

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS—\$2 A YEAR, IN ADVANCE.

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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.

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LITTLE BY LITTLE.

"Little by little," the torrent said,
As it swept along its narrow bed,
Chasing in wrath and pride,
"Little by little," and "day by day,"
And with every wave it bore away
A grain of sand from the banks which lay
Like granite walls on either side.

It came again, and the rushing tide
Covered the valley far and wide,
For the mighty banks were gone.
A grain at a time, they were swept away;
And now the fields and the meadows lay
Under the waves, for the work was done.

"Little by little," the tempter said,
As a dark and cunning snare he spread
For the young, unwary feet;
"Little by little," and day by day,
I'll tempt the careless soul astray,
Into the broad and flowery way,
Till the ruin is made complete."

"Little by little," sure and slow,
We fashion our future of bliss and woe
As the present passes away.
Our feet are climbing the stairway bright,
Up to the regions of endless light,
Or gliding downward into the night,
"Little by little," and "day by day"

For the Sabbath Recorder.

"THE NINE COMMANDMENTS."

Rev. William Nevins, D. D., in "Thoughts on Popery," pp. 21-24, says: "Nine commandments." What does that mean? I always thought the commandments were ten. There used to be that number. There were ten proclaimed by the voice of God from Mount Sinai; and ten were written by the finger of God on the tables of stone, and when the tables were renewed there were still ten; and the Jews, the keepers of the Old Testament Scriptures, always recognized ten; and so did the primitive church; and so do all Protestants in their creeds and catechisms. But the Roman Catholics (you know they can take liberties, for they are the true Church; they are infallible; a person, and so a church, which can not possibly make a mistake, need not be very particular about what it does,) those Christians who have their head away off at Rome, subtract one from the ten commandments; and you know if you take one from ten only nine remain. So they have but nine commandments. Theirs is not a Decalogue, but a Nonalogue. It is just so. When many years ago, I first heard of it, I thought it was a slander of the Protestants. I said, "O, it can not be that they have dared to meddle with God's ten commandments, and leave out one. They can not have been guilty of such impiety. Why, it is just as if some impious Israelite had gone into the Holy of holies, opened the ark of the covenant, and taking out the tables of stone, had with some instrument of iron obliterated one of the commandments which the divine finger wrote on them." But then it struck us how improbable it was that such a story should ever have gained currency unless there was some foundation for it. Who

would ever have thought of charging Roman Catholics with suppressing one of the commandments unless they had done it, or something like it? So I thought I would inquire whether it was so or not; and I did, and found it to be a fact, and no slander. I saw with my own eyes the catechisms, published under the sanctions of bishops and archbishops, in which one of the commandments was omitted; and the reader may see the same thing in the "Manual of Catholic Piety," printed no farther off than in Philadelphia. The list of the commandments runs thus:

1. I am the Lord thy God; thou shalt not have strange gods before me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember the Sabbath-day, &c.

The reader will see that the commandment which the Catholics leave out, as being grievous to them, is the second of the series. It is the one that forbids making graven images and likenesses of anything for worship. That is the one they don't like; and they don't like it because they do like pictures and images in their churches. They say these things wonderfully tend to promote devotion, and so they do away that commandment of God! David says, "I esteem all thy precepts concerning all things to be right." But he was no Catholic. Well, having got rid of the second, they call the third, and so on till they come to our tenth, which, according to their numbering, is the ninth. But as they don't like the sound of "the nine commandments," since the Bible speaks of "the ten commandments" (Exod. 34: 28; Deut. 4: 13), and everybody has got used to the number ten, they must contrive to make ten somehow or other. And how do you think they do it? Why, they halve their ninth, and call the first part ninth, and the other tenth. So they make out ten. In the Philadelphia Manual, corrected and approved by the Right Rev. Bishop Kensick, it is put down thus: "9th. Thou shalt not covet thy neighbor's wife. 10th. Thou shalt not covet thy neighbor's goods." You see they make two of the commandments relate to coveting. It was not very probable the Lord did so. I reckon they were not so numbered on the tables of stone. But you see it would never do to let that second commandment stand, and it would never do to have less than ten. So they were laid under a sort of necessity to do as they have done. But after all, it is a bad job. It is not near so ingenious as many of the devices of Popery. After all is said and done, they have but nine commandments, for everybody knows that by dividing anything you get not two wholes, but two halves; there is but one whole after the division. And so the ninth commandment is but one commandment after they have divided it. If they were to quarter it, they could not make any more of it. If the Catholics are bent on dividing the last of the commandments, they should call the first half 8½, and the second half 9. That is what they ought to do. That would be acting honestly, for they know they have left out one of the Lord's ten. They know that the Lord gave ten commandments, and they acknowledge only nine of them. It is a mean device to divide one of the nine, and then say they acknowledge ten. The Catholics know that the commandments, as they are in many of their catechisms, are not as they were written with the finger of God on the tables of stone. They know that one is wanting, and why it is they know. They had better take care how they do such things, for the Lord is a jealous God. Indeed, the Catholics are sorry for what they have done in this matter. It has turned out a bad speculation. This reduction of the law of God one-tenth has led to the opening of many eyes. And, as a proof of their repentance, they have restored the second commandment in many cases. They can show you a great many catechisms and books in which it is found. I had supposed that the omission existed now only in the catechisms published and used in Ireland, until I heard of the Philadelphia Manual. They had better repent thoroughly, and restore the commandment in all their publications. And I think it would not be amiss for them to confess that for once they have been fallible; that in the matter of mutilating the Decalogue, they could and did err. If they will afford us that evidence of repentance, we will forgive them; and we will say no more about it.

We know it is a sore subject with them; they don't know how to get along with it. When one asks them, "How came you to leave out the second commandment?" if they say, "Why, we have not left it out of all our books," the other replies, "But why did you leave it out of any?" and then the conversation ends. Echo is the only respondent, and she but repeats the question, "Why?"

The preceding is a very plain explanation of what the Roman power has done; so plain that the child, or "the wayfaring man, though a fool, need not err therein," as regards the workings of Romanism. Mr. Nevins is right, so far as he goes. It is to be regretted that he did not see what the Catholics have done to the fourth commandment. Rutler's (Catholic) Catechism, p. 26, speaking of their third commandment, says, "What is this day of rest?" "The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the seventh." Gen. 2: 2; Heb. 4: 1, &c. "Is it, then, Saturday we should sanctify in order to obey the ordinance of God?" "During the old law, Saturday was the day sanctified; but the Church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh, day. Sunday means and marks the day of the Lord." "Had the Church power to make such change?" "Certainly, since the Spirit of God is her guide; the change is inspired by that Holy Spirit."

"Abridgment of Christian Doctrine" declares its power to change the law as follows: "How prove you that the Church hath power to command feasts and holy days?" "By the very act of changing the Sabbath into Sunday, which Protestants allow; and therefore they finally contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same Church."

We might quote from "Catholic Christian Instruction," "Doctrinal Catechism," "The Shortest Way to End Disputes About Religion," "Treatise of Thirty Controversies," and other works, to prove what Romanism has done to the fourth commandment, and the law of God; but this must suffice for the present.

We therefore believe (as the prophecies have been so plainly fulfilled) that it was the little horn of Daniel, the "man of sin," of whom Paul speaks, the blasphemous beast of Revelation, or "the Church," power that should "think (Dan. 7: 25) to change times and laws." These are names for one and the same power; and, strange to say, the great mass of the Protestant world bow in willing submission to its enactments in keeping Sunday, when there is not one particle, or the least shadow, of Scriptural authority for so doing.

As the sabbatic institution is one which was founded in creation, and re-enacted in the law of God, it is not easily set aside. It is not an institution setting apart a day—any day or no day in particular—but the seventh day, which God sanctified. Therefore, they who keep any other day but the one God appointed, virtually abrogate one-tenth of the law of God. Protestants, therefore, in keeping Sunday only make nine commandments, while Romanists only eight, as they have stricken out the second, virtually abrogated the fourth, and have divided or mutilated the tenth, to make up the omission.

May the Sabbath reform move on, and may the time soon come when many more eyes will be opened to see wondrous things in the law of God, and when they will exclaim, as did the Psalmist (Psa. 119: 6), "Then shall I not be ashamed, when I have respect unto all thy commandments."

WM. PENNIMAN.

THE life of Jesus has sanctified sorrow. Where would you go to find the most beautiful stones? Where the waters are calm? No. Where the waves come and go we find them. The person who has the most sanctified sorrow is the happiest.

A RELIGION that is false is unusually intricate. The only two rites characterize the religion of Jesus are noted for their simple beauty. The Christian worship comes out of the soul and not out of symbols.

It is best not to dispute where there is no possibility of convincing.

SINGING IN SABBATH-SCHOOLS.

BY REV. U. M. BABCOCK.

[An Essay prepared for the Sabbath School Institute which was to have been held at Kenyon's Grove, near Hopkinton City, R. I., Aug. 17th, (see Recorder Aug. 11th.) but rain prevented, so the writer sends it to the Recorder.]

The object of singing in Sabbath-schools is, primarily, the honor and glory of God, and secondarily, the salvation of souls. Can God be pleased with such discordant jingle as is often heard? To honor God, singing must be harmonious; to glorify him, exalting; and to save souls, attractive. To do this it must not be low and trashy. Another object is to enliven the Sabbath-school. It need not be light, vain, or foolish to accomplish this. It may be so attractive that children will be drawn to the Sabbath-school. So the question, What kind of music should be used in Sabbath-school? may be considered with profit. Much that is used can not be dignified with the name of music, and the poetry is but little if any better than doggerel. Most singing books are full of allusions to Sunday as the Sabbath, and children are taught to believe in it and revere it as though it were Jehovah's Sabbath day. This makes children indifferent respecting the Sabbath, and is one of the leading and fruitful causes of so much apostasy. As a denomination, we ought to have Sabbath-school singing books of our own production. We have both composers of music, and poets; why not have the books? Then many songs are of such a character as to mislead the minds of children with reference to the object of their existence, such as "I want to be an angel;" "Only let me die happy;" and others like them, instilling their minds with the idea that to be prepared for death is the only object of their existence. But the object of existence here is God's glory, the salvation of sinners, and the advancement of the Redeemer's kingdom. The only preparation needful for death is a true Christian life. The only anxiety should be to live for God and his cause. Again, there is so much worthless music, and the words are so silly that both music and words are disgusting. Do you say, what is in a tune? Much, very much, every way, in its composition, its use, and its associations. See how those good old hymns and tunes last. They were sung here in New England long ago; were carried North and South and West, all through the land, and are just as good as ever. It is a pity, however, that such good hymns have been subjected to such theological tinkering, and that some tunes are spoiled by musical doctors. They are so mutilated as to be scarcely recognizable. Then there is such a difference between ancient and modern tunes set to the same words, e. g., "How firm a foundation." Sung to the tune called Scott's march, and that tune so old that I do not know its name. Sung by our forefathers and handed down to their children. Which style do you prefer? Which shall prevail? We are thankful for those excellent modern pieces; "What a Friend we have in Jesus;" "Savior more than live to me," and such as these. We love them and would not wish to be deprived of them. But why discard those old pieces, than which no better have yet been made? No, let us keep them and discard those foolish pieces, which too often supplant them.

The question how to sing is also important. To sing with the spirit and with the understanding, making melody in the heart, is enjoined upon us in the Scriptures. Then it will not be done carelessly, joining or mispronouncing words, making them ridiculous, and sometimes almost blasphemous. The repetition of words and syllables often makes them ludicrous instead of devout and worshipful.

The question when to sing should be considered by each school, and answered according to its tastes and wants. How much to sing? This may vary in different schools. Two stanzas at a time is sufficient, especially when there is a chorus. No matter how good you may think it is, never weary the school. Your feelings may be no criterion by which to judge. Sometimes the whole hymn, a long one, and then a long chorus after each stanza must be sung, though the school may be tired. Thus you make the exercises tedious and drive many from the school. In many places there is need of reform on this point. Who should sing? All, unless you positively know that you will spoil

it all. But there may not be one in five hundred who ought to keep silent. Suppose they should not be quite so musical, why deprive them of enjoyment? They enjoy singing, and ought to be allowed to sing while there are good strong voices to guide and teach them to sing.

Who should lead? Your best and most enthusiastic singer. Never select without proper qualification. You may not have seen any but good selections, but they are sometimes made on account of popularity or other special reasons. I believe in a special call of God, that is, a special adaptation and gift for a leader of Sabbath-school singing, as much as for the ministry; and this extends through every department of Sabbath-school work.

Singing in Sabbath-schools has too much influence to be passed by lightly. Does not the music we use have much to do with the general declension in spiritual life? Can not we as Seventh-day Baptists have a reform in this department of Sabbath-school labor? Perhaps we have had something to do in helping to adopt objectionable songs. By continuing to use them we sanction and give encouragement for making more like them. At any rate, may we not begin this needed reformation?

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MARRIED.
Little Genesee, N. Y., July 28, 1881, at the residence of the bride's father, by Rev. James Sumner, Mr. WALTER CHAMBERS and Miss ALICE A. COCHRAN.
Lost Creek, W. Va., Aug. 3, 1881, by Rev. J. Winney, Mr. GEORGE C. LOEWENTZ and Miss S. E. COCHRAN.
Lost Creek, W. Va., Aug. 4, 1881, by Rev. J. Winney, Mr. MARSHAL MARTIN and Miss MARY STOUT.
DIED.
Shiloh, N. J., June 24, 1881, of pneumonia, young infant son of Daniel and Sallie Davis, 13 months.
Shiloh, N. J., July 24, 1881, of cholera infantum, HENRY W. HUMMEL, son of Lewis and Mary, aged 2 years.
Shiloh, N. J., Aug. 10, 1881, of cholera infantum, CLARENCE, child of Brazilla and Maggie Davis, 6 months.
Shiloh, N. J., Aug. 14, 1881, of cerebro-spinal meningitis (spotted fever), HANNAH S. RAINEAR, sister of James and Lucy Rainear, aged 1 year 3 months.
Shiloh, N. J., July 8, 1881, of bronchitis, at bed with effusion of water in the chest, Mrs. S. B. DAVIS, widow of John Woodford Davis, in 5th year of her age. Having been thrown into society of our departed friend, Mrs. Susan B. so often during the past fifty years, and under circumstances as to render me familiar with her conduct, not only toward those of her own kind, but with all with whom she mingled, it is just to her memory to say that she was unselfish and sympathizing in affliction or misfortune, always ready to extend a helping hand. Not only her own children and grandchildren, but justly considered her in the light of a mother, I trust, will ever feel grateful for the favors bestowed upon them, prompted by the kindness of her heart.
Weston, R. I., Aug. 13, 1881, LLOYD, infant of Alfred A. and Sarah E. Stillman, aged 3 months and 8 days.
Weston, R. I., Aug. 13, 1881, after a long and ill illness, Mrs. PAULINE R., wife of James, aged 71 years. She was a woman of quiet and simple, unassuming piety. She bore the burden of her last sickness with a patience worthy of a Christian character, and departed in the fullness of a better life. In faith and practice she was a true Christian, and her husband, for many years, have been Seventh-day Baptists, though, for reasons which need not be stated, they have never united with the church of order.
Jesse's Run, Lewis Co., W. Va., Aug. 14, 1881, LORENZ, aged 58 years and 12 days.
Barton, Newaygo Co., Mich., MAUD V. WRIGHT, wife of William M. Wightman, aged 17 years 3 months.

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Missionary Department

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

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

LETTERS RECEIVED.—Edmund Darrow, H. B. Lewis, G. M. Cottrell, J. J. White, W. F. Place, L. R. Swinney, W. C. Titsworth, J. M. Todd, H. P. Burdick.

THE following recent missionary publications have been received: *The Baptist Home Mission Monthly*; *The Foreign Missionary*; and *The Missionary Herald* for August, and the Annual Report of the Board of Missions of the Methodist Episcopal Church South.

BRO. G. M. COTTRELL, of Dodge Centre, Minn., reports well-attended preaching services and good prayer meetings. On a recent Friday evening, forty were present, fifteen of whom took part. Since the North-Western Association, Bro. C. has preached two missionary sermons.

