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PUBLISHED WEEKLY,
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— AT —
ENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.

dvance.....$2 00
reign countries will be charged 50 cents
account of postage.
ment is delayed beyond six months, 50
l will be charged.
scontinued until arrearages are paid,
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The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 A YEAR, IN ADVANCE.

VOL. XXXIX.—NO. 33. ALFRED CENTRE, N. Y., FIFTH-DAY, AUGUST 16, 1883. WHOLE NO. 2010.

The Sabbath Recorder.

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

BETTER SABBATH OBSERVANCE; ITS IMPORTANCE, AND HOW SECURED.

A sermon presented by O. U. Whitford, at North-Western Association, June 22. 1883, by appointment, and requested for publication in the SABBATH RECORDER.

"If thou turn away thy root from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." Isaiah 58: 13, 14.

This theme was assigned me, no doubt, for the purpose of reminding the people of an evil among us; its effect upon us and our cause, and to suggest a remedy. Therefore I wish to present it in a kind, candid, but earnest spirit. I have arranged my thoughts on the subject under the following heads:

I. The importance of Sabbath-keeping.

II. The importance of better Sabbath observance among us.

III. How to secure it.

I. *The importance of Sabbath-keeping.* There may be some among our people who regard Sabbath keeping as a matter of minor, or little importance. True and conscientious Sabbath-keeping has always been a matter of importance with God. Some of his richest promises are for those who "remember the Sabbath-day to keep it holy," and some of his severest judgments have come and do come to those who break or forsake it. If any person has come to the conclusion that it makes no difference with God as to *what* day of the week he keeps as the Sabbath, or *how* he observes the Sabbath-day, he has read God's Word on that point to little profit. One of the great difficulties to-day in the Christian world, on the Sabbath question, is the lack of the true understanding of the nature and object of the Sabbath. In the non-Christian world it is the chief difficulty. The number of those in both who practically regard the Sabbath as a day set apart only for physical rest, is large. The Sabbath was made, in their view of it, for man, for no higher purpose than it was for their cattle: to rest, to sleep, to recuperate wasted energies for another six days of labor and profit. The number of those who deem the Sabbath as a day for pleasure, amusement, social enjoyment, festivity and recreation, simply a holiday, is very much larger and is rapidly increasing. Such a conception and understanding of the nature and object of the Sabbath will never give a true Sabbath observance; it will never meet God's idea and purpose of Sabbath-keeping. God never instituted the Sabbath as a day of mere physical rest, never as a holiday. The divine purpose in the institution of the Sabbath was evidently two-fold: to meet two necessities of man's nature, namely, *physical rest, and spiritual worship.* Just as our physical nature and its wants are lower than our spiritual nature and its wants, so physical rest is the lowest idea and purpose of the Sabbatic institution. Yet the Sabbath as a day of rest from toil shows God's wisdom and beneficence. The chief and central idea of the Sabbath is to remember God as Creator, as the true and only God, in love, in reverence, in allegiance, in worship. Just as God instituted marriage to meet the social nature of man, to keep it pure, to give it right direction and unfolding, so he made the Sabbath for man to meet his spiritual nature. He made man a religious being with the impulse of worship. He must and will worship. The Sabbath was instituted to direct him in his worship, and ever keep before him the true object to worship. The Sabbath then is pre-eminently spiritual in its nature and object. It is frequently said that the Sabbath is the divinely appointed memorial of God's rest from the work of creation. It was not appointed to remember his rest, nor to remember creation, but to remember the Creator. It was to be a perpetual reminder that he is God and there is none other; to be a perpetual witness and rebuke against idolatry and polytheism. He who obediently, conscientiously, and lovingly observed the Sabbath, recognized and remembered God, and thereby showed allegiance and loyalty to him. In this Sabbatizing there was worship, an outgoing of man's spiritual nature toward God his Creator, his preserver, his bountiful benefactor. Let us view the nature and object of the Sabbath from another stand-point. God blessed and hallowed the seventh day as the Sabbath-day for man. In the blessing and hallowing of a distinct and particular day of the week is the idea clear and unmistakable from the original language, of taking it from a common use and consecrating it to an uncommon and holy use. It carries with it the idea of God, the love and reverence due him, and also that it is an holy ordinance for man through all generations. In this *blessing* and *hallowing* of *the day* is seen the *spiritual nature* and *religious purpose* of the Sabbath. Says Dr. Tayler Lewis on this point, "There can be no hallowed time to God alone; there can be no hallowed time in itself irrespective of any agents in time. Therefore, the expression, 'He hallowed it' must be for men, for all men who were to be on the earth, or it is a mere blank. It is God's day in which men should live specially for him. It is sometimes said, we should live every day for God. If it be meant that there should be no *special* times in which we live to God as we do not and can not at all times (when God permits us in living for him, to live also for ourselves), then is it hyper-piety which becomes profanity in claiming to be above the need of a provision instituted by the divine wisdom and grace." To keep holy this day thus blessed and hallowed must be a matter of sacred importance to him who hallowed it. All the way along in God's dealings with his people we can see with what importance he regards his holy day and its observance. He made it the test of remembrance, allegiance, and obedience in the willderness. He punished its violation with severe judgments. He put the Sabbath in his law and distinguished the fourth commandment above the others by the word, *remember*, which has there as emphatic a look backward as forward. It virtually says, "Do not forget the Sabbath which was instituted in the beginning, which you have long known and observed. Do not forget its sacred nature and object and its holy observance. To forget the Sabbath-day is to forget God. To forsake it is to forsake God and wander away into idolatry." Again, how clearly is the spiritual nature of the Sabbath set forth in our text by the Prophet Isaiah. It is God's holy day. We are exhorted not to pursue our business, not to seek worldly pleasure, not to engage in worldly conversation, not to meditate on secular things; but to take delight in the Sabbath, esteem it honorable and holy time, in which to honor God and worship him in love and in the beauty of holiness. Do this and it shall be an evidence that thou dost delight thyself in the Lord, and thy greatest pleasure is to do his will. Here it is seen that true, faithful Sabbath keeping is made an evidence that one loves God and takes delight in him. What a promise follows all this! Thou shalt be exalted in the earth and shalt be fed. Would that those who think they must forsake the Sabbath in order to get positions in the world and provide for themselves and their families would heed this injunction of the Lord and try his promise. Christ taught the legalistic Pharisees that the Sabbath was spiritual and to be kept not according to the letter of the Mosaic law but in a spiritual manner. He stripped it of all Jewish ceremonials and taught how it should be observed by all of his disciples. He changed not the day but fitted it as the Sabbath of Christians to be kept with Christian love, fidelity and spirit. Hence the Sabbath of the Jews, so called, but made for man, becomes and is the Sabbath of Christians. I believe we are taught in Hebrews, 4th chapter, that the weekly Sabbath is a type of the Christian's rest in heaven. I love to regard the Sabbath-day as a *memorial of God in all his work*, a memorial of God as Creator, upholder, preserver, benefactor and redeemer. The Sabbath and its observance mean much more than men generally apprehend. It is a matter of vital importance to man. It is vitally connected with his spiritual life and growth. Its true observance denotes love and loyalty to God. "For this is the love of God that we keep his commandments, and his commandments are not grievous." The violation or disregard of the fourth commandment more than any other of the commandments, shows more emphatically one's attitude toward God. To disregard the Sabbath, is to disregard God. Sabbath-breaking is breaking fellowship with God. Loose Sabbath observance is treating God loosely. To abandon the Sabbath, as the rule, is to abandon God. The Sabbath in its nature and object is so vital to religion, it is seen that a Sabbathless people is an irreligious and ungodly people. A man or a family that observes no Sabbath has no religion. Sin waxes worse; lawlessness, disorder, immorality, vice, iniquity, and crime more fearfully abound in a Sabbathless community. A nation without a Sabbath in its true sense is on the swift road to decay and ruin. Not only is true Sabbath observance vital to religion, but it is vital to Christian life and growth. The state of religion and piety in the individual, in the family, in the community, and in the church, can be indicated by the manner in which the Sabbath is observed. A loose Sabbath observing Christian is not a spiritual minded growing Christian. A Sabbath-breaking Christian is not a loving, obedient, and exemplary disciple of Christ. I will not say of him that he has no religion, but he can not be in the possession and enjoyment of much religion. That man who employs the Sabbath in doing up the odd ends and little jobs of business which he did not do in the six days given him for work, loves the world and self-interest more than he does God. He can not be a pious, God-fearing man, for he is robbing God of holy time and using it for selfish ends. Those who spend the Sabbath in pleasure-seeking, in amusements, in gay festivities, and in frivolous and worldly conversation, lack religion. If they had the love of Christ in their hearts, warm and abiding, they would not so do, but rather be found in the church and Sabbath-school worshiping and serving God. That family which is in the habit of spending the Sabbath in social visiting, passing by the house of God, is not a religious family. Loose Sabbath observance and Sabbath-breaking in the membership of a church is an unmistakable evidence of the decline of religion in that church, and the need of reviving grace. How important then is the true spiritual Sabbath-keeping! It shows love, allegiance, and obedience to God, and it is to the Christian a vital source of spiritual life and growth. Hence it must be and is a matter of great importance to man as well as to God.

II. *The importance of better Sabbath observance among us.* My theme implies that there is need of better Sabbath observance among us as a people, and that it is an important matter that we be more consistent, exemplary, and faithful in our Sabbath-keeping. That there is too much loose, inconsistent Sabbath observance among Seventh-day Baptists there is no doubt. Pastors speak of it, churches lament it, all earnest Sabbath reformers among us are anxious about it. It ought not to be, yet it is nothing so very strange that some of our people should be led astray by the holidayism, no-Sabbathism, and worldly spirit of our day. While we talk Sabbath reform for the world we need practical Sabbath reform among ourselves. It is very important that there shall be a more consistent, conscientious and exemplary Sabbath observance among us for two considerations: (1) For our own life and growth. (2) For our success in the work of Sabbath reform. (1) Sabbath desecration denotes spiritual decline, and continually practiced will drive out all religion from the heart. True sabbatizing is such a vital element in religion and spiritual growth that no religious people can maintain themselves or make any growth within themselves who desecrate or loosely observe the Sabbath. Hence to simply hold our own and grow in spiritual things, to be strong in the Lord, we must be true and faithful in the observance of the Sabbath. I would not be understood as regarding Sabbath-keeping the chief thing in the Christian religion, but I do deem it an essential element in it, and such a living element in it that to be a true, earnest, growing Christian, one must remember the Sabbath-day to keep it holy. It may be said that piety and spirituality will promote Sabbath observance, that the difficulty is the lack of spiritual life. That may be true, yet it is true that faithful, consistent Sabbath-keeping promotes spiritual life and growth. A faithful, conscientious Sabbath-keeping people will grow strong in spiritual power and influence. That Seventh-day Baptist family which conscientiously and spiritually observes the Sabbath is and will be a vastly more spiritual family, and will exert greater influence for religion and the truth than the careless, loose Sabbath-keeping family. The spiritual Sabbath observance preserves, strengthens and develops the one; the loose Sabbath observance weakens and degrades the other.

Again, we are losing by Sabbath apostasy young men and women, and indeed sometimes whole families, from our ranks. It is sometimes stated that we lose every year as many or more from among us by the forsaking of the Sabbath than we gain in converts to the Sabbath. I do not know whether that is a fact, yet the loss is lamentable in itself and in its influence. We do not expect to escape the tide of no Sabbathism and supreme worldliness, which is now sweeping over our land. We expect to lose some thereby. But one of the most fruitful causes of Sabbath apostasy among us is loose Sabbath sentiment and observance in the family. In those families where religious principle is everything, where the Sabbath is a delight and lovingly observed, there we find the least Sabbath desecration and apostasy. In those churches where Sabbath-breaking and the forsaking of the Sabbath go unrebuked and undisciplined, there many depart from us, going into no-Sabbathism and an irreligious life. In those families where the keeping of the Sabbath is regarded as inconvenient and a great pecuniary sacrifice—a block in the way of worldly position and gain, a matter of no religious importance, only something of personal preference and convenience—we do not expect there any denominational spirit and interest, any help and strength to our cause. We expect from such families only reproach and loss. We need at this very time—the great time in our history—the time of great openings and grand opportunities, a better Sabbath observance to give us greater spiritual life, greater interest in our work, to hold our young people to us and our cause. We need a greater devotion to Sabbath truth and a deeper apprehension of the spiritual nature and worth of the Sabbath. This we can have in part by a better study of the Sabbath question and its relation to the Christian religion and personal piety. But we can never attain to that high conception of it we should possess only as we rise higher in faithful, consistent, holy Sabbath-keeping. They that do the will of God shall know of the doctrine. They who *keep holy* the fourth commandment shall know more of the Sabbath and its importance to the kingdom of God. The better we observe the Sabbath, the better Christians we will be, the greater will be our spiritual growth, other things being equal; the less will be the sad departure from the Sabbath and us, and the less of reproach and chagrin to the denomination.

(2) Our second point under this head is that we should better observe the Sabbath that we may have greater success in the work of Sabbath reform. Of all Christian people on this earth we ought to be the most consistent and exemplary in our Sabbath-keeping. Why? Because of our position on the Sabbath question and Sabbath reform. We say to the Christian and non-Christian world, you are wrong, we are right. We keep the Sabbath of the Bible and of God; you keep the pagan Sunday. The Sabbath we keep God made, and it has divine authority; the Sunday you keep was made a Sabbath by the Church and State, and has only human authority. We hold that we keep the day which the holy patriarchs, the prophets, Christ and the apostles and the early Christian Church kept; and that you have departed from the seventh day, the Sabbath of God, the only Lord's-day. We hold that in the argument from the Bible and the history of the church, our position is impregnable. We appeal to the Bible and divine authority; you to the Church Fathers, the church, and civil authority. That is what we say to them. The Christian as well as the non-Christian world is rushing headlong into no-Sabbathism. The Protestant churches and ministry, to stay the tide and reform the evil, cry *civil law, Sunday law, legislate, enforce the law.* They are making every effort to establish a national Sabbath, but in reality a national holiday on the sandy basis of civil authority. We are trying to bring a world in error to the truth, to the Sabbath of the Bible, and to the granite basis of divine authority. We appeal to the truth, to religious faith, and an enlightened Christian conscience. They appeal to civil legislation and force. That is how we stand, how they stand, in the contest for Sabbath reform. In any religious reform, civil law has no grip on the consciences of men. What right has the State to legislate on matters of religious faith and conscience? None whatever. Civil authority against God is ignominious defeat. The only grip for true and successful Sabbath reform, or any religious reform, is the truth, the Bible, and the authority of God. What are we to do then as a people made distinct and separate from other Christian people because of our position on the Sabbath? Shall we argue? Yes, for the *truth*, not for *mastery*, with all the power and love which can be attained. Shall we scatter the truth? Yes, everywhere, both by the living preacher and the printed page. Is that all? No, *live* the truth which distinguishes us as a people. Words have no power without action. Preaching is shorn of strength without practice. Theory is made stronger by example. The argument of consistent example has more weight with men than facts or logic. Abstract truth is powerful; but when embodied in life and character, it is irresistible. Love as a principle is good to contemplate, but love expressing itself in voice and deeds, who can measure its power? Therefore to be powerful and successful as a people in the great work of Sabbath reform, *we must exemplify Sabbath truth.* We must consistently practice what we preach. What weight will a temperance lecturer have who is eloquent, logical, and persuasive, but gets drunk every week? What would be the use of a man going about lecturing against slavery, and all the while owner of slaves? What weight will a powerful Sabbath lecturer have for Sabbath truth and reform who breaks the Sabbath every week? Are there not some good Seventh-day Baptist talkers for the Sabbath who make entirely useless their arguments because of loose, inconsistent Sabbath-keeping? Are there any Seventh-day Baptist ministers who destroy the power of their arguments for the Sabbath by inconsistent Sabbath example? Are not the earnest and faithful efforts of a pastor for the advancement of Sabbath truth in his parish and neighborhood often entirely overcome by the loose and inconsistent Sabbath observance of his parishioners? Again, is not a pastor often hampered in Sabbath reform work because his people are afraid he will hurt somebody's feelings, make himself and them unpopular in the community? Is it a fact that the efforts we put forth as a denomination every year to promulgate Sabbath truth, the money spent, the tents erected, the lectures given, the printed pages scattered broadcast, are considerably neutralized in their influence and effect by loose, inconsistent Sabbath-keeping among us? Loose Sabbath observance, Sabbath breaking, and apostasy among us will have just that effect; it will retard the good work and cripple our strength. The world does not read the Bible as much as it does Christians. How the carnal, natural man takes the counterfeit as the sample, and judges the Christian and Christianity by him rather than by the genuine. The Christian and un-Christian world are reading the exponents of the Seventh-day Sabbath. They ask, "Are you a better people?" "Do you keep your Sabbath better?" "Are you more consistent and exemplary?" How shall we answer? What *ought* to be our answer? How natural it is for them to take a poor exponent and judge us all by his inconsistent example. If we are loose and unexemplary in our Sabbath-keeping, it subjects us to the charge of insincerity, of practical unbelief in the Sabbath, and arrays us on the side of holidayism and no-Sabbathism. God spare us from such an influence and such a charge. Indeed, we do need more men and money to advance Sabbath reform in the world, but we need back of them all greater consecration to God, greater devotion to the truth, a holier life, a purer and truer example, a closer walk with God, to more successfully overcome a gainsaying world, and win men to all the commandments of God and the faith of Jesus.

