

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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ALFRED CENTRE, N. Y., FIFTH-DAY, SEPTEMBER 29, 1881.

WHOLE NO. 1942.

## 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.

PRESIDENT JAMES ABRAM GARFIELD.

A Sermon delivered at the church, before the citizens and students of Alfred, Monday, Sept. 26, 1881, in accordance with the proclamations of the President and of the Governor.

BY J. ALLEN.

Text—"It is expedient for us, that one should die for the people, and that the whole nation perish not."—John 11: 50.

When called upon, some sixteen years and five months ago, to give a like sermon to the memory of the martyr, President Lincoln, I could find no text so fitting as this text, and now, after beating about among all the Bible boughs for fruitage suitable for this occasion, none falls to my hand so fit as this same text, and I am, therefore, constrained to use it for our second Martyr President. It seems, indeed, most appropriate, that our two Presidents, united in their lives by a common service of country, struck down by not unlike bad forces, undivided in their deaths, a twofold offering for the nation's salvation, should be commemorated with union of service. Lincoln poured his blood, a libation to human liberty, an atonement for human slavery; Garfield poured his blood, a libation to political purity, an atonement for political corruption.

Hamlet, horror stricken, heard his father's ghost declare:

"Upon my secure hour thy uncle stole,  
With juice of cursed hebenon in a vial,  
And in the porch of my ears did pour  
The leprous distilment, whose effect  
Holds such an enmity with blood of man,  
That swift as quicksilver it courses through  
The natural gates and alleys of the body;  
And with sudden vigor it doth posset  
And curd, like eager droppings into milk,  
The thin and wholesome blood: so did it mine;  
And a most instant tetter barked about,  
Most lazar-like, with vile and loathsome crust,  
All my smooth body."

Slavery had, thus, poured its "cursed hebenon" into the nation's ears until, by its leprous distilment, the whole body politic had, lazar-like, become barked with most vile and loathsome crust, and its victims maddened to such a degree that they arose against the nation's life; and, in the last stage, entering the brain of one already frenzied, made him the assassin of Lincoln, the Liberator.

Again, political corruption has poured its "cursed hebenon," until this same body politic, crusted, vile and loathsome, lazar-like, with chicanery, intrigue, greed for office and patronage, maddening the brains of many, especially those of the Senators of the Empire State—patterning after him whom Milton represents as hurled by Almighty power from his high seat in heaven, flaming down with hideous ruin and combustion to bottomless perdition; thence escaping, and treading the crude consistency, half on foot, half flying, o'er bog or steep, with head, hands, wings, or feet, swims, or sinks, or wades, or creeps, or flies, till, reaching Paradise,

"Squats like a toad, close at the ear of Eve;  
Assaying by his devilish art to reach  
The organs of her fancy, and with them forge  
Illusions, hellish phantasms, and dreams."

These Senators, self-hurled from their high senatorial seats, went creeping, crawling, with hands or feet, sinking, swimming, wading, at length, squat, toad-like, at the ear of the State Legislature, whispering illusions, inspiring all devilish tricks, and instilling venom, till the Legislature is made, "Most lazar-like, with its vile and loathsome crust." In the mean time, entering the brain of another frenzied one, makes him the assassin of Garfield, the good and great. He, too, is a martyr for his country's salvation.

Yes, this martyrdom, protracted through eighty days of agony and heroic patience, is now finished. Jesus, in Gethsemane, with face to earth, prayed that, if it were possible, his Father would let the cup pass from him; but it might not thus be, though the universe was gloomed in darkness and the earth trembled, at the supreme agony as he drank the bitter cup pressed to his lips by human sins. The world's salvation demanded the sacrificial offering; and it must be made. Thus, likewise, has this nation been bowed, through all these anxious days, in the Gethsemane of a great sorrow, and pitiably be-

sought the All-Merciful Father, till the very songs of the glorified ones became a sympathetic threnody before the Mercy Seat; yet the cup might not pass. The smitten one must needs drink the cup, which the sins of the nation had pressed to his lips, that the nation and the good and the glory of free institutions and pure public service perish not from off the earth.

No salvation can come without suffering, no atonement without blood. This law is universal and unalterable. Humanity could have no spiritual redemption, save as the divine became flesh, taking all the limitations, liabilities, temptations, and sufferings of the human, and ultimately death. Only thus could the human be lifted out of sin, regenerated, and be made to live again. Jesus could be Savior only by his blood shedding. All love, in its beneficence, must be a sacrifice. All salvation, whether spiritual, national, social, or physical, is effected through suffering and dying. Jesus becomes, thus, in his life of love, and sacrificial death, the type and ensample of all lives of love, labors of good will, and sacrificial service for human weal. All benefactors, all leaders, all elevators of humanity must pattern themselves after their divine prototype. Humanity has never taken a step forward and upward, without that step dripping with blood. Every truth coming from God to man has been received with mocks and scoffs, and its evangelists baptized in blood. The divinest lives have ever been crowned with thorns, their brows ever damp and dripping with blood. Jesus and the cross, Socrates and the poisoned cup, Stephen and stones, Paul and bonds and imprisonment, James and the block, Savonarola and the scaffold, Galileo and the dungeon, Joan of Arc and the fagot, Puritans and persecution, Lincoln and Garfield and the bullet, are all types of the devotements of religion, the consecrations of philanthropy, the offerings of patriotism, the fidelities to truth. The illustrious lives of witnesses, confessors, martyrs, have ever found Calvary their type. The world's worthies of whom itself has ever been unworthy, have had for their lot, as Paul puts it, to be mocked and scourged, and stoned, and sawn asunder, slain with the sword, to wander about, clad in sheep-skins and goat-skins, in deserts and mountains, being destitute, afflicted, tormented. Religious liberty, one of the most potent influences, the highest aspiration of the human soul, has been attained at the sacrifice, it is estimated of three hundred million lives. Civil liberty, the child of religious liberty, has had, like its illustrious sire, a gory history. Like all other noble sentiments having for their end the uplifting of humanity, it has had to pass through a Red Sea of blood, and wander long in the desert, preparatory to its conquest of the promised land, and its possession of the thrones of the world. The cry of the people under oppression, has come down through the ages as the perpetual wail of an east wind. Indeed, the world's sacrificial altar fires have ever been reeky with the blood and smoke of its multitudinous victims, darkening the heavens, and beating up before the Mercy Seat with prepetual gloom and sadness. And now this new offering, in the language of Garfield himself, respecting Lincoln, has, for the moment, withdrawn the thin veil which separates us from the eternities, and the whisperings of the ever compassionate Father to his children, comforting them in their sorrows, can be clearly heard.

These lives, thus sacrificially offered, have left the richest legacy humanity knows. Lives are the great helps to other lives. They awaken sentiment, affection, action. Great lives are the masterful forces in progress and civilization. Humanity cries out passionately for noble, inspirational lives, wherein all high and holy principles and forces are inwrought into character. It is famishing for lives clean, healthy, and wholesome. It needs the inspiration of lives that attract to nobleness, full of aspiration and high endeavor, supported by achievement. It calls for lives, lived upon the clear heights of sincerity, open-eyed, calm-browed, awakening in others the impulse to seek a like nobleness, and inducing them to marshal all their powers in subduing all bad influences and converting all evil as well as all good into triumphs. The world needs lives illumined by truth, attuned to sweetest sympathy, full of spiritual vigor, rich in culture; lives

that have faith in great principles, and live according to this faith. The legacy of just such lives the world has, in this innumerable throng who have lived and died sacrificially. Incalculably great is their power for instructing, inspiring, guiding us, if we can but have our spiritual vision opened and our spiritual hearing attuned, to receive.

The life, achievement, and character of our Martyr President is pre-eminently one of those specially-fitted for just such service. His life, almost flawless, stands a model, great, noble, symmetrical, harmonious. What Apollo Belvidere is among Greek sculpture, he is among statesmen. His is a life all can study with profit, especially all youth who aspire to excellency in character, or greatness in achievement.

Let us, then, note and ponder some of the more salient points of his life.

Notice the following rungs of the ladder by which he has climbed: born in poverty and in the wilderness; left fatherless before two years of age; thence, till eighteen, living, growing, and working as poor boys must, turning his hand to whatever he could find to do on the little farm; and, in addition, wood-chopper, carpentering, canal-boy; awakened to an intellectual life at eighteen, he became an academic student, working his way by his trade and common school teaching; born into the spiritual life at nineteen, he soon after resolved to obtain a collegiate education, becoming an assistant academic teacher and a preacher; twenty-three, a collegian, junior class; twenty-five, a college graduate and a professor of ancient languages and literature; twenty-six, married, and an academic principal, a teacher, lecturer, political speaker, law student, and preacher; twenty-nine, in addition to the above, State Senator; thirty-one, entered the army as Colonel, and, in consequence of heroic daring in his first battle, promoted by the War Department to the rank of Brigadier General; thirty-two, for meritorious services in the second important battle in which he was engaged, promoted to the rank of Major General; thirty-three to forty-eight, Member of the Lower House of Congress; forty-eight, elected a Senator and the President of the United States; forty-nine, March fourth, became President, resigning his seat in both branches of Congress to clear the way; September nineteenth, received a martyr's crown.

Let us note, next, some of the forces and conditions, both within and around him, that were operative in this wonderfully versatile, onward marching, and ever ascending career.

1. *The mother.* His first and best gift was his "little mother," as he was wont affectionately to call her. She was of the heroic order. Whatever noble and heroic appears in his struggles and triumphs, to me, the same appears supremely more so in the mother. The mother was the root and nourisher of all that was bravest and best in the son. Yes, noble mothers are among the divinest gifts of God, and young men and women, be devoutly thankful to him for such—you that have them. Gathering the robes of her widowhood and her sorrow about her, and her children in her arms, saying, "I will try to be brave for your sweet sakes"—a resolution she kept heroically through all the years wherein they required her aid. The last words of her husband had been, "I am going to leave you, Eliza. I have planted four saplings in the woods, and I must leave them to your care." Faithfully and well did she fulfill the trust. With a small, poor farm, incumbered with debt, in a dense forest only partially broken by clearings, she assumed her task. In addition to her household cares, she went to the fields with the boys, chopping, building fences, planting, hoeing, harvesting, leading in all the rugged work of the farm. As a necessary result, comparative prosperity followed. James became her special care and burthen. Restless, desiring an adventurous life of sailor or soldier, caring comparatively little for books, she bent all her energies, to curb and change these proclivities, and lead them up to religion and learning. "Remember your God, and study books," was the request, earnestly pressed upon him, the earnest prayer for him. To this end, she sent him early to school, his elder sister carrying him back and forth on her back, through the mud and snow. At school, he met with the fate common to poor defenseless boys, owing to the

universal depravity of boy nature. The stronger boys began, at once, to abuse and knock him about. His fiery soul flames at the insult, and, regardless of size, he thrushes every one presuming to abuse him. He is soon recognized as the "fighting boy" that is well to let alone. When sufficiently grown, his restless spirit, in spite of his mother's entreaties, led him to the lake, to ship as a sailor, from which he was driven by abuse, then, to the canal where he was a good fighter as well as worker, from which he was driven home by the ague. As he approached the house, he saw through the open window, his mother kneeling, with the open Bible before her, heard her praying, "Oh turn unto me, and have mercy upon me! Give thy strength unto thy servant, and save the son of thy handmaid." He realized that his course was crushing her, and with arm about her neck, he gave assurance of nobler aims, which during the long ague sickness that followed, through the instrumentality of the mother, assisted by the teacher in the district, ripened into a genuine intellectual awakening. Henceforward all went well. No wonder, then, that the son should ever after manifest such filial devotion, and give such gentle and glad service to the "little mother."

2. *The wife.* Equally fortunate was he in his wife. A woman of perfect self-poise, unswerving rectitude, gentle, patient, unobtrusive, intellectual, keen, cultured, conscientiously devoted to everything good, she has ever moved on in the tranquil tenor of her unobtrusive way, in a life of complete devotion to duty, never forgetting the demands of her position. He once said, "I have been wonderfully blessed in the discretion of my wife. She is one of the coolest and best balanced women I ever saw. She is unstampable." She was a woman eminently fitted to a man of Garfield's nature, and much of his success in life may well be attributed to his fortunate marriage. His wife has grown with his growth, and has been, during all these years, the appreciative and helpful companion in his studies, a strong support, wise counselor, and genuine aid, in all his purposes and efforts.

3. *Poverty.* Garfield said, "Poverty is uncomfortable, as I can testify; but nine times out of ten, the best thing that can happen to a young man is to be tossed overboard, and compelled to sink or swim for himself." "It is generally the poor and obscure little fellow, who has to scratch for every inch, that will run ahead and come to the front." These compulsions of poverty, stimulating his vigorous natural forces, gave that tact and pluck, that grip and push, which assured success in whatever he put hand to. While it compacted and toughened all forceful attributes, it, at the same time, broadened his sympathies, made gentler and tenderer and more beneficent all his relations and influences. It seems to ever be God's plan, when he desires to send a great benefactor, or conspicuous example of manhood to the world, to pass by all who have been volatized by the frippery of fashion, enervated by the luxury of riches, up to the poor, plain common people, whose instincts and spontaneities are much nearer in harmony with the divine, and the windows of whose souls open more directly heavenward. His especial evangel to humanity have been taken largely from the poor: Jesus from the manger and the stone mason's trade, Moses from the bull-rushes, David from among the sheep, Elijah from among the cattle, Elisha from the plow, the apostles from their nets, Socrates from staturary cutting, Luther from among the ore diggers, Stephenson from the coal mines, Cary from the shoemaker's bench, Lincoln from the flat boat, Garfield from the tow-path.