THIRTY-FIVE years ago, for a party of six to travel from Madras to Madura, India, a distance of about three hundred miles, it required four palankeens, two horses, and fifty-nine men and one boy, for carriers, torchbearers, cooks, and other services. The journey occupied sixteen days, and was one of great expense and fatigue. Two of the same party have made the same journey, during the past year, by railroad, traveling three hundred and fifty-five miles, at a moderate expense, and in about eighteen hours. What increased facilities there are for the spread of the gospel.

BRO. L. R. SWINNEY, of Lost Creek, W. Va., hopes to make frequent mission tours among the Sabbath-keeping settlements of West Virginia, preaching and visiting, for their encouragement and for the good of the cause. Of a recent visit to Hughes River, he says:

"It was a great pleasure to meet with the brethren and sisters at Ritchie on Sabbath and First-day, Aug. 6th and 7th, and see their earnestness and steadfastness in the cause of Christ. They came early on Sabbath morning, and those farthest away brought their dinners with them, so as to spend the day in worshipping God. The Sabbath-school was exceedingly interesting, and showed that they were studying their Bibles at home. At the preaching service the house was well filled, and I was glad to learn that they were nearly all Sabbath-keepers. In the afternoon, we had a precious conference meeting, and a large number testified to their love of Christ. Bro. L. F. Randolph, their pastor, is doing a good deal of pastoral labor, and it begins to tell in all departments of church work."

From the 34th chapter of second Chronicles, we learn that in the eighth year of Josiah's reign in Jerusalem, and in the sixteenth year of his age, he began to seek after the God of David his father. In the twelfth year of his reign he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. And after having cleansed Judah and Jerusalem, he did the same in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali. Personal piety, reformation at home, are needed first and most. As individuals, we ought to seek more earnestly after the God of our fathers. As communities, as churches, and as a denomination, we need to build up ourselves more and more in faith, holiness, and devotion. Then will God more abundantly bless us in our efforts to carry the law and the gospel to others. If we are to bring men to Christ, we ought to grow more Christ-like; if we are to be Sabbath reformers we ought to be better Sabbath-keepers. The printed tract has its mission; but first of all, let us as a people manifestly be an epistle of Christ, written not with ink, but with the Spirit of the living God, known and read of men.

LET us build for ourselves, from great and important truths, a firm foundation on which to stand, and from which to survey the work of missions. 1. The Bible is a divine revelation, made through inspired men. What it tells us of God and man, of sin and redemption, of heaven and hell, is true. In it the Lord speaks, let men reverently hear. 2. The human race is lost on account of sin. Men are morally diseased, and, unhealed, the disease is unto spiritual death. The powers of the soul have been thrown into such moral disorder, that, not a little mending, but a re-formation, a regeneration is necessary. The result of sin, not through the arbitrary arrangement of an angry deity, but naturally

and necessarily, is endless moral ruin. 3. The Lord Jesus Christ lived, suffered, died, and rose again, for the redemption of man. Moses cast a tree, which the Lord showed him, into the bitter waters of Marah, and they were made sweet. The tree on which the Son of Man bore our sins, the cross of Calvary, has been cast into the bitter waters of human life and experience, for their healing. And, like Paul, the beginning, middle, and end of our messages to men, in America and in China, should be Jesus Christ and him crucified. 4. All who, through faith in Christ, are by the Holy Spirit's gracious power spiritually re-created, and who, through knowledge and obedience of the truth, are sanctified, will be saved unto life eternal. All who refuse the life that is in Christ, reject the offices and gifts of the Spirit, and neglect to know and do the truth, must forever perish. 5. The perishing are to be rescued through the efforts of those already saved. Instead of writing the "wonderful words of life" on the skies, that men everywhere might read them, God has left it for us to tell the story of Jesus and his love. Instead of causing plants of grace to spring up out of the soil of humanity, by the direct exercise of Omnipotence, he calls on us to plant and water, while he himself shall give the increase. Here the work of missions, home and foreign, finds its authority and significance; here is the ground of our obligation and our hope.

FAITHFUL IN LITTLE.

I can not do great things for Him,
Who did so much for me;
But I should like to show my love,
Dear Jesus, unto thee:
Faithful in very little things,
O Savior, may I be.
There are small things in daily life
In which I may obey,
And thus may show my love to thee;
And always—every day
There are some little loving words
Which I for thee may say.
There are small crosses I may take,
Small burdens I may bear,
Small acts of faith and deeds of love,
Small sorrows I may share,
And little bits of work for thee
I may do everywhere.
So I ask thee, Lord, to give me grace
My little place to fill,
That I may ever walk with thee,
And ever do thy will,
That in each duty, great or small,
I may be faithful still.

From China's Millions.

YOUNG CHANG.—No. 2.

YOUNG CHANG AT SCHOOL.

When about six or seven years of age he is sent to school for the first time, where he studies from six to eight hours a day. As there are so few boarding-schools in China, and those perhaps only in provincial capitals, we shall speak of young Chang at a day-school. Upon entering the school, as also upon returning after the New Year's holidays, he first lights two candles and three sticks of incense; then prostrates himself eight times before a tablet of Confucius, which is often only represented by a few characters on a slip of red paper. Confucius is, in Chinese estimation, scholarship, wisdom, propriety, and righteousness embodied. The young student brings two gilt or leaden paper ingots—for which he pays less than a halfpenny—and three sheets of paper, which are to be burned to Confucius, and are supposed to turn into money, clothes, etc., for the great sage's use in the dark land. He then makes four prostrations to the teacher or school-master.

For about the first hour of school-time the boys repeat the lessons learned the previous day, and the rest of the morning they study. As watches and clocks have a very limited use at present in China, no definite time is allowed for dinner, and but very little is actually taken. Young Chang goes home just to eat rice, then returns at once, and as such a meal takes but a few minutes, he is soon back again at his books. The first hour of the afternoon is taken with repeating what was learned in the morning, and with writing a little.

BOOKS.

The first book put into young Chang's hands to study is the "Three-Character Manual," so called from its arrangement into short lines of three characters each. He would begin by learning to recognize and give the proper sound of six characters a day. The following is a rough translation of the first few lines:

When men are born
Their nature is good;
Naturally men are alike,
But habit makes them differ.
If not instructed
Their nature will change.
The principle of learning
Must engross the whole mind.
Anciently, Mencius's mother
Selected a good neighborhood;
As the boy would not learn,
She put the web in her loom."

After committing the whole of this book to memory, which would take about two months, he would turn his juvenile attention to the *Ts'ien-tai Wun*, or "Thousand-Characters Book." The characters are all different one from another, which is not the case with the "Three-Character Manual." The author of this book was a mandarin of high rank under the Ts'in dynasty (A. D. 265-419), who

was famous for his learning and virtue. It is said he was falsely accused by some of his brother-officers, was imprisoned by the emperor, and sentenced to be beheaded the next day, when His Majesty sent him word that if he could write a book of a thousand different characters, preserving the literary style, his life would be given him. Fearing death he applied himself so diligently to the task, that in the morning the "Thousand-Characters Book" was completed. He was not only pardoned, but restored to office. The first few lines may be rendered literally thus:

"Heaven and earth were dark blue and yellow,
The universe was vast and waste;
The sun and moon were full and declining,
The stars were all set out in their places;
The seas were salt, and the rivers fresh;
Fish were hidden in the water, while birds soared in the air.
The name of a sword was 'great limit,'
And a pearl was styled, 'night-light.'"

This third book usually studied is *Peh-kia Sing*, or the "Hundred Surnames." It is a list of not quite all the family names used by the Chinese, comprising more than one hundred in number. The most common surname is Chang, which is more frequently met with in China than Smith is in England. These two last-named books would be gone through in about two or three months each.

Young Chang then commences the *Ta-hsioh*, or "Great Learning," the first of the "four books," or elementary classics, which is more fit for a semi-developed philosopher than for a small boy at school. After having acquired by heart the whole of the "Great Learning" (none of which, however, would he understand), he then begins the second of the "four books," called the "Doctrine of the Mean" (or *medium*), which is one of the most extreme or extravagant of all the standard books of this great empire. The author, who was the grandson of Confucius, was so fascinated with the great sage, that he goes to a most absurd and culpable extreme in praising him. When this book has been learned in the same way as the preceding ones, young Chang then studies the "Discourses of Confucius," and after that the "Works of Mencius."

WITH GRAINS OF ALLOWANCE.

"OLD MEN FOR COUNSEL—YOUNG MEN FOR WAR."

Please take this with a grain of allowance. All honor to good old men. Honor to them for their ripened characters, their abundant fruits, their waiting crowns. But in the matter of counsel and plan in Christian work, I am not certain that old men, because old, are our best guides.

Religion in its modes of aggression and propagation, and in its forms of activity, is ever progressive. It keeps even with the age. It is supple, instinctively bending to the exigencies of the hour, but never breaking, and never losing in divine temper. It is ever on the alert for new theatres upon which to display its prowess, and for new fields upon which to reap its conquests. Its resources are abundant, and never fail of furnishing requisite facilities for improving ever-recurring and surprising opportunities for doing good. The railroad never catches Christianity napping. Religion has a speed which no appliance of science or art can distance. The universality of commerce, whitening every sea with sails, and touching every shore with its keels, is not too broad and sweeping to be followed and outdone, if not preheralded, by the greatness and swiftness of the gospel of the Son of God. The lightning that flashes thought across continents and oceans, making all men and nations neighbors, can not outstrip the possibilities of religion to keep pace with all the immense requirements which this new element of civilization makes upon its resources. Christianity can never be outdone. It can never be surprised. It is equal to any and every emergency. It can save man wherever found. It can save men as many and as fast as war, as revolution, as earthquakes, as famine, as pestilence, as ambition can bring them to the opportunities of salvation. In the last half of this century the powers of the gospel ought to be taxed more severely than ever before, perhaps, because the opening doors urging its entrance are so rapidly multiplying. The great monumental events of transpiring history, the inspiring discoveries of science, the marvellous activities of life, the enterprise and adventure of the day, the whole spirit and drift of the age, are rapidly opening doors into which God's people must enter. Any quick ear may hear new Macedonian cries for help and salvation which a quickened and adjustable Christianity must meet.

To embody and work religion in this age of such wondrous temper and achievement, to make its aggression proportionate to the stupendous demands of the time, men with quick, young blood are needed. Young men in sympathy with these restless times must force themselves into the forefront of God's legions, to project the campaigns as well as to do battle under the Great Captain with a handiness and celerity demanded by the hour. Fresh brains, ready hands, rash wills, bold spirits, gushing hearts, restive, leaping souls, boiling blood running through them all—all set on fire by love to God and men, all steadied and poised and aimed by God's Spirit, all nerved by a regnant purpose to give the gospel to men lost in sin, are the imperative needs of those who are to grasp, plan, and do the Christian work of to-day. Men fixed, finished, dried, can not take in the mission which religion is groaning to accomplish to-day, much less plan and execute its campaigns necessitated by the present situation. Young men must be largely

dominant in counsel as well as in work. To work up to the requirements of the time, to multiply and intensify the activities of our religion to the degree needed at present, to adapt the evangelizing resources of Christianity to the multiplying and varying necessities of the day, the younger portion of the great body of Christ's disciples must be left free to think as to act, to plan as to execute, to lead as to follow. The great duty of Christians, as indicated by the transpiring providences which are thrusting a world of sinners upon the church for immediate salvation, and as indicated by those inward promptings of the masses of the more active disciples of our Lord, is to present Christ—the Christ of Luke and John, rather than the Christ of Calvin and the theologians—directly and lovingly to the souls of men, and there leave him to incarnate himself as their hope of glory. Everything else is inferior to this. Politics, administrations, and ordinances, differences, varieties and creeds, are all of secondary importance, and can never usurp the first place in the consideration of the warmest, best, and most effective planners and workers for Christ, in their efforts to spread his gospel and flood the world with his glory. Young men are as good for counsel as for war.—*Examiner and Chronicle.*

HOW TO KILL A MISSIONARY MEETING.

Be an irregular attendant, more often absent than present.
Always be surprised when the time for the meeting comes.
Never anticipate it; never be ready for it. Always have something else imperative to do just then, so that you either can not possibly go at all, or will be so worried and preoccupied as not to have the least little corner in your heart for the meeting, or not a thought on the subject.

Always manage to be tardy; and when you go, make a great noise, and interrupt and incommode everybody. If they are reading the Bible or praying, fuss around as much as possible, and get everybody stirred up.
When seated, notice the bonnets and dresses especially; begin whispering to your nearest neighbors—ask them questions, and make them talk. Pass notes to those you can not reach. Sit by somebody with whom you have errands, and improve the time to get them all done up.
Don't join in the singing; don't kneel at prayer. Keep a sharp lookout for the windows; if they are down, raise them; if up, let them down; and do it repeatedly and emphatically, and get a good many to help, but do not hurry—let it be "sweetness long drawn out." When you are called for your item, say you are "very sorry, but though you tried very hard, you could find nothing on that field;" or say that "you found there was very little being done there, and that the work is very discouraging."

If the leader, or your pastor, or some other good soul has kindly supplied you with something to say, don't be ready to say it off quickly and brightly, but read it from a paper for the first time, making them all wait till you find the place. Miscall the names; blunder and make mistakes, keeping your voice on a monotone, and pitched on the lowest key. Read everything in the paper, both above and below the paragraph your friend has marked. Sit very far back on the last seat, and whatever you do, don't let any one hear a word—or if a word, certainly not a sentence. Don't be interested or excited yourself, it is so unladylike; and see to it that no one else has a chance to get so.

If you should be induced to lead in prayer—as you hardly will, I suppose—pull down your veil, put your hands and handkerchief over your mouth, kneel down with your back to everybody, and either pray out of the window or into the bottom of your chair; and do be modest, remembering that the beauty of a prayer consists in its low tone. Pray for every general subject you can think of, but never mention the missionaries; avoid personalities, and never lose your self-control; it is most unladylike to show emotion.

When the collection is taken, say you have forgotten your purse; when your dues are called for, never pay them. When subscriptions are taken, always give your name, but never your money; leave it to the skill and perseverance of the collector to secure that. Let her office be no sinecure. Let her call and call, and finally make up the lack you promised from her own purse, and wait on you to remember the debt.

If anything is said about increased liberality, or decennial gifts, speak of your increased expenses, and, if the matter is urged, get angry, and show your temper. Say, with frigid dignity, that "each lady probably knows her own ability to give better than the officers of the Board, and that for your own part you will certainly have nothing to do with these extra efforts, as you always give as much as you are able, consistently, with other claims."

By this time, if the meeting is not dead, you may give it a final, fatal thrust by remarking that you are very tired; the meeting has been so long and so dull and so prosy; and you wonder why missionary meetings always have to be so, and why we keep on having them at this season, when the weather is so hot (or so cold, according to the season), and why we should insist on foreign missionary meetings and foreign missionary societies, when we all have so much to do at home!

Submitted by an eye-witness, if not a member.—S. J. R., in *Woman's Work for Woman.*

It is an interesting evidence of the growing power of Christianity in Japan that the people feel it necessary to bolster themselves up

by mutual pledges so that they may be kept from becoming Christians. A Japanese paper reports that a number of citizens of Kioto, grieved at the rapid spread of the new religion, have established a society in which each member binds himself by solemn oaths never to embrace the Christian faith. Any member who disregards his vows will be ostracized. Men would not so set themselves did they not feel the power of the current.

WOMAN'S MEDICAL WORK.

