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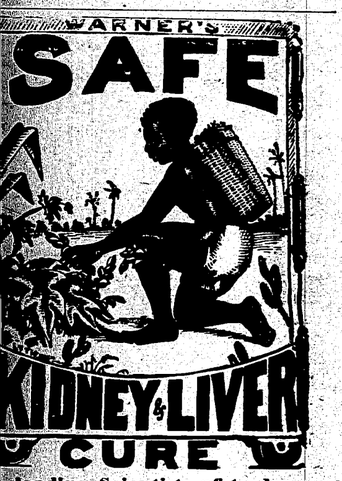

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The Sabbath Recorder.

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The Sabbath Recorder,

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

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

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TELL IT TO GOD.

Whatever troubles thee,
Tell it to God;
All my anxiety,
Tell it to God;
For ev'ry earthly grief
This is thy sweet relief,
Tell it to God.

That pain which none may know,
Tell it to God;
That word which grieved thee,
Tell it to God;
Each has a ready cure,
God's sympathy is sure,
Tell it to God.

Hast thou impatient been?
Tell it to God;
Art prone through this to sin?
Tell it to God;
He knows thy weakness all,
Will help thee lest thou fall,
Tell it to God.

A REVIEW OF REV. WM. ARMSTRONG.

BY WM. PENNIMAN.

"Is Saturday or Sunday the Christian Sabbath? A Refutation of Sabbatarianism." Such is the arrogant and pretentious title of a pamphlet of 114 pages, by Rev. Wm. Armstrong of the Methodist Episcopal Church, with an introduction by Rev. D. W. C. Huntington, D. D., of Genesee Conference. As this work is published and advertised much by the Methodist houses of New York and Cincinnati, a few thoughts in regard to it may not be amiss.

This work comes so far short of being a refutation of Sabbatarianism, that it amounts to but little less than a refutation of Sunday-ism, and reminds me of the gallows which Haman prepared for Mordecai, but finally hung upon himself. There is also another error in the title, for who ever claimed any such designation for the seventh day? The title is deceptive, as the Bible is a stranger to any such institution as a "Christian Sabbath." A Methodist preacher in our vicinity recently lent a "Refutation" to a believer in the true Sabbath, hoping it would overthrow his faith in, as the preacher thought, the wrong day. We notice this work by request of friends of the Sabbath, hoping the honest and intelligent will see the truth. The reader will bear in mind that it is not in the province of the reviewer to bring up all the arguments in favor of his point, but only those objections which are brought up by our reviewer against it. Those who take stock in false reasoning should be pitied for their credulity; but, as drowning men will catch at straws, we will try to take some of them out of the way, and let them go down, if they will, into the Sunday sea.

Mr. A. quotes some of Dr. N. V. Hull's arguments on the Sabbath as a specimen of the plausible way in which Seventh-day people present their views. By plausible, he probably means that the reasons presented are apparently right. Dr. Hull's reasoning is not merely apparently right, but it is right; and why? Because it is founded upon God's Word, which says, "The seventh day is the Sabbath," Mr. A. to the contrary notwithstanding. Some of the plausible arguments which Eld. J. N. Andrews used in his "History of the Sabbath," are also quoted. It is well to admit the plausibility of reasoning, especially when it can not be overthrown, as it will weigh with some, but "the wise will understand."

Again, the "Refutation" says, "I will not oppress the reader by presenting the proofs and demonstrations of geology on this point." It is a good thing that Mr. A. came to this wise conclusion, for his proofs would not amount to anything, as it has been demonstrated that changes and formations in the earth, which the most able geologists claim could not have been made in less time than millions of years, have been completed in a few hundred, and some of them in a few months. Mr. A. claims that the world was six long indefinite periods in being created, and rightly claims that this position is subversive of the seventh-day Sabbath. But of course it does not affect his, or the first-day Sabbath, as he does not find it in Eden, or at the falling of the manna, or in the law given on Sinai, nor even in the New Testament, but way back, as we shall hereafter see, in heathen mythology. A few years ago, a discussion occurred between Mr. Armstrong and Eld. Hull on the Sabbath question. In this discussion, Mr. A. says Eld. Hull admitted the long indefinite period theory, making days symbolic, etc. From a letter recently received from Dr. Hull on this point, we quote as follows: "The discussion between Eld. Armstrong and myself occurred several years since, and, as I remember, I then took the ground that whatever geological difficulties there might be supposed to be involved in the matter, they were fairly met by letting six days of twenty-four hours each symbolize the creative periods, and then a day of equal length symbolize the rest of God from the creation work." Again Eld. Hull, speaking of the theories of creation, says, "I am not absolutely attached to any." It will be seen from the preceding statement that the effort of Mr. A. to array Eld. Hull against the Sabbath is mere gammon. Eld. H. does not admit that there are any difficulties, but whatever there "might be supposed" to be involved, and inasmuch as he is not "attached to any theory," we conclude that this attempt by Eld. A. to subvert the Sabbath by Eld. Hull's admission, is worthless.

The prophet Isaiah speaks of a time when there will be only a "few men left" on the earth. Even Diogenes with a lighted candle, in broad daylight, could not find a *man* in his day. Certainly, if the old philosopher was alive now, he would have a far more difficult task to find a man in this degenerate age, when even those who profess to be watchmen on the walls of Zion will misrepresent, deceive, or do almost anything to gain a point. There is much speculation in regard to geology, and consequently much theory and little demonstration. What we want is something tangible and real. The mere assumption that the days of creation were immense periods will not do. No man has ever yet proved that they were; and even if it could be proved, the seventh-day Sabbath will stand the test as well as a first-day Sabbath. Why bring an argument that is subversive of one as much as the other? All who claim to keep the first day, founding their faith in the day upon the law of God, ought to know this. It is no wonder that Paul spoke of the "oppositions of science, falsely so-called," when he saw the leaven working in his day, and with the eye of prophecy looked down the stream of time and saw the "oppositions" of this degenerate age. Eld. A. tries to bring the Scriptures to his aid, giving the chief reason for his position that the Hebrew for day (*yom*) is sometimes used indefinitely. This we admit, as there is Scripture proof of it. But is it not true that it is often, and in the great majority of cases, used definitely? If this point could be truthfully denied, then Mr. A. could "hold the fort." If the word day (*yom*) is used definitely in so many places, may it not be so used in Gen. 1? But if it is used indefinitely in Gen. 1, and definitely in the fourth commandment, which all admit, then where is the analogy between the days of creation and the law of the Sabbath? What analogy is there in the following, which this position virtually represents God as saying? "Because I have created the world in six long indefinite periods (perhaps millions of years each), and rested on the seventh indefinite period, I therefore command you to work six twenty-four hour days, and rest on the seventh." Those who hold to the indefinite periods must hang on one of the two horns of the dilemma, that God is still resting, or that the seventh period is closed; and can any one tell when it closed, or when it will close? As the seventh day is not said to have an evening and a morning, Mr. A. thinks we are still in that period! The plain words of the record in Genesis overthrow this position, as it says, "God blessed the seventh day and sanctified it, because that *in it* [not a part of it] he *had* rested." The fourth commandment also teaches plainly that God spent the entire day in rest. This must be evident to all, unless the present tense can be substituted for the past, and make the language "rested on that day," read, "is resting on that day." The latter method is the way it should read to accord with the indefinite period theory. How, then, can this apparent contradiction be reconciled? It is irreconcilable and subversive of the Sabbath, and seems to represent God as uttering a falsehood.

Mr. A. claims that not until the fourth day, could there be days like ours. If the fourth day could be a twenty-four hour day, then why may it not follow that the preceding days were of the same length? More especially is this true as the earth must have turned upon its axis, causing alternate periods of light and darkness. Certainly, scientists will not claim that the earth *stood still* during the three preceding days. Again, we quote: "The evening and the morning in strict fidelity to the original, might be translated" "the mingled and the separated." We admit it might be, and do not deny that it can be so rendered, yet there are a great many might bes in the world. The word Sabbath might be translated Sunday. The word baptize might be, and is sometimes, rendered sprinkle. The language found in Genesis, "every living," soul might be rendered every *immortal* soul, notwithstanding it includes fish, reptiles, &c. Hell might be rendered heaven. The language, "From even to even shall ye celebrate your sabbaths," should be rendered, to accord with this plan, From mingled to mingled shall ye celebrate your sabbaths. This is mingling, or mangling things too much. A rendering that will not make sense, is good for nothing. We would like to inquire of Mr. A., how many thousand years was embraced in the evening of one of those days? Certainly, such long days must have had long evenings. Perhaps it is owing to the great length of the evening that the morning is called separated, being separated by such innumerable ages! As he asks the question when the twenty-four hour evening commenced, so we ask when the first evening of the first long, indefinite day commenced? If a school-boy can not tell when evening begins, neither can he tell when it is sundown, and should ask his teacher. Mr. A. enumerates what J. N. Andrews says was done by Adam in the evening part of the sixth day after his creation, as follows: 1. God placed him in Eden to dress and to keep it, which implies that he gave him instruction on the subject. 2. He stated to him the conditions of his probation. 3. All cattle, every beast of the field, and every fowl of the air, were brought to Adam for names. 4. Then God caused a deep sleep to fall upon Adam, while he created Eve.. 5. Then Adam and Eve were united in marriage. 6. Then God announced to man the gift of food. 7. When God saw that everything he had made was very good, the sixth day of creation closed. In reply to this, Mr. Armstrong says, "I think after such an effort to extend the seventh day, after God had created all the creatures of the land, and every creeping thing (Gen. 1: 24–27), Mr. Andrews, and everybody else, ought to believe that this day at least was a long period." Mr. A. seems to think that there was a great amount of work for Adam to do in only a part of the sixth day. His argument is very weak, and shows to what extent men are sometimes driven to gain a point. The careful reader, in reviewing the six items of work performed by Adam on a part of the sixth day, will notice that they were all done by the Creator, excepting the naming of the animals, and Adam was inspired by God to do this work. This work could all have been done in the eighth part of a twenty-four hour day; we therefore think that the effort to extend the day is made by Mr. A., instead of by J. N. Andrews. Those who hold to the long-day periods seem to limit the power of the Creator. How can those who seem to think God must have taken so much time in which to do his work, reconcile it with the idea that he created Adam from the dust of the ground, and formed Eve from one of his ribs? Certainly, they must think like the Indian, that God set him up against the fence to dry, for a long period before he gave him life. How much better to take the position, "He spake, and it was done, he commanded, and it stood fast."

The "Refutation" enumerates the sixth day as a creation day, as it had an evening and a morning, or the "mingled and the separated," and also says, that the seventh day was not a creation day, as it did not have the "mingled and the separated." If the seventh day did not have one of the *indefinite* evenings, it must have been a twenty-four hour day, or a day of some other long, *indefinite* description. The latter he admits, as it is claimed that God is yet resting.

The reader is aware by this time, that this theory makes the sixth day one of those long evening and morning creation days. As no writer who favors the long indefinite period view of the days, claims that they were less than 1,000 years, certainly, then, this theory would make Adam six or seven hundred years old before he has any Sabbath, or before the beginning of the seventh day. He must have worked a long time before he had any rest. How, then, will this difference agree with the Bible account of his age? If these periods were millions of years, as some contend, of course it would make Adam a very old man to live through only a part of the sixth day. We now let the geological difficulties go for what they are worth, hoping that Mr. A., if he can not do better, will adopt the thousand year period.

We quote again: "J. N. Andrews, an authority that should have weight, in his 'History of the Sabbath,' says: 'The festival of Sunday is more ancient than the Christian religion; its origin being lost in remote antiquity.'" In reply to this, the "Refuter" says: "Then, if natural that men should worship him that they believed to be the Creator on the Creator's day; and if nearly all over the world the sun is worshiped as Baal, Lord, chief god, on Sunday, surely that must have been the original Creator's day." This *assumptive* argument reminds me of my school-boy days, when the boys would say, after listening to a good effort in delivering an original composition, "How he bumped the stars together." If Mr. Armstrong has not bumped the stars, he has tried pretty hard to bump the sun, in ascribing so much honor to him and to his *Sun*-day. Who is so blind as not to be able to see the point here? If men have become so corrupt as to worship the sun as "Baal, Lord, chief god," "how natural that they should worship him" in a counterfeit day. If Sunday is right, because nearly all over the world the sun is, or has been, worshiped on that day, then let all Christians and everybody everywhere worship the sun. J. N. Andrews is an authority which has "weight with the honest," and in his work, to which the reader is referred, he clearly proves the heathen origin of this heathen day. This proof of its origin is what troubles Mr. A.

Alluding to the exode of the children of Israel from Egypt, this Sunday-defender says: "The Sabbath, when engrafted, at the falling of the manna, might have been made a memorial of that deliverance." Here we have another "might have been." This is much better than to say that the Sabbath *is* a memorial of that deliverance, and not be able to prove it. But as our author seems to lay much stress upon this point, in alluding to it several times, let us see what this position will lead to. If the Jews were commanded to keep the Sabbath because they were brought out of Egypt, it must follow that it was not binding on them before the exode, and also that it was not binding on any other people. We read (Lev. 19: 35–37), "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have; I *am* the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them." See also Deut. 6: 20–25; 24: 17, 18. It will be seen from all of these texts that the Jews were forbidden to do any unrighteousness, because the Lord brought them out of Egypt. It must, therefore, follow, that to do righteousness was not binding on them before the exode, nor on any other people. To prove that the Sabbath spoken of at the falling of the manna was a *new* Sabbath, he says, "Verse 23 should be rendered 'Eat that to-day, for to-day is *a* Sabbath unto the Lord.'"

