die I shall go to Jesus; for he told little children to come to him. And I shall go to heaven; for he said that little children Falling or the womb.

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Brown Betty.—Take one cup of bread crumbs. two cups of chopped apples, one-half cup of sugar, one teaspoonful of cinnamon, two teaspoonfuls of butter; cut the butter in small bits; have your pudding dish well buttered; first spread a layer of apple on the bottom, sprinkle them with sugar, a few bits of butter and some cinnamon; cover with crumbs, then more apple, and so on until you have used all your material, having the last layer of crumbs. I like this better if a cup good, thick, sweet cream is poured in before the last layer of crumbs is added. Bake in a moderate oven, covering with an inverted plate, three-fourths of an hour, then remove the plate and let it brown for ten

To Raise the Pile on Velvet.—When the pile is pressed down, cover a hot smoothing-iron with a wet cloth, and hold the velvet firmly over it; the vapor arising will raise the pile of velvet with the assistance of a light whisk or clothes brush.

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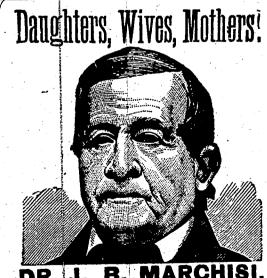
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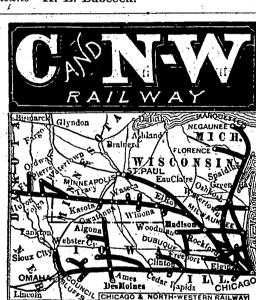
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	EAST	WARD.	• 1	
STATIONS.	No. 8*	No. 12*	No. 4*	No. 6
Leave Dunkirk Little Valley		1.05 PM 2.52 "	•••••	7.05 AM 8.42 "
Salamanca Carrollton Olean Cuba Wellsville Andover Alfred	8.25 AM 8.35 " 9.00 " 9.25 " 10.22 "	3.50 PM 4.06 " 4.33 " 4.58 " 5.50 "		9.02 AM 9.25 " 10.00 " 10.31 " 11.25 " 11.43 PM 12.00 "
Leave Hornellsville Arrive at Elmira Binghamton Port Jervis	11.40 AM 1.25 PM 2.59 " 7.08 "	•	3.44 "	1.50 PM 4.30 " 7.30 "
New York	10.00 PM		11.25 AM	

ADDITIONAL LOCAL TRAINS EASTWARE 5.00 A. M., except Sundays, from Dunkirk, stop ping at Sheridan 5.23, Forestville 5.40, Smith's Mills 5.57, Perrysburg 6.30, Dayton 6.55, Cattaraugus 7.53, Little Valley 8.43, Salamanca 9.25, Great Valley 9.53, Carrollton 10.20, Vandalia, 10.46, Allegany 11.20, Olean 11.55 A. M., Hinsdale 12.30, Cuba 1.25, Relations 2.20, Friendship 3.03, Belvidere 3.30, Belmont 3.52, Scio 4.17, Wellsville 5.55, Andover 6.52, Alfred 7.42, Almond 8.10, and arriving at Hornellsville at 8.35 P. M. 5.43 A. M., daily, from Friendship, stopping at Belvidere 6.03, Belmont 6.19, Scio 6.37, and arriving at Wellsville 6.55 A. M.

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

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

		*			
STATIONS.	No. 3*	No. 9‡	No. 29	No. 1	
Leave New York Port Jervis	7.00 PM 10.55 "		7.15 рм	9.00 AP 12.13 PM	
Hornellsville	8.10 AM	12.20 рм	12.50 рм	8.55 PA	
Alfred Andover Wellsville Cuba Olean Carrollton Great Valley Arrive at Salamanca	9.13 AM 10.01 " 10.29 " 11.09 "	12.46 PM 1.05 " 1.24 " 2.22 " 2.50 " 3.30 " 3.40 "	2.15 PM 3.30 "	•••••	
Leave Little Valley Arrive at	11.52 AM	4.35 рм	5.50 рм	12.20 AX	

1.30 PM 6.00 " 7.55 " 2.10 " ADDITIONAL LOCAL TRAINS WESTWARD. 4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perrysburg 5.40, Smith's Mills 6.31, Forestville 6.54, Sheridan 7.10, and arriving at Dunkirk at 7.35 P. M. 4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M.

