

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

VOL. XXXVII.—NO. 37.

—ALFRED CENTRE, N. Y., FIFTH-DAY, SEPTEMBER 15, 1881.

WHOLE NO. 1910.

The Sabbath Recorder.

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

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

REV. NATHAN VARS HULL, D. D.

Funeral Services.

[Published by request.]

The services took place at 2 o'clock P. M., Sept. 7th, beginning with prayer at the house, by Rev. James Sumnerbell, pastor of the Richburg Church. In the introductory services at the church—which was packed to overflowing—an anthem was sung by the choir, followed by the reading of the seventeenth chapter of John, by Rev. Mr. Steele, pastor of the Presbyterian Church of Almond. The choir then sang, "Servant of God, well done." Prayer was offered by Rev. Dr. Maxson, pastor of the Second Alfred Church, followed by singing, "Asleep in Jesus, blessed sleep." The closing prayer was offered by Rev. Dr. Niles, pastor of the Presbyterian Church of Hornellsville, followed by the anthem, "Let not your heart be troubled." The services at the grave were conducted by Rev. H. P. Burdick. The deacons of the Church, assisted by deacons from adjoining churches, served as pallbearers.

The pulpit, the Bible, and the surroundings were appropriately draped. Upon the coffin rested a cross of flowers, a crown and an evergreen column standing at the head, and a sheaf of wheat at the foot.

Sermon.

BY J. ALLEN.

TEXT:—"I have fought a good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—2 Tim. 4: 7, 8.

This Church, called on to-day for the first time in its history, to bury a pastor, we, its members, meet in a new, most touching, and most testing service. For over thirty-five years, he who now lies peaceful before us has been, not only our pastor, but likewise personal friend, and brother, and father, all in one. He has gone out and in before us, as our undershepherd, leading us by the still waters of peace and prosperity. He has, in times of affliction, oh, how often, been the divinely-appointed means of restoring our souls with heavenly consolations, ever leading in the paths of righteousness, and how many, as they walked through the valley and shadow of death, has he enabled to fear no evil, by helping them to firmly grasp the divine rod and staff that comforteth and supporteth, and to look to the heavenly hills whence cometh help. We all had learned to repose in him as a tower of strength, as a wise counselor, a safe guide, a friend ever to be relied on. We have seen, lo, these many years, not only the members of this Church, but a great cloud of witnesses, as well, in all the regions round about, how bravely, how valiantly, how sacrificially, and how well he has fought the good fight to the very end, and our tears of sorrow are illumed by the joyful assurance that to him has been given the crown of righteousness.

What is this to you all an epochal day in your lives becomes to me personally the most trying one in my experience save the one, perhaps, when I was called to perform a like service for the late President Kenyon. Taken, at once, into his confidence, when he became pastor of this Church, he has ever been to me an elder brother. Coming to me in all times of doubt and difficulty and despondency, as well as in times of joy, consulting freely on textual interpretation and doctrinal points, rejoicing together over many a new book of value—thus closely bound together in all the joys and sorrows and labors of life, when he made known this, his last wish, it seemed impossible to fulfill it; but remembering that having performed the like service for the companion of his youth, and having officiated at that fortunate and blessed marriage altar whereby he was united to her who now here weeps a widow, and remembering that it was the last service I could perform for him, I tremblingly replied, I will try; and I now beseech your sympathies and your prayers.

On thus consenting, I inquired if he had any memoranda of his life and labors that might be used, he replied, not a scrap. His aim through life had been to go forward in whatever duty came to him, uncaring for his name in the future.

I have gathered, from other sources, the following brief data: He was born, October 18, 1808, in the town of Berlin, Rensselaer county; 1814, moved with his parents to this town; 1829, became a member of this Church, in the twenty-first year of his age; November, 1830, preached his first sermon; I have not been able to learn the time of his ordination; July 7, 1830, was married to Miss Phylla Vincent of Almond; 1833-1846, he was pastor of the Clarence Church, Erie county, thirteen years; May 1st, 1846, he became pastor of this Church; 1848-1862, President of the Trustees of Alfred Academy and University, thenceforward Vice President; 1858-1877, President of the Education Society; 1868, appointed Professor of Pastoral Theology in the Theological Department of Alfred University; 1873, appointed editor of the SABBATH RECORDER, entering upon the duties of the appointment in June; September 9, 1872, he was married to Mrs. Lura A. Hartshorn; May, 1881, preached his last sermon; at midday, September 5, departed this life.

Such is the meager outline of a great life. Let us, as best we may in these brief moments, consider some of the more salient points and characteristics of this life, and draw lessons of inspiration and guidance therefrom, for no teaching is so potent as great and noble living.

Our pastor, as if by a wise prevision, was endowed with a physical constitution, eminently fitted for the arduous labors which, under Providence, it was his mission in life to perform. He was a born athlete. Standing six feet in height, symmetrically and strongly built in every limb and fiber—with face of Grecian type and sculpturing—if he had lived in the days of Paul, he could have easily become a winner in those athletic exercises, or endured the hardships of the Roman legions whose tread shook the world, from both of which the apostle was wont to draw such frequent illustrations and examples—our text among the number—for the Christian athlete and soldier. As it was, he was, in his boyhood days, a leader wherever agility and strength was required. He was the same in early manhood in all work. He could easily cut and pile four cords of wood between sun and sun. He worked with this masterful swing and stroke all through life. Work was his joy, his life. He said to me a few days ago, "It seems to me that I have done the work of three to five men all these years. I have carried to the uttermost pound of my strength of the world's burdens. I have not knowingly shirked a single ounce. I have not known, for these many years what it is to be rested of the wearisomeness that overwork brings. In it I have been reminded of the saying of John Quincy Adams, that an old man has no time for rest. Time is too precious. But my work is ended. I must go." It was this unremitting overstrain that shortened his days, lengthened as they were; for with his physique, there was no natural reason why he might not have lived on yet several years.

Our pastor was likewise a mental athlete, strong, agile, ever alert, quick to see, grasp, appropriate and express a new truth, a prime gift for the preacher, in the requirements enumerated by Paul, and which our pastor gave early proof of as a common-school teacher, bringing, according to the testimony of his pupils, order out of chaos, and lighting up the whole school with a new and great enthusiasm for learning. As a dialectician he was adroit, supple, ingenious, quick to parry, prompt to attack, watchful of opportunity, being thus well fitted to become, as he did, not only a sleepless watchman on the walls of Zion, but likewise the chosen champion of the denominational faith and practice.

With a will, indomitable, masterful, self-reliant, giving power to stand squarely on both feet, and the ambidexter use of all his faculties, he was fitted to become a dominant power among men, a leader among leaders, a prince in Israel, whose regnancy had the express approval of nature's divine signature and seal.

Added to these attributes of strength and power, he possessed what is seldom in strong natures—a most delicate sensibility, an emo-

tional nature, sensitively alive to loveliness in nature or life. To "the inquiring love of truth," as Dr. Arnold expresses it, "there went along a divine love of beauty and goodness," and gave him "that considerate sympathy and refined courtesy which invest with a peculiar attractiveness a few superior natures." Shrinking with all the high, chaste delicacy and sensitiveness of a woman from the coarse, the low, he was attracted lovingly to the beautiful and good everywhere. Witness his lively appreciation of the beauties of nature, as expressed in the sculptured hills and valleys of this region; witness his sympathy with all gentle, sweet, noble living; witness his intense love of innocent, artless childhood; witness his tender loving treatment and care of animals; witness the simple neatness and order of his apparel, his model home with all its surroundings and appointments; witness the delicate amenities he carried into all the relations and activities of life. In short, he was a refined Christian gentleman, of the old school, if you please, a school fast disappearing in this age of rush and sharp incisive activity.

Thus endowed and unopposed by nature, when lifted by the divine life to a higher plane of living and thinking, and especially when the call to preach came, he gave himself utterly to the work. It was to him, from the very first and continually, not a profession merely, but a divine enthusiasm and joy—his life. From the start, and always, he had the same assurance of his divine call that Christ had respecting his teachings—"the common people heard him gladly." Commencing his ministry in an age when people believed more implicitly than now in a special divine call to preach, it was no unusual thing to hear those who had listened to him remarking, "Well, I guess there can be no question about his being a called preacher." "Not a bit of it," was the quick response. The approving seal of a common Christian consciousness, was, from the first, set upon his ministry.

At the time of his entering upon this work, it was the common practice of preachers, through this region, to divide their time and labor between the ministry and some industrial pursuit. He said that he resolved at once to live by the gospel alone. Whether with bread or without it, whether he lived or perished, he would give himself entirely to the preaching of the Word. He accordingly set himself at once to the carrying out of Paul's injunction to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." "Do the work of an evangelist; make full proof of thy ministry." In addition to the duties imposed upon him as pastor of the little Church at Clarence, he traveled much and wide and far as an evangelist, at the promptings and lead of the Spirit, or the call for help from distant fields. These labors were greatly blessed. A notable illustration of this was his work as an evangelist in connection with the Hopkinton Church, R. I. Going there in midsummer, he appeared among them, as described by some that heard him, as the flaming prophet Elijah. With coat off, with countenance radiant with enthusiasm and the glory of his theme, he swept everything before him. Haying was stopped, the people flocked in crowds to listen. What was known to the older people as the "eight days' meeting" was held, continued there and in surrounding communities for two or three months. As the fruit of these meetings, nearly one hundred and fifty were added to the Hopkinton Church, while the whole number of converts including those of surrounding communities was variously estimated from three to five hundred.

He was occasionally employed by the Missionary Society. The following appears in its minutes for the year 1837: N. V. Hull was employed for the missionary year 1836, two months, at a salary of twenty dollars per month, expenses, two dollars; total of salary and expenses, \$42.

The Duke of Wellington was once consulted by a young man contemplating giving his life to foreign missions. He asked the Duke if the probable results of such work would warrant his giving his life to it. The Duke replied, "Young man, look at your marching orders. They say, 'Go into all the world, and preach the gospel to every creature.' The soldier has no business with results." In this spirit did our pastor ever ac-

cept a thus saith the Lord, as a marching order to be unhesitatingly obeyed, uncaring consequences. Thus he taught, thus he acted.

Springing, as he expressed it, from among the stumps and logheaps directly into the pulpit, without any preliminary training, with but a limited common-school education, his first and perpetual aim was, in connection with his ministerial labors, to seek culture, to seek it from all sources, in conversation, in intercourse with men, in travel, in books—wherever obtainable. Being one of those natures that readily and easily take on the polish of society, the transforming influence became quickly marked. My first remembrance of him is of his appearance in the pulpit when he first began to preach. Clad in coarse home-made garments, with coat off, with action angular, sharp, intense, as if chopping his daily four cords of wood, with voice keyed on the high monotonous pitch, popular in those days, with his mobile and expressive countenance radiant with enthusiasm and streaming with perspiration, he carried the audience literally by storm, moving, swaying it as he listed. After an absence of a few years he returned, and I could scarcely realize that it was the same man. The polish, the ease, the grace captivated, held me enthralled. The transformation from the rude, uncultured youth to the model gentleman was complete, and seemed to me nothing less than miraculous.

The mode and course of his theological studies were quite different from that laid down in the schools, nevertheless, very effective, and with many fine results. He made the Bible, and especially the New Testament portion, the initial point and the pervasive element in his study. Using the house of worship at Clarence for his study, he retired to it whenever opportunity permitted, and there memorized verse after verse, chapter after chapter, book after book, of the Bible, rehearsing them aloud, interspersing the exercise with song and prayer. He said this meeting-house became to him a very Bethel, wherein some of the most blissful moments of his life were past, frequently losing all note of time or place, so rapt became he in the entrancing study. As a result, the leading portions of the Bible became so a part of his mental being that, seldom or never, was he at a loss for a quotation, making it instantly and without the necessity of turning to the passage, giving, not only verses, but whole chapters, without the least apparent hesitancy. Often have I had occasion to note this facility, not only in the pulpit, but in discussions in his library, when, on any Bible thought or passage coming up, he could immediately give chapter and verse and context. This facility had, doubtless, somewhat waned in his later years.

In addition to this direct Bible study, he used all the side light attainable, for its elucidation. He prosecuted the study of Greek sufficiently to read the New Testament in the original. He gathered about him all the best commentaries, works on theology, and so far as his means would allow, all the leading books and publications of the day likely in any way to help him in his work. He unremittingly strove to keep pace with the age, well abreast of the thoughts and investigations that were shaping human progress, and to this end sought every book that would help on. His library is rich in works of this kind, being one of the best libraries for a minister we know. He did not, however, confine himself to books in seeking aids in his work. He mingled with men with this object in view. In his earlier years, he was wont to visit courts of justice to study human nature as related to crime and justice, and especially to witness the effect of argument and appeal of lawyers upon juries.

On assuming the pastorate of this Church, his labors became manifold and arduous. In addition to the care of this large Church, spread over a wide region, he soon established outlying preaching stations in various directions. This practice he has kept up through most of these years. For many years he was the regular and favorite preacher to the students. From the first, he took great interest in them, and they in him. One of the severest taxes upon his time and strength was the number and range of the funeral services he was called upon to perform. Being a favorite preacher of such sermons throughout a wide region, he was sometimes called upon to preach three such sermons in a day,

frequently two, often having to travel far in this mission. The bright side to this picture was that he was called equally wide and far to officiate at the marriage altar.