4. *Masterful personal powers.* These exterior helps were responded to by masterful personal attributes. Standing six feet two, weight some two hundred and twenty, large headed, broad shouldered, full chested, strongly knit, suggesting in his completeness, a modern Samson, with an indomitable will, with intellect of broad sweep and grasp, nature set her impress upon him as a masterful and achieving one. From the very start in his upward career, he verified his credentials. Beginning his second term of school with a sixpence in his pocket, he cast that into the first contribution box that was presented, and by living on from thirty-one to fifty cents worth of food a week, and by sawing, planing, driving nails, doing what-

ever turned up, he was enabled, at the end of the term, to return home with three dollars in his pocket. When he had fully determined to seek a college education, he excluded all extraneous matters, read nothing but what was helpful in his studies, and by concentrating all his energies on the business in hand, he was enabled to complete, in three years, six of the eight years required for the preparatory and collegiate courses, and at the same time, by sweeping halls and rooms, building fires, ringing bells, teaching, and carpentering, was enabled, not only to pay his way, but to start for college with three hundred dollars of his own earning in his pocket.

It is one of his sayings that "a pound of pluck is worth a tun of luck." He finely illustrated it in his first campaign in the war. Before he had ever seen a gun fired in action, he was placed in command of a detachment of untried soldiers, and ordered to drive back a larger force of the enemy, under the command of one of the ablest officers of that region. This he successfully accomplished. A new danger then threatened his little force. The floods came down, making the river unnavigable, and starvation stared them in the face. In this emergency, after trying, in vain, to induce the Captain of the Quartermaster's steamer to ascend the river to the relief of his men, he ordered the captain and crew on board, and stationing an army officer on deck to see that they did their duty, he took the wheel himself, and struggling against the current some forty-eight hours, only eight of which he was absent from the wheel, he reached and relieved his men. A like exhibition of pluck occurred on his second nomination to Congress. He strongly sympathized with the radical movement under the lead of Wade against the President's policy respecting some of the seceding States. The nominating convention sympathized with the President, and the feeling against Garfield was very pronounced. When called upon by the convention to explain his course, he went upon the platform, every one expecting something in the nature of an apology; but he boldly approved the radical manifesto of the radicals, defended his course, and said that he had nothing to retract, and could not change his honest convictions for the sake of a seat in Congress. He had great respect, he said, for the opinions of his constituents, but a greater regard for his own. If he could serve as an independent representative, acting on his own judgment and conscience, he would be glad to do so; but if not, he did not want their nomination. He would prefer to be an independent private citizen. Probably no man ever talked in such a style, before or since, to a body of men holding his political fate in their hands. Leaving the platform, he strode away. Scarcely had he disappeared, when one of the youngest delegates sprang to his feet, saying, "The man who has courage to face a convention like that, deserves a nomination. I move that General Garfield be nominated by acclamation." The motion was carried with a shout.

He was born with a nature chivalric and daring. One of his first recorded requests is, "Mother, read to me about that great soldier. When I get to be a man, I am going to be a soldier; and whip people, as Napoleon did." This spirit gave him his longing to be a sailor, and command a ship. A little over a year ago, he said, "At times this old feeling comes back to me. The sight of a ship fills me with a strong fascination." "I tell you," he exclaimed, with flashing eye, "I would rather now command a fleet in a great naval battle than do anything else on this earth." It was this spirit that pounded his little play-fellows at school into good behavior, that conquered a peace on the tow-path and canal boat; that thrashed a rebellious school into perfect submission; that made him, for the short time he served, one of the most daring and successful generals of the war. It was this chivalric spirit that gave him the finest, though bloodless, victory that came to him in the war. When on his way from the army to Congress, he attempted to go aboard a Kentucky steamer with his negro body-servant, but was met by the sheriff with a strong force, who, armed with the authority of the State law, attempted to seize the negro as a slave. At this, Garfield, very mad, sprang between, and shaking his fist in their faces, rushed them off the boat.

[Concluded on fourth page.]

dragging, and prices close less firm. We  
fancy fresh make. 35 @36  
fair to choice. 30 @32  
creameries, fresh make. 27 @28  
early make. 25 @26  
after, finely made, fresh flavor. 30 @32  
good to choice. 26 @28  
faulty. 20 @22  
creamery, fine fresh flavor. 26 @28  
earlier lots. 20 @22  
factory, fine June stock. 17 @18  
hot weather make. 15 @17  
poor to common. none  
Receipts for the week were 91,598  
cups, 54,593 boxes. Strictly fine late make  
are quick taken at our outside quotations,  
in very light supply. Other grades were  
traded for the week light. We quote:  
full cream, fine. 124 @ 124  
fair to good. 104 @ 12  
poor to fair. 8 @ 10  
partly skimmed. 8 @ 10  
fully. 3 @ 4  
Receipts for the week, 7,765 barrels, and  
There were increased receipts, more  
slight advance in prices. Western areas  
better condition and are in more favor.  
eggs, near-by marks. @ 22  
and Canada. 20 @ 21  
duil at 23c for Southern and Western.  
Old stock is about out of market. New  
ing sparingly and are quick taken at outside  
We quote:  
per bush, 62 lbs. \$3 10 @ \$3 25  
3 00 @ 3 15  
Fruits.—Evaporated apples in fair demand.  
New at 11 @ 12c, and old stock at 12 @  
There was free trading in new Southern, and  
mostly taken at 6 1/2 @ 9c, the latter for fan-  
ches selling at 20 @ 23c, and every kind on  
doses firm. We quote:  
ed apples, ring out, choice. 12 @ 12 1/2  
fair to good. 10 @ 11  
Western, quarter apples. 8 @ 7  
North Carolina, sliced. 8 @ 9  
slices, evaporated. 8 @ 9  
slices, sun dried. 18 @ 25  
peaches, halves and quarters. 7 @ 8  
slices, dried. 28 @ 30  
slices. 13 @ 14  
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per lb. 12 @ 13  
per pair. 45 @ 65  
12 @ 14  
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Missionary Department

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

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

A BOX in Illinois planted a missionary row of potatoes last year, and as the result, had \$1 80 for foreign missions.

THE Presbyterian Board of Home Missions employed seventy-two missionary teachers, last year, among the New Mexicans, Mormons, and Indians.

THE interesting article on "Our Mission Schools," by Mr. Henry M. Maxson, Principal of the North High School, North Attleboro, Mass., is, in itself suggestive, and also suggests the value and importance of this department of the RECORDER as a means of keeping our mission work before the people. The Treasurer will gladly receive the contributions of the other forty-nine.

GO.

Our marching orders say, Go, go into all the world, and to every creature. The field in which the Son of Man and his followers sow the seeds of truth, is the world; and the harvest-field to which angel reapers are by-and-by to come, is not the East or the West alone, India, or China, but the whole world. Paul felt himself to be a debtor to Greeks and Barbarians, to the wise and the unwise; but, surely, not because of anything they had done for him. By serving them he could, in a measure, pay his debt to Christ, his Lord and Redeemer, who had made the interests of perishing men his own. In obedience to a self-evident principle of humanity and Christianity, he believed that for one to possess the blessings of religion, wealth, talents, influence, makes him a debtor to every creature who may need what he himself has the power to give. Christianity requires us to be neighborly, helpful, abounding in ministry, to all who need our help, though they live half way round the globe.

The command, therefore, opposes itself to our selfishness, that work of the flesh which dries up the source of noble impulse, and hinders all good endeavor. It is against idleness, that enemy of all spiritual as well as physical health, strength, and growth. In a word, our Commander's order means inspiration and efficiency. The virtuous, successful, and useful among men, the truly great and good, of every age, have heard, as from heaven, the mandate, Go!

The Head of the Church has the right to command us; for "all authority" is his, in heaven and earth, to make for himself a kingdom. He who is our Lord and King is also our Savior; and human gratitude supports divine authority. The needs of men emphasize both the demands of authority and gratitude. Hungry and thirsty, ragged and wretched, blind and deaf, dumb and lame, sick and lost, in captivity, darkness and death—these are some of the Bible terms used to describe the moral condition of the family of man.

As we go forth to tell men of the bread and water of life, the white robes of glory, the healing balm, deliverance and life, can we hope to be successful in leading them from the ways of sin to God and righteousness? Yes; for he who by divine authority sends us, in divine sympathy says, I am with you always. The Christian workers in the "humblest of spheres, the Bible-school teacher, the pastor and missionary, do not go to their work and trials alone. "Surely I will be with thee," have ever been Jehovah's encouraging words to those whom he calls on to the field of toil and battle. In the hearts of many to whom we go with the words of life, there is the felt need of a divine Healer and Helper; and the better self responds favorably to the claims of religion, truth, and right.

Brethren and sisters, our marching order is Go! Knowing that we shall have the presence of our Heavenly Leader, and willing to leave the results with him, let us, in our prayers, sympathies, benevolence, and personal endeavors, go into all the world.

OUR SMALL CHURCHES.

The following extract from the last Annual Report of the Board of Home Missions of the Presbyterian Church, suggests what is very clearly our duty respecting the feeble churches of our own denomination:

"The outlook in the Synod of Albany, State of New York, among the vacant and feeble churches is encouraging. The old established churches in the rural districts suf-

fer from removals. Many of the enterprising young men go to the cities or the frontier, and there is constant depletion by deaths and removals.

"The population that takes possession of the old homestead is frequently foreigners. But these old churches have run down more by lack of Presbyterian control and fostering care than by anything else. An expression of sympathy from Presbytery and Synod by a living agent visiting and preaching arouses and encourages. Advice is readily received and active efforts renewed. The 'Four-days-meetings' and pastoral visits from house to house, which have been kept up, have been greatly blessed. This spiritual condition of the weak churches in this Synod is now far more promising than one year ago.

"If the churches in the East were better cared for, there would be many more devoted Christian young men to go West who would be workers when reaching there instead of subjects for conversion; and the foreign population settling on the old farms would be brought into the churches to take the place of the old families dying out or removing. In the last fourteen months, since this work began, six churches have been supplied with pastors, and four with stated supplies. Eight congregations have been visited from house to house, and others partially; one hundred and eighty-two sermons preached; the Lord's Supper administered eleven times; twenty-one persons received into membership; nine baptized, and seven funerals attended.

"Over \$5,500 have been raised to wipe out the debts of an important church which is thereby saved. It is not time yet to estimate the harvest outlook of these things."

OUR MISSION SCHOOLS.

For me, Miss Nelson's last letter possessed a deep interest. The subject of mission-schools is a most important one, and in this line of labor it seems we should push our mission work as far as possible, it being one of the surest ways of gaining the end of the mission—the salvation of souls.

While I know but little of mission work, my experience in the profession of teaching leads me to think of these schools as an excellent fulcrum to use in overturning the superstition which is such a hindrance in missionary work. It is a common saying that to cleanse a stream of water you must go to the fountain-head; the way to regenerate a people is much the same, we must go to the fountain-head—the children. We could hope to do but little, comparatively, if we worked upon the adults alone, who are fixed in their ways of thinking and living. The minds of the children, however, are susceptible; if we can get them under our influence we can stamp upon them impressions and ways of thinking that shall not only change the coming generation, but even greatly affect the present. There is no one person who has a greater power to influence the moral future of a community, than the conscientious teacher of a strong personality, who commands the love and respect of his pupils. His daily contact with them, and the weight which their affection and respect give to his words and example, render it possible for one who is careful and earnest, oftentimes to entirely change the character of those under his charge. More than this: at the same time he is molding the children, he is, through them, affecting the home. It is a trite saying that the surest way to a mother's heart is through her child; the teacher who wins the affection of the child gains a hold on that of the parents also, an indirect influence over them, and the foundation for a direct one, if he wishes to use it. Now these are every-day principles of human nature here; it seems as if they must exist to a great extent there. The school, then, is among the most important of the mission aids in getting opportunities for direct and indirect religious teaching and influence. If this be true in the case of the day school, we should expect much more complete and satisfactory results from a boarding school which gives the teacher almost complete control and supervision of the child's life, so that Miss Nelson's suggestion is one that should be acted upon as the surest means of raising up able and worthy native assistants to "hold up the hands" of our missionaries of the future.

Miss Nelson estimates the present monthly cost of the two schools at \$10 50; enclosed please find a check to meet one month's expenses, and I would that I could send her and Bro. Davis and wife that, which is much more difficult to transmit, a hearty handshake of encouragement and sympathy to strengthen them in their work.

In this connection, let me burden you with one thought more. With many persons, an appeal for "missions" loses much of its force from being too broad or general, while an appeal for a specific purpose produces a better result. If I give for the support of a pastor in a certain church I am interested in knowing who he is, how he works, and what success he has; if it is for the building of a parsonage, everything about that parsonage

has a personal attraction for me; if to sustain a school, everything about that school appeals to me. So in missions, while we must have some money that is not hampered by conditions, yet a person who pledges himself to give regularly for some specific cause, has his interest strengthened by concentrating it on that one thing, and I have wondered if, in your travels as Secretary of the Board, you could not find fifty persons who would agree to be responsible for the whole expense of these schools. For instance, suppose the yearly expense to be divided into fifty shares, I will claim the privilege of paying one share from year to year, whatever it may be, until it amounts to ten dollars annually; are there not enough individuals, Sabbath-schools, or "Bands," to take up the other forty-nine, and put these schools on a good, easy footing, and allow Miss Nelson to carry out her proposed plan? Then let Miss Nelson tell us all about the schools and the children, how they are taught, what they do and say, &c., so that we can see them, and enjoy helping them to be wiser and better. H. M. M.