(To be continued.)

One hundred paupers at Dublin, recently petitioned the guardians of the North Dock Union to pay their passages to Canada or America. They are unable to get work at home.

Missions.

"Go ye into all the world, and preach the gospel to every creature."

OUR MISSION.

Each leaflet has its mission,
Each blade of grass its place;
Each life, spite of position,
Bears fruitage for the race.
Only one Spring is sent us,
To show the golden grain,
Only one Summer lent us,
To reap in joy or pain.

SOME TIME ago, Brother S. R. Wheeler wrote that it was his custom, to write a personal letter to every one on his field in Missouri and Kansas, of whom he could hear who was interested in the Sabbath question. In his last quarterly statement of labor to the Missionary Board he reports 91 letters written as one of the items of his quarter's work. We presume this includes all letters written in or pertaining to his work, but his practice is a good one. We commend it to all missionaries. Why would it not be a good plan also for those who are not missionaries when they hear of persons who are inquiring on the subject, to write them a good brotherly letter?

BILLINGS, CHRISTIAN CO., MO.

Billings is our post-office address, but the name of our church is Delaware. The explanation is this: There was once an Indian town near here by that name, and although there is now no such town, we thought it best to give our church that name. It is some ten miles from Billings, our nearest town on the San Francisco Railroad. Our church is in good condition, order, unity, and peace. Our Sabbath-school is prosperous and well attended. We have Sabbath-school and preaching every Sabbath except the fourth in each month. The reason for this exception is, we have no house of our own, and the First-day Baptists hold regular meetings once in each month. We receive no visits from missionaries except Bro. Wheeler, who has made two visits, one in April, 1882, and one last March or April, for which we are grateful. I am trying to do something in the missionary cause in this Western country as minister of the Word, willing to make all sacrifices that I am able to make. One-half of my time I preach for the church as pastor. Once a month I hold a two-days meeting at Galloway's school-house, five miles from my home. I took a trip to Arkansas in June, on a visit to relatives in Scott and Sebastian counties, and as soon as the people learned that I was a Seventh-day Baptist minister, I was called on to preach to them on the Sabbath question. I am ready to preach on the Sabbath question at any time I may be called on, and sometimes when I am not called on. I have an appointment to preach on the subject of the Sabbath on the second Sunday in August within six miles of Springfield, Mo. I am in the midst of a field some three hundred miles or more square, with not one Seventh-day Baptist missionary regularly at work in it. Brethren and sisters, pray ye the Lord of the harvest to send more laborers into the harvest, for truly the harvest is great and the laborers few indeed. When we pray, let us pray for God's will to be done in earth as it is done in heaven, and act according to Christ's instruction how to pray, and God will hear our prayer, and grant men and means to send the Sabbath truth to the ends of the earth. Wherever I have been preaching on Sabbath reform, I have great encouragement as to success with God's help. I only wish I was able to do more in the cause. May God bless us all.

W. K. JOHNSON.

MISSIONARY WORK OF OTHER DAYS.

In the memorial of Elder Wm. B. Maxson, D. D., as written by himself, and published in the *Seventh-day Baptist Memorial*, he speaks of having been appointed by the Conference, and of having filled the appointment, to organize a church in Pennsylvania in 1827. He was accompanied by Elder Richard Hull, then of Alfred, N. Y. After I commenced my labors in the ministry in Friendship we often made inquiries of that people, but had no means by which we could learn of their condition. In the Winter of 1834, Elder Stillman Coon and myself concluded to go and hunt them up, and Varnum Hull, then a young man, but not a minister, accompanied us. We put our horses to sleigh and started, finding the most of the way very good sleighing. They were located on the head waters of the west branch of the Susquehanna river, on Bennett's Creek. We had a vast wilderness to pass through. A turnpike had been commenced, going from Smethport, McKean county, Pennsylvania, to Belmont, New York, and part of the way it was completed, and all the way it was opened so that sleighs were passing. After leaving Smethport we went twenty-two miles without finding any settlement, and another reach of eight miles, and one of four. We had several streams to pass that were not bridged, such as Clarion River, Little Toby, and Elk Creek. In going through the rivers we mounted our horses, took our baggage with us, and let the sleigh swim through. Where the stream was rapid it caused us some trouble, as the current would carry the sleigh down stream and the horses' heads up stream; but we got through without suffering any injury.

The third day after we started we arrived at the house of Elder J. Bliss, who was the pioneer and the father of the church and the settlement. The country was very wild, all a wilderness, and the people generally very poor. I think that there were twelve families living within a few miles who were claimed as Sabbath-keepers. The church that had been organized, had ceased to be a church; difficulties were introduced, and being mostly of one family they found it difficult to maintain discipline; they had disbanded. Learning of our arrival, they insisted on having a meeting. Word was sent over the hills, and through the woods for many miles, and the people came from far off to attend the meeting, fetching their victuals, many of them, and staying a number of days. Elder Bliss livod in a double log house. We took down the partition, made rough seats, and begun a meeting of days. It was well attended, and the people became much interested. Several were reclaimed, and a number I trust, were hopefully converted. There were numbers sufficient to have reorganized the church, but we thought it best to advise them to leave the country. Elder Bliss was then an old man. While living in Montgomery county, New York, the owner of a small farm and a large family of boys, he traded his farm for a thousand acres of wild land in the woods of Pennsylvania, thinking to settle his sons around him on farms paid for. Soon after they removed to the place, a claim prior to theirs took all their best land from them, and what was left, mountain land, was not worth the tax. They were secluded from the world almost, with no advantages; and no prospect of anything better soon, we thought it best to say to them, "up, out of this place."

Soon after we were there they were successful in selling the most of the pine timber land, and they left the country. Where they went, or how many of them, or where their descendants are, I have never been able to learn: I have always had an anxiety to know. I presume there are those living who remember our pleasant and long-to-be-remembered visit to that people. We learn from the biography of P. P. Bliss that his father was one of the number, and he went to Tioga county and died there. If this should reach any of them I would be very thankful if they will write me and let me know of that people, and especially of Elder Bliss's family, for whom I felt a warm attachment.

Many years have passed since then, and but few if any who were then men and women are now living. I am interested in looking over those times, and calling to remembrance the scenes that are past. Notwithstanding their tried circumstances they insisted in taking a collection for us which amounted to nearly four dollars. We had made arrangements to hold a meeting the evening that we were to start for home, about nine miles on our way; a school-house had been built in the woods with logs and a large stone chimney and fireplace, and ten of the older students lived in the building. In that way they made up a school for the Winter. We put up with a family near by who were formerly from Berlin, New York; and Brother Coon being from that town we were very much at home. The mother of the family was a daughter of an old man in Berlin, who lived, I believe, to be one hundred and fifteen years old. I write this from memory. In the afternoon it snowed until it was several inches deep, so that our congregation was not as large as it would otherwise have been; quite a respectable number, however, got there, all things considered. Those who remember Bro. Coon in his earlier days, have not forgotten that he indulged in some eccentricities. It was arranged for me to preach a short sermon, and after singing, he was to follow, and Bro. Hull would close with an exhortation. While I was preaching there was some confusion by the people crowding around the big fireplace to warm their feet, as they had waded through the snow to get to the meeting. Knowing the circumstances I could easily bear with them and sympathize with them. When Bro. Coon commenced speaking he referred to the movements during my talk, and told them that he proposed talking about thirty minutes, and all who would be under the necessity of going to the fire, who had holes in the toes or heels of their stockings, he would try to bear with, but all who had good stockings he would expect to keep their seats until he should get through. It was not as *moving* a sermon as the former one. Bro. Hull gave us a warm exhortation, and we closed the meeting. We started the next day and pursued our journey until just at night when we found a man making a fire in one of the shanties that had been used by the men who worked on the turnpike during the past Summer. We concluded to join him and tarry for the night, as it would be late before we could get through the woods to the next settlement. We built a large fire, put our horses in a brush shed, gave them some oats, thawed our bread and meat that was frozen, cut some hemlock brush for a bed, crawled under our buffalo skins, and went quietly to sleep and rested until next morning when we pursued our journey homeward. We got that day as far as Ceres where we stayed with some of our brethren, and the next day we arrived at my house in Friendship, glad again to say we were at home, after an absence of two weeks.

I have written this from memory after the lapse of nearly fifty years, yet I think that in most of the particulars I am correct. I hope that our labor in that region was not entirely in vain, or labor lost.

W. B. GILLETTE.

CHINESE GEOGRAPHY.

"What kind of a geography do girls have in China?" asked Blue-eyes.

Again she was told there were no schools for little girls in China.

"Well, for anybody, then?" she persisted.

The answer was this: You say, "My geography is about all maps, and so full of names I can find nothing." A Chinese map of the world is about two feet wide and three feet high, and is nearly covered with China. In the left hand corner, at the top, is a sea, three inches square, in which are placed as islands, Europe, England, France, Holland, Portugal, Africa, and America. Holland is as large as all the rest. One of their own scholars once wrote a geography; and, because he gave the correct size and something of the history of the various countries of the globe, he was degraded from office. You will be glad to know, however, that he has since been reinstated, and has an honorable place in the government, showing that China is fast being enlightened. A large number of the young men of China are being trained in our institutions. These will introduce science and art, and we may hope the true religion, to their own people. Then, if China does not become what now she claims to be—the greatest and wisest of earth's nations—we may believe she will take a worthy place among other nations.—*Little Helpers.*

CHINA.

The missionaries in China forwarded in April a petition, addressed to the British House of Commons, against the opium trade. It carried 239 signatures. Four English and two American missionaries refused to sign it. Two of the former were opposed to the petition, and one did not like the form of it. All the German missionaries signed it. The Americans who held off did so because they thought it not proper that they should, as American subjects, sign a document addressed to the British Government. The question came before the House of Commons April 3d, when Sir Joseph Pease moved that China should be treated as an independent state, having the right to arrange its own import duties on opium. By a vote of 68 to 128 the House refused to declare against the policy of forcing the duty on China. This shows a gain of only eight votes since 1875. A correspondent of the *Chinese Recorder* shows that within a few years the estimate of the amount of opium produced in China has advanced from 100,000 to 300,000 chests. As to the number of opium smokers, he says the statements are "perfectly appalling."

THE *Baptist Weekly* has this encouraging statement to make concerning its foreign mission work:

The most encouraging feature among the Telugus is to be found in the large number of efficient and self-denying native workers who have been raised up to preach the gospel to their countrymen. They draw their support largely from the people, and their ranks are being enlarged every year by the large classes which graduate from the theological seminary at Ramapatam. Another hopeful fact is the large class of gospel helpers who receive but little money from the mission, but are often as useful as the regular pastors. Besides these two classes of workers, the Telugu Christians are taught that every convert must be a missionary, and every Christian family a missionary society, the consequence is that the gospel is very thoroughly preached all over the country. Out of the 127 villages in the Mursaravapetta district, 103 contain British church members. The Telugu Christians also give liberally to the cause of Christ. They are poor, and often lose their property and employment when they become Christians, but it is estimated that about one-half of the entire cost of carrying the missionary work on the Ongole field is borne by the native Christians.

A BRAHMIN wrote to a missionary: "We are finding you out. You are not as good as your Book. If your people were only as good as your Book, you would conquer India for Christ in five years." One hardly knows whether to rejoice in the testimony which this bears to the truth of the Bible, or mourn over the inconsistencies of those who profess to be governed by it.

Temperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."

"At the last it biteth like a serpent, and stingeth like an adder."

LICENSE AND PROHIBITION.

In an editorial entitled "How shall I vote?" the *Christian Union* last week gave recognition to a point heretofore made by the *Reformer*, viz., that license and prohibition are based on the same principle, that license is only one form of prohibition, and equally "sumptuary" with that. But while the *Union* takes this unusual ground, and argues upon it with much candor and force, we can not agree with certain conclusions deduced. In the following, for instance, we must dissent from the vital proposition:

"It is often said that by a license law the State gives its sanction to the sale of liquor. This is a mistake. Without any law on the subject, any one of the thousand men who make up your village can legally sell liquor. Under a license law, the legal right to do so is taken away from all but the few licensed liquor-sellers; and they are left with no greater legal rights, but with just those which they possessed before. The license law is simply prohibition, with exceptions. It confers no new rights; it prohibits all sale except by certain specified individuals."

Before assuming to license a few, the State did assume to prohibit all. The assumption of prohibition, the prohibition itself, preceded the assumption of license. Having assumed the power to prohibit all men from selling liquor, the State, by conferring special privileges on a few—or, if you please, by allowing a few to exercise their right—did and does deliberately sanction them in what they do. It either admits their right to sell, and approves their enjoyment thereof, or it grants an indulgence, which is sanctioned by thus granting it. If there were neither license nor prohibition of any specific and recognized public evil, the State, by the *mere act of permitting it to be*, would give it emphatic sanction. And vastly more pronounced must this sanction become when the State accepts reward for its being, and throws around it the protection of law, the shield of governmental authority. If the men licensed "*are* left with no greater legal rights" than they held before payment of a license fee, why the fee? Why make them buy what was theirs? If license "confers no new rights," is not the exaction of a fee the most shameless robbery? If the license be only a tax, assessed for revenue merely, and carrying with it no special privileges, does it not imply and embody positive sanction by the State, and freedom for all to enjoy this? Again the *Union* says:

"The Democratic platform inveighs againt prohibition. But there is not a civilized community on the globe which does not prohibit the liquor traffic—with exceptions. The prohibitionist cries out against licensing men to sell liquor; but there is not a prohibitory system in the country which does not license men to sell liquor. Maine prohibits the general traffic, and allows the sale by elected officers of the State known as 'agents.' Kansas prohibits the general traffic, and allows the sale by certain druggists. New York and Illinois prohibit the sale, and allow it by certain selected innkeepers. In each case there is a general prohibition; in each case there are special exceptions."

But the *Christian Union* quite overlooks the fact that an actual prohibitory system licenses no man to sell liquor as a beverage, while the license system exists for that purpose. The Prohibitionist who votes for prohibition therefore votes against the drink traffic; the man who favors license votes *for* the traffic. The "special exceptions" alluded to in the prohibitory law, and voted for by the Prohibitionists, do not array his vote on the side of the saloon; the license law, if voted for, does precisely that thing. Prohibition means *no* saloons; license means *limited* saloons, but *saloons*. "Cast your vote against the saloons," says the *Union*, but when it adds, "in New York and Illinois this will be a vote for high and carefully-restricted license," its logic has run wild. When it declares, "There are cases in which the wise voter will sacrifice immediate results for ultimate results; and other cases in which an enlightened conscience will determine how his vote should be cast regardless of the probable results," we quite agree with it; but when it adds, "The temperance question does not, in our judgment, present such a case," we fear "an enlightened conscience" is wanting.—*American Reformer.*

TWO MORE prominent Democratic politicians are to be added to the list of pronounced Prohibitionists. These are Gen. H. C. Hobart, who once ran as a Democratic candidate for Governor of Wisconsin, and State Senator Jones, of Georgia. The former made a radical temperance speech at the recent organization of the Milwaukee Prohibitory Alliance, and the latter, on introducing a temperance bill, announced that if he could speak for the sovereignty of Georgia he would pronounce prohibition as the first and greatest boon to be conferred upon her people.

HIGH LICENSE.

The widespread and persistent agitation of the friends of temperance all over the country for constitutional and statutory prohibition has alarmed the entire liquor fraternity, and they see that something must be done to stem the tide, and so have hit upon the device of a "high-license" law, under the pretense of lessening the number of saloons and curtailing the traffic. It is a device of the devil, and we are sorry to see it has deceived some of the "elect." The Chicago *Tribune*, in an article to liquor-dealers, admits that "there is nothing prohibitory about the reduction of the number of saloons in the community by one-half," and says that it will be a "protection against the interference of prohibition cranks."

Charles Kaufmann, Secretary of the State Merchants and Manufacturers' Union, Omaha, Nebraska, speaking of the working of the law of Nebraska, says "the high-license law has not decreased drunkenness."

The *Northwestern Christian Advocate* says: "This wave of high license is a device of politicians and managers to divert public attention and conviction from the real and finally inevitable remedy, and thereby save political parties from the wrath to come. We beseech our ministry to be not deceived. Honest, good pastors have been entrapped and led into mistaken action. We ask our churches, conferences, and all to be wary; we already know thew will be true in heart. This traffic must die the death. It murders soul and body, and we therefore have no right to license it. Stand by your guns, and God will send victory in his own good time. All civilization is waking up to the enormity of this sin, and the very instinct of self-protection will warrant reform."—*National Temperance Advocate.*

WHY NOT?