Coming here without any children of his own, he, at once, took to his heart all the children of his flock, adopting them as his own. Being the very embodiment of Christian courtesy and sympathy to all, his tenderness and love of children was very touching. Like a true and loving shepherd, he carried these lambs of his flock very close to his great and loving heart. He watched over, and prayed for, them with unremitting solicitude; rejoiced in their well-doing, followed them, and wept over them, in their waywardness, often more anxiously than their own parents. Many a sleepless and tearful night has he thus spent. Thus has grown up a generation that had learned to love him as a father. The active members of the church when he became its pastor, he has mostly buried; he has baptized most of the present active membership.

As a reformer, his labors were, likewise, manifold. In the early days of temperance and anti-slavery—those days that tried men—he was an acknowledged leader; and frequent were the calls upon him for lecturing and other labors in these fields. His eloquent and stirring appeals in behalf of temperance and liberty, had much to do in shaping public sentiment and moving to action.

He has been identified with all of the denominational enterprises—the Missionary, the Tract, the Publishing, the Educational—from their earliest inception to the present. Holding in them official positions almost continuously, they have received his earnest support, anxious solicitude, giving freely of time, labor, and means, for the advancement of their interests.

As editor of the SABBATH RECORDER, for the last nine years, both his labors and the circle of his influence have been greatly augmented. His pen has been a constant and effective defender and promulgator of the denominational faith and practice. The Sabbath, in special, has received his untiring attention. His discussions connected therewith have been marked by great candor, great courtesy, and great ability. His gracious words of counsel, of admonition, and of comfort, on various points of experimental religion, have touched responsive chords in many a soul.

The text reads, "and not to me only, but unto all them also that love his appearing." This was the great object for which Paul had made his good fight. It was not simply or chiefly for his own personal salvation and crown of righteousness, but for that of others; he had sacrificially lived and fought. Such also was the good fight made by our pastor. His warfare was a sacrificial one. His life was a libation, poured freely, even joyfully, for others. That others may be crowned with the crown of righteousness was the one great end of all his labors. As a good undershepherd, his life was motivated and inspired by the Great Shepherd, ready to lay down his life for the good of the sheep.

"I have kept the faith." This was the great motive power. Knowledge is power, but faith is a greater power. It lifts above all earthly influences and forces; above all fiftful gust, or sweeping storm, to the calm regions where sweep with an even, perpetual flow, the balmy breezes of God. His was a living faith in Christ, as his personal Savior, and in God, as his reconciled Father. This living faith was the motive, the power, not of the earth, earthy, but of heaven, and supernatural—a living, divine energy, a vital force shaping his daily life as well as his public ministrations. The Word of God was the well-spring of life whence he drank perpetual drafts. It gave rule and guidance to his faith. He loved with an undivided heart its teachings, its commands, its doctrines. You have, for years, the ensample of a life of faith, actively, conspicuously, loyally lived out in your midst, based upon the Bible, ruled by its teachings, motivated by its spirit—both a pledge and a proof of the divinity of its origin, and of the religion it reveals. Whatever his infirmities, none saw them more clearly, lamented them more sincerely, or prayed over them more earnestly than himself. And he "grew in grace and the further knowledge of the truth" to the very end. His life grew more winning,

[Concluded on fourth page.]

we were not informed. Not every superintendent, however, can record such a percentage of church members from school, or can so readily trace the results of his work. Dea. Titsworth, first appointed superintendent in 1842, has been known prominent Sabbath-school worker in the denomination since, and many a heart has been led to love him, and will rejoice with us on this anniversary.

Resolutions passed by the West-Hallock Sabbath-school, August 20, 1881:

Resolved, God in his infinite wisdom has fitted to remove from our midst our very esteemed brother and fellow-laborer, Spencer; therefore,

Resolved, That in his death we, as a Sabbath-school have lost an efficient leader and worker, who was very successful as a teacher, whose counsel and support have been of great value to the school.

Resolved, That by his death we are very fully reminded that death is in the land, and that the choicest jewels, it should, therefore, be an admonition to each one of us to set our house in order.

Resolved, That we strive to emulate his faithfulness in the study of the Word of God, his punctuality, and his happy way of instructing others.

Resolved, That we tender our deepest sympathy and affectionate regards to his family, their most sad bereavement.

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

REV. A. HAKES, Com.

REV. W. H. ERNST, Secretary.

NETTIE POTTER, Secretary.

It seems that the Sabbath-school children are not to be permitted to monopolize the Old-Festival business, for now the "Old-Festival" has come to be an establishment in the Congregational Church at N. H. It was begun some years ago by the pastor inviting a few of the more of his flock, to a social gathering at the house, but now it has grown to be an affair of hundreds, and is held in the church. They do not claim any patent upon the others may have no compunctions in imitating it.

D. L. MOODY, the evangelist, believes that a Sabbath-school teacher should use no books in the preparation of the lesson, but should not carry them into class. At the recent Baptist Sunday-School Convention at Brattleboro, Vt., he was in his vigorous way: "I wish these books were all swept into the sea." A teacher, he thought, should get so full of the subject that the Bible would be the book needed.

KUN-HUA, the professor of Chinese at Cornell University, in trying to give a definition of what it is to be a Christian, took a book from the hands of a young Chinese student, and said: "Why this young man, he has this book very much—oh very much." And what better evidence is there than this really a Christian than that a man has the Bible "very much?"

The best revision of the Bible is that which translates the life and spirit of the word into the heart as to make each day of our life a page, and our words and deeds the letters which express the sacred truth.

There are any schools who have not yet reported to the Board, will they not do so immediately, that we may have a full report at the Conference.

Milton Sabbath-school held its Annual on Wednesday, Aug. 24th, at Spring, and are said to have had a fine one.

ROYAL
BAKING
POWDER
Absolutely Pure.

It is the best of all. No other powder is so light, so flaky, so tender, so pure. It is eaten by the millions of people in every part of the world. It is the best of all. No other powder is so light, so flaky, so tender, so pure. It is eaten by the millions of people in every part of the world.

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.—J. J. White, Theo. L. Gardner, O. D. Williams, L. R. Swinney, Joshua Clarke, James Summerbell, A. W. Coon, E. M. Dunn 2, Stephen Burdick, Horace Stillman, W. F. Place 2, S. R. Wheeler, F. F. Johnson, O. U. Whitford 2, M. M. Jones, H. E. Babcock, B. E. Fisk.

THE number of baptisms reported from a field is by no means the chief basis of judgment as to the quality of work performed, and the condition and prospects of the field. We need these and other facts and figures to help us form an opinion as to the real progress in grace as well as in numbers.

BRO. HORACE STILLMAN'S interesting and cheering report is proof of the value of regular and continuous ministerial labor among feeble churches; and by a hearty co-operation of all who are interested, much more work of a kind similar to that, for example, now performed by brethren F. F. Johnson in Southern Illinois, L. F. Randolph in West Virginia, Horace Stillman in Rhode Island, and Chas. A. Burdick in the Western Association, should be secured for other small churches.

ANOTHER VIEW OF THE MATTER.

As a rule, adverse criticisms can be best answered, so far as one's self is concerned, by the results that are sure to follow the patient performance of duty. But sometimes principles and measures are involved which are of much more account than a man; and it then seems wise and necessary, even against one's own feelings, to make such explanations as may tend to unity of spirit and effort.

The following extracts from letters recently received are the occasion of this article: "I have heard some of the people in Chicago criticise the action of the Missionary Society in employing a man all the time as Corresponding Secretary, and paying him a salary, when we need missionaries on the home field. If they would employ him half of the time as missionary, they could see some use of such an officer."

Has the office indeed been a sinecure, a position with salary but without labor? The Missionary Department of our paper has been regularly conducted by the Secretary; and to prepare even the small amount of original matter that has appeared, revise and sometimes rewrite contributed articles, and make selection, takes time. About 325 communications have been received, and 335 written. Many of the answers to correspondents need to be prepared with the greatest possible care, that a mutual understanding and confidence may be maintained among all concerned in our work.

in Connecticut, five in New York, five in Illinois, one in Wisconsin, two in West Virginia, and one in Kentucky. The work now being performed by brethren L. F. Randolph and F. F. Johnson is the direct result of my visit to West Virginia and Southern Illinois last Winter. And during the month and a half preceding the coming Anniversary of the Society, with a large amount of official work on hand, besides seeking to advance our cause at an important center, the Secretary is earning for the Society two-thirds of his salary.

My first idea of the principal duties of the Corresponding Secretary was that he should write such letters as the Board instructed him to write, and prepare the Annual Report; and I have heard it remarked at a Board Meeting that the preparation of the report was reckoned to be about one-half of his work. But during the two or three years preceding the present Conference year, I saw, as I thought, that the work of the Secretary, as a kind of superintendent of our missions, could and ought to be largely developed, if our denomination was really to go, make disciples, baptize, and teach, and share in the blessings of obedience; and if our Society was to deserve a name and a place by the side of other societies that were so nobly responding to the loud and frequent Macedonian cries. Others were found to have a similar opinion, and some successful endeavor was made in this direction.

Meanwhile, increasing experience as pastor pointed out new ways and means for greater efficiency there. As the result, I went to the Anniversary a year ago, convinced that duty to my church and the cause of missions demanded that I should give up either the pastorate or secretaryship. President Anderson, of Rochester, N. Y., whose advice, among others, I sought, said, if I consulted my own ease and comfort, he thought I would stay in the pastorate, but that it might be my duty to enter on the new field of work. From a sense of duty I left a large and promising field of labor, and one of the pleasant pastorate in which Providence could ever be expected to place a minister, without dreaming that the new position would be a sinecure, but supposing I should experience cares, bear responsibilities, and encounter difficulties greater than I had ever known before.

Now what the Society or denomination shall think or decide respecting the present Secretary, as an individual, is a matter of comparatively small account, so far as the progress of God's cause is concerned. I am not so self-conceited as to think myself essential to the office or the cause; nor so wanting in self-respect and in faith in the Lord of the harvest, as to think the position, which, we are told, eight-tenths of our people are ready to look upon as a sinecure, is essential to me. But I so love our cause, and so desire the more rapid spread of the truth and the gospel, and believe so fully in the wisdom of the "new move" of a year ago, that I very earnestly hope that the people will also come to believe in it, and that the Missionary Society will begin the new year with a Secretary who shall be expected to devote his time and energies to the duties of that office, and to follow, substantially, something like the following lines of action:

- 1. The Secretary should not, of course, overshadow the Board or Prudential Committee in the exercise of authority, but it should be his duty to carefully weigh different methods and means of promoting the cause, and overcoming or avoiding difficulties, and, as far as possible, lay before the Board or Committee, for their consideration, somewhat matured opinions.
2. He should represent the Society and its work at the Anniversaries of the various denominational Societies, and the Associations, and, when practicable, at other public gatherings of our people.
3. Without money as well as prayers, our work can not go forward. He should therefore, occasionally visit the large and strong churches, and seek to obtain from them more regular and liberal contributions for missions; and, as far as he is able to do so, he should, by personal observation, study the needs and prospects of the feeble churches, and of the whole home mission field, that he may help secure for these places the stated preaching of the gospel.
4. He should take special pains to seek out and encourage candidates for missionary work among the young men and women of our churches and in our schools.
5. While in matters of detail, missionaries must be left largely to the guidance of their own judgment, the Secretary should so study the work on the home and foreign fields, with reference to general principles that, from the Board and through him, there should

come, when needed, caution, encouragement, counsel, and direction.

6. He should study the reports and history of other societies, and missionary biographies, seeking to discover the fundamental principles that have led to successful missionary endeavor, that, by watching the missionary pulse of the people, he may strive to have the work kept far enough in advance of the predominant feeling to encourage, but not dishearten, behind the rash and unwise, ahead of the hesitating and doubtful.

7. By sermons, addresses, articles for the press, fresh and important missionary news, information concerning the condition, needs, and prospects of our mission fields, and carefully prepared annual reports, he should seek to turn the current of denominational thought more and more in the direction of greater efforts to rescue a perishing world.

No one is sufficient for these things; but shall we not keep before our minds some high ideal? A. E. M.

NEWS FROM THE HOME FIELD.

Rhode Island.

With gratitude to our heavenly Father for his manifold blessings to us and for the light that has shone upon our work, as I have endeavored to labor for the advancement of his cause, I would submit my annual report:

As I to-day look over the field and through the years that I have been toiling under the direction and by the aid of your Board, and see what has been accomplished under the blessing of God, I think it your due to say that whatever success has attended my labors has been made possible by your generous and unflinching support; and in the name of our Master's cause, I thank you to-day for such aid.

WOODVILLE.

Having completed my preparatory studies, under the impression that God had a work for me to do, I determined to enter the most needy, available field, and was not long in discovering that that field was Woodville and vicinity. For nearly three years the church had had no pastor, had maintained no meetings, and had become wholly inoperative. In the Autumn of 1874, our good Brother Irish, seeing the needs of this community, came to Woodville and held meetings once in two weeks. I attended one of these meetings and made arrangements to alternate with him, and so have a meeting every week, on the evening after the Sabbath. These were preaching services, as there was not a person that could be relied upon to take part in a prayer and conference meeting. After a few weeks of such labor, Bro. C. M. Lewis came to Woodville and commenced a series of meetings, and I assisted him as best I could. After much hard work had been done, a church meeting was called, and a few of the brethren and sisters reported. The church covenant was read, and the records of the church were examined, when it was found that there were fifteen persons left who might be regarded as members, but some of these were aged and infirm, others were non-resident. Among those who reported, some expressed the opinion that it would be useless to attempt to sustain the ordinances of the church. Others said that they would do what they could toward such an undertaking. Under these circumstances we began our labors as a church. At the close of the series of meetings, held by Eld. Lewis, though there had been a religious awakening and several of the non-professors had come forward for prayers, there were but few, if any, who had professed conversion, and in this condition the work was left upon my hands. Never had I felt more the need of divine aid than at that time, and in my weakness and inexperience I endeavored to submit myself and the interests of the cause to the care and keeping of the blessed Master. During the following Winter and Spring God blessed us greatly, and added to our numbers. From that time to this, this little church has been slowly gaining ground. There have been many obstacles in the way to hinder rapid growth.