To completely overthrow this "a Sabbath" position, we quote as follows from the *Signs of the Times* of June 2d, 1881:

Our object in noticing it, (Mr. Armstrong's pamphlet) is to expose one of its gross errors, one which will not be obvious to the mass of its readers. On pp. 59–61 is found the following language, being a comment on the 16th chapter of Exodus:

"My reasoning on this passage becomes almost demonstration by the fact that nowhere in this chapter does Moses call the seventh day *the* Sabbath, but *a* Sabbath, showing that the day was observed for the first time as a Sabbath. Gesenius, in section 107 of his Hebrew grammar, says: 'The article is employed with a noun to limit its application in nearly the same cases as in Greek and German, viz., when a definite object, one previously mentioned or already known, or the only one of its kind, is the subject of discussion.' In verses 23 and 29 the translators give us '*the* Sabbath;' but the article *the* is not in the original, and the rendering should have been, as it is in verse 25, '*a* Sabbath.'

"According to the above rule in the Hebrew grammar, the absence of the article 'the' would indicate that this Sabbath-day was a day not already known. Let us read the passages as Moses gave them: 'Tomorrow is the rest of a holy Sabbath unto the Lord,' (verse 23;) 'Eat that to-day; for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the field,' (verse 25;) 'See for that the Lord hath given you a Sabbath, therefore he giveth you the bread of two days,' (verse 29.) No commentary is needed on this; the language is plainly indicative of the newness of the day. Why call it *a* Sabbath if this day had been well known as *the* Sabbath? In the fourth commandment, (Exodus 20: 8–10,) after this day was established and known, it is called '*the* Sabbath,' but in Exodus 16, when a new cycle and a new day were given, it is *a* Sabbath.'"

It is difficult to determine just how to characterize the statements in the above quotation. We desire to be fair, as we can well afford to be, because we have the truth. We desire, also, to exercise due charity, and to deal with all, of every denomination, with becoming courtesy. We are determined that no one shall have just cause to complain of us. But under the circumstances we must confess to being puzzled to know how to speak of the work of these authors and publishers and appear to be courteous to them, and yet be just to the cause of the truth of God. But the honor of God's truth demands that we speak plainly, and sacrifice personal considerations in its behalf. We say then that,

1. The only truth contained in the above quotation, is the statement that the definite article is wanting in the original in certain texts named.

2. The article is not omitted in the Hebrew of Ex. 16: 20, though the writer repeatedly says it is. His statement is not the truth.

3. Gesenius, in both his Grammar and Lexicon, gives other rules besides that noticed by Mr. Armstrong, to determine whether a noun in the Hebrew is definite or indefinite. That is to say, that the presence or absence of the definite article is not the sole, or sufficient, evidence as to whether a noun is definite or indefinite. In this, all Hebrew grammarians are agreed.

4. There are two methods of determining whether or not a Hebrew substantive is definite. 1. By the presence of the article. 2. By "construction." A noun may be determined to be definite as certainly and as easily in the absence of the article as in its presence, if the construction demands it. The article is then understood.

5. The word "Sabbath" in Ex. 16, and in the decalogue, Ex. 20, is definite *in every instance* of its occurrence. It is made definite in ch. 16: 29 and 20: 8–11, by the use of the article; it is equally definite in ch. 16: 23–25, and 20: 10, by construction, in the absence of the article.

6. Mr. Armstrong says the absence of the article in Ex. 16, proves that it is "a new cycle and a new day." And to make this *appear* to be true, he quotes verse 29 thus: "See, for that the Lord hath given you *a* Sabbath," and affirms in positive terms that this is the way in which Moses wrote it. But in a copy of the record given by Moses in his own tongue, (in Hebrew,) now lying before us, it plainly reads: "See, for that the Lord hath given you *the* Sabbath." Mr. A. resorted to a mere cavil to make it appear that he had the argument on this chapter; and to keep up the appearance he seemed willing to hazard a false statement on verse 29.

7. To further sustain his assumption he says: "In the fourth commandment, (Ex. 20: 8, 10,) after this day was established and made known, it is called *the* Sabbath." To show the falsity of his conclusion, it is only necessary to say that the article is *not* used in Ex. 20: 10, in the Hebrew, but it is in

verses 8 and 11. Can the reader be made to believe that Mr. Armstrong's theory holds good, that it was a new and unknown day in Ex. 16: 23, 25, and a day well known in verse 29 of the same chapter, referring to the same day, and the same time and event? or that it was an unknown day in Ex. 20: 10, but well known in verses 8 and 11 on either side of it? His reasoning, or that which he calls reasoning, is a mere puerility. The truth in this case is this: The construction of the language does not require the article in Ex. 16: 23, 25, and ch. 20: 10, the word "Sabbath" being definite without it. But the construction of ch. 16: 29, and 20: 8, 11, is different, and the article is inserted accordingly.

8. He who conceals the truth is often as guilty as he who tells an untruth. In the above quotation the truth is told *in part*, and it is evidently the intention of the writer to have the reader understand that all the truth on the subject has been told, and that his argument is as correct as a demonstration.

9. Had Mr. Armstrong told the truth and the whole truth in three particulars, namely, (1.) That the article is inserted in the Hebrew of Ex. 16: 29; (2.) That it is not inserted in ch. 20: 10; and (3.) That Hebrew grammarians give other rules for determining that a noun is definite besides that concerning the use of the article, he would not have had the shadow of an argument on Ex. 16. We are compelled to believe that he willingly took the risk of his erroneous statements, because it was certain that the mass of his readers could not determine for themselves that they were erroneous. The last General Conference of the Methodist required that all their preachers shall conform to the standards of that church. We are not quite certain to what this requirement will apply; but we are certain that it will be a long day before Mr. Armstrong, or even "Rev. D. W. C. Huntington, D. D.," will compare with Dr. Adam Clark in scholary attainments or accuracy of criticism. On the same scripture and the same subject Dr. Clark says:

"There is nothing either in the text or context that seems to intimate that the Sabbath was now *first* given to the Israelites, as some have supposed; on the contrary, it is here spoken of as being perfectly well known, from its having been generally observed. The commandment, it is true, may be considered as being now *renewed;* because they might have supposed that in their unsettled state in the wilderness they might have been exempted from the observance of it. Thus we find, 1st. That when God finished his creation he instituted the Sabbath; 2d. When he brought the people out of Egypt, he insisted on the strict observance of it; 3d. When he gave the law, he made it a *tenth* part of the whole; such importance has this institution in the eyes of the Supreme Being!"

This testimony of Dr. Clark is as truthful as it is explicit. He refers the Sabbath of Exodus 16 to the *same* day to which Gen. 2: 3 refers; and he says there is nothing in the text or context to indicate that reference was made to anything which was then new. The reading of the Decalogue, Exod. 20, plainly proves that the Sabbath or rest day of the creation week is referred to therein, and not a new day first made known in Arabia.

Dr. Scott also says on Exod. 16: 22–27:

"The whole narrative implies that reference was made to an institution before known, but not properly remembered or regarded; and not to any *new law* given on the occasion. Neither the inquiry of the elders, nor the language of Moses, can be consistently interpreted of an entirely new institution."

If this were merely a question of criticism, we should claim it against Messrs. Armstrong and Huntington, and in favor of Drs. Clark and Scott. But it rests on weightier grounds than that. It is a question of plain facts, with the evidence all against our modern critics, who must be either ignorant of the Hebrew, or reckless in their methods of gaining a short-lived victory.

We have not gone fully into the evidence to prove our position in criticising theirs, but stand ready to defend all that we have said if occasion requires. The Methodist denomination is large and influential, and has much talent and learning at its command. If we are wrong, it can easily be shown. But if we are correct, if the error is on their part, then we call upon the Methodists to prove their integrity by taking Mr. Armstrong's book out of the market, and not be a party to the work of deception of which the authors of that book must stand convicted. We write with no unkind feelings. We respect the Methodist denomination, and only ask them to do themselves justice in this case, for it is important. It is no slight matter to misrepresent the Word of God, and to subvert one of his commandments; for all can see that, if Mr. Armstrong's position holds good, the fourth commandment is obsolete, for it then refers to a local and national institution, with which we can have nothing to do. In that case there is *no Sabbath law* for this dispensation. Our neighbors can not afford to stand responsible for such a doctrine as this.

Other points in Mr. Armstrong's book are as weak and erroneous as the one we have reviewed. But we pass them by, at least for the present, as every reader can discover their unsoundness. We have selected to notice that which was hidden under the guise of Hebrew criticism, and which was, therefore, the most liable to deceive the general reader.

(To be continued.)

CHINA INLAND MISSION. — Not many years ago there was not a single native Christian in the Shan-si Province; but numbers are now coming to Christ, many finding in the severe famine that has visited that province that their trust in idols is in vain.

THE people of Tapitea, in Micronesia, led by their native pastor, have gathered together and burned all their weapons of war. A strict prohibitory liquor law has also been passed.

Missionary Department

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

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

LETTERS.—Lucina Tallett, J. T. Babcock, M. S. Wardner, J. Vahl, Denmark, Geo. B. Utter, L. E. Livermore.

WE can readily accept the testimony of a missionary in India as to the greater value of preaching in a chapel, accompanied by good and attractive music, compared with discourses delivered to the jostling and often excited crowds in the street.

WHAT power there is in the cross of our Lord Jesus Christ! An opium smoker read aloud, at an inn, for several evenings, a book that had been received from a missionary. He became much interested, and even broke down with weeping at one passage, and that was where they took Jesus and nailed him to the cross.

A YOUNG man in China joined a Christian church, and lost his situation as teacher, and incurred the great displeasure of his family. Another who sought admission to the church, was tied and beaten by his father and an uncle until he was unable to walk. What would we be willing to suffer for Christ's sake and the truth?

"SLOWLY, yet surely," it is said, "Hindooism is weakening as a system, but unless Christianity is more aggressive, other beliefs in antagonism to the truth may be embraced." Aggressive Christian work is needed at home and abroad. We can not do what the larger denominations are accomplishing, but will we do what we can?

IT is time to begin thinking and talking about attending the Anniversaries in September. We hope the reduced rates in Railroad fare will be advertised before long, that people may know what to plan for in reference to expenses. These annual gatherings are, year by year, growing in interest and importance, and our churches ought to be well represented next Fall at Farina.

THE following recent missionary publications have been received: "Advocate of Missions," for July; "Heathen Woman's Friend," for July; "The Missionary Helper," for July–August; "China's Millions," for July and August, containing an account of the Fifteenth Anniversary of the China Inland Mission; and "The Forty-fourth Annual Report of the Board of Foreign Missions of the Presbyterian Church," a pamphlet of 152 pages, containing several missionary maps, and very full reports of the great work carried on by that Board.

THE influence of the educational and medical work of the Presbyterian mission in Syria, as well as of the preaching of the gospel, and of the Mission Press, is seen in the organization of a "Society for Benevolent Intentions" by the Moslems, whose report was recently issued under the name of "The True Dawn." This report sets forth the contrast between the progress and general amelioration introduced by foreigners, and the apathy and ignorance of Mohammedan society; and, stirred by this, the Society has raised over $5,000, besides opening several schools for the young of both sexes. The prosperity of a female seminary has led the Moslems to set apart an old government building for a similar use, while the Greek Church has appropriated its leading convent for a school to match that of the Protestants. In China, some heathen, hearing of the high character of a boarding school, have asked to have their sons admitted; and eight families have taken their sons out of heathen schools and sent them to this Christian institution, paying their tuition in full. These are examples of the fruit of Protestant Christianity.

PRESBYTERIAN MISSIONS.

From the Forty-fourth Annual Report of the Board of Foreign Missions of the Presbyterian Church, we gather the following statistics for the year ending April 30th, 1881: $584,582 31 have been received, and $581,515 19 expended. Only 3,149 of their 5,489 churches are reported as contributing for foreign missions. Fifty-three missionaries have been sent out or appointed during the year. The growth of the Syrian mission during the last five years has been very encouraging. There are but two more American laborers there now than in 1875, but there are 48 more native laborers. The outstations have increased from 56 to 81; the regular preaching places from 52 to 73; the average congregations from 2,466 to 2,764; and the addition to the church has been 379. The number of Bible-schools has increased from 32 to 70; of Bible-school scholars, from 1,370 to 2,885. In 1875 there were in the common schools 1,707 boys and 472 girls; now there are 2,689 boys and 1,081 girls. The congregations in the Oroomiah station of the Persian mission, which are steadily growing, are said to have four well-defined objects in view in their contributions: the support of their own churches, schools, the poor, and direct missionary work. The idea of self-support is gaining ground in other missions. The Chinese church, in San Francisco, regularly observe the Concert of Prayer, and never omits the collection. In addition to the missions named in the table below, the Presbyterian Board is aiding the Waldenses, the two Protestant Societies of France, the missionary Church of Belgium, and the Evangelical Society of Switzerland.