We invite special attention to the following testimonies respecting the value of medical work by women in foreign lands:

The need of this medical work is greater among the women than among the men, as well in the families of the missionaries as among the native families; and it is almost impossible in China to introduce a foreign male physician into these native families. The influence of these medical attentions given by female physicians to native women, is, I think, more powerful for good results than similar services rendered to the native men. The women are more touched and affected by these kind offices, they are more grateful for them, and more quickly appreciate the Christian spirit which renders these services to them.—*Bishop Wiley, M. D., D. D.*

In no other way can so much be done for their elevation and enlightenment, as by sending out among them [women in Turkey] well educated, devotedly pious female physicians.—*Dr. Nutting.*

I believe the female medical missionary will relieve an amount of human suffering that lies beyond the reach of any medical man, and bring to the knowledge of the truth, those who are literally shut out from other forms of mission agency.—*Dr. Valentine of India.*

The medical missionary woman is now recognized and welcomed as the necessary agent, under God, to complete the work of woman's mission to woman.—*Mrs. J. T. Gracey.*

If the Lord should provide a Christian lady physician for our Shanghai mission, shall we not gladly furnish the means for sending her out? God is calling to us for a steady enlargement of our plans and purposes, at home and abroad, for more work and larger contributions.

THE WHOSEVER WILL BAND.

We named our band the "Whosoever Will" Mission Band, and our motto is, "Whosoever will, let him come." Our band was organized in February, 1877, with twelve members, between the ages of fifteen and twenty; now we have fifty-four members, the most of whom are girls between the ages of six and fifteen. Besides our active members we have fifteen honorary members, who are received by the payment of fifty cents a year. Certificates of membership are given to the band, which are furnished us free by the mother society at Philadelphia. The majority of the girls are much pleased with them, and we find them a great help.

We hold regular monthly meetings in our Sunday-school room, and our average attendance for the last year has been thirty-three. These meetings we always open with singing, reading the Scriptures, and prayer; the other exercises are varied; often we have recitations by some of the girls, prepared papers, or selected readings on some missionary topic. The collection of the mites is usually an interesting feature of the meetings, and from this source we have received the larger portion of the \$45, which we have raised without outside help this year. Each of the older girls contributes ten cents a month, and the younger ones five. Besides the regular meetings of the band we hold occasional sewing societies; at these we sew for an hour and a half on patch-work, iron-holders, or fancy work, after which the light refreshments are served. At our last one, in place of refreshments we treated the children to sugar taffy, and it was considered quite a success.

Through the kindness of our Sunday-school superintendent, our band receives twenty copies of *Children's Work*. It is given as a reward to every girl who attends all the meetings for six months, thus doing much towards increasing the attendance. We all like it very much, and read selections from it at the meetings. We often get new ideas to help us in the letters from bands, and we hope that some other band may receive even a little encouragement from what we are doing.—*Children's Work.*

"WOMAN'S WORK IN CHINA" is published once in six months (in May and November) by the Woman's Missionary Association in China. Each number contains about eighty pages, and consists of articles on mission work in China, contributed by missionary ladies of the different religious denominations. Price of subscription, sixty cents per year, including postage. Any one may subscribe by sending her name and address, with sixty cents in stamps, to Mrs. M. T. Yates, Shanghai, China. If two or more subscribers send together, the dollars should be sent in greenbacks, and the rest in stamps. The postage on a letter to China is five cents.

It means a great deal that the Chinese government has recently contracted for a telegraph line overland from Shanghai to Peking. It means the breaking down of Chinese superstitions, the speedy introduction of Western arts and sciences, resulting in a great intellectual awakening of the people.

Education

Conducted by Rev. J. Allen, half of the Seventh-day Baptist.

"LET THERE BE LIGHT."

THE LITERARY SOCIETIES.

PREPARED FOR THE STUDENT ANNUAL REUNION, JULY 1881.

The literary societies of much to do in determining efficiency. They are nascent, where mental athletic end that they may be cross-sterner, greater disciplinal nerve is made taut as mental boxing and leaping wrestling. Here are clashing shouts and crowns for the young, ardent, and courageous youth, ready to deprecate great battle-field. A republic, with its initial where the literary citizen, with its broader laws and duties of such who, as a member of such his appointed tasks, improving faithfully and privileges, as a member of such or at his school life, the No student can afford to of improvement.

THE ALFRED DEBATE.

Coeval with the origin were its society privileged to-day have sprung from with the planting of the first term of the year of 1836-7, the Alfred was organized. Under inspiration and guidance horn, who taught the Winter, it held its school house. Its debaters, and drew full interest, and drew full four or five miles to the young, but those enrolled as members, debates.

The following individual originators and promoters from 1836-1842: Charles R. Hartshorn, M. D.; John B. Collins, M. D.; Abram Allen, Joseph Green, Luke G. Maxson, Orra Stillman, Daniel Coon, Nathan Maxson, num Hull, Oliver P. I. lins, Edwin S. Burdick, Phineas C. Stillman, mus M. Palmifer, Asa Philip Place, James Renzo Coon, Chauncey whose names have not

THE FRANK SOCIETY.

This Society, June more definite and form the name of "The Frank Society of Alfred." "We, the student and gentlemen in its of securing to our practical for improving a well and pecuniary to be one of for attaining the desired organize ourselves in um." Its object was improvement, by the free discussion, and information by means such other means as advisable.

A Constitution and the following is a list of

- Presidents—Ira S. Frank Goodspeed, N. C. Spicer, G. M. G. Horace H. Nye, F. Evans, Ira W. Simms, Wm. S. Minier, E. J. Allen.
- Vice Presidents—ner, D. D. Pickett, speed, Edwin M. Al V. Craudall, Jas. T. H. W. Benjamin, R. Shaw.
- Secretaries—John Smith, G. Evans, D. ner, J. Allen, Benj. mer, H. H. Nye, E. Paul C. Witter, I. V. D. R. Ford, O. S. C. M. Harbut, J. T. Treasurer—E. A. werp, J. Allen, E. W. Miner, E. M. A. Wardner, H. W. B. G. R. Shar, D. L. Librarians—J. S. oor, G. Evans, J. A.

Education Department.

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

"LET THERE BE LIGHT."

THE LITERARY SOCIETIES—ALFRED UNIVERSITY

PREPARED FOR THE STUDENTS' QUINQUENNIAL REUNION, JUNE 29, 1881.

The literary societies of an institution have much to do in determining its character and efficiency. They are its intellectual gymnasium, where mental athletes practice, to the end that they may be crowned victors in life's sterner, greater disciplines. Here the mental nerve is made taut and strong. Here is mental boxing and leaping and running and wrestling. Here are clapping of hands and shouts and crowns for the victors. Here the young, ardent, and confident, inspired by youthful hopes, are drilling and forming in columns, ready to deploy upon the world's great battle-field. A lyceum is a miniature republic, with its miniature laws and duties, where the literary citizen prepares for a world citizen, with its broader and more complex laws and duties of such citizenship. To one who, as a member of such a society, performs his appointed tasks, meeting all duties and improving faithfully and well all of his privileges, as a member of such a society, throughout his school life, the culture is invaluable. No student can afford to let slip such means of improvement.

THE ALFRED DEBATING SOCIETY.

Coeval with the origin of the Institution, were its society privileges. The Societies of to-day have sprung from the germ planted with the planting of the Institution. During the first term of the school, in the Winter of 1836-7, the Alfred Debating Society was organized. Under the more immediate inspiration and guidance of Charles F. Hartshorn, who taught the district school that Winter, it held its sessions at first in the school house. Its debates created much interest, and drew full houses, some coming four or five miles to participate. Not only the young, but those advanced in years were enrolled as members, and participated in its debates.

The following individuals were among the originators and promoters of this Society, from 1836-1842: Charles F. Hartshorn, John R. Hartshorn, M. D., Bethuel C. Church, John B. Collins, M. D., Abel Burdick, Abram Allen, Joseph Goodrich, Maxson Green, Luke G. Maxson, Erastus A. Green, Orta Stillman, Daniel C. Babcock, Amos W. Coon, Nathan Maxson, Jeremiah Place, Varnum Hall, Oliver P. Hull, Benjamin F. Collins, Edwin S. Burdick, Paul M. Vincent, Phineas C. Stillman, Isaac P. Millard, Orasmus M. Palmer, Asa C. Burdick, J. Allen, Philip Place, James R. Irish, Ira Sayles, Lorenzo Coon, Chauncey Gardner, and others, whose names have not been ascertained.

THE FRANKLIN LYCEUM.

This Society, June 15, 1842, took on a more definite and formal organization, under the name of "The Franklin Academic Lyceum of Alfred."

"We, the students of Alfred Academy, and gentlemen in its vicinity, feeling desirous of securing to ourselves every advantage practicable for improving the mind, and believing a well and permanently organized Lyceum to be one of the most efficient means for attaining the desired result, do, hereby, organize ourselves into the Franklin Lyceum." Its object was declared to be mental improvement, by the interchange of thought, free discussion, and the diffusion of general information by means of periodicals, and by such other means as the Society may deem advisable.

A Constitution and By-laws were adopted. The following is a list of its officers:

Presidents—Ira Sayles, Luke G. Maxson, Frank Goodspeed, Nathan Maxson, Ambrose C. Spicer, G. M. Gilbert, Nathan Gardner, Horace H. Nye, Frank W. Knox, Gurdon Evans, Ira W. Simpson, Erastus A. Green, Wm. S. Minier, E. P. Larkin, D. R. Ford, J. Allen.

Vice Presidents—E. A. Scott, N. Gardner, D. D. Pickett, E. A. Green, F. Goodspeed, Edwin M. Alba, A. C. Spicer, W. L. V. Crandall, Jas. T. Cameron, F. W. Knox, H. W. Benjamin, W. B. Rathbun, George R. Shaw.

Secretaries—John D. Collins, Asa W. Smith, G. Evans, D. D. Pickett, N. Gardner, J. Allen, Benj. F. Maxson, W. S. Minier, H. H. Nye, F. W. Knox, G. R. Shaw, Paul C. Witter, I. W. Simpson, T. M. Engle, D. R. Ford, O. S. Greenman, E. J. Purple, M. Hurlbut, J. T. Cameron, D. E. Maxson.

Treasurers—E. A. Green, John VanAntwerp, J. Allen, E. A. Scott, N. Maxson, J. W. Miner, E. M. Alba, A. W. Smith, N. Gardner, H. W. Benjamin, O. S. Greenman, G. R. Shaw, D. E. Maxson.

Librarians—I. Sayles, R. Kent, A. C. Spicer, G. Evans, J. Allen, W. S. Minier, E. J.

Purple, R. E. Cross, H. Hurlbut, J. T. Cameron.

Lecturers—Ira Sayles, Gurdon Evans, J. D. Collins, N. Gardner, L. G. Maxson, E. A. Scott, J. R. Hartshorn, M. D., E. Rider, M. D., J. R. C. Kenyon, Abel Burdick, E. A. Green, J. Allen, I. W. Simpson, W. S. Minier, A. C. Spicer, A. W. Smith, D. D. Pickett, A. W. Coon, J. R. Merriman, S. B. Price, F. W. Knox, H. H. Nye, D. E. Maxson, E. P. Larkin, D. R. Ford.

The Franklin Lyceum, in its appointments and modes, was quite an unostentatious organization. Having no society room, and meeting, for the most part, in the Chapel, its wants were few and simple. About the only resolution on its records respecting these matters, is one adopted at one of its first meetings, authorizing its Secretary "To furnish three candles per evening"—not specifying whether tow or cotton wicks. Its rules of procedure were, at the first, simple, but grew, by degrees, more complex and trying. They were such as: "No one to leave the session without consent of the Chairman; no one permitted to speak, who is not present within five minutes from the ringing of the second bell." A very trying by-law to the not over-ambitious young orators, and, after long trial, it was repealed. Suppose the societies of to-day try to enforce it, and note the outcome. The ladies were permitted to listen to the debates, and to read the papers, but not to participate in the debates.

The Librarian, during the first years of the Society, had for his chief duty, to go down to the "Bridge" post-office for the weekly mail, which consisted of a few newspapers and fewer letters. Postage being eighteen pence and two shillings per letter, the student correspondence was then a limited affair to what it is now, when they feel greatly abused, and all at sea, if the mail does not arrive promptly twice a day. Those early librarians had the honor, by Lyceum appointment, of being the official weekly mail carriers. The papers thus received were placed on file in the little and low-but cosy old bell-room, in the "Cadmus." After the organization of the Theological Society, the two societies united, and fitted up one of the recitation rooms for a reading room. The reading matter increased to such a degree that the student, of those days, could find a variety of reading, theological, religious, and political, not excelled by any of the reading rooms since.

This Lyceum, though thus unpretending, was very effective in training its members in free, open, vigorous modes of thinking and speaking, attainments which most of them have had frequent occasion to use on the broader arena of the world's manifold debates.

It inaugurated its debates with the discussion of that quite original resolution, "Nature more curious than art." The minutes say, "warm debate"—not to be wondered at, when it is known that those young enthusiasts, Wm. E. Armstrong and E. A. Scott, were the disputants. Ah, me! young and enthusiastic then, but old and very sedate now, but whereabouts on the broad face of the earth—or under—who knows? The second question was, "Monarchy better than a Republic." "Much argumentation," say the minutes, no doubt. E. A. Green and L. G. Maxson were the champions pitted against each other; the one with the appearance of the gods of Lacedaemon, but really as mild as a May morning; the other scholarly; both given to much "argumentation." The learned Sayles, the poetic Collins, the logical Gardner, the humorous Nye, the jocose Smith, the accurate Pickett, the Byronic Scott, R. W., the eloquent Goodspeed, the good VanAntwerp, the lucid Evans, the analytic Simpson, the sagacious Marvin, the gushing Minier, the versatile Clapp, the suave Knox, the gentlemanly Ford, the scholarly Larkin, the sedate Merriman, the flame-tongued Maxson, the susceptible Spicer, the politico Cameron, the Napoleonic Burdick, the thoughtful Hurlbut, the pseudo-Byronic Cross, the nimble-tongued Rathbun, the phrenologico-fatalistic Price, the calm Payne, the vivacious Powers, the royal Purple—these and many more brought their varied talents to enrich and make illustrious the Society.

The following are among the more interesting subjects discussed: Females more in fluenial than males—The equal education of the sexes—Immigration beneficial—Protective tariff advantageous—Banking institutions advantageous—Conscience an innate principle—The Aurora Borealis—Minds not created equal—Phrenology not a science—Tea and coffee injurious—Catholicism subversive of Republicanism—The right of petition should be unrestricted—Corporal punishment in school a necessity—The Liberty party impolitic—Animals indicate intellect—Phrenology favors fatalism—The allied powers justifiable in retaining Napoleon a

prisoner of war—The world created in six natural days—Churches ought to discourage marriages between their members and non-professors—Fiction productive of more evil than good—Sciences more beneficial studies than languages and mathematics—Benevolence stronger than revenge—The tongue of the flatterer a greater curse than that of the slanderer—Is it right to choose between two evils—War unjustifiable—Tight lacing more destructive of life than intemperance—Is the influence of fashion detrimental?—Which greater, legal or moral authority?—Which greater, love or fear?—Early marriages advisable—Legal oaths wrong—Female suffrage inadmissible—The succession of generations increases the sum of human happiness—Which more enjoyable, fact or fiction?—Do savages possess the right of eminent domain?—Peace principles right—Northern secession not justified by the annexation of Texas—Sabbath observance not to be enforced by law—Military academies a national curse—Political parties a benefit—Political periodicals to be repudiated by the young—The rumseller the greatest of all criminals—The perpetuity of our political institutions assured—The United States should take immediate possession of Oregon Territory, at the risk of war with England—The Constitution opposed to slavery—Social intercourse helpful to scholarship—Character determined, not by physical, but by moral causes—No licences should be granted—War with Mexico unjustifiable—Benevolence and right harmonious—Extravagant religious excitement deliterious—Man not bound to believe what he can not comprehend—The duty of securing the elective franchise to the colored man—Civil and moral law the same—The perpetuity of slavery—Schools should be free—Vocal music required in common schools—Celibacy conducive to longevity and scholarly attainments—Immersion the Scriptural mode of baptism—Restrictions on suffrage strengthen despotism—Odd-Fellowship wrong—Capital punishment wrong—Spiritual existence independent of the body—Taking sides on a question for the sake of discussion, intellectually and morally wrong—Contempt is offered to a society by a member refusing to serve its interests.

THE THEOLOGICAL SOCIETY.

