

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

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ALFRED CENTRE, N. Y., FIFTH-DAY, JULY 7, 1881.

WHOLE NO. 1900.

## The Sabbath Recorder,

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

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

TERMS OF SUBSCRIPTION.  
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### STRENGTH ENOUGH.

The morning mists that lie  
About the day, that comes so softly in,  
Hide all its secrets from the searching eye,  
And none may tell what want, or pain, or sin  
Shall break, new-risen, from the unfolding shroud,  
Nor what is in the cloud.

Before the busy feet,  
In the noontide 'neath the blazing sun,  
Shall with their rapid step-sounds fill the street,  
Before the willing hands their work have done,  
There may have burst some great and new surprise  
Before our shrinking eyes.

It may be ours to stand,  
Forsaken, single-handed, in a fight,  
With a determined and a hostile band,  
For the dear cause we honor as the right,  
And either be overcome, or win a crown  
Before the sun goes down.

We may be called to take  
Some noble work that needs the wise and strong,  
And do it faithfully for Jesus' sake,  
Though no great talents may to us belong;  
It may be ours to stand alone  
Before the Master's throne.

Or we may have to-day  
To lay all work aside, and in the gloom  
That suddenly creeps up around the way,  
Take the short journey that shall find the tomb,  
And see the earth-home fade before our face  
In some strange place.

But howsoever it be,  
We dare go forth to meet the dim unseen,  
Tranquil and pure; God is near; and he  
Will be our Helper as he yet has been;  
And let the day for us be fair or rough,  
We shall have strength enough.  
—Marianne Farningham.

### THE WESTERN ASSOCIATION.

On the morning of June 16th, delegates from the Churches, and others, assembled in the meeting-house at Scio, N. Y., at 10 1/2 o'clock, for the Forty-sixth Session of the Western Association.

In the absence of M. S. Wardner, Jared Kenyon preached the Introductory Sermon BOY!!! It is! By Jove it is! a BOY. from Hebrews 12: 3. "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

After the transaction of some items of business, and benediction by W. B. Gillette, the Association adjourned.

The afternoon session was opened with prayer by C. A. Burdick, and singing "To the work." The Association was soon of ficed, and the work of the session began with a spirit and zeal that promised efficient work for the Master.

Letters were read from all the Churches except one or two, indicating a good degree of harmony, but not the vigorous growth necessary to the development of strong churches and a high state of Christian culture.

Corresponding letters were read from all the Sister Associations; and delegates were present from all except the South-Eastern. These brethren cheered us much by their presence and counsels, and proved a source of strength and encouragement. The usual

order of business, appointment of committees, &c., interspersed with frequent singing, and words of welcome in behalf of the Scio Church by brethren A. A. Place and S. R. Flint, occupied the remainder of the afternoon.

On Sixth-day morning, half an hour was spent in prayer, and singing "Beneath the Cross of Jesus." After this, the reports of some committees were received, and at half past ten o'clock an essay, by D. E. Maxson, which had previously been made the special order for that hour, was presented. Subject, "The Second Coming of Christ." This essay was a masterly effort, and a committee was appointed to secure its publication in pamphlet form. A thousand copies of this tract were ordered, and twenty dollars and thirty-five cents were raised on the spot toward the expense of publication.

The report of the Committee on Resolutions, which had been made a special order at the close of the essay, was then taken up, and some of the items of the report evoked a spirited discussion. The report of this committee, as also that of the Committee on the State of Religion, will be appended to this abstract.

On Sixth-day evening, a sermon was preached by S. H. Babcock, but as the writer is necessarily dependent upon the records of the Association, he is unable to give the text.

A meeting for prayer and conference was held, conducted by D. E. Maxson. It was a very interesting part of the session. A large number of individuals took part in the exercise, and we trust that many went away with more complete consecration to the service of God.

On Sabbath morning, the people assembled at 10 1/2 o'clock, and the house was filled to overflowing. Many were unable to gain an entrance. E. P. Larkin and James Summerbell participated in the introductory services, and the sermon was preached by A. E. Main. Text, Psa. 19: 7, "The Law of the Lord is perfect;" and Psa. 119: 96, "Thy commandment is exceeding broad." Matt. 5: 17; Rom. 7: 14. Certainly, all who listened to the sermon were impressed with the thought that, as a denomination, we are earnestly, and I may say, successfully, seeking the sure foundation of those doctrines in which we differ from other religious denominations.

The writer is anxious that the sermon be published, and scattered, not only among our own people, but among the people at large. At the close of the morning service, a collection was taken in the interest of the cause of missions, amounting to \$21 04. After the collection, the communion was administered, Jared Kenyon leading in the service.

The afternoon session was occupied by a Sabbath-school exercise, conducted by D. K. Davis. The lesson was the Review of the Quarter. It was divided into four parts, led by E. P. Larkin, Stephen Burdick, C. A. Burdick, and A. E. Main, concluding with a summary by D. E. Maxson. The services closed with singing that beautiful hymn, "The Precious Name," and benediction by the Conductor.

In the evening a sermon was preached by D. E. Maxson, followed by an essay by H. C. Coon.

On First-day morning, after half an hour spent in prayer for the divine blessing, and singing "He leadeth me," Stephen Burdick preached from John 17: 17, "Sanctify them through thy truth; thy Word is truth." Theme—"The power of truth to sanctify the human soul." The speaker handled his subject in an able manner, and the sermon was very instructive.

The afternoon session was occupied with a sermon by James Summerbell, the completion of unfinished business, and other items attendant upon the closing session.

The essay by Mrs. W. B. Gillette, not heretofore mentioned, which was read on Sixth-day afternoon, and the essays by H. C. Coon and D. E. Maxson, were all ordered printed in the RECORDER.

### REPORT OF THE COMMITTEE ON THE STATE OF RELIGION.

Your Committee on the State of Religion would respectfully submit the following report:

On the whole we find little to encourage us in the letters from the churches. Several of the letters say nothing of prayer-meetings, yet we believe that more prayer-meetings are reported this year than were last year. Elev-

en of the churches report additions by baptism, eleven report rejections; whole number added, fifty-four, whole number excluded, fifty-seven, making a loss of three, to say nothing of the nineteen that have died, giving a total loss of twenty-two. We are encouraged in the belief that according to the statements found in the letters, the general interest in the Sabbath-schools is increasing. It takes a large amount of earnest, faithful work to hold our own. Now the solemn question comes home to us, how many unsaved persons are within the circle of the religious influence of this Association, who must, under God, be gathered in by us or finally lost? How many within the circle of each individual's influence? With all these holy influences and divine helps within our reach, what is our next duty, as we stand related to the unsaved in our midst, and to our God, but to humble ourselves before him, and consecrate ourselves to the work of saving souls as we never have.

### REPORT OF THE COMMITTEE ON RESOLUTIONS.

1. Resolved, That the best culture into the doctrines and duties upon which our organic life as Seventh-day Baptists is based, can only be reached by a system of Bible-school instruction, embracing both the old and the young, and in which the Bible shall be studied by aid of lesson helps, largely of our own production.

2. Resolved, That never before in the history of our people has the openings for the successful spread of the truth in the North-west, been more auspicious than now; and in view of the great importance of that field, it is our duty to immediately take such steps as will the most effectually bring the truth before the minds of the people.

3. Resolved, That while we recognize the necessity and importance of our distinctive Christian work as Sabbath Reformers, and while accepting as our manifest duty, the labor to bring men into harmony with God's Sabbath truth and his holy law, we do, to this end, hereby commend the work of the Sabbath Tract Society, and pledge to it our co-operation, prayers, and contributions.

4. Resolved, That we recommend to the Missionary Society that at its next Anniversary it appoint, in addition to the usual acting members of the Board of Managers, from one to three from each Association, who, as members of the Board, shall co-operate with it, through the Secretary, in advancing the cause of missions in their respective Associations.

5. Resolved, That we recommend to the churches of this Association that they adopt the systematic plan of raising money for church and benevolent purposes, known as the envelope system of weekly or monthly collections.

6. Resolved, That we favor the plan of having the Minutes of the Associations printed in connection with the Minutes of Conference and Societies, and that we instruct our Clerks to co-operate with the Clerks of the other Associations in this matter, in order to secure, if practicable, this desirable end.

D. K. DAVIS, Cor. Sec.

### EUROPEAN CORRESPONDENCE.

The letter from which the following extracts are taken, came to hand some time ago, but I had not time to copy before.

"In the beginning of the second week of January, I started off for Friesland, and while I was there the weather was so extraordinarily stormy and snowy that my journey gave me the greatest difficulty, nay, even danger. I could not return on the appointed time. Such a Winter time, till now, as far as my people do remember, has been in this kingdom an unknown thing. All travelers were obliged (or constrained) to stop their voyage because the means of communication were disturbed, and even the connections of trains were broken up. During that trip, I could preach not more than five times.

As you know, Bro. De Noble and family are living, since October, at Workum. They are greatly missed here in the church, and myself has much to do with it, also my dear wife and children. But I believe firmly that this alteration, by the blessing of God, will do good for the Lord's sake. Our Bro. De Noble has there a labor just fit for his powers. In former times he was a coppersmith, but the medicine told him emphatically that he must leave his livelihood, for it would be his death. Having some fortune, not a great one, he followed that advice, and therefore he was able to remove to Workum, when it seemed good to do so. Those three sisters who, at Workum, had been gained for the Sabbath, are very glad for his living there with his family; it will not be difficult for you to comprehend it. When every one who professes Christianity has as much love for the cause of the Lord as Bro. De Noble and his dear ones have, I mean, many serv-

ant of the Lord should not cry for help like now.

As for the cause, I see some rejoicing signs. Must my labor cease, I believe it has been not wholly in vain. The day before yesterday, the Lord comforted me by the receipt of a letter far from here, from a village in the north of Friesland, called Menaldum. The writer I was not acquainted with, unless every week I placed his name on the address of my paper. He wrote, amongst other things, 'I must tell you that your Boodschapper may bear its name in truth as for my house, for it is for us DE Boodschapper.' [He made some allusion. Perhaps it can be transformed thus: 'I must tell you that your Messenger (Boodschapper) may bear its name in truth for my house, for it is for us THE Messenger.'] He says further: 'I learned very much by your paper, and it has cleared away many things in the Word of God which was obscure for me before you instructed me. Yes, certainly; the law is holy; the commandment is holy and good. And many times we cry, What does hinder us to be baptized? The Lord may give us that blessing that it may happen us, my wife and self. I have had a drop of water on my forehead, my wife not. Is it not more than time? for my wife is almost sixty-four years of age, and self also. May the Good Shepherd conduct us to it, and may he give us the privilege of your visiting us, that we may converse,' etc. As soon as the Lord makes it possible to me, I hope to see that people. Also from the province Zeeland, I received tidings that rises my hearty desire to go there. It seems that old friends, who were disturbed because of my Sabbath-keeping, now are longing for my visiting them. Oh! when the Lord gives me the occasion, I hope to go out with fresh courage.

Yours, for Christ's sake,

G. VELTHUYSEN.

HAARLEM, May 2d, 1881.

REV. N. WARDNER, Milton Junction:

Dear Brother,—When I did receive your good letter, March 24th, I was preparing myself for starting off to Friesland, from whence I returned Sixth-day last week. When my intention may be fulfilled, I hope to receive to-morrow, at Amsterdam, the value of the draft you had the kindness to send me in behalf of the Boodschapper. May God bless all them who contributed to this gift. I never had the experience of such a constant help in the labor by brethren in a foreign country as such is the case since I embraced the Sabbath by the grace of God. I can't but thank my heavenly Father, and pray for his rich blessings upon the brethren and sisters who do so much for the spreading of the truth in Holland.

But, as you know, the Boodschapper did not appear since March 24th. I hope to recommence that labor in another form, viz., a monthly paper; but till now I can't do so. And as your bill is destined for supporting the Boodschapper, so I beg leave to place the money in the bank till I may be so happy as to repeat the issue. If perhaps that wish may be not fulfilled, I will send back the money.

My dear wife is very ill. Her feebleness is important. The medicine tells us that she must have rest and cordials. May the Lord hear our prayers for her recovery.

This last journey of mine has been a fatiguing one; but I found many occasions to preach and visit, and I hope not without fruit.

Pray accept, with all your dear ones and with all the brotherhood, our Christian salutations; as well from Mrs. Velthuisen and self as from the brotherhood:

Yours in Christ, G. VELTHUYSEN.

IT'S WHAT YOU SPEND.—"It's what thee'll spend, my son," said a sage old Quaker, "not what thee'll make, which will decide whether thee's to be rich or not." The advice was trite, for it was Franklin's in another shape—"Take care of the pence, and the pounds will take care of themselves." But it can not be too often repeated. Men are continually indulging in small expenses, saying to themselves that it is only a trifle, yet for getting that the aggregate is serious, that even the seashore is made up of petty grains of sand. Ten cents a day is even \$36 50 a year, and that is the interest of a capital of \$600. The man that saves ten cents a day only is so much richer than he who does not, as if he owned a life estate in a house worth \$600; and if invested quarterly does not take half that time. But ten cents a day is child's play, some will exclaim. Well, then, John

Jacob Astor used to say that when a man wishes to be rich has saved \$10,000 he has won half the battle. Not that Astor thought \$10,000 much, but he knew that in making such a sum a man acquired habits of prudent economy, which would keep him advancing in wealth. How many, however, spend \$10,000 in a few years in extra expenses, and then, on looking back, can not tell, as they say, "where the money went to." To save is to get rich. To squander, even in small sums, is the first step towards the poor-house.

### SOME JEWS AND THE SABBATH.

We take the article below from the Philadelphia Jewish Record. We regret deeply the inexcusable and unprincipled course of Rev. Dr. Kohler, but rejoice in the praiseworthy course of the Record and those like it, who endure temptation and trial for the truth's sake:

#### Sunday Services in New York.

Rev. Dr. Kohler, of the Temple Beth El, has at length managed to get in an entering wedge towards the accomplishment of his cherished object—transferring the Sabbath observances to Sunday. After a fierce contest at a congregational meeting held on the 13th inst., and lasting from eight o'clock till after midnight, a resolution was adopted, by a vote of 36 yeas to 31 nays, to have a regular course of Sunday services, "which the children of the Sunday-school shall be obliged to attend, and of which a sermon or address by the minister, adapted to both old and young, shall form an essential and important feature."

The entire scheme of Dr. Kohler and his supporters is transparent, and can be easily read between the lines of the resolution. It is but a prelude to the ultimate substitution of Sunday for Saturday services. Train a child in the way he should go, is a trite saying, but nevertheless true, and so recognized all the world over, therefore Dr. Kohler reasons, that if these children of the congregation can be compelled to attend Sunday services, at the close of the next decade, when they will be men and women, they will know no other Sabbath.

When he occupied the Chicago pulpit, Dr. Kohler was a determined and zealous advocate of the Sunday services, on the ground that the Sabbath day had lost its holiness, because of its continued desecration by a portion of our co-religionists. When he began Sunday lectures in New York he announced that there were to be no religious services connected therewith, but this year the lectures on Sundays were preceded and followed by hymns, vinding up with prayer. The drift of Dr. Kohler's ideas and his ultimate purpose can not be concealed beneath the flimsy veil he casts around them in the pretext of imparting religious instruction to children, who are never occupied with other studies on Sabbath mornings, and young men who can not quit their occupations on that day, but who regularly visit the clubs or otherwise amuse themselves on Sundays, and are not likely to attend religious services.

Out of about four hundred members, but seventy-seven were present and voted, and the thirty-six votes represent nearly the entire strength of the adherents to the Kohler movement, who doubtless were solicited to be present on the occasion.

This movement is nothing short of a preliminary one towards the abolition of the Seventh-day Sabbath in the Temple Beth El, which it is the duty of the conservative members of the congregation to defeat. Let all such efforts be nipped in the bud.

CHRIST IN HEBREWS.—It has been suggested that each chapter in the Epistle to the Hebrews presents to us a different picture of Jesus, thus:

- Chap. 1. Sin-purger.
- " 2. Captain of salvation.
- " 3. Head of his house.
- " 4. Rest of his people.
- " 5. Great high-priest.
- " 6. Forerunner.
- " 7. Surety of the better covenant.
- " 8. Minister of the sanctuary.
- " 9. Perfect offering.
- " 10. Obedient one.
- " 11. Object of faith.
- " 12. The prince and pattern of faith.
- " 13. Shepherd of the sheep.—The Watchword.

COLD HEARTS.—As to serving the Lord with cold hearts and drowsy souls, there has been too much of it; and it causes religion to wither. Men ride stags when they hunt gain, and snails when they are on the road to heaven. Preachers go on sea-sawing, droning, and prosing, and the people fall to yawning and folding their arms, and then say that God is withholding his blessing. Every sluggard, when he finds himself enlisted in the ragged regiment, blames his luck, and some churches have learned the same wicked trick. I believe that, when Paul plants and Apollus waters, God gives the increase; and I have no patience with those who throw the blame on God, when it belongs to themselves.—C. H. Spurgeon.

Scio, N. Y., June 20th, 1881.  
Editor of the Sabbath Recorder:  
If you kindly give the following publication in RECORDER?  
HEREAS, we have been permitted to enjoy an interesting Association with our dear brethren, sisters, friends from other churches; therefore, we are glad. That, first of all, we give thanks to our heavenly Father for these social and religious eggs, and for the gifts he so bountifully bestows upon us.  
That we heartily thank the dear friends who, from other places, for the material aid they give us in caring for visitors and friends of the Association.  
That we tender our sincere thanks to Mr. W. H. Coyle, for the use of the hall he so kindly gave us.  
That we request the publication of these resolutions in the SABBATH RECORDER and the Scio Recorder.  
Vote of the Seventh-day Baptist Church in Scio.  
ALVIN A. PLACE, Moderator.  
M. E. CARTWRIGHT, Secretary.