MISSIONS.		American Indians.	Mexico.	South America.	Africa.	India.	Siam.	China.	Chinese in California.	Japan.	Persia.	Syria.	General Total.
Minis'	Amer	12	6	14	8	30	7	23	2	7	9	12	130
	Nat O	10	11	4	2	15		14		4	25	4	89
	Nat L	8	12	2	2	2	4	16		8	34	23	111
Lay	Am M	1			4		2	2		2	1	1	13
	Am F	25	8	19	19	52	14	34	5	14	15	15	220
	Nativ	13	15	15	26	177	15	104	13	12		128	536
Com'u'cn		1256	5031	1191	599	951	280	1995	137	761	1510	877	14588
Added		127	180	134		90	70	359	19	150	287	58	1474
Schol's	Brd'g B	78		12	51	62	40	166			63	273	745
	Brd'g G	31	23	65	61	204	48	133	15	40	81	193	894
	Day B	95	300	175	82	5859	63	501	200	80	1616	2089	11661
	Day G	153	286	148	35	2119	124	410		40	536	1081	4932
Total		357	609	400	236	8244	276	1210	215	160	2296	4235	18232

Words necessarily abbreviated: Ministers, American, Native, Ordained, Licentiate, Lay Missionaries, Male, Female, Communicants, Scholars, Boarding, Day, Boys, Girls.

MINNESOTA.

From a recent letter received from Bro. M. S. Wardner, we take the following interesting statements relating to this field:

Adventists are hard at work here, but they are not succeeding in building up churches. They do succeed in interesting scores in the Sabbath, and they are clamoring for us to come and present our views. They are more ready to accept our Seventh-day Baptist views. I believe the field is rapidly ripening here. There is work enough here for me for a year in advance, could I stay and attend to it, in just going from school house to school house, and from town to town, and from city to city, in response to requests to lecture on the Sabbath question, presented in connection with orthodox doctrines on other points. Even the Adventists themselves are not hostile to our work, but feel and say that the work is one, and they are anxious for us to preach to those who can not be reached by themselves. There is much prejudice against them in this country, and yet they are faithfully presenting the Sabbath truth, and are winning some to it. Many, seeing they have the truth on the Sabbath question, are constrained to join them, even when disliking other points, because they are the only ones anywhere near who observe and teach this truth. I write this not out of prejudice against the faithful Adventists. These are facts which they also see. Now the manly way for both parties is to work faithfully over this whole field, and so by all means bring men to the Sabbath truth. The Adventists are doing their duty. If we would prevent the evil influence of their other doctrines, as we claim to think it, we owe the people of this part of Minnesota several missionaries, covering a wide territory, that they may see that Sabbath truth does not nesessarily lead into the teaching of materialism. Sunday people readily and gladly testify that our method of presenting the Sabbath doctrine is spiritual, and that our meetings are calculated to arouse sinners and backsliders and quicken the faithful, even if they do not accept "our view." I verily believe we are breaking down much prejudice. People grow kinder to us as the days go by, although we are constantly holding up to them the Lord of the Sabbath as claiming their loyalty and devotion.

By the way, I think this controversy about whether we present *Sabbath* or *gospel*, depends much upon the man who presents, whether he looks at Sabbath as part and parcel of gospel or not. If he believes it all the same gospel, his presentation will be all gospel; even when he says Sabbath, it will ring out in the gospel key. But if when he says Sabbath, he feels it is one side of the gospel, then the tone of the speech will be in a different key, and will impress the hearers as a doctrine of ordinances "against us." Hoping the Board will surely send help up here, I turn to another subject.

Eld. Sindall is a patient worker, a faithful man, and speaks well from the stand or pulpit. He is adapted to the work among his countrymen. They are slow to yield, but when they yield they are persistent in the truth. He understands them. They listen to him readily. In places, he draws large congregations. He is excellent in calling from house to house. He is pleasant and social and quite prudent. He is also a homeopathist physician, and gains friends by helping the sick. I think such a man ought to be put in the field and kept there by our people. He ought also to be supplied with an abundance of tracts in the Danish language, either got from Eld. Rolf in Norway, or by printing the translation of Eld. Morton's tract when it is completed. He has to meet the Lutherans mainly in his work, or else the Danish Baptists. He has already written and printed a tract in Danish addressed to the Baptists. If he could revise that as he wishes to and have it printed at Alfred, it would greatly help.

THE FEWNESS OF THE GIVERS.

When our Lord stood over against the treasury and saw the widow cast in her two mites, he not only permitted the disciples to observe the transaction, but he especially called them to do so. There are lessons to be learned by one who stands in sight of any one of the Lord's treasuries which are too valuable to be neglected. To be sure he must remember that while we can see the gifts we can not always, perhaps not in the majority of cases, understand the thought of the givers. We must bear in mind, also, that gifts are valuable not according to their size, but according to their cost to him who brings them. There are many elements entering into the account that only the Omniscient One can measure, so that we must beware how we attempt to pronounce definite judgments on the offerings of men. And yet there is divine warrant for observing the gifts as they come to the Lord's treasury, and for seeking to learn from them whatever profitable lessons we may.

One fact which will quickly arrest the attention of whosoever watches the treasury, is that the number of real givers is comparatively small. A contribution box may receive many coins which, though larger than those the widow gave, are naught to the givers. That is the reason why they are given. These persons have no desire to give anything, but it is awkward to make a public refusal, and so they drop into the box some coin, of the most trifling value to themselves. We will not call such persons givers. Applying the name only to those whose offerings are of actual cost to themselves, we fear that their number in almost all, if not all our churches, is relatively small. Cases like the following are by no means singular. A recent contribution from a city church of between two and three hundred members amounted to about $400. Seven-eights of this sum are known to have been given by *four* individuals. The plates passed in another city church on a Sabbath morning, brought in a sum indicating an average gift from each of about one dollar, and it was probably thought that this was a good showing. But it appears that this average was made by the gifts from *two* families, and deducting their contributions, the average sum from each member of that church was less than nine cents. A New England congregation, whose wealth is said to exceed two million dollars, gives less than one hundred dollars for foreign missions, and half of this sum comes from a single individual. We have been told concerning a church renowned for its benevolence, that not more than twenty-five of its members pay anything toward the several thousand of dollars annually contributed by this church for home and foreign missions, and that half a dozen individuals give six out of every seven dollars with which the church stands credited. These are merely illustrations of a class of facts with which all who stand over against the Lord's treasury are familiar, showing that the givers are few.

Another fact, in pleasant contrast to the foregoing, will be noticed by those who watch the treasury, that there are in almost every community some who do know the luxury and who are reaping the rewards of self-sacrificing benevolence. They are often the poor, yet are they very rich. They have not received freely, as the world judges, yet they give freely. Very few rich men enjoy such a luxury as is theirs when they make their offerings to the Lord. A widow whose only son was killed during the late war supported herself for years, earning $1 25 a week, and giving twenty-five cents every Sabbath to the offerings of the sanctuary. She has recently received a pension, and from the first payment she sends one-fifth as a thank-offering; "the firstfruits for the Lord." These hidden ones, whether their gifts are large or small, who make sacrifices that they may give, and who yet, because of their deep love for Christ and his kingdom, are not aware that they are making any sacrifices at all, are the true givers. And perhaps of more value than the coins they drop into the treasury are the prayers with which they follow their alms. Among these generous givers are many ministers of the gospel who, out of their limited store are giving, none too much, perhaps, but vastly out of proportion to what others of their congregations give. There are upon our tables at this moment two subscription lists which happen to have been forwarded with contributions from rural churches. The pastor's name heads one of these lists, and his subscription is for twice the amount subscribed by any of his parishioners. The other list shows that four-fifths of what was there given came from the pastor and a retired minister. There is a flourishing church in Massachusetts of over three hundred members who possibly flatter themselves that they are doing well, perhaps they might say nobly, for foreign missions, but it is to be presumed that few of them are aware that from sixty to seventy per cent. of what passes through its contribution box comes from the devoted pastor and his wife.

What can be done to multiply the number of givers? This question should be pondered quite as much in the interest of the churches at home as for the sake of the unevangelized far and near. For the churches will not increase in graces or have their full power with God and with man until a large proportion of their members bring their tithes into the Lord's storehouse. Why should not prayer for the multiplication of laborers of this sort be offered as fervently as for laborers who shall cross the seas into the harvest fields? And prayer should be accompanied with constant labors to lead each disciple of Christ to an apprehension of his duty to contribute of his substance for the advancement of his Master's kingdom. Every effort should be made to bring up the young in the family and church and Sabbath-school in the habit of systematic giving. There must be line upon line from the pulpit. Benevolence should be made a frequent theme for conference at the social meetings of the church. The whole matter must be lifted far above the narrow notion that this or that society is begging for a support. Man must be made to feel that their gifts are for Christ, and that he is no beggar before them, but rather that he grants them the inestimable privilege of sharing with him in his efforts to redeem a world. Schemes should be devised so that there shall be presented to each individual the frequent opportunity for making his offerings to the Lord. Pastors and churches should study these expedients for increasing the number of givers. They will be most successful who are able to awaken in all souls true sympathy with Christ, and devout gratitude to him who gave himself for the life of men.—*Missionary Herald.*

DIFFICULTIES OF A CONVERT.

Our General Baptist Mission pursues its course with manifold signs of substantial success, and yet this very success creates formidable difficulties. When a native whose parents and relatives are all heathen becomes a Christian, it is no easy thing for him to profess discipleship to the Lord Jesus. At Khoordah lately such a case occurred. In January last a young man was baptized. He was a member of a well-to-do Hindoo family, and many of his relations fill lucrative positions under the Government. With characteristic wisdom the missionaries, thoroughly satisfied of the conversion to Christ of their promising inquirer, proposed that he *should* have an interview with his relatives in their presence. It was a terrible ordeal for the young man. But he submitted to it. The scene was painful in the extreme. His friends used threats and promises. "You owe your life to us," it was urged, "and surely you will listen; if you persist in taking this step it will be the death of your mother and of us all. Why can't you be a Christian and not be baptized? You could remain with us; we will let you believe what you like, only don't take this step, which will separate you from us for ever." And what was the young man's answer? "God knows I love you none the less, and, if you would permit it, would gladly remain with you; but Christ alone can save me from sin; I have given myself to him, and at all risks must obey his commands." And he was baptized, coming out of the water with a face "radiant with a new-born joy." When baptism means the loss of relatives and the giving up of all for Christ, is it surprising that baptisms are comparatively few? Many in India are secret disciples, and missionary work, therefore, can not be appraised. This young man sets an example which many of our youth even would do well to follow. How little there is for English young men and maidens to lose for Christ's sake, and what numbers refuse to make the least sacrifice! *The Freeman.*

CHINA.—The *Quarterly Record* of the Scottish Bible Society says: "The sale of Scriptures in China made great progress in 1880. From 19,084 copies in 1879, the issues advanced last year to 43,267, or more than double. This circulation of the Bible has been accompanied and made yet more valuable by an extensive issue of Christian tracts and books supplied by the Religious Tract Society—the proceeds of sales being placed to the credit of the Bible Society. In two years Mr. Archibald alone has sold upwards of 19,000 books and 25,000 sheet tracts in Hunan and Hupeh; while Mr. Burnett and Mr. Wilson have in one year sold 10,000 books and 12,000 sheet tracts in Hupeh and Sz-Chuen. 'Our tracts,' says Mr. John, of Hankow, 'go forth from here to the Empire's most distant bounds.' There is abundant evidence to show that some, at least, of this seed is falling upon good ground."

WHAT LITTLE HANDS IN INDIA DID.—Last Summer, soon after Miss Pratt came home from India, she had a letter from one of the younger scholars in Dehra Doon, who said that she and other little girls there were making fancy work to raise money to pay for the new room that was needed in their school building. The thought of such little children trying to do so much made her smile, but before she sailed away to India again, news came to her that these young builders had already made seventy-five dollars.—*Children's Work for Children.*

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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.

Historic Sketch—First Decade, 1836–1846.

PREPARED FOR THE STUDENTS' QUINQUENNIAL REUNION, JUNE 27, 1881.

The following letters of President Kenyon will be of interest. The first is significant as expressing an independence that could not submit to dependence on any one for pecuniary aid. If the Trustees of De Ruyter Institute had accepted his terms, the history of both DeRuyter and Alfred might have been quite different.

UNION COLLEGE, Oct. 14th, 1838.

Dear Brother,—I started on my return to College with the full intention of arranging my concerns here, and bidding adieu to old Union, for a time, if not forever. In New York City I had a conversation with a benevolent and invaluable friend, Thomas B. Stillman, who urged the importance of my continuing my studies uninterrupted, and the probable injury of breaking up in the midst of the course. He proffered me all necessary aid, to enable me to complete my studies, and, though I had resolved to be independent, I so far yielded as to accept $25, accompanied with a request that I should call on him whenever in destitute circumstances.