In the Spring Term of 1846, the Theological Society was organized. This Society, changing its name at a later period to the Christian Union, led a vigorous life for several years, till supplanted by the organization of the Theological Department. It held its sessions alternately, Saturdays and Sundays, in the Chapel. The attendance was generally large, much interest being taken in its lectures, essays, and discussions. The question, "Is man responsible for the unforeseen consequences of his acts?" occupied the attention of the Society for six months, and drew out many a warm debate and elaborate essay. The Society sent out lecturers, preachers, and Bible-class teachers into the surrounding neighborhoods. It became deeply interested in the reformatory movements of the day, temperance, anti-slavery, tobacco, gaming; likewise, in revivals and religious culture. On the part of not a few, it awakened a genuine interest in the subjects and enterprises, which has remained permanent and growing.

100 PER CENT.

CHRISTIE A. SKINNER, A. M.

Athenaeum Lyceum, June 28, 1881.

Success is the investment of 100 per cent. in humble, patient, drudging, daily, protracted, work. The success of nature, church, state, or individual, is a relative result, increasing and decreasing according to the investment. Nature always invests on the 100 per cent. principle; hence nature never varies, never fails, never repudiates, never reconstructs, sans amendments, sans revisions, her books balance.

The moon, Diana's golden crescent, floating in a sapphire sea, compensates in proximity that which it lacks in power. Sirius is lustrous. Venus is lovely. The tropics are voluptuously luxuriant, but equally enervating. The vivifying climate of the north compensates for its storms and quirkish weather. Every loss in nature has a compensatory gain; every gain a corresponding loss. Every pulley added or removed signifies increase or decrease. Every per cent. of power, invested in the slow moving ponderous wheels of machinery, comes back to us in the swift buzzing spindles, and fast flying shuttles. As Emerson says, "The world looks like a multiplication table or a mathematical equation, which, turn is how you will, balances itself. Take what figure you will, its exact value, nor more nor less, still returns to you." Income corresponds nicely with investment, both in quantity and kind.

That nations develop in direct proportion to their intellectual endowments, enterprise and energy is unquestionable. Do you seek erudition? Go to the German professor. He can tell you anything bearing on a subject, from the creation of the world to the present day. Is it plain practical facts you want? Apply to the Englishman. That is his stock in trade. If it be sparkling vividness that you desire, the champagne like Frenchman will unbottle it for you. The Indian loves ease, indolence, and simple habits, rather than the luxurious refinement and artificial tricks of civilized life. The studied decorum of modern politeness he offsets by genial ingenuous hospitality so long as his corn lasts. And the investment is quite satisfactory to him, though it may breed offense in thoroughgoing Yankees. Shiftless and thriftless an Indian's life-book reads something as follows: Item, 100 per cent. of indolence 100 per cent. of happiness—investment satisfactory. Item, 50 per cent. of work—he lets the squaw do that. The missionary, Rev. Mr. Sanborn, while calling upon the Indians, observed three stalwart Senecas plowing—rather lying in the shade—the plow "sleeping in the furrow," the horses nodding. The thought occurred to him, that here would be an opportunity to teach the lazy fellows a lesson, they would not soon forget, so, hitching his own horse, he proceeded to plow the field. After completing it, he turned to the provokingly indifferent trio, reclining, Tityrus like, in the shade, and volunteered the following bit of advice: "Boys, if you expect to accomplish anything in this world you can not afford to spend a great deal of time lying in the shade." The Indians reciprocated by asking the missionary "Would you unhitch the horses?" He did unhitch—his own. Out of the same mud, that the Indian builds huts, the Caucasian constructs palaces, the only difference being that one mixes the mud and moulds the walls with 1 per cent. of energy, the other with 100 per cent.

Every soldier of the Revolution invested 100 per cent. in patriotic determination, and his returns were 100 per cent. of liberty. Grant invested 100 per cent. in resolute "do or die on this plan, if it takes all Summer." His returns were 100 per cent. of did. Jefferson Davis invested 100 per cent. in waterproof goods, and his returns were 100 per cent. and lot of—no matter what. Roscoe Conkling invested 100 per cent. in arrogance. He has returns "in full." Britain's empire girdles the globe; but has she not paid every whit its value in men, money, and honor? Opposed to her Afric possessions are unnumbered hosts of dead chivalry, and widows and orphans who will not be comforted. Her banner floats from Northern Crown to Southern Cross, from the Aurora of Indra to the Gate of Dying Day; but the sullied white of her honor's escutcheon cries out like Lady Macbeth of her sweets, "Will all the perfumes of Arabia sweeten it? Will all great Neptune's ocean wash it clean?"

On the other hand, England's representative men stand like golden shafts, pointing Godward. From the time of the Magna Charter and Corn Laws, to the present day, their staunch, resolute resistance to oppression, oligarchy, and absolutism, has proven,

"The rank is but the guinea's stamp,
The honest man though 'er see poor
Is king of men for a' that."

Our churches are moral barometers, which rise or fall according to the pressure of the moral atmosphere they are under. The church which invests in ritualisms and relies naturally enough has a ritualistic income. Are you curious in relics? Come to the Church of All Saints at Wittenberg. There you will find a fragment of Noah's ark, a bit of soot from the fiery furnace, a piece of the cradle in which the infant Jesus was rocked. At Schofenhauer you will find some of St. Joseph's breath, bottled up; at Wurtemberg a feather plucked from the wing of the archangel, Michael. But seek not for the jewel of brotherly love among the meatless bones of dead doctrines. It is not there. Are you in quest of the church that does not "meddle with politics or religion," or that other one which gives 25 per cent. of devotion to the Lord, and the residue to the minister? You will find them on the spiritual bankrupt's directory. Seek you the church of perfect harmony? Behold it is where that sweet spirit of love, like the angel's tear, blots out all unkindness, and "mercy seasons justice."

Individual success or failure is marked by the same inexorable laws. Income is pro rata with investment. Success presupposes the capacity for a vast amount of labor. Hence society naturally classifies itself according to the individual enterprise of its members. There are the hangers-on in society, the makeshifts, about-to-be individuals or men of promise, 25, 50, 75, and 100 per cent. indi-

viduals. Hangers-on are those who never crystallize into genuine manhood and womanhood. Hangers-on never invest anything in life's capital; but somehow they expect to find life's machinery lubricated, the backs padded, and the seats cushioned, with no especial effort on their part. They toil not, neither do they spin; and yet they would be arrayed in greater glory than ever Solomon was. They dawdle away the seed time and the harvest time of life, and when the winter of age comes, they, cricket like, sing a lamentation, and die. The grave closes over their ashes, and the world is as though they had never been in it. "We say of them as Portia did of her suitors, 'God made them and we will therefore let them pass for men and women.'" Their life-books balance, investment zero, returns ditto.

Makeshifts are always trying to make a dollar out of 50 or 75 cents; students who cram for examination; individuals who are stuffed for every occasion, like a New Year's goose. Makeshifts are eternally trying to make nothing pass for something, brass for gold, show for reality, selfishness for generosity, cunning for wisdom, and their own spurious selves for genuine men and women. They hate that word duty, and will expend more time and energy, trying to circumvent it than would be required to do life creditably. Their puerile souls fail to comprehend Carlyle's truth, "The great end of life is to do duty for its own sake, without any hope of reward; and the other great duty is to obey the heroic and divine, which will manifest itself in all sincere men." Makeshifts never do good; because the extraordinary opportunity for which they are waiting never appears. They do not love labor, and are always within doors, the shutters closed, and wax in their ears, when suffering humanity cries for aid. Mathews says of these human oysters, "Doubtless it is pleasant to sit in some snug loop hole of retreat, occasionally opening one's bivalves and thanking God that he is not buffeting the billows as his fellows." But does this satin ease compensate for its losses? Who of us would exchange one amaranth of kindness, one forget-me-not of love, for all the poppies of pleasure, all the lotuses of selfishness? Dr. Prime says that if he had another life to live, he would count every day lost, in which he had not done some one some good, plucked up a thorn, planted a flower in some path. The life of a makeshift is like the lining of a telescope-tube: it reflects not one ray of God's glorious sunshine. To him the world is exacting, Christians selfish, churches bigoted, neighbors unneighborly, and the universe wrongly constructed. He deserves Whittier's pity,

"Alas for him who never sees the stars shine through
the cypress trees!"

The man of promise is he who is ever on the point of doing something, but never quite ready to-day. To-morrow he will make a telling speech, to-morrow he will write a thrilling book, to-morrow he will patent a grand invention, to-morrow he will become a famous man, to-morrow he will reform the abuses of society, to-morrow he will aid the needy. And thus, "To-morrow, and to-morrow, and to-morrow, creeps on in petty-pace to the last syllable of recorded time, and our yesterday's light fools the way to dusty death." James Mackintosh was a man of promise of the desultory sort. He was always on the verge of doing something, but never quite ready to-day. At college, he pondered between an active and a meditative life; at Edinburgh, where he went to study medicine, he dallied with sporting clubs and poetry. He rushed into the Brunonian system because it looked easy. He was about to establish himself at Salisbury, as a medical practitioner. He changed his mind for Brussels and politics. Soon after he appeared at Bombay as Recorder. Next, like Micawber's "something," he came to light in England. Feeling that it was time to do something worthy of his ability, he entered the House of Parliament, made an astonishing speech, immediately after accepted a seat in Heidelberg college, planned a great work on history, which, like his work on morals, always remained merely planned. At last, he crowded into the remnant of his life a few poor patched 50 cent. works, fitting tablets of a life, worn out before it reached an effective point. The world is full of James Mackintoshes, who would be tolerably great, if they could be induced to invest all of life's capital in a single grand enterprise. Lamb tells us that Coleridge left innumerable works at his death, not one of them completed, and Macaulay says that, "DeQuincy perfected nothing but his sentences." There are others who fail from lack of courage. They never exactly dare invest any capital in this world or that to come. They are always balancing the ifs, weighing the may-bes; and the golden barge, opportunity, goes out with

pledges so that they may be kept becoming Christians. A Japanese passport that a number of citizens of the religion, have established a society in each member binds himself by solemn never to embrace the Christian faith, member who disregards his vows will be used. Men would not so set themselves they not feel the power of the current.

WOMAN'S MEDICAL WORK.

invite special attention to the following testimonies respecting the value of medicine by women in foreign lands:

need of this medical work is greater the woman than among the men, as the families of the missionaries, as the native families; and it is impossible in China to introduce a male physician into these native. The influence of these medical acts given by female physicians to native is, I think, more powerful for good than similar services rendered to the men. The women are more touched by these kind offices, they are grateful for them, and more quickly take the Christian spirit which renders services to them.—Bishop Wiley, M. D.

other way can so much be done, for elevation and enlightenment, as by going out among them [women in Turkey] lacerated, devotedly pious female physicians.—Dr. Nutting.

have the female medical missionary have an amount of human suffering beyond the reach of any medical and bring to the knowledge of the truth, who are literally shut out from other of mission agency.—Dr. Valentine of

medical missionary woman is now recalled and welcomed as the necessary under God, to complete the work of his mission to woman.—Mrs. J. T.

Lord should provide a Christian physician for our Shanghai mission, do not gladly furnish the means for her out? God is calling to us for an enlargement of our plans and purposes, at home and abroad, for more work and contributions.

THE WHOSEVER WILL BAND.

named our band the "Whosoever Will" Band, and our motto is, "Whosoever let him come." Our band was organized February, 1877, with twelve members between the ages of fifteen and twenty; have fifty-four members, the most of are girls between the ages of six and twelve. Besides our active members we have honorary members, who are received on payment of fifty cents a year. Certificate membership are given to the band, are furnished us free by the mother society Philadelphia. The majority of the much pleased with them, and we a great help.

old regular monthly meetings in our school room, and our average attendance the last year has been thirty-three. meetings we always open with singing, the Scriptures, and prayer; the others are varied; often we have recitations of the girls, prepared papers, readings on some missionary topic. collection of the mites is usually an interesting feature of the meetings, and from we have received the larger portion of the \$45, which we have raised with-side help this year. Each of the older attributes ten cents a month, and the ones five. Besides the regular meetings we hold occasional sewing at these we sew for an hour and a patch-work, iron-holders, or fancy after which the light refreshments are. At our last one, in place of refreshment we treated the children to sugar taffy, was considered quite a success.

igh the kindness of our Sunday-school president, our band receives twenty Children's Work. It is given as to every girl who attends all the meetings six months, thus doing much towards the attendance. We all like it, and read selections from it at the meetings. We often get new ideas to help letters from bands, and we hope other band may receive even a lift-arrangement from what we are doing.

MAN'S WORK IN CHINA" is published six months (in May and November) Woman's Missionary Association in Each number contains about eighty and consists of articles on mission China, contributed by missionary of the different religious denominations of subscription, sixty cents per-cluding postage. Any one may sub- scribing her name and address, cents in stamps, to Mrs. M. T. Shanghai, China. If two or more are sent together, the dollars should greenbacks, and the rest in stamps. ge on a letter to China is five cents.

has a great deal that the Chinese has recently contracted for a line overland from Shanghai to It means the breaking down of operations, the speedy introduc- modern arts and sciences, resulting intellectual awakening of the

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, September 1, 1881.

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

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

THE SABBATH QUESTION.

Bro. Robbins opens his fourteenth letter by continuing his remarks on Acts 20: 7. Perhaps but little is called for in reply to this, but something may be due. He says:

The last text considered in the preceding article (Acts 20: 7) is so strong and conclusive in favor of the observance of the first day of the week as the Christian Sabbath that Sabbatarians have taxed their skill and ingenuity to the utmost extent in trying to distort, pervert and explain away its plain and obvious meaning. Their first effort was to make out that the meeting at Troas did not occur on the first day of the week, notwithstanding the plain declaration of the record that it did. The method they employ for this purpose is about as follows:

They say the Jews reckoned the day as beginning and ending at sunset; that the disciples at Troas came together in the afternoon of the seventh day, or if technically on the first day, it was just after sunset of the seventh day; that Paul preached to them until midnight, and in the morning of the first day of the week he and his companions resumed their journey, thus making it a day of labor and travel, instead of a day of rest.

This is so palpable a perversion of the text that it seems almost a waste of time to notice it; and yet an ingenious and unscrupulous advocate of Saturday observance may so use it as to beguile simple, credulous souls. It is duty, therefore, to give it some attention. Attention is specially invited to the following points:

Whether this is a "palpable perversion of the text" or not, Sabbatarians are not alone in holding that possibly the meeting here spoken of was held on the night following the Sabbath. Coneybeare and Howson, in their "Life and Epistles of Saint Paul," say:

The labors of the early days of the week that was spent at Troas are not related to us; but concerning the last day we have a narrative which enters into details with all the minuteness of one of the Gospel histories. It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail. The Christians of Troas were gathered together at this solemn time to celebrate that feast of love which the last commandment of Christ has enjoined on all his followers. The place was an upper room, with a recess or balcony projecting over the street or the court. The night was dark; three weeks had not elapsed since the passover, and the moon only appeared as a faint crescent in the early part of the night. Many lamps were burning in the room where the congregation was assembled. The place was hot and crowded. St. Paul, with the feeling strongly impressed on his mind that the next day was the day of his departure, and that souls might be lost by delay, was continuing in earnest discourse, and prolonging it even till midnight, when an occurrence suddenly took place, which filled the assembly with alarm, though it was afterwards converted into an occasion of joy and thanksgiving.

But Sabbatarians are not sticklers for this interpretation. What they contend for is that this was a night meeting, whether the one before or after the first day is not material in their judgment. If the meeting was held in the night, as the text states in detail, then it follows absolutely that it was not held out of respect to the sacred character of the first day of the week. If this is putting it too strong, then we say it destroys all the force of the arguments of our First-day brethren in their attempt to make it support the idea of the Sabbath character of the first day of the week.

But we leave this here, with what we said in our last issue, feeling confident that those who can look at the matter without prejudice, will agree with us that the meeting was a night meeting, and that only. Perhaps, however, it might be well for us to say the reference to Pliny does not help the case, as he makes no reference either to the Sabbath-day or Sunday.