CURE FOR TOOTHACHE.—Oh, the sufferings caused by toothache. The inclination is to rush to the dentist and have the offending tooth extracted. Do not do so. Go to the druggist instead and get Ham-dental Toothache Drops. They will cure you in five minutes. Price, per bottle, 25 cents. Sold by W. Rosebush, Alfred Centre, and Wm. R. Nick, Alfred, N. Y.

SICK PEOPLE.—People who suffer from sour stomach, cramps, colic, or cholera-morbus, when they take a few drops of the Royal Baking Powder, will find it a great relief. To the aged it will be a great comfort, and to the inebriate, who wish to reform, it is invaluable, giving tone to the digestive organs and strength to resist temptation. It is a purely vegetable extract. As an appetizer it is superior to wines and liquors. Price, per bottle, 25 cents; large size, 50 cents. Sold by W. Rosebush, Alfred Centre, and Wm. R. Nick, Alfred, N. Y.

HUMBLED AGAIN.—I saw so much said about the merits of Hop Bitters, and my wife was so doctoring, and never well, teased me so unmercifully, I concluded to be humbugged, and I am glad I did, for in less than two weeks the Bitters my wife was cured, and was humbled so for eighteen months since. I such humbugging.—H. T. St. Paul.—Pioneer

made from Grape Cream Tartar.—No other preparation makes such light, flaky, hot breads, or luxuriant pastries. Can be eaten by Dyspeptics without the ill results resulting from heavy indigestible food. Only in cans, by all grocers. ROYAL BAKING POWDER CO., New York.

### AN OBVIOUS CHRISTIAN DUTY.

Curry Ward Beecher says: "Once the question was, Can a Christian man rightfully seek insurance? That day is past. Now the question is, Can a Christian man justify himself in neglecting such a duty?"

The teaching is emphasized by two reports on the history and present condition of the MUTUAL LIFE INSURANCE COMPANY of New York, made by the Superintendents of the New York and Pennsylvania Insurance departments.

Twenty-five years ago, a leading citizen of Brooklyn thought before his church for "distrusting the evidence being a policy of insurance in the Mutual Life Insurance Company of New York." To-day the leading clergymen of all denominations endorse Mr. Beecher's doctrine, and the Christian man can justify a neglect of this duty. Under the Presidency of Mr. F. S. Coon, the Mutual, according to the official reports published, is the oldest and largest company in the world.

Assets are.....\$2,060,503 85  
Reserves are.....\$78,780,354 00  
Surplus is.....\$12,105,993 39

Beecher further says: "A policy of Life Insurance can not be taken for debt, can not be alienated, and, if you have chosen the Mutual Life Insurance Company, is subject to no compulsion." It is as nearly sure as anything earthly.

In thirty-eight years, the Mutual has issued \$40,000,000 Policies, insured over \$700,000,000; received \$206,000,000, and paid to Policy holders over \$144,000,000.

The obvious duty of every Christian man of family and means, and these official figures clearly show the Mutual as the company in which to in-



Missionary Department

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

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

We do not believe we can wisely neglect the cultivation of the fields occupied by our strong or feeble churches East or West; but will it not be the part of wisdom, the course indicated by divine Providence, if in the eastern and older parts of our denomination we mainly seek to strengthen the things that remain, working in and around the centers already established, while in the Northwest, on new and yet unoccupied fields, we largely increase our zeal and effort to plant the standard of truth at some of the main and promising centers of moral and religious influence?

It is certainly very desirable to connect all of our Churches and Associations as closely as possible, in interest and sense of responsibility, with our missionary operations; and as desirable to unify our methods and means of work. It will help, we fully believe, to accomplish these valuable results, if our Society shall, at its next anniversary, act upon the united recommendation of all the Associations made at their recent sessions, to appoint, in addition to the usual acting members of the Board of Managers, from one to three in each Association, who, as members of the Board, shall co-operate with it in carrying forward the work of missions in their respective Associations. If thus appointed, it seems to us it should be with reference to the idea of interest, responsibility, and work. Then, by the information they could give concerning the needs of particular points, and men ready and qualified to labor on these fields, and by what they could do to make the churches of the Associations feel that they have some real part to bear in our great work, and realize their responsibility, much, very much, could be done to unify and strengthen our work.

MISSIONARY NOTES

From the 3d International Sunday School Convention, held at Toronto, Canada, June 22-24, 1881.

It is significant of the strong hold that missionary work is taking on the minds and hearts of Christian people, that nearly one entire day of this great convention was given to the relation of the Sabbath-school to missionary work. Discussing, first, methods for creating and maintaining the missionary spirit in the Sabbath-school, then hearing reports of work in the South, i. e., among the Freedmen; and then in the North, i. e., among the Indians and others in the North and West of Canada and the United States, and then in Foreign countries.

Among the speakers of this day were Rev. A. D. Rowe, a missionary from India, Rev. A. F. Schaffler, a missionary pastor in New York City; Hon. Mr. Billesy, of Rochester, Eng.; Rev. W. B. Arnot, a colored preacher from Ohio; Rev. Cooke Smith, and Gov. Colquitt, of Georgia; Rev. H. C. Woodruff, of the Foreign Sunday School Mission Society, Brooklyn, N. Y.; Rev. Arthur Mitchell, D. D., of Cleveland Ohio, and last, but not least, the Vice-Chancellor of the Dominion of Canada, Samuel Blake, the President of the Convention. These names are sufficient to indicate the character of the men who are seeing in missionary work the call of the Master to the church, and who are recognizing in the Sabbath-school the direct means for answering that call.

For the purpose of raising money in the Sabbath-school for missionary work, a system of records on the envelope plan, in a form but little modified from that now coming into use among our own churches, was shown to have raised the collections in some schools from a paltry sum to \$1,000, or more, annually.

It was an interesting episode in the discussion of the mission work of the Sunday-schools among the freedmen, when a colored man from Ohio, and A. H. Colquitt, once a Confederate General, and now the Democratic Governor of Georgia, met upon the same platform and, with the most cordial Christian courtesy, spoke upon the same subject of work among the freedmen, almost vying with each other in fervent thanksgiving to God for what he is doing in this direction. Who dare say that Christianity is losing its power among men? Who shall show us a more practical way for bridging the bloody chasm of war between North and South, or the still deeper and darker chasm of race distinctions, than by putting into the hearts of each faction the same gospel of good will to men, and setting them to work in the

love and for the glory of the same blessed Jesus?

THE DUTIES OF THE PRESENT HOUR.—No. 3.

The third and last suggestion I have to make, in regard to the duty of to-day, is that we ought to have singleness of purpose, and be one in character. Our purpose is threefold: to lead men to Christian discipleship, to an open confession of faith, and to greater knowledge of the truth. The only hope for a ruined race is in becoming the believing disciples and followers of him who is our Lord and Redeemer. If men can not be saved without accepting our system of belief, then our work is to proselyte; but if men are delivered from condemnation through faith in a crucified and risen Savior, then it is Jesus and him crucified that we are first of all to preach to men.

For the honor of our Redeemer's name, for the believer's own sake, and for the sake of those still unrepentant, the Lord demands of all who trust in him for salvation, that they confess him before men, in baptism, and by accepting the obligations of church membership. The progress of doctrine and practice in the churches of apostolic times, under the guidance of the Holy Spirit, show that this was the will of him who was and is the great head of the church. We are Baptists as well as Seventh-day Baptists, in obedience to commands, both of which are of divine authority, and our testimony should have no uncertain sound respecting either of them.

But growth in holiness comes from a growing knowledge of and obedience to the truth. Men are to be sanctified in the truth, and our duty is to magnify the teaching function of the church, and lead men to an increasing knowledge of the will of God. We shall suffer from the system of modern revival work, if we fail in our obedience to the Lord's command to teach all things.

For the accomplishment of this common purpose to lead men to Christian discipleship, confession, and knowledge, we need oneness of character. We are talking in these days very much about the work of temperance and Sabbath reform; but let us not forget that truth is not only to be preached but lived. Special rules were given respecting the outward cleanness of the priests of the ancient economy, as a sign of the inward purity needed by those who ministered in the service of the Lord. Brethren, our work of teaching the law of God, and proclaiming the gospel of Christ, is holy work; we have to do with sacred things, and oh, how we need clean hands and pure hearts.

This unity of purpose and character ought to be based upon positiveness of belief as to truth and duty. It seems to me to be a very inadequate conception of the nature of truth and obligation, when a young man says that because we fellowship as Christians, keepers of Sunday, and Pedo-Baptists, he does not see why he can not do the same as they, and be saved. I expect salvation only through faith in an atoning Savior, and a disposition and purpose to believe what seems to me to be the truth, and to perform what seems to me to be duty. To my own Master I stand or fall. Denominationalism is not sectarianism; definiteness and depth of conviction respecting truth and duty is not bigotry. Bodily exercise gives bodily strength, but it is said that exercise, a morning walk, for example, in order to be beneficial to health, should have a good and definite purpose in view. Mental exercise gives mental strength, but it is not an indefinite and purposeless pursuit and apprehension of the truth, that increases intellectual vigor, but clearness and strength of perception and aim in our study. It is moral and religious exercise, that is, knowledge and obedience of the truth, that results in moral and religious growth. For our very salvation's sake; for our strength and growth of character, my dear young friends, for the development of genuine, Christ-like manhood and womanhood, for unity of purpose and oneness in character, let us seek to stand upon a foundation determined by positiveness, clearness and vigor of conviction, as to religious truth and Christian duty.

WHAT AN AGED ZULU COUPLE DID.—Rev. Mr. Chaplin, of the English Wesleyan Mission at Natal, writes in the Missionary Herald: "I never saw the equal of a good Zulu Christian anywhere for zeal in seeking the salvation of his own brethren. It is a passion with him, which puts many of us to shame. As an illustration of the zeal and fidelity of native Christians, this story is given concerning fourteen women whom the missionary found at an out-station: A brief statement from one of the leaders acquainted me with the fact that these women had been newly converted at some kraals near by, and that they were the seals of one man's ministry. Further inquiry elicited the fact that the man's wife, an infirm and blind old woman, while feeling her own personal inability to go and tell others about Christ, yet

longed to do something for the Lord before her rapidly declining days ended; so she induced her husband, also an old man, to become her mouthpiece. She named the place he was to go to and the people specially to be addressed; and while he went to plead with the people she remained at home to plead with the Lord. The same holy fire was kindled in both hearts, and the unnoised mission of these two aged partners went on for days and weeks, and was only disclosed to human knowledge by the precious results which appeared. Fourteen souls have thus become 'the crown of rejoicing' for that aged and faithful matron. I mention this case because it is the most recent one that I have met with; but many others equally striking might be cited, which clearly demonstrate the possession of a character by our native Christians which can be used for immense good in the work of God."

THE CHILD PROFESSOR.

A TALE OF THE SECOND CENTURY.

A brave little Roman he was, shod in sandals, with a tunic hanging about his sturdy nut-brown limbs; the only son of his mother, and she was a widow. His home was an earthly paradise. The blue Mediterranean washed the marble terrace of the Roman villa; the balmy air was fragrant with the breath of the citron and orange, and Summer reigned all the year round.

He lived in the days of the emperor Marcus Aurelius, one hundred and fifty years after the little Christian band, at the command of their ascending Lord, went forth into all the world to preach the gospel. Throughout the empire cruel persecution had just begun, during which many men, women and children were counted worthy to suffer for the name of the Lord Jesus.

Yet every noon, when the sun lay in warm patches on his gnarled old olive-grove playground, this fearless, merry-hearted little Roman stood by his mother, while in soft, reverent tones she read from a gospel roll—the sacred family heirloom. For an ancestor had been one of the apostle Paul's Roman converts; and when the tale was told how in those days many of his noble house had joyfully laid down their property and life "for Christ's sake and the gospel's," the brave boy's dark eyes would kindle, and more than once he asked, thoughtfully, "Am I too small to be a professor?"

"God forbid, my little one, that thou shouldst ever deny the dear Lord," the fond Christian mother would reply, little dreaming how near and severe was to be the test of his fidelity to her teachings.

One day, in crossing an open square, the mother and child found themselves among a crowd gathered to witness the torture of a white-haired, mild-faced Hebrew, because he had refused to burn incense to Jupiter. The judge, struck by the boy's earnest, intelligent look, suddenly called on him to tell the old Jew "what gods Romans ought to worship."

"There is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus, by whom are all things, and we in him!" was the prompt, bold reply.

An angry murmur ran through the crowd. The judge, enraged at this unexpected reply from so young a child, and regarding it as an insult to the gods of Rome, bade them seize and bind the brave little confessor. In silent agony the Christian mother stood by and wiped the cold moisture from his brow, while they tortured her only son. Even those stern old Romans looked on in mingled admiration and awe at his childish fortitude, "for he endured as seeing him who is invisible;" and no pain nor bribe could induce the fainting, bleeding child to agree to offer incense to Jupiter.

"What can your Christ do for you now?" asked the judge, in scornful pity, of the mangled boy.

"He enables me to pray for you," was the noble reply.

At last the little hero was given into his mother's arms to die. A bright smile lighted up his pale face, as with a last effort he raised himself and repeated in clear, triumphant accents:

"There is but one God, the Father, and one Lord Jesus Christ!"

WAS IT A LITTLE?

It is time that a Christian and intelligent world ceased to talk and write about giving our mite. When persons from lack of means or inclination have but little to give, they say they will contribute their mite; and though they may have an abundance left, take credit to themselves for having given it. The poor widow's offering was more than a mite. She had "two mites," and she gave them both. More than that, these mites were "all her living."

When you have given half you possess, my dear reluctant giver, then you may whisper plaintively about your mite, and drop it with outward complaisance into the treasury of the Lord. The meaning of the mite to-day should be "one-half," and the "two mites" should stand for entire consecration. Covetousness contributes little; the law requires a tenth; but love gives it all.

The cheerful, loving giver does not ask whether the Lord's coffer is empty or full. The poor woman does not ask whether the widow's Friend needs her little gift. She accepts penury, but will not risk the leanness of soul which may follow the withholding. Delicious poverty, that entitles one to God's special care! Sweet, child-like heart, that loses in love the sight of its own needs, life's scantiness and its burdens! Sublime trust, that courts such extremity that it may learn

still more of the greatness of God's opportunities! Safe benevolence, that gives according to each mercy, however small, and not with reference to that which it has desired, or to that which has been withheld!

Favored soul, that knows no day of small things! that counts its blessings, and gratefully asks, "What can I render to the Lord for all his benefits towards me?" O blessed spirit, that gives him more than all they that cast in their abundance!—Jessie MacGregor, in Illustrated Christian Weekly.

A CHINESE TOY-MAKER.

BY MISS FIELDE.

Yesterday I visited a toy-maker, who is a member of our church. He and his wife live in a house of one room. There is no aperture through which the light can enter the house except the one door. Even in the coldest weather, they must leave this door open, or be in total darkness. Yet they are as well housed as their neighbors, and not more poverty-stricken than multitudes around them.

There was a bed in one corner, and close beside it a table, which filled the opposite corner. The table abutted upon the range, a hollow structure of mason work, a cubic yard in size, with an iron pan set in the top, a little door in one side for putting a fire under the pan, and a chimney by which some of the smoke might escape. In the last corner of the room, and close before the door, was the wife's loom. She was weaving a piece of cloth from the fibres of the leaf of the pineapple plant. The loom and the process of weaving were such as our great-grandmothers were familiar with.

In the very narrow space between the bed and the loom, the toy-maker had his work-bench, which was merely a pine trestle with some lumps of clay upon it. As there was no room for me in the house, I sat on the door-step, from which the good wife deposited the pig in order to make room for me. She would no doubt have sent him farther away had there been any room for so doing. I have several times, when talking with a Chinese housekeeper in her own parlor, seen her drive the pig into her bedroom, and shut it up there, because it annoyed me by persistent endeavor to find out whether my feet were something good to eat.

The toy-maker, at my request, made some toys. He took a little lump of clay in his hands, rolled it, divided one end of the roll, and made a little pair of legs. Then, at the other end of the roll, he squeezed out and modeled a pair of arms. From another bit of clay he made a head, and joined it to the body by a little coil of fine wire, gave another squeeze and a few 'pats, and the whole was a monkey, crouching on his haunches, hugging a melon, and nodding his head most knowingly. He made the whole in less time than it takes you to read this. He would bake it in his kitchen range, paint it in its natural colors, and sell it for one-tenth of a cent.

He also modeled little yellow chickens very deftly, and another creature which he said was a tiger. The latter appeared more ferocious than any live beast under the sun, and was of a bright blue tint.

The making of these three sorts of toys was his special craft. There are toy-shops where as many as a hundred sorts of toys are sold, made of baked clay, as were these. There are figures of women engaged in household occupations, actors in the attire of kings and clowns, and fierce ruffians with beards. But Chinese children do not play much; and these toys, even after they come into their possession, are usually set on a shelf, to become even more dusty and only a little less hideous than the images of the family gods, for which I have sometimes taken them.—Helping Hand.

THE CHRIST-LADY.