An exchange says: "The independence of the Boston girl long since became proverbial, as well as her ambition to emulate the male citizen of the 'hub' in as many respects as possible. According to a Massachusetts paper, the most recent development in the latter direction is indicated by the statement that a Boston cigar-dealer asserts that his largest trade is with the girls in the city schools. We were aware that cigar-smoking was becoming prevalent among certain classes of young women in Western and Southern cities, but it seems that Boston, the center of art and culture of America, is to lead the country in female smoking as well as in literature and Monday lectures. Is it not about time for a general rally of all friends of progress, to join hands in putting down this barbarous custom?"

But if it is good for men and boys to smoke, why should not the girls be indulged in it also? If smoking is admissible in the very best society, why should not the girls of Boston inaugurate the practice among their sex?

BREVITIES.

A New York paper of a recent date, speaking of the heat, says, "No sober persons were overcome by heat in the city," and yet we often hear that a little drink is good in hot weather.

Five thousand dead bodies are, in the course of a year, sent to the Morgue in New York City. Indisputable facts show that the mischief which sends 4,000 of them there, comes of drunkenness. In this state of things is one of the most powerful temperance sermons ever preached.

A coroner's jury empaneled to ascertain the cause of the death of a notorious drunkard, brought in a verdict of "Death, by hanging—about a rum-shop." In California a coroner's jury, under similar circumstances, rendered a more courteous verdict: "Accidental death from unpacking a glass."

The tobacco crop of the United States amounted in 1880 to 473,107,573 pounds. This allows over nine pounds to every inhabitant. It would be an interesting inquiry, were there any way of ascertaining the facts, how much of this crop is used by members of Christian churches; how much they pay for it, and how much they contribute for the evangelization of the world.

A little girl saw an old drunken man lying on a doorstep, the perspiration pouring off his face, and a crowd of children preparing to make fun of him. She took her little apron and wiped his face, and then looked up pitifully to the rest, and made this remark: "O, don't hurt him! He is somebody's grandpa." Was not that the better way?

An exchange well says, a temperance sermon is taught by the statement of the official at Caldwell Penitentiary—that during the four years he spent there, over 1,500 convicts came to the prison, and from careful accounts kept, he learned that not more than fifteen of the number came there for any other cause than—drink! He says that in fact he learned of but one instance of a man's coming there who never drank at all.

Education

"Wisdom is the principal thin
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The roaring tide of life, than lie,
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BY A. H. CURRIE

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Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding."

BETTER to stem with heart and hand
The roaring tide of life, than lie,
Unmindful, on its flowery strand,
Of God's occasions drifting by!
Better with naked nerve to bear
The needles of this goading air,
Than in the lap of sensual ease forego
The godlike power to do, the godlike aim to know.
—*J. G. Whittier.*

A NEAT little circular has come to us, announcing the reopening of Albion Academy and Normal Institute, Wednesday, September 5, 1883. We wish it great success. If any one would know particulars, let them address the Principal, F. E. Williams, Albion, Wisconsin.

THE subject of co-education is becoming a leading question among educators of other countries besides our own. We give in this column an article from the *Christian Union* on the success of nearly fifty years experience of the plan at Oberlin, Ohio. In spite of its length, we are sure that all who are interested in the subject will read it through.

CO-EDUCATION AT OBERLIN.

BY A. H. CURRIER.

During the fifty years of her history Oberlin has pursued the plan of co-education with increasing satisfaction and signal success. To her is due the credit—if for it any credit is due—of being the first college in the land to make experiment of this plan on an ample scale. For the first twenty years she had an annual average attendance of five hundred students; since that time on, for thirty years, it has been fully one thousand, rising the last two or three years to considerable more than this, so that the attendance for the present year is about fifteen hundred. During the greater part of this period of half a century the young men outnumbered the young women by a third or a quarter. But in the time of the late war, the young women were the most numerous, and during the last two years they have risen again to be the majority. Whichever sex, however, has numbered most at any time, there always have been several hundred of both sexes in attendance, meeting together daily in the class-rooms for recitation, in the chapel at evening prayers, around the tables and in the sitting rooms of their boarding-places, on the street and in the church. Our institution is a tree with four branches. It has four distinct departments, united under the government of one faculty. They are the Theological Seminary, the College department, the Preparatory department, and the Conservatory of Music. As the Theological Seminary has no lady students, we may drop that out of the present account, as having no bearing on the problem of co-education. Owing to its comparative smallness, its elimination from the problem does not diminish much the size of the figures entering into the calculation. After its exclusion from the account, the other departments, in which both sexes pursue their studies together, are found to have contained, last year, in the aggregate, 1,451 students; of whom 661 were young men and 790 were girls. The year previous, these three departments contained in the aggregate 1,284 students: young men, 600; girls, 684.

The College, designated in our catalogue as the "Department of Philosophy and the Arts," offers to the choice of students two courses of study, viz., the classical course, corresponding to the usual curriculum of our American colleges of the higher grade, and the "literary course." These two courses cover the usual academic period of four years. In respect to the majority of studies pursued in them, they are alike, and the students in both courses recite together. The literary course, which is more especially designed for ladies, differs from the classical in having no Greek, and in omitting the the higher and more difficult Latin authors, the higher mathematics of general geometry and calculus and engineering. For these omissions it has additional French, history, and drawing. This course answers so well the purpose of its design that most of the girls who enter the college department prepare to take it. It is, moreover, almost exclusively confined to them—there being but one young man in it at the present time, while the number of ladies is 164.

In the classical course, which is also open to girls, the young men are largely in the majority. Precisely, there are in it now 150 young men and 52 girls. In this proportion of about three to one the two sexes have stood in this course the last few years. During the forty six years, however, that the ladies have shared its privileges, this average number would be represented by a fraction less than one-sixth of the whole. In the preparatory school, which—like that at Andover, Mass., and most other preparatory schools of the kind—consists of a classical and an English department, the young men are the most numerous. The exact figures are: young men, 437; girls, 27.

In the Conservatory, which offers to students the highest instruction in different branches of music, the girls greatly exceed the young men—there being 353 of the former to 108 of the latter.

The government of such a complicated institution, in which co-education is pursued, is, of course, a matter of vital importance. The scheme employed by us is simple and effective. The regulations in regard to the intercourse of the sexes are very strict, but reasonable, and we rely for their observance mainly upon appeals to the good sense and regard for propriety possessed by the students. Experience has taught us that such reliance is not unsafe nor vain. Rarely is a student disciplined for violation of these regulations. The college faculty, as in other colleges, is charged with all cases of discipline arising among the young men; but it has no active hand in cases occurring among the young ladies. The care or government of the entire body of young women in all the depatments is committed to the lady principal and her assistant, supported by a Ladies' Board of Managers. The matrons of the families where they board, acting in concert with the lady principal, also have a certain degree of responsibility for them. While the mischief and injury likely to arise from causes of scandal make us properly vigilant to prevent them, we depend most upon the healthy moral and religious tone existing among the students for the observance of decorum. Religion is the best safeguard. We have always enjoyed a moral atmosphere in the place that is friendly to sobriety and good behavior, and we think that the presence of young women in the institution has done much to produce it.

An examination of the figures we have presented will show that the larger numbers of young men in some departments are fully counterbalanced by superior numbers of girls in others, and that thus the two sexes are not far from even, if we take into view the whole body of students. In this way we can meet pretty well the wish of President Caldwell to see the experiment of co-education tried in a college containing an equal number of both sexes. It has been tried here in Oberlin on a sufficiently large scale and for a period long enough to make the experiment a good one. I think I am stating the case very moderately when I say that the plan of co-education has worked well with us; that the hopes of its projectors have not been disappointed, and that it yields positive benefits of such a nature that those who have had the most experience with it are ready to indorse the opinion of President Bascom, of the University of Wisconsin, that "co-education is pre-eminently the fitting method of training our youth."

What are some of the advantages claimed for this method?

1. Economy of educational forces. By including the two sexes in the privileges of the same institution, one institution is able to do the work of two under the old plan of separate education. Two corps of teachers would be required to give the instruction now given by one here in Oberlin if we should decide to give up the co-educational method; not only two corps of teachers, but two sets of buildings, apparatus, equipments of every kind, and a double endowment. In a new country this is an important consideration. Double the expense of educational establishments, and either they will not be founded as soon as needed, from inability to bear the cost, or they will be meagerly and inadequately furnished.

There is a great waste exhibited when a college with an able corps of teachers has small classes in attendance, which might be doubled without bringing much extra labor upon those teachers, or where the additional labor would be more than repaid by the greater satisfaction found in teaching classes of larger size, full of the life and enthusiasm which greater numbers would bring into them if the barriers by which young women are excluded were withdrawn.

2. Greater ease and more complete success in securing good order is another clear advantage afforded by this method The association of the two sexes together has a restraining influence upon each. In the young men it represses the disposition to lawless mischief, disorder, and rowdyism, which often mark their conduct in the old colleges. We never see, or so much as hear of those exhibitions of coarse horse-play in which companies of young men are prone to indulge when gathered in separate communities by themselves. Hazing and other barbarous sports have never been practiced among us.

3. The development of superior scholarship and strength of character in young women. That the opening of the higher schools of learning to them should yield this advantage is what was anticipated. The only doubt was as to whether they were as capable as young men, mentally and physically, of making the most of the privileges offered them. The experiment of co-education has entirely effaced that doubt. Our oldest professors, who have instructed students of both sexes in the same classes all their lives, have never been able to discover any difference between them in powers of endurance or in the performances of the recitation room. The strong and the weak scholars are equally distributed between them.

Its success has exceeded expectation; the evils apprehended from it have never troubled us.

SMALL COLLEGES OR LARGE.

It is a common remark, seldom challenged, that the establishment of small and weak colleges all over the country has been a great mistake; that we should have two or three centers of learning, like Oxford and Cambridge in England, and let all American youth who want more than a common-school education gather there. The thoughtless declaration entirely overlooks the central purpose of our educational institutions. That purpose is, not to impart a high scholarly finish to the accomplishments of a privileged class, or furnish cloisters where a few life-long students may search out the very rootlets of written knowledge; but to diffuse the greatest possible amount of learning and intelligence through the entire mass of American citizenship. It is of comparatively little importance whether our country shall ever produce a scholar capable of deciphering the inscriptions at Palenque and Copan, or an astronomer who can discover useless comets on demand, or a mathematician who can invent an algebraic engine between which and the multiplication table quaternions shall be but a mean proportional. But it is of the highest importance that our three million square miles should be sprinkled all over with men and women who have a decent knowledge of the classics, with journalists who have read some history and can write good English, with parishioners who can detect logical fallacies even when offered to them from the pulpit, with youth who know the difference between genuine and spurious literature, with people in all sorts of worldly conditions who are alike in being pretty nearly abreast of current discussion, and able to receive new revelations without waiting for them to be filtered down through critics and authorities.

The United States have now, on an average, a college for every piece of territory a hundred miles square; and though many of these institutions are pitiably weak, they are none too numerous. A glance at their catalogues reveals the fact that the greater part of the students in each are drawn from its own vicinity. Many of these boys would never have attempted to acquire a college education at all, had there not been a college within a day's ride of their home. Plant one in a far Western State, and in a little while it will have a hundred students, not more than one or two of whom would ever have found their way to Cambridge or New Haven. That the hundred should be tolerably well educated is of infinitely more advantage to the republic than that the one or two should have the facilities necessary for the highest scholarship.

One of the best features of college attendance to day is the fact that so many students devote the four years to the mere purpose of general cultivation, broadening and strengthening their minds and characters for whatever calling they may ultimately choose. It used to be assumed that, if a boy was sent to college, he must be destined for a learned profession; and out of many families, one son was selected for this career, while the others were left to plod along on the farm, with only so much education as had been obtained in the little school-house at the cross-roads. This state of things has gradually passed away, and every college class now contains a large number of young men who have no designs whatever on the learned professions, but receive their diplomas and go directly into mercantile, mechanical, or agricultural pursuits. The multiplicity of small colleges all over the country is largely to be credited with this state of affairs, which can not but have the happiest effect upon the character of the community. As the intelligence and scholarship of clients, parishioners, patients, and readers are increased, the lawyers, clergymen, physicians, and writers are necessarily driven to a higher standard of honesty and ability.
—*Rossiter Johnson, in the North American Review.*

Sabbath Reform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

CHRIST IS PRECIOUS.

BY FRANCES RIDLEY HAVERGAL.

"Unto you therefore which believe he is precious."
—1 Pet. 2: 7.

Christ is precious, O most precious,
Gift by God the Father sealed;
Pearl of greatest price and treasure,
Hidden, yet to us revealed;
His own people's crown of glory,
And resplendent diadem;
More than a thousand world's and dearer
Than all life and love to them.

THE HOLY SABBATH.

Let us next examine some of the arguments by which those who keep Sunday try to justify themselves in so doing. First. It is said that as redemption is a greater work than creation, it must be right to keep the Sabbath on the first day of the week to celebrate it. God has plainly commanded us to remember the seventh day and keep it holy, because he rested on this day when he had ended his six-days labor of creation, and he has just as plainly commanded us to work upon the first day, for it is included in our six-days labor. In both the Old and New Testaments we are strictly forbidden either to add to or diminish aught from that which is commanded. Deut. 4: 2; Rev. 22: 18, 19. By Sunday-observance we are evidently guilty of both. We are nowhere commanded in the Bible to keep any day to celebrate the resurrection. In Romans 6: 3, 4 we are plainly taught that in baptism we celebrate the death, burial, and resurrection of our Lord. There is therefore no necessity to observe any day for this purpose. Shall man, the creature of a day, presume to be wiser than his Maker, and insist that there is? The observance of Sunday in memory of the resurrection is altogether of Papal authority. The Bible does not contain the slightest allusion to anything of the kind. It is said that our Lord's regular appearance to his disciples on the first day of the week after his resurrection is sufficient to show that he sanctioned the observance of Sunday as the Sabbath-day. There are but two instances recorded in the Bible of the appearance of our Lord on the first day of the week. One was to the women at the sepulchre, and the other to the disciples as they walked by the way. Once he appeared to them on the evening of the first day, and that we know, according to their method of computing days, was the beginning of the second day. About eight days afterward he appeared to them again, and this was also probably in the evening. The last time was when they were fishing on the Lake of Tiberias. Thus it is evident that this reason for Sunday-observance is entirely without the slightest foundation. Another reason assigned for Sunday-observance is the request of the Apostle Paul that the Corinthian Christians should, on the first day of the week, lay by something in store for the poor saints at Jerusalem. Here is not the slightest evidence of any reference to any public service on the first day. It is well known that the early Christians met every Sabbath evening to celebrate the Lord's Supper. This was to them the beginning of the first day of the week. It is therefore highly probable that this laying by in store was performed at the close of this weekly service. It is stated in Acts 20: 7, 8, that the disciples at Troas came together to break bread on the first day of the week, and that there were many lights in the upper chamber where they were gathered together, which proves beyond a doubt that this was a Sabbath evening service, which was, according to their well-known notation of days, the beginning of the first day of the week. This is in exact harmony with the command in Leviticus 23: 32, "From even to even shall ye celebrate your sabbaths." Another reason for Sunday-observance is that the Apostle Paul, in writing to the Christians at Rome, told them that they were not to be judged for neglecting to keep the Sabbath-day, but were to be persuaded in their own minds, or that it was left to their option to keep the Sabbath or not. The Sabbath to which the apostle, in this passage, referred were, doubless, the ceremonial sabbaths which many of the Jewish converts continued to observe after they embraced the gospel. We all know that the observance of the weekly Sabbath is not left to the persuasion of our own mind, but is a positive command of God, and can not be neglected without incurring his displeasure. Certainly the Apostle Paul is the last man we should suspect of breaking the Sabbath, or of teaching others to do so. Another reason assigned is that the beloved Apostle John said that he was in the Spirit on the Lord's day. Most certainly he did, but he did not say it was Sunday; and when we read the context of the passage, it is quite evident that he did not refer to any day of the week, but to the great day of the Lord, which is yet to come, the solemn events of which were then through the influence of the divine Spirit present to his mind, and which he was commanded to write for the edification of the Church to the remotest period of time. That Sunday, the first day of the week, is not the Lord's day is quite evident from the fact that Jesus himself declared that he is Lord of the seventh day. Thus it is evident to every unprejudiced reader of the Bible that it does not contain even a shadow of authority for Sunday-observance. Yet because the prelates and ministers of the church are continually teaching the people that Sunday is the Christian Sabbath and the Lord's-day, they accept the teaching of church authorities before the teaching of God's holy Word, and persist in the profanation of God's holy Sabbath-day. Is not the fourth commandment a most important part of God's holy Law? And did not Jesus himself declare that the Law could never fail, not even one jot or tittle, and that heaven and earth should pass away sooner than the divine Law?

JOHN R. WALLER.

NAPANEE ONTARIO, Dominion Canada.

THE SABBATH TO THE FRONT.