WESTERN ASSOCIATION.

In making out my report for the fourth quarter, I will give a brief statement of the present condition of the field by localities.

Portville has shown no perceptible change except that the young people have entered into an Excel Band organization with considerable enthusiasm. They propose to make of it a mutual improvement society, in addition to its specific object, and have readings, essays, lectures, etc., and learn to transact business in a parliamentary way. I think this looks encouraging, for if we can get our young people interested in gatherings for improvement, it will serve as a safe-guard in our spiritually low state. I have held a weekly reading circle at our house through the Summer, but it was small. The Excel Band meetings will take its place and enlarge the work.

Bell's Run Church still keeps its Sabbath-school in operation, and it has been taking collections for the Missionary Society, which I shall mention in my statement of receipts. Its membership is very small, only eighteen or nineteen. I can not report the church in a healthy, spiritual state, so far as its fellowship and active co-operation are signs of spirituality. Still I think that there are not more than two or three, if that number, who are in a really backslidden state.

The Hebron Church is comparatively prosperous. I think it has shown growth during the year. The congregations are larger, showing that they need a meeting-house. In the main, they seem to be in harmony. The young people have kept up their weekly prayer-meeting in the middle of the week, and so far from falling off in numbers during the busy season, I am told there has been an increase of numbers. At my last visit there I made an appointment for a meeting after the Sabbath, to consult about taking measures to build a house of worship. A committee was appointed to canvass the society to see what encouragement they can find.

The Hebron Centre Church is in a formative state; its condition seems fluctuating. It is composed mainly of persons who were not brought up under church training. Some difficulties during the past year have hurt it, but I think after all the drawbacks, it shows vitality, and I hope that an extra effort this Fall will bring it to a higher plain of living. Its Sabbath-school has been more flourishing this year than before. The church has begun measures to revive its discipline.

I had three appointments for preaching at a school-house, a little below Oswayo village, this Summer; from three to four nominal Sabbath-keepers attended, and but few others; and I discontinued the appointments, as I had to make an extra trip to meet them. I intend to visit the families as often as practicable, and when any favorable opportunity may occur to preach, then I expect to improve it.

At Roulette, as you are aware, there are but two families of Sabbath-keepers, except those connected with an Adventist church. I have preached there monthly through the season. There is great indifference to meetings in the community, and they forget, most of them, when the time for preaching comes round. No other meetings are held there. Brother Huffman has all along been expecting to hold a series of meetings there, but at two different seasons when he was ready to go, the circumstances were not favorable. First, there was much sickness from diphtheria, and next time it was in the midst of haying, and so he has not been there yet. I have come to the conclusion that there is not much, if anything, to be gained by keeping up appointments there unless work enough shall be laid out, to awaken some interest. And I am in doubt

about spending the time there which the churches so much need. I have been in the hopes that if Bro. Huffman should labor there awhile, there would then be something more for me to look after there, and I think I will hold the appointments a little longer at any rate. I think there needs to be more concentration of labor in the churches, and that it will not be wise to try to cover so much ground. I was invited to preach at a school-house on Fishing Creek, on the way between Hebron and Roulette. Have preached there once, and by request left another appointment. This occasions no additional travel, and but little additional time. Have also preached once at Millport, between here and Hebron, and left another appointment. There is a family of Seventh-day Baptists, and some Sabbath-keeping Advents there, but no Adventist organization. On the whole I think no ground has been lost in the condition of my field, and I hope that in some directions ground has been gained. But the field greatly needs more work than one man can do. This brings me to a subject that I thought I would mention in this report. If there is a young man beginning in the ministry, and without much family to support, who could be employed on the field with me, I think it would greatly add to the results of labor, provided he be a man of the right stamp. Two could supply all the preaching points every week. If a colleague could be stationed somewhere in the Hebron end of the field and preach to those churches three Sabbaths in the month, or two Sabbaths, as should be thought best, and then come to this end and preach at Portville and Bell's Run, while I should visit Hebron, we could supply all the churches every week, and I could give to all just as much oversight as I do now. And if a religious interest should spring up at any point, or we should engage in a protracted effort, it would not be necessary to leave it to supply regular appointments in another part of the field. We could then work together when necessary, and apart when necessary, to meet the varying circumstances of the work. I think in that way we could raise more money on the field. I do not know whether there is any young man of the description I named, who could be obtained. Therefore I simply mention the matter as I have, without being able to make any definite recommendation. C. A. BURDICK.

MEDICAL MISSIONS.

PORTVILLE, N. Y., Sept. 6, 1881. An extract from a paper by Miss H. A. Dillage, Philadelphia, read at the Eleventh Annual Meeting of the Woman's Foreign Missionary Society, held at Wheeling, W. Va., April, 1881.

Work in the foreign missionary field has from the first been characterized by healthful growth. Around the ever central truth that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," have clustered in due time the translated Bible, the printing-press, the school, the physician, the hospital and dispensary. The last vigorous development is familiarly known as Woman's work for Woman, a work made possible only by the labors of her predecessors. True to her nature, she has introduced home elements before unknown. From her schools she sends from house to house the native Bible-reader; she has entered the long closed doors of the zenana, where, touched by the divine power of Christianity, links welded for ages by ignorance and superstition are loosening, and the slaves of the Veda and the Koran are emerging slowly into the light and liberty of the gospel. Lastly, she has placed the educated woman physician by the bedside of the suffering.

The history of the rise and progress of the movement that enables the church to-day to send unmarried women as physicians is full of interest. The opening of the Woman's Medical College of Pennsylvania in 1850 suggested to the late Mrs. S. J. Hale the idea that single ladies could become medical missionaries. This thought-germ sprang up in good soil. In 1851, under her guidance, the Ladies' Medical Missionary Society was formed, its object, "to give aid and sympathy to any students of the college who desired to become missionaries." She prepared an appeal in its behalf to American Christians, which met the approbation of the most distinguished ministers of the various churches, of physicians of national and European reputation, and of noble women not a few. It was widely read in our own country, was republished in England, and circulated on the Continent. Thus encouraged, funds were solicited to educate beneficiaries. Three ladies early asked aid of the society. One, after a partial course of study, returned to her school among the Tuscarora Indians. The other two completed the course, and desired to be sent as foreign missionaries, but the Boards (Baptist and Presbyterian) declined to send them. Thus was lost to the Presbyterian Mission Miss Horton, while her Alma Mater gained the late Mrs. Emeline Cleveland, Professor and Dean of the Woman's Medical College of Pennsylvania, an ornament to womanhood and to her noble profession. No other effort was made till twenty years later, when Mrs. Hale, President of the Philadelphia Branch of the Woman's

Union Missionary Society, called into this new work Miss Clara Swain, the first woman who entered the missionary field with a diploma from a medical college. The Union, at the request of its Methodist sisters, had the grace to permit the ripened fruit to fall into their hands; but two years later it sent Miss Seelye and Miss Seward to Calcutta and Allahabad. Both, like Miss Swain, have honored their profession by securing the confidence of prejudiced foreign residents and the hearty co-operation of English physicians. Thus commenced the new era.

The day of doubtful experiment (for such it really was) is past. "Send us a woman physician," is the oft-repeated request that comes from heathen lands to every Woman's Board in our country. In response to this continued call about twenty have been sent, most of them to India and China. The Methodists, the leaders in this great work, support eleven physicians, who have under their care three hospitals, ten dispensaries, and two classes of girls studying medicine. Six names are connected with medical work under the care of the women of the Congregational Church; they have three dispensaries, in two of which over 14,000 patients were treated during the last year.

Some special advantages belong to the medical missionary. Aided by an interpreter, she can commence her work at once without waiting to learn the language. If successful—and she has been eminently so—she soon becomes not only self-supporting, but adds to the resources of the mission. She is invited to palaces, to circles of highest caste and widest influence, from which the zenana teacher is excluded, yet she enters these as a missionary as well as physician.

Well may the Rajah invite her to his palace, and treat her like a princess; for no longer, as with the man attendant, is the tongue examined through a slit in the curtain and the hand extended through its silken folds, but an intelligent diagnosis of disease is taken by a skillful physician who sees and converses freely with her patient. If true to her responsible position, she bears, each in its own appropriate time, the double cup of blessings—health to the suffering body, and news of life everlasting to the soul dead in trespasses and sins. In hospitals and dispensaries where the poor congregate, aided by Bible reader and interpreter, the truth as it is in Jesus is widely scattered. Many learn there for the first time of the Great Physician, the loving Elder Brother and Savior, who says to the sick and sorrowing, "Come unto me and I will give you rest."

No other vocation contains such mingled elements of humanity and Christianity—no other appeals so pathetically to the sympathies of woman. The most thrilling sketches of missionary life the writer has ever read were found in the letters of the late Miss Seelye, describing the almost incredible customs and sufferings of the women to whom she ministered. Perhaps no better idea of the work of the medical missionary can be given than the following brief epitome of Miss Seelye's labors during the fourth and last year of her life in Calcutta. Before the close of her first year she had opened the first child's hospital in India. Early in the fifth month of its existence it received from the government for its thirty inmates 150 rupees per month for the ensuing year. In the fourth year there were 145 children in its wards; 1395 patients were treated in the dispensary, and 869 patients visited in their homes. Who can measure the results of this one year's labor of this eminently Christian physician?

A DISGUSTED ACTOR.

Rev. Dr. Eddy, of Beirut, sends us the following striking incident, as related by Mr. James Martin, of Antioch:

The ship had not long arrived when a person of peculiar mien, manner, and address, came on board to take passage for himself and some companions to Malta. His appearance and air were such as one might imagine as belonging to a dancing-master; and his tongue was fluent and insinuating, clever and persuasive. The following is somewhat like the speech he made to the captain: "Captain, I want to get a passage to Malta with you for myself and company. And I am obliged, captain, to beg you will help us all you can in our present circumstances, and take us at the lowest figure possible. We are artists, captain" (he meant actors), "and we have had a lot of bad luck lately, having come to this wretched place and found no success, as the people are all church-goers. Captain, do assist us, and take us out of this. We shall have to rough it, of course; but take us, somehow, to Malta, and make the fare low; for we have got badly reduced in pocket in this miserable place. We placarded the town, you know, and were out a lot of money, but nothing came of it; we could not even secure a fiddler—they were all church-goers."

Much comment on this would only, I fear, weaken its effect. It speaks for itself. The actor discerned clearly—more clearly than even some church-goers do—how the church and the theatre stand to each other. "Pas est et ab hoste doceri." As a reason why a man could not be expected to enter a theatre, it was sufficient, he thought, to say he is a church-goer. As if he had said, "But what fellowship, captain, has the Church of God with the theatre?" If Beirut, with its population of about 100,000, had not been for a lengthened period—some fifty years past—a center of missionary effort, the actors would, no doubt, have met with a reception more agreeable to them, and have departed with heavier purses, lighter hearts, and spirits less burdened with a sense of the wretchedness and miserableness of the city.—Woman's Work for Woman.

"BEARING BURDEN" A Sermon preached at Milton BY REV. F. M. Text.—Gal. 6: 5. "For our own burden." Gal. 6: 2. "Bear ye one another's burden, and so fulfill the law of Christ." Psa. 55: 22. "Cast thy burden and he shall sustain thee." The first two passages sometimes quoted as being when I put the three together angular war; these passages each other. If every man burden, why are we enjoying other's burdens? or why "cast our burdens upon there any serious conflict that the words in the or two passages which are are not the same. The every man must bear their own act under the divine second text means be symmetrical to each other in the and sorrows. The third there are burdens which alone, and no human be for us; but we are to great burden-bearer, the less show of contradiction passages, if we study the which is the only correct the Word of God. You inverted the order of the thought I had in mind, back to the Psalms to find the connection in which are found. If you have refer to the sixth chapter beginning with the first ver an extemporaneous exp five verses of said chapter This brief exposition I an afterthought; for whi my texts more carefully, I had in mind was not th of Paul in this sixth cha and I could not conscien secondary, though a l from the text, without mind of the apostle. B of Holy Writ are so rich, they have not only a prim meaning, but they have for the millions. Their ried application is so full exhausted as long as the a care-burdened, a grief shall need to come to th The thought I had in these words, and which their order, was something our own burdens ha velop independence and tain degree of independ manliness. We can not nor insure the respect of quality. We have no re continually sponging li world, begging of others which he ought to bear; tinnally leans upon another strength. The surest power is to place one on a parent will so educate cates him aright. O taught to wait upon themselves as early as th so. You must have no between the self-relianc dren who are brought, and those who are taught by a nurse constantly at ter are babies even whe able children. This is one of the sever ty has over affliction, teach their children so helpfulness by waiting even up to the time wh husbands and wives. I thing so much to be co band as to see him in care of his own things, thing lying loose aroun and cared for by his ova young friend, let me dr ear: your wife is not y your cast-off garments self, and not make a sla ply because your moth foolishly consented, I remember reading of man—I have forgotten extreme old age would mestic or wife, or child could conveniently do b by no means the least his praise when the gov passed away from earth. This self-reliance, tence which comes to



**"BEARING BURDENS."**

A Sermon preached at Milton, Wis., July 30, 1881.

BY REV. E. M. DUNN.