Thus, by his benevolence, I am again in Union; but whether it is proper for me to continue here or not is a most difficult problem for me to solve. I have formed an utter aversion to dependence on any one for the supplying of temporal wants, and can not be easily induced to believe that duty requires me to be thus dependent. After having endeavored to divest myself of prejudice as much as possible, and to decide upon the clear convictions of conscience, and, after taking time to consider, lest a hasty decision should cause me to repent of my action, I have decided that I can not be thus dependent. Whether I have erred or not, the future must develop. Whether it meets your approbation or not, I hope this conclusion will be no disappointment to you, as you charged me to do as I thought most consistent.

I received your communication, written while you were at DeRuyter, and, at the same time, a request for proposals to teach in the Primary Department of DeRuyter Institute. I gave my terms immediately, with the distinct understanding that I would put myself in competition with no man for the place. I offered to go for $100 per term, and not a farthing less, consequently have no expectation of receiving an affirmative reply.

On my return here, the first Tuesday after the term commenced, I found my room occupied by a couple of students. My ire was a little kindled, and I repaired immediately to the room of "Old Prex," to free my mind; but he was so polite, so gracious and condescending, so sorry that he had permitted the rascals to occupy my room, that I could not find it in my heart to turn him out of College. So, after long debate and consultation, we made a compromise, and I agreed to room down in the city, and I rejoice at my disappointment. Our studies are delightful this term. We have J. Nott in Rhetoric, Pearson in Trigonometry, "Old Jack" in Algebra. I like him so much that I intend to mark him "Max."

The severe stroke of sickness with that terrible disease, small pox, deprived me of nearly all benefit of the Spring term; but I utter no word of complaint. Instead of murmuring, I render thanks for my recovery, and pray that it, with all other dispensations of Providence, may be sanctified to me for good, and become aids to help me rise from earth and hold communion with God, which is the highest privilege and prerogative of man.

Heaven's richest and best favors, with an ungrudging hand, are lavished upon us. Every inducement which man can ask, is held out to inspire love and praise.

Many and various are the means to be made use of for the cultivation of our mental faculties. The daily occurrences of life are valuable sources of information, from which we should learn much. By the close observation of men and manners, their transactions in all their varied avocations, and the operations of their minds, we become, or may become, acquainted with human nature. By a due attention to the operations of our own minds, we may and should learn many valuable lessons concerning self. It is an obvious fact that no knowledge is more essential to a public man than a thorough acquaintance with himself. It matters but little whether we are in our study, preparing to come before our instructors, or in the recitation room; whether walking in the populous city, or in the country, surrounded by all the charming scenery of nature; whether our situation in life be public or private, the sources of information are innumerable. To assist the mind in retaining as well as acquiring and treasuring up knowledge, the daily practice of penning down such thoughts as arise, as well as information gained, worthy of preservation, from books, conversation, and experience, is of no small consequence.

He who would inculcate excellence should be a pattern of excellence. He who would inculcate benevolence, temperance, or justice, must be benevolent, temperate, just. He who would inspire enthusiasm in others, must himself be enthusiastic—so with order, sobriety, stability, meekness—all nobleness. These excellencies can not be counterfeited; therefore, aim at perfection in all things.

Ever yours, W. C. K.

TO PROF. J. R. IRISH.

The following tells the story of his introduction to Alfred:

ALFRED ACADEMY, April 3d, 1839.

"I left Schenectady, March 26th, 1839, by railroad. At Utica took stage for Syracuse. Worse traveling I never saw. We rode all night, being eighteen hours in performing the journey of fifty miles. Our stage broke down twice, creating some little delay and more perplexity, but without serious injury to any one. From Syracuse to Auburn was by railroad. From Auburn I traveled by stage, by the way of Geneva, to Bath, where we arrived at midnight, after a long and comfortable shaking. Next morning I started on foot for Alfred, thirty miles distant, traveling over hill and down dale, through mud and snow, seeing, for the first half of the distance, nothing but wilderness and log houses. In the morning of March 30th, I arrived at the Academy. On coming into town I met, in the road, one of the trustees. On learning who I was, he looked me over, mud-bespattered and travel-worn as I was, and promptly said, 'You arenot wanted here.' This was decidedly a damper. I, however, found the Principal glad to see me.

"The term closed the same day, so I was just in time to attend the closing examinations. I was introduced to the school, in due order, by the Principal. It was composed of young ladies and gentlemen, about forty in number. I surveyed them very closely [so they did him], and discovered many intelligent countenances. I was much pleased with the promptness manifested in answering questions. There were many scholars that might be considered excellent in the branches which they had pursued. I was led to form an exalted opinion of the attainments of the scholars generally. A large number of visitors were in attendance, and, altogether, it was an interesting occasion.

"I have a room in the 'Cadmus,' and am located much to my mind. The building is quite a comfortable one, pleasantly located, finished with dome and bell. I like the place much. It is rather hilly; no more so, however, than to afford an agreeable variety. The soil is rich, and, on the whole, it is a very pleasant country, fully answering my expectations. I have formed an acquaintance with several of the families, among whom there is great freedom and cordiality. With the people I discover nothing of ostentation or show. Their dress is plain and neat but not extravagant, their manners simple and unaffected. They may, perhaps, be considered, by some, rather rude in habits and destitute of that polish of manners so requisite to good society. This, to some extent, may be correct; yet I must consider them far superior to the great majority of those who make such great pretentions to superior excellencies. You will have perceived, by this time, that I am much pleased with my place and the people with whom I am to be associated. I must acknowledge that, thus far, my expectations have been more than realized; whether I shall continue to be thus satisfied, I shall not pretend to predict.

My school commenced the first day of May with twenty-five scholars. Eleven weeks constitute a term, and four terms a year. I have an arduous work before me. I shall have to teach Geography, Grammar, Arithmetic, Algebra, Surveying, Book-keeping, Natural Philosophy, Chemistry, Botany, Astronomy, Zoology, Geology, Mental and Moral Philosophy, besides Latin, Greek, etc., etc., and preparing and delivering a course of lectures on Chemistry and Natural Philosophy, accompanied with experiments, during the year. Judge of the leisure I shall have."

He found his work here a hard, pioneer work, as must ever be the founding or building up of a school in a region without wealth. It imposes a life full of toil and difficulty, full of varied and many-handed service and sacrifice. One of those slender, compact, nervous, magnet men—a man very earnest, very incisive, somewhat radical, even eccentric, if you please, yet very genuine—the first sight of him stirred more than one young life to the core. The students of those early days voted him, save in a few points, the greatest man living. His whole being appeared, to our youthful eyes, condensed, intensified spiritual energy, with a strange fascinating power. As the chemists assert that each drop of water contains electricity enough to produce, when set free, a big thunder-bolt, so, to our youthful imaginations, he appeared as possessing, in each minutest globule of his blood, life-force sufficient to electrify and stir into action any nature, however dormant.

The following interesting communication from Prof. D. D Pickett, Ph. D., for twenty years connected with the Institution as student and teacher, was read at the Reunion:

Forty-five years ago, Institutions of learning, in this country, were not wont, like Minerva from the head of Jupiter, to spring into being fully equipped for their work. They were rather the offspring of Necessity, that prolific mother to whom man is indebted for so many of the conveniences and luxuries which we now enjoy. The great mass of our people lived isolated from each other. They were poor, and ignorant of the stores of precious mental wealth to be possessed by all who had the will to make the effort required to obtain it.

It has been said, that wealth and civilization increase man's wants. If this is true, the value of an institution of learning, to the community where it is located, is not to be estimated entirely by the elegance of its buildings, the variety and abundance of its apparatus, the number of volumes in its library, or by the number and learning of its professors. All these are important, and, at the proper time, should receive careful attention. The apposite question to be submitted for consideration seems to me to be this: Does an Institution supply the real wants of its supporters? If it does, then it is the Institution for that place, even though humble and unpretentious in all its appointments.

Alfred was remote from any academy or college; in the midst of a people noted for industry, integrity, and all the sterling virtues characteristic of New England's sons. But wealth they had not. Most of the young people did not possess even a foundation for a liberal education. Yale or Harvard, as we now find them, would have been as unsuited to their condition, as are High School studies to the wants of a child just entering school for the first time. They needed thorough training in the common branches, and to be shown in what a good education consists. Of this, few indeed, had any just or definite conception. When, in 1839, I first became a member of the school, Professor Kenyon, its sole teacher, was regarded as a prodigy, the equal of whom few countries could boast. As he was a Greek and Latin scholar, in their innocence, many pupils supposed him to be able to speak and write them with the same facility as his mother tongue. Absurd stories, too, were circulated in regard to him, and to some extent, at least, believed in the surrounding country. For example, so great was said to be his acquired knowledge, that his head was too small contain it all, and that, as a consequence of continued study, his skull was actually yielding to the internal pressure, and opening to make room for more ideas!

But he was a self-made man, and what should prevent others from doing what he had done? He had the power to inspire his pupils with a desire and determination to know, and to be, something more than had previously seemed possible. Such was his influence that not the young and single only, but those more advanced in life, both single and married, enrolled themselves as pupils, and eagerly pursued the various branches of education recommended by their young and enthusiastic instructor. Nor was his influence confined to the school. Through his zeal, the entire community became interested in the cause of education. This was shown by the welcome uniformly given pupils from a distance, and by the low prices placed upon board and other privileges, essential to the comfort and progress of students. This was seen, too, in the readiness of the people to erect new buildings, buy apparatus, and hire additional teachers, as the times demanded. The course of study, too, was extended. To the common branches at first almost exclusively pursued by the pupils, a higher English course, a classical, and others, were added. These changes greatly increased the patronage of the school, but did not increase its revenues in the same proportion. Here began a struggle with financial difficulties, which pressed heavily on those having the Institution in charge. Without endowment, how could it meet all the demands made upon it? As the Alfred people were unaccustomed to large outlays of money, they could not understand its constant want of funds. Mismanagement, or prodigality, or both, were strongly suspected. The wonder ought to have been, *not* that so little was done with so much money, but rather that so much could have been accomplished with means so limited.

The history of this Institution in this regard is that of others throughout the land. All cost more and return less, in cash, than their sanguine founders expect. Even those fortunate institutions, founded and liberally endowed by generous friends of education, are no exception to the rule. The richest constantly want more. Wellesly, Vassar, Cornell, Yale, also Harvard and Michigan Universities, year by year, appeal to the public, and especially to their alumni, for funds to enable them to make some essential or much-desired improvement. Nor will this ever be otherwise, so vast is the educational field. As there are no limits to the improvement of the mind, none to the mysteries of creation, so can there be none to the call for means and appliances in carrying on the work of education.

At Alfred, the moral and religious influences were always decided and salutary. Immoral, irreligious, and infidel sentiments found in the school and in the community, a place so unfavorable to their growth that their propagation was seldom attempted. The Institution encouraged its pupils to form habits of order, temperance, industry, perseverance, self-reliance, and honesty. Its influence was felt, not in the western part of New York only, but in all its parts, as well as in many other States, north and south. To this school, many others, in different States, owe their origin and success. Thousands of men and women will say with feelings of gratitude that to Alfred they owe more than to all other schools and influences combined.

While to each human being his every hour is invaluable, there seems to be, in the life of all, a pivotal point. On the decision of this time will his future mainly depend. Like a delicate vane, a slight force is sufficient to turn him in one direction or another. This force may be the daily influence by which one is surrounded, a single lecture or sermon; sometimes a word seriously or jestingly spoken. By parents and teachers this is too often forgotten. At Alfred, however, this seemed always to be kept in mind. Who can estimate the good thus done, the influence thus exerted, by earnest and devoted teachers, upon hundreds of youth just at the time when most susceptible to good or bad impressions? While a few may disregard the instructions received, thousands bless the day that they entered Alfred, and bless, too, those whose faithful labors and instructions they may, at times, have regarded as useless and perhaps irksome. I can never cease to be grateful to Alfred. May her prosperity increase and her influence widen, till her estate forty-five years ago shall be to her exalted condition, as is the "tallow-dip" that lighted our early Latin and Greek, to the glorious electric light which in our cities now turns night into day.

HEART-RELIGION.

The world greatly needs a more consecrated type of religious life. The church greatly needs to quicken into new meaning the well-worn phrase of "giving the heart to Christ." It stands for realities in experiences and potencies in life which no other phrase so well expresses. It is God's ultimate demand, and includes all others. The church is apt to talk so much about its work and its people and its agencies and its truth, as to almost forget that the heart alone makes any of these things valuable. And the declension in religion over which the church is mourning now, is due, most of all, to a certain withholding of the heart by those who profess to have "believed with the heart."

Christ has done so much for us, and is so much to us, that his claim on all that makes the man is imperative. So he claims the body, and the apostle beseeches that the body may be consecrated to Christ. That is only saying, when a carpenter is hired to do some work, his tools are hired also. The body is the instrument of activity. Through it we look and feel and work. So also Christ demands the mind, for there is neither feeling nor action without thought. And he lays hold on the spirit that wraps and vitalizes and inspires the whole man as the air wraps and thrills the world. And all of these are expressed by the common phrase, "Giving the heart to Christ."