Such is the sweet name given to a missionary of the Cross, by one who accompanied her on an errand of love through the streets of a Chinese city. We quote from a letter given in Our Sisters in Other Lands, published by the Woman's Foreign Missionary Society of the English Presbyterian Church:

"It was time to go home, and we retraced our steps through the grimy, slippery lanes, saluted with 'foreign devils' frequently, but once or twice with the sweet name of Jesus. One or two boys, seeing Miss Whildon coming, just said, 'Je-soo' as they passed her, and I thought how sweet it was for her to hear herself so saluted as she passed along. I could not help feeling, as I saw how meekly she bore the revilings of the men, how gently she kept the boys in order, and how she brought out a tender light on rough, weather-beaten faces of heathen women, that it was true Christ in her was being recognized by these people, and so they saluted her with his name.

"As we went along, Miss W. pointed out an old, old woman, toiling along; she called out to her, but at first she did not hear. Another woman said, 'The lady is calling you,' and she turned and caught sight of Miss Whildon. The light in her face was just wonderful; I never saw such a change, I think, come over any human face. At first it looked leaden-gray, and weary and dull, but when she caught a glimpse of the Christ-lady who had made her know the love of God, the sunshine that was in her soul broke out, and she looked like another woman. She is poor and old, but she loves to hear the gospel, and says it seems like food to her, and makes her heart glad. God alone knows how many such hidden ones he has in this great and ancient citadel of heathenism."

What a blessed office, to be the means of

calling that "wonderful light" forth on any human face! What an honor to womanhood that her own and her Savior's name should ever be thus linked together! How beautiful to be thus recognized by all, and kindle sunshine on otherwise dark, dull countenances! —Woman's Work.

CHEFOO.

I have not time to write a letter this morning, but thought that perhaps it would be well to send you a brief outline of my work this year. I want the society—so generous and kind to me—to know that I do try to do all I can, that all their labor of love may not be lost. I spent two months in the Spring of this year—part of the time with Mrs. Capp, part of the time with Mrs. Shaw (of Tung Chow Mission)—traveling, and visiting districts about thirty, forty, and up to nearly fifty miles distant from Chefoo; and we felt encouraged and pleased with the results. After my return to Chefoo, as it was still cool enough to go out, I visited, in company with a native woman, many of the villages near Chefoo. The first of September I spent two weeks in the country with the same woman, and was very much gratified with the kindness of the women. About the 24th of September, Mrs. Capp and I started on our long journey, from which I returned December 10th. We were encouraged and delighted with this trip, more than with any one I had made before. It was into a new district, and the interest manifested was truly marvelous. We can only from the fullness of grateful hearts, thank God that he kept us from all the dangers which often threatened us, from violence, from the soldiers, and all unseen dangers, and gave us this wonderful opportunity of preaching his gospel; and pray also for his blessing on that place and people. I have visited about twenty families in Chefoo, some of them frequently. This being my second year only, I have been obliged to fill up all intervals with study of the language, and have had two classes in Mrs. Leyenberger's school when here. The aggregate number of villagers I have visited is near one hundred and eighty. The greater part of the year my health has been good. God has helped me to do more than I expected to be able to do this year. To his name be the praise. Do pray that I may be strengthened in the year to come to do whatever comes to me, and that God's blessing may be with us all. I gave away most of the pictures out of Harper's on my last trip, and every man, woman, and child in the village where we gave them was delighted, and begged for "just one little one." I distributed nearly my whole stock in that one village. You can not believe what pleasure they gave to the people. Thanks for them.—Miss Anderson, in Woman's Work.

OLD SUI MEETS A NEW RELATIVE.

BY REV. W. ASHMORE, D. D.

Every little while we have a fresh illustration of the all-embracing tie of Christian brotherhood. Just now the Rev. Dr. J. Murray Mitchell is passing through this port [Swatow]. He is an eminent minister of the Free Church of Scotland. His anxiety was not to see the curiosities of the place, but to meet some of the native Christians. Among others he met old A Sui.

He and A Sui seemed to understand each other at once. They had been reared nearly twelve thousand miles apart. They spoke different languages, but, as soon as introduced, they were like two Free Masons. Dr. Murray Mitchell, warm-hearted and genial Christian as he is, was deeply interested in Sui's faith. She, in turn, wanted to know how many brothers and sisters there were in the church in India, from whence he had come. He told her there were five hundred thousand. She was delighted.

Dear old woman! a few years ago she did not know that she had any friends in heaven above or in earth beneath. Now she has a Father in heaven and a Savior, and hundreds of brothers and sisters here, and five hundred thousand that she never heard of before in India. She asked a variety of questions about her new relatives, which he answered with as much delight as she had in the asking. So they chatted away through an interpreter; and then they parted, the white-haired Scotch doctor of divinity and the poor old Chinese Bible-woman, to meet no more in this world, but each confident of seeing the other some day before the throne of the Lamb.

This incident, trifling as it is, serves to indicate the breadth of sympathy created by Christianity. Even poor Sui, who has never been fifty miles from her home, and who ten years ago had not the slightest interest in the welfare of any human being besides the few who were of her own flesh and blood, now takes the whole race into her heart, and rejoices when she hears that souls in Japan or Africa have been born into the kingdom of God. To know Christ is a liberal education. The scholarly divine from the British Athlens, and the unlearned woman from a Chinese hamlet, have whereof to converse together now and for all time.—Baptist Missionary Magazine.

An Indian fakir, having been converted to the gospel, still occupies a position by the side of a great thoroughfare, but instead of standing on one foot and holding his hand above his head for hours at a time as before, he has built a little chapel and dug a well, where he entertains passers-by with a cooling draught, while he discourses to them of the waters of eternal life.

Education

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

"LET THERE BE LIGHT"

ALFRED UNIV.

Commencement

The most important event of this year's exercises at Alfred in the following resolution: Trustees at their Annual Meeting, 28th, which we give as the following account, as interesting:

WHEREAS, George H. Babcock, in the true spirit of Christian out solicitation on our part, has secured the generous sum of \$30,000, through the Seventh-day Baptist Board of Education, and the Chair of Greek language a total of \$30,000; therefore Resolved, That we hereby express our gratitude to him for the timely cause of Education, and Seventh-day Baptist denomination this University.

Resolved, That we couple prayer that God, who rewards ward, may grant unto him, which he is justly worthy.

Resolved, That, as an expression of our gratitude, we perpetuate the memory of the decree that the Chair of Physics and perpetually known as the ship of Physics in Alfred University.

We are indebted to the following account of the Week. Its editors employed efficient reporter, E. A. enterprising and successful Cohocton Times. Daily exercises went, by a village, on the noon train, ed in an afternoon edition Times, and same back to o'clock P. M. train.

The crowning event of Alfred, as in all other kind, is Commencement, of which are always regular professors, students, and University. Many of the having forever laid aside school life, and are now down the world, come to Mater, at Commencement cordial welcome and gentle are ever sure to receive students, and the citizens of time of the year, Alfred appeared the best. They are growing more beautiful trees and shrubbery that the park, along the Wall campus, together with the here and there, rendering pus, through which wind to the various buildings, and loveliness. So great has been, improvements, the former years, who now, for the first time, can scarcely replace; all of which goes to be sure to keep pace with improvements of the time circumstances will permit. The Anniversaries this

GRAND CON.

on Saturday evening by assisted by Mrs. W. B. It was a great treat to pianist as the late professional technique was admirable, sassing the very rare power his own musical emotion. The various pieces among which was one of tion, were executed with proving conclusively that musical abilities and attain est order.

The people of Alfred privilege of listening to a beautiful as Mrs. Tanner and scene from Weber's admirably executed, and beautiful cantatrice in rry dience. All in all, the ofying success.

THE BACCALAURE.

was preached Sunday evening. It was a scholarly Times were not small and be given to the public in President Allen took to laborers together with G He set forth with great the great truth that Deity and providence for the universal being. The high mate analysis is the highest being. Seeking such becomes the highest law, eat inspiration of love, an of conscience. This fold—of the reason, of ability, through their h

The learned President order, upon human working for the ends of tional growth, effective ties, aptitude, preparat tudes, power, taste, habit vidual perfection, and. In his treatment of each sub-divisions, President the hearts of his hearer truths which they will which will produce fruit



Education Department.

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

"LET THERE BE LIGHT."

ALFRED UNIVERSITY.

Commencement Exercises.

The most important event connected with this year's exercises at Alfred, is explained in the following resolutions, adopted by the Trustees at their Annual Meeting, held June 28th, which we give as an introduction to the following account, as being the most interesting:

WHEREAS, George H. Babcock, of Plainfield, N. J., in the true spirit of Christian liberality, and without solicitation on our part, has given to this University, through the Seventh-day Baptist Memorial Board, the generous sum of \$20,000 to endow the Department of Physics, and \$10,000 toward endowing the Chair of Greek language and literature, making a total of \$30,000; therefore,

Resolved, That we hereby express our sincere thankfulness to him for the timely aid thus rendered to the cause of Education, and the interests of the Seventh-day Baptist denomination, as represented by this University.

Resolved, That we couple with our thanks the prayer that God, who rewardeth as man can not reward, may grant unto him the true payment, of which he is justly worthy.

Resolved, That as an expression of our desire to perpetuate the memory of this gift, we do hereby decree that the Chair of Physics shall be hereafter and perpetually known as the "Babcock Professorship of Physics in Alfred University."

We are indebted to the *Hornell Times* for the following account of Commencement Week. Its editors employed their former efficient reporter, E. A. Higgins, now the enterprising and successful editor of the *Cohocton Times*. Daily reports of the various exercises went, by express, to Hornellsville, on the noon train. These were printed in an afternoon edition of the *Daily Times*, and came back to Alfred on the 5 o'clock P. M. train.

The crowning event of the school year at Alfred, as in all other institutions of the kind, is Commencement Week, the exercises of which are always replete with interest to professors, students, and all friends of the University. Many of the old students who, having forever laid aside the varied duties of school life, and are now scattered up and down the world, come back to their Alma Mater, at Commencement time, to enjoy the cordial welcome and genuine hospitality they are ever sure to receive from teachers, students, and the citizens of the town. At this time of the year, Alfred has always appeared the best. The University grounds are growing more beautiful year by year; the trees and shrubbery that have been placed in the park, along the walks, and about the campus, together with the flowers that bloom here and there, rendering the College campus, through which wind the walks, leading to the various buildings, a place of unusual loveliness. So great has been the change by recent improvements, that the students of former years, who now come back for the first time, can scarcely realize it as the same place; all of which goes to prove that Alfred is sure to keep pace with the progress and improvements of the times quite as much as circumstances will permit.

The Anniversaries this year began with a

GRAND CONCERT

on Saturday evening by Herr Louis Maas, assisted by Mrs. W. B. Tanner, of Buffalo. It was a great treat to hear so renowned a pianist as the late professor at Leipzig. The technique was admirable, the Professor possessing the very rare power of communicating his own musical emotions to the instrument. The various pieces on the programme, among which was one of his own composition, were executed with remarkable skill, proving conclusively that Herr Maas possesses musical abilities and attainments of the highest order.

The people of Alfred rarely have the privilege of listening to a voice so fresh and beautiful as Mrs. Tanner's. The recitation and scene from Weber's *Der Freischutz* was admirably executed, and at once placed the beautiful cantatrice *en rapport* with the audience. All in all, the concert was a gratifying success.

THE BACCALAUREATE SERMON

was preached Sunday evening by President Allen. It was a scholarly effort, and if the *Times* were not small and crowded, it would be given to the public in these columns.

President Allen took for his text, "We are laborers together with God." 1 Cor. 3: 9. He set forth with great clearness and force the great truth that Deity works in creation and providence for the highest good of universal being. The highest good in the ultimate analysis is the highest perfection of such being. Seeking such perfection, therefore, becomes the highest law of reason, the highest inspiration of love, and the highest behest of conscience. This perfection is threefold—of the reason, of the will, of the sensibility, through their harmonious blending.

The learned President touched, in his order, upon human agency, the mode of working for the ends of perfection, institutional growth, effective co-workers, specialities, aptitude, preparatory culture of aptitudes, power, taste, habit, culture, or individual perfection, and, finally, character. In his treatment of each of these pregnant sub-divisions, President Allen drove home to the hearts of his hearers many important truths which they will long remember, and which will produce fruits in the enlargement

of their comprehension of the vast scope of the simple text which formed the subject of the President's discourse.

The usual order of exercises has been varied somewhat this year. Instead of one of the Society sessions that is usually held Monday afternoon of Commencement Week, the time was given to a

HISTORICAL MEETING,

at which the history of the University and the literary societies was given.

After prayer and music, President Allen gave, so far as the time would permit, the history of the school from its earliest origin. Special prominence was given to the advantages of the location as being unusually healthy, and possessing superior opportunities for studying the various branches of science. Many interesting facts and incidents of the early history of the school were given, all of which are in striking contrast with the things of today. Following President Allen's paper, was given the history of each Society: the Alleghanian by Mr. E. A. Witter; the Alfredian by Miss Jennie Saunders; the Orophilian by Prof. W. R. Prentice; and the Athenæan by Miss May Allen. Each paper was carefully prepared, and the many interesting facts which were related in regard to the origin, progress, growth and work of the respective Societies, proved conclusively that each historian had devoted much time and careful attention to the preparation of his or her paper. The Literary Societies of Alfred are a very important factor in the work of the University, and furnish to students opportunities for culture and discipline that the work of the class-room fails to give. Not only are they a means of mental improvement, but they foster a fraternal feeling among the students, and stimulate and encourage a healthful rivalry between the various Societies, and a commendable desire to excel. Alfred certainly would not be quite Alfred without her flourishing Literary Societies. Monday evening, the

ALLEGHANIANS AND ALFREDIANS

held a joint session. Fortunately, the rain, which had been falling most of the afternoon, ceased, and the weather was comparatively pleasant, and a large audience was in attendance. After prayer by the President, and music, Miss Julia M. Davis delivered, in a distinct and forcible manner, an oration entitled, "Crises." In the history of all nations there have been moments fraught with great possibilities for weal or woe; in the life of every individual, as well, there come times when a single act or word will turn the current of a lifetime. It is, therefore, of the utmost importance that in every crisis reason and conscience should prompt us to prayerful, energetic action; and great crises may thus result in great and permanent good.

"There is a Mystery in the Soul of State" was the theme of an admirably written oration by Mr. Ira A. Place. The production was an able exposition of the ideal principles of State and what constitutes real citizenship. The State is a society, founded on rights, just and eternal, into which man is drawn by the very nature of his being. His relations with this society have been mighty factors in his development. Without the State there could have been no progress nor civilization. There could have been no recognition of rights, no obedience to laws. Through the State man's powers have been awakened; through and in the State must be fulfilled his high destiny.

The selections, "The Cry of the Children," and "The Love Knot," which were admirably rendered by Miss Jennie Green, were one of the most entertaining features of the programme. Miss Green has a well disciplined voice, and possesses the happy faculty of coming at once into sympathy with her audience.

The closing oration, by Mr. F. E. Williams, "Oppressed Ireland," was an able production, in which were given the tyranny, injustice, and oppression which have led to the troubles that now exist on the Emerald Isle.

Tuesday morning was dark and rainy, and everything gave evidence of an unpleasant day, but at nine o'clock the clouds broke away, and the sun came out bright and beautiful. Ten o'clock found a good audience in attendance at the

ATHENÆAN SESSION,

which opened with prayer by Mrs. Rev. D. K. Steele, followed by music.

The first exercise was a paper by Mrs. A. A. Allen, in which was given, in an interesting and entertaining manner, glowing descriptions and graphic glimpses of Southern sights and scenes, as witnessed by herself. Mrs. Allen recently returned from a visit of several months in Georgia, Alabama, and others of the Southern States, and her opportunities for studying Southern affairs were evidently well improved.

A poem, entitled "As the Years Go On," was read by Mrs. W. B. Heinemann. The production evinced marked poetical talent, and was well received.

The lecture, entitled "100 Per Cent.," was delivered with excellent effect by Miss Christie Skinner. Success is the income on one hundred per cent. invested in humble, patient, drudging, protracted work; eminently successful lives are invariably based on the one hundred per cent. principle. In all departments of life, one hundred per cent. of goodness carries on its face one hundred per cent. of success, and in no case, is real honor, fame, or success merited or achieved without honest, earnest endeavor. The lecture abounded with apt illustrations; and was delivered with the determined, energetic force characteristic of the speaker, and was received by the audience with enthusiastic applause.

The Athenæans were exceedingly fortunate in securing Miss Mary O. Van Alstin, of Hornellsville, a member of the Society, to give a reading. Miss Van Alstin, as is well known, is a very superior elocutionist, and her selection on this occasion, "Jane's Conquest; or, the Woman that Rang the Bell," fully sustained the enviable reputation she has achieved. The piece was rendered with thrilling effect, and would of itself have been sufficient to render any session a success.

The valedictory, by Miss M. C. Simpson, was in marked keeping with the significance of the work—an appropriate farewell. The production was written in a sort of blank verse style and delivered in a distinct and pleasant manner.

All in all, the session was a gratifying, even brilliant success, one of which any member of the Society might be justly proud. Tuesday afternoon found a good sized audience assembled to attend

THE OROPHILIAN SESSION.

The session was opened with prayer by Rev. A. H. Lewis. After music, an oration was given by Mr. C. W. Smith, the theme of which was "Light and Liberty." The speaker gave the origin of religious and intellectual freedom, and the bitter persecutions which its early champions endured. The rise and progress of nations was traced through the past centuries down to the present time, showing that the speaker had carefully prepared his oration, and had been a close student of history.