Bro. Robbins next says:

"That the change of the day of rest from the seventh day of the week to the first was made by divine authority is further proved by 1st Cor. 16: 1, 2. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." The Diaglott rendering makes the meaning still plainer. It is as follows: "And concerning the collection which is for the saints—as I directed the congregations of Galatia, so also do ye. Every first day of the week, let each of you lay something by itself, depositing as he may be prospered, so that when I come collections may not then be made."

We are confident that Bro. R. has not considered this passage critically, as no reference is had to the holding of a meeting on the first day. The duty enjoined was that of laying apart at home for a given time certain amounts on the first day of the week for the poor saints in Judea. The direction is specific that the duty be done at home. To show that this is not Sabbatarian sophistry, I offer the following testimonies:

The Critical and Expository Commentary says: "Though there be not a weekly, public collection, each is privately to set apart a definite proportion of his weekly income for the Lord's cause and charity." Barnes, on this passage, says: "Let him

lay up at home, treasuring up as he has been prospered. The Greek phrase, by himself, means, probably, the same as at home. Let him set it apart, let him designate a certain portion; let him do this by himself, when he is at home, when he can calmly look at the evidences of his prosperity."

Olshausen says, "Certainly it may not be inferred from this passage that collections took place on the Sabbath, for it was Paul's intention that each should make a suitable contribution at home."

Lange says: "Let each one of you lay up by himself (parauto) at home (comp. prosecution, Luke 24: 12); [like the French chez soi] (Rob. Lex. under para) or the German bei sich selbst (as Luther's version gives it). The phrase is therefore conclusive against the prevailing opinion, that the collection was in the church; it is an individual and private affair."

How any one can quote this passage in evidence of the sacred character of the first day, would be a mystery to us, were it not for the fact that the whole argument rests upon a foundation of sand.

Bro. R. continues:

"Pliny in his letter to Trajan, speaking of the habits and customs of the early Christians, says:

"They were wont to meet together, on a stated day, before it was light, and sing among themselves alternately, a hymn to Christ as God; and bind themselves by an oath, not to the commission of any wickedness, but not to be guilty of theft, robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them, when called upon to return it. When these things were performed, it was their custom to separate, and then to come together at a meal, which they ate in common without any disorder."

From this statement of Pliny it appears that the early Christians held two religious services each Lord's-day, the one early in the morning, the other later in the day, probably in the afternoon or evening. There can be no reasonable doubt that the 'meal' mentioned by Pliny is the same as the breaking of bread spoken of in Acts 20: 7, and almost, if not quite, universally understood to be the Lord's Supper. That this service was held late in the day is almost certain, from the fact that the ordinance was originally instituted in the evening, from the statement of Luke that Paul continued his sanction upon that day; or that he has commanded that this should be done on the first day of the week, and yet has reserved other church ordinances as a public solemnization of worship to him to be done on another day, as a day more fit or more holy."—Bunyon's Complete Works, page 907.

That in Pliny's time, during a time of persecution, the Christian, to some extent, when hid in the night from their persecutors, held religious meetings, is not denied, and that in the day time also they attended their love feasts is true; but how does that prove that God had appointed the first day of the week to be the Sabbath? On this we offer the testimonies and criticisms of First-day writers as follows:

Coleman says, "This statement is evidence that these Christians kept a day as holy time, but whether it was the last or the first day of the week, does not appear."—Ancient Christianity Simplified, chap. 26, sect. 2.

"These persons declare that their whole crime, if they are guilty, consists in this: that on certain days they assemble before sunrise to sing alternately the praises of Christ as of God."—Buck's Theological Dictionary, Art. Christians.

Concerning this statement of Pliny, Tertullian says:

"He found in the religious services nothing but meetings at early morning for singing hymns to Christ; and God, and sealing home their way of life by a united pledge to be faithful to their religion, forbidding murder, adultery, dishonesty, and other crimes."—Apology, sect. 2.

Mr. W. B. Taylor says: "As the Sabbath-day appears to have been quite as commonly observed at this date as the sun's day (if not even more so), it is just as probable that this 'stated day' referred to by Pliny was the seventh day, as that it was the first day; though the latter is generally taken for granted."—Obligations of the Sabbath, p. 300.

Mosheim, though himself relying on this expression of Pliny as a support of Sunday, gives the following opinion of another learned man:

"B. Just. Hen. Boehmer would indeed have us to understand this day to have been the same with the Jewish Sabbath."—Historical Commentaries, cent. 1, sect. 47.

To our inquiry, "Now does Brother Robbins really believe that God so worded the fourth commandment on purpose, that the seventh day could be taken out of it practically, and the first day put in its place? Does he believe that God intended that the Jews might commence at any point of time to work, and when they had wrought six days and then rested on the seventh, they would have complied with the Sabbath law?" he answers:

"I do really believe that the fourth commandment is so worded as to admit of a change of the day of rest without any violation of the letter or spirit of the law, and furthermore, I do really believe that God purposely so worded the command because he intended in his own time to change the day of rest, by removing the temporary arrangement of the Jews and restoring the original seventh day."

Bro. Robbins's theory requires such an answer, however unreasonable it may be. If God did so write the fourth commandment, we ask how came it about that from the days of Moses down to 1595 men never so understood it? There is not a scrap of writing containing this thought until Dr. Bound of England produced it. His fertile brain

made the discovery and to him belongs the credit or the discredit, as the case may be.

What remains to be noticed of this letter of Bro. Robbins must lie over until a future time.

THE INTERNATIONAL REVIEW for September has eight articles of interest and value, some of which at least ought not to escape the careful attention of all students of American affairs, while all are important in the sphere of discussion to which they pertain. Mr. Alexander Bliss writes upon "Naturalization," Mr. Wm. J. Armstrong contributes a very readable sketch of "Spain of To-day," Mr. John Codman writes of "Mormonism," "The Difficulties of Prison Reform" are treated by Mr. A. S. Meyrick, Mr. Henry C. Adams discusses the "Payment of Public Debts," "The Endowment of Colleges," by Rev. Charles F. Thwing, gives some very interesting facts relative to the value of college property and productive funds, income, scholarship endowments, etc. "Baron Bettino Ricasoli," the Italian statesman, and one of Victor Emanuel's staunchest supporters, is made the subject of a critical and biographical sketch by Mr. Wm. Chauncy Langdon. The number closes with the first installment of a series of studies of "Victor Hugo," by Auguste Laugel. Published by A. S. Barnes & Co., New York, at \$5 per year.

TICKETS TO CONFERENCE.—Dea. N. H. Langworthy, who was last year appointed "Railroad Secretary, with instructions and authority to arrange excursion rates for the next Conference," has done his work most efficiently, and the result will be found duly announced in our Special Column, to which all are invited to give attention.

Bro. Ordway, of Chicago, has also voluntarily taken hold of the matter in the interest of our Western brethren, and between the two we have arrangements which should secure a large attendance and good work at Farina. Let all who can, make arrangements to avail themselves of the generous rates secured by these brethren.

Communications.

PROPHETIC STUDIES.

Isaiah, 40 to 60.

We have here a prophecy of continuous events, beginning with the ministry of John the Baptist, and concluding with the second coming of Christ and his millennial reign.

1. The design of this prophecy. It is to comfort God's people. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare ('appointed time,' margin,) is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." Isa. 40: 1, 2. There are here two occasions of comfort announced, (1) The accomplishing of "appointed times." And what a comfort this is to God's people to read, first, the prophecy, then the fulfillment. Christ came in "the fullness of the time" (Gal. 4: 4) at his first coming; and the final "gathering together in one, all things in Christ" will be in "the dispensation of the fullness of times." Eph. 1: 10. "Wherefore comfort one another with these words." 1 Thess. 4: 18. God worketh all things in redemption, "after the counsel of his own will." Eph. 1: 11. "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof." Psa. 102: 13, 14. In the portion of Isaiah now before us, what a blessed comfort to be able to point out on the map of prophecy the leading events of the Christian age, in their chronological order. " whatsoever things were written afore time, were written for our learning; that we through patience and comfort of the Scriptures might have hope." Rom. 15: 6. "For the vision is yet for an appointed time, but at the end it will speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry." Habakkuk 2: 3. (2) "Her iniquity is pardoned." This is solid comfort. This is the proclamation with which the first advent of Christ is heralded by John the Baptist; for at this point the prophecy before us begins. "For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10: 4. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ purge your conscience from dead works, to serve the living God." Heb. 9: 14, 15. And here we have, perhaps, the explanation of the words quoted from Isaiah, "for she hath received of the Lord's hand double for

all her sins;" for she received, first, the typical sacrifices of the Levitical law, and secondly, the antitypical sacrifice of Christ for her sins. "Let, I pray thee, thy merciful kindness be for my comfort according to thy word unto thy servant." Psa. 119: 76. To us miserable sinners, "the Father of mercies" is "the God of all comfort." 2 Cor. 1: 3. Worldly science may instruct and entertain, but it can bring us no solid comfort. The Christian religion, itself the first and the best of all sciences (Prov. 9: 10), comforts us with the offer of pardon, peace, and eternal life. "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. 1: 15.

Thus it will be seen that the opening verses of Isaiah 40 are properly the beginning of the gospel of Isaiah. Nor is this a mere figure of speech. Peter, in his first general epistle (1: 24, 25), quoting from this portion of Isaiah, says, "And this is the word which by the gospel is preached unto you." Commentators on the book of Isaiah, from Jerome down, have noted the change in subject and style at this point. Of those portions which precede, and of these which follow, Jamieson, Fausset, & Brown, in their commentary, say, "The former were local and temporary in their reference; these belong to the distant futures, and are world-wide in their interest."

2. An outline of this prophecy. Chapters 40 and 41 take us through the ministry of John the Baptist. Chapters 42 to 53 cover the public ministry of Christ on earth. Chapters 54 to 56: 8 belong to the ministry of the apostles and of the primitive churches. Chapters 56: 9 to 57: 12 take us through the Dark Ages, and note the rise and prevalence of papacy. Chapter 57: 13-21, points out with its prophetic finger the Protestant Reformation which followed. Chapter 58 brings us through the much-needed reforms of the nineteenth century, a disregard of some of which is followed by a closing period of moral darkness, pictured in chapter 59: 1-15, concluding with the second coming of Christ. Chapter 60 is bright with the blessings of the Millennial Era.

3. Verification of this prophecy. Isaiah 40: 3-5, compared with Matt. 3: 1-3 and Luke 3: 4-6, give us a clear starting point and a sure footing. There is here no guess work. In the one is the prophecy; in the other, the fulfillment. So, too, of Isa. 42: 1-3, compared with Matt. 12: 15-20. And Isa. 53 declares the death and sufferings of Christ as narrated in the Gospels of the New Testament, and referred to in the doctrinal teachings of the Epistles. Isaiah 54 sings the joy of the primitive age as recorded in Acts 2: 46, 47; 8: 13; 14: 16; 26; Phil. 3: 1; see also Gal. 4: 27. Isa. 55: 1 brings us along to Rev. 22: 17, to the end of the New Testament. And what now is there to verify the remaining portions of Isaiah? I answer, (1) the "everlasting sign that shall not be cut off" (Isa. 55: 13), and which is stated in the following verses of the next chapter. The characteristic words are: Judgment, justice, righteousness, and the Sabbath. These are held up to view and insisted upon in both Testaments, and hence, are agreeable to the analogy of faith; for "prophecy is of no private interpretation." See Isa. 56: 1-8. We have for verification, (2) the prophecies of the New Testament, which cover the same ground, especially the addresses to the seven churches of Asia, which begin where the four Gospels leave off, and take us in chronological succession, as does the gospel of Isaiah, down to the second coming of Christ. The student of these prophecies will see that Isa. 58: 13, 14 and Rev. 3: 10, 11 are concurrent with our own times. See outline of prophecy above. Isa. 58: 4-10 is the Philadelphia ("brotherly love") period of Rev. 3: 7, 8, i. e., it marks the anti-slavery reform movement, which began in the last century, and has had a signal completion in our own times, so far as the abolition of slavery is concerned. Isa. 59: 20 and Rev. 3: 20 bring us to the second coming of Christ. Isa. 58: 13 and Rev. 3: 19 are, hence, God's last call to men, and Sabbath reform the last great reform of the age. God's last messages, let it be observed, are addressed to his professing people; (Isa. 58: 1) not to the heathen, not to sinners out of the churches, but in the churches; and the minister, church, or other religious organization, that refuses or neglects to accept the commission of Isa. 58: 1 is not a preacher of "present truth." (2 Pet. 1: 12.) Isa. 59: 1-19 and Rev. 3: 14-19 show the appalling character of the times between our own time and the second coming of Christ, evidently resulting from the refusal of professing Christians to accept God's call to reformation. See Isa. 59: 1, 2. God will smite these "lukewarm" professors out of his mouth. See Rev. 3: 16. It seems to us necessary and

best, that the particular sins of the last messages of God to us (Isa. 59: 1), should be set forth as warning and as signs of the time, in the general allusion to the message of another article for

EARLY PIETY, NOW DISCOURAGED.

An Essay read at a Sabbath School, Ritchie county, W. Va., July 1, 1881, requested to be published in our

Piety, that filial sentiment for God, the Father of all, a sense of the Supreme Being, reverence, and a disposition to obey his laws." It is a quality of piety. The early training of children with more responsibility because she has the care of her infancy, and she should be successful in her early piety in her parents' thoughts, words, and actions, and they will seldom religious feelings in the heart. We who have such children to our care should weigh their actions and words, and think which they produce on their children learn fast. If parents would think more about the children to reproduce all the good they have, how much more carefully they would live, and thus be of reaping a crop of evil we sow. Ministers, Sabbath-school brethren and sisters, you are from this work. You can piety, or discourage it, and countable to God for how formed the duties and borne ties which rest upon you.

Early piety, how discouraging or should be careless about her child, spiritually and temporally, or give it any good instruction about the influence your words have upon the mind. Give it that kind of literature will effectually draw its mind things pure and holy. Make it a nuisance. Parents, Sabbath-school and church, keep your children away from any disposition to do right, influences you can bear in manner as to discourage and of its attempts to do right your family. Let your children through the week, and especially bath. Do not teach them clean, but let them go from week to week, with dirty hair. Ministers, lay off the and bring shame and disgrace office. Brethren and sisters, weapon of the Christian was the whole armor of Satan, weapons sharp with hatred, jealousy, then forward march ceaselessly against the cause righteousness. Be content school. Superintendents, duty because things do not Teachers, manifest no interest Choristers, be contrary, and Let the evil spirit predominate and Sabbath-school, and the feel the influence permeating being, and they will become utterly discouraged. When all these ways and means to piety, and failed, then fret above all, soiled, for of all habits with which the world scolding is the most annoying wonder that some children a good has been scolded out of young lives have been blasted of a scolding tongue. What young and tender plants of is to all the child's better

How encouraged. If you age early piety, teach the good books, and more especially for it inspires the feelings for noble and more enduring than earth can give. Teach them for they certainly have a right Teach them to love birds, earth more cheerful with them about the magnificence of nature, for many beautiful lessons may be taught in their young hearts with a sense for the God of nature learn to love him in the day. Make their pathway

... for she received, first, the sacrifices of the Levitical law, and, secondly, the antitypical sacrifice of Christ...

best, that the particular sins against which the last messages of God to man are directed...

EARLY PIETY, HOW DISCOURAGED AND HOW ENCOURAGED.

Early piety, that filial sentiment felt by man to God, the Father of all, a sense of dependence on the Supreme Being producing habitual reverence...

bright with the sunshine of love, and they will feel that you have an interest in them, and that you love them, and you will gain their love...

LETTER FROM SENATOR JONES.

I send you a few lines from this most beautiful "city by the sea," located on the "Isle of Peace," as it has been called...

The pulpit is entered by stairs from the west side, and above it is an old fashioned "sounding board." I took off my hat, and went up the stairs and sat down...

OUR WASHINGTON LETTER.

The past week has been the most remarkable in the news annals of the American Capital. Other great events have come and gone...

chance for life, and it is a trite saying that "while there is life there is hope," it would be a risky thing to express an adverse opinion...

When the physicians approached the noble wife of our Chief Executive yesterday evening and performed their painful duty, informing her that she must be ready for the direct result...