The superintendents in the mills have all been non-professors, and the help have been mostly of the same class. The financial crisis compelled some of the members of the church, who were laborers in the mills, to seek employment elsewhere, and we lost some from that cause. Death has removed several of our number, as we trust, from the church militant to the church triumphant, but our present membership is thirty-six. As we look ahead, the prospect seems to brighten. There are more of the mill help who may be regarded as permanent residents, and that take an interest in our meetings, than formerly, and our Sabbath meetings are better attended than at any former time. The young people who lately started in a Christian life, continue faithful in the discharge of duty.

Our Sabbath-school is small in comparison with what it should be. Could we have the services of an efficient chorister and an able teacher for a class of young people, the efficiency of the school would be greatly increased. Our financial ability has not materially increased by the late accessions; but taking all things into consideration, there is much to encourage; yet we can not reasonably look for rapid growth.

NIANTIC.

This field, which I found, on my arrival here, the scene of sectarian strife, and the little church of Seventh-day Baptists torn and disheartened by those who had laid their plans to supplant it, and had apparently well nigh succeeded, has, under the blessing of God, been regaining strength since your Board sent a laborer here. In the past Winter I secured the services of my old classmate, Bro. J. L. Huffman, to assist in revival effort, in the hope that his popularity as a revivalist would draw in a class that had not formerly attended, and start a new interest; and in this my hope was well grounded, for, with the blessing of God upon his labors, the people from all the surrounding neighborhoods came in, and a new interest was awakened that resulted in the conversion of many souls. Twenty at that time were added to the church, and by these additions a new life was imparted. New officers were chosen—two deacons, a clerk, moderator, and sexton—and everything is now in good running order, and all of our church interests seem at present to be looking up. There seems at present to be a steady increase of interest. Another has recently been added to our number from the ranks of the Adventists. The attendance upon our Sabbath meetings is nearly sixty. Our Sabbath-school, under the able superintendency of Dea. Alfred Larigworthy, is in a flourishing condition. This church has adopted the plan of systematic giving, and has subscribed over \$80 for the support of the ministry.

GREEN HILL.

In my last report, I stated that there did not seem to be sufficient encouragement here to warrant the continuance of an appropriation for this field. The three or four resident members are aged, and under the influence of the Adventists. While the scattered members of the church need looking after and encouraging, I can not see at present any prospect of building up Seventh-day Baptist interests there; and I think the money expended at this point could be more profitably used elsewhere. HORACE STILLMAN. NIANTIC, R. I., Aug. 28, 1881.

CORRESPONDENCE.

Clifford, Pa.

During the year I have preached for the Clifford Church about forty times; for the Presbyterian Church, at Union Dale, twenty-eight times, and for the Baptist Church on Lyon street about twenty-times. The Baptists have paid me some \$45, and contributed \$3 for our foreign mission work, and from the Presbyterians I have received about \$50. Last Fall these churches made me two donation visits, amounting to some \$40 each. From the Clifford Church I have received about \$20, there being only two or three persons that are able to do anything for preaching. With the outside help, I have managed to get along without much embarrassment.

We have an excellent Bible-school with an average attendance of about twenty-five. There are sixteen members living within six or seven miles of the church; six or seven, who are from eight to thirty miles away, and the rest are scattered from Allegany to Colorado. Those living within eight or ten miles of the church are punctual in their attendance, and seem to appreciate the preaching of the gospel. My heart is full of interest in the missionary work. A. W. COON. AUGUST 30, 1881.

Shanghai.

I have written from time to time respecting the progress of the work of rebuilding the mission house. The mason and carpenter work is complete, and the painting is well under way. The latter seems to go very slowly. I wrote to Eld. Utter that the contractors were complaining that they were losing several hundred dollars on the job. I told them if it was true, it was something I could not help, and I gave them no encouragement all through the work that any addition could be made, but held them to the contract. I found it was generally believed by other missionaries that they were actually losing. The contractors tried to show me where they lost. In some of the points, I was sure there could be no loss, and proved to them that such was the case. I had observed that these men kept accounts, and the day before they were to leave, I

said to them, You have been complaining of losing money on the contract, and have asked me to add more money (\$150). Now, before I can even entertain the thought of doing anything, I demand that you deliver all your accounts to me at once, for my investigation. They brought their books to me, and I, first with the assistance of Mr. Fryer, went through them, and then the next day reviewed them, and I found from their own private account, which they never suspected I would call for, that they had actually lost nearly \$300, and this did not allow the two head men anything for their time. They gave me the names of all the Hongs where they had bought their material, and I could compare accounts with them. I found the loss had arisen from wood costing more than they had estimated. The loss was almost entirely in the wood bill. They had not suffered any loss on the work. With these facts before me, what ought I to do? This is the way I looked at it, although, according to the law of contracts, I am not under obligation to pay more, yet, if I would do the right I must give them more. Should I refuse, I fear I should have been called sharp, and accused of taking advantage of these men. I therefore concluded to give them \$150. I did this on my own responsibility, feeling I was called upon to do so from a sense of justice. I shall make a full statement of the expenses of rebuilding, and what is needed above the appropriation already made, and then if the Board think I did not do right in making the addition I have referred to them, I wish them to so inform me, and I will pay the balance myself, but it seems to me that the action I have taken can not fail to meet with the Board's approval.

REBUILDING EXPENSES.

Table with 2 columns: Description and Amount. Includes items like Original contract, Additional—for foundation, veranda, railing, two cup boards, shelves, Making window shutter for small house, not in contract, Making four small doors, Sundries—locks, hinges, glass, bells, books for old door, etc., Four fire gates, Four more locks, and screws, Building bamboo fence, Total, Added to this, Received May 1st, Exchange, Received April 30th, Exchange, Total, Balance.

There will still be some expense for leveling the yard and turfing, which I shall not report to the Board. I sincerely hope when the Board are acquainted with the circumstances, they will approve of my action. I would inquire if the Board would not deem it best to have the mission house insured. It will cost one per cent. per annum. The city property the insurance companies will not insure.

I would like an appropriation of \$25 for printing tracts and lessons. And I have thought I should like to make some repairs on the chapel. It looks rather gloomy, and leaks some. I think I could fix it up pretty well for \$75 or \$100. If it is too much to ask, it will have to go until a more favorable time.

I hope the spirit of missions may be kindled to a still greater flame this year. Some of the publications on the question of consolidation seem to indicate the spirit, "I am for Apollus, I am for Cephas," rather than, I am for Christ. I think myself that Christ taught consolidation when he said, "That they may be one," &c. We should all be absorbed into one Christ, our Head.

Hoping to hear from you soon, I remain your most humble servant in the Master's service, and my constant prayer is that the Master may guide us all in our work to the glory of his own name. Most fraternally, DAVID H. DAVIS.

JULY 19, 1881.

LETTERS TO THE TREASURER.—The Treasurer of the Missionary Society has been in the habit of acknowledging, by postal card or letter, all communications received by him in relation to his department of the Society's business. To save himself time, stationery, and stamps, he proposes hereafter to acknowledge through the Missionary Department all letters received by him, and by mail only such letters as require explanation or special receipts. Among his recent letters are the following:

Miss Fannie E. Stillman, Peninsula, O.; B. E. Fisk, Alfred Centre, N. Y.; C. A. Burdick, Portville, N. Y.; Miss Flora A. Randolph, Plainfield, N. J.; Mrs. J. B. Whitford, Berlin, N. Y.; E. R. Crandall, Little Genesee, N. Y.; V. A. Willard, Belmont, N. Y.; Mrs. M. A. Gillette, Nile, N. Y.; Geo. W. Burdick, Utica, Wis.; P. F. Randolph, Berea, W. Va.; L. F. Randolph, New Salem, W. Va.; H. E. Babcock, Orleans, Neb.; G. J. Crandall, Harvard, Neb.; Wm. B. Clarke, Andover, N. Y.; E. R. Curtis, Preston, N. Y.; E. K. Burdick, Pardee, Kan.; A. S. Babcock, Rockville, P. I.; A. K. Crandall, Portville, N. Y.; Oliver Maxson, Waterford, Ct.; L. C. Hunt, Villa Ridge, Ill.; Amos W. Coon, Union Dale, Pa.; Joseph West, State Bridge, N. Y.; David H. Davis, Shanghai, China, 2.

Education Department

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

"LET THERE BE LIGHT"

THE LITERARY SOCIETIES—A

READ BEFORE THE STUDENT SOCIETY, AT REUNION, JUNE 1881.

Orophilian Eye

BY PROF. W. R. PIERCE

The only just judgment of learning must be founded on the results it produces, the kind of women it attracts to itself, as tested by years of outside world. Precarious foothold of that school, that does not now and then whose welfare they have equal truth, it may be seen in the usually fair indices of these, left, in a large measure, guidance, pupils play a women, and show the quality that is in them.

In the part that has fallen shall try, fairly, to show, coloring, what one of the societies has been.

And as, when our hands and our minds to grow over the past with our father when life's shadows lengthenish pranks and frequent early days; when life's taught us their usefulness out marring the harmony over again the past, and the Scripture declaration chastising for the present but grievous, nevertheless yieldeth the peaceable fruit to them that are exercised not hope to show that the philians has always been may help you to remember apt to forget, that sometimes the stuff of which early records of the Orophilian Society was somewhat defective. It must present to you has the letters of two of them from the records of my own knowledge, written 1857 and ended in 1862.

The year 1850 found the Orophilian Society was its members coming from the "Union," and the "Ph" of which are said to have on the Anniversary program. The element of disintegration during the Fall of 1862 had been made to Orophilian Society was its members coming from the "Union," and the "Ph" of which are said to have on the Anniversary program. The element of disintegration during the Fall of 1862 had been made to Orophilian Society was its members coming from the "Union," and the "Ph" of which are said to have on the Anniversary program.

The roll mentioned of which are inserted here Allen, Ormanzo Allen, N. S. Baker, J. E. Babcock, A. S. Brundage, J. C. L. Cowles, J. Goodnow, S. Marks, L. W. Newcomb, M. F. Randolph, N. S. Stephens, S. O. Thacher, G. Woodbury. Of these four are dead, but may be recognized as wide men.

In founding the Society than they knew secure better advantage of public speaking, which has kept on more than thirty years, very likely bitious set of young exclusive, as they did, and, for a time, aloof from the numbers as one of them, T. D. of the Lawrence, D. writes me, they soon were blows to receive give," and found in the "Ladies' Literary," "foemen worthy of the Rediator and Review and, at our public so lively." The Constitution of Lyman Allen, A. M. Dwight, Thacher

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.

READ BEFORE THE STUDENTS' QUINQUENNIAL REUNION, JUNE 27, 1881.

Orophilian Lyceum.

BY PROF. W. R. PRENTICE.

The only just judgment of any institution of learning must be founded upon the results it produces, the kind of young men and women it attracts to itself, and their character as tested by years of contact with the outside world. Precarious, indeed, is the foothold of that school, to which its graduates do not now and then return, and for whose welfare they have no solicitude. With equal truth, it may be said, that the literary societies of an academy or college are usually fair indices of its standing, for in these, left, in a large measure, to their own guidance, pupils play at being men and women, and show the quality of the stuff that is in them.

In the part that has fallen to me to-day, I shall try, fairly, to show, without gloss or coloring, what one of Alfred's Literary Societies has been.

And as, when our hair begins to silver, and our minds to grow reflective, we talk over the past with our fathers and mothers; when life's shadows lengthen, recall the boyish pranks and frequent chastisements of our early days; when life's experiences have taught us their usefulness; so may we, without marring the harmony of this day, live over again the past, and learn the truth of the Scripture declaration, that, "Though no chastising for the present seemeth joyous, but grievous, nevertheless, afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby." I can not hope to show that the conduct of Orophilians has always been exemplary, yet I may help you to remember, what we are so apt to forget, that sometimes rude boys contain the stuff of which men are made. The early records of the Orophilian Society are somewhat defective. The account which I must present to you has been gathered from the letters of two of the charter members, from the records of the Society, and from my own knowledge, which commenced in 1857 and ended in 1862.

The year 1850 found five Societies in operation—the Theological and Didaskalian Associations, and the "Amphyctonic," the "Union," and the "Platonic" Lyceums, all of which are said to have been represented on the Anniversary programme of that year. The element of disintegration was at work, and during the Fall of 1850, after an attempt had been made to unite all in one, the Orophilian Society was organized, most of its members coming from the "Amphyctonic." Exactly who the original members were, I can not learn, but the roll of 1851-52 is preserved, and from that date to the present, the records of the Society are nearly complete.

The roll mentioned contains twenty names, which are inserted here, as follows: Lyman Allen, Ormanzo Allen, Galusha Anderson, N. S. Baker, J. E. Bateman, W. W. Bean, A. S. Brundage, J. Carner, C. H. Conklin, L. Cowles, J. Goodeno, N. M. Hubbard, J. S. Marks, L. W. Newman, E. Hubbard, A. M. F. Randolph, N. L. Reynolds, R. D. Stephens, S. O. Thacher, T. D. Thacher, J. G. Woodbury. Of these twenty members, four are dead, but many of the others will be recognized as widely known, influential men.