Mr. J. J. Jeffrey followed with an oration on "Books and Reading," in which he gave the uses and abuses of the reading of books.

The *Radiator and Review*, the Society paper, containing a variety of articles on various themes, was edited and read by Mr. B. E. Fisk.

The lecture by Rodney Dennis, Esq., of Hornellsville, was a biography of Benjamin Franklin.

The exercises closed with a poem by Mr. L. C. West, which, though well written, and containing much poetical merit, was not appreciated, on account of being indistinctly delivered.

The music for the various sessions was furnished principally by the members of the Societies, and was of marked excellence. Especial mention, however, is due to Prof. J. M. Stillman and Mr. LaFronce Merriman, for the valuable assistance they rendered.

The officers of the various Societies were as follows: Alleghanian—Alfredian—Mr. T. M. Davis and Miss Jessie Briggs, Presidents; Mr. Charles Marvin and Miss Susie Burdick acted as Marshals. Athenæan—Miss Vandelia Varnum, President; Miss Kate Spencer, Secretary; Miss Mary Gridley, Marshal. Orophilian—Mr. S. L. Maxson, President, and Mr. W. Barnetson, Secretary.

Much of the interest of Commencement Week usually centers in

THE ANNUAL LECTURE

before the Literary Societies, which was given this year by Col. Corwell, of Boston, on Tuesday evening. The night was dark and rainy, and in consequence the audience was comparatively small. "The Heroism in Private Life" was the theme of the lecture, and from the first, the speaker held the close attention of his audience. He believes that instead of seeking after wealth, honor, or fame in far-off fields, one can find ample opportunities for exercising his abilities right at home.

Wednesday morning dawned bright and beautiful, and at 10 o'clock the spacious Chapel Hall was crowded with the large audience, which had assembled to listen to the exercises of

COMMENCEMENT DAY,

which opened with devotional exercises—reading of the Scriptures by Rev. S. Burdick, prayer by Rev. D. K. Steele. The productions were all delivered in a distinct and pleasant manner, showing that the speakers had been under the excellent training of President Allen.

The first oration on the programme, entitled "What is it to be Educated?" by Chas. D. Larkins, of Adams, was omitted, he being necessarily absent.

"San Grael" was the subject of an oration by Miss Kate Skinner, of Wellsville. Since the crucifixion of Christ, humanity has been eagerly watching for tangible links with the Son of God. The San Grael was the fabled cup from which the Savior drank, and there was a belief that its possession would endow one with immortal perfection, and it was therefore eagerly sought for by the knights of old. Everywhere we find humanity, like the ancients, eagerly striving after the San Grael. In all branches of human study—in science, art, literature, perfection is or should be the high ideal of all.

Miss Vandelia Varnum, of Franklinville, gave a superb poem in blank verse, entitled "Life-Art." Four characters were represented as giving their life experience, the Sculptor, the Artist, the Musician, and the Poet. The sculptor failed by placing himself before his art, and studying outward forms and details and ignoring that indescribable essential, the soul of art. The artist wavered and catered to the crowd, and thus failed to reach his high ideal. He finally rectified his error by learning that art has its own mission, and that whatever is done earnestly serves the public and the world. The musician failed from ignorance, bigotry, and arrogance, holding his art high above the public, and succeeded only in learning that whatever does not touch humanity fails in serving its end. "The poet, last and greatest, like his art," points out the right, and recognizes that "failure sanctified by quickened sight," ultimately leads to signal success. Head and heart makes the artist. He points the way through light, love, and faith. The pro-

duction was one of marked ability, and could only be appreciated by hearing or reading it entire.

The last oration, "Human Progress," was given by Mr. T. M. Davis, of New Salem, W. Va. It was a well written production, in which was traced the progress of man from his earliest history—and from ignorance, savagism, through succeeding centuries to civilization and enlightenment. To us progress is the great fact of life, and we are struck with awe, as it comes rushing down the stream of time, with a force that carries all superstitious ignorance on its resistless tide. A new era of liberty and progress is dawning on the world. The settlement of national disputes by international congresses, thus doing away with the horrors of war; new inventions and discoveries in all departments of science; the general diffusion of education; the freedom of speech and opinion, all give promise of the day when right will make might, and liberty, prosperity, and happiness will prevail.

The Quinquennial Address was given by Rev. D. R. Ford, D. D., of Elmira Female College. His subject was "President Wm. C. Kenyon—His Life Work." Having been intimately associated with the learned founder of the University, Doctor Ford was well prepared to give many interesting reminiscences of his life and labors. Many affecting incidents and anecdotes were given, showing his matchless energy, tireless enthusiasm, and wondrous capacity for work. That President Kenyon still lives in the lives and labor of his former students was clearly demonstrated by Doctor Ford's address. The address will appear in the columns of the *RECORDER*.

At the close of the address, by request of the class, President Allen presented Doctor Ford with an exquisite floral lyre, which had, that morning, been presented to the graduating class and the Institution, by Mr. A. J. Plimpton, Hornellsville's well-known florist, as a tribute of the love and esteem with which he is regarded by both the students and the Institution of Alfred. Doctor Ford responded in a neat speech, and the incident was as affecting as it was appropriate and beautiful.

The following degrees were conferred: Bachelor of Philosophy upon Charles D. Larkins, Kate Skinner, Vandelia Varnum. Bachelor of Arts upon T. M. Davis. Master of Arts upon A. W. Sullivan, Principal of Angelica Union School, a member of the class of '78. The honorary degree of Doctor of Music was conferred upon Herr Louis Maas, of Leipzig, Germany, and Prof. H. R. Palmer, of New York.

The exercises closed with singing the following parting hymn, composed for the occasion by Mrs. Prof. I. F. Kenyon, to the tune of Old Hundred:

Parting Hymn.

Ere for the world we now disband,  
Whose fever-heats our pulses thrill,  
Blessings, we pray, with lifted hand,  
On Alma Mater to distill.  
Blessings of store, of health, of friends,  
The patient heart, heroic power,  
We'd give; but human sway here ends;  
May Heaven these gifts upon her shower.  
No vain regrets for hours misspent,  
Or bright ideals unattained,  
Shall fill these last few moments lent,  
Thanks, only, for the good we gained.  
Our hope in God, our love of man,  
Our faith in work, our hate of night,  
In earth's great host, we choose the van,  
Among the bearers of the light.  
Up through the circling flight of hours,  
The instant comes that breaks our spell,  
Time wreatheth his wing for us with flowers,  
But now he wafts this sad "Farewell."

QUINQUENNIAL REUNION.

Wednesday afternoon following Commencement exercises, a student reunion was held, the exercises of which were opened with the following hymn of welcome, composed for the occasion by Mrs. M. E. C. Sheppard:

Alma Mater's Welcome.

Welcome, dear children, home again,  
Brave sons, from honored paths of men;  
And daughters fair, from noble cares,  
Come, taste the feast fond memory shares.  
O stronger far than clan or guild,  
The bond whose links with thought are filled,  
And common search, for truth and good,  
Makes more than kingly brotherhood.

So, eye to eye, and hand in hand,  
We greet to-day a chosen band,  
Whose members count, ah, many more—  
Blest dwellers on the farther shore.

Thrice welcome, welcome, friends of old,  
These are life's scattered hours of gold,  
Whose gathered wealth, at last, shall blend  
In glad reunions without end.

A "Response to Alma Mater's Welcome," written by Mrs. M. E. H. Everett, was presented by Mrs. Prof. I. F. Kenyon, as follows:

Response to Alma Mater's Welcome.

I heard the voice of the Mother  
Call from her Hillside Home,  
And with eager childhood's answer,  
Back to her knee, I come,  
Home—in the month of roses,  
When the skies are blue and calm,  
When the earth is glad with sunshine,  
And the air is sweet with balms.

I look on your glowing faces,  
Till my eye grows dim, alas!  
Like one from the land of shadows,  
To my own loved place I pass,  
But the Mother's smile assures me,  
She has room for all her own,  
And none, in worthy stivings,  
Are out-cast or unknown.

How fared ye all, my comrades,  
Since pure resolves and high,  
Led you from the dear old roof-tree,  
To conquer fate, or die?  
You feared not then the pathway,  
Whose thorns and thistles read;  
You brave eyes, lifted upward,  
Were fixed upon the end.  
Then your free souls rose like eagles,

On the pinions of the saint;  
Have you gained the richer blessing,  
To walk and not to faint?  
Or, for morning's golden promise,  
Have you found the midnight pain,  
Till you fly like troubled children  
To the Mother's heart again?

Some pass no more the threshold,  
The valiant and the good,  
Souls by the world unspotted,  
A radiant brotherhood!  
Wise as the hoary-headed,  
Though they passed away in youth,  
And they, the righteous servants,  
Because they kept the truth.

Their lives breathed sweeter incense  
Than the sweetest roses' breath;  
The star that led them, lights us  
Across the sea of death;  
From the mount of God eternal,  
From the vale of cloudless day,  
Their white hands beckon to us,  
Till we follow them away.

But ere we gain the refuge,  
Where their bright feet now stand,  
Like drops of heavenly comfort,  
Raining on life's parched sand,  
Like shadowy palms of Elim,  
That the desert wells embower,  
To weary, way-worn pilgrims,  
Is the blessing of this hour.

In response to the numerous invitations to participate in the re-union, interesting letters were received, from Mrs. Ruth Hemphill Whitford, A. M., Milton, Wis.; Mrs. Lucy M. Wood Woods, A. M., Paris, France; Col. Weston Flint, A. M., Washington, D. C.; Prof. D. D. Pickett, Ph. D., Ravenna, Ohio. These were presented by Miss Mary O. Van Alstin, Miss Christie Skinner, and Mrs. Eva Allen Alberti.

President Allen announced that the University had received a noble gift of \$30,000 from Mr. Geo. H. Babcock, of Plainfield, N. J., and that it had been formally accepted by the Trustees. The President proposed as a sentiment, the name of George H. Babcock, the liberal benefactor of Alfred University, responded to by Rev. A. H. Lewis, of Plainfield, N. J., in a thrilling speech—pronounced by the audience, the most eloquent of all his eloquent speeches.

The motto of the Institution being "Fiat Lux"—"Let there be light"—and as this glorious light had dawned on her from the East, the following hymn, written by Mrs. Prof. I. F. Kenyon, was then sung:

Fiat Lux.

Tune—"America."  
What primal watchword falls  
From these resounding walls?  
Hark! "Fiat Lux!"  
Limpid bolt, launched in air!  
Circles on circles fair,  
E'er new the void repair;  
Lo—"Fiat Lux!"

Since uncreated lips  
Pierced ancient night's eclipse  
With "Fiat Lux."  
Divinest virtue clings  
To these words, o'er all things,  
Heaven's quickening radiance flings  
From "Fiat Lux."

With steady brightening glow  
On through the ages slow  
Runs "Fiat Lux!"  
Sheaf-like, expanding, climbs  
Heaven's summit, whence its chimes,  
Pass-word of cycling times,  
Ring "Fiat Lux."  
Earth-life is but a span  
In the All which began  
With "Fiat Lux."  
Frail bodies sink to dust,  
Spirits win higher trust,  
Perfected 'mong the just,  
Through "Fiat Lux."

A paper—"Alfred and Temperance"—was presented by Rev. H. P. Burdick, M. D. Impromptu speeches were made by Rev. L. A. Parks from Rhode Island, Rev. Stephen Burdick from Central New York, Rev. J. L. Huffman, missionary at large, and Miss V. Varnum, of the Class graduating to-day.

The letters, poems, papers, and speeches were all replete with the true ring of loyalty, proving that Alfred students all retain a filial regard for their Alma Mater.

The audience responded by tears, smiles, and cheers. All in all, this was considered one of the most interesting meetings of the many interesting meetings ever held at Alfred.

The exercises closed with singing the following song, composed for the occasion by Miss V. Varnum:

For the Days of Old Lang Syne.

Tune—"Auld Lang Syne."  
We meet again, as once of yore,  
Renew the dear old ties,  
And hand clasps hand with hearty cheer,  
For friendship never dies.  
For friendship never dies,  
For friendship never dies,  
And hand clasps hand with hearty cheer,  
For friendship never dies.

We sing again the sweet old songs  
That ring through memory still,  
Till silver threads seem golden gleams,  
Youth-fires our bosoms thrill.

In love that never dies,  
In love that never dies,  
And heart reads heart in tender joy,  
In love that never dies.

We breathe again th' inspiring air,  
And hold communion sweet;  
Our bread, our wine, our sacrament,  
At Alma Mater's feet.

We hold communion sweet,  
And hold communion sweet;  
We drink again love's sacrament  
At Alma Mater's feet.

We part again. Let noble thoughts,  
In the days of coming time,  
Burn brighter, purer, sweeter still,  
For the days of auld lang syne.  
For the days of auld lang syne,  
Let lives burn brighter, purer still,  
For the days of auld lang syne.

The music for all of the exercises, which was under the management of Mrs. W. H. and Miss Velma Cranda, was exceedingly fine, and added much to the enjoyment of the various occasions.

that "wonderful light" forth on any face! What an honor to womanhood crown—and her Savior's name should thus linked together! How beautiful Christ in her should shine out so recognized by all, and kindle sun—otherwise dark, dull countenances!

CHEFOO.

It is not time to write a letter this morning, I thought that perhaps it would be better to send you a brief outline of my work here. I want the society—so generous to me—to know that I do try to do that all their labor of love may not be in vain. I spent two months in the Spring—part of the time with Mrs. Capp, the time with Mrs. Shaw (of Tung Mission)—traveling, and visiting distant thirty, forty, and up to nearly a hundred miles from Chefoo; and we felt glad and pleased with the results. My return to Chefoo, as it was still cool to go out, I visited, in company with a woman, many of the villages near the first of September. I spent two weeks in the country with the same woman, very much gratified with the kind-ness of the women. About the 24th of Sep-tember, Mrs. Capp and I started on our long from which I returned December 1st. We were encouraged and delighted on our trip, more than with any one I had before. It was into a new district, and rest manifested was truly marvelous. Only from the fullness of grateful thank God that he kept us from all dangers which often threatened us, from the soldiers, and all unseemly and gave us this wonderful oppor-tunity of preaching his gospel; and pray also blessing on that place and people. I visited about twenty families in Chefoo, them frequently. This being my year only, I have been obliged to fill intervals with study of the language, we had two classes in Mrs. Leyenber-ger when here. The aggregate number of people I have visited is near one hundred and eighty. The greater part of the health has been good. God has done to me more than I expected to be do this year. To his name be the glory. Do pray that I may be strengthened year to come to do whatever comes to that God's blessing may be with us as we may some of the pictures out of our last trip, and every man, and child in the village where we were was delighted, and begged for a little one. I distributed nearly a hundred in that one village. You can believe what pleasure they gave to the children. Thanks for them.—Miss Anderson, Chefoo.

OLD SUI MEETS A NEW RELATIVE.

BY REV. W. ASHMORE, D. D.

A little while we have a fresh illustration of the all-embracing tie of Christian brotherhood. Just now the Rev. Dr. J. Mitchell is passing through this port of the Church of Scotland. His anxiety to see the curiosities of the place, and meet some of the native Christians, others he met old A Sui. A Sui seemed to understand each other. They had been reared nearly a thousand miles apart. They spoke different languages, but, as soon as introduced they were like two Free Masons. Dr. Mitchell, warm-hearted and genial as he is, was deeply interested in the old man. He is an eminent minister of the Church of Scotland. His anxiety to see the curiosities of the place, and meet some of the native Christians, others he met old A Sui. A Sui seemed to understand each other. They had been reared nearly a thousand miles apart. They spoke different languages, but, as soon as introduced they were like two Free Masons. 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The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, July 7, 1881.

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

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

A. ROBBINS ON THE SABBATH.

Bro. Robbins, in his eighth article, says:

"We come now to consider the law upon which the claims and practice of Sabbatharians are based. It is found in Exodus 20: 8-11, and reads as follows: "Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in that day thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

"It is claimed that this law unalterably fixes, for all men and for all time, the day of rest upon the weekly return of that day on which God rested from the work of creation; but does the law, fairly construed in harmony with other scriptures, sustain this claim? We answer, with the utmost confidence, it does not. Nay, more; it does not fix the day for any time, or any people, much less for all time and all people. Confined to this law, without any other data, neither Jew nor Christian could tell where the six days' work should begin, or where the rest day would occur. The command is simply, 'Remember the Sabbath day [i. e., the rest day] to keep it holy.' To say, remember the rest day, does not determine what day is the rest day; that must be ascertained from some other source. But does the language which follows fix the day? Manifestly it does not. It fixes the proportion of rest and labor, and the interval of time between one Sabbath day and the next; and it refers to the divine example, in working and resting, as a reason for the institution of the Sabbath and the command to observe it; but it enjoins no more than that six days of labor shall be followed by one day of rest. It does not indicate where the six days of labor shall begin, nor where the day of rest shall fall. This must be learned elsewhere; and so far as the Israelites were concerned, as we have seen heretofore, the day of rest was made known to them by the withholding of the manna."