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

*Daily. ‡ Daily between Port Jervis and Dunkirk. *Daily. ‡ Daily between Port Jervis and Dunkirk.

BRADFORD BRANCH

- 1	WESTWARD.						
	STATIONS.				1	21:	
	Leave	А. М.	P. M.	Р. М.	Р. М.	Р. М.	Р. М
	Carrollton	9.20	8.30	4.10	11.50	8.22	11.30
3	Arrive at Bradford	10.03	9.30	4.51	12.35	9.00	1.20
•	Leave Bradford	10.45		1 55	1.05	7.	
•	Custer City	11.10		5.07	1.20		
	Arrive at						

Buttsville

6.55 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.20 A. M., and 6.45 P. M. 11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11 35 A. M.

EASTWARD.

12.25 5.45

STATIONS. A. M. P. M. P. M. Leave 6.30 8.40 1.10 7.18 9.35 1.30 8.14 Buttsville Custer City Arrive at 7.35 9.50 1.45 3.25 Bradford Leave 7.45 6.20 10.03 2.40 4.15 6.00 Bradford -Arrive at 8.30 6.55 10.45 3.20 4.55 7.20 Carrollton

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

7.30 P. M., except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 8.30 P. M.
Trains 17, 18, 20 and 21 run daily. Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 8.30

P. M., and arrive at Titusville 7.30 P. M. Through Tickets to all points at the very low-

LEY, for sale at this office. Price One Dollar. Sent est rates, for sale at the Company's offices. Baggage will be checked only on Tickets purchased at the Company's office. JOHN N. ABBOTT, General Passenger Agent, New York.

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

INTERNATIONAL LESSONS, 1881.

THIRD QUARTER.

July 2. Israel in Egypt. Exod. 1: 1-14. July 9. The Coming Deliverer. Exod. 2: 5-15. July 16. The Call of Moses. Exod. 3: 1-14. July 23. Moses and Aaron. Exod. 4: 27-31; 5: 1-4. July 30. Moses and the Magicians. Exod. 7: 8-17. Aug. 6. The Passover. Exod. 12: 1-14.

Aug. 13. The Red Sea. Exod. 14: 19-27. Aug. 20. The Manna. Exod. 16: 1-8. Aug. 27. The Commandments. Exed. 20: 1-11. Sept. 3. The Commandments. Exod. 20: 12-21.

Sept. 10. Idolatry Punished. Exod. 32: 26-35. Sept. 17 Review.

Sept. 24. Special Lesson.

LESSON X.—THE COMMANDMENTS.

BY PROF. E. M. TOMLINSON. For Sabbath-day, September 3.

SCRIPTURE LESSON.-Exodus 20: 12-21 12. Honor thy father and thy mother; that thy days may

Thou shalt not kill. 14. Thou shalt not commit 5. Thou shart not steal. 16. Thou shalt not bear faise witness against thy neighbor

17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

18. And all the people saw the thunderings, and the light-nings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood

19. And they said unto Moses. Speak thou with us, and we will hear: but let not God speak with us, lest we die.
20. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21. And the people stood afar off, and Moses drew near unto the thick darkness where God was. CENTRAL TRUTH .- The holiness of God's

DAILY READINGS.

4. Exod. 20: 1-11.

GOLDEN TEXT .- "And the second is lik unto it, Thou shalt love thy neighbor as thy-self. On these two commandments hang all the law and the prophets."—Matt. 22: 39, 40.

OUTLINE.