In founding the Society, they builded better than they knew. Their object was to secure better advantages in learning the art of public speaking. They founded a society which has kept on making public speakers for more than thirty years. At that time, they were, very likely, considered an ambitious set of young men, possibly a little exclusive, as they did not wish many members, and, for a time, held themselves a little aloof from the numerous other societies; but, as one of them, T. Dwight Thacher, editor of the Lawrence *Daily Journal*, Kansas, writes me, they soon learned that "there were blows to receive as well as blows to give," and found in the "Alleghenians" and "Ladies' Literary," founded soon after, "foemen worthy of their steel." "The 'Radiator and Review' was a slashing paper, and, at our public sessions, we made things lively."

The Constitution (first) was drawn up by Lyman Allen, A. M. F. Randolph, and T. Dwight Thacher. The original document,

written on foolscap and copiously interlined, in the handwriting of Mr. Thacher, is still preserved. There was much trouble in finding a suitable name. That finally adopted, "Orophilian"—lover of oratory—was constructed by N. L. Reynolds, and the motto, *Eloquentia mundum regit*, was adopted at the outset as being the one most expressive of their design in organization. "The name, motto, and all," writes Mr. Thacher, "was adopted some years ago by one of the literary societies of the State University of Kansas," and he and other Alfred Orophilians have been elected honorary members of the same. Milton College, Wisconsin, has a society with our name. The Preamble to our original Constitution—the present has none—commences by saying, "We, the undersigned, do declare ourselves an association for mutual improvement in elocution, composition, and debate, and," I suppose in memory of, or deference to the Theological Association, to which many of them had once belonged, is added, "morals, manners, and religion." Whether these last three were ever cultivated by the association, I must leave to others to say. However, the Society seems to have prospered from the first.

The paper was an important factor in its work. The first number was read by N. M. Hubbard, and bore at that date its present name, "The Radiator and Review." The exclusiveness of the Society was not maintained—the second year it had twenty-eight members; in its third year, its total membership reached thirty-eight; in its fourth, fifty; and in its fifth, sixty-six.

Its complexion may be inferred from the fact that there will be found on its roll in that third year, three Allens, two Burdicks, two Crandalls, five Lewises, two Langworthys, two Stillmans, and four Thachers.

Prominent among the new members of these years will be recognized T. R. Williams, D. B. Maxson, D. D. Waldo, D. D. Van Allen, J. B. Cassoday, now a Judge of the United States Circuit Court of Wisconsin; W. B. Leonard, now deceased, but before his death a prominent lawyer of Mauch Chunk, Pa.; and Rodney Dennis, Esq., now of Hornellsville. In the fifth year come in L. L. and Wm. H. Rogers, S. W. and P. F. Randolph of Virginia, Robert Turner, Luin Thacher, Amos Yale, Russell Tuttle, and Shields; and the following year, Seymour Dexter and Luther Howell.

During these early years its membership was increasing, but older students kindly labored to draw out the younger, and it may safely be said that there were never any aristocratic tendencies. From 1860 to 1862, the membership steadily decreased. Many had entered the military service, and others were teaching. For the Winter term of 1861-2, there were but twenty-one names on the roll, and for the Spring term of 1862, but thirty. Most of these were new members. At some sessions a quorum would not be present. There was a general lack of interest, and it was seriously feared that the days of the Society were numbered, and its end near. But, in the Fall, there was an improvement. The Society recovered, and from that day to this has rarely languished for members. To old students returning, the boys in charge always seem young; but by teachers who remain, this is known not to be the case.

Next to its origin and membership, perhaps the most interesting thing in connection with the Society is the changes that have been made from time to time in its Constitution and By-Laws. In December, 1853, Lyman Allen, J. E. Bateman, and D. A. Langworthy were appointed a committee to "revise the Constitution." No further record is made of the matter, but it is fair to suppose that the Constitution was revised, for, in April, 1854, a committee was appointed to "collect the Constitution and By-Laws." They may have been stolen; for the next resolution appoints a committee to procure a lock for the door, and, in June of the same year, Mr. Pitt was appointed to transcribe the Constitution and By-Laws into the book of Records.

The changing of written constitutions has always been considered a delicate operation—much like changing front for an army when engaged in battle. The managers of the Orophilian Lyceum, of 1854, seemed to appreciate the gravity of the operation. The evening of June 10th was set as the time. First, the order of business for that evening was "suspended." Next, it was moved and carried that "the old Constitution, or the one under which we now act, be declared null and void." Do you appreciate the gravity of the situation? For one whole hour the Orophilian Lyceum was without a constitution! Then, article by article, the new one was adopted to Article XII. Next, it

was moved and carried that T. D. Thacher be a committee of one to write and arrange the articles of the Constitution. In what shape they were before that time we can only infer.

That the radical element rather than the conservative has always predominated, is shown by frequent amendments and additions, none of which are of sufficient importance to justify their particular mention.

The next question of importance which you will wish answered, is, "What did these young men do?" In all these years their usual order of exercises has been about the same—the discussion being an important item in it. Among the questions for discussion recorded, in the first few years, one should be mentioned, Jan. 14, 1854, "Resolved, That for the advancement of knowledge, the male and female attendance should be allowed to mingle properly together." It is needless to say that this question was carried in the affirmative, and that Orophilians have since felt themselves bound by the decision. This question was discussed by men who are now doctors, lawyers, professors, judges, and members of Congress. Later, political questions crept in more and more. Clouds of war were looming up in the national horizon. From this rostrum, Prof. Maxson thundered his "mathematics against slavery." Students were divided in sentiment, and, in their session room, Orophilians, often with pale faces, and sometimes with coats off, shouted at each other the political slogan of the times. The Society furnished its quota for the war, most of them shouldering their muskets as cheerfully as they had tugged at their Greek and Latin.

So far as the Alleghenians and Ladies' Literary were concerned, it might be said that the condition of affairs was that of an "armed neutrality," a condition always favorable to the best possible development of individual interests. Only once, to my knowledge, has there been an actual *causus belli* with either of them. In the Spring of 1857, it was proposed that we have a concert oration for Anniversary Session. Prof. Ford was consulted as to a subject. He proposed "The Ocean Telegraph; for," said he, "I believe it will be laid in less than ten years." The oration was written by Wesley B. Leonard, and revised by Prof. Ford. At his suggestion it contained a sentence, "What's the worth of gold?" which was passed from one to another, through some eight different languages. It was to be our *coup de grace*. We had for weeks been practicing it in the old church which then stood between here and the station, a mile away. It was a profound secret—known only to a very few. The great day came, the exercises began, when from some unknown source the audience was deluged with sham programmes. Each Orophilian knew right well that "those Alleghenians" were at the bottom of it, but what could be done? Fancy the feelings of those on the concert oration, when each one in the audience held a programme on which that item was down as, "General bleating—milk on one side of the fence, calves on the other."

When the Ladies' Athenaeum came into the field, in November 1858, the Orophilians at once instructed their Corresponding Secretary to write a letter of congratulation. Luther Howell, who died in 1863, was Secretary. I have no right to say just what that letter contained; but the answer was very satisfactory to the managers of a society that had not quite been able to make headway against the allied forces of the "Alleghenians" and the Ladies' Literary. The treaty then and there made has, I believe, always been kept by the "high contracting powers."

It was customary, till 1858, for the societies to hire speakers for Anniversary occasions, at their own expense, the money being raised by voluntary contributions. This was a severe tax upon students who were, for the most part, dependent upon their own earnings. These lectures were free to all, as were also the public sessions of the Societies. An effort was then made to unite the Societies upon the plan of charging admission to the lecture. This met with much opposition, even within the Societies, and, I think, was never carried till 1862. The objection raised was, that people would not turn out without this attraction, and would not pay. This does not seem so strange to those who remember that a course of lectures was then pretty much unknown. The plan of charging admittance to the sessions of the various Societies, had not then been even thought of, and the only sources of revenue were \$1 admission for members, and twenty-five cents per term, library tax.

However delinquent and refractory Orophilians may have been themselves, they evidently have believed in enforcing their own rules and regulations, for the record shows

that, in the early days, many members were suspended for non-payment of dues, and for other delinquencies. Some members have been expelled outright; others have been granted a hearing before the bar of the house, and, upon complying with requirements, have been re-instated. At different times investigating committees have been appointed to ransack the treasury department. At such times, there have been the usual majority and minority reports, the usual "Buncombe" oratory, and the usual outcome—nothing done about it. Evidently, in these later years, Orophilians have become somewhat upright in their ways, or more lax in their discipline.

The attitude of the Society with respect to the faculty, can not, in justice, be passed by. While many things have occurred, and things have been said, in the session room, which we older members would gladly forget, I think it would be impossible for any one to go over the records of the Society, for these thirty years, as I have done, and not come to the conclusion that Orophilians was as jealous of the honor of the school, and the good name of its teachers, as any faculty could wish. One of the founders writes me, "Prof. Kenyon, of sacred memory, was always our favorite Chaplain." And I have yet to meet one who does not echo these sentiments; yet Prof. Kenyon represented the discipline of the school, and his caustic rebukes have been felt by most of us. So great was our respect for him, that I well remember when, on one occasion, he had made the Alleghenians a present of some books, we were up in arms about it, took pains to find out their probable value, and, at once, passed a resolution to present ourselves with \$20 worth of books.

The most notorious outbreak was that known as the "Keeny Rebellion." It seems to have originated with the Orophilians, though it finally spread to the other Societies. There was a woman in the case, as usual, and an Orophilian was expelled. It so happened that he held an important place on the programme for their Anniversary occasion. Something in the nature of a demand was made that he be received back. This not being granted, it was next demanded that he be allowed to speak, which was also refused. Indignation meetings were held under the trees on the side-hill, and it was virtually decided to break up the school. The faculty did not scare, but suspended about thirty more. Wiser counsels finally prevailed, and all but the first offender were taken back. He had his revenge. Horace Greeley was to give the Commencement address. The student went to Hornellsville, and telegraphed Mr. Greeley not to come, as the exercises had been postponed. The trick was not discovered till too late, and the programmes for that year were shorter by two items, H. Greeley's address and the young man's oration. "Mr. Greeley, on being telegraphed to, replied, that it was too late for him to reach Alfred in time, 'but prosecute the rascal, collect damages, and spend the same on shade trees for the Campus.'" It is worth while to mention that one Orophilian, very prominent in this outbreak, went next year to Lima. The students there were in revolt, and attempted to draw him in; but he told them that he had had enough of school rebellions.

My task is done. To me it has been a sadly pleasant one. Twenty-four years ago this term I became a member of the Orophilian Lyceum. Never shall I forget the impression made upon me by the first session I attended. I remember most, or all, the faces present. I recall the dignity with which the Chairman presided, the ease and fluency with which members spoke, and all too well the trembling with which I first rose to address the chair.

Voices that then answered to the roll call have, many of them, been long silent, or scattered up and down the broad earth. Those who still remain, long past the seed-time, are in the midst of life's harvest, where labor presses, where the scorching sun tries the thews, and tests the endurance of the worker. The fires of ambition have long since licked up the pleasant dews of youth, and the day draws toward its close. What remains to them as the result of life's labors? Only that which was pure in youth, only that which was upright in manhood, only that which has the promise of the life to come. Much that is brilliant in these toilers, has come from sparks struck out in the clash of debate in the old session room. Much that is manly, from the sympathies and friendships of school-life. And many a thoughtful, earnest man, blesses the day when his ambitions were first stirred by the enthusiasm of the teachers of Alfred.

I will read to you the following interesting letter from Judge N. M. Hubbard of Iowa:

CEDAR RAPIDS, June 2, 1881.

My Dear Sir,—I have your letter, and you have my thanks. Your letter takes me back a long way. Of course, I remember the "Orophilian," the "Radiator and Review," and their early founders. Newell Reynolds thumbed his Greek Lexicon till he found the proper high-sounding and significant name for our Society. He was remarkable for his industry and his goodness. R. D. Stephens, who used to write more or less blank verse after the style of Pollok's Course of Time—but has gotten well over that now—invented the term "Radiator" for the paper, and I added "Review," from an itching I used to have to criticize most everybody. I used to think, in those days, that the world needed a great deal of overhauling, and that I had some sort of a roving commission in that direction. I am glad to tell you, I think the world is going on very well now, without my assistance, and I am not in the missionary business nearly as much as I was.

The two Thachers—Solon and Dwight—Galusha Anderson, Worden, Lyman Allen, A. M. F. Randolph, and a good many others, whose names I have now forgotten, were the original charter members of the Society. Dwight and Solon Thacher were prominent in the Society. Solon was the noble Roman, whose voice and manner were always senatorial and dignified. Dwight was a very fine writer, and a very fine speaker, and had a remarkable fluency of elegant language. The fact is, Dwight was too ornate and finished. Galusha Anderson was a born orator and a born scholar. I think I never heard so fine a voice nor so finished an elocutionist of his age, either before or since. I always thought Galusha was awful pious, and I think he thought I was awful wicked. Worden was a good, solid, substantial scholar, full of kindness and friendship, and was liked by everybody. Lyman Allen was very genial, very bright, very companionable, and took quite as much to finance as he did to literature. Randolph was the literary fellow, par excellence. He could write more and better literary essays on any and all subjects than any other man I ever knew at Alfred, and, withal, one of the most genial and kindly and gentlemanly souls to be found anywhere. Such is the brief recollection I have of this group that I once knew so well and enjoyed so much. They are widely scattered, but I believe they have all done creditably. One only of this group, I believe, has passed away, Lyman Allen. Surely, there were many others that gave quite as much promise, and have as well fulfilled the promise, as those I have mentioned; but I have mentioned those with whom I was most familiar and best acquainted.