THE GENERAL CONFERENCE.

The Sixty-seventh Session of the Seventh-day Baptist General Conference, together with the Anniversaries of the several Societies, will be held, according to adjournment...

Throughout the entire sessions of the Conference, devotional exercises will be introduced at the discretion of the President, or by the direction of the Conference.

J. CLARKE, President. L. A. PLATTS, Secretary.

Condensed News.

THE PRESIDENT'S CONDITION during the week closing Aug. 27th, and the intense interest and suspense of the nation is photographed in our "Washington Letter," which will be read with interest...

It is reported that over 150 Indians, who secured arms and ammunition in an unaccountable manner, left Standing Rock Agency, D. T., a few days ago...

A woman was recently arrested and locked up, on a charge of disorderly conduct, for dressing in the style of Dr. Mary Walker.

There is a severe drought in all this section of country, attended with very warm weather. Many wells have failed, and the clouds of dust are almost suffocating.

According to recent instructions, when a person is annoyed by abusive postal cards received from any particular place or from any known person, he may, by a written order, direct the postmaster to destroy such postals without delivery.

The New Milford Advertiser says that the wife of one of their band members left him last week because he belonged to the band.

Stanley, the African explorer, is lying dangerously ill at a point about midway between Stanley Pool and the mouth of the Congo river.

Collector Robertson is satisfied with the way things are going on in the Custom House, and reiterates that clerical changes will be made only because of incompetency.

A soda-ash factory, the only one in the United States, is to be erected in Geddes, a suburb of Syracuse. It will employ 1,000 persons when in full blast.

The body of A. T. Stewart has not been found. There is now room for another oil painting of a cemetery.

The scarcity of gold in England is reviving the bi-metallic agitation. The Chautauqua Assembly exercises closed August 22d.

LETTERS.

I. L. Cottrell, E. F. Stelle, Mrs. E. P. Williams, H. D. Clarke, N. O. Moore, A. W. Coon, 2, N. W. Carpenter, H. S. Burdick, Mrs. J. A. Howe, R. J. Maxson, Nettie Potter, E. R. Clarke (the order has been forwarded), S. R. Wheeler, C. Latham Stillman, J. B. Clarke, H. S. Horn, Horace Stillman, A. B. Burdick, 2d, A. Whitford, L. A. Platts, Mrs. Angeline Page, B. G. Stillman, M. G. Stillman.

RECEIPTS.

Table with columns for Name, Amount, and Remarks. Includes Mrs. E. P. Williams, Edwin Daniels, J. D. Gardner, Mrs. J. A. Howe, H. S. Burdick, S. P. Crandall, R. J. Maxson, J. F. Stillman, Rachel M. Stiles, Herbert H. Crandall, Maggie C. Palmer, Earl P. Saunders.

FOR LESSON LEAVES. I. L. Cottrell, Independence, \$5 25. A. W. Coon, Union Dale, Pa., 18.

Selected Miscellany.

THE DEVIL.

BY REV. ALFRED J. HUGHES.

Men don't believe in a Devil now, as their fathers used to do; They've forced the door of the broadest creed to let his Majesty through.

There isn't a print of his cloven foot, or a fiery dart from his bow, To be found in earth or air to-day, for the world has voted so.

But who is it mixing the fatal draught that palsies heart and brain, And loads the tier of each passing year with ten hundred thousand stain?

Who blights the bloom of the land to-day with the fiery breath of hell, If the Devil isn't, and never was? Won't somebody rise and tell?

Who dogs the steps of the toiling saint and digs the pit for his feet? Who sows the tares in the fields of time wherever God sows his wheat?

The Devil is voted not to be, and, of course, the thing is true; But who is doing the kind of work the Devil alone should do?

We are told he does not go around like a roaring lion now; But whom shall we hold responsible for the everlasting row?

To be heard in home, in church, and State, to the earth's remotest bound, If the Devil by a unanimous vote is nowhere to be found?

Won't somebody step to the front forthwith, and make their bow and show How the frauds and the crimes of a single day spring up? We want to know.

The Devil was fairly voted out, and, of course, the Devil's gone; But simple people would like to know who carries his business on.

—The Independent.

A FOURTH OF JULY FIRE.

BY FRANCES B. CURRIE.

It was the hottest night of the entire year. There was not enough air stirring to cause a leaf to flutter, and the night was almost as still as if the earth had been deserted.

The very fireflies seemed overcome by the heat of their own tiny fires, for they drooped very languidly, and one by one their little lights went out.

Once in a while an uneasy whip-poor-will attempted to overcome the stillness, but when he heard his voice it seemed so out of keeping with the quiet, that it frightened him into silence.

There were long black shadows stretching out from the trees, and crazy ones along the spiral fences; but beyond all these the white moonlight fell upon fields of grass which had been scorched in the sun until very little green was left.

Under one of the elm trees, in the densest of all the shadows, three little boys were huddled together, on the night before the Fourth, and they thought very little either of the darkness or of the heat.

They were very poor, very ragged, and very dirty. Perhaps their scanty clothing made them less mindful of the heat; and perhaps they were so used to having the ground for a pillow and the sky for a canopy that they did not care for the darkness.

Any way, at eleven o'clock they were not afraid, although they were but little lads and out of doors at night.

"I say, Jerry," whispered the smallest one, "are you certain sure the barrels are safe?"

"Sure," said Jerry. "I hid 'em in the ditch over there on Col. Moore's land. We've watched every one on the road to-night, and nobody's seen them nor us."

"How many did you say there was?" asked the very little one.

"Seventeen of 'em," said Jerry, who was the only one of the three who could count, "and seventeen is a heap."

The boy who had not spoken before, and who was called "Jim," crawled a little nearer to the others.

"I've heard that them rich uns up to the big house has things that'll make our bonfire look like nothin' at all," he said in a whisper. They got more cannons, and more crackers, an' rockets, an' flower-pots, and Roming candles, an' General Washin'tons on horseback, an' Niagara Falls than would fill a store. It must be very nice to have so much jest for the askin'."

on the Fourth," said Jim. "It's great fun, but I wish I knew what it's all for. Do you suppose the man who set the negroes free had anything to do with it?"

"I don't think so," said Jerry. "I asked Mag about it, and she said maybe it was to let folks know that John Brown's body is a-marchin' on. It's that, or else it has something to do with George Washin'ton or Jeff. Davis."

It was growing very near midnight. They knew this by the position of the shadows, and they decided to build their fire.

They crept away from their hiding-place in silence, and kept close to the crazy shadow along the fence. No one must guess what they were doing. If the village boys were to imagine that seventeen barrels were lying in Col. Moore's long dry ditch, they would all be out of their beds, shouting and hurrahing for the Fourth of July, and I am afraid Jim and Jerry and Billy would have lost the fuel for their fire.

As they crossed the road, near the place where they had hidden their treasures, little Billy gave a sudden cry which made the hearts of his companions beat very hard indeed. Billy couldn't have helped it, to save him, for on Col. Moore's hill a fire had been lighted, and it blazed up and up, higher and higher than any bonfire the boys had ever seen before.

"It's the aristocrats that has lit it," said Jim, watching with interest the dark figures moving about the fire. "They might ha' let us have the only one. They have everything money can buy. We had only a pile of old barrels which we earned by rummin' of errands, pullin' weeds, and such work. We earned our fire, an' they might ha' let us have it alone!"

"Never mind," said Jerry, "maybe ours will be the biggest blaze. We'll get it going before they know what we're about."

They climbed the fence—at least Jim and Jerry did, but Billy's legs were so very short that he found climbing impossible, so he had to creep between the bars, which was very mortifying to little Billy.

"We'll show them how to celebrate," he said, squeezing through the fence with some difficulty, and leaving a rag or two fastened to the rails. He was very much out of breath now, and very red in the face, too, I haven't a doubt. "We'll build a fire that'll make the quality stare!"

"They've got a beauty of their own, though," said Jerry, with his eyes on the bonfire.

"I can't find the barrels," said Jim, who had reached the ditch before the other boys. "Did you mark the place where they're hid, Jerry?"

"They're in a row between the white stone and the elderberries," Jerry whispered.

There were three anxious faces down at the foot of Col. Moore's meadow. The white stone and the elderberry bushes were in their old places, but in spite of careful hiding and patient watching, every one of the seventeen treasured barrels had been stolen!

Then the red fire on the hill burned higher and higher, and the black-looking figures about it seemed dancing a wicked dance of exultation, while Jim and Jerry and little Billy were lying on the grass, and crying like the unhappy babes of the wood.

There was nothing to be done. They knew at once that Col. Moore's sons had taken the barrels. They had not once thought of an enemy coming upon them from the great house to rob them of their "artillery," as Jerry called it. It had not seemed possible that the lads whom they envied—the favored ones who had all the fireworks they wanted—it had not seemed possible that they would care to steal from their poorer neighbors.

They had not looked for any danger to their property from such rich people. And as they were very little lads, the three poor children could only gather their rags about them, and ease their hearts by a hearty fit of crying.

"I wish I could get at their fireworks," said Jerry. "I'd drench them under the pump until the Moores would never see a blaze from them."

"I'd like to get the Moores under the pump and drench them," said Billy, looking pompous—or trying to look so.

"To think of our sitting out here all night for nothing," groaned Jim. "What will Mag say about it, Jerry?"

"Oh, Mag will be sorry," Jerry said, "but she wouldn't like what I said about the pump. Mag would say, 'Heap a coal o' fire on their heads, Jerry—do 'em a good turn. It will shame them more than a thrashin', an' 'twill do you a heap o' good, too.' That's Mag's way."

They talked about Mag and her goodness until they fell asleep in the grass, close to the elderberries. The fire went down until only a pile of smouldering ashes remained, and then Col. Moore's sons went home to their comfortable beds.

entered, but there is not a soul awake to save it excepting you.

They did run. They pounded on the doors and shouted "Fire!" until everybody was aroused. They forgot their own little troubles, and they did their duty like little men.

It was a long while before the fire was out, but the grand house was not a bit injured. There were no fire-engines in that country place, and the people turned out with buckets of water and with cedar boughs with which they beat and beat the fire until it died.

Little Billy strutted about with a branch at least twice the length of his body. Some time during the day, the boys were called into the Colonel's study. Col. Moore was a fine-looking gentleman, with a military air and a white mustache.

"Do you know that you have saved my house to-day?" he asked.

The boys were so overcome by the splendid room that they were slow at finding their tongues.

"How did you happen to be out at day-break? Will one of you tell how it all happened?"

Jerry took a step forward and told the story.

It took very little time to tell it, but the good gentleman understood how much they must have thought of their bonfire, when they were willing to watch their fuel all night long, and he was as sorry for their loss as Mag could have been.

He had heard of the barrels already through his own sons. They had found them in the early evening, and carried them to the hill to burn them at midnight. They had not known they were robbing any one.

Col. Moore was very kind to our little friends that day, and he gave them the grandest holiday they had ever dreamed of. They went out and scrubbed their faces until they shone, and then they had a lunch on the lawn—and such a lunch! Ice-cream and berries, cakes and cold chicken, and every conceivable good thing which a boy likes most.

Mag was there, too, in her Sunday dress, and a group of children from the neighboring houses.

Then the Colonel told them all about Independence Day and why it was celebrated, and after that he gave them each a bundle of fireworks, and said that they must begin to celebrate the day. He stayed with them until it was time for them to go home—and they never in their lives before saw such beautiful fireworks as were displayed on that glorious Fourth of July evening.

As the three little boys trudged home with Mag, one of them said, "To think so grand a thing should ha' happened to us!"

"And it isn't all over yet," said Jerry, beaming rapturously. "For when we were leaving, the gentleman took my hand an' said, 'We are beginning to be friends, and I shouldn't wonder if you boys should get a deal more happiness out of your seventeen barrels before we are very much older.'"

TURKISH JUSTICE.

A Turkish merchant had lost his purse, which contained two hundred pieces of gold. He applied to the public crier, whom he ordered to declare that the half of the sum contained in the purse should be given to the finder thereof upon restoring it.

It chanced to fall into the hands of a sailor, who considered it would be better for him to receive a lawful gain, in the shape of the promised reward, than by keeping the whole amount to render himself guilty of theft, for by an article in the Koran, "to keep anything which has been lost and publicly proclaimed, is declared robbery." Accordingly, he confessed to the crier that he had found the purse, offering to restore it upon condition of receiving the promised reward.

The merchant immediately appeared, but greatly elated at recovering his money, wished to free himself from his promise. Not being able to do it without some pretext, he was obliged to resort to falsehood. He therefore pretended that besides the two hundred pieces of gold, there was in the purse a very beautiful emerald, which he demanded from the sailor.

The sailor protested that there was nothing in the purse but the gold, calling upon Heaven and the Prophet to witness his truth. Nevertheless, he was led before the judge, accused of theft.

Either through injustice or carelessness, the judge, while acquitting the sailor of the crime of stealing, yet censured him for losing through thoughtlessness the precious jewel, and ordered him to restore the purse to the merchant without receiving the promised reward. This hard sentence destroyed at the same time the hopes of the poor sailor as well as his honor, and he carried his complaint to the vizier, who, thinking the affair worthy of his examination, forthwith summoned all the parties before him.

After hearing the merchant's story, he demanded of the crier what he had been ordered to proclaim. He replied that mention had been made only of the two hundred pieces of gold, when the merchant made haste to add that he had refrained from mentioning the emerald, fearing that if it fell into the hands of one ignorant of its value, he might not be induced to keep it, thinking it of little value.

this is not the purse which the merchant lost, but that it belongs to some one else. Therefore, let the merchant continue to proclaim his loss until it is found by some one having the fear of God before his eyes. And let the sailor keep the purse which he has found for the space of four days, and if in that time the owner does not appear, let him then keep it for his own, and use it as his own property."

From this decision there was no appeal, and the discomfited merchant withdrew in great chagrin at the loss of his money and the ill-success of his stratagem; while the sailor, knowing his own honesty in the matter, and well pleased with the prospect of his good fortune, departed amid the congratulations of all his friends.—Golden Rule.

FRUIT STAINS.—In the season of fruits, the napkins used at table, and often the handkerchiefs and other articles, will become stained. Those who have access to a good drug-store can procure a bottle of Javelle water. If the stains are wet with this before the articles are put into the wash, they will be completely removed.

Those who can not get Javelle water can make a solution of chloride of lime. Four ounces of the chloride of lime is to be put into a quart of water, in a bottle, and, after thorough shaking, allow the dregs to settle. The clear liquid will remove the stains as readily as Javelle water, but, in using this, one precaution must be observed. Be careful to thoroughly rinse the article to which this solution has been applied, in clear water, before bringing it in contact with soap.

When Javelle water is used, this precaution is not necessary; but with the chloride of lime liquid it is, or the articles will be harsh and stiff.—American Agriculturist.

CATSUP.—The editor of the Journal of Commerce says the following recipe for tomato catsup has been in use in his family for fifty years: Take a bushel of tomatoes, cut them in small pieces, boil until soft, then rub them through a wire sieve, add two quarts of the best cider vinegar, one pint of salt, one-quarter pound of whole cloves, one-quarter pound of allspice, one tablespoonful of black pepper, one good-sized pod of red pepper (whole), and five heads of garlic. Mix together and boil until reduced to one-half the quantity. When cold, strain through a colander, and bottle, sealing the corks. It will keep two or three years as fresh as when first made.

THERE is no government so grievous as no government at all. Despotism may be terrible, but anarchy is diabolical.