J. M. Armour, in the *Christian Statesman* of July 19, 1883, calls attention to the phenomenal fact that the Sabbath question has suddenly been forced to the front as one of leading importance which can not be ignored or set aside. He says:

"The Sabbath question is at this hour more prominently before the public mind than at any previous period of our national history. Not alone in the Empire State, but in all the States of the west and northwest, not alone in the great metropolis of this continent, but in all the cities of our land, yes, in the small villages on the frontier, the Sabbath-Temperance or the Temperance-Sabbath question is pressed to the front." In reference to the future of this question, he says: "The Sabbath question can not remain as it has been in the past. It is not that either party in this conflict directly aimed to press this issue at the present time. Had the wishes of either party been consulted it is probable that the majority would have preferred to 'let well enough alone'—the Christian people content with the legal recognition of the Sabbath in the individual States—the non-Christian content with the extreme laxity in the enforcement of Sabbath laws. This state of mutual forbearance, which has characterized our country for now above a hundred years, might have lasted, so far as it now appears, for another century, had there arisen no exciting practical moral issue, to put an end to this long truce, and arouse both parties to arms."—*Review and Herald.*

OUTLOOK CORRESPONDENCE.

FLORENCE, Kansas, July 23, 1883.

Bro. L. and P.,—I have no use for the *Outlook*. The day we call "Sunday" is the original Sabbath; do it away and the result in time would be *no* Sabbath. The original Sabbath was changed (for a time) to the Jewish (Saturday) Sabbath, and Christ's resurrection restored the original Sabbath.

Fraternally, etc.

SOUTHWEST KANSAS Conference.

HEATH, MASS., July 25, 1883.

See Joshua 10: 13. We are all right as to the identity of time. The Lord employed Joshua to set the old clock of time along one whole day, but the fact was not recognized until the change was made, about which there is so much perplexity. Reckon by hours, instead of days, and our time is the real time. Go on with your investigation till sight is found and peace restored and mistakes corrected. Thanks for your continued favor which should be responded to, but for want of means. Hope you will find ample reward for your efforts to correct opinions, and above all, practices more to be condemned. God will take good care of his cause, and comfort his people and secure all his infinite purposes. He reigns.

Yours, most sincerely for the truth in love.

LOCKPORT, Ill., July 23, 1883.

Rev. and Dear Brother,—On the fourth of May ult., I made of you this inquiry, Do we live in the sixth or seventh millennary of the world's history? The letter which you publish in the *Outlook* for July, will explain itself; your response is both satisfactory and pleasing. If I understand it rightly, it is to this effect: While the six days of the week, when God was busy with rock and sand, were symbols of man's days of toil, and will be so to the end of time. The seventh day is also a symbol of the Sabbath to the world's end. But yet there is another and a higher sense in which these seven days (sacred number) are to be understood by men, viz., *prophecy*. For like as the sun measures not only days and hours, but seasons and centuries, so God's ancient day of rest points to redemption, both from its inception to its close. God's seventh day commenced at the gate of Eden when the angel of the twilight came down and stood before its door. And the Sabbath went rolling down the centuries of night a Sabbath still, though curtained round about with Noachian and Hebrew darkness. When Jesus came in the morning watch then first dawned the holy light, and ever through the passing years hath that light been climbing up the sky, no matter what storm-clouds drift here and there below. And still under its benign influence the church is preparing the garments of her salvation. But, "at evening time there shall be light." The Sabbath of God that began in cloud shall end in glory. Surely, this seventh day of the world, the day of the second Adam, the day of redemption, is more glorious than the heaving up of cloud-capped mountains or the burying of continents beneath the seas.

Flowers and forests no doubt are beautiful, and marine monsters and mighty beasts tell of God's power and wisdom; but how can they be compared a moment with the upbuilding of a spiritual manhood, or the recovering of the long lost image for which the soul is full of patient longing.

Now, men for the most part do not keep God's holy day as they ought to do, although expressly told to remember it. And neither is the beautiful symbol of God's day of rest thought of. It is a pearl hidden in the sand beneath their feet. But still all this does not impede God's holy day from passing. It does not retard redemption's work no more than drifting clouds retard the sun. His hours are ever rolling onward like the wheels of his chariot on the banks of Chebar. By-and-by the full period of the Sabbath will be reached, and the seven days be ended, a period known not to the angels and neither to the Son; how much less to mortal man. And then the prophecy hidden in the ancient line and plummet will be completed, and Jesus, our elder brother, will deliver up the kingdom to his Father and our Father, and God shall reign forever and forever.

Truly yours, in the gospel,

S. CORWELL.

P. S.—The above theory, suggested by you, if I am not mistaken, differs materially, I need hardly say, from the pre-millennial theory, so prominent just now, and set forth in the writings of Cummings, Miller, Seiss, the *Christian Herald*, the late New York Millennial Conference, etc. Still, as the years seem to pass by and, one after another view fades from sight, perhaps the above may fulfill the prophecies according to God's appointment, and Genesis be found to be the interpreter of Revelation.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, August 16, 1883.

REV. L. A. PLATTS, - - - EDITOR.

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

IN thine own cheerful spirit live,
Nor seek the calm that others give;
For thou thyself erect must stand,
Not held upright by other's hand.
—*Lydia M. Millard.*

IT will be a pleasure to many of our readers, in this vicinity, to know that the Rev. Dr. Ford, one of Alfred's old and much-loved Professors, is to give a lecture in the Baptist church, in Almond, on Egypt, Palestine, and the East, Monday evening, Aug. 20th.

SOMEBODY has said that one of the saddest things which can be said of a man is that "he has a promising future behind him." It tells of golden opportunities, rare talent, brilliant prospects, and fair promises all wasted, frittered away, forever lost. "It might have been," is all that can be said of such a life.

QUITE a large number of RECORDER subscribers are still in arrears for the current volume, although the year is more than half out. If you do not know how your account stands, ask your Local Agent, and if he can not answer you, a postal card addressed to this office will bring you an answer by return mail. Our subscription list is necessarily small which makes it all the more necessary that all dues be paid promptly. Please do not pass this matter by lightly, but give it immediate attention.

TAKE CARE OF THE CHURCHES.

It is not easy to say just how much time and labor should be bestowed in building up and maintaining the churches, and how much in outside or missionary operations. It is, perhaps, a true theory that the whole church ought to be so much interested in the evangelization of the world, that it will stand in no need of care and labor on its own account. Thus every new convert to Christ would become a soldier to help fight the Lord's battles, a new field hand to help gather in the golden harvest. The opposite of this view is that men are brought into the church to be saved, taken care of and helped over life's rough places. Thus the church instead of being a battle field is a kind of hospital. Instead of sending out new recruits fresh and strong, she must constantly be receiving the wounded and inefficient who will need nursing and care. As facts are, the true statement of the case lies somewhere between these two extremes. We believe our Advent brethren have organized churches on the former idea, and have undertaken to maintain whatever there was of their church life without settled pastors, their ministers being essentially missionaries, although visiting the churches at stated intervals more or less frequent as circumstances seemed to demand. If we read their papers rightly there begins to be a demand among them for more pastoral labor, more of the stated ministry of the Word in the churches, with a view to their strengthening and upbuilding. However this may be among them, we believe it to be a true principle in church life and work that a certain amount of care and labor should be bestowed upon the churches themselves, necessitating the pastoral office. The church which has no provision for the maintainance of a pastor, according to its ability to do, is not well organized, is not well equipped for its work. And this for two reasons, first because, taking men as they are, with their contact with the world in its business demands upon them, surrounded by its temptations, and compassed about with much infirmity of the flesh, they need, even though they are Christians, the helpful influences of pastoral work to keep them in the faith, and in a condition of religious growth; they need instruction in doctrine, and in the duties of practical Christian living; they need faithful warning and admonition, as well as Christian counsel and sympathy; they need those inspirations and encouragements which come to men in no other way so effectually as through the ministry of the Word at the hands of some one by grace of heart and cultured intellect fitted to preach it, as the servant of the living God.

The care of the churches is a necessity, in the second place, because on the theory that all its members are working members, they need organizing and directing into the ways of the most effective service. An army needs not only to be thoroughly organized, but it needs to be well officered in order that there may be discipline, and complete unity of action in the ranks. So in the Church of Christ. It wants working members, these working forces want organizing, and these organized forces want directing and leading, so that the greatest amount of good may be accomplished with the least loss of vital force. We believe in the church. It is worth taking care of for its own sake, for the sake of the individual members who compose it. They are souls to be trained for usefulness here, and for glory hereafter. We believe in the church as God's chosen agent for saving the world. The church can not be a strong effective evangelizing force in the world unless it is strong and healthy in itself. And this we say from the stand-point of one who would see every missionary field in the world occupied and speedily conquered for Christ. They who heed the divine commission to go into all the world to preach the gospel to every creature, must go in the strength of a living faith in God and the power of his truth. If they can go backed by constituencies in the churches equally strong in the faith, the battlements of idolatry and sin will soon go down before such a mighty force. We conclude where we began—take care of the churches, for their own sakes and equally for the sake of the great cause of missionary work. We could call by name not a few of our ministers, pastors of churches, laboring where there is, humanly speaking, little chance for doing more than keeping their numbers good and maintaining the life of the church, and who feel sometimes a strong inclination to resign their place and go out into the fields beyond and preach the gospel to the destitute. We know what this feeling is; but brethren, see to it first of all that the churches are kept strong and healthy, thoroughly imbued with the spirit of our great work as Christian men in the world, and then push out just as many men and women into the new fields, as the churches thus healthy and strong can be made to produce and support. Go yourselves if you can be spared, but don't leave behind you weak and dying churches. Again we say, and wish we could express all we mean by it, "Take care of the churches."

Communications.

"But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

GOV. SAMUEL WARD.

Samuel Ward, the second son of Gov. Richard Ward, was born at Newport, May 27, 1725. He was educated at a grammar school in his native town. He married Anne Ray, daughter of Simon Ray, of Block Island. After engaging, for a time, in commercial pursuits, he retired to a farm in the town of Westerly, named by the Indians, Tishcattic, and commonly known as the Ward Farm.

At the age of forty-four he united with the Westerly and Hopkinton Church, Elder Joshua Clarke being the leading Elder. In those days, it was customary to require a written confession of faith of candidates for church membership. The following is that of Gov. Ward:

To the Sabbatarian Church of Christ in Westerly and Hopkinton:

Being fully satisfied that baptism is a Christian duty, I desire to be admitted to that ordinance this day. My life and conversation are well known. My religious sentiments are: "That there is one God, the Father, of whom are all things, and one Lord, Jesus Christ, by whom are all things;" that the universe, thus created, has been preserved and governed by infinite wisdom, power, and goodness, from the beginning; that mankind, having fallen into the most gross and unnatural idolatry, superstition, and wickedness, it pleased God, for their recovery, to make a revelation of his mind and will, in the Holy Scriptures, which—excepting the ceremonial law, and some part of the Judaical law, peculiar to the Jews—it is the duty of all mankind, to whom they are made known, sincerely to believe and obey. My sins, I sincerely and heartily repent of, and firmly rely upon the unbounded goodness and mercy of God, in his only begotten Son, Christ Jesus, for pardon and eternal life; and I sincerely desire and resolve, by his grace, for the future, to walk in all the commandments and ordinances of the Lord. SAM. WARD.

The following is the church record of the admission of himself and family:

"Gov. Samuel Ward baptized, and passed under hands, Aug. 5, 1769. Anne Ward, wife of Samuel, baptized, and passed under hands, April 20, 1770. Hannah Ward, sister, baptized April 20, 1770; passed under hands, April 27, 1770. Nancy Ward, daughter of Samuel, baptized and passed under hands, July 7, 1770. Hannah Ward, daughter of Samuel, baptized and passed under hands, Dec. —, 1770."

That Gov. Ward was no stranger to a religious life is very manifest from the spirit of the following letter, written while he was Governor:

NEWPORT, July 1, 1765.

My Dear Wife,—Having this day made a will, and provided for you and our children in the most prudent and equal manner in my power, I have nothing left me, in this world, but sincerely and fervently to recommend you and them to the protection and mercy of that God who is the author of your and their being. I am removed, but he is ever present to you. To him, therefore, look and pray for everything necessary for you and yours. His goodness is unbounded, and of his mercy you have had large and repeated experience. He has delivered you out of many troubles and distresses. His power and goodness are still the same. On him, therefore, rely. Recommit yourself and your children, daily, to his care and protection. Do not be dispirited and dejected at my death; but remember, my dear, that although the man who sincerely loved you has gone, the God whom he served, and to whom, in all your troubles, he always recommended you, is still with you. Be resigned, therefore, to his will; for in this, as in other events, his goodness and mercy provide.

I would advise you to remove your family to the country. The lands in Westerly, properly managed, will maintain the family, if they are prudent, frugal, and industrious. Bring them all up to be neat, sober, chaste, discreet, and industrious. Teach them, above all things, to love God with all their souls, and to endeavor to obey him in all things. Teach them to read the Scriptures dally, and in all their ways acknowledge God. This, you may assure them, is the only true way to happiness, here and hereafter. The continual hurry we have lived in, has interrupted, too much, our devotions. Guard against the same evil.

Your affectionate husband,
SAMUEL WARD.

Mrs. Ward, however, passed on to the higher life some time in advance of her husband. She died, Dec. 5, 1770, in the forty-third year of her age.

The following letter was written to his sister Hannah soon after she had joined the church at Westerly:

WESTERLY, July 1, 1770.

My Dearest Sister,—I am heartily grieved to hear of your uneasiness of mind still continuing. If I believed that you were that wicked that you suppose yourself to be, I should not wonder at it; but as I know, by an experience of many years, that you have an upright heart, and sincerely delight in doing good, I can not impute your present uneasiness to anything but disease of the body or the temptation of Satan. You have long lived a virtuous life, and nothing was wanting to complete your happiness but a solemn submission to the Christian ordinances. This you have sincerely done, but instead of that great satisfaction, which is the natural consequence of having discharged a good conscience, you are full of distress and despair. But you say you were a hypocrite in doing this. My dearest sister, it is impossible that should be the case. No person ever played the hypocrite without some interested motive, either to gain a reputation for extraordinary righteousness, or serve some temporal interest. Nothing of this kind did you need, and consequently would have no motive to act such a base part. Do, therefore, my sister, be satisfied with the profession you have made, and endeavor to live agreeable to it. Remember that the Lord reigneth, and rejoice that for our comfort he hath told us that he is abundant in goodness, forgiving iniquity, and is not willing that any should perish, but that all should come to repentance. Put your trust in him whose goodness is unbounded, and whose mercy endureth forever. Yes, my dear sister, he is gracious and merciful, slow to anger and plenteous in mercy; and he is not a partial God, good to one and cruel to another; but his mercies are over all, and you, as one of his reasonable offspring, may depend upon his goodness and protection.

I am sure that ill health is one, if not the chief cause, of your despondency. Therefore, take measures to regain and preserve your health. It is an indispensable duty for us to preserve that being which God has given us until he calls for it. I would, also, advise you to pray to God, and read his Word, especially the Psalms, in which the goodness of God is displayed so frequently by the Psalmist, that it must encourage you to trust in him. And do send for Billy Bliss, and converse fully with him. He is well acquainted with Christians, and can give advice that will be well worthy of your regard.

May the God of mercies and of all comfort, my sister, be with you through all your doubts and difficulties, and give you that peace which passeth all understanding, prays your affectionate brother in nature and in Christ, SAM. WARD.

To his children:

NEWPORT, Nov. 19, 1773.

My Dear Children,—I had one of the most agreeable times yesterday, that I have ever had in my life. I rode so moderately that I did not reach the ferry until 4 o'clock; but having boats ready and as fine a wind as could blow, I got to your uncle's before dark. Our connections are generally well, your Uncle Ward excepted, who is but tolerably so.

Cousin Betsy Larkin was baptized this week. Bro. Bliss preached upon the occasion. He is much admired by all. His behavior—your Aunt Marchant, who is no bigot, tells me so—was very affecting, and, in every respect, full of decency and solemnity. Your Aunt Betsy, I believe, will be baptized soon.

Your affectionate father,
SAMUEL WARD.

Gov. Ward, politically, was long at the head of his party, called the Ward Party in opposition to Capt. Hopkins and paper money. The Ward Party was also, at a later period, sometimes denominated the Liberty Party. He was Deputy from Westerly in 1756, and several subsequent years. In 1763, he was elected Governor, and again in 1765.

An old resident of Providence, writing of him, in 1842, says:

"To myself personally, it is the source of grateful recollections, as when I was a boy, then living in Newport, I saw him on a day of his election, escorted by a numerous procession, civil and military, to the court house. I saw him on another occasion before his election to Congress, and distinctly recollect the countenance of one I, then and ever since, esteemed a *great man.* An examination or statement of the rights of the Colonies from the pen of Gov. Ward, as voted and adopted by the town of Westerly, where was his homestead, was published in the *Gazette* and the Newport *Mercury.* It was highly approved by the politicians of that day, when the contest with the Mother Country was carried on by votes, resolutions, and protests, and which were afterwards changed to guns and bayonets. I served under Col. Samuel Ward, son of Gov. Ward, one of the best officers of the Army of the Revolution, in Sullivan's Expedition on Rhode Island, and ever after had the happiness to enjoy his confidence and friendship. He was a graduate of Providence College, married the daughter of Gov. Wm. Greene, and died at his residence in New York City, Aug. 16, 1832.