All the meaning of religion, in personal experience, is summed up in that. Thus, if religion means a good character, there can be none in the best sense without a right heart. A character that does not grow out of a good heart is a sham. It is like a tree sound only on the outside, rotten at the center. If religion means good works, it is again true it supposes a good heart. No one is thanked for kindness that is not hearty. And God cares nothing for deeds that have no heart in them. But the commonest act, heart-filled, becomes sublime. How, on the review of years, we discount a good deal of the "fuss and feathers" of army generals, but how always great remains the work of army nurses who, with love, gave cups of cold water to the dying. So in Christian service there are no good works that are not heart-full. And still more, if religion means piety toward God, it is the incense whose only fire is on the altar of the heart.

So is explained the stress which the Bible everywhere lays upon the offering up of the heart to God. When we think of our religion, we are apt to think about orthodoxy or good works or a straight character, or joining the church. But not so the Bible. The background on which all these lean is the heart. So when Christ called Matthew, the prominent act was rising from the receipt of custom and abandoning his old life, but the prominent idea was the discipleship of a loyal love. When the woman broke the alabaster box at Christ's feet, she did an act which Christ said should always be spoken of; but the reason for the value of the act was that it represented the breaking of her heart at the feet of the Master. When those whom Christ had healed, and whom he had commanded not to speak of their cure, went everywhere "blazing" the matter abroad, they were driven even to a formal disobedience to Christ by intensity of their affection for him. And when Jesus gave that severe test to the young ruler, which looked like a test of service, what was it after all but a test of love? It was a stethoscope held over the zealous young man's heart. So in the apostolic history, when Philip is dealing with the Ethiopian officer, he asks him only as a condition of baptism that he believe on Christ with the heart. And Paul, in dealing with Simon, finds the trouble is not with a defective theological training, but "thy heart is not right in the sight of God."

So the human heart the Lord seeks above and as comprehending all else. The finest capacity for living and for serving is in the heart. And our Christian lives would take on a new directness and power if we were less concerned about the other things of conduct and conversation, and more concerned about the state of that center of all our being "out of which are the issues of life." Not only so, but what a widening of the ranks of effective service would thus be secured. The lowliest may be great in heart-power. It does not wait for education or great opportunity. It is that messenger that can run on any road, and do great work with little equipment. The heart can send enlightening flames to the stupidest brain, and give it a power not its own. It can suffuse the lowliest work with a heavenliness of spirit that gives it boundless value and power. There are great differences of talent and opportunity among the Lord's people, but they may all be princes of the heart.

What a power there would be in the machinery of the church, and the intellectual life of the church, if they were lifted to their best as the conductors of heart power—if they were the poles and insulators to sustain and direct the lightning of spiritual life. The church has money, men, talent, and chances enough to convert the world in a generation. It only needs the fire from heaven to fall upon the heart and make it burn for Christ. That is only saying the church needs Pentecost. How once it multiplied church efficiency a thousandfold—or rather gave efficiency to a church that before was only waiting! And when the Spirit shall be poured out in the latter days, it will be a baptism upon the heart. It will mean such dominance of the love for Christ that money will be held cheap—that gifts will be turned to Christian service—that the very business of life will become instinct with a holy spirit, and "holiness unto the Lord be written on the bells of the horses." Meantime, let us firmly hold this truth as the condition of better scholarship, truer living, worthier service for Christ—we need more heartiness in our religion.—*Interior.*

MEMORIALS OF ADVANCING LIFE.—It is not the being aware of any physical or mental decline, but a remoteness in my retrospects; the disappearance by death of so many of my elders, and even coevals; the dispersion and changed condition of my early companions; the alteration of a great part of the economy of my feelings; the five feet, ten inches altitude of persons whom I recollect as infants when *I* first reached that altitude; and the very sound and appearance of the word *forty* (to the number meant in which word I shall soon have a very particular relation)—these, and I suppose many more things, concur to make me feel how far I have gone already past the meridian hour of the short day of life.—*John Foster.*

TUNING THE INSTRUMENT.—It seems to me the trials and temptations of this life are all making us fit for the life to come, building up a character for eternity. You have been in a piano manufactory; did you ever go there for the sake of music? Go into the tuning room and you will say, "My dear sir, this is a dreadful place to be in; I can not bear it; I thought you made music here." They say, "No; we make the instruments, and tune them here, and in the process much discord is forthcoming." Such is the church of God on earth. The Lord makes the instruments down here, and tunes them, and a great deal of discord is perceptible, but it is all necessary to prepare us for the everlasting harmonies up yonder.—*Spurgeon.*

The Czar of Russia is to be crowned at Moscow, in a short time.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, August 4, 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 SUGGESTION.

The *Independent* makes the following suggestion:

"The Jews make objection to the decision of Rabbi Kohler's congregation to hold service on Sunday, that it is not the seventh day of the week, on which, according to the Scriptures, the Sabbath is to be hallowed. Why can not the objectors to the Sunday-Sabbath, whether Jews or Christians, be appeased by a perfectly simple device? Let them change the beginning of the week from Sunday to Monday. There is no law of God or man telling us on what day we shall begin our week. The proposed change from Sunday to Monday will make Sunday the seventh day of their week, instead of the first, and will then require them to observe Sunday as the Sabbath, with the rest of the world. There is Jewish law, we believe, as to when the year shall begin; although all Christians now have changed that for themselves, and the Jews, besides their religious *rosh hashana*, recognize chiefly the New-Year day of Christendom. In correcting our calendar, some two hundred and fifty years ago, we changed our day again for beginning the year. In New England a good many families used, on their own authority, to change the hour of beginning the day from midnight to sunset. We do not see why the same liberty should not be claimed and exercised by any one that wishes to change the day of beginning the week. If people really can't conscientiously take their rest on any other day than the seventh in the order of the week, then it is quite worth while for them to begin their week on Monday."

Let the reader look carefully at the above, and then look the real question in the face. The Bible requires, in so many words, the keeping of the seventh day. This seventh day, as every one knows, is the seventh day of our present week. The *Independent* does not keep this day, but, in the exercise of what is sometimes called Christian liberty, keeps the first day of the week. It does not claim that there is a divine precept for this. With those observing the seventh day, this seems inconsistent, and they have called the *Independent's* attention to it, and the above is its method of producing conformity to God's will. But does this help the matter? We have changed the "place," but have we "kept the pain?" God made the week, as well as the Sabbath, and if we keep it, we must keep it in the order of its relation to the week. The plan suggested by the *Independent* must be agreed to by both parties before it can be adopted. Having the *Independent's* mind, let us wait and reverently hear what God says.

OUR OPPORTUNITY.

The *prophetic* age was fortunate and grand. True, the world was young and crude. What man could do, what society could be, was scarcely dreamed of. Great nations had grown and were culminating in the massiveness of physical grandeur and strength of civic despotism. Seething through them all, and shaping them to their own genius, were ponderous systems of ethnic philosophies and pagan religions; and yet, under their mountainous masses, the individualism of man was being buried away out of sight. What man, as a distinctive personality, man *as man*, was or could be, had not yet dawned upon his own consciousness. Still more was the conception of God as the infinite and absolute person, confused in the polytheistic conceptions of gods innumerable, gods great and small. Out of the midst of such "confusion worse confounded," the eternal "I am" began to evoke the elements of a universal order, which, in the far-off sometime, should place man back upon his throne, and set the world revolving in its majestic orbit of moral order around the Sun of righteousness. In the great reconstructive process, the prophetic age was to fulfill an important function. The workers and thinkers who wrought in that age were fortunate in that the fewer truths God revealed to them were grasped with a firmer faith and warmer passion. They *felt* the Lordship and personal presidency of their Jehovah in human affairs with a vividness which shaped their whole sublime ministry. There was less of man, more of God to them; so that when they stood before apostate kings, with the message of solemn warning or of fiery doom, there was the uplifting of a divine illumination which made them courageous in peril, defiant in danger, and confident always that the Jehovah who sent them was stronger than the Baal who opposed them. To such men there could be no failure; to such, all mysteries disappeared; and before them, the grand achievements of the truths they uttered, as they should struggle down through the ages, were gathered into the beatific vision of success already achieved; and in such faith they wrought on. They walked and worked *by faith in God*, and God dawned upon their vision with glorious fore-glimpse of a God-man in whom should dwell "all the fullness of the Godhead bodily," and through whom the wild-waste of sin-disordered humanity should be made to blossom as the rose.

"Fortunate age; favored men," do you say? and as you say it, do you long for such divine illumination, and out of it such heroic endurance, such strength of character? What hinders? Come with me, and let's study the opportunities of our age, the grandeurs of our times. Let's see if we are not

> "Living in a grand and awful time,
> In an age on ages telling,
> When to be living is sublime."

In many respects, we are in advance of those who lived in prophetic times. We live in the era of fulfillment. What they saw *would be* we see as *having been*, and as now transpiring. The God-man has been on the earth; his marvelous life, his sacrificial death, and the atonement for sin forshadowed by all the types, ceremonies, and sacrifices of the prophetic era, have transpired and passed into history, and form so central, so fundamental a factor of all history as to redeem it from chaos and bring it to order in the terms of a beneficent and progressive, divine proceedure. Large realms of thought which were closed to them have been opened to us, and the whole grand scheme of redemption has passed from types and shadows to the things signified; from signs and symbols to living realities. Here, wide open before us, in two hundred and fifty languages, lies the Bible, the Book of books, with its central figure "towering o'er the wrecks of time," and moving on the hearts of men as only infinite love pouring itself out in vicarious sacrifice can move. The book of divine revelation, flying from our revolving power-presses at the rate of one hundred copies and more for every minute of time, two copies and more for every pulse beat in your wrist, and being scattered like forest leaves, and made so cheap that four well-bound copies of the whole Bible can be purchased for one day's work of the humblest day-laborer. This marvelous Book of books, with its broad stretches of thought, its lofty hights of doctrine, and its deep abysses of mystery, keeps challenging and receiving the severest criticism of philosopher, political economist, scientist, skeptic, infidel, and atheist; and out of the red heat of assault keeps rising unscathed to more commanding influence over the minds of men and the affairs of the world; a book assuming a tone of authority over our convictions, and dictating a style of character and mode of action most distasteful to our perverted tastes and distorted judgments; a book hoary with antiquity, the oldest of books, throwing bold challenges to geologist and astronomer, to historian and scientist, and proving itself wiser than they all, and provoking discussion from a thousand points, wide open to the most learned and inquisitive skepticism, but unharmed by them; hated by scoffers and infidels, assailed by kings and courts, burnt in piles by decree of popes and emperors, but, with a phœnix life, rising to newer hights in the hearts of men, to broader and deeper influence over their lives. It stands alone in the world, conforming to no canons of taste, no standards of criticisms, but creating and commanding more authoritative canons, more lofty standards than the world had before known. It has outlived the oldest peoples, outlasted the strongest governments, and superseded the broadest civilizations. It has supplanted the most learned theories of civil and social polities. It has seen the camel of the desert supplanted by the railway train, the beacon light by the telegraph. Government, art, literature, all have changed, but this old, mysterious, but ever-authoritative Book holds its place with ever-widening influence. It affects and molds the noblest minds, permeates and perpetuates the most beneficent institutions, and sheds a newer, fresher life over all it touches, and lifts to higher, diviner liberties all lives that give it heed. A book that will never go on the shelf. All this can not be explained except upon the supposition that the thoughts of the Bible are God's thoughts. What is now mysterious in those thoughts as much attest their divine authorship as that which is clear to the most limited mind.

No mind of finite capacity can grasp all Bible truth any more than it can catch and hold in steady comprehension all the worlds that career through boundless, universal space. But these mysteries are native to the Book just as odor is to flowers. Let me know beforehand that the Infinite mind is to write a book for all the ages of human history, and that to be the plan of redemption for that humanity from its sin-thralldom, and I shall expect mysterious depths, towering hights, and far-reaching plateaus of thought. I shall expect miracles, just as I expect jestures in the speaker, or flowers on the stalk. Let me believe that it is the product of one who "is wonderful in counsel and excellent in working," and I shall not be disappointed, because with my puny capacity I can not get up to its peaks of sunlit grandeur, nor down to its abysses of shadow. God *could* have made the world all trim and smooth, without mountain and gorge, and dark, far-stretching farests; so he could have make a book without lofty peaks and mysterious depths; but what pigmy shall stretch himself up and declare the world and the Book would have given better evidence of divine origin? Manifold, yet one; mysterious, yet luminous with divine light; indestructible as the globe, this marvelous Book lives and runs over with truths just as much needed by the wisest savan as by the wildest savage; and all the way through luminous with the signs of its supernaturalness, the proofs of its authorship in God, just as the idioms of literature bespeak the authorship in Shakespear or Milton; just as the dome of St. Peter's bespeaks the world-renowned artist who conceived it.