Text.—Gal. 6: 5. "For every man shall bear his own burden."  
Gal. 6: 2. "Bear ye one another's burdens, and so fulfill the law of Christ."  
Psa. 55: 23. "Cast thy burden upon the Lord, and he shall sustain thee."

The first two passages I have read you are sometimes quoted as being in opposition, but when I put the three together, there is a triangular war; these passages are waging against each other. If every man must bear his own burden, why are we enjoined to bear one another's burdens? or why are we exhorted to "cast our burdens upon the Lord?" Is there any serious conflict here? I reply that the words in the original in the first two passages which are translated burden are not the same. The first text means that every man must bear the responsibility of his own act under the divine government. The second text means be sympathetic and helpful to each other in the midst of infirmities and sorrows. The third text implies that there are burdens which we can not bear alone, and no human being can bear them for us; but we are to cast them upon the great burden-bearer, the Lord. There is less show of contradiction between these passages, if we study them in their context, which is the only correct way of studying the Word of God. You will perceive I have inverted the order of the first two to fit the thought I had in mind, and the third I went back to the Psalms to find. Let us notice the connection in which the first two passages are found. If you have your Bibles, please refer to the sixth chapter of Galatians, beginning with the first verse. (Here followed an extemporaneous exposition of the first five verses of said chapter.)

This brief exposition I have given you is an afterthought; for when I came to study my texts more carefully, I found the thought I had in mind was not the primary thought of Paul in this sixth chapter of Galatians, and I could not conscientiously lead you to a secondary, though a legitimate inference from the text, without first giving you the mind of the apostle. But ah! these words of Holy Writ are so rich, so full and deep, they have not only a primary and a secondary meaning, but they have a word-of-comfort for the millions. Their susceptibility of varied application is so full they will never be exhausted as long as there is a sin-burdened, a care-burdened, a grief-burdened soul who shall need to come to them for comfort.

The thought I had in mind when I selected these words, and which caused me to invert their order, was somewhat as follows: Bearing our own burdens has a tendency to develop independence and manliness. A certain degree of independence is requisite to manliness. We can not respect ourselves, nor insure the respect of others without this quality. We have no respect for one who is continually sponging his way through the world, begging of others to bear the burdens which he ought to bear himself. If one continually leans upon another, he acquires no strength. The surest way to develop will-power is to place one on his own resources; a parent will so educate his child, if he educates him aright. Children should be taught to wait upon themselves, to dress themselves as early as they can learn to do so. You must have noticed the difference between the self-reliance exhibited by children who are brought up by poor parents and those who are taught to be waited upon by a nurse constantly at their elbow; the latter are babies even when they are quite sizable children.

This is one of the several advantages poverty has over affluence. Parents often fail to teach their children self-reliance and self-helpfulness by waiting upon them too much, even up to the time when they are to become husbands and wives. There is hardly anything so much to be commended in the husband as to see him in the habit of taking care of his own things, and not leave everything lying loose around, to be picked up and cared for by his over-worked wife. My young friend, let me drop this flea in your ear: your wife is not your servant; pick up your cast-off garments, put them away yourself, and not make a slave of your wife simply because your mother has lovingly, yet foolishly, consented to become one for you. I remember reading of some noted literary man—I have forgotten his name—who up to extreme old age would never allow any domestic, or wife, or child to do for him what he could conveniently do for himself; this was by no means the least thing that was said in his praise when the good and great man had passed away from earth.

This self-reliance, this manly independence which comes from bearing one's own

burdens is not to be confounded with indifference. Sometimes we find individuals confounding independence with indifference. Either by instinct or education, they have come into the habit of looking out for themselves, and in learning to do this they have also learned to be indifferent to others. This should be carefully guarded against. Sometimes in being called to bear burdens we never supposed we should have to bear, we develop an independence to such an extent as to become indifferent to those who have placed the burdens upon us. This is sometimes seen in married life, where the gentle partner, left by neglect or driven through cruelty to find support within herself, develops unthought-of strength and self-reliance which finally merges into an icy indifference, which chills the ardor of her early love. Have you never seen the gentle maiden, responsive with sympathy to every need, and anticipating the wants of one she loves, left by neglect to find comfort and satisfaction in herself, and in her own thoughts, and so cultivated or developed feelings of independence until she has become indifferent to the one she loved, and lost the sweet aroma of her early love and responsiveness? That this may not be the case, Paul entwined with the injunction "to bear your own burden," this other word,

**"BEAR ONE ANOTHER'S BURDENS,"**

and "so fulfill the law of Christ." What is the law of Christ? It is that we love one another—"a new commandment I give unto you, that ye love one another;" and in my text we are told that we fulfill this law when we bear one another's burdens. Now, you need not tell me that you love another when you are not willing to help him bear his burden. Some of you have been helping to lift the burden which rested upon our College, and the amount that you lifted, compared with your ability, is the measure of your love for the College. Just so it is in our relations with each other. We show our love by the help that we lend; and the assistance rendered is not necessarily of a pecuniary kind. There are many ways to help; there are words of encouragement, of kindness and sympathy, worth more, oftentimes, than silver or gold, just as there are many kinds of burdens to be borne. Your burden is not like mine; mine is not like yours. What is a burden to you is no burden to me, and my burden on your back would only be a feather's weight. There are burdens of poverty, burdens of shame, where but little, if any, blame attaches to the sufferer. There are infirmities of temper. The word in the original here translated burden is a very broad one; it means weights, anxieties, infirmities, &c. Now I may have an unfortunate disposition; I am moody and gloomy by turns; I see things in a false light; I see lions in the way, when really the path is unobstructed; this is my infirmity. I want you to put your shoulder under this weight every now and then, and help me clear it away. It is a little thing for you to do; it is a great relief to me; and then there are burdens which are not imaginary, they are real, and we must bear them one for the other; in this way we show our love. Then, I say, cultivate sympathy; and if you do not feel like it, I must ask you to go through with the forms, even though you have not the heart that is responsive and sympathetic. Now you will hardly understand this exhortation, coming from one who has always warned you against all forms of hypocrisy, but it is not hypocritical I want you to be. I only have in mind this fact, that there is something in forms. Did you never sit down to the table with scarcely any or even no appetite for food, but you begin to go through with the motions of eating, and there comes to you a keen and hearty relish for your meal? So going through with the forms of sympathy and love, even when the heart is cold, often has the effect to warm into life the coldness and deadness of the soul; this is the chief value of forms, not only to give expression to feeling we have, but to enkindle emotion where it does not exist. Hypocritical? No! God forbid! But oh! you must not be indifferent. There is nothing this world so much stands in need of as sympathy, and it is the infirmity of many a noble person that they can not get on without it; there was a time when you thought you could not; it almost killed you to have it withheld. It was withheld, and you resolved to stand up alone. You succeeded, brave soul; you who once clung like the ivy, have now stiffened like the oak. You have become independent, and with that independence has come the hardness and indifference of the oak. Now if you would get back the charm of your early life and affection, go out and bear the burdens of others. Indifference to the happiness of others is not only the result of neglect and ill treatment, but there is an indif-

ference to the sufferings of our kind, which is the offspring of selfishness. Here is a young lady all attention and smiles for the young man whose admiration she desires to win, but entirely neglectful of the laws of common civility toward one who is settled in life, and old enough to be her father. Here is a young man that shows great interest where he can gain anything by it; and there are whole families as exclusive in their sympathies as if the rest of the world belonged to a different race of beings. This is the indifference of selfishness; it says of another's woe, "that is no burden of mine;" of another's poverty, or sickness, or shame, it says, "these are not my evils," and it will extend neither hand nor foot to allay them. For this kind of selfishness, exclusiveness, indifference, I have a growing dislike; the more I see it, the more revolting it appears; yet I find I can hate this quality and not hate the man who has it. You may say this is a Christian virtue; well, be it so, for I confess to a growing dislike to the hideousness of selfishness, yet I am preserved from the misery of hating people who are selfish. I can not afford to be on bad terms with as many persons as I find are indifferent to the happiness of their fellow-men. I can not afford to be on bad terms with myself. No one hates himself, yet often we have occasion to despise the dispositions we manifest. Sometimes I go off in solitude, and recount how mean and stingy I have been, not of my money I mean, for generally I have no difficulty to spend all I get, but stingy of my sympathies. I see how unwilling I have been to sympathize with and bear the burdens of others, and I suffer keenly for this indifference. Ah! how will it be when death comes and takes away those whom we had an opportunity and whom it was our duty to bless; it is not our tenderness toward them that we shall repent of, but our indifference and severity. For we may not be able to tell why it is, but absence from those we are nearly related to makes us feel more tender of them; partly, no doubt, because in their presence their imperfections annoy us, and we are chafed and fretted; but when we are absent, we do not see their imperfections. Left alone, we only see our own, and then memory recalls our unkind treatment, and our conscience and imagination magnify the extent of our ill-doing. Again, we are compelled to bear the burdens of others in part, whether we are willing or not; but how much better to do it of choice. The taxes you pay to sustain your poorhouses, your public schools, your county jails and state prisons are a draft on you to help carry the burdens of society. Providence may let down upon you the individual burdens of others; you may feel their weight, and carry them grudgingly from mere compulsion, and there comes to you no blessing. How much better to look out, of your own accord, the burdened and the afflicted, and cheerfully, of choice, lend a helping hand; then a blessing will come, which you would not receive if the burden is placed upon unwilling shoulders, for I learned, years ago, that no man can live for himself alone, whether we will or not; some one will share in reaping the fruit of our labor.

Finally, there are burdens we can not bear alone, and which no other human being can bear for us, and so the Psalmist, taught by the Spirit of God, has left these words for our comfort and guidance:

**"CAST THY BURDEN UPON THE LORD, FOR HE WILL SUSTAIN THEE."**

Who more than David felt the weight of a load which he could not carry himself, and no friend could carry it for him? Who is the Lord? Ah, it is Christ! He was the burden-bearer of his disciples while on earth, and he is no less our burden-bearer now. Reason teaches us this so far as it is capable of being our teacher; and where reason halts in her reach, it is the sublimity of faith farther-sighted to assure us of the same thing.

Within a score of years, there has been brought into our prayer-meetings an expression, which I do not fully endorse. The thought is this, that we have the power of answering our own prayers. Like many other expressions, it has error as well as truth in it. If you mean by it that, having prayed for a certain object, we should go out and labor for it, and that the answer may and probably will come through our visible effort, I say amen to it; but if you mean that God does not lend his personal assistance to bring about this object, or if you mean that it is foolish for some weak men, who are weaker than you are, to pray for divine assistance in carrying a burden which you could carry of your own unaided strength, or for the removal of a difficulty which they feel in their weakness they can not remove, but which you in your strength feel that you

can remove, I say that this expression, that "we have the power to answer our own prayers," has a vicious error in it. Do not be afraid, my dear friends, to cast your burden upon the Lord, if it seems too heavy for you to bear, simply because others tell you it is a light affair. Their self-confidence should be no hindrance to your trust. What is a burden to you may not be a burden to them. They, very likely, are laboring under disabilities which ought to be removed, and which might be, if they would seek divine aid, and their self-reliance may be their weakness.

I note further, that we need not expect the Lord to carry our burdens unless we ask him; very willing is he, but he waits to be asked, and our burden would be no weight to him. A man and a little boy about five years old were walking homeward from a certain town, the former carrying a parcel. Presently his little companion said, "Please let me carry the parcel."

"My dear child, 'tis too large for you."  
"Oh, no! I can carry it. Please let me have it," using his best endeavors to lay hold on the parcel.

"Very well, you have determined it. The parcel is no burden to me; but I tell you again, it is too large and heavy for you; but as you will have it, here it is."

The boy did his best; but it grew heavier, and his strength began to fail. He said "It is very heavy, indeed."

"I told you it was too heavy, and yet you would have it."

"It is very heavy—too heavy; will you please carry it?"

"Surely I will. Why did you not ask me before?"

This occurred nearly twenty years ago. To this day the story serves to discipline the man who had the burdened child for his companion. It has helped him for these years to consider that it is better to roll the lightest burdens at once on God, who is the willing, the gracious burden-bearer, than carry heavy burdens one's self to God's dishonor.

But we are not to cast upon the Lord today the imaginary burdens of all our future life. It is sufficient that he helps us hour by hour and day by day. Some people are burdened with the thought that some day they are to die, and the thought is overwhelming. Wait, my dear friends, until the time comes, and then God will give you the grace that is needed for the occasion. You need not carry that load now. What would you think of a traveler, who is journeying amid the sultry heat of Summer time, and carries on his feet a heavy pair of snow-shoes, simply because he expects to need them amid the snows of Winter? Time enough for the Lord to sandal your feet with this special grace when you need it; and if he is as gracious as I think he is, he will not give it until then, and then he will not withhold it.

A few years ago, in a New England village, a little boy lay upon his death-bed. Starting suddenly up, he exclaimed, "Oh, mother, mother! I see such a beautiful country, and so many little children, who are beckoning me to them; but there are high mountains between us—too high for me to climb. Who will carry me over?" After thus expressing himself, he leaned back upon his pillow, and for a while seemed to be in deep thought; when once more arousing, and stretching out his little hands, he cried as loud as his feeble voice would permit, "Mother, mother, the strong Man's come to carry me over the mountains!" then fell peacefully asleep.

My dear friends, cast the burden of to-day upon the Lord; when to-morrow comes, cast to-morrow's burden upon the Lord, and when death comes, the strong Man, Christ Jesus, will come and carry you over the mountains, and you shall fall peacefully asleep.