I. God's precepts. v. 12-17. H. God's power. v. 18, 19. III. God's presence. v. 20, 21.

QUESTIONS.

rectly refer? What are some of the ways in which the fifth commandment may be observed? How is this commandland is reference made in this commandment? Do you know of any instances in which parental obedience has brought is it to "hear false witness?" Who is "thy neighbor?" What is the meaning of "covet?"

II. God's power. v. 18, 19. What manifestations o God's power accompanied the giving of the command ments? (For a fuller description than that given in v. 19, see Exod. 19: 16-25.) What feelings caused the people to draw back and stand afar off? How did the people show their faith in Moses as a leader called of God? What great buman need is suggested by the request of the people?

III. God's přesence. v. 20, 21. State in your own words what Moses said to the people. What kinds of fear are referred to in v. 20? Mention some other "fear nots' of the Bible, and state under what circumstances they were spoken. How did God "prove," or test the people? What effect does the true fear of God have upon men? Prov. 3: 7; 16: 6. How did Moses show his faith in God? How may

we all draw near to God? Eph. 2: 13. **GLEANINGS FROM COMMENTARIES** I. God's precepts. v. 12-17. The last six commandments pertain to our duty to our fellow-men. Of these, the first refers to our duty to our natural superiors, and the remaining five refer to our duty to our equals. Honor thy father and thy mother. "The eye is being turned from divine to human relations, and the first step downwards from reverence due to Jehovah, the Creator, is the honor due to earthly parents. Next after God come father and mother.' "The parent stands to the child in the relations of progenitor, benefactor, teacher, and ruler." The honor to which father and mother are equally entitled, "naturally resolves itself into reverence for the authors of our being, gratitude for the nameless blessings of a home, docility to the patient and persevering educators of our infant minds, and obedience to the commands of our natural superiors,' "The patriarch was father, priest, prophet, and king in his household or clan." "All subdivisions of authority find their origin and standard in the parental relation and the fifth commandment." That thy days may be long in the land. "So long as the nation rejoiced in the possession of obedient children, it was assured of a long life or existence in the land of Canaan; but there is also included the promise of a long life to individuals." Paul quotes | for those who are less weary, or less dyspepthis "first commandment with promise," in address- tic. Summer schools and vacation classes ing Gentiles, thus showing its universal application. Thou shalt not kill. "This commandment protects life, and is against all endeavors that endanger the life of our neighbor. As there is no object expressed, it prohibits suicide as well as homicide. It also forbids violence, passion, lust, intemperance in eating or drinking, or anything that tends to shorten life" "Life is placed at the head of these commandments, not as being the higest earthly possession, but because it is the basis of human existence, and in the life the personality is attacked, and in that the image of God." Gen. 1: 27; 9: 6. Thou the age, and must find a good degree of that shalt not bear false witness. "Not only success, of which it is worthy." every lying, but in general every untrue and unfounded testimony is forbidden; also not only testimony before the Judge, but in general every untrue testimony." Thou shalt not covet. The tenth commandment "refers to the thoughts, incul-

cates disinterestedness, and prohibits indulging a de- of the RECORDER.

sire after that which belongs to another. . . . The | August, 1881.

improper desire is the root of all evil. It can seldom be reached by human legislation. But it is open to the Searcher of hearts. The intent is that which, in the last resort, determines the moral character of the act. This last 'word' is, therefore, the interpreting clause of the whole Decalogue (Rom. 7:7). It raises | what may I do toward leading souls to Jesus the code immeasurably above every code of man, right here in my own Sabbath-school?" she who looketh on the outward appearance of conduct, and at once renders it worthy of the Lord who look eth on the heart. Covetousness here includes envy, malice, and every other selfish or unholy state of the feelings. Its prohibition involves the inculcation, not merely of disinterestedness, but of all the forms of unselfish benevolence."