The history of the human race can only be written, and its annals redeemed from the wildest chaos as they shall be written from the Bible standpoint. The only art, the only literature, the only science that will survive the lapse of ages, the tooth of time, is that on which the Christian thought shall have spread its entrancing luster, down through which it shall have shot its life-giving impulse. Bunsen says, "The greatest miracle of Christianity is *Christianity*." Coleridge talks wisely of the "miracle of Christendom." Grandly, miraculously indeed has Christendom been builded. Its foundations are on the "Rock of Ages," its apex pierces the skies. Permeated by it, all men, all nations, have been lifted heavenward, God-ward; without it, all men, all nations, the most favored have gone decayward. Egypt began by worshiping the Nile, and ended by worshiping cats and bugs. Rome ran down from her Olympian Jove to her lustful and brutal emperors. It was no Constantine, no earthly agency that builded Christendom, no human wisdom that conceived and planted her seed-grain of literature.

Well, what is all this to *us* as a Christian people, a Bible-loving people? Everything. If the doctrine we hold and propagate be *God's truth*, then it is *eternal*, and he will put forces enough into it to give it conquering energy. All that stands in the way of the kingdom of God must go down. Only when we catch illuminating gleams of coming glory from our firm faith in God, as the old prophets did, shall the golden-peaked apocalypse tower above our horizon. There is a city of God for us; and sure as the onflow of time we shall reach its sunlit glory, if we faint not. There will be song and worship, work and rest, and very rest in work. It is our privilege, if we be Christ's, to go to our task in the light that gleams over the pearly gates of the beautiful city of God, of *our* God, described to us in the Bible, *our* Bible. Come on, then, brethren in the Lord, let's work on, suffer on, but *always* hope on. God rules, and

> "Of what is small but living,
> He makes himself the nurse,
> While onward cry the voices
> Of all the universe."

D. E. M.

DO YOU LOVE IT?

Love what? The church! Yes. Do you love the church, even the one of which you are a member? There was a time when you did not love it, and you gave full proof by your conduct that you did not love it. We do not say you despised it, but you did not love it. On a time since that a change came over you, and you joined the Christian band of which you are now a member. In the covenant you made, you declared you had come to love the church with your whole heart, and you promised to cherish and nourish it sincerely and truly. You even gave to it yourself. You prayed for it fervently. You lovingly and tenderly watched over it and exhorted it. You attended upon its appointments and joyfully bore its burdens. You were not bold and brazen, but, drawn by love, you overcame your timidity, and found and kept your place at the Master's feet. And now, after these years of conflict and service, do you still love the church?

CIVIL-SERVICE REFORM.—We have received from William Potts, Secretary of the Civil-Service Reform Association, 44 Pine St., New York, a series of the publications of the Association, embracing accounts of the Purposes of the Association, the Beginning of the Spoils System, and of the two systems in their application to the Custom-House and Post-Office at New York. Also Congressional Documents on the same subject. These are live questions in which every citizen has an interest, and which, so far as possible, should be studied and understood by all. Political rings have their existence in the spoils system, and were merit and fitness to become the foundation of selection for and election to office, the principal business of the professional politician would be gone. We commend the publications of this Association to any person desiring to examine the subject of which they treat.

LEGITIMATE FRUITS.—The following item furnishes a fair illustration of the fruits of executive clemency:

"Ham White, a noted mail robber and highwayman, has been arrested in Colorado. White had been sentenced to life imprisonment for highway robbery and for murdering several men, but was pardoned by the President. He immediately re-entered his career, and organized a gang for robbing stages in Texas, Arkansas, New Mexico, and Colorado."

It would seem that the decisions of courts of justice should remain undisturbed by the pardoning power, unless additional evidence could be produced that would show that the sentence was improper. When crime shall be *called* crime, and criminals shall cease to be treated more considerately by a sensation-loving public than are honest men, and when convictions and sentences shall be divested of the reasonable hope of pardon, and not till then, we may hope for a diminution of the number of criminals.

A NEW BOOK, just published, is entitled "Revised Odd-fellowship Illustrated; The Complete Revised Ritual of the Lodge and Encampment and the Rebekah Degree." In addition to the contents as indicated by the title, including the secret work, a Historical Sketch of the order is given, with a critical Analysis of the character and tendencies of each degree; and the 117 foot-note quotations from the standard authors of Odd-fellowship contain in themselves an amount of information regarding the order well worth the price of the book. The whole is accurately indexed, 281 pp.; cloth $1, paper 50 cents. Address Ezra A. Cook, 7-13 Wabash Ave., Chicago.

THE *Missionary Review*, Vol. IV., No. 4, for July and August, 1881, is before us, and is worthy of special notice. Its table of contents covers a wide and important field, and historically is of great value. In looking through its pages, all that one could in reason expect to find is there. To those wishing to furnish themselves with this important branch of Christian literature, we commend the *Missionary Review*. Published at Princeton, N. J. Address W. S. Sharp, No. 21 West State Street.

Communications.

SABBATH REFORM LABORS.

HORNELLSVILLE, N. Y., July 29th, 1881.

I have been here longer than was expected. Had bestowed three weeks' labor in visiting and tract distribution before the tent came, since which time I have co-operated with Bro. Rogers and also completed the canvass with tracts. Over one thousand families have accepted and promised to read the books and tracts, while quite a large number refused to do so. I have also sent away quite a quantity by mail at my own expense, making thus far over 50,000 pages distributed. While I can not tell of results, having left that with God, I can boast a little of blistered feet.

Perhaps I ought to give more particulars in regard to the public discussion briefly mentioned by Bro. Rogers in his last article. None of the pastors having responded to the cordial invitation to come and speak upon the Sabbath or any other question, a clergyman who preaches every First-day out of town, though himself a resident of the city, desired a hearing, which was granted. He drew up a resolution, as follows: "*Resolved*, That the obligation to keep the ten commandments, given at Sinai, ceased on the day of Pentecost, and that man has not been under any obligation to God to observe the weekly Sabbath since that time. Wilson Marlatt, affirmative; L. C. Rogers, negative." Prof. D. H. Hendershott was chosen Moderator, and showed himself to be a very impartial chairman. The disputants were limited to thirty-minute speeches, of which there were four. At the close of the service, the affirmative, Mr. M., not feeling satisfied to rest the matter there, desired another evening, which was granted as above. He has since said that he will not engage in another such discussion, which we think a wise thing to say, considering the terrible position he took. How a professed disciple of Jesus can boldly stand up and declare the law of God abolished, is more than your humble writer can understand! But perhaps experience will teach me, and give me a better insight into human nature.

I have not space to write the arguments as I reported them on the occasion, but will briefly allude to some statements. The affirmative's main point was that the law of ten commandments was the covenant; that it was national, binding on no people or nations but the Jews. No distinction was to be made between moral and ceremonial codes. They were temporal, the same as any national laws, and the penalties temporary. The Gentiles never had anything to do with those laws until the day of Pentecost. (!) The ten commandments were the "middle wall of partition," all blotted out by our Savior *at his death*. [But his resolution has it on Pentecost day!] He affirmed they could not be the rule of life to Christians. Gal. 4. The ten commandments "gendereth to bondage." The laws punished the act, but did not reach the motive. It was defective, faulty [Psa. 19: 7 to the contrary notwithstanding]. The enmity between the Jews and Gentiles was this law of ordinances, viz., the ten commandments. Those under grace now, and not law, can not sin. For an illustration of some statement I do not now recall, the speaker said, that no parable of our Savior ever fully illustrated what he, Jesus, had reference to. He said, "the law of Christ, which superseded the law of ten commandments, was far superior. The law of ten commandments vanished away by *statute limitation*, like our own State laws or a constitution. The law of this dispensation is the law of love, love to God and man, which was not found in the ten commandments." The speaker affirmed that there was nothing about love in the ten commandments. I spoke up, interrupting him, perhaps, untimely, and asked him to please read to the audience the second commandment [which has the word "love"]. He replied, saying, he had not the time to do it, but love was not there!! The turning about of the audience and looking into each others' faces was very significant at that moment. The speaker told how terrible would be the consequences were we to go back to the law of ten commandments. He said that as no man could be justified by that law, hence no man could be condemned by it. He also challenged any man to find any law, except the ten commandments, ever written upon stone, or at any other time. He was very kindly referred to Josh. 8: 31–33, Deut. 27: 1–8, by Bro. Rogers, in his reply.

A large audience was present each evening, and we hope good may come by opening the eyes of all to see the unscriptural position of those who adopt such theories practically, even if they do not advocate them openly.

Some have declared it their purpose to keep the Bible Sabbath, and we pray they may prove faithful. Many have honestly acknowledged it to be their duty to return to the observance of God's despised day, but plead as an excuse that their business will not allow it, and they hardly think it best to let religious duties interfere with business. We can see the anxiety they manifest and the look of concern. We know they are troubled at heart, but none but the Lord can make them free. Thus we find this Sabbath truth to be the greatest test of Christian fellowship, and no other truth now preached has such power to move a community and stir up the wrath of Satan. It is a general statement everywhere we go, that no religious question ever agitates the people like this Sabbath question. "Many are called, but few are chosen." Many feel its convicting power, but few have grace to accept it.

The pastor of the Baptist Church came into the tent one evening, and when called upon for remarks, said "he did not think it advisable for him to speak upon the Sabbath question, as it would not be profitable. He believed both Seventh-day and First-day observers were *sincere*." [So are the cannibals and Hottentots!!] "The law of the Lord is perfect, *converting the soul*," and we find this truth is also the means of leading non-professing souls to look after salvation.

We can make no report as to results; some may have the grace and courage to be faithful, or it is possible that the sacrifice will seem too great. Pray for them, dear reader. It is for us to go forward sowing the seed, whether it falls upon rocks, among weeds, or upon good clear soil. Let none be discouraged.

Some tracts distributed among the Catholics made quite an excitement; one old lady, having read one, started out bareheaded down

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started out bareheaded down

the street to visit another family, and read it to them, where they talked the matter over in amazement. Some Catholics are glad to read them, while most refuse to accept any reading from a Protestant.

I was called early one morning to visit a dying young man. After a brief talk and prayer, I asked the father to kneel by his dying son and pray for him, also to consecrate himself to God. None of the family were Christians, I understand. He knelt, but cried out, "I can't pray; I can't pray." Surely in health is the time to prepare for death. I was also called to visit a dying woman, who I found reconciled to the great change. How solemn are such scenes; yet the world moves on unconcerned.

I have enjoyed general good health until within a week, since which time I have feared I might have to give up the work for awhile. I ask an interest in the prayers of God's people.

H. D. CLARKE.

TENT WORK IN MINNESOTA.

ALDEN, Minn., July 28th, 1881.

To the Editor of the Sabbath Recorder:

I have been too busy to spend much time in reviewing the work in the tent. But I realize that many are anxious to know how we are getting on with the work. Those who are going to judge of our labor by the number of converts won to the Sabbath in a short month's work will always be unfair and severe in their estimate. From the history of the men who have come among us from other denominations, we shall find that few have been of much worth to the cause, who did not search a long time before taking the final step that made them Seventh-day Baptists. When converts have been made in haste, they either were like the seed sown upon stony places where there was not much depth of earth, or they had previously been studying the doctrine, and the preaching of Sabbath truth cleared away the last remaining mists. The seed must be sown and have time to germinate, old views must rot down in the mind under the strong influence of the new truth, and then the Spirit of God must arouse the conscience before the consecration can be made. Those who oppose us most vigorously and consistently are the most hopeful. The most conscientious are likely to be the slowest in changing practice, until they are fully convinced.

Our work in Albert Lea was brought to a close the evening of July 6th. Those interested in the Sabbath there agreed to keep up a Bible-class and conference meeting every Sabbath afternoon. July 16th, there were sixteen present at the opening of the "Albert Lea Bible-class." There are a few determined, patient, and sanctified souls in that little group, and God will assist them to do great things for him without doubt. Brethren and sisters, pray for them. Some in that city have expressed their belief in the Sabbath, and one lady that said she could no more work on the Sabbath, though she did not yet feel that she could work on First-day. But I believe she will do right, and that she will soon come to understand better her duty and her privilege.

We began work in Alden Sabbath evening, July 8th. Our congregations have been uniformly good here with very few exceptions. Our Seventh-day people have seemed intensely interested in the course of lectures. Many have expressed their gratitude for the priviledge of learning of their own faith. Some have come back from backsliding and wandering and taken up their Christian profession again. One has desired baptism. Two have embraced the Sabbath. One a sister, a widow lady with two children, living in the village of Alden, the other the husband of a Sabbath-keeping wife, who lives north of the village of Freeborn. My work here has been severe on me, especially Sabbaths and First-days; when I would preach forenoon, afternoon, and evening, after meetings each evening through the rest of the week. Eld. Davis went home on July 13th, and since that time I have greatly missed his help in the care of the tent and in the singing, although Bro. Ernst and family and Eld. Sindall, have helped me all they could, and other kind friends have done all they could to aid the work. May God richly reward them all for their kindness.

I was entirely used up the evening of the 17th and had to go to bed, and left the meeting in the hands of Eld. Backus, who preached to the nearly largest audience we have had in Alden. I gradually regained strength through the week, and now I feel strong as ever again. Yesterday I took down the tent with Eld. Sindall's help. It is now ready to be shipped to the next point for work. We shall probably begin work in Traer City, Iowa, next. There I shall expect to meet Eld. Davis again. While the tent is making the journey I shall visit about as far as I can, preaching in school houses and private houses, in Albert Lea, Trenton, Hartland, Carlston, Alden, etc. Last Second-day evening I preached in one school house in Trenton to a congregation of fifty-three. We should have no need to move far from here to get good places for our tent, only that harvest has begun now, and people are too busy to go out evenings. So we will go South, and get where harvest is nearly over, and get into a large town, and work awhile. Will you follow us with your prayers?