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SUGGESTIONS FOR THE

The leading farm work to many parts of the United States of the Fall crops. This the soil in thorough reading and sowing of the season number of essentials in the tion of the seed bed, all of tain in every field devoted to The soil should be rich, either mulated fertility of long year vegetation—the virgin soil, the addition of a fertilizer barn-yard dung or the so-manures." Of these two, the barn-yard and stable is to be and the superphosphates an only used as a supplement to manure, or in cases where they be obtained. Next to riching a fine tilth. This requires plowed in a thorough manner stirred with the harrow or vator—in fact, with any of the lumps are reduced, and in a fine, mellow state. The mellowness of the soil is not be too strongly insisted it the seeds do not come in tact with the particles of fore can not make a good start they will not grow at all, supply of plant food, in a readily taken up by the vo next thing is to select the properly. To put the matter a nutshell—sow the best seed even if it costs double that sort. When the fact become ly known that of two kinds ample, under identical con dition twice as much as the tion will be given to a s seed. It is not for us to wheat or other grain is t pends upon local circumsta tions, and each farmer mu study, decide such matters. "Clawson" wheat is at pre rank for yield and quality it may not be the best for it not for the 'Hessian Fly' what should be recommen Late sowing is a disadvant plants make a smaller grow sets in. The richer the so sowing may be done with

THE FRUIT GARDEN. The old strawberry beds clean of weeds, removing needed for new plants. N set this month, but there is in point of time over Sprin "potted plants" are used from runners which have of earth set under them, earth with the plant, there growth, and a fair crop of pected the following Sum gain in setting ordinary str the Fall in that the soil is it and that the garden and of pressing. Blackberries are very early in the Spring planted in the Fall. If it agate the black caps, and the red, the canes must be earth placed on the tips, soon strike root. Most re blackberries may be propa "suckers" or shoots which low ground. The currants may be pruned as soon as ready to fall. Propagation tings planted in rows with surface. If put in early roots before Winter sets in of the grapes is an import is best done with the sciss purpose; this avoids ha which, by removing the the appearance and therefo

EARLY FROST. Our gardens are often at Autumn. We have a few in which the very tenders off, and then follow days, most delightful weather, in that have escaped the first best. It is very dishearten to see his beds of colas, all limp and useless, geraniums seem to laugh So far as we have noticed, experience, and it occurs year that it seems worth these early frosts, in ord enjoyment of the garden tations, though sufficient est plants, are so slighty easily warded off. What over the plants to prevent will answer. The taller the more difficult it is to have preserved a bed of ting a still taller pole in the sheet by its middle to th the sheet hang over the p ing supported by them. other tender plants may by newspapers, held up and there in the bed. In turn, the newspaper is a cultural appliance, not garden, but in the vegetu proper use of newspapers the early frosts rarely com three nights—the crop prolonged for several we the plants are trained, a dvised, to a trellis or kind.—Am. Agricultur

By a friend to virtue.

SUGGESTIONS FOR THE SEASON.

The leading farm work for September, in many parts of the United States, is the sowing of the Fall crops. This involves putting the soil in thorough readiness, and the selection and sowing of the seed. There are a number of essentials in the proper preparation of the seed bed, all of which should obtain in every field devoted to a grain crop. The soil should be rich, either by the accumulated fertility of long years of undisturbed vegetation—the virgin soil, or made so by the addition of a fertilizer in the form of barn-yard dung or the so-called "chemical manures." Of these two, that made in the barn-yard and stable is to be first chosen, and the superphosphates and other "salts" only used as a supplement to the barn-yard manure, or in cases where the latter is not to be obtained. Next to richness should come a fine tilth. This requires that the soil be plowed in a thorough manner, and afterwards stirred with the harrow or some other cultivator—in fact, with any implement, until the lumps are reduced, and the whole soil is in a fine, mellow state. The importance of the mellowness of the soil for all seeds can not be too strongly insisted upon, as without it the seeds do not come into intimate contact with the particles of earth, and therefore can not make a good start, and many of them will not grow at all. With a good supply of plant food, in a condition to be readily taken up by the young plants, the next thing is to select the seed, and sow it properly. To put the matter of selection in a nutshell—sow the best seed to be found, even if it costs double that of the ordinary sort. When the fact becomes more thoroughly known that of two kinds of grain, for example, under identical conditions, one will yield twice as much as the other, more attention will be given to a proper selection of seed. It is not for us to say which variety of wheat or other grain is the best; that depends upon local circumstances and conditions, and each farmer must, after careful study, decide such matters for himself. The "Clawson" wheat is at present taking a high rank for yield and quality in many localities. It may not be the best for all places. Were it not for the Hessian Fly, early sowing of wheat should be recommended in all cases. Late sowing is a disadvantage in itself, as the plants make a smaller growth before Winter sets in. The richer the soil, the later the sowing may be done with safety.

THE FRUIT GARDEN.

The old strawberry beds should be kept clean of weeds, removing all runners not needed for new plants. New beds may be set this month, but there is very little gained in point of time over Spring planting unless "potted plants" are used. These are plants from runners which have struck root in pots of earth set under them; by removing the earth with the plant, there is no checking of growth, and a fair crop of fruit may be expected the following Summer. There is a gain in setting ordinary strawberry plants in the Fall in that the soil is in better condition, and that the garden and other work is not so pressing. Blackberries and raspberries start very early in the Spring, and should be planted in the Fall. If it is desired to propagate the black caps, and a few varieties of the red, the canes must be bent down and earth placed on the tips, which then will soon strike root. Most red raspberries and blackberries may be propagated readily by "suckers," or shoots which spring from below ground. The currants and gooseberries may be pruned as soon as the leaves are ready to fall. Propagation is done by cuttings planted in rows with one bud above the surface. If put in early, they will form roots before Winter sets in. The gathering of the grapes is an important operation, and is best done with the scissors made for the purpose; this avoids handling the fruit, which, by removing the "bloom," injures the appearance and therefore the sale.

EARLY FROSTS.

Our gardens are often at their best in early Autumn. We have a few days of early frost, in which the very tenderest things are killed off, and then follow days, often weeks, of the most delightful weather, in which the plants that have escaped the first frost, are at their best. It is very disheartening to the amateur to see his beds of celeriac, and his canas, all limp and useless, while the hardier geraniums seem to laugh at the disaster. So far as we have noticed, this is the usual experience, and it occurs so regularly each year that it seems worth while to prepare for these early frosts, in order to prolong the enjoyment of the garden. These early visitations, though sufficient to kill the tenderest plants, are so slight that they may be easily warded off. Whatever may be placed over the plants to prevent radiation of heat, will answer. The taller the plants, of course the more difficult it is to protect them. We have preserved a bed of fall cumin by setting a still taller pole in the center, tying a sheet by its middle to the pole, and letting the sheet hang over the plants, its edges being supported by them. Beds of celeriac and other tender plants may be readily protected by newspapers, held up by sticks placed here and there in the bed. Indeed, in early Autumn, the newspaper is a most useful horticultural appliance, not only in the flower garden, but in the vegetable garden. By a proper use of newspapers for a few nights—the early frosts rarely continue for more than three nights—the crop of tomatoes may be prolonged for several weeks, especially where the plants are trained, as we have so often advised, to a trellis or a support of some kind.—Am. Agriculturist for September.

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

Table with columns: STATIONS, EASTWARD, No. 8*, No. 12*, No. 4*, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Olean, Cuba, Wellsville, Andover, Alfred.

Table with columns: STATIONS, EASTWARD, No. 8*, No. 12*, No. 4*, No. 6. Rows include Hornellsville, Elmira, Binghamton, Port Jervis, New York.

ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5.25, Forestville 5.40, Smith's Mills 5.57, Perryburg 6.30, Dayton 6.55, Cattaraugus 7.53, Little Valley 8.43, Salamanca 9.25, Great Valley 9.38, Carrollton 10.46, Vandalia, 10.46, Allegany 11.30, Olean 11.55 A. M., Hinsdale 12.30, Cuba 1.35, Friendship 3.03, Belvidere 3.30, Belmont 3.53, Scio 4.17, Wellsville 5.35, Andover 6.52, Alfred 7.43, Almond 8.10, and arriving at Hornellsville at 8.35 P. M. mond 8.10, and arriving at Friendship, stopping at 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.

Table with columns: STATIONS, WESTWARD, No. 8*, No. 9†, No. 29, No. 1. Rows include New York, Port Jervis, Hornellsville, Alfred, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.30, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.13, Olean 11.55 A. M., Allegany 12.30, Vandalia 12.47, Perryburg 3.25, Cattaraugus 4.05, Dayton 5.20, 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.

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INTERNATIONAL LESSONS, 1881.

THIRD QUARTER.

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

LESSON XI—IDOLATRY PUNISHED.

BY WM. R. POTTER.

For Sabbath-day, September 10.

SCRIPTURE LESSON.—Exodus 32: 26-35.

26. Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? Let him come unto me. And all the sons of Levi gathered themselves together unto him. 27. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. 28. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. 29. For Moses had said, Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day. 30. And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. 31. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. 32. Yea now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. 33. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. 34. Therefore now go, lead the people unto the place of which I have spoken unto thee: Behold, mine angel shall go before thee; nevertheless, in the day when I visit, I will visit their sin upon them. 35. And the Lord plagued the people, because they made the calf which Aaron made.

CENTRAL TRUTH.—"No man can serve two masters."—Matt. 6: 24.

DAILY READINGS table with columns for Bible verses.

GOLDEN TEXT.—"Little children, keep yourselves from idols."—1 John 5: 21.

PLACE.—In a valley before Mt. Sinai.

OUTLINE.

- I. Separation. v. 26-28. II. Consecration. v. 29, 30. III. Supplication. v. 31-35.

QUESTIONS.

I. Separation. v. 26-28. Where had Moses been for forty days? Whom did he go up there to meet? In relation to whom was the instruction given? How was it to affect them? (Ans. In their relations to God and each other.) What did the people say to Aaron when Moses delayed so long? What objection did he offer? What was the first thing he did toward making the image? What did he build before it when completed? What proclamation did he then make? Who saw all this from the mount? What did God do? What did Moses do? What answer did Aaron make when asked about it? II. Consecration. v. 29, 30. When Moses talked to the people, where did he stand? What did he say? How long ago were these words said? Could they be appropriately be said to us now? Can we serve God and the world? Matt. 6: 24, Luke 16: 13. What tribe instantly stood with Moses? How were they honored by God afterward? What orders were given them? How many were slain? III. Supplication. v. 31-35. On the next day what did Moses say he would do? For what did he pray? What request did he make if God would not forgive them? Who did actually die for his people? What did God answer? What command did he then give him? What should go before him? What did the Lord afterward do because they made the calf? In our thoughts of God, are we not apt to tone down the severity of his judgments for wrong doing, and thus bring ourselves to believe that after all, He does not mean what he says, and so is not our belief in his word too often gauged by our willingness or unwillingness to have it so?

CONNECTION.

After the verbal giving of the commandments by Moses, the Lord proceeded to instruct him in divers laws and ordinances, the building of the Tabernacle, Ark, mercy-seat, cherubim, altars, with other belongings; the calling of Aaron to the priesthood; in short, all the preliminaries were perfected preparatory to the inauguration of that system of worship and living given directly by God to Moses. These instructions were given on Mount Sinai, where he was in close communion with God many days. The long absence of their leader led to uneasiness in the people and loss of confidence. Although they had, from the encampment they still occupied, seen the wonderful displays of divine power, and could even now see the cloud of glory on the summit of Sinai, yet they seemed to have relapsed into a state of unaccountable indifference, and peremptorily demanded of Aaron that he make them an image that they might worship, thus breaking, so soon after the giving, the second command of the Decalogue. Aaron caused it to be made, and built an altar before it, and made proclamation of a feast. A jealous God saw the whole proceeding; and in his wrath threatened to consume them. Then followed the importunate prayer of Moses for his people, the destruction of the tables of stone, the shuffling explanation of Aaron, then the circumstances of this lesson.

EXPLANATIONS.

I. Separation. v. 26-28. Then Moses stood in the gate of the camp. A prominent place, possibly protected by a rampart to repel invasion. Who is on the Lord's side? This was a bold thing for Moses to do. Here was a direct issue with a popular movement, led on by his own brother Aaron, either willingly or reluctantly. It is more likely that the clamorous mob compelled him to succumb, with no special show of remonstrance on his part. Public opinion goes a long way, many times, toward shaping the career and destiny of in-

dividuals. This famous proclamation, uttered more than three thousand years ago, so fraught with life and death, has not lost in significance or importance to the human soul. Although the results of the decision may be delayed, and thereby final immunity from justice be cherished, the infinite God never forgets such as deliberately turn away from him to worship the gods of this world. It was our God that, away back through the ages, threatened the annihilation of these sinning refugees. He did not wink at iniquity then; he does not now. To be God's man is to be wholly so. There was no half-way business about it then; there is not now; and there is but one of the two positions that men may occupy. "He that is not for me, is against me." Matt. 12: 30; Luke 11: 23. Let him come unto me. With these erring ones there was something to do; they must separate themselves. They could not be on the Lord's side and yet remain in that crowd of idolaters. When men refuse to identify themselves with any religious organization, preferring the freedom of criticism, of ease, liberty to kick or curry as they may fancy, it is clearly evident that they are not yet fitted to stand by the side of a Moses or other religious leader. Efforts to pull down are never mistaken for aids to building up. Such, sooner or later, gravitate to their place, if they do not go directly; and such, if not smitten with the sword, do not escape. And all the sons of Levi. This tribe was chosen by God for the service of the Temple. They had finally no share in the division of Canaan, but had assigned them cities. Numb. 35. They were also specially favored in many respects; their loyalty was not forgotten. And there fell of the people. Of this great company, three thousand of them fell for disobedience. It is probable that such as were the most forward in promoting the revolt, the most courageous in their wickedness, were chosen for the victims. The sanguinary character of this punishment may seem severe to us, yet we must remember that but for some such decisive, rigorous measure, further and more serious mischief would have been wrought, doubtless.

II. Consecration. v. 29, 30. For Moses had said, Consecrate yourselves to-day to the Lord, and every man upon his son, and upon his brother; that he may bestow upon you a blessing this day. And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin, and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yea now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: Behold, mine angel shall go before thee; nevertheless, in the day when I visit, I will visit their sin upon them. And the Lord plagued the people, because they made the calf which Aaron made.

III. Supplication. v. 31-35. Verses 31 and 32 constitute Moses's prayer for his people; a model prayer. He had talked with God already. He had a sense of his attributes. He knew of his justice and mercy, his care, in his own experience, as we all may. He asked directly for what he wanted. He didn't volunteer any lengthy periods of information to the Almighty, nor in any way presume on his ignorance. God's wrath was turned away from the present. And if not, blot me, I pray thee. In those times it was usual to keep a genealogical registry of living persons. When any one died, his name was blotted out. God, in this and similar expressions in Scripture, is supposed to keep such a book—the book of the living—and to be blotted from it was to die.—Kittos. The patriotism exhibited here by Moses is of the highest type. It is exceedingly touching. Although his own wrath had been kindled to a fury, almost against his people, and many of them were still unrepentant, yet he asked to be left out himself except they were saved. But Jesus actually died to save all men. Rom. 5: 8. Therefore now go. Although God did not promise to withhold punishment altogether, as a nation they were to go on, and Moses was to lead them, as he had done thus far, "to the place of which I have spoken unto thee." He did not promise that he would forget their sin, but rather that he would remember it. And the Lord plagued the people. As has been said before, God never forgets. His promises are always fulfilled, earlier or later, whether of blessing or cursing. The poor mortal who counts on immunity from the results of sin because of his ignorance of God, or of his law—of an easy conscience—or that retribution is far in the distance; that he is a free moral agent, and that God made him so; that it stands to reason that he will not punish for the natural exercise of the powers and talents he has given him, even if it does end in bringing into disrepute God and his cause, needs to look well to the history of man in his relation to God during the Theocratic Ages. He does not change. The gospel has come to us since that we may better understand him; his Spirit, that we may more clearly discern him; but with them, not a whit of tolerance of sin in any form. The important question for us to solve in the study of this lesson is, have we idols, one or more, that divide with God our affections?

THE "Chautauqua Idea" has now expanded so as to take in a "Chautauqua School of Theology," or "C. S. T." for short. Dr. Vincent is the President, L. T. Townsend, D. D., of Boston, Dean, and other well-known D. D.'s and LL.D.'s are among the counsellors and faculty. It promises a series of lectures and papers by prominent theologians for the use of the students, who are to do their work at home. The intention is to furnish facilities for clergymen to go on and complete their studies while attending to the duties of their calling. It was formally opened Aug. 16th, at Chautauqua, when Dr. Townsend lectured on a noted early Seventh-day Baptist preacher, "John the Baptist." Attendance at Chautauqua is not necessary for membership or graduation in the C. S. T. Full particulars may be obtained by addressing J. H. Vincent, D. D., Drawer 75, New Haven, Conn.