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

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

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

**TEMPTATIONS.**—They lurk, says Bishop Huntington, in the pillows of comfort, on which thoughtless heads are laid; in pleasures that make earth so satisfying that we feel no need of heaven; in traffic whose gain is offered for falsehood; in labor where the world gambles for the soul; in emulation

where ambition is mistaken for wisdom; in fellowship where criminality is mistaken for cordiality and flattery for friendship. These are clothed like angels of light. Here in our heart is Satan's seat, but no harm can come but by the yielding of a perverted will.

**HELP YOUR MINISTER.**

"Help your minister," and that means help him up hill, not down; there are plenty of people always ready to do that, and who are always doing it, though they do not seem to know it. The man who has an infinite sense of his own importance, and is greatly afraid he shall be accused of something like respect and good manners if he shows a measure of deference to his minister, and so takes opportunity to patronize him—he helps the minister down hill. But these down-hill helps are not always given in this way. It is not always the sneer, nor the criticism, nor the unseemly jest, nor the rude remark, nor the offensive, patronizing manner of a man whose brains are in his pocket—it is not these offenses of commission which always or chiefly help the minister down hill. There are sins of omission which in their way are quite as serious as any form of especial transgression.

Some men attend church the year round, and yet seldom or never put themselves in the way of meeting their minister. They are very careful not to invite him to their house, nor give a hand-clasp and a hearty "thank you" for a sermon for which they ought to be better. And why should they?—is not the clerical office a profession, and is not the minister paid a salary for preaching? Is it not all a matter of business? There are some men whose faces are always sunny, whose hand-grasp is always hearty, whose words of good will and helpfulness flow as freely as the waters of a fountain. They always help the minister. Is his sermon only ordinary and not up to high-water mark? They know it means illness, or anxiety, or trouble, and how gladly would they relieve it! Does the minister preach an especially good sermon, or has some one been deeply interested in it, or have they heard a good word said about him?—they took occasion to let the minister know it in such a way as not to suggest fulsome compliment, yet which shall be as grateful and welcome to its recipient as the fresh breezes of Spring to the cheek of the suffering invalid.

Alas! for the troubles and trials, the worries and perplexities, the doubts and difficulties which find an abiding place in the Christian ministry, and alas! for that man or woman who never so much as utters a sunshiny word or sends a ray of light into a darkened corner of the heart! No man is sufficient unto himself; no minister, be his congregation large or small, rich or poor, can live and do his work well on mere self-approbation. He needs the confidence, the love and esteem, and the manifested hearty good-will of his people. Without these he is like a mason working in the dark—building indeed, but how? And right here we might put in a word to those to whom the minister applies for help in a matter where he is, from the nature of things, powerless to help himself. He may desire advice or assistance for himself or a friend in business matters. How gladly and spontaneously and generously some men respond, many a minister can attest; how gingerly and evasively such a request is acceded to—if indeed it is acceded to, and by those who have been profuse in their acknowledgment of benefits which they have received from their pastor—many a minister knows to his cost.

There can be no flourishing church where the congregation is not in the main composed of helpful people. On the other hand, no minister can do his work well so long as carpers and critics, growlers and grumblers, and the army of indifferents hold themselves aloof, giving neither sympathy nor evidence of good-will.—*Christian at Work.*

**PRACTICAL DEMONSTRATION OF THE CATECHISM.**—Not long ago, a bright little girl in the Sunday-school of St. Luke, M.—N., New Jersey, who was in the Calvary Catechism class, taught by Miss S.—, and evidently had reached the bottom facts of the lesson—the creation of man out of the dust of the earth—came running home to her mother, overfull of confidence in the Scripture theory and her own reflective conclusions, and exclaimed:

"Oh, mother, I know it is all true what the catechism said about Adam's being made out of the dust of the earth—I know it is!"

"Why?"

"Because I saw Aunt Emma whip Gracie, and I saw the dust fly out of her. I know it is so."

Little Gracie had been playing with ashes.—*Editor's Drawer, in Harper's Magazine for October.*

**TARTARIC ACID IN DIPHTHERIA.**—The topical use of tartaric acid in diphtheria has been successfully resorted to by M. Vidal, who, in one of the foreign medical journals, remarks upon the necessity of thus making use of topical agents against the false membrane, as it has a great tendency to spread by a sort of auto-inoculation, comparable to what occurs in certain cutaneous affections. His formula is ten parts, by weight, of tartaric acid, fifteen of glycerine, and twenty-five of mint water. The acid acts upon the false membrane, converting it into a gelatinous mass, and favors its expulsion.—*Scientific American.*

The greatest events of an age are its best thoughts. It is the nature of thought to find its way into action.—*Bovee.*

Missionary Society, called into this work Miss Clara Swain, the first woman entered the missionary field with a diploma from a medical college. The Union, request of its Methodist sisters, had once to permit the ripened fruit to fall their hands; but two years later it sent Seelye and Miss Seward to Calcutta and abroad. Both, like Miss Swain, have left their profession by securing the consent of prejudiced foreign residents and party co-operation of English physicians, commenced the new era.

day of doubtful experiment (for suchly was) is past. "Send us a woman," is the oft-repeated request that from heathen lands to every Woman's in our country. In response to this need call about twenty have been sent, of them to India and China. The dists, the leaders in this great work, eleven physicians, who have under are three hospitals, ten dispensaries, no classes of girls studying medicine, are connected with medical work the care of the women of the Congational Church; they have three dispensary two of which over 14,000 patients treated during the last year.

special advantages belong to the missionary. Aided by an interpreter, commence her work at once without to learn the language. If successful she has been eminently so—she soon resources of the mission. She is inopalaces, to circles of highest caste idest influence, from which the zenana is excluded, yet she enters these as a ary as well as physician.

may the Rajah invite her to his palid treat her like a princess; for no long with the man attendant, is the tongue ed through a slit in the curtain and d extended through its silken folds, intelligent diagnosis of disease is tak a skillful physician who sees and confreely with her patient. If true to sponible position, she bears, each in appropriate time, the double cup of health to the suffering body, and of life everlasting to the soul dead in es and sins. In hospitals and dises where the poor congregate, aided le reader and interpreter, the truth as Jesus is widely scattered. Many learn of the first time of the Great Physi- be loving Elder Brother and Savior, ys to the sick and sorrowing, "Come e and I will give you rest."

ther vocation contains such mingled ts of humanity and Christianity—no appeals so pathetically to the sympa woman. The most thrilling sketches onary life the writer has ever read ound in the letters of the late Miss describing the almost incredible end- ings of the women to whom mised. Perhaps no better idea of rk of the medical missionary can be an the following brief epitome of eelye's labors during the fourth and ar of her life in Calcutta. Before the her first year she had opened the id's hospital in India. Early in the month of its existence it received from ument for its thirty inmates 150 per month for the ensuing year. In rth year there were 145 children in ds; 1395 patients were treated in the ary; and 869 patients visited in their Who can measure the results of this r's labor of this eminently Christian an?

**A DISGUSTED ACTOR.**

Dr. Eddy, of Beirut, sends us the g striking incident, as related by Mr. Martin, of Antioch:

ship had not long arrived when a per- eculiar mien, manner, and address, on board to take passage for himself e companions to Malta. His appear- d air were such as one might imagine ing to a dancing-master; and his was fluent and insinuating, clever and ve. The following is somewhat like ch he made to the captain: "Cap- want to get a passage to Malta with myself and company. And I am captain, to beg you will help us all in our present circumstances, and at the lowest figure possible. We are, captain" (he meant actors), "and had a lot of bad luck lately, having this wretched place and found no as the people are all church-goers. do assist us, and take us out of this. I have to rough it, of course; but somehow, to Malta, and make the for we have got badly reduced in this miserable place. We placard- own, you know, and were out a lot y, but nothing came of it; we could not secure a fiddler—they were all goers."

comment on this would only, I fear, its effect. It speaks for itself. The seemed clearly—more clearly than he church-goers do—how the church theatre stand to each other. "Pus hoite doctri." As a reason why a did not be expected to enter a theatre, he thought, to say he is a per. As if he had said, "But what in captain, has the Church of God theatre?" If Beirut, with its popu- about 100,000, had not been for a period—some fifty years past—a missionary effort, the actors would have met with a reception more to them, and have departed with rarer, lighter hearts, and spirits less with a sense of the wretchedness and helplessness of the city.—*Woman's Power.*



[Continued from first page.]

The sheriff, from the shore, ordered the captain not to move the boat with negroes aboard. Garfield notified the captain that he would pilot the boat, and the soldiers run the engine, and relieve him of all responsibility.

He carried the same masterful power into Congress. Continuing the same untiring and thorough study manifested while a student and teacher, he mastered every subject which he was called upon to consider. He began, at once, a long and assiduous investigation of the leading subjects of legislation, ransacking the Congressional Library for works that threw light on the experience of other countries, or gave the ideas of the thinkers and statesmen of all nations on these subjects. For his hours of recreation, he would gather about him all the rare editions of some favorite author, classical or other, and leisurely examine their variations and critical points. This wide and thorough investigation gave his views great weight, and he soon rose to a commanding influence in Congress. He became the recognized leader of the honest money and specie redemption party in the House, and the most potent opponent to inflation, and successfully carried through measures to these ends, and the sustaining of the nation's credit. On the transfer of Blaine to the Senate, he became the recognized leader of the Republican wing of the House. His many and conspicuous services in this capacity are too well known to need recounting here.

5. The fruitage. The outcome and fruitage of such living and doing was a man of rare and versatile attainments and power. A commanding and handsome person with winning ways, sympathetic impulses, and magnetic influence; unique in varied and brilliant qualities, he was a masterful man. Wherever he came he conquered. In many and varied departments of thought and action, his right royal gifts and culture became recognized and distinguished.

Next to John Quincy Adams, he was the most scholarly man that has come to the Presidency. He excelled in the patient accumulation and striking generalization of facts. He roamed in every field of intellectual activity, delighted in poetry, enjoyed philosophic thought and investigation, felt a keen interest in scientific truth and research, gleaned eagerly through the fields of politics and history, and illumined them all by his glowing originality. The records of the Congressional Library show, that, excepting Charles Sumner, he used more books than any other Congressman. Indeed, it came to be understood, when a rare book was drawn from the Library, if Sumner did not have it, Garfield did.

As a speaker, he had no peer in the present realm of statesmanship. Lofty ideas and vigorous logic permeated his matchless eloquence, whose chaste beauty and tender grace became the unstudied manner of his speech. Whether in the pulpit, on the stump, in the lecture room, or in the halls of Congress, his polished diction charmed, his lucid argument convinced, the pictorial splendors of his imagination entranced, and the fused thought and feeling of his eloquence captivated and carried his hearers wherever he wished to lead.

As a statesman, his aims were always noble and lofty, ever serving his country with conspicuous ability, and with unselfish ends. He has striven to make the public service clean and honorable. He has sought to enable and dignify the Republic, by making the government one of statesmen and patriots, not of demagogues and place-men. He never owned nor helped run a political machine. His ability, knowledge, mastery of public questions, generosity of nature, honesty of purpose, devotion to the welfare of the republic have done the work. He lived and spoke and wrought for freedom and honor, and faith, and love.

Garfield as scholar, teacher, preacher, soldier, statesman, was unique in the combination of those qualities which go to make a career that appeals to all that is noblest and best in our manhood. To all who admire energy and pluck, who appreciate great abilities and respect distinguished services, his career is a joy and an inspiration.

As some divinely gifted man, Whose life in low estate began, And on a simple village green;

Who breaks his birth's invidious bar, And grasps the skirts of happy chance, And breaths the blows of circumstance, And grapples with his evil star;

Who makes by force his merit known, And lives to clutch the golden keys, To mould a mighty State's decrees, And shape the whisper of the throne.

And, moving up from high to higher, Becomes, on fortune's crowning slope, The pillar of a people's hope, The center of a world's desire.

These lines, from Tennyson, - quoted by

Garfield, as applicable to Lincoln, are equally applicable to himself. Both sprang from humble parentage. Lincoln's had the hereditary unthrift and want of push, characteristic of the Southern poor; Garfield's had the hereditary pluck and push, characteristic of the New England puritans. Lincoln was pressed more tightly by the iron grip of poverty, with fewer openings for escape, or the ingress of opportunity. To Lincoln, the schools of Southern Illinois, few and poor, presented but scanty means for education, and six months of schooling, in such, was his all. To Garfield, common schools and academies, planted thick by the New England element, over the Western Reserve of Ohio, presented ampler opportunities, wooing him with all their captivating enticements to the high privileges of learning. Lincoln had for his chiefest means of culture, the Bible and Shakespeare—fortunately for him and for all, the two supreme books in all the world's literatures. For the rest, his great teachers were, the silent forest, the prairie, the river, the sweet heavens, and calm stars. Garfield pressed all the gates of knowledge, "on golden hinges turning," wide open before him, with freest ranges and amplest privileges, in the world's manifold literatures. Religion shone with but a feeble and indifferent light along the pathway of Lincoln's childhood and youth. It beat with intense fervors around Garfield's cradle, home, and school-life. Lincoln excelled in native greatness; Garfield in acquired power. Genius, bending over their cradles, touched the lips of each with her sacred fire. Lincoln had a plain, simple, round about common sense, and in the apprehension of a great principle and the clear, apt, forcible statement of the same, in its completeness, so as to be, at once, apprehended and forever impressed on the common consciousness of the people, he had no peer; but, like Hamlet, his thought was served by a will tardy of action, never moving ahead of the common convictions of the people, often lagging behind their demands. Garfield fused thought, feeling, and action. His will waited promptly on his intellect. He believed action to be greater than thought, and lived out his convictions. Lincoln, though sparkling with wit, humor, and jest, like the sunlit waves of the sea, had, in the solemn depths below, the infinite sadness of the same sea, with the same break and undertow and moan on the grey, cold stones of the world. With the blood of the enthralled race coursing his veins, the pulsing of his soul beat rhythmic with the wail of their woes; and he walked the earth, going up to his high sacrificial altar for their redemption, in the gloom of its forecasting shadow. Garfield, jubilant as the leaping rills of the homes of his ancestors, walked the earth bravely, joyfully, in the vigor of a strong manhood; yet he, likewise, went up to the same sacrificial altar, with like foreshadowings.