"I now feel myself standing alone as a monument of departed years. The generation which lived in the days of Gov. Ward have long since departed. I am in the midst of a new people; but am pleased to find now and then one who, like yourself, feel an interest in the memory and times of their ancestors, and who do not limit the divine command, *Honor thy father and thy mother,* to their immediate ancestors, but extend it back to former progenitors."

Signed, JOHN HOWLAND, (aged 85.)

FAST DAY ADDRESS.

Delivered June 3, 1774.

[Introduced by reading 2 Chron. 20th, 30 verses; Ex. 8: 22, 23; Isaiah 58; Joel 1.]

As this day is wisely appropriated by government to fasting and humiliation and prayer, in order that God may be prevailed upon to pardon our sins and receive us again with his favor, restore us to the enjoyment of our just rights and privileges, and continue them to us and our posterity, it may not be amiss to consider what those rights are, how they are invadod, and what is necessary on our part for restoring and securing them to us and our posterity.

The All-wise Creator, being perfectly happy in himself, could not propose any addition to his own happiness, and could, therefore, have no other view in forming mankind, than that of making them happy, here and hereafter. As the Father of all, he must desire the happiness of all. In order to which he has made them responsible creatures, capable of considering and pursuing their own true interest.

For abundantly supplying mankind with the comforts of this life, the earth, stocked with a vast variety of animals, fish, and fruits, is given to us. As the Psalmist beautifully expresses it: "The heavens are the Lord's; but the earth hath he given to the children of men." Ps. 115: 16.

In order that they might be capable of pursuing their lives, and receiving the enjoyment of those good things which God had given them, and provide for any happiness, it is absolutely necessary that they should be free, subject to no control, but the laws of God and reason. God certainly, therefore, made them free. But as some, having more strength than others, frequently injured their neighbors, their persons and property, mankind found it necessary to form into societies, in order that their general and united strength and wisdom may be exerted for the general preservation and good, and thus societies become formed and governments established.

The general welfare and happiness being the design of government, it certainly is the duty of all magistrates to promote, to the utmost of their power, the general good, that is, in other words, it is their duty to preserve and protect each member of the community, in the peaceable enjoyment of his life, his reputation, his property, and his liberty; for the man who is forcibly confined, can not cultivate the earth, the man who is not allowed to work in iron, wool, and other material, afforded by nature, can not make clothing and proper utensils for his own and his family's use, consequently, he can not provide food and raiment for himself and family, without which they must all perish.

These general considerations point out the rights of the subject, and the magistrate's duty. Let us, now, apply them to our own case. Our fathers had certainly a just right to be protected in their persons, property, and civil and religious liberty, by the government of England, the authority of which, instead of protecting, oppressed them, and deprived them of their civil rights. Finding themselves denied the benefits of governmental preservation and protection in all their just rights, they put themselves under divine protection, and bravely sought out their new world. Here, by the good providence of God, they arrived, and soon, notwithstanding innumerable dangers, difficulties and distresses, founded a flourishing Colony. Now, they might have assumed any form of government which they pleased; but their invincible attachment to their native country determined them to submit themselves and their newly acquired country to the Crown of England. Their submission was most gratefully received, and the King, by the most solemn engagement in the powers of the Crown to make, granted them the full enjoyment of all their civil and religious rights under laws of their own making—"all liberties and immunities of free and natural subjects within any of the dominions of the then King of England, his heirs and successors, to all intents, construction, and purposes whatsoever, as if they, and every one of them, were born within the realm of England"—and these liberties are recognized by several acts of Parliament.

We have seen what we have a just right to as men, let us now see what our rights as Englishmen are. By the laws of England, not the mere will of the Prince, but the known good and equal laws of the land, are the birthright of every subject.

By law, no freeman shall be taken or imprisoned, or deprived of his freehold or his free customs, or outlawed, or otherways judged or condemned, but by the lawful judgment of his peers or the known laws of the land.

By law, no tax, tollage, or customs, loan, benevolence, gift, excise duty, or imposition whatsoever, shall be laid, assessed, or imposed upon the people, without the consent of Parliament, that is, of their representatives.

By law, soldiers can not be quartered upon the people against their wills, and the privilege of a house extends to a man and his own family.

These are some of the privileges of an Englishman, and these, with many others which time permits me not to mention at present, you and your ancestors have enjoyed from the settlement of the Colony until a few years since; but, alas, my dear friends and brethren, how is the face of things changed!

The British Parliament have assumed a power of making laws to bind you in all cases whatsoever, that is, in other words, asserting that we, our wives, and children, and posterity, and estates, are at their disposal, or are their actual property. They have, accordingly, assumed the power of raising a revenue in the Colony, without your consent, thereby depriving you of the liberty of using what you have honestly got for the support of your families, or of disposing of it to public uses, and, above all things, have deprived you of the liberty of worshiping God according to the dictates of conscience; but you may be robbed of property, put to the most extreme torture, and, finally, to a most cruel death, only to gratify the pride, covetousness, or malice of your oppressors.

We have a right, therefore, by all the laws of God and of nature, and by solemn covenant, contained in a charter, by the common and statute law of England, to be free. Let us, therefore, firmly resolve that we will not part with our liberty but with our lives. Let us commit our cause unto God, not doubting but the Judge of all the earth will do right.

LAKE MONONA S. S. ASSEMBLY.

AUGUST 3, 1883.

The S. S. Assembly opened this year with some advantages over the last. They have erected a tabernacle capable of holding four or five thousand persons, and it was full this year on more than one occasion. They have now three new bells which, ringing together, chime out the peals for rising at 5.30 A. M.; for prayer-meeting at 6.30; for choral practice at 8; for S. S. Normal work at 9; for grand lecture at 10.30; and so on through the day. As last year, here is everything to gratify the desire for culture as well as rest. In the hall of Philosophy, the lectures on Metaphysical topics have been as good as last year. Among the best were one on "Life," by Prof. Birge of Madison University, one on "The Nature of Choice," by Pres. Merrill of Ripon College, another on "The Evidences of Intelligence in Matter," by Rev. Mr. Caverno, of Lombard, Ill., another on "The Philosophy of History," by Prof. A. Q. Wright.

The Assembly labored under a disadvantage this year through the failure of several prominent lecturers announced on the programme to put in an appearance. Dr. Vincent was announced, but was not present. Walter Q. Scott, D. D., President of the Ohio State University, was announced for several lectures, but was prevented from attending. I was very much disappointed in not hearing the Rev. P. S. Hensen D. D., of Chicago. He was announced on the programe to give two lectures, one on "Fools," and the other on "Money, or the Worship of the Golden Calf," but he too was not there, and I am informed he is one of the most original and entertaining speakers in the country. These were drawbacks to the interest of the Assembly, but it should be said the managers did what they could to supply their places. They obtained Rev. Dr. Bayliss of Cincinnati, who gave two excellent lectures, strong and vigorous,

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August 3, 1883.

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Rev. John Alabaster, D. D., gave two elaborate and inspiring lectures; they were grand in their way, and on the following topics, "Leonardo da Vinci, the painter of the 'The Last Supper,'" and "Michael Angelo." I suppose the best lecture given was one which I did not hear, given at the opening of the session by Bishop H. W. Warren, D. D., of Atlanta, Ga., on "The Forces in a Sunbeam." All united in its praise. Then there were other lectures by Rev. D. Ds of more or less acceptability. Besides these was the usual S. S. Normal Class work, and lessons in Greek and Elocution, etc. My report should not omit the services of Rev. A. A. Wright of Boston, Dean of the Chautauqua School of Theology. He taught the class in Greek and gave two very interesting tabernacle lectures on the New Version of the Bible, the first showing its defects and the other its beauties. Rev. Dr. Tiffany of New York, gave two or three lectures and also preached on First-day, and you know he is a good deal of an orator. I have been asked several times if the Assembly was as interesting as last year? "Yes" and "No." The tabernacle lectures take them altogether were not as good as last year; but the music was better, for the Wilberforce Concert Company, of Wilberforce University, Xenia, Ohio, were in attendance all the time, and I suppose they are the best company of colored singers in this country.

The Assembly this year was a grand success financially, and the corporation expects to erect three other buildings before its next annual session, a Music Hall, a Hall of Philosophy and a Children's Hall. They have in contemplation to purchase seventy acres more; and I am expecting that our disappointment this year through the failure to appear of some who were announced will be more than made up next year by the presence of new and abler men. The lectures were so fine last year, none but the very best talent in the country could have satisfied us this year.

August 7, 1883.

We are home again, the Assembly is closed, and now for a little rest. In getting ready to go it was hurry and vexation; before we left we had fully made up our mind to advertise our tent for sale at the close of the session, and give up camping. Well, for a steady thing, home is the best place to live, but I guess we will keep our tent, and I have no doubt, but another year we shall be as anxious as ever to go again. And if any of my readers anticipate going to Lake Monona next year, let me advise you to go for the entire fortnight. To go just for a day or two will not pay you; but go there prepared to spend the entire time, and you will find it the cheapest, most profitable and most pleasant. But don't take your best clothes. Ladies, leave your best kid gloves and jewelry at home, for lost watches, money and other articles are seldom returned, even though it be a S. S. Assembly. E. M. D.

P. S.—I did not intend the foregoing to be anything like a complete report of the proceedings of the Assembly; but, incomplete as it is, I am not satisfied not to mention the lectures of *San Ahbrah*, a native of Burmah. He came to this country at the age of twenty, has been here over ten years, and during this time has graduated at Brown University, at Newton Theological Seminary, and at Jefferson Medical College, and is arranging to return to his native land as a missionary. His lectures were as interesting as any of the course. Through the enterprise of Mr. Chas. Hull, one of the editors of our weekly paper, he has been secured to lecture in our church at Milton, on the evening after next Sabbath-day. He will occupy our pulpit in the morning; at the Junction in the afternoon, and lecture here in the evening. In speaking of Dr. Tiffany's lecture I ought to have specified the one he gave us on "What he saw in the Yosemite Valley." He usually gives this lecture from manuscript. He came over from Madison intending to give us another lecture, but was set upon to give us this. He despatched a messinger to the hotel for the manuscript, but it did not come and so he went on without it, and we all thought he did better without the manuscript. He undoubtedly was very familiar with his subject and reproduced extemporaneously the best points of the written lecture. I mention this to show both the advantage and the ease which one enjoys in speaking extemporaneously upon any subject with which he is thoroughly familiar.

E. M. D.

FROM SISTER WHEELER.

August 5, 1883.

To the Editor of the Sabbath Recorder:

I was very glad to see that bit in your last issue, Aug. 2d, from those who appreciate your good paper. I have often wished I could tell you how I value its weekly visits, and how often it has been blessed to me. I love to spend some of my Sabbath hours when at home alone in reading its encouraging statements about the promotion of the Sabbath and the good missionary spirit among our sisters. I think they are coming out very active and useful. One piece in particular, July 26th, "The gospel harvest," by Mrs. Martha Ernst, exactly expressed my feelings. Allow me to say that for over twenty years I have devoted all my own hand labor at my business, lace making, to the cause of God in some form or other, and I have been rewarded a hundred fold. When my husband died I expected my business would stop, but, to my surprise, it has greatly increased, and mostly through the influence of a Sabbatarian sister in Yankton. Dak. I had a large order from there nearly two years ago, and have not been without an order from there since that time, and often one order is sent before the last is finished, and money sent often in advance. So I believe this is my *one* talent, which I ought to employ for the Sabbath cause. I am a wonder to myself, at my age (over 85) that I can work with ease and pleasure six hours in a day without spectacles, having never used them. My health is good. I am well provided for, and have no care of housekeeping. I feel very happy and thankful that Jesus thus owns me for his service. You know I could not have commanded these blessings myself, but I believe I am responsible to God for the right use of them.

Hannah Wheeler.

Salem, N. J.

LONDON LETTER.

(From our Regular Correspondent.)

London, Aug. 2, 1883.

You will hear with interest that there is some probability of once more beholding the famous leviathan steamship, the Great Eastern, making regular passages to and from the River Thames. Years have elapsed since the huge fabric was nearer to the City of London than the Medway. Her bulk is not likely to allow her to come very high, for there are bends in the river this side of Gravesend which would prove rather dangerous navigation to a vessel that is more than an eighth of a mile long. It is stated that a company has been formed to purchase the vessel, and that she will be employed in the coal trade between the Firth of Forth and the Thames. As much as twenty thousand tons of coal, it is calculated, can be stowed in her vast interior in sacks, no one need doubt the Great Eastern's carrying capacity, though the use to which she is to be put at last seems strange, and not without pathos to those who can recall the dreams of her designers and builders, and the enthusiasm and excitement which her collossal form awakened as she laid broadside to the river at the shipyard thirty years ago.

It will be strange if she would prove a success in this, her latest undertaking. So hopeless did she seem as a commercial venture even before she was launched that Mr. Lindsay, the shipowner, relates that when Mr. Brunel asked him, "How will she pay?" he answered that she would never pay as a ship, and that the best thing to do would be to send her to Brighton, dig out a hole in the beach and bed her there, and make a promenade of her, with a grand hotel in her tween-decks, where room could be found for salt water baths and dancing saloons. If she would "pay" now, the triumph will come late, but it will be a triumph for the great old ship, for all that.

It is thirty years ago since she was built, and during that time shipbuilding has made gigantic strides as respects dimensions of craft; therefore, if we in this age can not reflect without wonder upon the mass of material which entered into the Great Eastern's composition, what must have been the amazement and the enthusiasm excited by her in the public of the age to which she fairly belonged. She was furnished with engines for her paddles and screw whose combined power was equal to eleven thousand horses. Her interior was designed to afford accomodations for four thousand passengers. As even with a speaking trumpet at his mouth her captain was unable to make his orders heard she was fitted with semaphores for day use and colored lamps at night, and also an electric telegraph, by which the commander made his orders known. Her saloons in their original form were truly magnificent, furnished with massive looking-glasses, ornamented panels, nobly decorated columns, sofas covered with Utrecht velvet, portiers of rich crimson silk to all the doorways, and so forth. She carried twenty large boats, and two small steamers, each one hundred feet long. Under full sail she spread six thousand five hundred yards of canvas. There were ten anchors and eight hundred fathoms of chain cable, whilst her five funnels were each one hundred feet high, with ten furnaces to every paddle boiler, of which there were ten.

On the seventeenth of June, 1860, she started on her first voyage across the Atlantic, with only thirty-six passengers aboard. Her second passage to America was made in the May of the following year, the distance being made in ten days, her greatest speed never exceeding fourteen-and-a-half knots. She was next employed in transporting about two thousand troops to Quebec, and then followed another Trans-atlantic voyage with four hundred passengers on board. On this occasion a most melancholly account of her behavior in a storm was given by the passengers, who stated that, tall as she was, she rolled her quarter boats under water, and that the angle her decks presented was upwards of forty-five degrees. She is mainly memorable as a triumph of engineering and constructive skill. At this moment she is reported to be in as good condition as she was at the time of her launch, and in her iron, finds one of the most signally successful illustrations of its serviceableness in shipbuilding, when of good quality and put together by the hands of a master.

"A GOOD-WILL POT-POURRI."

To the Editor of the Sabbath Recorder:

I am getting to be an old man, and ought to know more than I do; but these are progressive times, and I still hope to learn something, old as I am. But here is something that bothers me. I read from one of our religious newspapers the following: "A good-will pot-pourri will be given on Friday evening, . . . at the Trinitarian church-house, by the Good-Will Society. The pot will contain the Cannibals at Home, a series of Mysterious Shadows, also Music with Illustrations, and finally, the Inimitable Putkins, the Heir to Castles in the Air. The pot boils at 8 P. M.; doors open at 7.30 P. M. Admission, 25 cents."

Now, what I want to know is, what does all this mean? I have looked over my dictionaries and all the theological works and church history that I have, but find no answer to my query. As you are a younger man than myself, an editor who *ought to know everything*, and a minister of the gospel, and as you reside near the University where theology and other things are taught, it seems to me that you might explain. Or, as this matter seems to pertain to the church, perhaps the Professor of Church Polity can give us light. Possibly this "Good-will pot-pourri" may be a connecting link between Church and State, or the world; but as I have no authority for such a conclusion, I hardly dare to adopt it. "Oh, the darkness, how it thickens!"

Yours for light, E. L.

Home News.

New York.

ALFRED CENTRE.

A very pleasant little picnic was enjoyed by the boarders at the University Hall and a few of their friends, in "Lovers' Lane," near the village, one day last week. It would have been a lesson to students if they could have seen how some of the Professors enjoyed it.

NILE.