Now does Brother Robbins really believe that God so worded the fourth commandment on purpose, that the seventh day could be taken out of it practically, and the first day put in its place? Does he believe that God intended that the Jews might commence at any point of time to work, and when they had wrought six days and then rested on the seventh, they would have complied with the Sabbath law? Did Moses understand it so? Of course every one knows he did not. But did not he who received the commandment by the hand of angels understand it? If he was in the dark about it, why did not the angels inform him? or were they, too, misled? And besides, from Joshua down to the last of the prophets, did not one understand what God meant when he said, "Remember the Sabbath day to keep it holy?" But let us go back to the time when the commandment was given, and call to mind the fact that Moses already knew that God himself had rested on the seventh day and blessed and sanctified it, that is, he had separated it from the six working days, making it a day of rest. Or will Bro. Robbins contend that Moses was ignorant about this also?

Again, let him inquire about the transactions narrated in the sixteenth chapter of Exodus. On that day did the double quantity of manna fall? Was it on the sixth day of the month? or on the sixth day of the year? A little reflection will show that it could be neither of these. It was, beyond all question, a period of time ending with the seventh day, and that seventh day was the "rest of the holy Sabbath unto the Lord." But let us quote a few verses and see how they read. Verse 22, "And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers came and told Moses. And he said unto them, This is that which the Lord hath said; To-morrow is the rest of the holy Sabbath unto the Lord; bake that ye will bake to-day, and seethe that ye will seethe, and that which remaineth over lay up for you, to be kept until the morning. And they laid it up until the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, eat that to-day, for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my law? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place; let no man go out of his place on the seventh day. So the people rested on the seventh day." Now can there be a doubt that this sixth day was, in fact, the sixth day of the week? and this seventh day the seventh day of the week? That they were the sixth and seventh days of the fourth commandment, none in reason can deny, and if so, then were they the sixth and seventh days of the week. Nor is this all, for the

fourth commandment is built in its number of days on the creation days, standing day against day from the first to the last six working days, and one rest day.

We now call another and most important fact, which is that this is a matter of divine arrangement. God in this transaction is setting up a memorial of his own existence and of his almighty doings. The God revealed to us in the Bible is declared to be the God above all gods. Not only is he the Creator, but he is the preserver of all things, and in witness of this, besides the evidences in nature furnished by him, he has given us the myriad testimonies of his, one of which is contained in the connected and orderly statement, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

Now, can it be possible that he who appointed this witness for himself, would, in his control of it, put it in a false position, so that it should not utter the exact truth? As soon would he allow his name to be blotted out. We can not, for a moment, accept this doctrine concerning him who has never left himself without a witness. We know the weaknesses of men, and how they wander from the truth, but God never made a mistake. He interwove his witness with his work, and while that endures his witness will declare!

There has come to our office a beautiful double paper, with the heading, "H. L. Hastings, Scriptural Tract Repository; No. 47 Cornhill, Boston, Mass. The Christian, Armory, Safeguard, and Common People, 16 pages, 4 papers in one; terms, \$1 a year in advance; five copies, \$4; twenty copies, \$12. Back numbers for distribution, \$3 per 100; 500 for \$10." The copies before us are in every respect excellent, and we bid them good speed.

The next Quarterly Meeting of the Portville, Bell's Run, Hebron, Hebron Centre, and Oswayo Churches will be held with the Church on Bell's Run, beginning Sixth-day evening, July 9th, instead of July 2d, as printed last week.

THE PUBLISHING AGENT takes pleasure in acknowledging the promptness with which Agents and Patrons have responded to the notice of the requirements of the Tract Board in relation to the reduced rates of the RECORDER.

Communications.

TENT WORK.

To the Editor of the Sabbath Recorder:

On taking leave of my Southern tent-field, in the early part of this month, I communicated briefly with the readers of the RECORDER, writing from Jacksonville, Florida. I came to New York from Ferdinand, Fla., by the steamer "Dallas," of the line of C. H. Mallory & Co. The voyage was a pleasant one, thanks to a guiding Providence. The good seamanship of the executive officers, and the good qualities and behavior of subordinates, are deserving of mention. The company is to be congratulated on the facilities of this popular line.

Arriving in New York June 8th, I spent a few hours pleasantly with friends in Plainfield, N. J., and came on to the Association at Scott, N. Y., to meet the Executive Committee, and arrange the plan of Summer tent work at the North. Spending a few hours in calling on the Sabbath-keepers at Binghamton, N. Y., I went to Norwich to spend the Sabbath, where I preached five times, administered the Lord's Supper, and assisted in the appointment of Bro. Horace Satterlee as deacon. One person, formerly sprinkled into the M. E. Church, I had the pleasure of baptizing and welcoming to the Seventh-day Baptist Church of Norwich. I preached at Preston, also, on Sabbath morning. It has been a great comfort to me to see the steadfastness in faith and obedience of these two pastorless churches. Sabbath meetings are kept up regularly. These people seem to enjoy the visits of our ministers. The Tract Society have my thanks for the privilege of again visiting, though but briefly, these churches, in whose upbuilding the Lord has been pleased to use, with others, my humble labors. May the Lord keep them unto his glorious coming.

I was much refreshed in spirit, after long absence, to meet, as I have now been permitted to do, the dear friends of Jesus and of our common cause. How it may be in other Associations, I can not say, but the Central seems to be fully awake to the importance of occupying the Southern field. To the Sabbath-keepers in that war-wasted, slavery-cursed domain, let me say, Be of good courage; the sympathies and attentions already awakened from this socially more favored portion of our Zion, will result in

something more practicable in the way of help and helpers.

And now I am at Hornellsville, N. Y., a large and lively town on the New York, Lake Erie, and Western Railroad. Here I have pitched the dear tent that sheltered me for the six months I have been in Florida. The location is very suitable, and the meetings, from the first, have been well attended. Bro. H. D. Clarke is assisting me in the care of the tent, and in conducting the services of song. The little church of Sabbath-keepers here are co-operating. May the dear Lord make our humble labors a blessing to them as well as to others.

My thoughts often turn westward to the companion tent and its workers in the West. Many eyes are looking to us, and many hearts lifted in prayer, I trust, for heavenly mercies to attend this new form of labor among us. I renew my expressions of confidence in tent work. I can not forget, as I write, that to-day our Bro. C. D. Potter, who has given us the use of all our tents, starts on an ocean voyage, to visit, in company with other friends of the family, points of interest in Europe. Best wishes for pleasant journeys and a safe return attend them. The meeting of the Tract Board July 13th, is looked forward to with special interest.

L. C. ROGERS.

HORNELLVILLE, N. Y., July 1st, 1881.

As we were delayed in getting the center pole, the tent was not put up till last Monday. Dea. Stillman and Bro. Ayars assisted us, and indeed have been our "right-hand supporters" ever since. It rained nearly all day, but the attendance at our opening service was reasonably large. Bro. Rogers spoke of "the Christian's victory," and Brethren A. H. Lewis and L. A. Platts being present, followed with very interesting remarks.

On Tuesday, a heavy gale swept down houses and trees, also our tent, breaking the center pole, three chains, and a chair, but doing no other damage. Bro. Rogers was alone in the tent, and before he could reach the ropes to lower the pavillion, the tent was down and upon him, so sudden was the gale. The next day a new pole was secured, and everything in readiness for meetings, which have been well attended, the numbers increasing every evening. It is thought that over one hundred and seventy-five were present last evening. The attention was good, showing that the audience was very deeply interested in the remarks of the speaker.

The President of the city has offered the use of the park, but as we have a beautiful lot at the foot of Main street, where it is quiet, we will probably remain where we are as long as the attendance is so good. May the Holy Spirit incline this people to receive the blessed light now beginning to shine into their hearts.

I occasionally hear from some who have received and read the tracts. One gentleman was heard to say, "I have been reading some tracts a young man left at our house, and I tell you it shakes a fellow up to read such things as those." So the seed is to be sown everywhere, and by various means, until "the light is come and the glory of the Lord is risen upon" all people. "A little one shall become a thousand and a small one a strong nation." Then "shall the Redeemer come to Zion and unto them that turn from transgression," "and it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

Glorious millennium! Let us hasten on that day by spreading broadcast every truth of God until all people shall be without excuse. Our faith in the ultimate triumph of truth over error, in God's own good time, is undiminished, and whether people embrace it or not, it shall be advocated.

H. D. CLARKE.

SHALL WE CONSOLIDATE?

Some weeks ago, an article appeared in the RECORDER, under the above heading, from Bro. W. C. Titsworth, in which he quoted the report of a committee to the Conference held at Brookfield, recommending fraternal consultation and intercourse between the Tract and Missionary Boards, to which my name was attached, which, he says, "looked toward consolidation." I can not speak for the other members of the committee, but what I thought we were recommending was a friendly understanding and co-operation between said Boards, without either yielding into the hands of the other any of the work they had been doing, or purposed to do.

There is complaint that the Tract Society do not print enough. This is very true. But why is it? If our people would patronize what they publish as they ought, the needed supply would be forthcoming. In Bro. A. H. Lewis's article, some months ago,

it was stated that the Missionary Society had made but little use of Sabbath publications in connection with their operations, which, if true, holds out small encouragement for putting all our field work under their exclusive control at present.

N. W.

SABBATH REFORM NOTES.

Bro. M. S. Wardner, under date of June 23d, writes from Albert Lea, Minn., as follows, concerning his tent meetings: "We have been here nearly three weeks. We have found many friends, and some discouragements, in the influence of eight churches of the city of 1966 inhabitants against the Sabbath, and of its ten saloons against religion, and in the almost constant bad weather. The work is seed-sowing, God only can give the increase. Eld. Davis has preached twice, Eld. Backus once, and Eld. Sindall seven times, in Danish. I have preached fourteen times; nine of the sermons have been upon the Sabbath question. We are distributing tracts. Several are deeply interested and are studying the subject. Pray for them."

From the Albert Lea Enterprise we take the paragraph and article below, as indexes of the work in progress.

J. B. CLARKE, Cor. Sec.

Gospel Tent.

The gospel meetings at Ruble's grove, on Clark street, are continuing this week with unabated interest and increased attendance. Meetings are being held every evening, with services in the English and Danish languages; Rev. M. S. Wardner conducting the former, and Rev. Mr. Sindall the latter.

Editor Enterprise:

Many of the readers of your paper are doubtless aware of the fact that a tent has been erected in this city, and that gospel meetings are being held in it every night. Perhaps some are not aware that this tent is the gift of a gentleman of means who desires that in it shall be preached all the doctrines of the gospel, as time permits, and who desires that people of all faiths, or of no faith, should be free to attend, listen, and inquire. The tent is in the charge of the American Tract Society, a benevolent organization of the Seventh-day Baptists.

This is presented to the Christian population, and others, of this city, a free-will offering from the love of Christian hearts who are interested in the truths of the gospel. We especially ask Christian people to come and see whether or not the truth is preached. We do not wish to hide our doctrines, or shirk any responsibility that belongs to us as preachers of truth.

If we preach the truth, ought not every Christian in the city to be interested in it as much as ourselves? Is it possible for any Christian to be indifferent to any truth of the gospel? We hear much talk against sectarianism and against bigotry. Is not bigotry of the heart more reprehensible than bigotry of creed? Is there not here a good chance for Christians to show if they are free from sectarianism?

Can the truth lose anything by an open and fair and friendly presentation? Have we, as lovers of the truth, anything to fear from freely mingling together, and from a free exchange of views, in the tent where all are welcome? We do not propose to interfere with any of your church organizations. We do not propose to do any underhanded work. We, as outsiders, ask you to come in to the meetings on a common platform, not to build up this or that church as a sect, but to search for truth by a common interest in Christ's gospel. Among other questions, we propose to discuss the Sabbath question, which we regard the coming question in the near religious future. Come and post up, even if you can not accept all that is advanced.

Yours fraternally, MORTON S. WARDNER.

OUR WASHINGTON LETTER.

(From Our Regular Correspondent.)

WASHINGTON, D. C., July 2d, 1881.

The close of the fiscal year, the last day of June, generally brings with it in the capital some changes more or less important among government employees. The official lighting did not, on the occasion of the present display, make much of a strike, although the air was as full of rumors as a thunder cloud is of electricity. The principal changes were made in the General Post Office Department and the Pension office. The Hon. George B. Loring will to-day assume the responsibilities of the Commissioner of Agriculture, and it is generally understood that General Carmen, who was the former Chief Clerk, will be reinstated. The pressure for office in the Treasury Department is very great, and it is reported that Gen. J. B. Hawley, the former able Assistant Secretary, will take the position once more. The President has appointed Mr. R. S. Foster, U. S. Marshal for the District of Indiana, in the place of General W. W. Dudley, who has assumed the office of Commissioner of Pensions. It is justly anticipated that General Dudley will make an excellent Commissioner, and that justice will be done to the soldier. He is Department Commander in Indiana of the Grand Army of the Republic, and a friend of the soldier, and there will be energetic efforts put

forth to expedite the business of the office. Major Clark, the Deputy Commissioner, is retained. He has been many years connected with the office, and is a most able and courteous gentleman.

On the last day of June, Mr. James Gillilan, the Treasurer of the United States, mailed fifty-four thousand checks representing about \$5,400,000, in payment of interest on the registered four per cent. bonds, also about fifteen hundred checks representing nearly \$2,000,000, in payment of the semi-annual interest in Pacific Railroad Currency notes. I omitted in my letter last week to state that Mr. MacLennan, the chief of the Warrant Division of the Treasury Department, who has just returned from an investigation into the accounts of the Pacific Railroad, stated that there was a great demand for laboring men on the Northern Pacific Railroad now being constructed in Washington Territory, and also on the Atlantic-Pacific Railroad, which is being built in New Mexico, almost any number of men could get immediate employment in either of the two lines.

Washington was visited on last Monday evening by a hurricane which did great damage. The hailstones which fell in large quantities, were as large as a walnut, and some as big as eggs. Great damage was done to the city and surrounding country.

AUGUST.

Home News.

Westerly, R. I.

JUNE 27th, 1881.

To the Editor of the Sabbath Recorder:

As the results of the late revival at the 1st Westerly Seventh-day Baptist Church (at what is called Dunn's Corners), under the faithful labors of Rev. J. L. Huffman, I would say the Church has been greatly revived and encouraged, sinners converted, and the congregation largely increased at the regular meetings for worship. Two weeks ago last Sabbath, four young men were baptized, and last Sabbath one woman and one young man were baptized and united with the Church. Indeed, all who have as yet been baptized, with one exception, have united with the Church. The one excepted is an observer of the First-day as the Sabbath, and will probably unite with a First-day Church. One good woman, who was formerly a member of a First-day Baptist Church, has come in and united with us as a member. I am still in hopes of others going forward in the ordinance of baptism soon. "Praise God, from whom all blessings flow."

C. C. STILLMAN.

Condensed News.

ASSASSINATION OF PRESIDENT GARFIELD.

An attempt to assassinate the President, which will probably prove to have been successful, was made on the morning of July 2d, and as the matter is one in which every citizen feels intensely interested, we depart from our usual custom, and reproduce the principal dispatches concerning the matter, as reported in the *Elmira Sunday Morning Telegram* of July 3d:

WASHINGTON, July 2d.—The President, accompanied by Secretary Blaine, went this morning to the Baltimore & Potomac Railroad depot, to take the Limited Express for New York. The President, arm-in-arm with the Secretary of State, had just entered the waiting-room of the depot, when two shots were heard fired in rapid succession. Blaine turned hastily around, and saw that the President lay writhing in agony upon the floor. At once a scene of greatest excitement ensued. There were about twenty ladies in the waiting-room at the time. Many of these commenced shrieking wildly on seeing the President fall. Blaine and some of the ladies who were more calm, hastened to the side of the wounded President. It was found that he had been shot in two places, both shots taking effect. One of the balls struck the right arm of the President, and remained imbedded in the flesh. The other produced a far more serious wound. It entered just above the right hip and it is believed lodged near the kidneys. Physicians probed for the ball, but were unsuccessful. The assassin of the President was promptly arrested. The weapon used was a California make, of heavy calibre, known as the bulldozer. The assassin was arrested by depot officers, and lodged in the District jail. The wounded President was conveyed as soon as possible to the Executive Mansion. A delegation of Metropolitan police guarded his carriage. So intense was the excitement, that an outbreak was feared, and two companies of regular troops are now on duty to preserve order. At half-past ten o'clock the injured Chief Magistrate was brought to the White House, and was made comfortable in a bed-room of the Executive Mansion. Great crowds of people, many of them in tears, stood all day before the Mansion. Doctors Bliss and Lingheim and General Barnes are constantly at the bedside of the injured man.

JULY 2.—12 M.—The President was shot at the depot. The assassin removed the balls this afternoon. His pulse was three. His face, as he was taken to the White House, was of a deadly white. He was dying. He was sixty-three, and his face looked like wax. His general symptoms are such as are difficult now to determine. It is thought that he may be of an internal nature.

JULY 2.—2 P. M.—The President is suffering. He does not complain. He has just received the following telegram from Long Branch: "The President is not so well as he was. He is now seriously ill, and he hopes you will come to his love to you."

The name of the assassin, self, is Charles Gitteau, attorney at law in Chicago. He was arrested, he said, "I did not know him. I am a St. Paul, Minn. man. I have a wife and child. I wish you would give to the police station." The assassin is a persistent applicant for a pardon. He has hung around the White House for several weeks, and has not getting what he wanted. He is now a temporary aberration of the mind.

CHICAGO, JULY 2.—The President's assassin, the President's attorney at law in Chicago, arrested, he said, "I did not know him. I am a St. Paul, Minn. man. I have a wife and child. I wish you would give to the police station." The assassin is a persistent applicant for a pardon. He has hung around the White House for several weeks, and has not getting what he wanted. He is now a temporary aberration of the mind.