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"Souls destined to o'erleap the vulgar lot, And mould the world unto the scheme of God, Have a fore-consciousness of their high doom."

Thus, with a quickness of succession that would have startled into insecurity any throne of the world, this nation has been called to

"Mourn for the men of amplest influence, Yet clearest of ambitious crime, Our greatest, yet with least pretense, Rich in saving common sense, And as the greatest only are In their simplicity sublime, Such were they whom we deplore."

Gathered, thus, under the shadow of this second great national sacrifice and sorrow, while the sisterhood of states stand weeping, as he is being laid to his peaceful rest, and the civilized world wait with uncovered head, what is the lesson and the behest to us? He who so recently ascended to supreme power in the land, under apparently the most favoring conditions and the most brilliant auspices ever attending such accession, was no sooner seated in his place of power, than the clouds of evil omen, gather black, the mutterings of evil storm-spirits, full of all treasons, strategies and spoil-lusts, grow thick, loud, and furious, and, hurling a bolt, smite the unsuspecting victim, lifting him from his seat of power to the cross of sacrificial suffering, and, for eighty days, hanging there, teaching the nation, yea, the world, lessons never so taught before. During these days the people have stood with uncovered head and unsanded feet, in unavailing sorrow, or bowed reverently in suppliant agony. Political fever heats have been cooled, passions subdued, animosities forgotten, and, like the Hebrew people, we have dwelt fast by Horeb and Sinai, waiting, listening, for the will of God. Thus chastened and toned, shall we now pass on and up to the promised land of political purity and freedom, up to the Mount of Beatitudes where await blessings manifold for the politically regenerate; or must we wander forty years in the desert of incompetency and vacillation, till a generation of incompetents are dead, and a

masterful one arises; or, still worse, shall we go immediately back and down to our former Egyptian bondage, for the sake of its political flesh pots and garlies? May God grant us the faith and courage to go forward and up, and graciously lead us by his pillar of cloud by day and of fire by night.

To this end, our first and imperative duty is to devoutly pray that, to our new leader, there may come, if they have not already come, higher life and nobler purposes. A man, full of native impulses, fine and noble, yet who has, hitherto, been a most abject slave to political despots; a most servile slave to machine task-masters; a most nimble runner and most shameless dancer before the machine's triumphal marches; a most faithful devotee, and most willing organ-grinder at political wassail and orgy. He has already given happy omens of a better and nobler future. Heaven grant him grace and courage to continue and improve in well doing.

Not to leaders alone is necessity for change of life and purpose. Political juggernautism is the great and crying evil in the politics of the day. The shadow of its overtowering machine darkens the land. It is crushing all political manhood out of its devotees, who blindly, frantically throw themselves beneath its massive iron wheels. Their blood spurts over the land. We all see its bloody, ponderous wheels go round, the noisome wind from which blows in all our faces. It was in his attempt to stay its onward progress that our Martyr President sacrificed his life. As Hamilcar, at the sacred altar, swore his son Hannibal to eternal enmity to Rome; so, young men, laying your hands upon your country's altar, thus dripping with this sacrificial blood, swear eternal enmity to this great enemy of our country's weal. And having taken this oath, may you as faithfully fulfill its obligations as did Hannibal. The welfare and glory of your country is to soon come to your keeping. See that it suffer no harm, but only good in this keeping. You will need all the strength and courage of a Hercules to clean its Augean stables of their political corruption.

"By this last act of madness, they slew one of the noblest and gentlest. In taking that life, they have left the iron hand of the people to fall upon them. Love is in front of the throne of God, but justice and judgment with inexorable tread, follow behind, and when law is slighted and mercy despised, then comes justice with her hoodwinked eyes, and with the sword and scales. From every gaping wound of our dead Chief, let the voice go up to the people; to see to it that our house is swept and garnished." These words spoke Garfield on the death of Lincoln—words completely applicable to him. May the nation so heed his warning voice, so consecrate and use his life-sacrifice that the oncoming ages may be enabled to say of both Lincoln and Garfield:

"In the beauty of the lilies Christ was borne across the sea With a glory in his bosom that transfigures you and me; As he died to make men holy, so they died to make men free."

### The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, September 29, 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."

CONFERENCE opens with the promise of an interesting and profitable session. Nearly a hundred and fifty delegates and visitors are present. The Eastern, Western, and North-Western Associations, are quite fully represented, while from the Central and South-Eastern Associations comparatively few are present.

At the opening of the meeting an address was delivered upon the theme, "Denominational Progress," by Bro. J. Clarke, the President of the Conference.

The following programme was adopted, which may suggest, in advance, to the readers of the RECORDER, the line of thought and the order of procedure which are to prevail during the meetings of Conference:

- PROGRAMME. 1. Fourth-day forenoon, President's Address. 2. Afternoon, 2 o'clock, Annual Reports. 3. Evening, 7.30 o'clock, Address, "Verdict of History Concerning Sunday Laws," A. H. Lewis. 4. Fifth-day, after 10 A. M., Missionary day. 5. Sixth-day, forenoon and afternoon, Education Society. 6. Evening, prayer and conference, led by C. M. Lewis. 7. Sabbath forenoon, Missionary Sermon, O. U. Whitford; collection for missions. 8. Afternoon, Sabbath-school, Geo. H. Babcock, Superintendent. 9. Evening, open for unfinished business. 10. First-day, Tract Society day. 11. Evening, Sermon, closing service, J. L. Huffman.

THE death of the President is the source of a great national sorrow. Everywhere as

we pass we see the outward expression of a deep and almost universal sorrow. Flags are at half-mast; cars, depots, buildings, and streets are draped in mourning; everywhere the feeling prevails that the Nation has met with a great loss. As to the President's religious faith and connection as a Christian believer, we clip the following from the Chicago Tribune, as copied from "Mason's Life of Garfield:":

"While at the seminary he was brought under the power of religion, and joined a small branch of the Baptist body known as 'Campbellites' or 'Disciples,' of whom Alexander Campbell, an eloquent Scotch preacher, was the leader. The creed of the 'Disciples' does not differ widely from that of the rest of the body, embracing belief in the divinity of Christ, his atoning death, baptism (immersion) on a profession of faith, and the New Testament as the only standard of doctrine and rule of practice. The progress of the 'Disciples' in Northern Ohio led to the establishment of an academical school in the village of Hiram, thirty miles from Cleveland. Here the future ministers and elders of the Church were educated. To this 'School of the Prophets' young Garfield went, first as a scholar, next as a tutor, and finally as a teacher. His progress was marked, and in a short time he was qualified to enter Williams College, one of the oldest and most advanced of all the institutions of learning in New England. President Hopkins took kindly to the young Western student, whose gigantic size made him as conspicuous as his proficiency in Greek and Latin made him distinguished. After two years at Williams College, he went back to Hiram Seminary as Professor of Ancient Languages and English Literature, and at the end of a year he became President of the institution."

THE October Wide Awake is notable for the inauguration of a Reading Union for the young folks, giving a Reading Course for the month of sixteen pages. This will be a regular feature, forming a permanent enlargement of the magazine. Law papers for little citizens, Magna Charta stories, Health and Strength papers, Musical biographies, a series about the ocean, articles telling How to Do Things, the Wise Blackbird's page, and Natural History Explorations, constitute an attractive and valuable miscellany for the first year. The Union has been named for Chautauqua, "Chautauqua Young Folks' Reading Union," (C. Y. F. R. U.) in honor of Chautauqua's great clientele of young people who have adopted the Course of Readings here given. After the dainty Autumn frontispiece and poem, the magazine opens with a charming article, "Two Bears," by Amanda B. Harris, giving, by the way, some interesting reminiscences of Theodore Parker. This is followed by one of Mrs. Lizzie W. Champney's stories—semi-historical, of course, entitled, "A Foreign Embassy," and illustrated with a full-page engraving by G. F. Barnes. Edward Everett Hale, in his Tenth Talk, the best one yet, tells how to play "a newspaper game," and a good deal about illustrating stamp collections. "Boys' B. C.," by M. J. Safford, is a graphic story of street life in ancient Egypt, with several excellent drawings by F. S. Church. "Isaac Lemmon," by James Clement Ambrose, under the thin disguise of a name, is a dramatic account of the boyhood of Abraham Lincoln, the incidents gathered from conversations with old neighbors of the plucky lad. Part II. of "King Philip's Head," by Arlo Bates, generous installments of "Sharon," "Having His Own Way," and "Polly Cologne," together with many field and wayside poems, music, and puzzles make up a very companionable number. D. Lothrop & Co., Publishers, Boston, Mass.

THE contents of the North American Review for October can not fail to arrest the attention of all readers. Every one of the topics discussed is of the highest present interest, and nearly all of the authors are eminent American Statesmen, publicists and literateurs.

"A SKETCH of the Last Sickness and Death of Eld. James White, who died at Battle Creek, Mich., Aug. 6, 1881, together with the Discourse preached at his funeral," is the title of a 64 page pamphlet issued by the Seventh-day Adventist Publishing House.

### Communications.

POEM Read at the Golden Wedding of Deacon I. D. Tilsworth, New Market, N. J., Aug. 25, 1881.

BY MRS. MARY B. CLARKE.

1881—1881. The year of eighteen-thirty-one Began, as other years have done, With Winter's cold and snow and rain, And frost-work on the window-pane. The frozen streams refused to sing Till melted by the smiles of Spring, Who came with carols blithe and gay, And tripped as lightly on her way As any maiden of our day. The Summer came, with long bright hours, Made glad with sunshine, birds, and flowers. The pears were ripening one by one Beneath the golden August sun, When this "pair," known as two before, Resolved as one, forevermore The self-same bough to share together, And thus to brave the wintry weather. The years have come, the years have flown,

Till fifty Summer suns have shone, Since that bright August day was known; And these, who wedded were, have seen The changing earth grow white or green With snow or verdure, side by side, Through half a century's ebbing tide. They have not journeyed thus, alone, For, gathering round the home hearth-stone, To tax their patience, her and o'er, Come little children, half a score. Where peace and order once had reigned, Confusion sometimes entrance gained, As girls and boys came one by one, To fill the house with life and fun. But though, with added girls and boys, It must be owned each added noise, They counted each as added joys, With patient love, and kindly care, Taught each the others' joys to share, Each others' burdens each to bear— And strove, with tenderness and truth, To guide the wayward feet of youth Through every winding path they trod, And lead each trusting heart to God. Not all a flowery path, indeed, Who trains immortal souls, has need Of special favor from on high. Of God's rich grace a full supply. They knew the fountain whence it came, And prayerfully besought the same. Who builds a happy home, builds well; The influence thereof shall tell In ever-widening circles, far— As thought can reach, to make or mar, And church or town or state, perchance The country or the world enhance. Through all the changes of these years, Through blessing's smiles or sorrow's tears, God's blessing on their path appears. The graces of the Christian life, As husband, father, mother, wife, Were manifest through all the way, And brighter growing day by day. The blessed hope which faileth not, But brings content to any lot; The faith which soars all doubts above, Believes and trusts a Father's love; The holy peace of him whose mind Is staid on God, in whom he finds A refuge sure, in trial's hour, Have lent to life their wondrous power. The patience born, perchance, of pain, Temptation's strength, without its stain, The pity unto heaven's allied, The love which all else glorified— These precious fruits have plainly shown The Master's signet on his own.

The years have come, the years have flown, With wondrous changes all their own; What strange discoveries they have brought, What strides in scientific thought, What secrets wrung from earth and air, With knowledge and inventions rare, More marvelous than Aladdin's lamp, Upon this age have set their stamp. The children, round the home hearth-stone, To man and womanhood have grown; Have wandered East, have wandered West (As birds forsake their Spring-time nest); Have each gone forth with willing feet, The duties of the hour to meet. And man's or woman's meed of care, On life's broad tilled field to bear— The bivouac and the battle share. Through all these years a loving Hand Has kept the still, unbroken band, Through perils of, on sea and land; Has led and guarded, night and day, Where dangers seen or unseen lay. Some stood amid the shot and shell Of battle, while their comrades fell, And rebel bullets filled the air; A charmed life they seemed to bear. On some, perchance, disease has lain The warning interdict of pain; To all, no doubt, have trials come, And heavy sorrow unto some; But well the household band may raise The song of gratitude and praise, And children's children join to sing Hosannas to the heavenly King, For mercies countless as the sand Whose grains have heaped the ocean strand.