II. God's power. v. 18, 19. The wonderful phenomena accompanying the giving of the law were calculated to impress the people with a deep sense of the importance of the law, and of the power and majesty of God. Moved by reverential awe and the fear | prepare the lesson beforehand, commencing of death, the people drew back from the mountain in ample time, not leaving it until the last and "stood afar off." The request of the people moment, as is too commonly the case. 5th. shows their confidence in Moses as a divinely commissioned leader, their desire for a mediator, and the natural shrinking of fallen humanity from immediate contact with the holy God.

III. God's presence. v. 20, 21. Fearnot. Moses seeks to remove the fear that God had come to love. 7th. Always be found in your place, destroy them. To prove you. "The test of their fidelity to the Lord their God was the law which was now promulgated from Sinai with all the advantages of the immediate presence and audible voice of God." That his fear may be before your faces, that ye sin not. "God desired to inspire them with the true fear of himself, that they might not sin through distrust, disobedience, or re sistance to his guidance and commands."

BY A. H. LEWIS.

Chautauqua was originally a Methodist camp-meeting ground. It is beautifully situated on a high promontory on the southwestern shore of Lake Chautauqua. The banks are heavily wooded, and a great village of tents and cottages is scattered among the trees. But the "Chantauqua Idea" is far more important than the grounds or their beauties. The Chantauqua of to-day is measurelessly in advance of the camp-meeting Chautauqua. Chautauqua now aims to perfect itself as a grand Summer school of languages, arts, sciences, and literature. It has a four years course of study. Necessairly it must be an "outline" course. It proposes to teach the outlines of things thorough-I. God's precepts. v. 12-17. By whom were the ten ly; and to make itself so suggestive, so commandments given? To what people? Where? Repeat arousing, so inspirational, that its influence would expect that wouldn't be much of a their line, enroute for the Conference; thus, the class of duties do these refer? Repeat the six command. | will last through the year, and keep its pupils at work. It is ordained to meet certain wants of the masses who are unable to comment specially distinguished by Paul? Eph. 6:2. To what mand the time and means for a "regular course" of study in college, or professional the divine blessing upon nations and individuals? What school. The six weeks of study in each year is supplemented by home study and courses of reading whereby leisure moments are utilized and the work of personal culture is systematized. Thus much for its specific "class

> In addition to this class-work, which now includes a few hundred people on the grounds, Chautauqua offers a full and rich programme for the crowd. Prominent in this is a regular course of "Normal Training" for Sunday-school teachers. This is a most important factor of Chautauqua, and one which is destined to "tell" in its effect on Bible study through all the land, but especially in the Methodist Church. Then comes a course of "Early lectures," at 8 A. M., through the week, in which the dry and tough and tangled questions of the day-metaphysical, scientific, and reformatory—are discussed in a juicy manner. Next come the more popular lectures, readings, concerts, etc., which call the crowds to the grand amphitheatre at a later hour in the day, and in the evening. Thus the Chautauqua idea has expanded, and is taking on vaster proportions year by year. Clergymen, teachers, theological students, and thinking people of all classes avail themselves of this multifarious and rich provision whereby instruction, entertainment, and recreation are intermingled. If any objection can be made, it is, that the weary brain-worker finds too much to interest and stimulate. Nevertheless, he can choose the choise bits from the "bill," such as suit his taste and state, and let the remainder go are increasing. Chautauqua has the lead, and everything in its favor. Its future is full of promise. It has a great field from which to draw patrons and friends, in the intelligent masses, who can not take a "full course" in college, but who are eager to know more, and have learned that self-reliance which fits them for self-culture. The Chautauqua idea meets a growing demand of

Its "Normal Course" for teachers in the Bible-schools of the land will bear hearty commendation, and is worthy of careful con-

CERTAIN KNOWLEDGE.—We know whereof we afirm when we say that Warner's Safe Kidney and Liver Cure has performed more wonderful cures han any medicine ever brought before the American sideration by the readers of this department

per week selling goods for E. G. RIDEOUT & Co., 10 Barclay Street, New York. Send for their Catalogue and terms.