I trust your celebration will be very pleasant and a great success. I beg to convey through you my kindest regards to President Allen and to Mrs. Allen. I am greatly indebted to both of them for much instruction and much good advice. I remember them, with all the rest of the faculty of those early days, with great kindness and admiration, and if I could possibly spare the time, I should be only too glad to accept Mrs. Allen's invitation to attend the Commencement exercises.

I am, very respectfully, yours,
N. M. HUBBARD.

Let us reciprocate Judge Hubbard's generous enthusiasm for his old associates by repeating the remark of Wm. H. Seward, who, as Secretary of State, employed the Judge to settle the border difficulties which arose, during the late war, between the United States and Mexico. Seward pronounced Judge Hubbard's correspondence with Mexico, the finest specimen of diplomatic writing that ever came under his eye—indeed, models in that kind of literature—and Seward was no ordinary judge or practical exemplifier of such literature. As a preparation for this, the Judge, while a student here, in connection with R. D. Stephens, did what students so seldom do, studied his English Dictionary. Indeed, these two had the reputation of doing what students were scarce ever known to do: thumbed their English, much more than their Latin or Greek, Lexicons, in search of new, old, unique, and multitudinous-syllabled words, and weaving them into all sorts of literary products. Many a quire of paper did they use up in such efforts. Whenever they appeared in public, as editors of the "Radiator and Review," or otherwise, something out of the ordinary line was expected. Nothing short of Webster's Unabridged was thought to be competent to supply the needful vocabulary for their rapid and vehement delivery.

"If your fight in life is to be for the right, the real and the true, strike your first blow to-day. To-morrow is not yours—it never may be. Once and again in your college days you have heard the lesson: 'Who-soever thy hand findeth to do, do it with thy might; for there is no work, no device, nor knowledge, nor wisdom in the grave whither thou goest. A class-mate dropped from your ranks by death; his work was done, his warfare ended. A revered and much-loved teacher, in the fullness of his strength, in the prime of his powers, fell battling for the truth. Of life, nothing is certain but its end and its awards. Sure, only of these let us stand undismayed each in his lot.'"

[Continued from first page.]

beneficent, and tender, in its personal expression; more rich, instructive, and gracious, in its public ministrations to the end. The halo of a serene and benignant old age crowned him. He had become, indeed, a Father in Israel, whose words, by voice and pen, were reverently waited for.

Yes, he has fought a good fight—good, because fought, not for self-seeking or worldly, but for unselfish and divine ends; good, because fought, not with carnal, but with spiritual weapons; good, because fought, not for earthly, but for heavenly, righteous crowns. But this good fight, thus bravely, unselfishly, righteously fought, is all at an end now, and the good soldier, "ready to be offered," has been called up higher to an exceeding great reward. The long pastorate has been closed, not by action of pastor or people, but by the Great Shepherd, who has bidden his faithful undershepherd to higher and diviner fields of usefulness and blessedness.

In passing, he has let fall his armor of God, his spiritual weapons—the mantle of charity, the helmet of salvation, the red-cross shield, the breastplate of righteousness, the girdle of truth, the sword of the Spirit, the sandals of the gospel of peace. Gather, ye, up these, reverently, lovingly, one by one, and panoply therewith him whom you may choose as his successor, praying that a double portion of his spirit may be both upon him and upon us all. And now may the benedictions of the All-compassionate Father descend and rest evermore upon the widowed one, upon all stricken relatives, upon this Church and people, and upon all whom this bereavement shall reach. Amen.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, September 15, 1881.

REV. STEPHEN BURDICK, - - EDITOR.

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

We very generally fail to appreciate the work and worth of the devoted and faithful public servant of the people until his life work is done, and he no longer responds to the constant call for labor, or meets his accustomed round of duties. Then it is that we understand, as never before, in how many ways his life has steadily and efficiently contributed to the common weal, and how important his work has been to ourselves and others. Indeed, we seldom appreciate the good things which come to us through another's unflinching care and toil, until by the loss of these we are made to feel their need and understand their real value. This fact must find its illustration in the case of our widely known and very generally beloved brother, Eld. Nathan V. Hull, who has ceased from his work and entered into his rest. For some time past he has been gradually declining under the effects of disease, with alternating hopes and fears on the part of his many friends in regard to his recovery and return to his former activity and usefulness in his several departments of Christian labor.

As pastor of the First Church of Alfred, N. Y., Professor of Pastoral Theology in the Theological Department of Alfred University, and Editor of the SABBATH RECORDER, he has fallen at his post, and died with the armor on—died to live in cherished memory, and in the enduring results of a life-work well and faithfully done.

Some weeks ago, while prostrated by disease, and unable, for the time, to do his accustomed editorial work on the RECORDER, it was his request that the Board of the Tract Society should take in hand, for the time being at least, the editorial work of the RECORDER; accordingly, that Board, through its Business Committee, as a temporary arrangement, appointed one of their number to provide for that work. This was simply an arrangement to supply, in some measure at least, the editorial-work which the editor was at the time unable to perform, and also provide for its supply until permanent arrangements could be made, in case continued life and returning health did not permit him to resume his labors in connection with the RECORDER. He, however, under a skillful and successful operation, which removed the immediate cause of his prostration, soon rallied sufficiently to resume his editorial work, continuing therein up to the very margin of life. In the meanwhile, to meet an immediate necessity, and with considerable misgivings as to his own personal fitness and qualifications for the work, even though it be for a short period of time, the writer takes up the labor, which, unsought, has fallen to his lot, hoping thereby to do something to

bridge over the interim which must occur before a permanent editor is secured. He invites criticisms and suggestions, looking to the improvement and efficiency of his work. Contributions to the columns of the RECORDER from our brethren and sisters in the various parts of our denominational Zion will be welcomed. Articles are desired relating to the various important features of our work, as a people; articles relating to personal religious life and experience; articles involving questions of the culture, development and elevation of our fellow-men, and articles designed to promote every needed reform of our times. It is the earnest desire of those who are responsible for the management of the RECORDER that it shall be, in the fullest possible sense, a live and intelligent paper, the active promoter of vital truth and vital godliness; and, by its undisguised and effective sympathy and influence, foster every needed reform and further every good word and work. This it can and must be if its friends everywhere shall so will; and so willing, shall unitedly labor to make it such.

STEPHEN BURDICK. LEONARDSVILLE, N. Y., Sept. 7, 1881.

CONFERENCE TICKETS. — The following communication has been received at this office from Mr. Orville Stillman, the Western Agent of the New York, Lake Erie & Western Railroad Co., and as it relates to matters about which we have been asked for information, we publish it for the benefit of all concerned, and urge immediate attention to its suggestions:

"I have just received notice from the General Passenger Agent, Mr. Abbott, through the New England office, that Hornellsville, Wellsville, and Friendship stations will each be furnished with fifteen round trip tickets to Farina, Ill., and return, for the use of the Seventh-day Baptist people. Those going from Alfred and other stations must procure them from the above stations. I do not know whether they will print separate tickets for Hornellsville, Wellsville, and Friendship, or use Hornellsville for all three. If they use different tickets, Alfred and Andover people would require Hornellsville tickets, which I suppose of course you would procure through your Station Agents. It seems to me it would be well for the Alfred, Independence, and Andover people to ascertain, as soon as possible, how many there will be from the several places, and notify their Station Agents, so that they can procure the tickets for them, and in case the Hornellsville supply is insufficient, more can be obtained.

"I also received notice that there would be twenty-five tickets sent to the Binghamton station for the Central New York people. If the representation from that section should be large, I fear twenty-five will prove rather a small number. Would it not be well to advise, through the columns of the RECORDER, all people intending to go from Binghamton, to notify the Binghamton Agent in advance, so that in case his supply of tickets is insufficient, he can procure more."

SYMPATHY is sweet, and when it comes spontaneously from all sources, as in the case of President Garfield, it touches a tender chord in the breast of every true American heart. It has been too much a custom with political partisans to restrain expressions of cordiality toward those of differing sentiment, lest by some means these expressions might become material for partisan use; but it is a happy feature of this case that some of the noblest and most tender expressions of appreciation and sympathy have found voice through what is termed the "Opposition Press;" and where any other sentiment has been expressed, its author has been promptly met by that overwhelming public sentiment which has forced him to slink away into ignominious seclusion, if he have not received prompt personal violence.

As an illustration of the noble attitude of the opposite political party, we notice the action of the Hamilton County (O.) Democratic Convention, last week, which passed a resolution of sympathy with Pres. Garfield, and deprecated any party making political capital out of the national calamity.

But these expressions of sympathy are not confined to America. They extend to every civilized nation, and give us higher hopes of the final acceptance by them of the principles of the universal brotherhood of man, and of the practices demanded by that principle. A recent London dispatch says: "The doctors here think that every day now gives Garfield a better chance of recovery. The way he has held out astonishes everybody. His name is literally a household word throughout England. The people seem to take more interest in his recovery than in any domestic topic."

The Sixty-seventh Session of our General Conference is near at hand; before the next issue of the RECORDER reaches most of its readers, it will already be in session at Farina. The favorable terms, "in the way of

railroad fare to the place of meeting and return, should insure a full attendance. Our young people should be encouraged to attend and interest themselves in our benevolent operations. Bright prospects seem to be before our benevolent societies. The Education Society must take on new hope and vigor under the inspiration of the fact that Alfred University and Milton College have each, during the year, received generous donations toward the increase of endowments. The Missionary Society seems to be taking on new life and efficiency. The tent-work in the East and Northwest, in connection with the work of the Sabbath Tract Society, is carrying the Sabbath truth and the Word of life into the regions beyond. Let the good work be pushed. The world's wide field is before us.

THE removal of the President from the heated, malarious atmosphere at Washington, to the more cool and healthful air of Long Branch, N. J., is an accomplished fact. The removal was effected on Thursday of last week, Sept. 6th, with no more weariness to the President than was to be expected, and with no permanent harm from the change as yet apparent. Many who have feared the effects of the Washington climate, during the trying month of September, upon the President's already debilitated system, will be devoutly thankful for his rescue from further danger in this direction. Much credit is due the railroad managers, physicians, and attendants, for the very careful and successful manner in which the change was brought about. Every possible arrangement was perfected to make the journey comfortable, quiet, and safe, to the suffering President. His chances for ultimate recovery are, beyond a doubt, increased by his safe removal to Long Branch. For him, the Christian heart of the nation is lifted in prayer.

THE forty-first Annual Meeting and Fair of the New York State Agricultural Society occurs at Elmira, this week, and from such reports as have come to us, promises to be a very successful and creditable exhibition.

Communications.

GOLDEN WEDDING.

One of the pleasantest events of the season in our usually quiet community was the Golden Wedding of our venerable Deacon, Isaac D. Titsworth and his wife, Hannah A. Shepard Titsworth, Thursday, Aug. 25, 1881.

For months past, and, we may say, for years, this event has been anticipated with much solicitude by the family; and this anxiety has been shared, also, by many outside their immediate family, who have been somewhat familiar with their remarkable history. God is not a respecter of persons, and yet his gracious providence has been most signally displayed toward this household. During fifty years of happy married life, in which time they have raised up a family of ten children, the death messenger has never entered their dwelling. Their seven sons and three daughters are all married and settled, some in their native State, New Jersey, and others elsewhere. During the late war, four of these sons and two sons-in-law served their country in the army and navy, returning at the close of the rebellion, unharmed. Only one daughter-in-law and two grandchildren have thus far been called to the spirit land. Forty-three persons now constitute the family circle.

For several days before the completion of this golden cycle, the children and grandchildren were gathering in from their respective homes in Massachusetts, Rhode Island, New York, Wisconsin, and Illinois, and when the day arrived there were wanting only one son-in-law and one grandchild to make the number complete. At two o'clock, the guests assembled at the residence of the Deacon, to the number of eighty-five persons, embracing, besides near relatives, members of the Memorial Board, the Sabbath School Board—in both of which the Deacon has been a member since their organization—and the Deacons of the New Market Church. After a few minutes spent in a social way, Dr. A. S. Titsworth, the senior of the seven sons, being chosen master of ceremonies, announced the following exercises in their order:

- 1. Opening prayer by Rev. A. H. Lewis.
2. A Poem, composed for the occasion, by Mrs. Wm. L. Clarke, of Ashaway, R. I., and read by Rev. W. C. Titsworth, of Ashaway, a copy of which will be furnished for publication in the RECORDER.
3. A History of the Titsworth Family, by Rev. A. J. Titsworth, of Chelsea, Mass. The speaker gave a very interesting account of

his attempt to find a record of the Titsworth name while on a visit to England. After several fruitless efforts, he was at last successful in finding a history in which the name is recorded upwards of four hundred years ago. He found the family at one period with strong tendency to consumption; at a later period, by long persistence in good habits and right living, this tendency to a fearful disease was stamped out, as he believed it could be in any family by righteous living. He was not able to trace the line of descent clearly to the present family of Titsworths, yet there was a possible and even probable connection. The Titsworths in this country are the descendants of two brothers, Isaac and Jacob, who came here from either England or Scotland, more than two hundred years ago, the former settling in Cumberland county, N. J., and the latter in Middlesex county. The speaker gave special emphasis to the clean record, the unsullied name, as thus found in English history, and in a few words of eloquent address pressed home the important duty resting upon the present generation, bearing the name of Titsworth, of handing down to coming time a spotless page of this family history.