The seasons come, the seasons go, Like ripples on the river's flow; When on life's middle plane we stand, And backward glance at childhood's land, How short the narrow path appears, How like a dream the vanished years! We look more near, and plainly trace A hint of truth in form and face; For though we counted but a day, The bloom of youth has slipped away, And age has twined her silver strands Remorselessly in raven bands. These warn us of a setting sun, When earthly labor will be done; And, curtained from the glare of day, The tired hands meekly folded lay. But, as the Arab's tent at dawn Is folded, ere he journeys on, To greener hills and pastures wide, Which stretch the purer streams beside, So we, who journey toward the day, Our well-worn garments fold away, And tread the hills of mystery, And drink the waters gushing free From the unfailing fount of truth, Fresh-robed in never-fading youth.

Then wherefore should we grieve to know That these, who fifty years ago Together clasped their willing hands, With priestly rite and holy ban, Ere long shall mount the golden stair, The Lord's own marriage feast to share? In God's good time the end will come, The household band be gathered home; Be gathered in a fairer clime, Beyond the changing scenes of time; And one by one shall joy await Each other at the palace gate. No whisper of farewell shall fall On the glad meeting over there; No touch of pain, nor breath of care, No anxious future stretch away From that eternal, bright to-day. The good die not, 'tis only change, A fuller life, a broader range, Where the unfettered soul may soar, The heavenly wonders to explore. A nearer glimpse of sun and star, Now dimly outlined from afar; A clearer vision of God's plan, His wondrous mercies unto man; The best companionship once more Of loved ones who have gone before; And joy, all other joys above, Full triumph of redeeming love; The ransomed sinner Christ shall see, Who died for him on Calvary. Then surely death to these shall bear No terrors, and no frowns shall wear; But as a long-expected friend, Who greets them at their journey's end, Shall open wide the doors of heaven, And welcome home the sin forgiven, Yet human love shrinks to unfold Its darlings with the church-yard mold, And yields reluctantly its own To bliss unquestioned, but unknown. So, since the present life still holds Rich treasures in its secret folds, With joys untasted, we will pray The Angel may still long delay His summons; for the world has need Of all the wise and true, to lead

(Triumphant through his war, The conquering armies of bliss, And heaven's eternity of bliss Will never, from its fullness, Will never, from its fullness, The years whose blessed lot, More wanderers from the path, And added jewels, for the cry, Love shall at Jesus' feet lay)

### THE COVENANT OF SIN

From years of careful study to the conclusion that we specially studied the covenant respectively what is in 9th, 10th, chapters. It has been by a class of First-agers against us as Seventh-day, the last verse of chapter saith, A new covenant, first old. Now that waxeth old, is ready to be explained by them to covenant or Old Testament was abrogated, and the New covenant called the second old, and the ten commandments "done away." Our new covenant refers to written on our hearts. Verses of chapter 8 is quoted that view. I have quoted that view. I confess I with the answer. It did that this met the spirit of argument. This prompts whole covenant question. I wish to put before my their criticism for the said truth.

I believe God made two rate covenants while Israel about Sinai, one made on Horeb; and still another care to consider the two Horeb and Sinai.

First. Were there two made? That there were two That there was one made by no one, I think. I found in Exod. 24: 1-8, Moses, Come up unto the Aaron, Nadab and Abihu, elders of Israel; and word And Moses alone shall come, but they shall not come in the people go up with him, came and told the people, Lord, and all the judgment people answered with one. All the words which the Lord we do. And Moses wrote the Lord, and rose up early and builded and altar unto twelve pillars according to of Israel. And he sent the children of Israel, which offerings, and sacrificed peace unto the Lord. And Moses blood, and put it in basins blood he sprinkled on the took the book of the covenant the audience of the people. All that the Lord hath said be obedient. And Moses and sprinkled it on the people hold the blood of the covenant Lord hath made concerning Here is a full statement of the dedication of it, with a ter concerning which the to wit, concerning "all the book of the covenant" had not been delivered—course could not have been covenant here made. This under consideration in Heb 9, "For when Moses had cept to all the people accept he took the blood of calves water, and scarlet wool, sprinkled both the book and saying, This is the blood, which God hath enjoined there can be no mistake as the covenant in Exod. 24: 9th, and 10th chapters. I put.

I have said above, that covenant recorded in Exod. ratified with blood, the ten for Moses proceeded to say, Moses, and Aaron, Nadab, seventy of the elders of the God of Israel: and the feet as it were a paved stone, and as it were their clearness. And upon children of Israel he laid they saw God, and did as the Lord said unto Moses, into the mount, and he gave these tables of stone, as manna, which I have said, and teach them.



(Triumphant through his might and word) The conquering armies of the Lord. And heaven's eternity of bliss Will never, from its fullness, miss The years whose blessed toil may win More wanderers from the paths of sin; And added jewels, for the crown, Love shall at Jesus' feet lay down.

THE COVENANT OF SINAI AND HOREB.

From years of careful study I have come to the conclusion that we have but superficially studied the covenant question, especially respecting what is said in Hebrew, 8th, 9th, 10th, chapters. These chapters have been by a class of First-day observers urged against us as Seventh-day Baptists, especially the last verse of chapter 8, "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away." This is explained by them to say that the first covenant or Old Testament passed away, or was abrogated, and the New Testament, or covenant called the second, has superseded the old, and the ten commands thereby are "done away." Our answer has been that the new covenant refers to the moral law as written on our hearts. The 9th and 10th verses of chapter 8 is quoted in support of that view. I have quoted them myself with that view. I confess I was never satisfied with the answer. It did not seem to me that this met the spirit and scope of Paul's argument. This prompted me to review the whole covenant question, the result of which I wish to put before my brethren, inviting their criticism for the sake of the light or truth.

I believe God made two distinct and separate covenants while Israel was encamped about Sinai, one made on Sinai, and one on Horeb; and still another in Moab. I only care to consider the two first mentioned, Horeb and Sinai.

First. Were there two such covenants made? That there were two, to me is clear. That there was one made on Sinai is doubted by no one, I think. The first record is found in Exod. 24:1-8, "And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the Lord; but they shall not come nigh; neither shall the people go up with him. And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded and altar under the hill, and twelve pillars according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made concerning all these words." Here is a full statement of the covenant, and the dedication of it, with blood, and the matter concerning which the covenant was made, to wit, concerning "all these words," in the "book of the covenant." The moral law had not been delivered to Moses, and of course could not have been included in the covenant here made. This is the covenant under consideration in Hebrew. See chapter 9, "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you." So there can be no mistake as to the identity of the covenant in Exod. 24, and Hebrews, 8th, 9th, and 10th chapters. This is beyond dispute.

I have said above, that at the time the covenant recorded in Exod. 24:3-8, and ratified with blood, the ten commands written on stone had not been delivered to Moses, for Moses proceeded to say, "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and they saw the God of Israel: and there was under his feet as it were a paved work of sapphire-stone, and as it were the body of heaven in its clearness. And upon the nobles of the children of Israel he laid not his hand; also they saw God, and did eat and drink. And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." I have made a full

quotation that the reader may have the whole statement at once, and see that the ten commands were not included in the covenant concerning the "book of the law," and was not under discussion in Hebrews, 8th, 9th, and 10th chapters. So, that whatever may be said as to the "waxing old" and "vanishing away" of the covenant, as introduced in Hebrews, as above referred to, the ten commands were not included. So our no-law, or antinomian friends who seek to rid themselves of obligation to keep the Sabbath, has made (as Bro. J. Greene would express it) a "successful failure." There are the best of reasons why it should not be included in the Sinai covenant respecting "the book of the law." This book contained the law that was "added because of transgressions." See Gal. 3:19. It contained instructions concerning the blood sacrifices enjoined by God, pointing to the shedding of Christ's blood on the cross. It was proper, therefore, that it should be "dedicated," as Paul expresses it in Heb. 9:18, "with blood."

This is the law referred to by Paul in Gal. 3:24. This law he said was "our schoolmaster, to bring us to Christ." Not the moral law, as has often been said. That said nothing of Christ, and therefore should not be dedicated with blood. The law of types and shadows were all the time pointing to Christ as the "Lamb slain;" and from their very nature was "our schoolmaster." So Paul says, "After that faith is come, we are no longer under a schoolmaster." The law of types and shadows have "brought us to Christ." They have done their work, and are not needed; hence, ended. What does the moral law say about bloody sacrifices, or of Christ? Simply nothing, and should not therefore be in the covenant "dedicated with blood." The exclusion therefore of the ten commands from the blood covenant is a common-sense transaction. Whoever therefore quotes either Galatians or Hebrews, to prove the abrogation of the moral law, and the covenant concerning it, is simply wasting time. Christ was the center thought of the whole ceremonial law; and was thus emphatically "our schoolmaster." Paul says (Col. 2:17) they "are a shadow of the things to come, but the body is Christ." In Heb. 8:7, Paul says, "If that first covenant had been faultless, then should no place have been sought for the second." Chapter 9:9, he says this "fault" lays in the fact. These sacrifices typifying Christ "could not make him that did the service perfect, as pertaining to the conscience." v. 11, 12, "But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in, once into the holy place, having obtained eternal redemption for us." To quote all bearing on this point would be to write a volume. Christ, as above stated, is the grand thought of the sinaitic covenant. Every smoking altar, every bleeding sacrifice, spoke in the highest strains of eloquence of the Lamb that was to be slain. Christ was their center-thought. He was their inspiring hope, their changeless joy. Christ is wrought into the soul, or, "dwelling in us," "formed in us the hope of glory." Christ is "in all," Christ "magnified in my [Paul's] body." This Christ in us, is the writing of the law in the heart. This, I understand to be the writing of the law in our hearts. It may be true that the moral law is written there, but Paul does not say so. He is talking all the time of that law that talked of Christ. When Christ the anti-type and center-thought of that law, was wrought in the soul, the law in its highest and purest sense, was written in the heart, and none need say to another, "Know the Lord: for all shall know me, from the least of them unto the greatest of them, saith the Lord."

V. HULL.

H. C. ROLF, EIDSVOLOD, NORWAY.

To the Editor of the Sabbath Recorder: Dear Sir,—It may be interesting to the friends of Sabbath truth, and perhaps an advantage to the cause, to know something more of the labors and sacrifices of Bro. Rolf. Those who have read his letters, published in the RECORDER from time to time, can form some estimate of his labors and sacrifices; but as I have had considerable personal acquaintance with him, having met him both in London and Haarlem, and also on the journey between the two places, I have learned much more of him and his works than any letters of his own would be likely to reveal.

Bro. Rolf is a person of good intelligence, being able to speak the English language quite fluently, and, I am told, he also speaks the French, German, and Danish. He has translated several of Eld. Wardner's tracts

into his own language, and had several thousand copies of each printed. Starting from his home with a large bundle of these tracts, he has been zealous in distributing them wherever he could find an opportunity. Going into the second cabin saloon of the steamer sailing from Harwich to Rotterdam, we found Bro. Rolf distributing his tracts to such as could read them, and talking on religion and the Sabbath to all who would listen.

In the Sabbath meetings, both in the chapel in Mill Yard, London, and also in Haarlem, Bro. Rolf talked like a true-hearted and zealous Christian, and in private conversation he impresses one as enjoying so much of the love of Christ, that he is greatly desirous that others should enjoy it to the same extent as himself, and seems desirous of doing all he can to this end. He tells me that this love has been attained in its present fullness only since he has kept the Sabbath of the Bible. In faith and practice, I think he is in full harmony with us.

Bro. Rolf has a family, and has ever had to depend on his own labors for their support; but since keeping the Sabbath, he has had to receive good wages, and now finds almost every avenue for earning a livelihood closed in consequence of his refusal to work on the Sabbath.

From Haarlem he was intending to pursue his journey on to Bremen, where he has a sister and other friends, and where he was converted to Christ.

Could Bro. Rolf be enabled to spend his time in that way which his feelings would prompt him, I believe he could be the means of doing much good among his countrymen. I doubt if our Missionary or Tract Societies, and especially some of our brethren who have the cash in their pockets or the bank they could spare, could use a portion of it to no better advantage than to sustain him in this work. C. D. POTTER.

Basle, Switzerland, Sept. 10, 1881.

TEXT WORK.

ELMIRA, N. Y.

To the Editor of the Sabbath Recorder:

I am happy to report to the friends of Sabbath reform, through the RECORDER, a continuance of interest in tent work, and a very gracious week with which I have closed the season at this place. I have baptized five persons; four of them experiencing religion in our meetings, one formerly sprinkled. Sixteen persons have been converted to the Sabbath during our short stay; I have found four persons already Sabbath-keepers here. Seventeen have banded together in covenant relation, appointed a leader, and secretary, and sent their fraternal greetings to our General Conference. I have been quite undecided about duty in the matter of closing or continuing the work; but the coolness of the evening air seemed to say it was time to take down the tent, and if more is done, to find a suitable place for the meetings.

I am now on my way to Conference, and thence home for a visit, after an absence of nearly sixteen months. I am happy to say of the little band of Sabbath-keepers at Elmira—six brethren and eleven sisters—that they are much blessed of the Lord, and are walking cheerfully in the light, and are Sabbath-keeping Christians of a pronounced type. They solicit the watchcare and prayers of those of like precious faith. Their Sabbath meetings are held at the residence of W. H. Loughhead, 105 W. Hudson St. L. C. ROGERS.

Condensed News.

DEATH OF PRESIDENT JAMES A. GARFIELD.