WHAT CAN I Do?—In an essay read before the Scio Sabbath-school Aug. 6th, by Miss Louisa Canfield, in answer to the question, "What is my duty as a member, and answers: 1st. Be in full sympathy with the others, that all may be united in heart and in work. 2d. Be conformed to God's will, and ready and willing to work as opportunity may offer. 3d. Help in the teaching. This is not to be left to the teachers, but every member of the class has something to do, by questions, suggestions, and thoughtful answers. 4th. Carefully and prayerfully Do not let the duties of the week crowd upon the Sabbath, and keep you away from the school. 6th. Bring others to the school that they also may learn about Jesus and his remembering that example is the most successful teacher.

A NUMBER of the members of the Plainfield Sabbath-school being, for some weeks, at Ocean Beach, have held prayer-meetings and Sabbath-school Sabbath-days, and so kept up with the lessons. A very good idea, and one to be recommended to others in similar circumstances.

The Greenmanville Sabbath-school held a pienie on Aug. 9th, at Crescent Beach. They were carried to and from by the steamer Westerly.

PRINTED QUESTIONS, on a lesson paper or in a question book, have a proper place in helping a scholar or a teacher in his lesson study. They suggest to him what specific truth is stated in the text, or what teaching is to be derived from it. But these questions are not to be read off by the teacher in his teaching of the lesson. If a teacher can not even ask a question about the lesson without having the question before him in writing or print to read out to the scholar, how can he expect the scholar to answer the question properly unless he has the answer in writing or in print before his eyes, to read off to the teacher? Unless, indeed, the teacher expects the scholar to be better prepared with at one-third fare, who have attended the General the lesson than he is! But a teacher who Conference and have paid full fare to Chicago, on teacher—would he?—S. S. Times.

THE REV. H. CLAY TRUMBULL, editor of the Sunday School Times, claims—and the Palestine Exploration Society indorses his claim—to have rediscovered the fountain of children of Israel in the Exodus. The same ison St., Chicago. fountain was found by Dr. Rowlands, of Queen's College, England, some 40 years ago; its locality was lost, however, and the discovery was treated as a myth. Its obscure hidingplace has now again been brought to light.

THE REV. S. W. SAMSON, D. D., proposes to organize in New York City afternoon and evening classes for instructions in Hebrew and Greek to partially instructed Pastors, systematic instruction to mission workers, and lectures to church workers and Sundayschool teachers. These classes are to be held in the church on Fifty-third-street, where a suitable library is to be provided.

REMEMBER—you that are saying hard things of your neighbor—that it requires orly the addition of the little letter "S" to turn "word" into "sword"—that the sword may stab, making sore wounds and possibly mortal—and that this word termed 2. "Are the six days of creation, mentioned in the sword may start other weapons killing to the body as well as to the brotherly love they de-

TRUTH AND HONOR.—Query: What is the bestfamily medicine in the world to regulate the bowels, purify the blood, remove costiveness and biliousness. aid digestion and tone up the whole system? Truth and honor compels us to answer, Hop Bitters; being pure, perfect, and harmless. See another column.-

THE following is a list of Trial Jurors, drawn to serve at a County Court and Court of Sessions, to be held at the Court House, in the village of Belmont, N. Y., in and for Allegany County, commencing on Monday, Sept. 5, 1881:

Amity-W. H. H. Davis, Orrin Crandall, Joseph Y. Crosby, William Ellery Davis. Alfred-Charles E. Green.

Andover-Francis McGraw, H. P. Benton, Anthony O'Donnell, W. M. Armstrong, Dennis Connell, William Swain, John Apsey, Charles Wilcox. Bolivar-F. H. Phillips, H. D. Hitchcock, C. B Davie, John Holcomb, George Beers. Cuba-Adam Lester, Peter J. Coon, A. J. Smalley

Friendship-John C. Reed, David H. Norton, John Genesee—Milton P. Wilbur.