M. S. WARDNER.

THE COMING CONFERENCE.

CARRSVILLE, Ky., July 24th, 1881.

To the Editor of the Sabbath Recorder:

For months I have been looking with intense interest and desire to the anticipated precious treat, the General Conference, at Farina, Ill., as I had resolved, on hearing of its meeting there, to go, let the cost be what it would, as I have thought it a kind remembrance of the isolated ones at the South and West, to bring it so nigh us that we might have the privilege of one meeting in this vale of tears with the venerable and leading spirits of the denomination. Of course we would naturally expect to see and get acquainted with officers, editors, professors, and the strong ones of the church, and this, to one alone like myself, would be above price. But I now stand halting, almost trembling, between hope and fear as to the future. This day brings us to a point in the ravages of a fearful drouth prevailing in this immediate section, that in a few days more will reduce our crops to the lowest minimum. I feel almost sick to look at my crop to-day as it stands withering in the dust and blazing hot sun, that a few weeks ago inspired me with such high hopes of bountiful harvest, no rain scarcely for four week, with mercury going often to 106°.

The result of failure in crop, of course, will drive us to the necessity of curtailing such expenses as can be, that indispensables may be procured. I had intended taking part of my family with me. It is over one hundred miles from my place. I do not feel disposed to murmur at the dispensations of Providence, but if I am deprived of anticipated blessings of this meeting, O, how sad I shall feel over it. We have been here in isolation going on seven years, which makes me the more desire this feast of association. O, brethren, pray for us. But amid all this gloomy prospect we are not destitute of cause to thank God. I am going this evening to visit a lady in the neighborhood, bold and resolute enough to declare for God's holy Sabbath; in other words, there is here, even *here*, in Kentucky, one convert to the Sabbath. Doesn't that look like an insignificant business—seven years labor, and report only one convert? Well, perhaps it is, but I feel my time has not been spent entirely in vain. I hope others will follow. I do hope that we may yet have the chance to attend the General Conference in September. When it goes well with you, brethren and sisters, think of us in our far away Kentucky home.

C. W. THRELKELD.

OUR WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., July 30th, 1881.

The question of Homestead Entry having been referred to him by the Interior Department, Attorney General MacVeagh has decided that where a homestead entry of public lands has been made by a settler, the land so entered can not, whilst such entry stands, be set apart by the President for a military reservation, even "prior to the completion of full title in the settler;" but that where a pre-emption filing has been made of public lands, the land covered thereby may be set apart by the President for such reservation at any time previous to payment and entry by the settler under the pre-emption law.

Mr. J. W. Simonton's retirement from the direction of the New York Associated Press, will be very much regretted by every well-informed journalist in the country. To his ability and untiring energy the Associated Press is largely indebted for the efficiency of the present system of collecting news. Mr. Hueston, who succeeds Mr. Simonton, has at times temporarily filled the place, and latterly has been the London agent. He brings to his new position a long experience, and an ability equal, it is believed, to maintaining the reliability of the service.

Somewhat to the surprise of a number of friends, Col. John C. Burch, Secretary of the Senate, died at his residence in this city yesterday afternoon about 2 o'clock. His ailment was organic disease of the heart. Deceased had been sick ever since the adjournment of the Senate, and about six weeks ago visited his home in Nashville, Tennessee, where he improved somewhat, and looked after the interests of his newspaper, the Nashville *American*. About a week ago he returned to Washington, and his condition changed for the worse, and his family being with him, he was tenderly nursed, and the day before yesterday was pronounced out of danger. There was a change for the worse yesterday morning, however, and he sank rapidly and died in the afternoon.

AUGUST.

Home News.

Variety Wedding.

Mr. and Mrs. Perry Potter, of Andover, N. Y., having been married thirty years, July 19th, 1881, thought they would commemorate the occasion by inviting their friends to their pleasant home to enjoy the day with them. The invitations were responded to, and many friends came with their gift offerings to gladden the hearts, bound together for so many years in holy wedlock. The presents were many and fine, the company good-natured and social, and the supper good enough for a newly-married couple.

Thirty years have brought lights and shadows to this home. Three times death has entered the happy home and borne away its prey; but two sons are spared to them. Many times there have been indications that the wife and mother would be separated from the family circle; but, thank God, she still lives to bless her household, although in poor health. May they long walk hand in hand, living in each other's love until the Father shall dissolve the union formed here.

J. K.

Rockville, R. I.

JULY 29th, 1881.

"Home News" seems to be very deficient in quantity, and as I am always interested in that department, I will write a short article from this place. Rockville vicinity is a busy place. The Church is prosperous. Sabbath meetings are well attended, and a good interest is manifested. Sabbath-school is well attended, but not so well as it ought to be. There are always some who think they can not attend. True, some can not; but more in every community might attend if they would. Our Sixth-day night prayer-meeting is well attended, and a deep interest manifested. Our prayer is, "Nearer my God to thee." Three have been added to the Church besides the pastor's family, making six in all. Notwithstanding the good work accomplished here during the past Winter and Spring, there are very many who are not gathered in, and our hearts are deeply moved for their salvation. The health of the people is good. But one death has occurred since my arrival, that of Mrs. Alexander Green, who died the morning of the Fourth, of consumption. She was not a professor, but during her sickness she professed faith in Christ, and died in hope.

Severe storms have occurred, but none in the Rockville vicinity. Crops are luxuriant.

We wish to be remembered by our brethren and sisters in Christ, that we may keep afloat the banner of Jehovah, and observe the commandments of God and the faith of Jesus, and meet all the dear ones among the sanctified in heaven.

U. M. B.

Our Work in Chicago.

HANDY PACKAGE DYE CO. OFFICE,
112 E. Randolph St., Room No. 2,
Chicago, Ill., July 28th, 1881.

To the Editor of the Sabbath Recorder:

I have just been reading in your valuable paper, something about missionary work in Kentucky, and could not help wishing that some missionary work might be done in Chicago. Chicago may not be the wickedest city in the country, but it is bad enough. There is a small band of faithful ones here who I am sure would be much encouraged if an effort could be made to save souls here in Chicago. At present, in lack of better accommodation, our prayer-meeting on Sixth-day evening is held in this office, permission being granted by the clerk, Mr. J. M. Maxson, a most estimable young man from Adams Centre, N. Y., who left for home last Sunday evening, being almost prostrated by sickness; and that he may soon recover is my earnest prayer. I am sure Dr. C. D. Potter will be very glad to hear that his office, being so centrally located, can be so conveniently used for so good a purpose. It has not as yet been my privilege to meet with the faithful few, as I am engaged in traveling in the interest of Bro. C. D. Potter; but for a time, until Bro. Maxson's return, I will be here, and will gladly welcome any or all who may be passing through this great city.

By the way, a short time ago, I had the pleasure of hearing Mr Phillips and his son sing. They are said to be the sweetest singers of sacred music in the West. I do not wish to flatter Bro. H. D. Clarke, but to my mind he is by far the sweetest singer. Oh, how I would like to hear him sing again as I did once, "I am so glad that Jesus loves me."

G. W. HAIGHT.

Condensed News.

THE PRESIDENT'S CONDITION.—The President has steadily improved during the week, and is taking sufficient nourishment to increase his strength. He was disposed to be cross on the 30th, which was hailed by the physicians the same as by the mother of a sick child, as an indication of convalescence.

The following official dispatch dated July 31st, 7 P. M., is the latest intelligence:

"The President has passed an excellent day. From just after the morning dressing till about 6 P. M., he has had his head and shoulders elevated by a frame beneath the mattrass, has taken and relished an ample supply of nourishment, and continues to improve in general condition. The appearance of the wound at the evening dressing was in every way satisfactory. The afternoon rise in temperature has been quite insignificant. At present the pulse is 104, temperature 99, respiration 20."

In regard to the probable location of the ball, it is said that all the evidence goes to show, and all the surgeons are now agreed, that the ball lies in the front wall of the abdomen, about five inches below and to the right of the navel, and just over the groin. It is believed that the black and blue spot which was visible on the right side of the abdomen for several days after the President received his injury marked the bullet's location, and this is confirmed by such results as as have been obtained with an induction balance. The ball has given no trouble yet, and may become encysted and cease altogether to be a source of anxiety. In any event, however, the surgeons express perfect confidence that the President's recovery will be complete and not followed by any disability or permanent weakness.

THE INFERNAL MACHINES discovered in the cargoes of ocean vessels have very properly caused much excitement in marine circles, and active efforts have been made to ascertain the source of this dangerous freight.

The city editor of the Peoria (Ill.) *National Democrat*, states that he has discovered that they were manufactured in that city. He says:

"A director of the Association of United Irishmen lives here, and is supposed to know all about the matter. There were ten of the machines made and shipped to New York, where they were loaded with dynamite, and then shipped to London. The manufactory is on South Washington street. A reporter has been invited by one of the interested parties to witness an exhibition of the destructive power of the machine. The trial is to be made in Fazewell county, a mile from the city."

It is very pertinently said by the Elmira *Advertiser*, in speaking of the active interest of the United States government on the question: "It should make every citizen personally indignant that persons bring discredit on the government by taking advantage of the liberty given them to carry on this concoction of crime."

AYOOB KHAN, it appears by a London dispatch of July 28th, has obtained a signal victory over the Ameer of Afghanistan at Karezi Atta. All the Ameer's baggage and eighteen guns were taken. His regiment and Candahar horse deserted to Ayoob Khan. The Ameer's general fled toward Cubul. The London *Telegraph* says that the defeat of the Ameer implies the complete overthrow of the only remaining representative of British influence in Afghanistan.

It is stated that Dr. Hamilton remarked recently that Dr. Bliss had had more experience in treating gun-shot wounds similar to the President's, and known to the profession as "wounds in great cavities," than any other surgeon in the United States or Europe. While in charge of the Armory Square hospital, Dr. Bliss had on an average for four years from one to fifteen new cases a day of gun-shot wounds in great cavities, all of them more or less like the President's, and some of them precisely like it. His success in treating them was very great.

The Jersey City Police have unmasked another swindler's operation. The plan is to carry a telegram to a citizen's house, while he is absent, notifying him that there is some money at a New York bank, to be paid on the presentation of the dispatch. The gullible female members of the family willingly pay one per cent. of the amount due for the privilege of retaining the message.

A Halifax (N. S.) dispatch says: A bottle has been found near Hall's harbor containing a slip of paper on which is written, "The ship Edgar sprung a leak the fifteenth day from Parrsboro. The crew all mutinous. The captain shot twice. The crew left in boats with short provisions and water. Edgar is the Yarmouth ship that sailed from Parrsboro last month."

Hartmann, the notorious Russian Nihilist, has finally arrived in New York.

It is said that English and French cable companies intend to fight Gould's new cable scheme by building their own line to New York and rendering themselves independent of the Western Union. They will also finish their projected lines to the principal towns and cities of the United States and Canadas. The combination is said to have secured all the capital necessary.

The denizens of Paterson have been much disturbed by the appearance of a ghost, which wandered around the streets at midnight. A brave committee caught the object of terror, recently. It proved to be a colored girl, dressed in white, who was going to meet her lover, whose evenings were passed in fishing.

Mr. Adams, Minister to Bolivia, says that De Lessep's engineers have returned to France. Many of the men died and the remainder left, and no work is being done or likely to be done for years on the Panama Canal.

The Western Union Telegraph Company has secured a ninety-nine years lease of the North-Western Telegraph Company of Wisconsin, operated in the States and Territores and the Dominion of Canada.

The resignation of Senator Lapham as Representative of the Twenty-seventh Congressional district, to take effect August 1st, was filed at the Secretary of State's office, in Albany, Saturday.

Through rates on wheat to Liverpool via. Montreal are fifteen cents, and via. New York eighteen cents per bushel. These are the lowest rates in the history of transportation by these routes.

The former home and burial place of President Madison, at Montpelier, Va., was recently sold at auction to James L. Carrington, of Richmond, for $20,000.

Matteaucci and Massari have telegraphed to the geographical society announcing the complete success of their expedition across Africa to the Gulf of Guinea.

A dispatch from Fort Buford says that Sitting Bull and one hundred and eighty-seven of his band have been sent to Standing Rock by steamer.

It is reported in London that ex-President Hayes is expected there in October, at the unveiling of the memorial of the late Sir Francis Lysaght.

The transactions of the New York Stock Exchange for the past week have been $2,-864,000, the largest weekly total for a long time.

Justice Nathan Clifford, of the United States Supreme Court, died at Cornish, Me., July 24th, at the age of 78 years.

The steamers Idlewild and Osceola Belle, both regular packet boats, were burned at the wharf, Memphis, July 31st.

General Hancock has been invited to take charge of the military portion of the Yorktown Centennial celebration.