I have spent a pleasant Sabbath with our people at Nile. The response to the call for funds has been gratifying. The Sabbath congregations about fill their house of worship. The Bible-school, following the preaching service, is well attended, and well conducted under the Superintendency of Bro. Lewis H. Kenyon. The pastor of the Church, Bro. C. A. Burdick, is the right man in the right place, and brings to his work a large experience and liberal culture. Nile is also largely gaining in numbers and wealth what Richburg is losing. Removals of our people from the latter place make the struggle there to hold the fort a severe one. A day spent at Richburg revealed this fact so plainly that we deemed it not best to make a general canvass there for funds. A few persons only are left with means to uphold the Church; but these few are hopeful. Bro. J. E. N. Backus, the pastor, is doing good work, and giving entire satisfaction. Richburg is in the heart of oildom; but a more deliberate, steady-nerved, quiet-speaking people I never saw, even to the boys in the street—a reaction, perhaps, from the fearful wave of oil excitement, and one of its recompenses. L. C. R.

The Sabbath-school at Nile voted to hold a picnic in the grove near Cuba on the opening day of the Allegany County Temperance Convention, and thus combine a little recreation with the pleasure of hearing Gov. St. John, of Kansas, speak on the temperance issues of the day.

MAIN SETTLEMENT.

The people here are living their usual quiet life, and like most farmers in this section of the country, have been much hindered with their haying by reason of the superabundance of rain, but they make every day count. The crops are usually good, but potatoes are rusting quite badly. It is a time of good health. The people attend church and Sabbath-school quite largely. I am enjoying my work here very much, and hope that God's Spirit will help the people to experience a drawing toward him.

E. A. W.

Nebraska.

LONG BRANCH.

We are in a thriving condition. We were happy in the privilege of hearing again our brethren, Elders J. T. Davis and U. M. Babcock, as well as in the coming of Eld. D. K. Davis, who is to be our pastor for a while. There is a disposition with some of our society to find homes in another part of the country, but we would much prefer to have them stay with us. There is good land for sale within two miles of our church. Prices range from fifteen to thirty dollars per acre. Are there not Seventh-day Baptists who will come and help us build up a good society? Our crops are looking finely. Small grain is nearly all harvested.

On the 11th of July we had a very pleasant time at Joel B. Babcock's, visiting our dear friends, Eld. U. M. Babcock and wife, from whom we had been separated more than ten years.

We need to take a higher stand in Christian living. We are in hearty sympathy with all our brethren. None in the Seventh-day Baptist denomination meets with misfortune and we sorrow not. None prospers and we rejoice not. J. T. B.

Condensed News.

In the Commons the other day, Gladstone read an extract of a letter from Egypt, stating that the reorganization of the Egyptian army under Dufferin's plan was about completed, and the reorganization of the judiciary and police is slowly advancing. Plans for irrigation of the delta of the Nile are being considered.

A prominent Spanish Republican says the situation in Spain is very grave. Several superior officers of the army favor the establishment of a republic, and an outbreak in republican interests is imminent in principal towns. The Carlists are also preparing to act in the north.

The Irish laborers bill passed the committee of the House of Commons August 6th, by a large majority. Trevelyan introduced a bill to aid the Irish working people by establishing a system of tramways in Ireland. The bill appropriates £100,000 to aid emigrants.

At the consistory just held at Rome the Pope appointed eight bishops for Portugal, two for France, two for Mexico, one for Columbia, one for Austria, and eight for Italy.

The commander of the British troops in Egypt telegraphs an improvement in the situation and maintains that no fresh cases of cholera are reported.

Madagascar advices say that Shaw, the British missionary, was arrested for concealing Hora spies.

The deaths from cholera in Egypt to date are 16,448, including 6,366 in Cairo.

Those of our readers desiring a permanent situation and good pay, might read the advertisement "Men wanted," in another column.

Burdick History.—Charles D. Burdick, of Emporia, Kan., would like to get the name, post-office address, and genealogy of every Burdick in America. Address as above.

SPECIAL NOTICES.

☞ The next Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin will be held with the Church of Rock River, commencing on Sixth day evening, Aug. 24th, and continuing Sabbath and First-day. A full attendance from the sister churches is desired.

L. T. Rogers, *Church Clerk.*

☞ The Seventh-day Baptist Missionary Society.—The Treasurer's account for the current year will close Sept. 1, 1883. All contributions, therefore, that are to appear in his next Annual Report, must be sent to Geo. B. Utter, Treasurer, Westerly, R. I., before that date. We trust that the friends of missions, churches and individuals, will both generously and promptly bear this in mind.

A. E. Main, *Corresponding Secretary.*

☞ The next regular covenant meeting of the Seventh-day Baptist Church of Richburg will be held on Sabbath, the 25th inst. All our members, resident and non-resident, are earnestly requested to be with us on that occasion. Those who can not attend, are requested to communicate with us in time for the above meeting. We are very anxious to hear from all our members. We desire to know what your interest in the church is, and how you are progressing in the divine life Let us see you all, or hear from you at least.

By order of the Church,

Jas. E. N. Backus, *Pastor.*

Richburg, N. Y., Aug. 3, 1883.

☞ The Ministerial Conference of the Seventh day Baptist churches of Southern Wisconsin will convene with the Church at Rock River, on Sixth day, August 24th, at 10 A. M. The following programme has been arranged for that occasion:

1. "Is apostolical example always equivalent to law?" R. D. Burdick.
2. "When did the gospel of Christ begin?" W. B. West.
3. "What is the Scriptural idea of future punishment?" O. U. Whitford.
4. "Is the Young Men's Christian Association a proper organization for Seventh-day Baptist young people to join and support?" Eugene Socwell.
5. "Should Seventh-day Baptists encourage or permit women to preach among them?" S. H. Babcock.
6. "The ten kingdoms in prophecy?" A. McLearn.
7. "Is the tithing system of the Old Testament morally binding upon Christians?" E. S. Ellis.
8. "What are the causes of so many of our young people leaving the Sabbath?" E. M. Dunn.

All are cordially invited to be present.

E. M. Dunn, *Secretary.*

☞ The Sabbath School Committee of the North-Western Association is requested to meet for organization, etc., on Sunday morning, Aug. 26th, at 9 o'clock, in connection with the Quarterly Meeting at Rock River. For the sake of prompt work, members are invited to consider beforehand these questions:

1. Should Institutes be held in connection with our Quarterly Meetings or not?
2. What shall the committee do to advance the Sabbath-school work in our isolated churches?
3. What can the committee do to make its work more efficient?
4. Prepare names and topics for an institute or institutes to be arranged at this meeting.

Absent members are cordially invited to send their suggestions and opinions to the Rev. S. H. Babcock, Corresponding Secretary, Albion, Wis., before the meeting. W. F. Place, *Chairman of Com.*

☞ Arrangements have been made with the Chicago & Northwestern Railroad so that all persons attending the Yearly Meeting of the Seventh day Baptist Churches of Iowa, to be held at Garwin, beginning Aug. 31, 1883, and paying full fare going, will be returned to points on that road in Iowa at one-third regular rates. J. T. Davis.

☞ Chicago Mission.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon, at 2 o'clock. Preaching at 3 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

MARRIED.

In Marlboro, N. J., Aug. 7, 1883, at the residence of Dea. J. G. Hummel, father of the bride, by Rev. O. D Williams, Mr. Wm. S. Clarke, of Philadelphia, Pa., and Miss Hattie M. Hummel.

DIED.

Ebenezer D. Bliss was born in Newport, R. I., Dec. 29, 1796, and died in Little Genesee, N. Y., Aug. 1, 1883. He was the youngest of a large family of children. His mother was left a widow when he was quite young and his early training devolved wholly upon her. Having been brought up a Quakeress she carried the conscientiousness so peculiar to that people into her observance of the Sabbath and other religious practices, she brought up her children according to the Bible injunction, "In the nurture and admonition of the Lord." Her influence and example had a lasting effect upon the life and character of her children, and especially the youngest. Brother Bliss was married in early life and reared a large family of children, seven of whom are still living. Five were permitted to be with him much of the time during his last illness, which was a great comfort to him. An invalid daughter, residing in this county, and a son at Milton Junction, Wis., could not be present. Mr. Bliss removed from Rhode Island to the town of Genesee, in the Fall of 1829, and has since that time, almost fifty-four years, resided here. He experienced religion at the age of thirteen and united with the Church at Newport, from which he removed his membership to become a constituent member of the First Genesee Church. He was the first clerk of the Church, and held that position a long time. He has been a strong pillar of the Church since its organization, rejoicing in its prosperity and mourning its reverses. Religion and the prospects of the Church constituted the chief topics of his conversation. During the pastor's last visit, but a few hours before his death, he inquired after the Church, and when told that the prayer-meeting the evening before was the best since we came her, his countenance brightened up with evident satisfaction. A number of years ago he had a partial stroke of paralysis, since which his health has been poor most of the time. Since March he has been able to be out but little. The funeral of Dea. Jairus Crandall, with whom he had been intimately associated for more than half a century, was the last meeting he attended. He often spoke of his love for the house of God, and his brethren. His inability to attend the appointments of the Church seemed the sorest trial of his sickness, although at times he suffered greatly. The funeral services held at the church on Sabbath, Aug. 4th, were largely attended. Thus one by one our loved counselors are falling and we miss them sadly, but we rejoice in the thought that our loss is their gain. G. W. B.

Near Eldred, Pa., Aug. 6, 1883, of spinal fever, Earl Seymor, only son of Fremont and Hattie F. Hamilton, aged 1 year, 4 months, and 14 days. Services and burial at Main Settlement.

Suffer the children, said Jesus,
To "come unto me" and be blest,
Around the throne of my Father
They forever shall be at rest.

E. A. W.

In Farina, Ill., Aug. 4, 1883, of gastric catarrh, Mrs. Lyda Burdick, wife of Perry Burdick, in the 29th year of her age. Her birthday was the day following her death. Among other friends and relatives she leaves two little girls to mourn her loss. May they have the care of the heavenly Father.

W. H. E.

In Berlin, Wis., of dropsy, Mrs. Emogene Payne, wife of Albert Payne, and daughter of H. B. Babcock, in the 29th year of her age. H. B. B.

At Phoenix, Arizona, July 19, 1883, of heart disease, John A. Brown, son of R. H. and Alida Brown, of Watson, N. Y., aged 46 years and 6 months. G. M. C.

Selected Miscellany.

For the Sabbath Recorder.

RETURNING THE FLAG.

BY L. COURTLAND ROGERS.

[A delegation of Virginia Cadets return a Union Flag, captured twenty years before, to the veteran survivors of the 164th Regiment, New York Volunteers, at their Annual Re-union in 1883.]

I.

The din of war on old Virginia's shore,
The tramp of armies, and the cannon's roar,
Ceased long ago, and Peace, with noiseless tread,
And sylvan voice, where sleep the nameless dead,
Has waked to life the lab'rer's merry song,
And pushed the right a score of years along.

II.

Virginia's soldier boys have doffed the gray,
And donned the blue, in honor bright for aye,
Her stars and bars a dusty corner keep,
But see! the stars and stripes are in the heap,
The "N. Y. V." by bullets badly rent,
"One Hundred Sixty-four," the regiment.

III.

The boys in blue who bore the flag that day,
Remember well the boys who fought in gray,
And in encampments, year by year, relate,
Their colors lost, how hard their luckless fate,
Their ranks reduced by ball and bayonet,
When hand in hand the closing columns met.

IV.

And will they e'er that long lost banner see?
In vain the thought; this, this can never be;
But look! Who comes? Virginia's cadets,
With martial tread, and flashing bayonets,
They bring our flag from out their arsenal gates,
A pledge of friendship 'twixt two sister States.

V.

Hail! grand old flag, the emblem of the free,
Our cheers, and tears of joy, thy welcome be;
From out the battle's shock, and vapors dun,
The hands that lost thee, from the hands that won,
Now take thee, dear old flag, the sign and seal
Of common blood, that's stronger far than steel.

VI.

Hail! grand old State, the home of Presidents,
With joy and pride we take thy compliments,
To lesser States, how like a central sun,
In war and peace how like thy Washington,
To every State, thy gallant lesson brings,
The fragrant essence of sublimer things.

VII.

War gives to peace its cup of ruby wine,
The storm to calm, the beams that brightest shine,
The sweetest rose by sharpest thorn is set,
More honored far than fragrant mignonette,
For present wrongs, the futures make amends,
When woe expires, then tender pity ends.

VIII.

On battle fields, where States discordant met
By crimsoned streams, with battle's carnage fret,
The grass grows rank, and flowers of deepest dye,
And streams like crystal, murmur gently by
Distracted borders, once by foemen filled,
By sons of peace are now in safety tilled.

IX.

Glad omen this of that long looked-for time,
When war shall cease, and peace shall reign sublime,
When swords to plowshares, spears to pruning-hooks
Shall change, and men, and birds, and babbling brooks,
Shall sing of plenty, peace, and brotherhood,
When right shall reign, and man to man be good.

EDGERTON, Wis.

THE SOLDIER'S REPRIEVE.

"I thought, Mr. Allan, when I gave my Bennie to his country, that not a father in all this broad land made so precious a gift—no, not one. The dear boy only slept a minute, just one little minute, at his post; I know that was all, for Bennie never dozed over a duty. How prompt and reliable he was! I know he only fell asleep one little second; he was so young, and not strong, that boy of mine! Why, he was as tall as I, and only eighteen! and now they shoot him because he was found asleep when doing sentinel duty. Twenty-four hours, the telegram said—only twenty-four hours. Where is Bennie now?"

"We will hope with his heavenly Father," said Mr. Allan, soothingly.

"Yes, yes; let us hope; God is very merciful?"

"'I should be ashamed, father,' Bennie said, 'when I am a man, to think I never used this great right arm'—and he held it out so proudly before me—'for my country, when it needed it. Palsy it rather than keep it at the plow.'

"'Go, then, my boy,' I said, 'and God keep you!' God has kept him, I think, Mr. Allan!" and the farmer repeated these last words slowly, as if, in spite of his reason, his heart doubted them.

"Like the apple of his eye, Mr. Owen; doubt it not."

Blossom sat near them listening, with blanched cheek. She had not shed a tear. Her anxiety had been so concealed that no one had noticed it. She had occupied herself mechanically in the household cares. Now she answered a gentle tap at the kitchen door, opening it to receive from a neighbor's hand a letter. "It is from him," was all she said.

It was like a message from the dead! Mr. Owen took the letter, but could not break the envelope, on account of his trembling fingers, and held it towards Mr. Allan, with the helplessness of a child.

The minister opened it, and read as follows:

"*Dear Father,*—When this reaches you I shall be in eternity. At first it seemed awful to me; but I have thought about it so much now, that it has no terror. They say that they will not bind me, nor blind me; but that I may meet my death like a man. I thought, father, it might have been on the battle-field, for my country, and that, when I fell, it would be fighting gloriously; but to be shot down like a dog for nearly betraying it, to die for neglect of duty! O, father, I wonder the thought does not kill me! But I shall not disgrace you. I am going to write you all about it; and when I am gone, you may tell my comrades. I can not now.

"You know I promised Jemmie Carr's mother I would look after her boy; and when he fell sick, I did all I could for him. He was not strong when he was ordered back into the ranks, and the day before that night, I carried all his luggage, besides my own, on our march. Toward night we went in on double quick, and though the luggage began to feel very heavy, everybody else was tired too, and as for Jemmie if I had not lent him an arm now and then, he would have dropped by the way. I was all tired out when we came into camp, and then it was Jemmie's turn to be sentry, and I *would* take his place; but I was too tired, father. I could not have kept awake if a gun had been pointed at my head, but I did not know it until—well, until it was too late."

"God be thanked!" interrupted Mr. Owen, reverently. "I knew Bennie was not the boy to sleep *carelessly* at his post."

"They tell me to-day that I have a short reprieve, given to me by circumstances—'time to write to you,' our good Colonel says. Forgive him, father, he only does his duty; he would gladly save me if he could; and do not lay my death up against Jemmie. The poor boy is broken hearted, and does nothing but beg and entreat them to let him die in my stead.

"I can't bear to think of mother and Blossom. Comfort them, father! Tell them I die as a brave boy should, and that, when the war is over, they will not be ashamed of me, as they must be now. God help me; it is very hard to bear! Good-by, father! God seems near and dear to me; not at all as if he wished me to perish forever, but as if he felt sorry for his poor, sinful, broken-hearted child, and would take me to be with him and my Saviour in a better—better life."

A deep sigh burst from Mr. Owen's heart. "Amen," he said solemnly, "Amen."

"To-night, in the early twilight, I shall see the cows all coming from pasture, and precious little Blossom stand on the back stoop, waiting for me; but I shall never, never come! God bless you all! Forgive your poor Bennie."