Independence—Byron Fortner, J. O. Barney, The

odore Cobb, H. W. Speare, R. L. Briggs. Ward-Gilbert Bliven. Wellsville-William Helmbold, Norman Hill. Wirt-Derrick Willard, Guerdon Babcock. Willing—Elias Johnson

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BABY SAVED.-We are so thankful to say that our baby was permanently cured of a dangerous and protracted irregularity of the bowels by the use of Hop Bitters by its mother, which at the same time restored her to perfect health and strength.—The parents. Rochester, N. Y. See another column.—Buffalo Ex-

SPECIAL NOTICES.

REDUCTION OF FARE TO CONFERENCE.—The Illinois Central Railroad will return persons from Farina to Chicago, or any other station on their line, who attend the Conference, and have paid the regular fare from said point to Farma, for one-third the regular fare; thus the round trip will cost one and

The Chicago & North-Western Railroad will return to their respective places from Chicago, persons round trip will cost one and one-third fares.

Certificates will be furnished by the Clerk of the Conference, and will be good to the end of Septem-

The prospect is favorable for a low rate from the East, in connection with the Eric Railroad, giving Ain Qadis, believed to be the Kedesh-Barnea | localities this side of New York the benefit, as well as of the Old Testament, a resting-place for the through passengers. IRA J. ORDWAY, 205 W. Mad-

THE Chicago & North-Western Railroad Company have agreed to grant a reduction of one-third on round trip tickets to the Iowa Yearly Meeting, to be held at Garwin, Iowa, commencing on Sixth-day before the first Sabbath in September, from points that I should suggest. I have suggested DeWitt, Cedar Rapids, Grand Junction, and Council Bluffs, but hope to get it on the entire line. We hope that not only the brethren in Iowa, but all who can will come. Bro. Wardner and I expect to be there with the tent, and continue the meetings with a course of lectures Come one, come all. J. T. DAVIS.

THE MINISTERIAL CONFERENCE of the Seventhday Baptist Churches of Southern Wisconsin will be held at Utica, Aug. 28, 1881, in connection with the Quarterly Meeting. The following programme has

1. "To what extent ought a person to suffer what he considers to be a wrong committed against himself or the cause of Christ, before resisting?"

first chapter of Genesis, natural days or indefinite Does Christian conversion make a radical change in the affections of the individual, or is it a growth?

"If our first parents were in possession of immortality prior to the fall, what was the condition after O. U. Whitford Exegesis, 2 John 10: 11. E. M. Dunn 6. Review of W. F. Place's paper on the "

"What is the duty of the Seventh-day Baptist Churches of the Northwest in regard to education? 8. "Do we need a closer denominational organiza-Mrs. E. A. Whitford

E. M. DUNN, Sec. THE Quarterly Meeting of the Churches of Scio, Richburgh, Friendship, West Genesee, and Portville, will be held with the Church of Scio, commencing Sixth-day evening, Sept. 2, 1881, at $7\frac{1}{2}$ o'clock, with a prayer and conference meeting, conducted by J. Summerbell; Sabbath morning, at 11 o'clock, preaching by J. Kenyon, followed by com munion; evening after the Sabbath, preaching by C. A. Burdick; First-day morning, J. L. Huffman; afternoon, W. B. Gillette: First-day evening, preaching by Geo. P. Kenyon. A. A. PLACE.

THE next Annual Meeting of the Seventh-day Baptist Churches of Iowa, will be held (if the Lord will), with the Carlton Church in Tama county, commencing, at 2:30 o'clock P. M., on Sixth-day before the first Sabbath in September, 1881.

J. O. BABCOCK, Sec. SEVENTH-DAY BAPTISTS IN CHICAGO, ILL.-Religious services are held in Chicago on the Sab bath 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 cordic

MARRIED.

In Little Genesee, N. Y., July 28, 1881, at ting home of the bride's father, by Rev. James Summer. bell, Mr. WALTER CUMMINGS and Miss Alice A

At Lost Creek, W. Va., Aug. 3, 1881, by Rev. J. R. Swinney, Mr. George C. Lorentz and Miss Sa. RAH E. COCHRAN.