EXCEL BANDS have been formed at Ashaway, R. I., and at Portville, N. Y. On the return of the Summer wanderers, and the

opening of vigorous Fall campaigns in all our churches, we expect to hear of numerous "Bands" springing up, and striving to excel in holy living.

THE New Market Sabbath-school went to Boynton Beach for a picnic, Aug. 23d.

"WHAT a pity it is," says one, "that these splendid lessons in Exodus come just in vacation time to all our Sunday-schools!" "Just in vacation time, to all our Sunday-schools!" Only think of it! "Because your school is shut up in hot weather, you think that every school worth thinking about is closed too. Why, there are more Sunday-schools in session in July than in January; and a great many more scholars in them. There is no mistake about this. The city Sunday-schools are but a small portion of the Sunday-school force of America at the best, and the best of the city Sunday-schools never take a vacation. Do you note that?"—S. S. Times.

BISHOP STEVENS, in his address before the Annual Convention of the Protestant Episcopal Church, dwelt upon "the necessity of having better qualified teachers for our Sunday-schools," and recommended "a system of graded classes, rising step by step to higher and wider teaching." Children would thus be stimulated to get into these higher classes, and intellectual life would be infused into the schools.

TRUTH AND HONOR.—Query: What is the best family 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.—Toledo Blade.

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

"PENNY WISE AND POUND FOOLISH."—"Pound Foolish" is the man or woman who think they can go year in and year out without taking anything to cleanse their systems. At last the fell destroyer comes at a time when they think not, and they are prostrated, never to rise. "Penny Wise" is the man or woman who thinks it necessary and conducive to health to take *Parnelle's Blood Purifier* at all times of the year when they feel the necessity for it. Price \$1 per bottle; sample bottle 15c. Sold by G. W. ROSEBUSH, Alfred Centre, and Wm. R. BURDICK, Alfred, N. Y.

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BEST WORM MEDICINE KNOWN.—Physicians say that almost every child is troubled more or less by worms. The poor little ones are pale and haggard, weary and listless, and there is a constant flush on one cheek. The parent should at once secure a box of *Parnelle's Worm Candies or Lozenges*. They will destroy the worms without injury to the child. Price 25 cents per box. Sold by G. W. ROSEBUSH, Alfred Centre, and Wm. R. BURDICK, Alfred, N. Y.

A LEVEL HEAD sits on the shoulders of that man who, when his horse becomes afflicted with spavins, ringbone, galls, springhalt, founder, scratches, and the like, secures a bottle of *Parnelle's Universal Liniment*. The best and most effectual medicine of its kind. Some of the most remarkable results ever effected by a healing remedy, have been produced by this Liniment. Price 50c per bottle; sample bottle 25c. Sold by G. W. ROSEBUSH, Alfred Centre, and Wm. R. BURDICK, Alfred, N. Y.

IRVING SAUNDERS will be at his Friendship Gallery from Sept. 6th to 13th. Alfred Centre Gallery will open Sept. 15th.

SPECIAL NOTICES.

THE Board of Managers of the Seventh-day Baptist Missionary Society will meet in Farina, Ill., Sept. 21st or 22d, at the call of the Prudential Committee, to consider and act upon the Annual Report. L. A. PLATTS, Rec. Sec.

REDUCTION OF FARE TO CONFERENCE.—The arrangement for tickets to the General Conference occurring at Farina, Ill., Sept. 21st, have been made as follows:

Fares on Erie Railroad, via Chicago, for 35 days, from New York to Farina and return. Philadelphia 24 70 Albany 24 70 Binghamton 22 70 Hornellsville and all stations west. 21 70 N. H. LANGWORTHY, Com.

TRACT BOARD MEETING.—The Executive Board of the American Sabbath Tract Society will hold an adjourned meeting in the meeting-house of the 2d Seventh-day Baptist Church in Brookfield, on Third-day, Sept. 13, 1881, for the purpose of considering the Annual Report, and for the transaction of any business that may come before them. All persons having any business or communications for the Board, will please forward to the Corresponding Secretary in time for the meeting. J. M. TODD, President.

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 o'clock, with a prayer and conference meeting conducted by J. Summerbell; Sabbath morning, at 11 o'clock, preaching by J. Kenyon, followed by communion; 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.

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 Farina, for one-third the regular fare; thus the round trip will cost one and one-third fares.

The Chicago & North-Western Railroad will return to their respective places from Chicago, persons at one-third fare, who have attended the General Conference and have paid full fare to Chicago, on their line, enroute for the Conference; thus, the 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 September.

The prospect is favorable for a low rate from the East, in connection with the Erie Railroad, giving localities this side of New York the benefit, as well as through passengers. Ira J. Ordway, 205 W. Madison St., Chicago.

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 his mother, which at the same time restored her to perfect health and strength.—The parents, Rochester, N. Y. See another column.—Buffalo Express.

MARRIED. In Plainfield, N. J., Aug. 23, 1881, by Rev. A. H. LEWIS, MR. WILLIAM H. SPRUEKER and Miss MATTIE GRACE TRINGLEY, both of Plainfield.

In Hebron, Ill., at the residence of the bride's father, R. W. Brown, by Eld. O. U. Whitford, MR. WILLIAM L. WESS, of Utica, Wis., and Miss NERTIE M. BROWN.

At the house of Benj. Booth, near Nortonville, Kansas, Aug. 11, 1881, by Eld. Samuel R. Wheeler, MR. JOHN C. WHITMER and Miss LIZZIE M. GREEN, both of Nortonville.

DIED.

In Little Genesee, N. Y., Aug. 2, 1881, of diphtheria, SUSIE L., daughter of Andrew A. and Lizzie B. Cummings, aged 1 year, 10 months, and 12 days. A. C.

In Little Genesee, N. Y., Aug. 10, 1881, of congestion of the lungs, GEORGE B., son of George and Emily Cummings, aged 4 months and 21 days. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Mark 10: 14. A. C.

In Willing, N. Y., Aug. 17, 1881, of pneumonia, J. J. ROGERS, in the 46th year of his age. The deceased, with four brothers, was in the Union service in our late war, and all returned home after being honorably discharged. In less than one short week his sickness fell to rise no more until Jesus calls him. He has left a wife and three children, and a very large circle of other relatives. His funeral was largely attended. J. K.

At South Dansville, Steuben Co., N. Y., Aug. 4, 1881, of cerebral congestion, FANNIE E. BARCOCK, wife of Dewane D. Barcock, aged 37 years. Her last words were, "The will of the Lord is being done." A. C.

At Ashaway, R. I., Aug. 12, 1881, of cholera infantum, ELIZABETH ROSE, daughter of Henry B. and Sarah A. Gorton, aged 9 months. A. C.

At Poquonock, Conn., Aug. 18, 1881, of scarlet fever, ARTHUR LEWIS, son of Dan. W. Clarke, aged 7 years. Burial at Ashaway. A. C.

At the residence of Moses Dufferfield, in Walworth, Wis., Aug. 16, 1881, of typhoid fever, FRANCES A. WILSON, in her 26th year. She became a Christian about seven years ago, and soon after joined the Congregational Church of Sharon, Wis. She died in Christian faith and hope. Her funeral was held at the Seventh-day Baptist church in Walworth, Sabbath, August 20th. Sermon from Isa. 64: 6, "We all do fade as a leaf." O. U. W.

At West Hallock, Peoria Co., Ill., Aug. 17, 1881, WM. SPICER, of blood poisoning. About nine weeks ago he cut the side of his knee with a hand-axe, inflicting a wound one and one-half inches long, reaching to the bone. But not considering it serious, he continued to attend to his business, as he felt able. The wound at times seemed to get better, and then worse till finally gangrene set in; but, through skillful treatment, it was overcome. About three weeks before his death, he was considered out of danger; but owing to overexertion, the sore became irritated, causing an attack of lockjaw, which was also mastered. Yet the blood became so overloaded with poison that it resulted in his death. He was born in Hopkinton City, R. I., July 4, 1836. He made a profession of religion at the age of seventeen, under the labors of H. H. Baker, and joined the 2d Hopkinton Church. About twelve years after this, he joined this Church, of which he remained a member until his release from his earthly home. He was more than ordinarily active and successful in business, with which he benefited the church and society as well as his own family. He has been perhaps the most liberal supporter of the finances of the Church for some time before his death. No benevolent enterprise ever passed by him unheeded, and his mind was fertile in ways and means for doing good to others. Nor was he forgetful of the religious interests of the Church. In devotional meetings he was always ready with a word of encouragement, looking continually on the bright side of life. His pleasant countenance and hearty greeting inspired the discouraged with new life and vigor. The Church, the school and the society all received his vigorous attention and hearty assistance. In the Sabbath school he was an efficient worker. His influence, though great, was not like the mighty rushing tempest, but rather the "still small voice." The loss we have sustained can be better realized when we learn to live without him. That "he who healeth the broken in heart, and bindeth up their wounds," may be very near to us in comforting the bereaved, and preparing some one to wear his mantle is our prayer. His funeral services were very largely attended, and his loss deeply lamented. Rev. A. Hakes preached from Heb. 9: 27, on the importance of preparing for death. We feel it a comfort to believe that the divine message, "Blessed are the dead who die in the Lord," is true in his case. W. H. E.

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending Aug. 27th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 29,365 packages; exports, 8,044 packages. There have been plebeian rains throughout the United Kingdom, and there is a lessened export demand, and so little going by some boats that the refrigerators were unengaged. Home trade, however, for fresh last week's make fine butter, is good, and prices advanced. The market for State butter is on its domestic legs; it has passed the export point, and must take its chances on home consumption, which, if prices are run too high, may be seriously checked, and considerable filling in done by oleomargarine. Be this as it may, the market is now good, and taking all grades of butter

freely at quite desirable prices, and stock is quickly and readily disposed of either in this or country markets. We quote:

- Creamery, fancy, fresh make. 28 @ 80 fair to choice. 25 @ 25 Sweet cream creameries, fresh make. 26 @ 28 Dairy butter, finely made, fresh flavor. 23 @ 23 good to choice. 23 @ 23 faulty. 18 @ 25 Imitation creamery, fine fresh flavor. 20 @ 24 earlier lots. 17 @ 24 Western factory, fine June stock. 17 @ 20 hot weather make. 14 @ 17 poor to common. 11 @ 12

CHEESE.—Receipts for the week were 129,734 boxes; exports, 62,065 boxes. The market has been unsettled and irregular, especially on all quasi-qualities. This, however, will not prevent buyers coming to time on select standard factories ordered by name, and for such it is quite likely prices may be fully maintained, while on off-grades there will be concessions and breakages in the price list. At the close stock shows some tendency to accumulate. We quote:

- Factory, full cream, fine. 11 @ 11 fair to good. 10 @ 11 poor to fair. 8 @ 10 partly skimmed. 8 @ 10 fully. 3 @ 4

EGGS.—Receipts for the week, 7,222 barrels, and 3,443 boxes. The market was active and desirable. We quote:

- Fine fresh eggs, near-by marks. 21 @ 22 Western and Canada. 19 @ 21

BEANS.—The market is solid and in very light stock, and awaits the arrival of new crop. We quote:

- Marrows, per bush., 62 lbs. 40 @ 42 Mediums. 2 40 @ 2 60

BEEWAX.—Pure wax per lb., 24 @ 25 cents.

DRIED FRUITS.—There have been some receipts of dried apples, returned here from Germany; this has stiffened the markets abroad, and a good Western demand keeps the market firm here. We quote:

- Evaporated apples, ring cut, choice. 12 @ 12 fair to good. 9 @ 10 State and Western, quarter apples. 51 @ 51 Pealed peaches, North Carolina, sliced. 6 @ 6 Unpeeled peaches, evaporated. 33 @ 35 Raspberries, dried. 28 @ 30 Blackberries. 11 @ 12

LIVE POULTRY.—We quote:

- Turkeys, mixed, per lb. 15 @ 16 Fowls, per lb. 12 @ 13 Ducks, per pair. 60 @ 60 Chickens. 12 @ 14

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

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THE PRESIDENT'S WOUND

A Parallel Case in Army Life

By Dr. David Kennedy, one of the Surgeons or Duty at the U. S. A. General Hospital West Philadelphia, Now of Rondout, N. Y.

In the issue of the Philadelphia Record of the 27th of July was published an article relating to the case of Capt. William Palmer, now Quartermaster Second Brigade New Jersey State National Guard, who was wounded at the battle of Mossy Creek, East Tennessee, in Winter of 1863. In that article the striking resemblance of the case to that of President Garfield, in many particulars, was pointed out, the authority for the statement being the brave captain himself. A still better authority is Dr. David Kennedy, then surgeon U. S. General Hospital, West Philadelphia, who had charge of the case, and performed the operation of removing the detached bone, and finally extracted the bullet. The entire treatment being perfectly successful.—Capt. Palmer living to this day in the bloom of health. Dr. Kennedy does not hesitate to say that many of his patients both in military and civil practice owe their lives to the wonderful healing and strengthening power of his medicine called "Favorite Remedy." The doctor is in possession of an autograph letter from Capt. Palmer, attesting his indebtedness for his present good health to this medicine—"Favorite Remedy" which he says has doubled the obligation which he felt to the Doctor for the treatment of the Captain's terrible wound.

While Dr. Kennedy is engaged in the introduction of "Favorite Remedy," he still continues the practice of his profession at Rondout, N. Y., performs all the minor as well as capital operations of surgery. Address as above.

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

The Sabbath School Board, Alfred Centre, N. Y. As the Denominational Paper, it is devoted to the promotion of the views of that body, and all reformatory measures which improve the moral, social, or human condition. Its literary efforts, its interest and taste will be consulted.

TERMS OF SUBSCRIPTION. Per year, in advance. Papers to foreign countries additional, on account of postage. If payment is delayed, extra charges will be charged. No paper discontinued unless on the option of the publisher. Transient advertisements, one cent an inch for the first insertion; each subsequent insertion, half price. Legal advertisements, inserted at the rate of one cent per line per day. Yearly advertisements may be changed quarterly without notice. No advertisements of objectionable character admitted.

ADVERTISING. The office is furnished with material, and more will be demanded, so that all work in neatness and dispatch.

ADDRESS. All communications, when publication should be addressed to THE SABBATH RECORDER, Alfred Centre, N. Y.

Entered as second-class office at Alfred Centre, N. Y.

SOMETIMES when all life's leaves And sun and stars forever The things which our world spurn'd The things o'er which we will flush before us out of As stars shine most in day And we shall see how all in And how that seemed red And we shall see that God's plans go on as best How when we called, he hid Because his wisdom to us And e'en as prudent parents Too much of sweet to cry So God, perhaps, is keeping Life's sweetest things best And if sometime, coming We find the wormwood, Be sure a wiser hand than Yours Pours out this portion for And if some friend we love Where human kisses can Oh, do not blame the loving But bear your sorrow with And you shall shortly know Is not the sweetest gift? And that, sometimes, the Conceals the fairest boon If we could push afar, the And stand within, and We could interpret all this And for each mystery find But not to-day. Then be God's plans, not like the close We must not tear the close Time will reveal the tale And, if, through patient Where tired feet, with a When we shall clearly see I think that we shall say

For the Sabbath THE SINS AND SIGNS Isaiah 58: 1, sounds people—a call to repent offensive sins and trans sin, in this connection words: "Behold, in find pleasure," v. 3; fast, but in the day of ness, ye find worldly; thine own pleasure; ways," v. 13. Protest not done this so gener present. One of Protestant denominatio ago was quite exempl named, now takes the and festivals, with lo penny contrivances, in lings around her, to well as their pennies, worldliness and extr lamenting, she laugh one alone; all the da are growing into it; thing to find pastor apologizers for, world big games of chance; blushing audacity of churches, makes this times. The Holy Sp pleased to point it