4. The marriage ceremony was then conducted by the pastor of the New Market Church, after a very impressive prayer by Rev. A. J. Titsworth. The aged couple were briefly reminded of their former marriage vows, and God's gracious favor for half a century, whereupon they were asked as an indication of their increased love for each other and strengthened faith in God, to again join their right hands in the continuance of the marriage covenant. This ceremony was completed by the presentation of a cane in behalf of the Memorial Board, bearing this inscription: "From members of the S. D. B. Memorial Board, to I. D. Titsworth, Aug. 25, 1881." This ceremony was followed by affectionate greetings and congratulations by the children, grandchildren, and others.

5. A very interesting and tender address was then given to the parents by the eldest son, Dr. Titsworth, accompanied by the presentation of a beautiful family album, and a gold pen.

6. At this point, an appropriate response was volunteered by Dea. Titsworth, who, though rather too full of emotion for easy utterance, succeeded well in giving a brief narration of his life experiences, and the wondrous love of God all through his life journey. This was followed by the reading of two letters by W. C. Titsworth, one from Wm. R. Potter, the absent son-in-law, of Farina, Ill., and one from Rev. O. U. Whitford, of Walworth, Wis., containing a golden token of grateful remembrance.

7. The following beautiful stanzas, composed for the occasion, by Mrs. M. F. Dean, of Farina, Ill., were then sung by the reunited family:

REUNION.
Once more with grateful hearts we meet
As in the days of yore;
While tender memories, pure and sweet,
The dear, old life restore.
From distant homes, with interests wide,
From various labors come;
We feel that naught can e'er divide
The bond which draws us home.
Children again! its perfume sweet
The oil of gladness sheds;
Round the dear hearth, all glories meet,
To crown our radiant heads.
What though the years have made us gray?
Hearts have no time of age;
Immortal youth is ours to-day,
A glorious heritage.
And oh, what joy! we all are here;
Here is no "vacant chair,"
Holds heaven a joy than this more dear,
To find we all are there?
Our parents, full of years, we greet,
Yet, are our hearts not sad;
Life's slow decline to them is sweet,
Their look towards sunset, glad;
Their peaceful, evening skies glow
With light and love untold;
Their sands of life indeed run low,
But they are sands of gold.
Help us, oh, Lord, while gathered thus,
Thy perfect love to know,
That through the good thou givest us
Our trust in thee may grow.
And when the years of sorrow come,
As, one by one, we fall,
And these thinned ranks no more come home,
Sustain us, Lord of all.
Oh! give us this unequalled bliss
Among thy mansion's blest,
That not a soul of us may miss
Our everlasting rest!
That, gazing on the heavenly shore,
We greet each cherished face;
And all, united, evermore,
Enjoy eternal bliss.

A closing prayer was then offered by the pastor, after which the guests were invited to repair to a large and beautiful tent erected on the lawn, decorated outside with flags and banners, and the figures 1831-1881 to designate the expiring half century; while under the canvas were two long tables loaded with tempting viands which the Deacon had generously provided for his large family and numerous friends.

After a thorough examination of the quality as well as quantity of this part of the service, in which there seemed to be many experts, and when there began to be indications of waning interest, Rev. A. J. Titsworth, in a few words of pleasant introduction, called out several persons for brief speeches, which were responded to by Judge Sheppard Titsworth, of Newark, N. J., Prof. Wm. A. Rogers, of Cambridge, Mass., Geo. H. Babcock, of Plainfield; Rev. A. H. Lewis, of Plainfield, and Rev. L. E. Livermore; a few others volunteered with remarks pertinent to the occasion, until the shades of evening admonished us that the time for separation was near. It was then proposed to arise, join hands, and unite in singing the Doxology, "Praise God from whom all blessings flow."

Thus closed this exceedingly interesting fiftieth anniversary—not a day given up to festivity and mirth simply, but a day full of the fragrance of gratitude and love; a day in which the sweet and holy influences of a Christian family were recognized and appreciated; a day well calculated to awaken purer thoughts and nobler resolves in the hearts of all who were present.

May the Lord graciously bless and preserve this large and useful family until their earthly work is well done, and then bring them to a final reunion in that city whose streets are pure gold and whose twelve gates are twelve pearls. L. E. LIVERMORE. NEW MARKET, N. J., Sept. 3, 1881.

PROPHECY.

Isaiah 56: 2-8; 58: 13, 14; 66: 22-24.

By an examination of the above scriptures, it will be seen that the Sabbath occupies a prominent place in the gospel of Isaiah. It is a part of that grand connection of truth, properly called the Sabbath in Prophecy. The first to be noted is Isa. 56: 2-8. The connection begins at Isa. 55: 10. "So shall my word be that goeth forth out of my mouth," v. 11. "It shall be to the Lord for a name, for an everlasting sign that shall not be cut off," v. 13. "Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56: 1, 2.

In the outline of this prophecy, given in a former article, it was shown that the scriptures now quoted, stand, chronologically, at the point where the New Testament revelation closes, and it may be added, where the last of the twelve apostles dies, and with no successor. Mark the coincidences in Isa. 55: 1, and Rev. 22: 17; also Isa. 55: 11, compared with 2 Pet. 1: 15-21, and Rev. 22: 18, 19. The word that goeth forth out of the mouth of the Lord (Isa. 55: 11) is now to be the sole guide of his people, to accomplish that which he pleases, and to prosper in the thing whereto he sends it. There will be no more living prophets with plenary inspiration, no more living apostles with the extraordinary gifts of the Holy Spirit; these live only in their inspired teachings, and these teachings are found in the sacred Scriptures. "I will endeavor that ye may be able after my decease to have these things always in remembrance." 2 Pet. 1: 15. A true Christian must be a Bible Christian; and these are the God-given marks of true discipleship, viz:

- 1. The keeping of judgment.
2. Doing justice.
3. Laying hold of and keeping the Sabbath from polluting it. Isa. 56: 1, 2. The claim of every professor of religion to be a true Christian, must stand or fall by these tests. So, to the claim of any church to be the true church of God must be measured and weighed by this rule. If you or yours, if they or theirs, are wanting in all or any of these essentials, let the wolf-skin be thrown over the shoulders of such, that men may know and shun them.

And the Sabbath of the Lord not only has a place here, but is made a sign of true discipleship, "an everlasting sign that shall not be cut off," Isa. 55: 13. It applies, and is here applied, as well to Gentiles as to Jews. "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant: even them will I bring to my holy mountain, and make them joyful in my house of prayer. The Lord which gathereth the outcasts of Israel, saith, Yet will I gather others to him, besides those that are gathered to him." Isa. 56: 6-8. The Sabbath is then a sign to Jew and Gentile alike, under the Christian dispensation; "every one that keepeth the Sabbath from polluting it, and taketh hold of

my covenant," has the sign of the Lord's grace. No one can join himself to the Lord—he may join to him, to love the name of the servant, unless he keepeth his hand from polluting it, and taketh hold of my covenant, i. e., the ten commandments, Deut. 4: 12, 13), a covenant distinguished in time, place, and circumstances, from that between God and the child of the day when he took them lead them out of the land of Egypt, Exod. 8: 9 with Exod. 7: 21-26. This covenant is the Sinaitic covenant, and was an enlargement of the covenant with Abraham. Exod. 6: 2-5; 21: 17: 4-8.

The designation of the Sabbath as a sign of the Lord's grace, found in Exod. 31: 13, 17, 20, and I think also in Matt. 23: 2, shall appear the sign of the Christ distinctly and emphatically as his own. Mark the sign, it is therefore his sign, and his sign was "made," Christ's things were made by him. "And then shall appear the sign of the Son of man, i. e., be made manifest to all eyes. It is worthy of public notice. It is worthy of public notice in its character, began at a time with the events which, in the future, are promised to precede and

We come now to the second part of the prophecy, viz., Isa. 58: 13, 14, again to the outline, it will be seen that the Sabbath occupies a prominent place in the gospel of Isaiah. It is a part of that grand connection of truth, properly called the Sabbath in Prophecy. The first to be noted is Isa. 56: 2-8. The connection begins at Isa. 55: 10. "So shall my word be that goeth forth out of my mouth," v. 11. "It shall be to the Lord for a name, for an everlasting sign that shall not be cut off," v. 13. "Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56: 1, 2.

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Selected Miscellany.

THE MISSIONARY'S WIFE.

E. L. WHATLEY.

The names of Harriet Newell and Mrs. Judson are household words, and their graves are hallowed as the shrines of saints. Yet in our Western valleys and plains are many green and nameless graves, where patient, long-enduring wives and mothers have lain down, worn out in a missionary field equally severe, and no man knoweth their sepulcher.

THROUGH HIS GRACE.

BY MRS. M. A. DENISON.

An oath! and from such beautiful lips—how it startled me! The woman was poor, sick, suffering, yet many a Broadway belle might have envied her the lustrous eyes, the sweet expression, the purity of complexion which distinguished her.

before a tenement house of the meanest description, and pointed down the slimy basement steps. "You don't want to go in there," she said, "and that's my home."

while she needed you? Now she needs you no longer. "Needs me no longer—me, her mother?" whispered the pale lips. "O my baby! She has gone where I can never go. What shall I do? I can't lose her through all eternity, I can't."

and actually mixes with the water—a process most necessary for the production of nutritious soup.—Housekeeper.

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HOW YOUNG MEN FAIL.

"There is Alfred Sutton home with his family to live on the old folks," said one neighbor to another. "It seems hard, after all his father has done to fit him in business, and the capital he invested to start him so fairly. It is surprising he has turned out so poorly."

HOW TO COOK VEGETABLES.—It is often observed that a meal from vegetables is not satisfying; but it frequently happens that the persons who thus object do not know even how to boil a vegetable.

"No, she is better," I said; but the sob in my voice, my manner, conveyed the truth to her preternaturally sharpened senses. She fell back on her pillow with such a look of fixed anguish that I turned my eyes away.

NEVER attempt to the company upon you delible.—Auber.

THE COURTESY OF WASHINGTON.

No additional proof is needed that this great man was both a true hero and a true gentleman. But new illustrations of his noble character, have been occasionally gleaned from the field of biography or tradition that delightfully confirm this verdict of history.

Probably the latest is that embodied in the anecdote we are now to record and to give to the daylight of the press for the first time. It has been hidden away in the cells of a modest family memory for more than a century, but was incidentally related to the writer a few days since, by an aged friend living near, who is the grandson of the persons now to be mentioned.

At the time of the Revolutionary war, there lived in the city of Philadelphia a Swedish physician and his wife, by the name of Bioren. They were of the Lutheran faith and worshipped in the ancient "Gloria Dei" church, on Swanson street. Mrs. Bioren was of the Leiken family, one of the oldest Swedish names in America. Her husband was patriotic, became a surgeon in the Continental army, and was with his regiment in the battle of Germantown, the result of which made Philadelphia the undisturbed seat of Government of the new Republic for the remainder of the struggle.

Immediately after this battle the American army went into camp at Chestnut Hill near the city and a little to the east of Germantown. While lying there, the man for recreation was occasionally indulged in sports and games, as ball-playing, e. g., in which they were sometimes uproariously free and made the welkin ring with their merry shouts.

At one such time Mrs. Bioren attempted on horseback to visit her husband at his military quarters, but encountering the soldiers thus engaged, found herself unable easily to control her steed, which had become frightened by the noise and confusion of the scene. In the midst of this perplexity, a fine-looking officer rode up and thus politely accosted her: "Madam, I perceive that your horse, being unused to such situations, is giving you some trouble. Permit me to exchange saddles. I think you will find mine much more manageable." The lady of course, gladly accepted the kind proposition, when they rode on together, until they reached her husband's tent, who soon came out and, as he saw her official escort, exclaimed, "Good morning, General Washington. I am very happy to see you."

To this the general pleasantly responded, "Well, I think you should be, sir, since I have had the honor of bringing with me such a good friend of yours to see you."

"We may well believe that Doctor Bioren and his wife were equally surprised at this act of condescending politeness on the part of the Commander-in-chief, that they were profuse in their thanks, and that ever after the name of Washington had a still warmer place in their hearts. With their many respectable descendants in this country, represented by several American families, it certainly will never cease to be honored and loved.—Illinois Christian Weekly.

UNKNOWN ALASKA.