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expedite the business of the office. The Deputy Commissioner, is He has been many years connect-

Home News.

Westerly, R. I. JULY 27th, 1881. results of the late revival at the

Condensed News.

ASSASSINATION OF PRESIDENT GARFIELD. attempt to assassinate the President,

JULY 2.—12 M.—The President continues to improve. The physicians will attempt to remove the balls this afternoon.

JULY 2.—2 P. M.—The President is conscious. He does not complain of any great suffering.

The name of the assassin, as told by himself, is Charles Gitteau. He claims to be an attorney at law in Chicago.

CHICAGO, JULY 2.—Gitteau, the attempted assassin of the President, has been known here for the past twelve years, and is regarded as partly insane.

In the prisoner's pocket was found the following letters: To the White House.—The President's tragic death was a sad necessity, but it will unite the Republican party and save the Republic.

DISPATCH TO MINISTER LOWELL. WASHINGTON, July 2.—The following has been cabled to Minister Lowell, at London:

The President of the United States was shot this morning by an assassin named Charles Gitteau. The weapon used was a large-sized revolver.

To Gen. Sherman.—I have just shot the President. I shot him several times, as I wished him to go as easy as possible.

Gen. Sherman gave the letter the following endorsement: This letter was handed me this minute by Major Wm. J. Twining, of the United States Engineers,

The train bearing Mrs. Garfield arrived at 7.30. The tracks were kept cleared, and the train was brought through at lightning-like rapidity.

The dispatches since the foregoing have related entirely to the condition of the President, some of which have held out hopes that he might recover; but the last received up to the time of this writing, July 4th, 2 P. M., reports the Doctors in consultation,

The train bearing Mrs. Garfield arrived at 7.30. The tracks were kept cleared, and the train was brought through at lightning-like rapidity.

Up to the time of going to press, Tuesday morning, there has been no report indicating any material change in the President's condition. The physicians do not fully agree.

FEARFUL RAILROAD ACCIDENT.—As a train was crossing a bridge on the Marellos Railway, of Mexico, on the night of June 26th, the bridge gave way, and plunged the train into the abyss.

The disaster occurred at eleven o'clock at night, as the train, which was a long one, drawn by two engines, was passing over the wooden bridge.

Only a few, who were not disabled or helplessly wedged in the timbers, escaped. The dead and living were wrapped in a sheet of flame, and were slowly burned before the eyes of the survivors, who were unable to save them.

STORMS at the South and West have done great damage during the past week, causing the loss of several lives. A terrific cyclone, attended by hail, visited portions of east and west Rockingham county, Va.

A heavy wind rain storm prevailed over a large portion of Ohio. At Lancaster the damage was very severe. The storm was also very severe at New Lexington.

One of the heaviest rain and wind storms ever known there, accompanied by hail, passed over Wichita, Kans., and one man was killed by lightning.

THE SITUATION of the country in the event of the death of President Garfield, is a matter of great interest. The advancement of the Vice President to the Presidency, leaves the country without a Vice President, as the Senate adjourned without electing a President pro tem, and there is no Speaker of the House, that branch of Congress having had no session since the election of its members.

THE SENATORIAL CONTEST at Albany still continues. Mr. Platt has withdrawn from the canvass, which may be instrumental in securing an election, though there is no certainty of it.

THE Public Debt Statement issued July 1st, the close of the fiscal year, shows the decrease of the debt during June to have been \$12,323,159 53.

The captain of the barque Margareta, from Sweden, reports that on June 17th he picked up, in an open boat, the captain and three men of the French schooner Emile Ernestine, which had been run into the preceding day by the barque Arteste, of Liverpool, and six of the crew drowned.

The demand for brick-layers and stone-masons is so great in Chicago, that wages have advanced from ten to twenty per cent. A large number of manufacturing and business houses, theatres, and fine residences are in course of construction, and more are projected.

A St. Petersburg dispatch of June 29th, says that a decree has been issued ordering that all executions hereafter be carried out privately, and that the condemned persons be conveyed to the places of execution in covered wagons.

The export of wheat for the crop year to June 25th; from the six Atlantic ports, are 9,162,000 bushels less than during the same date last year, and of flour 1,540,000 barrels more.

The following payments out of the United States Treasury, by warrant, have been made during the past fiscal year: On account of the military, \$41,000,000; navy, \$15,800,000; Indians, \$6,500,000; pensions, \$50,200,000.

The receipts of the Internal Revenue office for the fiscal year, exclusive of June 30th, amount to \$134,974,166. The receipt of customs for the same period amount to about \$192,500,000.

The United States ship Alliance has sailed from St. Johns, N. B. She proceeds to Iceland, thence to Spitzbergen.

The commissions of George B. Loring as Commissioner of Agriculture, and Judge Robertson as Collector of the Port of New York, have been signed by the President.

Two hundred and forty-one thousand emigrants have been landed at New York during the past six months, the greatest number for that period on record.

It is reported from Washington that large numbers of ex-Senators are seeking important government appointments.

Five persons were killed by the explosion of a racing steamer on the Ohio, near Cincinnati, on the 28th of June.

The receipts of the New York post-office for the fiscal year were \$3,782,000 and the expenses \$850,000.

The coinage of the United States mints for June, was 5,032,100 pieces, valued at \$8,481,800.

The receipts of the Patent Office for the past half year were \$440,000, an increase of \$40,000.

SPECIAL NOTICES.

MISSIONARY BOARD OF MANAGERS.—The next quarterly meeting of the Board of Managers of the Seventh-day Baptist Missionary Society will be held at the usual place in Westerly, R. I., Wednesday morning, July 14th, at 9 o'clock.

TRACT BOARD MEETING.—The regular quarterly meeting of the Executive Board of the American Sabbath Tract Society will be held at Leonardsville, N. Y., on Tuesday, July 12th, 1881, at 10 o'clock A. M.

QUARTERLY MEETING of the Executive Board of the Seventh-day Baptist Education Society will be held in the vestry of the church at Alfred Centre, N. Y., on the evening after the first Sabbath of July and October, 1881, January and April, 1882.

SEVENTH-DAY BAPTISTS IN CHICAGO, ILL.—Religious services are held in Chicago on the Sabbath at the Pacific Garden Mission Room, corner of Clark and Van Buren streets; preaching at 2 o'clock P. M., Bible-class immediately following.

MARRIED.

At Alfred Centre, N. Y., July 3d, 1881, by Eld. N. V. Hull, Mr. CHARLES WARD, of Arkport, and Miss MARY A. WARD, of Almond.

DIED.

In Richburgh, N. Y., June 12th, 1881, of pneumonia, ALVA ELASIA, daughter of John and Mary King, aged 10 months.

At his home, in Richburgh, N. Y., of long-standing and complicated disease, and after much but patient suffering, June 13th, 1881, JOSEPH CASE, in the 83d year of his age.

Near Shongo, N. Y., June 18th, 1881, of pneumonia, EBENEZER C. STEPHENS, aged nearly 73 years. He was sick but a few days.

In Willing, N. Y., June 21st, 1881, EUGENA S. WILLIAMS, wife of C. D. Williams, of Bingham, Pa., in the 27th year of her age.

orphan, and who received her again to loving hearts to care for her as an own child. She has left a husband and two children, and a large circle of relatives, who will miss the dear one gone before them.

In Verona, Oneida Co., N. Y., June 23d, 1881, of slight paralytic stroke, followed by other diseases, JOHN W. GREEN, aged 76 years and 13 days. He was sick only some fifteen days, and bore with patience his last illness.

Of pneumonia, May 23d 1881, Mr. OLIVER M. CRANDALL, in the 71st year of his age. He was born in Montville, New London Co., Conn. When a young man, he moved to Alfred, and united with the First Alfred Seventh-day Baptist Church.

In Milton, Wis., June 21st, 1881, Mrs. NANCY MARYOTT, widow of Nathan Maryott, deceased, in the 82d year of her age. She had been in feeble health for some time, but able at this time to sit up to the table and eat.

Mrs. Maxson Saunders, J. Greene, W. S. Bonham, Mrs. H. A. Draper, E. G. Stillman, Benj. H. Stillman, T. A. Burdick, E. R. Clarke, Henry Penrod, P. B. Carpenter, Mrs. D. G. Frosser, Mary T. Babcock, A. B. Burdick, 2d, F. F. Stillman, A. B. Prentice, E. S. Bliss, R. F. Higgins, Isaac Clawson, Daniel Harper, Mrs. Morris Clark, L. R. Swinney, Babcock, Mrs. M. A. Snyder, Asa F. Randolph, D. N. Meredith, E. R. Crandall, 2d, Samuel R. Wheeler, C. L. Polan, W. H. Rogers, D. F. Raymond, W. I. Shaw, M. T. Jones, Mrs. C. C. Smith, Geo. B. Van Horn, A. W. Coon, P. B. Carpenter, N. W. Irish, J. A. Millikin, Mrs. J. Dewey, C. C. Stillman, F. M. Dealing, H. M. Norris, J. C. B., Mrs. C. D. Lewis, Sydney A. Amidon.

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Table with columns: Name, Amount. Lists names like Mrs. Caroline M. Ayars, Shiloh, A. T. Randolph, etc.

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending July 2d, reported for the Recorder, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York.

Table with columns: Commodity, Price. Lists items like BUTTER, CHEESE, EGGS, BEANS, etc.

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ONE WOMAN'S REASON.

BY MRS. C. A. SYLVESTER.

"It's all nonsense, Sister Mary; for my part I'm free to confess that I'm sick and tired of temperance." The speaker was a woman, young and fair and elegantly dressed. The frown upon her lovely face and the scornful curve of the rosy lips showed her hearers how angry she was getting. "I am surprised," replied a soft voice playfully. "Now for my part I am sick of intemperance. I rather wonder at your taste, Margaret." The speaker had a tender, serene face, and looking at it you would know that some great sorrow had come into her life. But if you looked long enough you would decide that, although the face was thin and pale and the lovely hair streaked with gray, it was a much more beautiful face than that of the younger woman beside her. "You know very well what I mean," replied Margaret Preston. "I mean the word temperance disgusts me. You can't even open a paper, that is, a religious paper, but the word stares at you from every page." "It is a good word, I'm sure, Auntie," spoke a little maiden who was cuddled up on the broad window-seat, with the shadow of the crimson curtain flushing her pale face. "What do you know about it, Midget?" asked the lady, a smile chasing away the frowns from the fair forehead, as her eyes rested on the child. "I know lots," laughed Minnie, gleefully; "Temperance means simply freedom from excess in drinking or in eating." "Yes, I know," replied the lady gravely, "but that is just what I am particularly disgusted with, this matter of mixing up the children with all this talk about drunkards and drinking before they are out of their pinafores; it is bad enough to fill up the boys' heads." "Oh, Auntie! not bad enough. Good enough, I think!" replied Minnie, springing from her perch and nestling down on a low seat by her aunt's side. "Only think, if all the ten millions of children in this country should take the pledge and keep it, there wouldn't be a single drunkard in the next generation." "I was going to say," added the lady severely, "that when it comes to the girls, poor things, I think it is simply absurd. Now hear that child! I should think she was about seventy-five years old! The idea! I don't wonder your face is so pale and pinched. I'm going, right off, to get you a glass of my nice wine. That will bring back your roses, dear. What would you say to that?" "Oh, Auntie," replied Minnie, rising, "I should say, 'No Sir! I can't, you see! I'm a Band of Hope girl, and I'm pledged not to touch or taste or handle.' My Doctor doesn't order me to take wines, either. If he did I should hate to. I'm glad he doesn't." "Well, well, child," replied Aunt Margaret, coldly, "don't look at me as if I was a common highwayman. Your temperance people do not teach you very good grammar, or politeness, to say 'No Sir, to a lady!'" "Oh, Auntie," laughed Minnie, "I beg your pardon! that is a little speech I learned to say by-and-by, when young men ask me to

take wine. I never thought my first temptation would come from a woman." The laugh was as clear as a silver bell, and Aunt Margaret could not resist it, and said directly: "You are pardoned, dear! but I think it is absurd all the same; and Sister Mary, I should like to know if really and truly you are afraid that your daughter will grow up a drunkard too! I was angry at you from bringing up your boys to be teetotalers before they were fairly into their long trousers, but for a girl! I think it is outrageous!" "Oh, Auntie!" began Minnie with a pouting lip. But a soft hand was laid upon the child's head and a sweet mother-kiss fell upon the pore up-lifted brow. "Mamma will have to give Auntie the reasons for her conduct, dear. The sun is warm in the orchard, now run out and play, dear; kiss mamma and Auntie good by, and go." The child did as she was bidden, her usually smiling face a little troubled. Mrs. Leslie's voice trembled a little as she asked gently, "You don't think I was over-strict with my boys, Margaret? You don't think they regret their early temperance training?" "Oh, dear, no!" replied Margaret Preston; "if I had any boys, I'd send them all to you to train up in the way they should go. Such splendid fellows as they are! Only yesterday Fred told me that everything he is, he owes, under God, to his mother's training, especially the tea-to-talism." The tender face was lighted up now, with an expression that made it fairly radiant. "I thought I'd tell you," her sister added a moment afterwards. "But I wish I hadn't. You are too strict by half, and when it comes to girls, I have not the least patience with you." Mrs. Leslie was evidently disturbed by her sister's words. But she only said gently, "Why should not a temperance education, which, according to your own showing, makes splendid men of boys, work equally well for girls?" "For girls! What do girls need to meddle with temperance for?" "Where would my boys have been, I wonder," replied her sister, "if I had not known how to teach them temperance?" "Oh, well, when she is a woman—" "You don't suppose I can bear to think of my darling being taught in the same school that I have been, Margaret?" The voice was very low now, and the quivering lips and pallid face showed how deeply she was moved. "Forgive me, Mary!" said Margaret, kneeling beside her sister and encircling the slender form with her graceful arms, and kissing over and over the cheeks and brow and lovely hair. "I am cruel to bring that all back to you." "Ah, my sister, it is always present. Do you think I can ever forget? I vowed a solemn vow over my dead husband—gone to his death, young, talented, beloved, through his passion for drink—I vowed to my God that never a child of mine should know the taste of wine or any other strong drink, or beer or cider. I have so far kept my vow. My boys know their father's history. Some day I shall tell Minnie." "But for a girl—what do girls need the pledge for, and all that? They are not in public life. They are not exposed to temptation." "Ah, my sister, are you sure of that? I should think in your city you might sometimes see a drunken woman?" "Drunken women! Yes, indeed! miserable, low creatures, a disgrace to their sex and the world!" and Margaret Preston's fair face showed only too plainly the disgust she felt for the poor degraded sister-woman who once was "pure as the beautiful snow." But her sister's face was full of pity as she gently said: "Somewhere, sometime there was a beginning, Margaret. Did it never occur to you that these degraded creatures were once pure, innocent little girls, like our own Minnie?" "No, I believe they were to the manner born, degenerate daughters of sinful Magdalens, perhaps. No pure womanly nature would fall so low." "Ah, my sister," gravely replied Mrs. Leslie, "you must pardon me for saying that you are wrong; all wrong. I know of more than one case myself, where the foundation for a life of sin and shame was laid in early, pleasant homes, where brandied peaches formed a part of the dessert at table, or where wine, harmless (so called) domestic wine was used as a beverage." "Very improbable, it seems to me, and at least you must own such cases are rare among women. Even then I dare say the love of drink was inherited." "Granted," replied Mary Sinclair with paling cheek again, "my daughter might inherit it. Who can tell what is behind us? 'Unto the children of the third and fourth generation,' you know. And how many of us know anything about even our great-grandfathers; to say nothing of any still farther back? Or of what appetites or passions, as well as brains they may have left us as an inheritance?" "Well, of one thing I am very sure," replied Margaret. "It is not very complimentary to your daughter, to think she is in danger of becoming a drunkard if she ever chances to taste of wine. It vexes me, and I am angry, every time I think of it." "Ah! my sister," replied Mrs. Leslie, "you can never know what my darling is to me. But she is not above the common lot of humanity. I can not, if I would, blind myself to the fact that she is subject to like passions with the poor wayfarer who has fallen a victim to the tempter's wiles." "I don't believe a word of such improbable