Just as we were going to press Tuesday morning of last week, all proceedings were stopped to announce the death of our noble President. All are familiar with the melancholy history of his prostration during the dreary weeks that have elapsed since he received the fatal bullet, fired by the cowardly assassin, at Washington, on the morning of July 2d. The protracted struggle between life and death ended on Monday night, Sept. 19th, at 10.35. A more courageous fight for life never before was witnessed.

The nation mourns; yea, the civilized world mourns. For these twelve weeks have the people watched with anxiety, alternating with hope and fear, but at last the long-dreaded blow has fallen. Since the Friday before his death, hope had been waning. The final result was feared. On Monday evening there were no indications of immediate danger. At 10 o'clock it seemed as if he might have a quiet night. He told Dr. Bliss that he had no uncomfortable feeling, and the doctor retired to his room, leaving him un-

der the care of the watchers, Messrs. Swaim and Rockwell. At 10.15 the President awoke and said he was suffering great pain over his heart. Dr. Bliss was summoned and said the President was dying. The family were called; the other surgeons were summoned; and at 10.35 he was dead. So suddenly did the stroke fall at last.

The event is a sad bereavement to his wife who has so heroically watched by his sick bed, cheering and sustaining him; to his widowed mother at her home in Ohio, to his brave and loving daughter, and to his sons summoned from their studies in Williams college to their father's funeral. The tolling bells in city and country, in the North and the South, the East and the West, proclaim that the nation too are mourners.

It is said that the bullet was found immediately back of the heart, and it is also stated on authority that the developments of the autopsy prove that death was inevitable, and the President's life was only sustained by his most excellent nourishment and constant care.

The remains of the late President were viewed by a large crowd at Elberon, Wednesday morning. At the request of Mrs. Garfield, religious services consisting of a prayer and reading selections from the Scriptures, were conducted by Rev. Charles J. Young, of Long Branch. The funeral train started at 10 A. M. for Washington. A rapid trip was made and the Capital was reached at 4.35 P. M. The passage was one of continued manifestation of sympathy and sorrow. In populous cities, in smaller villages, and even in the country through which the mournful train passed, demonstrations of sympathy and sorrow were ever present. In larger cities, multitudes of people assembled and stood silent with heads uncovered, as the train passed by, while the tolling of bells, flags flying at half mast, and the funeral drapery which covered many buildings, all added to the solemnity of the scene.

At the close of the funeral services, which occurred in the rotunda of the Capitol, Friday afternoon, the party took the train for Cleveland, Ohio, arriving there at 1.30 P. M., on the 24th.

Monday morning papers say that the funeral ceremonies at Cleveland will commence at 10 o'clock A. M., and will consist of singing by the Vocal Society, reading of the Scriptures by Bishop Bedell, prayer, singing, address by Rev. Isaac Errett, reading of hymn by Rev. Jabez Hall, singing, benediction by Rev. C. S. Pomeroy. At the grave Chaplain Jones, of the Forty-second Regiment, will pray, followed by a song by the German singing societies, and a benediction by President Hinsdale, of Hiram College. The President's remains will be deposited in Lake View Cemetery.

CHESTER A. ARTHUR, Vice President of the United States, took the oath of office as President, to which he accedes by virtue of the Constitution, on Tuesday, Sept. 20th, at his residence in New York. After arriving at Washington, on Wednesday, the 21st, he formally took the oath in the Marble Room of the Capitol, in the presence of the members of the Cabinet, Justices of the Supreme Court, a few Senators and Members of the House, Generals Sherman and Grant, Admiral Nichols, H. Hamlin, General Beale, and a few others, forty in all. This step was taken after a conference held by President Arthur, Secretary Blaine, and the Attorney-General.

After taking the oath, President Arthur read a brief inaugural address. In proper terms he referred to the hideous crime which has darkened the land. He uttered touching words for the dead and the remembrance of him which will illumine history. In deserving eulogy he alluded to the stability of the government and the presence of the forefathers in providing for the future. He professes no trust in himself, but a sole reliance on the Divine Being, and upon the virtue, patriotism, and intelligence of the American people.

CLYCLONE.—On Sunday afternoon, between four and five o'clock, Elmira was visited by a storm of wind and rain never before known in that section. Ponderous trees were snapped in two and uprooted, fences torn up and whirled long distances through the air, roofs without number taken off and sent flying hither and thither as though they were but leaves, fences torn down, frame houses twisted from their foundations and turned completely around and some badly wrecked, out-houses blown away, heavy plate glass windows broken in, signs splintered into kindling wood, banners and drapings torn into shreds, church steeples leveled to the ground, and telegraph and telephone wires completely wrecked. The rain came down in perfect torrents, and increased the amount of damage largely where roofs had been taken off. In twenty minutes after the com-

mencement of the storm, the sun was shining, and, excepting the damage done, everything looked calm and serene.

WHAT DOES IT SIGNIFY?—Intelligence received from the Warner Observatory, Rochester, N. Y., announces the discovery of a new comet located in the constellation of Virgo. It is a striking coincidence that this new and bright comet appeared at the same hour President Garfield was breathing his last. It was first seen by E. E. Barnard in Nashville, Tenn., who has made claim through Prof. Swift for the Warner prize of \$200 in gold. This makes the fifth comet seen since May 1st, and of this number four have appeared from almost the same spot in the heavens.

Mrs. Mary McElroy, of Albany, a sister of President Arthur, is spoken of as the probable mistress of the White House. She is the wife of John E. McElroy, and has had charge of late of the President's modest New York residence. She is a lady of winning presence, and noted for her culture and social charms. She loves no display, but prefers the fireside and her home circle. She has two children, a son and daughter. President Arthur has a son of seventeen and a daughter of twelve.

The ship Olympus, from San Francisco for Seabeck, burned the 14th of September in 47 degrees, 19 minutes, north latitude. The crew and passengers, twenty-six in all, took to the boats, and were picked up the same day by the ship War Hawk.

Supervisor Alexander Coates, one of the wealthiest and most prominent citizens of Ocean township, N. J., upon picking up a morning newspaper and noticing the turned rules denoting the death of the President, exclaimed, "Oh! my God!" and fell dead.

Since the 14th of last November there have been five deaths in the Garfield family, as follows: Mrs. Mattie L. Palmer, her son Rudolph, Thomas Garfield, Miss Cordelia Garfield, and the President.

A London dispatch says that a Manchester firm offers to contribute £1,000 towards the establishment of an international college to be called "Garfield University."

It is announced officially by the health authorities at New Orleans that there has not been a single case of yellow fever in that city this year.

It has been decided to erect a chapel at Newport, R. I., costing \$100,000, to the memory of Bishop Berkeley.

The New York police have started a twenty-five cent subscription for the Garfield fund.

President Arthur has issued a call for the Senate to convene on Monday, Oct. 10th.

Dean Stanley left personal property of the value of \$420,000.

The Garfield Fund up to date has reached \$307,000.

SPECIAL NOTICES.

THE next Quarterly Meeting of the Portville, Bell's Run, Honeoye, Hebron, Hebron Centre, and Oswayo Churches, will be held with the First Hebron Church, beginning Sixth-day evening, Oct. 7th. J. Summerbell is expected, and J. Kenyon has been invited, to attend with us. Programme of exercises made out after arriving at the place of meeting. C. A. BURDICK.

THE Yearly Meeting of the Seventh-day Baptist Churches of Southern Illinois, at its last session, adjourned to meet with the Church at Pleasant Hill, on the Sixth-day preceding the second Sabbath in October. T. P. ANDREWS, Clerk.

THE Fifteenth Session of the South-Western Yearly Meeting will be held with the Church at Long Branch, Nebraska, on Sixth-day before the second Sabbath of October, 1881, (Oct. 7th.) Introductory discourse by Eld. Geo. J. Crandall; Eld. H. E. Babeock, alternate. J. T. BABCOCK, Sec.

WANTED.—Sewing Machine operators on Overalls and Blouses; in shop, or at home. W. D. WELLS & Co., Brick Store, Alfred Centre, N. Y.

SEVENTH-DAY BAPTISTS IN CHICAGO, ILL.—Religious services are held in Chicago on the Sabbath at the Pacific Garden Mission Room, corner of Clark and Van Buren streets; preaching at 9 o'clock P. M., Bible-class immediately following. The services are conducted by the pastors and ministers of the Southern Wisconsin Seventh-day Baptist Churches, in turn. All are most cordially invited to attend.

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

LETTERS.

D. W. Cartwright, A. Clarke, J. S. Green (cr. Recorder July 28), Elizabeth P. Williams, J. C. West & Co., M. M. Jones, J. Greene, A. E. Main, James L. Stevens, E. A. Cottrell, Orville Stillman, E. R. Clarke (exhausted), S. A. Davis, Jacob Diamond, I. D. Titworth, L. C. Rogers, Thos. H. Tucker, J. D. Washburn.

RECEIPTS.

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

Table with 2 columns: Name and Amount. Includes Catharine Allen, Alfred Centre, \$1.00; J. D. Washburn, South Hamilton, \$2.00; Wm. H. Loughhead, Elmira, \$2.00; Elizabeth Dunham, New Market, N. J., \$2.50; Jacob Diamond, New Enterprise, Pa., \$1.00; J. P. Putnam, Cartwright's Mill, Wis., \$1.00; B. H. Stillman, \$1.00; A. F. Williams, \$1.00; O. B. Hoard, \$1.00; Mrs. T. V. Stillman, Westery, R. I., \$2.00.







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OF SUNDAY, and was for several years a high... minister in the Baptist denomination.

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AN INCIDENT OF REAL LIFE.

BY ADEL MACDONALD.

Some seven or eight years ago, while the temperance movement was raging through...

"Surely that is Mr. M—," he said. The young man thus designated, at once entered the car. As he approached, I could not but notice his gentlemanly bearing.

We were as yet the only occupants of the train, and the two gentlemen were soon engaged in the conversation of old-time friend-

From the drift of their remarks, which I could not but hear, I gathered that the marriage had been a secret one because of the unwillingness of the lady's father.

"This is her picture," he said, with a flush of pardonable pride. I saw a bright young face, beaming with health, hope, and happiness.

Such, then, was she who had resolutely given her future into this young man's keeping, in opposition to her parents' wishes.

"There is a model young man!" said my companion, with emphasis. Then, perceiving my interest, he related:

"His father keeps a large hotel here. M— has been forced to stand behind his father's counter from childhood; he is accustomed to drawing, mixing, and selling intoxicating beverages of every variety (though he is trying to get out of the business), yet he has never drunk a drop in his life!"

"Oh, none, I assure you; he is the pure stuff; and I repeat, a model young man—very remarkable; for you must admit that not one in a thousand could occupy his place and escape its usual consequences."

"You see, this is why the lady's parents were averse to the union; they did not wish their daughter to unite with the son of a bar-keeper, for they are strong on temperance. Ordinarily, I should commend their course, but in this case I must consider their refusal groundless and obstinate. The lady is estimable, but he is worthy of her."

It was only recently that I heard the following colloquy between two ladies with whom I was visiting:

"Yes, and hard for his mother, too." I learned the story. A child, a little more than six years old, was playing in his father's shop, and, coming in the latter's way, was roughly pushed aside into the very jaws of the machinery, which quickly caught him up.

"Well, it was not known then; but it is the old story. He began tipping a little in secret, till it was found, when he left home, that the habit was irretrievably formed."

"A sad-faced, heart-broken woman, she seems to have lost all energy." In that short sentence I could read the history of a gifted woman's wrecked life—the awakening, the disappointed hopes, the submission to despair.

Friends, one word of admonition. When you are looking for "model young men," do not hope to find them in the dram-shop, no matter what their verbal expressions or external appearances may indicate.—Christian Standard.

The world judges us better than we know, for though its hands may feel the hands of Esau, its ears distinguish the voice of Jacob.

GOSPEL ECHOES

Rupture

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

ADDITIONAL LOCAL TRAINS EASTWARD. 5:00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5:20, Forestville 5:40, Smith's Mills 5:57, Perryburg 6:20, Dayton 6:55, Cattaraugus 7:53, Little Valley 8:45, Salamanca 9:25, Great Valley 9:53, Carrollton 10:20, Vandalia 10:46, Allegany 11:20, Olean 11:55 A. M., Hinsdale 12:30, Cuba 1:25, Friendship 3:03, Belvidere 3:30, Belmont 3:52, Scio 4:17, Wellsville 6:55, Andover 6:52, Alfred 7:42, Almond 8:10, and arriving at Hornellsville at 8:35 P. M.

Table with columns: STATIONS, No. 3\*, No. 9†, No. 29, No. 1. Rows include New York, Port Jervis, Hornellsville, Alfred, Andover, Wellsville, Olean, Cuba, Carrollton, Great Valley, Salamanca.

ADDITIONAL LOCAL TRAINS WESTWARD. 4:30 A. M., except Sundays, from Hornellsville, stopping at Almond 4:56, Alfred 5:20, Andover 6:05, Wellsville 7:25, Scio 7:49, Belmont 8:15, Belvidere 8:35, Friendship 9:05, Cuba 10:20, Hinsdale 11:12, Olean 11:55 A. M., Allegany 12:30, Vandalia 12:41, Carrollton 1:40, Great Valley 2:00, Salamanca 2:10, Little Valley 3:25, Cattaraugus 4:05, Dayton 5:20, Perryburg 5:40, Smith's Mills 6:31, Forestville 6:54, Sheridan 7:10, and arriving at Dunkirk at 7:35 P. M.

Table with columns: STATIONS, No. 20. Rows include Carrollton, Bradford, Bradford, Custer City, Buttsville.

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