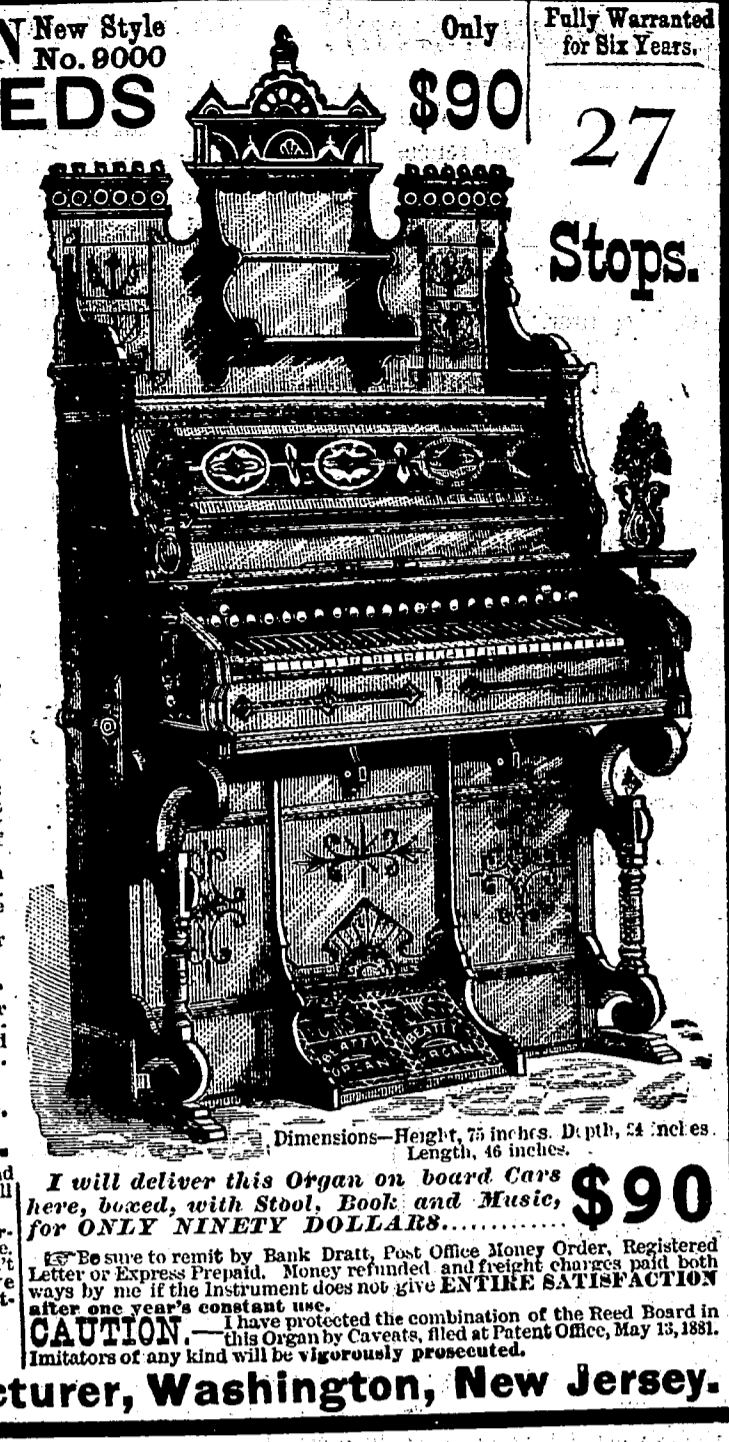
When the late Mr. Seward purchased Alaska from the czar he was not aware of the fact that he was getting with his countless fur-seals, fisheries, mines and icebergs one of the greatest rivers in the world, and now almost demonstrated to be of greater volume than the Mississippi. Such is the Yukon. The vast region it waters remains almost as much a terra incognita as the Congo. In fact, while the latter has been once explored—by Stanley—from the point where Livingstone turned back down to the Atlantic ocean, and by Livingstone from its extreme sources to where Stanley's exploration began, no traveler has ever yet seen the upper water of Yukon, or has been able to enlighten the world as to its length or its source, or the region it drains. Here, then, is an opening for enterprise and ambition, more fruitful of promise than anything as yet unrevealed in Africa or the Arctic sea, and probably less dangerous. That the country contains mines of gold and silver, we may readily conjecture from the fact that such mines exist on all sides of it. The river is navigable for hundreds of miles. It is free of ice from June to September. Its banks are flanked below with Indian villages. Its waters are filled with fish for the support of human life and its woods with game. The mountains in which it rises are unknown to white men, but, as they are generally believed to be stored with that sort of treasure which led to the rapid settlement of California and to the expansion of commerce on the south and Central Pacific, there is the strongest sort of temptation on the part of thousands to see them, test them, and dig them up, if the treasure can be found. The government has many vessels lying idle and uselessly rotting for the want of action. Why not fit one of them up for a two or three years' cruise on this great unexplored river of the north? The discovery of gold mines there would lead instantly to a large migration from all parts of the world, and in a few years contribute millions to the commerce of the Southern Pacific States and Territories.—San Francisco News-Letter.

Whoever makes a fuss about doing good, does very little; he who wishes to be seen and noticed when he is doing good, will not do it long.

CONTEMPT is like a hot iron that brands criminals; its imprint is almost always indelible.—Alibert.

NEVER attempt to draw the attention of the company upon yourself.

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

INTERNATIONAL LESSONS, 1881.

THIRD QUARTER.

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

LESSON XIII.—THE RACE AND THE PRIZE.

BY REV. E. M. DUNN.

For Sabbath-day, September 24.

1 CORINTHIANS 9: 23-27.

23. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. 24. And this I do for the gospel's sake, that I might be partaker thereof with you. 25. Know ye not, that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain. 26. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. 27. I therefore so run, not as uncertainly; so fight I, not as one that beatech the air: 28. But I keep under my body, and bring it into subjection: lest that by any means I have preached to others, I myself should be a castaway.

CENTRAL THOUGHT.—The carnal in subjection to the spiritual.

DAILY READINGS. 1. 1 Cor. 9: 13-27. 4. Gal. 4: 10-26. 2. Prov. 23: 1-14. 5. Prov. 21: 1-17. 3. Prov. 23: 19-35. 6. Gal. 6: 1-10. 7. Eph. 5: 1-20.

GOLDEN TEXT.—Walk in the Spirit, and ye shall not fulfil the lust of the flesh.—Gal. 5: 16.

OUTLINE.

- I. The purpose. v. 23-24. II. The crown. v. 25. III. The victory. v. 26, 27.

STATEMENT.

The purpose here was to win the prize. The prize was the crown. The crown was the symbol of victory. The victory is eternal life.

QUESTIONS.

- I. The purpose. v. 23-24. Who wrote this epistle? Tell us what you know of his character. What does he mean by saying in v. 23, "To the weak became I as weak that I might gain the weak?" In accommodating himself to the prejudices of men, did Paul ever yield one iota of principle? What is meant by being a partaker of the gospel? What kind of a race does Paul refer to in v. 24? Tell us what you have learned about these contests. Is the statement that "but one receiveth the prize" intended to teach that but few will be finally saved? II. The crown. v. 25. What is meant by being "temperate in all things"? Is the word used in the Bible account of the Lord's Supper? What are the terms there used? Is it proper to use fermented wine at the communion? What was the corruptible crown, referred to in verse 25, composed of? What is meant by an incorruptible crown? III. The victory. v. 26, 27. Did Paul have any doubts as to whether he should gain the victory of eternal life? What does he mean by saying, "So fight I not as one that beatech the air"? Was there any danger that when Paul had "preached to others he himself should be a castaway"? Was this the case with him? See 2 Timothy 4: 6, 7, 8. How will it be with you?

NOTES.

I. The purpose. v. 23-24. Paul, who wrote this epistle, was no time-server. He was fearless; not given to carter to the opinions of others to gain applause; he was unwavering in his fidelity to principle; bold and prompt in his denunciation of wrong; yet he possessed wonderful tact, much worldly wisdom, and he thought it proper to employ these qualities to further the gospel, for this was his grand purpose after his conversion. Paul was not one who would run counter to the weak prejudices of men, and thus prevent their accepting the truth, when no law of God required him to do so. To the weak became I as weak. Had any one harmless scruples against eating meat, portions of which had been offered to idols, he would respect those scruples. He had Timothy circumcised, because he was to labor among the Jews, and there was no harm in his conforming to this custom among the Jews. He refused to circumcise Titus, because it was then and there reckoned essential to salvation, and for that reason insisted on, and Paul could not consent to any such inference. We need more men like Paul at the present day, men who will accommodate themselves to circumstances, to the prejudices of men where no violation of principle is involved, and who will firmly refuse to do so where it involves the transgression of God's law. Save some. Paul's grand purpose was to save souls. This is why he preached. He realized that, without the gospel, men were lost. The reason why there is so much inefficient preaching at the present day, is, we do not fully realize that without the gospel, men are lost. And this I do for the gospel's sake. Paul did this, as stated in v. 23, that he might be the instrument of propagating the gospel, and he had an eye to the share he was to receive in the benefits of the gospel. We see in this lesson Paul's ready adaptation of any metaphor that would clearly illustrate truth. He selected objects by which to illustrate and enforce truth with which they were familiar, no matter whether they were connected with the race course or the barn yard. He was not afraid his allusions might be deemed inelegant, improper for the pulpit, or unbecoming the sacredness of the Sabbath-day. He advises Christians to run the Christian race with the same diligence that the contestants manifested in their games. But one receiveth the prize. There is no reference here to the few that may be saved, but we are exhorted to employ the same diligence and painstaking as if there were but one to receive the prize.

II. The crown. v. 25. Temperate in all

things. The Greek word which is here translated temperate means literally exercises self-control. The teaching is that the Christian must exercise self-control in all things; not only in eating and drinking, but in everything. Self-control implies self-denial. The Grecian athletes practiced self-denial, self-control, in order to obtain a corruptible crown, or more literally a fading wreath of laurel leaves. How much more important that Christians exercise self-denial to gain a crown which is incorruptible, to wit, eternal life. The motives which should induce the Christian to practice self-denial are here contrasted with the motives which lead men of the world to the exercise of the same virtue. Self-control is possible to all; it was practiced by the Greek gymnasts, it is exercised by the gymnasts of the present day, by men who put themselves in training for the low and brutal contests of the prize fight. If such men can practice self-denial, the Christian can. The only question is, "Will he do it?"

III. The victory. v. 26, 27. Paul felt that he was certain of the victory, and so may we run the Christian race. So fight I, not as one that beatech the air. Here the metaphor is changed, and the prize fight is alluded to; reference is had to one that aims a blow at his antagonist and misses him. Paul had a purpose; he made every blow tell. But I keep under my body, and bring it into subjection. The revised version has it, "But I buffet my body and bring it into bondage." How beautifully the metaphor is preserved! Paul is in a fight, his flesh is his antagonist; literally he beats it black and blue, or he gives it such a blow as to strike it under the eye, and makes his body serve him, not vice versa, and why? "Lest that by any means, when I have preached to others, I myself should be a castaway," or as the new version has it, be rejected. "Was there any danger of Paul's falling away? He says there was. It was possible for him to fail; it is possible for us and highly probable unless we fight with all our might to bring into subjection all our fleshly desires and lusts. There is nothing in this verse intended to favor the doctrine of falling away from grace, or opposed to the doctrine of the perseverance of the saints. Neither of these doctrines are thus formulated in the Word of God. The teaching of the Bible is, that unless we persevere and use great diligence we shall be rejected; but if we persevere and fight with vigor we may be assured now and always that we shall win the victory, not through our strength alone, but through the grace of our Lord Jesus Christ assisting and keeping us to the end. How foolish for Christians to contend as to whether the doctrine of the final perseverance of the saints is in the Bible or not! We are encouraged to believe that we may persevere and we are warned that there is danger of our falling away, just so with the two great systems of Arminianism and Calvinism. How foolish for Christians to contend over these systems and for the adherents of the one system to misrepresent the adherents of the other! Both systems are taught in the Bible or rather both ideas are taught there as harmonious parts of one system, the two hemispheres of truth. If we can not harmonize them, the difficulty is not so much in the subject as it is in our brains.

WHAT TO TEACH.

[Part of a paper read before the Fayette County (Ill.) Sabbath School Convention, held at Farina, Aug. 11th.]

BY MRS. M. A. DEAN.

"By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" As the ultimate object of the religious instruction of the young is to make them Christians, it is important that they should be early taught what are the necessary elements of a religious life. Children should no longer be allowed to grow up with the false impression in their minds (though it may never have taken the form of words), that religion consists in certain observances, and that it is to be obtained only through certain conventional forms. Indeed, it is one of the most cheering evidences of this growth of true Christian sentiment among men, that they are beginning to regard character as of paramount importance in the Christian life; and, in proportion as this truth is received into good and honest hearts, and incorporated into growing and expanding lives, will Christianity triumph over the sin and the evil that is in the world.

What we are from day to day, in the sight of God and men, is the true measure of our claim to the Christian name; not what we appear to be, nor what we are reputed to be, nor yet what we desire to be, but simply and solely what we are. It is this inherent selfhood, this peculiar and definite and unmistakable character, which determines the quality of the fruits by which our Savior declares that we are to know each other. Let us comprehend, distinctly, that "thorns" and "thistles" bear their own legitimate fruits, and that "grapes" and "figs" grow only upon the vine and fig tree.

A man's religion is not a thing to be done, like his best "beaver," on Sunday morning, or put away with his Sunday clothes, at night—not a mantle to be wrapped around, but a force, a principle, a presence dwelling within. In other words, there is not a religion for the conference room, or the prayer-meeting, or the church service, which can be conveniently dropped out of one's every-day life. There can be no sharp dividing lines between piety and conduct, no "divorce" between religion and morality. There may, indeed, be a temporary, emotional state, resulting from some

transient but powerful controlling influence—a devout temper, for the present moment, which has not in it the force and abiding character necessary to produce obedience to God—which men mistake for the experience of true religion in the heart, but which leaves them powerless to withstand the temptations and the evil influences to which they are exposed in their daily avocations. Thus it happens that men of defective moral sense, and strong, sinful tendencies, or frivolous women, without the shadow of a purpose in their lives, sometimes experience so much of religious feeling, under the influence of temporary religious excitement, that they are themselves deceived into the belief that they are Christians, and thus become members of Christian churches. Such persons are not liable to the charge of hypocrisy, though their subsequent career may develop the fact that, in assuming the Christian name which they can no longer sustain, they have hindered and harmed instead of helping the Christian cause. No end of mischief results from the subtle working of a common misapprehension, a false conception of what constitutes religion or piety. The idea is far too prevalent that somehow, in some mysterious fashion, religion is independent of character; that it has a separate sphere, all its own; that it is a peculiar work, to be entered into as one would enter into a business partnership or a financial enterprise, instead of a thing which must enter into us, and take possession of our entire being, controlling all our motives and all our actions.