stuff?" replied her sister, angrily. "Let us change the subject." For a few moments there was silence between them, and the two ladies went on with their work, one with color heightened by anger, the other with compressed lips and sorrowful face. At length Mrs. Leslie said, softly, "Do you remember Evelyn Maynard, Margaret?" "Sweet little Evelyn! Could I ever forget her? I believe she was the nearest perfection of any human being I ever knew, and lovelier than anything earthly. She married young, you know, and after her parents died she never came home, and so I lost sight of her. How glad I should be to hear from her once more. They say she has an elegant home in Boston." "I can tell you something about her," replied Mrs. Leslie, but I thought I would not. It will not make you glad I am sure. I saw her when I was in Boston, last week." "Saw her! And didn't she send some word to me? Can Evelyn have forgotten me?" Mrs. Leslie shook her head. "It was Sunday," she said hurriedly. "The streets were full of people going home from church. Everybody turned round and stared at an elegantly dressed lady who was leaning against a stone pillar. Her jewels flashed in the sun, and her beautiful hair hung in shining waves below her waist." "Such lovely hair Evelyn had! I never saw the like! such golden, glossy ripples like little waves all over her head! Well—" "Well, after awhile she arose, staggered a few steps, and would have fallen but that I took her arm, stopped a carriage and rode with her to her luxurious home. They say truly, her husband is wealthy, occupies a high social position, yet his wife, our dear little school-girl friend, was drunk in the streets of Boston on the Lord's-day!" Mrs. Preston covered her face and wept silently. "If you could have gone with me to her elegant home! Two lovely children and the noble man, who calls her wife, were nearly heart-broken. He had not forgotten me, and I stayed till the evening, when having slept off her brandy, she woke with blood-shot eyes and haggard face to call for 'more brandy.' She raved like a mad woman, and when under the influence of a powerful opiate she slept again, her husband came to me and with a face like death asked me, 'Oh, Mrs. Leslie, what shall I do?' (What could I say?) 'Again and again she has tried to reform, but failed.' 'How did it ever happen?' I asked with tears in my eyes." "It began before she was six years old, in her father's house," was his reply. "Brandied peaches, brandy in mince-pies and cake, wines at table, and last but not least a little whisky for every little ailment." "But this must be an uncommon case," replied her sister, her tears falling like rain upon her white hands. "Possibly, but not probably," replied Mrs. Leslie, gravely. "But I mean to leave my daughter the ability to take care of herself. Her tastes are pure now. I will never, so far as I can help it, allow them to become vitiated. That was why I allowed her to take the pledge so young. I want her always to be able to say, 'I've signed the pledge, and I couldn't, you see.'" "May the dear Lord help us who are mothers to 'go and do likewise.'" SPEAK PLEASANTLY. The habit of speaking in pleasant tones to the sensitive hearts within our care, is of the utmost importance. If we would have them learn to speak gently and kindly to all, we must teach by precept and example in their early years, while their minds are so elastic as to be led to pattern after the influence which surrounds them. I will relate a little incident of my own experience. I was unusually busy one morning preparing for company to dinner. My little son of four years was amusing himself with his playthings about the room. He, too, seemed hard at work, building bridges, block houses and churches. He was continually coming to me asking questions, and requiring assistance. After a little time I noticed he had left his play, and was under the table, sobbing as though his heart would break. I said, "Georgie, dear, what is the matter?" No reply. When I repeated the question, the answer came between broken sobs, "You didn't speak pleasant to me." "Well," said I, "don't cry; come and tell me about it." So he came to me; I took him upon my lap and asked him to tell me just what I had said. Years have passed since then and I have forgotten all but the impression it made. A few pleasant words, the tears kissed away, and he was comforted and happy, and soon at play again, but I had learned a lesson never to be forgotten. He is now grown up, and I would no more think of speaking unpleasantly or unkindly to him than I would to company who might be visiting me. On the other hand, a rude, selfish, or unkind word never passes his lips. His attentions toward me are always most respectful, kind and loving. If we would gain respect and esteem from our children, we must also speak to them in a kind and courteous manner. As we teach, so they will learn. NEVER condemn your neighbor unheard, however many the accusations preferred against him; every story has two ways of being told, and justice requires that you should hear the defense as well as the accusation, and remember that the malignity of enemies may place you in a similar position.

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DRESSING FOR THE... "I am glad of a rain while," said Mrs. Lake, "have some work I want to have to-day, Lucia. Then calling to-day, surely, so your stopping to dress away for the week, and ease in these morning dr with our sewing." "The boys will be home said her friend, taking dress and proceeding to dress it graceful fashion. I will was not done up in "ban or snarls of any sort, but rich, classic style, which pearance of the noble, bea was. "Dressing for your boy other. "No wonder folk extravagance of the times, w such a parade just to meet at the tea-table," and prac snipped off a thread in a v ner. "It says," said the mo took out a fresh pair of c to them a pair of sleeve bu given her on her birthday, his pennies to buy those g he liked to see her wear th most every afternoon, alth tier ones. Cousin Eunice could d on occasions, but for the she had a set of "old" said, which, if they wer ornamental. The childre mother as they might, though she was quite a g in good clothes. "But, Lucia, you can that pretty cambric suit, a time to iron. What is t this rainy day!" "I am not going out i duller it is out of doors, l like to have it in the hou ways like this dress, and pleased. Indeed, I think for the opinion of the f roof than I do for those a er be admired by my ow indifferent company" m And, Eunice, I think all help us to keep our hold they grow older. When ing out of childhood into they need a mother almos in the cradles. Indeed, a the baby food and clothi later age need great moth keep them from going w that draws them nearer makes them respect her tion. My boys never the streets of an eveni spend an hour at a friend few boys here. Mother is to join in any games or p takes a hand with them. dreadful to me to feel slipping away from mother, hope never to know it, ev is gray." It is such mothers who the children while life mourned with heart-bro they are removed. And hand reaches out still th time, and helps to shape forever.—Arthur's Home THE MORMON ORG With the death of Br American leadership of th Taylor is an Englishman, glishman, and almost all foreign birth. The Mo foreign kingdom, hostile a republican form of guided and controlled by pends upon foreigners a foreigners for future exp It is absolutely un-Ameri butes. It is a theocracy man aristocracy, for intellectu ganization is of low ord to church ties, there are this people in unity. fanaticism and supersti numbers probably 150,000 creasing as fast as polyg can accomplish the rest peopling all the agricult richest territories, and it claim their intention to Union and bring it unde exalt their church over all laws which conflict w creed, are as careless of naman, and bear as litt United States Governme The control of the chief dan countries, is absolut superb; the discipline From tithes, \$1,000,000 with which to streng they are a hardy race, ships and privations; al a power that demagogu try, other demagogues in eyed corporations, with I papers, pander to them; this institution, which few years ago, has now terror and menace to t North American Review We might enjoy mu not busy ourselves with of other men, which charge.—Thomas a Kon



DRESSING FOR THE CHILDREN.

"I am glad of a rainy day once in a while," said Mrs. Lake, "especially when I have some work I want to finish off, as we have to-day, Lucia. There will be no one calling to-day, surely, so what is the use of your stopping to dress? Your husband is away for the week, and we can just take our ease in these morning dresses, and keep on with our sewing."

"The boys will be home at three o'clock," said her friend, taking down her wavy hair and proceeding to dress it in her accustomed graceful fashion. I will just remark that it was not done up in "bangs," or "frizzes," or snarls of any sort, but was arranged in rich, classic style, which gave her the appearance of the noble, beautiful matron she was.

"Dressing for your boys!" exclaimed the other. "No wonder folks talk of the extravagance of the times, when mothers make such a parade just to meet their school-boys at the tea-table," and practical cousin Eunice snipped off a thread in a very energetic manner.

"It pays," said the mother quietly, as she took out a fresh pair of cuffs and slipped into them a pair of sleeve buttons Freddie had given her on her birthday. He had saved up his pennies to buy those garnet buttons, and he liked to see her wear them, as she did almost every afternoon, although she had prettier ones.

Cousin Eunice could dress up very richly on occasions, but for the bosom of her family she had a set of "old gears," as William said, which, if they were useful, were not ornamental. The children did not admire mother as they might in those dresses, though she was quite a good looking woman in good clothes.

"But, Lucia, you can't afford to put on that pretty cambric suit, which it took such a time to iron. What is the use of musing it this rainy day?"

"I am not going out in the rain, and the duller it is out of doors, the more cheerful I like to have it in the house. The boys always like this dress, and I like to see them pleased. Indeed, I think I care much more for the opinion of the folks under my own roof than I do for those away. I would rather be admired by my own boys than by an indifferent company in somebody's parlor. And, Eunice, I think all these little things help us to keep our hold on our boys when they grow older. When they are just passing out of childhood into youth, I feel that they need a mother almost as much as when in the cradles. Indeed, another might give the baby food and clothing; but boys at their later age need great mother-love and care to keep them from going wrong. Everything that draws them nearer to a mother, and makes them respect her more, is worth attention. My boys never think of a walk in the streets of an evening, but sometimes spend an hour at a friend's house, or ask a few boys here. Mother is always impertinent to join in any games or plays, and very often takes a hand with them. Oh, it would be dreadful to me to feel that my boys were slipping away from mother's influence, and I hope never to know it, even when my head is gray."

It is such mothers who retain their hold of the children while life lasts, and who are mourned with heart-broken sincerity when they are removed. And the same guiding hand reaches out still through the mists of time, and helps to shape the child's destiny forever.—Arthur's Home Magazine.

THE MORMON ORGANIZATION.

With the death of Brigham Young, the American leadership of the Mormons ceased. Taylor is an Englishman, Cannon is an Englishman, and almost all the leaders are of foreign birth. The Mormon Church is a foreign kingdom, hostile in all its features to a republican form of government; it is guided and controlled by foreigners, and depends upon foreigners and the children of foreigners for future expansion and power. It is absolutely un-American in all its attributes.

It is a theocracy managed by a plebeian aristocracy, for intellectually the whole organization is of low order. Now in addition to church ties, there are family ties to hold this people in unity. The organization is fanaticism and superstition solidified. It numbers probably 150,000 souls, and is increasing as fast as polygamy and immigration can accomplish the result. It is swiftly peopling all the agricultural valleys of our richest territories, and its leaders boldly proclaim their intention to subjugate the whole Union and bring it under their rule. They exalt their church over the state, condemn all laws which conflict with any tenet of their creed, and are careless of their oaths as a Chinaman, and bear as little allegiance to the United States Government as do the Chinese. The control of the chiefs, as in Mohammedan countries, is absolute; their organization superb; the discipline of people, perfect. From titles, \$1,000,000 annually is collected with which to strengthen their position; they are a hardy race, indifferent to hardships and privations; already they are such a power that demagogues in their own country, other demagogues in Congress, and moneyed corporations, with their subsidized newspapers, pander to them; and it is plain that this institution, which was jeered at but a few years ago, has now become an absolute terror and menace to the United States.—North American Review.

We might enjoy much peace if we would not busy ourselves with the words and deeds of other men, which appertain not to our charge.—Thomas a Kempis.

GOSPEL ECHOES

The Cyclopaedia War.

The month of July, 1881, witnesses the completion of the largest and most important literary work this country and the century have seen. It is the Library of Universal Knowledge, large type edition, in 15 large octavo volumes, containing 10 per cent more matter than Appleton's Cyclopaedia, at less than one-fifth its cost, and 20 per cent more than Johnson's Cyclopaedia, at a little more than one-fourth its cost.

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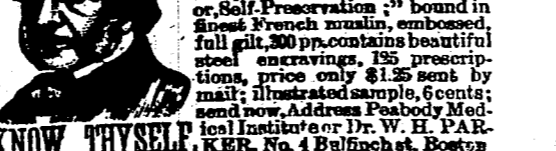
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Abstract of Time Table, adopted June 6th, 1881.

EASTWARD.

Table with columns: STATIONS, No. 8\*, No. 12\*, No. 4\*, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Clean, Cuba, Wellsville, Andover, Alfred, Hornellsville, Elmira, Binghamton, Port Jervis, New York.

ADDITIONAL LOCAL TRAINS EASTWARD.

5:00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5:23, Forestville 5:40, Smith's Mills 5:57, Perryburg 6:30, Dayton 6:55, Cattaraugus 7:33, Little Valley 8:43, Salamanca 9:25, Great Valley 9:55, Carrollton 10:20, Vandalia, 10:40, Allegany 11:30, Clean 11:55 A. M., Hinsdale 12:30, Cuba 1:35, Friendship 3:03, Belvidere 3:30, Belmont 3:52, Scio 4:17, Wellsville 5:55, Andover 6:52, Alfred 7:42, Almond 8:10, and arriving at Hornellsville at 8:55 P. M. 5:43 A. M., daily, from Friendship, stopping at Belvidere 6:03, Belmont 6:19, Scio 6:37, and arriving at Wellsville 6:55 A. M. 9:00 A. M., daily, from Dunkirk, stopping at Sheridan 9:11, Forestville 9:19, Smith's Mills 9:28, Perryburg 9:45, Dayton 9:55, Cattaraugus 10:15, Little Valley 10:31, Salamanca 10:48, Great Valley 11:26, Carrollton 11:45 A. M., Vandalia 12:01, Allegany 12:20, Clean 12:40, Hinsdale 1:15, Cuba 1:42, Friendship 2:25, Belvidere 2:50, Belmont 3:05, Scio 3:21, Wellsville 3:39, Andover 4:14, Alfred 4:47, Almond 5:04, arriving at Hornellsville at 5:25 P. M. 5:45 P. M., daily, from Salamanca, stopping at all stations, arriving at Hornellsville at 12:10 A. M.

WESTWARD.

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

ADDITIONAL LOCAL TRAINS WESTWARD.

4:30 A. M., except Sundays, from Hornellsville, stopping at Almond 4:56, Alfred 5:20, Andover 6:03, Wellsville 7:25, Scio 7:49, Belmont 8:15, Belvidere 8:35, Friendship 9:05, Cuba 10:37, Hinsdale 11:12, Clean 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, Perryburg 5:40, Smith's Mills 6:31, Forestville 6:54, Sheridan 7:10, and arriving at Dunkirk at 7:35 P. M. 4:00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10:50 P. M. Sunday, Train 1 will run between Salamanca and Dunkirk; Train 29 will make the stops of Train 9.

\*Daily. †Daily between Port Jervis and Dunkirk. \*Daily. †Daily between Port Jervis and Dunkirk.

BRADFORD BRANCH WESTWARD.

Table with columns: STATIONS, 20. Rows include Bradford, Custer City, Bradford, Custer City, Bradford, Custer City, Bradford, Custer City.

6:55 A. M., and 6:00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Bradford 8:20 A. M., and 6:45 P. M. 11:04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11:20, Kendall 11:51, and arrives at Bradford 11:35 A. M.

EASTWARD.

Table with columns: STATIONS, 20. Rows include Bradford, Custer City, Bradford, Custer City, Bradford, Custer City, Bradford, Custer City.

8:30 P. M., daily, except Sundays, from Bradford, stops at Kendall 8:54, Limestone 9:44, and arrives at Carrollton 4:01 P. M. 7:30 P. M., except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 8:30 P. M. Trains 17, 18, 20 and 21 run daily. Passengers can leave Titusville at 8:00 A. M., and arrive at Bradford 11:35 A. M. Leave Bradford 8:30 P. M., and arrive at Titusville 7:30 P. M.

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**INTERNATIONAL LESSONS, 1881.**

THIRD QUARTER.

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

**LESSON III.—THE CALL OF MOSES.**

BY REV. M. S. WARDNER.  
 For Sabbath-day, July 16.

SCRIPTURE LESSON.—Exodus 3: 1-14.

1. Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb.  
 2. And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.  
 3. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.  
 4. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.  
 5. And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.  
 6. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.  
 7. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows.  
 8. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land, and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.  
 9. Now therefore, behold, the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them.  
 10. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.  
 11. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?  
 12. And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou shalt have brought forth the people out of Egypt, ye shall serve God upon this mountain.  
 13. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them?  
 14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

**CENTRAL TRUTH.—God's inspiring assurance.**

DAILY READINGS.

1. Gen. 1: 1-17.	4. Gen. 22: 1-22.
2. Gen. 18: 1-9.	5. Gen. 27: 1-29.
3. Gen. 22: 1-14.	6. Gen. 28: 1-22.
7. 1 John 3.	

**GOLDEN TEXT.**—"Certainly I will be with thee."—Exod. 3: 12.  
 PLACE.—Desert 1290 B. C.  
 PLACE.—Mount Sinai, on the peninsula which lies between the two arms of the Red Sea.  
 DEFINITIONS.  
 Jethro—Drawn out.  
 Excellency.—A title of honor.  
 Midian—The descendants of Midian, son of Abraham by his second wife, Keturah.  
 Horeb—A part of all of the mountains of Sinai.  
 Canaanites, etc.—Tribes or clans inhabiting Palestine.  
 Pharaoh—King. A title of authority of the chief ruler in Egypt.  
 OUTLINE.  
 I. Visited, v. 1-6.  
 II. Called, v. 7-10.  
 III. Commissioned, v. 10-14.  
 QUESTIONS.  
 Who were Moses' father and mother? At his birth, what danger was in it? How was he saved? Who brought him up? Who adopted him as a son? What advantages did he have? When grown, what did he do? Where did he go? Who was his wife? Had he children?  
 I. Visited, v. 1-6. What did Moses do in his new home? What position did his father-in-law hold? Where did Moses take his flock? What was the flock? What was the appearance Moses saw? What was it he could not account for? Did Moses have ignorant superstition, or an intelligent curiosity? What happened? Would God have called to Moses if Moses had not been disposed to learn and know truth? What lesson did God teach him in v. 5 and 6? Why was Moses afraid to look upon God?  
 II. Called, v. 7-10. Who were the Lord's people in Egypt? Who were their taskmasters? What sorrows? What "good land and large"? Why described as "flowing with milk and honey"? Did the statement in v. 9 tend to awaken the sympathy and patriotism of Moses? What does v. 9 teach? v. 10? Was it a grand mission that God called Moses to? Could Moses foresee his grandeur?  
 III. Commissioned, v. 11-14. Did Moses despise the call of God, or the work he was called to? Did he underestimate his own strength or ability? How did God encourage him? What was a token? Was the token realized? Where do you read it? What was Moses' question? Did that question show that Moses was a keen student of human nature? What was God's reply? Can you explain the name? Is God always present? Is he with you? Is his presence inspiring or comforting to you as the presence of a friend? Would you feel like hiding your face in God's presence? Was God present to Moses as much before, as when he appeared in the flame?