Late that night the door of the "back stoop" opened softly, and a little figure glided out, and down the foot-path that led to the road by the mill. She seemed rather flying than walking, turning her head neither to the right nor to the left, looking only now and then to heaven, and folding her hands, as if in prayer. Two hours later, the same young girl stood at the Mill Depot, watching the coming of the night train; and the conductor, as he reached down to lift her into the car, wondered at the tear-stained face that was upturned toward the dim lantern he he held in his hand. A few questions and ready answers told him all; and no father could have cared more tenderly for his only child than he for our little Blossom. She was on her way to Washington, to ask the President for her brother's life. She had stolen away, leaving only a note to tell where and why she had gone. She had brought Bennie's letter with her; no good, kind heart, like the President's could refuse to be melted by it. The next morning they reached New York, and the conductor hurried her on to Washington. Every minute, now, might be the means of saving her brother's life. And so, in an incredibly short time, Blossom reached the Capital, and hastened immediately to the White House.

The President had just seated himself to his morning's task, of overlooking and signing important papers, when, without one word of announcement, the door softly opened, and Blossom, with downcast eyes and folded hands, stood before him.

"Well, my child," he said, in his pleasant, cheerful tones, "what do you want, so bright and early in the morning?"

"Bennie's life, please, sir," faltered Blossom.

"Bennie? Who is Bennie?"

"My brother, sir. They are going to shoot him for sleeping at his post."

"Oh, yes;" and the President ran his eye over the papers before him. "I remember. It was a fatal sleep. You see, child, it was at a time of special danger. Thousands of lives might have been lost for his culpable negligence."

"So my father said," replied Blossom, gravely, "but poor Bennie was so tired, sir, and Jemmie so weak. He did the work of two, sir, and it was Jemmie's night, not his; but Jemmie was too tired, and Bennie never thought about himself, that he was tired, too."

"What is this you say, child? Come here; I do not understand," and the kind man caught eagerly, as ever, at what seemed to be a justification of an offense.

Blossom went to him; he put his hand tenderly on her shoulder, and turned up the pale, anxious face towards his. How tall he seemed; and he was President of the United States, too. A dim thought of this kind passed for a moment through Blossom's mind; but she told her simple and straightforward story, and handed him Bennie's letter to read.

He read it carefully; then, taking up his pen, he wrote a few hasty lines, and rang his bell.

Blossom heard this order given: "*Send this dispatch at once.*"

The President then turned to the girl and said, "Go home, my child, and tell that father of yours, who could approve his country's sentence, even when it took the life of a child like that, that the President thinks the life far too precious to be lost. Go back, or—wait until to-morrow; Bennie will need a change after he has so bravely faced death; he shall go with you."

"God bless you, sir," said Blossom; and who shall doubt that God heard and registered the request?

Two days after this interview, the young soldier came to the White House with his little sister. He was called into the President's private room, and a strap fastened upon the shoulder. The President then said: "The soldier that could carry a sick comrade's luggage, deserves well of his country." Then Bennie and Blossom took their way to their Green Mountain home. A crowd gathered at the Mill Depot to welcome them back; and, as farmer Owen's hand grasped that of his boy, tears flowed down his cheeks, and he was heard to say fervently: "*The Lord be praised!*"

"I WILL COME TO YOU."

When the days are longest,
And the night of care
Seems to your burdened heart
Greater than it can bear;
When the shadows deepen,
And your joys are few,
Then, sad but trusting heart,
I will come to you.

Faint not, weary heart,
Though rough the path be,
If duty calls you there,
My footprints you will see;
I sought *alone* the paths
You must go through,
And when you need my help,
I will come to you.

Let no heart be troubled,
That is stayed on me:
Came I not to sorrow
For the sake of thee?
I have never left you;
Are my words not true?
I leave none comfortless,
I will come to you.

—*Advance.*

THE PASTORAL GIMLET.

Once a city pastor was absent from home for a week. During his absence the son of a member who lived several miles out of town died. He did not hear of the young man's death until he returned. Then he was taken sick, and it was ten or twelve days before he could safely drive out and visit his afflicted parishioner. The first words which greeted his ears were, "Well, I thought you'd forgotten us;" and then the good woman sat complacently down to be consoled.

That is what I mean by the pastoral gimlet; and it is astonishing how proficient certain church members become in its use. The delicacy in insinuating, the deftness and grace in twistings, can only have been acquired by assidious practice. They know where it will go in most easily; just how many turns to give it before it gets down to the quick.

There are various scientific twists of the gimlet known to adepts and to victims.

There is the sarcastic twist. Hostess enters the parlor, and greets the pastor thus: "Good afternoon, Dr. A.; really the sight of you is refreshing. Have you found out at last where we live?"

There is the business twist: "Do you know that you haven't been inside our house for six months?" Persons, as well as mathematicians, are painfully aware that figures can't lie; so that this twist is a peculiarly effective one, usually transfixing the victim, and reducing him at once to a condition of silent helplessness.

Then there is the reproachful twist, also very effective; tremendously so if the twister can manage to start a "silent tear:" "Really, we began to doubt whether we had any pastor."

And once in a while we were treated to the spiteful twist, in administering which the operator, or more commonly the operatrix, is at no pains to conceal her fell intent, but drives the unoiled gimlet in with a steady hand; or, in other words, gives the parson quite a sharp "setting down" on his shortcomings.

The men who wince under this instrument are the conscientious pastors who are forever haunted by the vague sense of work in arrears, and constantly tormented with self-reproach because they do not bring it up. The gimlet is a terrible thing to such a one. He knows the gimlet house as well as a doctor knows where small-pox is. He braces himself to visit them once or twice a year. He says, jocosely, to a friend at the gate, "I know there is a rod in pickle for me here." He sits down to his work very much as if he were going to have a tooth filled, meets the twist of the gimlet without betraying his inward writhings, kneels down and prays with the gimlet-twisters, and rises to his feet to meet a parting thrust, as thus: "Now that you've found the way here, I hope we shall see you often." And as he goes down the steps, he looks into his book, and seeing that the next place on his list is also a gimlet house, he says to himself: "Not to-day; one a day is all I can stand."

You cheerful, sunny, sympathetic souls, God bless you, who perhaps excite the jealousy of your neighbors because the minister "drops in" at your houses so much oftener than theirs, does it never occur to you that he comes almost as much for his own sake as for yours, because he knows you always have oil and wine in your casks for the wounds of the gimlet?

Now, ye gimlet-twisters, ye pastor-perforators, lift up your voice and answer, What do you want a pastoral visit for? Do you want to talk with your pastor about your temptations and trials? Do you want instruction on some question of Christian experience? Do you want to discuss some scheme of Christian enterprise? Not you! No lawyer is more adroit in turning the conversation the moment it takes any such direction. Let the pastor take up the gimlet in his turn, and probe your heart, and lay bare your poor, starved, stunted, religious life; let him then tax you rigorously with your absence from prayer-meetings or Sabbath worship, and you will not complain of the scarcity of pastoral visits. The truth is, you do not desire counsel nor comfort nor Christian communion, but attention. Your pastor's absence wounds your pride. You care little about his doing the work he was especially called to do for you, but you are vexed because he does not concede more for your importance. You are not thirsting for living water, but for the tacit flattery of attention, thus seeking to convert the messenger whom Christ sends with living bread to your home and heart into a minister to your vanity. The people whose hands are idle, whose purses are shut, whose voices are against every enterprise which involves sacrifices and labor, are people who are masters of the gimlet.—*Dr. Vincent.*

THE TOBACCO NUISANCE.

BY A SUFFERER FROM IT.

Some years since Mr. George William Curtis wrote a series of delightful papers entitled "Manners upon the Road." They appeared in *Harper's Bazar*, over a *nom de plume*, but their peculiar felicity of diction, and their charming beauties of thought, revealed at once the essayist's identity. I often think of them when journeying, and their title is to me suggestive. They did not specifically apply to manners on the highway or the railway, but covered the whole wide range of conduct through life, amid a variety of circumstances. But literally our manners upon the road should have consideration, and, we may say, demand reform. Both consideration and reformation must begin at home.

The man or woman who goes much abroad is regularly, constantly, a victim to the ill manners of personified tabacco. I have almost lost patience with my fellow-men over their indecent selfishness as smokers and chewers. They travel wherever I do—on the street, or on the train—and they multiply. They puff their villainous odor into my face every day, as I walk up and down; and every day I spend upon the cars I see their filthy pools of expectoration on the floor—see women disgusted at their nastiness, and rendered uncomfortable, possibly sick, by its proximity. Now I am not unduly sensitive; and tobbaco is not so offensive to me as to the average non-user of it. I rather enjoy the flavor of a *good* cigar—when some other man smokes it; and if this of which complaint is made were but an occasional annoyance, to myself and perhaps a few abnormally sensitive people, it might be passed by. But the thing has become so universal that we must cry out against it. The entire atmosphere seems permeated with tobacco smoke when one goes abroad where men abound; there is no escaping it altogether; and the smoke is rarely good in quality—if ever any quality be good—it is oftenest villainously bad. The public have endured it till endurance ceases to be a virtue.

The cool effrontery with which men proceed to enjoy their bad habit often amazes me. The other night I sat in a crowded car, where the heat made every one miserable, when half a dozen smokers produced their cigars, lighted them, and began vitiating the stifled atmosphere still further. Two-thirds of the car-full were ladies, but that made no difference. Those *gentlemen* smoked on; and notification to quit only partly checked them. They were Germans, let it be confessed, bent on enjoying "personal liberty," but I have seen hundreds of American *gentlemen* equally regardless of propriety and the rights of others. This is not a race matter; it is not a question of national prejudice. It is a question of manners, of common right, of good health, of personal decency, of public morals.

The popular cigarette is inimical to the welfare of our youth. I don't know or care what it is made of; the purest and best tobacco ever grown would not save it from being a public nuisance, nor relieve it of its demoralizing influence upon young America. Why may not the home prohibit it so wisely and so lovingly as to make more public prohibition unnecessary? Surely, if tobacco be indulged in at home, they who set the standard of home politeness should raise that standard high enough to protect the world outside from tobacco's offensiveness. But ought the evil of tobacco to find tolerance in the home? Most assuredly not. There is nothing to commend it, nothing to justify it. Our home teaching should be opposed to it, our home example should never approve it. It is an evil only; an evil always; an evil born of bad taste, and bred in selfishness. Let it be condemned, tabooed, and forever driven out of Christian civilized homes; then it will vanish as a public torment.

JOY UNSPEAKABLE.

A good story is told of a little blind child that once had a surgical operation performed that resulted in restoring her to sight. The oculist had skillfully pared off the integument that had prevented the light from passing through to the retina, and then the eyes were bandaged for a while until the wounded parts should be somewhat healed. At length the hour arrived when the bandage, which had from time to time been partially and temporarily removed, was to be removed altogether. Ah! what a moment of supreme interest and anxiety to all her friends, but more especially to the little patient herself who as yet had never seen! This child, when her eyes could bear the light, and by her kind physician she had been permitted to open them, and for the first time to look out upon all the beauty there was around her, realizing, indeed, as no words could ever show, "that the light is truly sweet, and that it is a pleasant thing for the eyes to behold the sun," cried out with delight: "O mother, why did you not tell me it was so beautiful?" The mother, bursting into tears, replied: "I tried to tell you, my dear, but the words wouldn't make you understand." Precisely, and so, withal, is it with the Christian when he attempts to tell what is the joy unspeakable and full of glory, the peace of God that passeth understanding, the love of God shed abroad in the heart by the Holy Ghost, and what is the excellency of the knowledge of that Christ for whom he would, if necessary, joyfully suffer the loss of all things.

The Westfield, Mass., Academy has an unemployed fund of $90,000.

The question of university education for women is receiving more attention in England than ever before. Such a subject could not be discussed thirty years ago without a storm of ridicule. Girton College and Newnham Hall are proofs of the vital changes wrought in English public opinion on the question of female education.

THE SABBATH RECORDER

LIST OF LOCAL AGENTS

NEW YORK.

Adams—A. B. Prentice.
Brookfield—C. V. Hibbard.
Berlin—Edgar R. Green.
Ceres—R. A. Barber.
DeRuyter—Barton G. Stillman.
Genesee—E. R. Crandall
Independence—Sherman G. Crandall.
Leonardsville—Asa M. West
Lincklaen—Benjamin H. Stillman.
New London—H. W. Palmiter.
Nile—Ezekiel R. Clarke.
Portville—A. K. Crandall.
Richburg—Edwin S. Bliss.
State Bridge—Joseph West.
Scott—Byron L. Barber.
Watson—Benj. F. Stillman.
West Edmeston—J. B. Clarke

CONNECTICUT.

Mystic Bridge—George Greenman.
Waterford—Oliver Maxson.

RHODE ISLAND.

1st Hopkinton—Alfred B. Burdick, 2d.
2d Hopkinton—Geo. H. Spicer.
Rockville—U. M. Babcock.
Westerly—Sanford P. Stillman.
Woodville—Horace Stillman.

NEW JERSEY.

Marlboro—J. C. Bowen.
New Market—L. E. Livermore.
Plainfield—J. Elias Mosher.
Shiloh—W. S. Bonham.

PENNSYLVANIA.

Hebron—Geo. W. Stillman.
Mosiertown—J. Greene.
New Enterprise—D. C. Long.
Roulette—LeRoy Lyman.
Union Dale—A. W. Coon.

WEST VIRGINIA

Berea—D. N. Meredith.
Lost Creek—L. B. Davis.
New Milton—Franklin F. Randolph
New Salem—Preston F. Randolph.
Quiet Dell—D. H. Davis.

OHIO.

Jackson Centre—Jacob H. Babcock.

WISCONSIN.

Albion—E. L. Burdick
Berlin—Datus E. Lewis.
Cartwright's Milt—D. W. Cartwright
Edgerton—Henry W. Stillman.
Milton—Paul M. Green.
Milton Junction—L. T. Rogers
Utica—L. Coon.
Walworth—Howell W. Randolph.

ILLINOIS

Farina—Isaac Clawson.
Villa Ridge—M. B. Kelly.
West Hallock—E. B. Saunders

IOWA.

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TOBACCO has been long kno a deadly poison, nicotine, whic by those who chew or snuff it; of burning it, as in smoking, h so well understood. Recently, LeBon and G. Noel have been bacco smoke, and have obtaine tles of (1) Prussic acid; (2) an a agreeable odor, but dangerous and so poisonous that one-tw drop destroys animal life; (3) a ciples, as yet undetermined, bu to give the smoke its perfume. seems to be identical with product of the distillation of substances. Thus smoking tob be equally dangerous with chew

MESSAGES have receetly been telephone between New York The voices were recognized, an heard as distinctly as though had been a mile instead of near

A FLANNEL cloth dipped int suds and then into whiting an paint, will instantly remove al dirt. Wash with clean water a most delicate paint will not be will look like new.

IN some portions of the Sea is found a specie of muss contains a little bundle of deli silk. When these are washed they are of several shades of c low to brown, and very bea amount contained in each shel a drachm.

IT is claimed that in Londo carrying forty-six passengers, its own weight of four and a been propelled by electricity st accumulator, which also suppl at night. The car is said to running half a day without re accumulator.

IT is not generally know wood is manufactured into ne paper. The wood as it is c paper-mill is about the size used for fuel. A powerful ma it gnaws it up very fine, taking eight cords a day, out of whic or eight thousand pounds of p

THE Italians dry and pulver the tomato. Large districts the culture of the fruit for thi plant being usually raised bet vines in vineyards for the sake of land. The ripe fruit is water, and when reduced to strained to take out the seed and then spread in the sun to

MORE than twenty years called attention to the superio for the absorption and diffus rived from the sun. His co gradually commanded incre Mr. W. Henel, in a recent p maintained that the difference between the Northern and Hemisphere is due to the amo and the Southern Hemisphere larger mass of water, has the ature of the two.

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"THERE is no more powe for the conveyance of disease says the London *Lancet*, a the *Pall Mall Gazette* thin mensely popular with school opponents of free libraries. maladies most easily conveye books is given as follows: fever, diphtheria, sore thr cough, bronchitis, and per The germs of the disease "m months, or perhaps years, be of a bound book, to be dis unpropitious moment whe chances to be handled by a son."

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IT appears by the late British Bluebook that there was one fatal accident in the year 1882 for every 582 persons employed in the mines. The average for the past nine years was 1 in every 596, so that it does not appear that modern improved methods have made mining materially safer in Great Britain, for the last nine years at least. B.

TOBACCO has been long known to contain a deadly poison, nicotine, which is extracted by those who chew or snuff it; but the effects of burning it, as in smoking, have not been so well understood. Recently, Messrs. G. LeBon and G. Noel have been analyzing tobacco smoke, and have obtained from it bottles of (1) Prussic acid; (2) an alkaloid of an agreeable odor, but dangerous to breathe, and so poisonous that one-twentieth of a drop destroys animal life; (3) aromatic principles, as yet undetermined, but which help to give the smoke its perfume. The alkaloid seems to be identical with collidine, the product of the distillation of many organic substances. Thus smoking tobacco seems to be equally dangerous with chewing. B.