Religion is a power which transforms, renews, and purifies the life, which elevates the character into some degree, at least, of Christlikeness, and embraces all our interests, even our recreations and our amusements, in the sphere of its elevating and purifying influence. He who subjects his whole life, his labors, his leisure, and his charities to the supreme control of Christian motive, must be indeed a Christian, and exert a powerful Christian influence in the world. Such a man's business character will not only be consistent with his religious character, but it will be infused with it and sustained by it.

THE LESSON AT HOME.—It would be a great step in the right direction, if all the homes of the children were to become interested in the Sabbath-school lessons for each week. The responsibility is with the parents. Here is the way it is done in one home. At the family worship Sabbath evening, the father asks, "Where is the next lesson?" One of the children quickly replies. It is then read, some questions asked, and some remarks made about it—just enough to kindle the interest of the children. Then, each morning through the week, at the family worship, the "home reading" for the day is read, and its application to the lesson pointed out. A few minutes are given every evening to talking over some point of the lesson. By Sabbath morning the children are familiar with it, and ready to go to their classes, and thoroughly enjoy the recitation. If some such plan could be pursued in every home, our schools would soon become vastly more interesting.—Westminster Teacher.

The following subjective analysis of the ten commandments may be of use to some:

Table with two columns: FIRST TABLE and SECOND TABLE. Lists commandments such as Singleness of heart, Respect, Worship, Kindness, etc.

ONE only needs to look over the different "helps" and notice their treatment of the fourth commandment, to see the great importance of having our own publications in the hands of our own scholars. But this is only one of many reasons why our own schools should patronize our own helps.

The Sunday-school teachers of Massachusetts discussed in their convention at Martha's Vineyard, what kind of a person the superintendent of a Sunday-school ought to be. They decided that he should be an orderly and enthusiastic Christian man, who abstains from liquors, cigars, and tobacco.

CARRY your own Bible to Sabbath-school, and persist in urging your scholars to bring theirs also. Do not permit the lesson to be taught from the Lesson Leaf, or Quarterly. The Bible only in the class, should be the aim of every superintendent and teacher.

Now is a good time to arrange a new plan for the opening and closing exercises in your school. Variety is as useful in Sabbath-school as elsewhere, and generally one quarter is long enough to run one plan of exercises before changing.

The annual picnic of the Paycatuck Sabbath-school was held Wednesday, Aug. 31st, at Brightman's Pond.

It is proposed to make a new canvass of London, in order to bring a larger proportion of the children into the Sunday-schools. The number of Sunday-school scholars in the metropolis is now within a fraction of 10 per cent. of the whole population, but a quarter of a million of the children are still out.

In a religious meeting in Liverpool, a poor working man lately said: "I used to be an 'odd-job Christian,' but now I am working full time." It is the "odd-job Christians," in the Sabbath-school and out of it, that do so much poor work. No good workman is an "odd-job" workman.

A ROMAN Catholic paper says that had the Church retained all her children, there should now be in the country from 20,000,000 to 25,000,000 members of that Church, whereas there are now less than 7,000,000. It attributes the great losses to the influence of the public schools.

A CERTAIN little Pharisee, who was praying for his big brother, had a good deal of human nature in him, even if he was only six years old. He prayed, "O Lord, bless brother Bill, and make him as good a boy as I am."

"In what condition was the patriarch Job at the end of life?" asked a Brooklyn Sunday-school teacher of a quiet-looking boy at the foot of the class. "Dead," calmly replied the quiet-looking boy.

NEXT WEEK we begin another quarter's lessons, and now is the time to plan for the review. A preview is a great help during the quarter, and on review day.

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, bland, and harmless. See another column.—Taleto Blade.

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

A SELF-MADE MAN.—About ten years ago there was ploughing upon the hillsides in Hunterdon county, New Jersey, a poor barefooted boy. He was one of a large family and stood but a small show for a share of this world's goods. He was forced to leave the paternal roof and seek his own support. He had the true American pluck and strove manfully to make his mark in the world. How well he has succeeded will be understood when we state that he has become to-day one of the largest and most influential manufacturers in this country. Alone he mapped out a career which already shines conspicuously among the many examples of self-made men of our times. His name is the Hon. Daniel F. Beatty, Mayor of Washington, New Jersey, and it has become a household word throughout the length and breadth of this land. His unaided enterprise has been prodigious—his success phenomenal. He manufactures and sells direct to the people from his mammoth factory at Washington, New Jersey, upwards of one thousand cabinet organs every month. His establishment exceeds in size any similar factory upon the globe, and he is rapidly becoming one of the great benefactors of the race, for he has abolished middlemen's and all extortionate profits and by reason of a vast trade he produces instruments very economically, and sells them at a small margin above actual cost. The Beethoven Grand Organ shown in an advertisement in this issue is one of his newest styles, and is meeting with a wonderful sale. The combination is new and Mr. Beatty has secured it for his exclusive use by caveats filed at the Patent Office. The organ was produced in May and is pronounced by all disinterested judges to be one of the finest ever placed upon the market. It should be ordered at once if desired for a Holiday present as Mayor Beatty to its utmost to fill orders. Readers should remember that Mr. Beatty is thoroughly responsible and guarantees everything exactly as represented. He has been three times elected Mayor of his own city which is proof positive that he is honored and respected at his home.

TRAVELING MEN find it hard to keep in good health, owing to the constant change of water, diet, and the jarring of the cars. All these things injure the kidneys, while Warner's Safe Kidney and Liver Cure is certain to counteract them.

Those of our readers afflicted with deafness will do well to note the advertisement of H. P. K. Peck & Co., in another column.

"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 Parment'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.

REMEDY FOR "HAND TREMES."—Get more real and substantial things of life every way, and especially stop running after expensive and quack doctors, or using so much of the vile humbug medicines that do you no good, but make the proprietors rich. Put your trust in the greatest of all simple, pure remedies, Parment's Dyspepsia Compound. That always effects a cure at a trifling cost. Try it and see better times. Price \$1 per bottle; sample bottles 15c. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

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 Parment'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 Parment'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.

WHOLESALE PRODUCE MARKET.

NEW YORK, Sept. 10, 1881. BUTTER.—Receipts for the week were 28,298 packages; exports, 6,108 packages. The market is steady. Last week's creamery makes are quickly taken on arrival—special makes selling at 35c. for the extreme top. Finest fresh private dairy, good enough to compete with creameries, sell at 80 @ 81c. Sweet cream creameries are dull, in fact the slowest on the list. We note sale of few fresh make lots at 27 @ 27 1/2 @ 28c., and well-kept early makes offered at 25 @ 26 1/2 c., without finding buyers. There are sales of early make sour cream creameries in firkins at 27 @ 28c., and early dairy make at 24 @ 26c. In Western there is good demand for all kinds of fresh make, and prices are firm. We quote: Creamery, fancy, fresh make... 39 @ 35. Fair to choice... 37 @ 33. Sweet cream creameries, fresh make... 27 @ 25. Early make... 25 @ 26. Dairy butter, finely made, fresh flavor... 30 @ 26. Good to choice... 24 @ 26. Faulty... 20 @ 22. Imitation creamery, fine fresh flavor... 20 @ 23. Earlier lots... 20 @ 23. Western factory, fine June stock... 18 @ 20. Hot weather make... 15 @ 17. Poor to common... none.

CHEESE.—Receipts for the week were 85,426 boxes; exports, 51,927 boxes. There was only moderate export inquiry, and a large proportion of the arrivals go over unsold. We quote: Factory, full cream, fine... 12 1/2 @ 12 1/2. Fair to good... 10 1/2 @ 12. Poor to fair... 8 @ 10. Partly skimmed... 8 @ 10. Fully... 3 @ 4.

EGGS.—Receipts for the week, 5,695 barrels, and 2,014 boxes. There is more life to the market at the close, and all near-by marks fresh eggs find ready buyers on arrival. We quote: Fine fresh eggs, near-by marks... 21 1/2 @ 22. Western and Canada... 20 @ 20 1/2. BEESWAX dull at 23c. for Southern and Western.

BEANS.—Old stock is about out of market. New are arriving sparingly and are quick taken at outside quotations. We quote: Marrows, per bush., 62 lbs... \$2 90 @ \$3 00. Mediums... 2 80 @ 2 80.

DRIED FRUITS.—The receipts of apples and peaches from the South are increased, and prices hardly so firm as last week. Old fruits little doing, but holders are firm. We quote: Evaporated apples, ring cut, choice... 12 @ 12 1/2. Fair to good... 10 @ 11 1/2. State and Western, quarter apples... 6 @ 7. Apples, North Carolina, sliced... 6 @ 9. Peeled peaches, evaporated... 33 @ 35. Peeled peaches, sun dried... 18 @ 23. Unpeeled peaches, halves and quarters... 7 1/2 @ 8. Raspberries, dried... 28 @ 30. Blackberries... 18 @ 14.

LIVE POULTRY.—We quote: Turkeys, mixed, per lb... 13 @ 14. Fowls, per lb... 12 @ 13. Ducks, per pair... 45 @ 65. Chickens... 12 @ 14.

BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property. DAVID W. LEWIS & Co., NEW YORK. This address is sufficient both for goods and letters.

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

HOPE FOR THE DEAF Dr. Peck's Artificial Ear Drums PERFECTLY RESTORE THE HEARING and perform the work of the Natural Drum. Always in position, but removable at will. All Conversation and even whispers heard distinctly. We refer to those using them. Send for descriptive circular with testimonials. Address: H. P. K. PECK & Co., 565 Broadway, New York.

10 CENTS FOR 6 WEEKS.—THE CHICAGO WEEKLY EXPRESS, a large and handsome newspaper of Eight Pages, sent post-paid for six weeks for 10 cents. A large amount of reading matter for the Home and Fireside. Editorial department independent and untrammeled. A clean newspaper. No room in it for scandals, horrors and crimes. A Journal of Progress. O. J. SMITH & Co., 98 Washington St., Chicago, Ill.

DRAWING OF JURORS. BELMONT, NEW YORK. ALLEGANY COUNTY, ss. CLERK'S OFFICE. Notice is hereby given that on Wednesday, Sept. 28, 1881, at 10 o'clock A. M., a panel of Grand and Trial Jurors will be drawn at this office to serve at a Circuit Court and Court of Oyer and Terminer to be held at the Court House in the village of Belmont, in and for the County of Allegany, commencing on Monday, October 17, 1881. GEO. H. BLACKMAN, Clerk.

PUBLISHED BY THE AMERICAN SABBATH SCHOOL BOARD.

The Sabbath Recorder

PUBLISHED WEEKLY BY THE AMERICAN SABBATH SCHOOL BOARD.

ALFRED CENTRE, ALLEGANY COUNTY, N. Y.

As the Denominational Paper of the Baptists, it is devoted to the exposition of the views of that people, and all reformatory measures which improve the moral, social, or physical condition of the human race. In its Literary and Religious departments, the interests and tastes of the community will be consulted.

TERMS OF SUBSCRIPTION. Per year, in advance. Papers for foreign countries will be sent additional, on account of postage. If payment is delayed beyond three months, the paper will be charged for. No paper discontinued until after the expiration of the year, except at the option of the publisher.

Transient advertisements will be inserted at the rate of one cent per line for the first insertion, and for each subsequent insertion, one-half cent. Legal advertisements inserted at the rate of one cent per line for the first insertion, and for each subsequent insertion, one-half cent. No advertisements of objectionable character will be admitted.

The office is furnished with a material, and more will be added, so that all work in that line will be done with neatness and dispatch. All communications, whether for publication, should be addressed to THE SABBATH RECORDER, Alfred Centre, N. Y.

Entered as second-class mail matter, October 3, 1879, at Alfred Centre, N. Y. BY MARIANNE FARRINGTON.

"FALLEN ASLEEP" BY MARIANNE FARRINGTON. All the strife is over, All the pain endured, All the trouble borne for a day, All the sickness cured, Gently to the weary eyes, Comes the last long sleep, Oh the peace is wonderful, Who shall dare to weep? Feet have walked the hurried way, Hands have wrought the weary day, Rest has touched the weary head, And the face retains the beautiful and bright, Left when friends invisible, Kissed the last good night.

REFORM. An essay read before the Iowa Y. M. C. A., with the Carlton Church, Sept. 15th, requested for publication in this paper. BY J. BRINKERHOFF. In looking about for a subject on this occasion, that of Reform was most appropriate, and comes naturally to my mind. More especially faith and practice of observation day of the week as the Sabbath brings us before the world's reformers. In fact, the whole is a work of reformation, graft the work of grace upon those who have, to reform our lives, to God from every error, to evil habits, to perfect men, Christ Jesus. We should continually seek to grow in our knowledge of the truth.

In considering the subject of reform, we see that reform is needed in the church, and in individual members of the church; in political matters, and in the literary society, and in the governmental country, there is often more than one different political party to keep the ascendancy, than to execute laws of justice.

There is too much of a desire for self-aggrandizement, the expense of the public, and the public good. The professed Church will be consulted.