**SUGGESTIONS.**  
 Moses had, as the adopted son of Pharaoh's daughter, been educated in all the learning of the Egyptians, who are supposed to have been at that time the most cultured nation on the earth. His mother saw him to be a goodly child at the very first. His splendid opportunities had undoubtedly developed fully his natural abilities. As we learn from Acts 7: 20-30, he was forty years old before he went away as a fugitive into the land of Midian, and was now 80 years old. He had married one of the seven daughters of the Priest or Prince of Midian, who was called in Num. 12: 1, an Ethiopian or Cushite. From Acts 7: 29, we learn that two sons were born to him by his wife Zipporah. Gen. 18: 1-4. Compare Gen. 37: 36; with Gen. 39: 1, and notice that the people who were the first agents in the bringing of the Israelites down into Egypt, are the first to befriend at the beginning of their emancipation. Read also

Genesis, 25th chapter, and notice how Isaac and Ishmael and their descendants, are connected together in so many important points in their history.  
**I. Visited, v. 1-6. Jethro** seems to have been a title of honor. In Ex. 2: 18 and Num. 10: 29, we find his name. **Flock of sheep. Backside of desert.** Over to the foot of the mountain range of Sinai. **Angel of the Lord.** See Deut. 33: 16, Isa. 63: 9, Acts 7: 30, Gen. 32: 1, Heb. 1: 13, 14, John 1: 14, Acts 7: 38, Joshua 5: 13, 14. **I will now turn aside, and see.** Moses too well educated not to notice, to desire understanding of the phenomenon, and his intelligence was too great to be deceived by any phantasy. **When the Lord saw.** The Lord had caused the bush to appear to burn not to deceive Moses, nor to attract his notice simply, but as a preparation in the mind of Moses for belief in the willingness of God to display power to the Egyptians and cause fear of his judgments. Moses knew enough to know that the burning bush was supernatural, and so when God called, he was ready to answer, **Here am I.** A wicked man would have fled in fear. **Shoes, Sandals.** Joshua 5: 15; Ex. 19: 12; Acts 7: 30-34. **Holy.** Nothing is holy, except what God shall make holy. Man can not anything holy. **He was afraid,** not the fear of a wicked man, but a noble fear; result of a noble conception of God and his glorious power. Not a cowardly fear.

**II. Called, v. 7-10. Affliction, task-masters, sorrows.** Slavery, jealousy, envy, cruelty, infanticide, labor, poverty, grief, despair, were the burdens that show the character of the three words quoted above. **I have seen, I have heard, I know.** By how many ways does God know all about us! **I am come down to deliver.** But the Israelites were not aware that God had come for any such purpose, and it took a great while to convince them that God intended any help for them, not to say that they ever came to believe that he had actually come down among them. See Matt. 28: 20. **I have also.** Not only knows the trials of his people, but the cruelty of their enemies. Heb. 4: 12, 13. **Come now.** God is ready, are you not? **Therefore.** Is there not reason enough? **I will send thee.** God is willing to entrust this great work to a man, if the man is willing to undertake it under God's guidance. No work which God wants accomplished is a mean work. No man can be degraded by taking up a commission from God. Moses' splendid talents were to be fully taxed, and all the magnificent powers he had put to the severest test that was ever given to any similar man. And the record of it was to be preserved in a book which was to become the one book of the world, the Book of books. His name was to become for distant ages a name of honor to be given to children, a name to be respected among the world's lawgivers, and a name to be wondered at among the world's generals. But Moses knew nothing of all this. His sympathies and his conscience were alone appealed to. And so it is always. The great and noble deeds that have been a benefit to the world, have been done through such impulses, and not for fame, or wealth, or power. **Bring forth my people.** God intends to bring to pass his promises. Look up his promises to establish the children of Abraham in Canaan.

**III. Commissioned, v. 10-14. Who am I?** Num. 12: 3. He was probably the most talented man in the world at that time, and certainly because of his piety the man best adapted to carry out God's purpose, but he was not conscious of his own worth. Matt. 21: 5; 1 Tim. 6: 11. Notice especially 1 Pet. 3: 4. **Certainly I will be with thee.** What a comfort! It was fulfilled, too. **Token.** What a glorious thing that same token came to be, resulting in the giving of the ten commandments, that grandest of all laws ever given to man, written by God's own finger on tablets of stone, which the Israelites were allowed to carry with them as perpetual reminders of this token of God's presence. **What shall I say?** Moses shows his readiness to obey, but he also shows his keen insight into human character and knowledge of the difficulties of his mission. He realizes his weakness as a man. He sees, as many do not see, that a good and grand work can not be accomplished without God's help. **I am that I am.** No one but God could have given such a name. It is full of mystery, yet full of truth. "I am" means continued eternal, present existence. It means self-existence. "That I am" is said by some to be more accurately rendered from the Hebrew into the English by "That shall be," thus adding to "I am" the idea of continual future self-existence. See Rev. 1: 8. **Self-existent being** is the highest spiritual attribute of God that we can conceive of, aside from his moral character. This name not only was to influence the Israelites to yield to Moses' direction, but it was calculated to stimulate their reverence, and cultivate into activity the moral sentiments that must have been nearly crushed out of them by their degrading servitude, and teach them new lessons of God's unchanging love, and of his faith-keeping.

**SABBATH-SCHOOLS AT THE ASSOCIATIONS.**  
**Central Association.** A good deal of interest was shown in the Bible School Institute work of the Bible School Board of the Association during the year, and earnest words were spoken concerning its importance. Interesting exercises were held on Sabbath afternoon, arranged by the Board, consisting of singing and short addresses upon the lesson of the day, The walk to Emmaus. Rev. J. B. Clarke was the Conductor, and the speeches were by S. H. Babcock, I. L. Cottrell, L. C. Rogers, B. E. Fisk, A. E. Main, and J. L. Huffman.  
**Western Association.** On Sabbath afternoon the lessons of the quarter were reviewed in addresses by five brethren: E. P. Larkin, S. Burdick, C. A. Burdick, A. E. Main, and D. E. Maxson, under D. K. Davis, as Conductor.  
**The North-Western Association,** at its late Annual Session at Albion, Wis., devoted Sabbath afternoon to a Bible-school exercise under the leadership of Rev. G. M. Cottrell, of

Dodge Centre, Minn. It convened at 3 P. M. The first fifteen minutes were spent in singing, while tardy ones were coming in. After brief opening exercises the large congregation, which completely filled the church, was divided into nine classes, and twenty minutes were spent in the study of the lesson for the day, Luke 24: 44-53; teachers having previously been selected from the ministers present. Then the teachers, in their turn, each answered questions put by the Superintendent, thus reviewing the whole lesson in a body, the teachers answering for their classes; after which a blackboard exercise by the President of the Sabbath School Board, showed how the gospel had spread abroad from Jerusalem "to the uttermost parts of the earth," (Acts 1: 8), and impressed the obligation of each member of the church to be witnesses for Jesus, and to send the gospel to such as have not yet heard it.

**INTERNATIONAL SUNDAY SCHOOL CONVENTION.**  
 BY A. H. LEWIS.

The Third International Sunday School Convention was held at Toronto, Canada, June 22d-24th. The meetings were held in the "Pavilion," at the "Horticultural Gardens," which, with fountains, trees, flowers, walks, and resting places, formed a most attractive and commodious place.

The large, airy, well-lighted structure was ornamented in every part in an exceedingly tasteful manner. Around the galleries, and on the pillars supporting them, were arranged colored shields of various designs bearing the names of the Provinces of Canada and of various other countries for which the hearts of Sunday-school workers entertain a feeling of brotherly sympathy or Christian pity. The name Nova Scotia or Ontario appears on a shield here, that of Germany or Russia on another pillar, and somewhere else the Sandwich Islands or Japan or some other country is blazoned forth as a remembrance of what Christian workers have to be thankful for and what they have yet to hope and work for. Between the pillars in large letters were extended mottoes bearing in large red or blue letters words such as these: "Have faith in God," "I am the way," "Jesus only," "Feed my lambs," "Be thou faithful," "God is light," etc. At either side and above the mottoes and shields, small British and American flags gracefully drooped over the inscriptions. At the top of a banner pattern, representing the national banners of many nations, hung in high folds from the tops of the galleries. High up on the eastern end of the pavilion a shield bearing the name "United States" was gracefully half hidden in a wealth of national banners. At the other end of the hall, in rear of the platform, a vast spread of red bunting extended its graceful form—wide at the base, and gathered up in graceful curves at the top—which was surmounted by a tasteful and many-colored design, the national emblems of Britain and America; above them, spread open, a representation of the "Holy Bible," and above that, in a broad curve, the words—the truth of which the audience unquestionably felt and acknowledged—"We be brethren." Around this appropriate coronet of brotherly love were arranged the British and American colors, alternating and half covering one another. A little lower down, extended, one on each side, the mottoes, "God is Love," and "Walk in Love." On the wall at the back of the platform were also suspended a huge map of the United States and Canada, and a map of Illinois, both of them sparkling with stars of gold and various colors to denote the extent and progress of Sabbath-school organizations in the States, Provinces, and counties of the nations represented in the Convention. The natural tastefulness of the building, and the large conservatory on the right-hand side, with its wreath of tropical and semi-tropical vegetation combine with the decorations to make the surroundings of the Convention everything that could be desired, and many were the expressions of agreeable surprise of the visitors at the taste and beauty of the place.

The ground floor of the Pavilion was reserved almost entirely for the delegates. The spectators, of whom thousands were present, occupied the galleries. The ground floor presented an appearance which, in many respects, was one never to be forgotten. Along the aisle on either side, and with a few seats intervening between each, poles surmounted by painted shields, each bearing the name of a State or Territory of the Union, marked the temporary quarters of the representatives of a separate political division of the Continent. The sharp-featured Yankee from the Eastern States, the tall Westerner, the dark-complexioned Southerner, the rugged frontiersman, the half-American and half-English

Canadian, furnished an agreeable study of the varying effects of environments, and a deeper feeling of pleasure at seeing gathered together the representatives of so many climates and different aspects of human existence. The Southerners, with their wonted partiality for Toronto, were present in large numbers, Georgia alone sending about twenty representatives. The East and North-west furnished respectable delegations, and some of the central Northern States very large ones. Indiana alone was represented by forty Sunday-school workers. Far-distant Texas sent its quota, and England was represented by one delegate—a leading member of the Sunday School Union of London.

The enthusiasm and religious devotion were strongly marked from the moment of opening. Addresses of welcome were made by the Mayor, and other dignitaries of Toronto, which were responded to by Gov. Colquitt of Georgia, and others. The organization was perfected by electing Vice-Chancellor Blake, of Toronto, permanent Chairman. At evening, the Pavilion was crowded far beyond its capacity, i. e., 2,500 to 3,000 people. The enthusiasm grew as the time passed, and the crowd became unprecedented. On the second evening, a large church near by was crowded by an "overflow" meeting, and not a few failed to find even "standing room" in either building. At the closing session, on Friday evening delegates had to be admitted at a side door, at an early hour. Two large "overflow" meetings were held, and people enough to fill a fourth house went away from the Pavilion, unable to obtain admission in any way. The entire session was held with locked doors against the crowd outside. Probably five hundred delegates were present. This shows how the people of Toronto were interested. The people evinced their interest not less conspicuously in the large-hearted hospitality with which they entertained the delegates, sparing no pains to insure the comfort and happiness of their guests.

The religious element was prominent and intense. The element of heart culture was not neglected; and while means, methods, plans, and statistics were discussed, the great truth, that "the gospel is the power of God unto salvation," was kept prominently before the assembled thousands.

Other items concerning what was said and done will be prepared for the RECORDER hereafter.

The closing service at the Pavilion was full of culminating enthusiasm and devotion. At the last, the assembled thousands stood, one great net-work of clasped hands, and sang "There is a Fountain filled with blood," with deep, undisguised feeling and true devotion. The writer found himself clasping on the one hand a "Cumberland" Presbyterian brother from Tennessee, and on the other an "Orthodox" Presbyterian pastor, with Scottish name and tongue, from Canada. It was a scene never to be forgotten.

ORDER is heaven's first law, and the last law of many Sunday-schools. In every such case, this is the fault of the superintendent. He teaches the scholars disorder by beginning the devotional service before perfect order is secured. If by screaming he can make his voice heard, it is well enough. He as much as says, "Now I want you to come to order, but you need not be particular about it, as we can begin even though there be a good deal of noise." Of course the school will take him at his word, and he has poor order because he is satisfied with it. There are superintendents, however, who have a very different standard. They believe that before beginning the opening or closing services, the school should become entirely still. It may, at first, require time to secure such order. One superintendent had to wait the first time for full five minutes before he secured it. But it came at last, for the scholars found out that nothing but silence would answer. And usually when the scholars know what the superintendent wants they are not slow to acquiesce, even though the school be one in a mission locality.—S. S. Times.

The Baptist denomination is reported as having spent \$68,000 last year in planting and sustaining Sunday-schools in the South and West. They will have a church out of every school so planted and nurtured before ten years.—Augsburg Teacher.

A WORLD OF GOOD.—One of the most popular medicines now before the American public is Hop Bitters. You see it everywhere. People take it with good effect. It builds them up. It is not as pleasant to the taste as some other Bitters, as it is not a whiskey drink. It is more like the old-fashioned honest tea that has done a world of good. If you don't feel just right, try Hop Bitters.—Nunda News.

WHAT YOU CAN'T DO.—You can't do a nice job of work, preach a good sermon, try a law-suit well, doctor a patient, or write a good article with sluggish brain and unsteady nerves, and none should make the attempt in such a condition when it can be so easily and cheaply removed by a little of *Paralee's Dyspepsia Compound*. It is a great regulating tonic. Relief guaranteed or money refunded. Sample bottles, 15 cents; large size \$1. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

DR. ALBERT UTTER, of Plainfield, N. J., has opened a "Sanitarium" for the treatment of chronic diseases, where people of our denomination can find Sabbath privileges and treatment combined. See advertisement in another column.

PARMELEE'S GREAT BLOOD PURIFIER.—In morbid conditions of the blood are many diseases, such as salt-rheum, ring-worm, boils, carbuncles, sores and pimples. Try the *Purifier*, and cure all these ailments. If we did not believe it to be the greatest Blood Purifier extant, we should hesitate before offering it to you under a positive guarantee, as we do. Sample bottles, 15 cents; large size, \$1. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.


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THAT "CYCLOPEDIA WAR."—Full particulars of this great literary enterprise, given elsewhere in this paper, will interest every curious reader, and especially every searcher after useful knowledge. The last page of the great "Library of Universal Knowledge" was put in type on June 29th, and the complete work, in 15 octavo volumes, large type, will be ready in large quantity for delivery to purchasers not later than July 10th. A good cyclopedia is recognized by all intelligent people as an essential part of the furnishing of a home. This, the largest cyclopedia ever published in this country, and perhaps better adapted than any other to popular use, ought, and doubtless will, find its way into the homes of hundreds of thousands to whom such a work has heretofore been inaccessible on account of high cost. Special terms are given to clubs, and \$10.00 special reward is offered by the publishers to club agents forwarding orders during the months of July and August. American Book Exchange, Publishers, New York.

HUMBUGGED AGAIN.—I saw so much said about the merits of Hop Bitters, and my wife who was always doctoring, and never well, teased me so urgently to get her some, I concluded to be humbugged again; and I am glad I did, for in less than two months use of the Bitters my wife was cured, and she has remained so for eighteen months since. I like such humbugging.—H. T., St. Paul.—Pioneer Press.

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**The Sabbath**

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**GOD'S CALL**

Fearst thou at times that Thou shalt be forsaken? Though the clouds are dark, Doubt him not. Always hath the daylight, Always hath the comfort, Better hath he been for Than thy fear.

Therefore whatsoever be thy Night or day, Know his love, for he is Good always. Crown of sorrow glad Gratefully, wear it for his Sweetly bending to his Lying still.

To his own thy Savior Daily strength To each troubled soul, Peace at length, Weakest lambs have life, Of the tender Shepherd, Ask him not, then, Only bow.

**THE NORTH-WESTERN**

The Seventh-day Baptist Association convened for Annual Session with the Wis., on Fifth-day, June 10, A. M.

The Introductory Sermon, G. M. Cottrell, from 1 Cor. "Religious Adaptation." G. W. Burdick, the Moderator, called the Association to order.

The Moderator appointed a Nominating Committee, James Bailey, H. M. G. Babcock, Wm. B. West.

On motion of E. M. the Committee on Program followed:

Your Committee appointed a session, would respectfully request general order of exercise:

Thursday, June 23d. Introductory Sermon, G. M. Cottrell, to order for business.

Afternoon Session. Devotional Exercises. Report of Nominating Committee.

Communications from Churches, Bodies, Miscellaneous. Annual Reports. Essay.—What kind of prayer? S. H. Babcock. General Session.

Praise Service, led by G. M. Cottrell, Pastor and People. Friday Morning.

Devotional Exercises. Reports of Committees. Sermon by W. H. Ernst.

Business. Prayer and Conference Meeting. Sabbath, July 1st.

Morning Prayer Meeting. Sermon at 10: A. M. by A. E. Main, the Eastern Association. Missionary Society. Communion Service, conducted by the Albion Church.

Sabbath, July 2nd. Sabbath-school Exercises. G. M. Cottrell, Correspondent. Association of Sabbath-schools. Praise Service, led by N. J. Maxson. Association.

Unfinished Business. Sermon by A. E. Main. Meeting. Your Committee would Devotional Exercises of each session, conducted by the sessions committee, and close at 12 M. Respectfully submitted.