At Lost Creek, W. Va., 'Aug. 4, 1881, by Rev. L. R. Swinney, Mr. MARSHAL MARTIN and Miss MAT-TIE STOUT.

DIED .

In Shiloh, N. J., June 24, 1881, of pneumonia Belford, infant son of Daniel and Sallie Davis

In Shiloh, N. J., July 24, 1881, of cholera infan. um, HENRY W. HUMMEL, son of Lewis and Mary Hummel, aged 2 years.

In Shiloh, N. J., Aug. 10, 1881, of cholera infap. tum, Clarance, child of Brazilla and Maggie Davis

In Shiloh, N. J., Aug. 14, 1881, of cerebro-spinal meningitis (spotted fever). HANNAH S. RAINEAR, daughter of James and Lucy Ruincar, aged 1 year and 3 months. . In Shiloh, N. J., July 8, 1881, of bronchitis, at.

tended with effusion of water in the clast, Mrs. St. SAN B. DAVIS, widow of John Woodford Davis, in the 75th year of her age. Having been thrown in. to the society of our departed friend, Mrs. Susan Davis, so often during the past fifty years, and under such circumstances as to render me familiar with her course of conduct, not only toward those of her own household, but with all with whom she mingled, it is but just to her memory to say that she was unusually kind and sympathizing in affliction or misfortune, always ready to extend a helping hand. Not a few besides her own children and grandchildren have justly considered her in the light of a mother. and, I trust, will ever feel grateful for the favors be stowed upon them, prompted by the kindness of her

In Westerly, R. I., Aug. 13, 1881. Latoyn, infant son of Alfred A. and Sarah E. Stillman, agod 3 months and 8 days.

In Westerly, R. I., Aug. 13, 1881, after a long and painful illness, Mrs. PAULINE R., wife of James Warner, aged 71 years. She was a woman of quiet demeanor and simple, unaffected piety. She bore the pains of her last sickness with a patience worthy of her Christian character, and departed in the full assurance of a better life. In faith and practice she and her husband, for many years, have been Seventh-day Baptists, though, for reasons which seemed sufficient, they have never united with the church of At Jesse's Run, Lewis Co., W. Va., Aug. 14, 1881

JAMES LORENTZ, aged 58 years and 12 days. In Barton, Newaygo Co., Mich., MAUD V. WIGHT-MAN, wife of William M. Wightman, aged 17 years and 4 months.



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VOL. XXXVII.-N

The Sabbath

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ALFRED CENTRE, ALLI

As the Denominational Pan

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LITTLE BY

"Little by little," the to As it swept along its na Chafing in wrath and "Little by little," and And with every wave it Like granite walls on

It came again, and the Covered the valley far a For the mighty banks A grain at a time, they and now the fields and Under the waves, for

"Little by little," the te As a dark and cunning For the young, unwa 'Little by little, and di I'll tempt the careless so Into the broad and flow Till the ruin is made

"Little by little," sure a We fashion our future As the present passes Our feet are climbing the Up to the regions of en Or gliding downward in 'Little by little," and

> For the Sabbat "THE NINE COL

Rev. William N

Thoughts on Poper "Nine commandments mean? I always though were ten. There used There were ten proclai God from Mount Sinai ten by the finger of G stone, and when the there were still ten; an ers of the Old Testame recognized ten; and church; and so do all creeds and catechisms Catholies (you know the for they are the true Cl lible; a person, and so not possibly make a very particular about Christians who have th Rome, subtract one fro ments; and you know ten only nine remain. commandments. The but a Nonalogue. I many years ago, I first it was a slander of the "O, it can not be that meddle with God's ten leave out one. They

guilty of such implety. some impious Israelit Holy of holies, opened nant, and taking out t with some instrument of the commandments

ger wrote on them." how improbable it w -should ever have gai there was some foun