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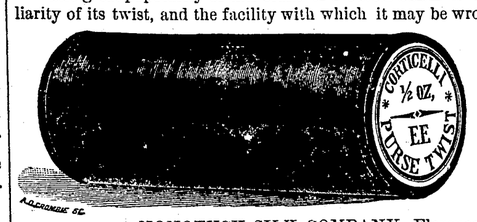

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STATIONS.	No. 8*	No. 12*	No. 4*	No. 6
Leave				
Dunkirk	.....	1.05 PM	.....	7.15 AM
Little Valley	.....	2.52 "	.....	8.54 "
Salamanca	8.25 AM	3.50 PM	10.50 PM	9.11 AM
Carrollton	8.35 "	4.06 "	.....	9 25 "
Olean	9.00 "	4.33 "	11.20 "	10.00 "
Cuba	9.25 "	4.58 "	.....	10.31 "
Wellsville	10.24 "	5.50 "	12.23 "	11.25 "
Andover	10.47 "	.....	.....	11.43 "
Alfred	11.04 "	.....	.....	12.00 M
Leave				
Hornellsville	12.00 AM	7.00 PM	1.15 AM	1.50 PM
Arrive at				
Elmira	1.35 PM	8.57 "	2.47 "	4.30 "
Binghamton	3 15 "	10.58 "	4.27 "	7.30 "
Port Jervis	7.23 "	3.28 AM	8.25 "	.....
New York	10.20 PM	7.10 AM	11.25 AM	.....

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9.06 A. M., daily, from Dunkirk, stopping at Sheridan 9.15, Forestville 9.22, Smith's Mills 9.31, Perrysburg 9.46, Dayton 9.55, Cattaraugus 10.15, Little Valley, 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A. M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.12, Cuba 1.40, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4 14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

No. 8 will not run on Monday. Train 4 will stop at Cuba for New York passengers, or let off passengers from west of Salamanca.

WESTWARD.

STATIONS.	No. 1	No. 5	No. 3*	No. 9
Leave				
New York	9.00 AM	6.00 PM	8.00 PM	8.15 PM
Port Jervis	12.13 PM	9.05 "	11.40 "	12.55 "
Hornellsville	8.55 PM	4.25 AM	8.10 AM	12.25 PM
Andover	9.35 PM	.....	.....	1.05 PM
Wellsville	9.57 "	5.20 AM	9.13 AM	1.24 "
Cuba	10.49 "	6.07 "	10.01 "	2.23 "
Olean	11.18 "	6.30 "	10.29 "	2.50 "
Carrollton	11.40 "	6.57 "	11.09 "	3.30 "
Great Valley	.....	.....	.....	3.40 "
Arrive at				
Salamanca	11.50 "	7.05 "	11.20 "	3.45 "
Leave				
Little Valley	12.32 AM	.....	11.52 AM	4.35 PM
Arrive at				
Dunkirk	3.00 "	.....	*1.30 PM	6 00 "

ADDITIONAL LOCAL TRAINS WESTWARD.

4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perrysburg 5.40, Smith's Mills 6.31, Forestville 6.54, Sheriden 7.10, and arriving at Dunkirk at 7.35 P. M.

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WESTWARD.

STATIONS.	15.	5.	9.	3.	21.	37.
Leave	A. M.	A. M.	P. M.	P. M.	P. M.	A. M.
Carrollton	9.26	7.00	4.10	11.50	8.22	.....
Arrive at						
Bradford	9.55	7.33	4.51	12.35	9.00	.....
Leave						
Bradford	10.00	7.40	4.55	.....	.....	7.00
Custer City	10.10	7.52	5.07	.....	.....	7.15
Arrive at						
Buttsville	.....	8.30	5.45	.....	.....	.....

7.20 A. M., daily, except Sundays, from Carrrollton, stopping at all stations, and arriving at Bradford 8.20 A. M.

11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M.

11.45 P. M., except Sundays, from Carrollton, stops at all stations, arriving at Bradford 12.25 P. M.

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EASTWARD.

STATIONS.	6.	20.*	32.	12.	16.	38.
Leave	P. M.	A. M.	A. M.	P. M.	P. M.	P. M.
Buttsville	6.15	.....	8.45	.....	.....	.....
Custer City	6.56	.....	9.35	.....	3.15	6 10
Arrive at						
Bradford	7.10	.....	9.50	.....	3.25	6.30
Leave						
Bradford	7.20	6.25	10.03	2.40	4.15	.....
Arrive at						
Carrollton	8.20	6.55	10.45	3.20	4.55	.....

7.35 A. M., from Bradford, stops at Kendall 7.40, Babcock 7.50, Limestone 8.00, arriving at Carrollton at 8.30 A. M.

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INTERNATIONAL LESSONS, 1883.

THIRD QUARTER.

June 30. Joshua, Successor to Moses. Josh. 1: 1-9.
July 7. Passing Over Jordan. Josh. 3: 5-17.
July 14. The Plains of Jericho. Josh. 5: 10-6: 5.
July 21. Israel Defeated at Ai. Josh. 7: 10-26.
July 28. The Reading of the Law. Josh. 8: 30-35.
Aug. 4. The Cities of Refuge. Josh. 20. 1-9.
Aug. 11. The Last Days of Joshua. Josh. 24: 14-29.
Aug. 18. Israel Forsaking God. Judges 2: 6-16.
Aug. 25. **Gideon's Army.** Judges 7: 1-8.
Sept. 1. The Death of Samson. Judges 16: 21-31.
Sept. 8. Ruth and Naomi. Ruth 1: 14-22.
Sept. 15. A Praying Mother. 1 Sam. 1; 21-28.
Sept. 22. The Child Samuel. 1 Sam. 3: 1-19.
Sept. 29. Review.

LESSON IX.—GIDEON'S ARMY.

BY REV. L. R. SWINNEY.

For Sabbath-day, August 25.

SCRIPTURE LESSON.—JUDGES 7: 1-8.

1. Then Jerubbaal (who *is* Gideon) and all the people that *were* with him, rose up early and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them by the hill of Moreh, in the valley.
2. And the Lord said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.
3. Now therefore go to, proclaim in the ears of the people, saying, Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.
4. And the Lord said unto Gideon, The people *are* yet *too* many; bring them down unto the water, and I will try them for thee there: and it shall be *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.
5. So he brought down the people unto the water: and the Lord said unto Gideon Every one that lappeth of the water with his tongue as a dog lappeth, him shalt thou set by himself: likewise every one that boweth down upon his knees to drink.
6. And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.
7. And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.
8. So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men. And the host of Midian was beneath him in the valley.

CENTRAL TRUTH.—"There is no restraint to the Lord to save by many or by few."—1 Sam. 14: 6.

DAILY READINGS.

1. Judges 4: 4-17.	4. Judges 7: 9-25.
2. Judges 6: 11-25.	5. Judges 8: 1-21.
3. Judges 6: 25-40.	6. Judges 11: 29-33.
7. Judges 16: 21-31.	

GOLDEN TEXT.—"The sword of the Lord and of Gideon."—Judges 7: 21.

TIME.—About 1249 B. C.

PLACE.—Valley of Jezreel, the Shenandoah of Palestine.

OUTLINE.

I. **The encampment.** v. 1.
II. **The first discharge.** v. 2, 3.
III. **The second discharge.** v. 4-7.
IV. **The promise.** v. 7.
V. **The preparation for battle.** v. 8.

QUESTIONS.

In the last lesson, what was the topic? Golden Text? Important truths? After the death of Joshua, why did the Lord give them up to spoilers? How many judges were there? What kind of persons were they? What woman was judge? What general invasion did they suffer? Why did the people hide? Whom did the Lord call? What did he the next night?

I. Describe Gideon. Explain the name Jerubbaal. What about Hebrew proper names? Near what spring did they encamp? Describe the valley of Jezreel.

II. Why were the people too many? Why allow the fearful to go home? How many started? How could the balance be stronger than all together?

III. Why were the people still too many? What was Gideon to do? What is the difference in the methods of drinking? What kind of meu needed for the coming battle? How many were left? May we conquer in the same way?

IV. What did the Lord promise? Did Gideon believe it? Why did he go down to the enemy?

V. What preparations made? What was the plan of battle?

INTRODUCTION.

After the death of Joshua, and the elders which outlived him, the priests attended at the altar and the Levites to teaching the law, but religion was gradually declining in the homes and in the hearts of the people. There was no divinely appointed leader like Moses, no master spirit like Joshua, and no great event to call them together to their solemn assemblies. They appear to have been contented and absorbed in great material prosperity, to the neglect of the sanctuary and the command of God to subdue and possess the land. This neglect brought its legitimate fruit, for the spoilers came in and spoiled the land on every side, and God gave them up to their enemies. What they would not do out of choice God compelled them to do out of self preservation: Confess their sins, and unite under a common leader against their common enemies. These leaders, of which the Bible mentions fifteen, were called judges, because they performed the duty of judge after ridding their country of their enemies. These judges, though from humble life, were natural heroes, and, filled with the Spirit of God, rank among the mighty ones of earth. Indeed, we may look in vain in history for such a succession of mighty ones who, amidst oppression and in the face of such fearful odds, exhibit such deeds of valor and such devotion to their people, and the cause of God. We read of Othniel who drove back the hosts of Messopotamia, of Ehud who plunged the two edged dagger into Eglon, king of Moab, of Shamgar slaying six hundred Philistines with an ox goad, and of Deborah, the prophetess, who overthrew Sisera and his nine hundred chariots of iron. These noble ones fought God's battles, gave the land rest, and taught the people the law of God. Then came darker days, when the hordes of the Eastern desert swept across the Jordan and spread through the fair valley of Jezreel, and devoured the substance of the land even to Gaza. The children of Israel quailed before them, and hid in dens and caves of the earth, for the hosts of Midian filled the land like grasshoppers for multitude. All hope was gone except God should deliver them, and, in their extremity, they cried to Jehovah, and he sent his angel and called Gideon, the son of Joash. Even this brave man was found threshing grain in the rock hewn winepress for fear of the enemy, but when he was assured by the miracle that God called him, he arose, and that night destroyed the altar of Baal and the obscene image above it, called the people to battle, and, after a double miracle to assure him that God would go with him, he led his people forward and encamped on the rocky slope of Gilboa, overlooking the valley and the camp of the enemy.

EXPOSITION.

I. **The encampment.** v. 1. **Jerubbaal.** The surname of Gideon which he received for his courageous act in throwing down the altar and cutting to pieces the wooden image (grove) placed above it. On this becoming known in the morning, the worshipers of Baal demand his death, but his father vindicates dim in such a way as to pacify their anger, when some one (Hebrew) cries out in sarcastic irony, "Call him Jerubbaal," as much as to say, "Let Baal fight it out with him for cutting down his altar." **Gideon.** Hebrew proper names form an interesting study, and throw light upon the personal history of many Bible characters. These names were usually given to commemorate some event, as Jacob (the heel-catcher) the cunning one, or to express some trait of character as Isaac (the little birdie), the gentle one, and they give life and beauty to the Bible narrative. This name Gideon means one who hews down trees, or with a sword cuts and slashes right through the enemy, and is marvelously descriptive of the son of Joash who hewed down the wooden idol, cut his way through 120,000 Midianites, captured their kings, and then hewed them down with his own saber. **Rose up early.** What early risers God's people seem to have been, especially when they had anything to do for the Lord. The Bible gives no encouragement to lay abed Sabbath morning, much less of being late to meeting! **Beside** (above) **the well Harod.** The word rendered well is the specific word for spring or fountain, and corresponds exactly with the great fountain of Jezreel, where the armies of ancient and modern times pitched, to get their supplies of water. **Midian.** A general name like our modern name, *Arab*, for the wandering sons of the desert, often including many tribes and diverse peoples. The Midianites proper were descended from Abraham by Keturah (Gen. 25: 1-4) and, being related to the Israelites, did them great harm at times in leading them into idolatry. (Num. 25: 17, 18.) **On the north side.** Gideon wisely placed his army on the south of the enemy and between them and the Jordan, and next to the strong tribe of Ephraim, so as to get their help in taking and holding the fords of the Jordan. **By the hill Moreh in the valley.** If we place Gideon's army above the fountain of Jezreel, on the northwest slope of Gilboa, then over against them on the slope of Little Hermon would be the Midianites and the valley of Jezreel (modern Esdraelon), nearly three miles wide would be between them. This valley as it widens out towards the west has always been the Shenandoah of Palestine. Here was the best grain land of Syria, and here the armies of Africa and Asia, and even of Europe, have met and struggled together. In the main portion of this charming valley spreading out towards the Mediterranean, lay the Amalekites and Midianites like grasshoppers for multitude.

II. **The first discharge.** v. 2, 3. **And the Lord said unto Gideon.** While Gideon and his company, from the heights of Gilboa, looked down the valley and over against the hill, and saw this mighty host armed for battle and bent on plunder, the Lord sends a strange message to the son of Joash, **The people that are with thee are too many.** How different things look from heaven and earth. Too few, the trembling and fearful said at Jezreel, too many the Lord replies from heaven. The battle depends not upon the prowess of Gideon nor the courage of his soldiers, not indeed upon numbers, but it is the Lord who orders the battle and gives the victory, for there is no restraint to the Lord to save by many or by few. **Lest Israel vaunt themselves.** So natural for human beings in the flush of victory to take the honor all to themselves. Such things must be guarded beforehand, for this is the Lord's battle. **Proclaim in the ears of the people.** Not a private hint to slip off home, but an open, public proclamation according to the command of Moses in Deut. 20: 8, that whosoever is fearful and afraid let him return and depart early from Mt. Gilead. This was a wise provision, to get clear of the timorous, and avoid a panic. It is not certain what is meant by Mt. Gilead, whether a local name or a reference to a well known proverb. Hardly has this proclamation been made when more than two-thirds gladly accept the offer, and start for home. It must have looked as if all were going. How the general must have felt, and the scattering ones that were left! How the brave men would straighten up in their might and look with pity on the crowds hurrying towards home! But the ten thousand that were left were stronger than all together, and God could better give them the victory over their enemies.

III. **The second discharge.** v. 4-7. **And the Lord said unto Gideon.** The commander's faith must be tested before it can be firmly fixed on God. Indeed, Gideon seems to have been very much like Peter physically, brave, but morally wavering; one cut down the idol image in the night, and the other slashed off the servant's ear in the dark, but both needed trying before they could fight the Lord's battles. **The people are yet too many.** Certainly ten thousand are few enough to meet twelve times that number, but God is looking from heaven upon the armies. **Bring them down to the water, and I will try them for thee there.** Gideon is to lead them down to the fountain, but God is to draw the line between those fit for the battle and those to go home. But lest Gideon should hesitate to accept the fearful decision, God specially tells him to set one class by themselves and the other class by themselves, before he knows *which* is to go into the battle. And now watch the simple but marked distinction among the thirsty ones. **Every one that lappeth as the dog lappeth, set by himself, and every one that boweth down upon his knees to drink.** This apparently trifling difference in the method of drinking was not a matter of small moment, nor was it an arbitrary distinction, but an act grounded in the very nature of things, and revealed the character of those who drank. The rash and headstrong would throw themselves down by the water, while the cautious and well balanced would carefully take the water up in the hands and drink. This can be noticed now among those who drink from springs and streams, and it is such a natural expression of the inward character that it holds good everywhere, but especially among the demonstrative orientals. To stand all alone during that long night of blood and death, would take men of cool heads, strong nerves, and mighty faith in God, and the Lord selects them in the simplest and most natural way, and Gideon divides them accordingly. But see how few they are. Only one in three is left when theirs is the choice; but when God selects, only one in thirty remains to fight the battle.

IV. **The promise.** v. 7. **And the Lord said unto Gideon, By the three hundred men will I save you.** How strange such words would sound as he looked at the little band beside him, and then at the enemy filling all the valley. But it was God who had called him, and God who had selected the little few to go with him, and he could but trust to the promise. **And deliver the Midianites into thy hand.** This would seem more wonderful still for every one of the three hundred to capture or destroy four hundred men, but it was the Lord who promised it, and he could trust him. The rest may not take any part in the battle, may not stay even to see the fight, but must go immediately to their homes, while the brave three hundred get ready for the battle.

V. **The preparation for battle.** v. 8. **So the people took victuals in their hands.** Ancient armies gathered supplies as they marched, but here they were going into a desperate encounter, the three hundred against one hundred and thirty-five thousand, and over a country already desolate and pillaged, and they need food for the fight and pursuit. After the battle of Gettysburg, the sore need of the troops was something to eat, and I well remember going, as a citizen, with the commanding cavalry officer, with barrels of flour, from house to house, and asking the women to bake bread for the soldiers. **Trumpets.** This was a grand arrangement. Every man carrying a trumpet became a general, and the bugle blasts sounded like so many converging armies. The plan of the fight, too, was to surround the enemy (as the Hebrew plainly indicates), and drive them together for the work of death. All around the doomed host, Gideon draws the cordon of fire, while up to heaven goes the battle cry, "The sword of the Lord and of Gideon," while God comes down from above and completes the victory.

PRACTICAL THOUGHTS.

1. One, with God's Spirit, is stronger than myriads without it.

2. Each of us may blow the trumpet of truth, and hold up the light of a godly life.

3. Let us surround the wicked with truth and light, and God will come down from above and capture them.

4. Gideon believed because of the dream; we believe because of the Bible.

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