A terrible drouth is reported in the frontier counties of Texas. In some sections, the crops are total failures.

Since the shooting of the President, several members of the Cabinet have received threatening letters.

Gassoway, one of McDow's confederates in killing Deputy Brayton, in South Carolina, has surrendered.

A Constantinople dispatch announces the arrival of General Lew Wallace, the new Minister to Turkey.

Collector Robertson assumed the duties of his new office on Monday morning.

LETTERS.

W. C. Titsworth, Alice M. Palmiter, M. S. Wardner, H. W. Stillman, Z. Bee, E. C. Hibbard, F. W. Very 2, J. B. Clarke, A. W. Coon 2, Stephen Burdick, C. Latham Stillman, P. J. B. Wait, J. C. Moore, William Allen, P. M. Green, B. G. Stillman, E. L. Burdick, H. A. Redfield, A. M. West, Mrs. Geo. Bidwell, W. E. M. Oursler, E. M. Bennett, Jared Kenyon, Lyman Kenyon, A. K. Crandall, John S. Little, William Potts.

RECEIPTS.

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

	Pays to	Vol.	No.
F. West, Alfred Centre,	$2 00	38	26
Thomas Rose, "	50	37	52
J. C. Burdick, Alfred,	2 00	38	13
Wm. R. Barber, "	1 00	37	52
S. Palmiter, "	4 25	37	52
Alice M. Palmiter, Syracuse,	1 00	38	4
L. C. Strong, Albany,	2 00	38	30
Mate Saunders, Alden,	1 00	38	4
Mrs. S. Marshall, DeRuyter,	2 00	38	26
Mrs. R. T. Kemp, "	2 00	37	52
Mrs. Angeline Page, "	1 00	37	52
Clarinda Burdick, Leonardsville,	1 38	37	52
H. J. Whitford, "	2 00	37	52
P. R. Brownell, "	2 00	37	52
Mrs. L. J. Worden, "	1 00	37	52
Mrs. P. Brown, "	1 00	37	52
S. C. Maxson, "	1 00	37	52
C. H. Williamson, "	2 00	37	52
W. W. Clarke, South Brookfield,	2 00	37	52
Philip Burdick, Union Dale, Pa.,	2 00	38	26
Mrs. Susan Edwards, Edgerton, Wis.,	1 00	38	3
D. T. Simpson, "	2 00	38	20
F. R. Wescott, "	2 00	38	15
Mrs. F. Newcomb, Milton,	2 00	38	52
T. Saunders, "	2 00	37	52
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Selected Miscellany.

"SAINT EMILY."

When grass grows green in spring-time
And trees are budding gay,
When the breath of bursting lilacs
Makes sweet the air of May,
When cowslips fringe the brooksides,
And violets gem the dells,
And tremble mid the mosses
The wind flower's slender bells,
When the fragrant lily rises
From its sheltering sheath of green,
In the city's narrow alleys
Saint Emily is seen.
A modest little maiden,
She walks secure from harm;
A basket, flower-laden,
Swings lightly on her arm,
And right and left she scatters,
Alike to bad and good,
The beauties of the garden,
The treasures of the wood.

When Summer days drag slowly,
In languor, heat, and pain,
To those who lie in hospital,
Never to rise again,
Dreaming, with fevered longing,
Of shady country homes,
Where roses hang in clusters,
And honeysuckle blooms,
From cot to cot so softly,
Moves dear Saint Emily;
And hear a rose she proffers,
And there a bud lays she.
The close abode of sickness
She fills with fragrant bloom;
Her gentle presence passes
Like music through the room;
And many a moaning sufferer
Hushes his sad complaint,
And follows with his weary eyes
The movements of this saint.

When Autumn paints the woodlands
With scarlet and with gold,
When the blue gentian's lids unclose
In frosty meadows cold,
From the little troop of children
That crowd some Orphan Home,
The joyous shout arises,
"Saint Emily has come!"
And round her close they gather,
An eager little band.
While from the well-stored basket
She fills each outstretched hand
With purple hillside asters,
And wondrous golden-rod,
And all the lingering flowers that love
To dress the Autumn sod;
And pallid cheeks flush rosy,
And heavy eyes grow bright,
And little hearts forlorn and lone,
Stir with a deep delight.

And when the woods are naked,
And flowers no longer blow,
When the green nooks they love so well
Are buried in the snow,
Not quite unknown that presence
To children sick in bed,
Bearing bright wreaths of Autumn leaves,
And strings of berries red.
A heaven-sent mission, surely,
To cheer the sick and poor
With bounties that the bounteous God
Has strewn beside our door—
To gladden little children,
To comfort dying hours,
To bear to wretched hearts and homes
The gospel of the flowers.
What marvel if glad blessings
Surround Saint Emily!
What marvel if some loving eyes
In her an angel see!—
Yet many a thoughtful boy or girl
As sweet a saint might be.

—*E. F. Frye, in August Wide Awake.*

"POLITENESS PAYS."

Among the acquaintances of my youth there was one Peter Cox; and I am sorry to say that, from what little stock of patience he may have possessed, he invested none of it in politeness. At all events he did not do it when he entered business. Peter was a builder by trade, and one of the most thorough and faithful workmen in the country. If he undertook a contract, he was sure to perform his part punctually and properly. Still he was not always employed, for many who might otherwise have hired him were repulsed by his uncouth manner of treating them, and sought assistance elsewhere.

"Peter," said his wife to him, one evening, "do you know that you have lost a good job by offending Mr. Graham?"

Peter looked up from his paper, and asked her what she meant.

"I mean," she replied, "that Mr. Graham has hired Leavitt to build his new house."

"Well, what of it?" said Peter, rather crustily.

"Why, I am very sure that he meant to have hired you to do the job; and that he would have done so had you not offended him."

"How did I offend him?"

"By not listening to him when he wished to describe the plan for the building."

"His plan was a foolish one."

"Well, suppose it was; if you had felt it to be your business to tell him so, you might have done it in a polite way."

"Bah!" cried Peter with a snap of his finger, "don't talk of politeness in business. If I were to bother myself to be polite to everybody who happened to call on me, I should have my hands full."

"I think it would pay," ventured the wife.

Peter poohed at the idea; and then told his wife that he wanted to read.

About a month after this Peter came home in unusual good spirits. He had been out of work for some time, and he had been rather moody and crusty. His wife noticed the change, and asked him what had happened.

"There's a prospect of work," he replied, "we are to have better times in town. Sumner Wilkins, of Byfield, has bought the whole of the water-pond, on our stream, and is going to erect a factory here. I think I'll get the job. They say that Wilkins had rather have someone here to do it, and my friends will recommend me."

Mrs. Cox was highly delighted, for she knew that such a job must pay well; and she hoped that her husband might not be disappointed.

A few days afterward an order came for some window-blinds; and one afternoon while he was busy at his bench, a man came, and watched him at his work a few seconds without speaking. He was a middle-aged man, rather coarsely clad; and Peter supposed it must be some one who wanted work.

"How dy'e do?" said the stranger, as Peter laid aside the slat which he had just finished.

"How dy'e do?" returned Peter, in a sort of uncouth grunt.

"That looks like good lumber you're working there," remarked the visitor.

"It's good enough," was the response.

"What is such lumber worth here?"

"I don't know;" and as Peter thus answered he took another slat, and began to plane it.

"I suppose you buy some lumber, sir?" said the stranger.

"I do when I want it," returned Peter, without looking up from his work.

"Is there any in town to be sold?"

"They'll tell you at the mill. I don't saw lumber myself."

"But you know the value of it," remarked the stranger, with a slight touch of feeling in his tone.

"Who told you?" retorted Peter.

"I supposed, as you were in the habit of using considerable lumber of various kinds, that you would be a proper one to ask."

"Well, sir," said our grouty builder, in his uncouth, unkind, and ungentlemanly way, "it so happens that I have something else to attend to besides keeping the price of lumber for everybody who may happen to want a few boards."

"Ah! yes; I didn't know you were so busy," returned the vistor, in the coldest and most polite manner imaginable. "Pardon me if I have interrupted you." And with this he left the shop.

Peter Cox had done no more in this instance than he had done a great many times before; but yet he could not put it out from his mind so easy. Somehow it clung to him, and even after an hour had passed he found himself wishing that he had treated his visitor with a little more decency. But it was too late now.

Peter got his blinds all made, and then awaited news from Byfield, as it was expected that Sumner Wilkins would soon make arrangements to commence operations. He felt sure of the job, as his friends had seen Wilkins, and recommended him strongly. It would be as good as three dollars a day to him for several months.

One morning as Peter came out on the street he heard that Wilkins had got his hands all engaged, and would break ground very soon. It could not be possible, thought our builder. Surely he would have had some notice of such a move. Half an hour after that he was standing at the door of a grocery, when a man drove up in a carriage, and he came into the store. He bowed to one or two who stood there, but gave Peter only a cold look. It was the man who had called at his shop two weeks before, and inquired the price of lumber. He was dressed as plainly as ever, but he drove a splendid horse, and the carriage was a costly one.

"Who is that man?" Peter asked, after the stranger had gone.

"That," returned a by-stander, in evident surprise; "don't you know him?"

"No. Who is it?"

"Why, that is Mr. Wilkins."

"Sumner Wilkins of Byfield, the man who is going to build the factory?"

"Yes."

Peter Cox left the room with a sinking heart; and by the time he had reached his shop he was almost sick. What a fall it was. He went home to dinner, and ere long his wife had learned the whole story. She had already learned that the great job had been given to another, and knew why it had been done.

"Why didn't he let me know who he was when he came into my shop?" said Peter, in a petulent mood.

"That isn't the question," suggested his wife, speaking as considerately as possible. "It would be better, Peter, if you would ask why didn't you treat him respectfully. It seems, from your own account, that he asked a very simple question—as any one ought to answer with pleasure. I tell you, my husband, politeness pays. If you could only overcome your habit of treating strangers so uncouthly, you would be greatly the gainer thereby."

For some days Peter Cox was sore and morose. He saw the work commenced on the factory without his assistance, and he feared he should have but little business for some time to come. He had at first been inclined to think very hard of Sumner Wilkins; but when he came to reflect more calmly he thought differently. He could not wonder that the man had been repulsed by his rudeness.

It was Saturday afternoon, and Peter was in his shop, doing nothing but thinking, when some one entered. He looked up and saw Mr. Wilkins.

"How dy'e do?" said the capitalist.

"How dy'e do?" returned the builder.

"You are not very busy, I take it," added Wilkins.

A quick, rough answer was making its way to Peter's lips; but he did not speak it. He recollected himself in season. He had taken a solemn obligation upon himself that he would not allow any more such words to go out from his mouth upon his fellow-men.

"No, sir," he replied, as soon as the old spirit had been quelled; "I am not very busy just now."

"Perhaps you would like to work for me."

"As you wish it."

"Well," said Wilkins, "I am in want of help, and should like to employ you. I meant to have employed you before; and perhaps you can imagine why I did not. However," he added, as he saw Peter's countenance fall, "there's no need of referring to that only for the lesson it teaches. I felt the cut of your rudeness very deeply; and the more so because I could not see wherein I had given any occasion for it."

"I was rude," returned Peter, frankly; "and as you have intimated, I found a lesson in the result; and I hope I may profit by it."

"That's enough, sir. And so we'll let the past go." Wilkins extended his hand as he spoke, and Peter grasped it warmly.

"And now," the visitor continued, "let's come to our business. The man whom I engaged to superintend the erection of my mill has so much other business that he would be spared from this; so if you will take it, I will let him go."

Of course Peter took it; and when the mill was done, so well and faithfully had he performed his work that he had more offers of valuable contracts than he could possibly attend to.

But Peter Cox did not forget the prime secret of this new success. He knew he was eminently qualified as an architect and builder; but this was not all. He also knew that the first lesson he had learned was the most valuable one—that investment he had made was yielding him the greatest interest. And, moreover, the income from the politeness which he had come to possess was not all gross and material. No, no—one of its highest and purest fruits was that which came to his heart, and which remained with him to bless him wherever he went.

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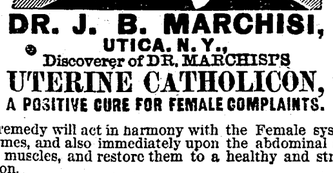

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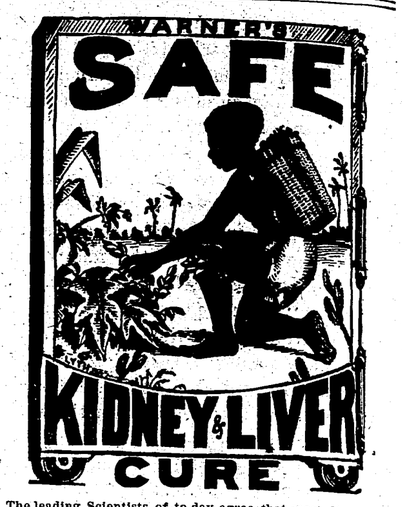

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"How do you manage to always carry such a pleasant, hope-inspiring face and to keep such a cheery ring in your voice, doctor?" asked Mrs. Gardiner of her family physician. "It isn't a professional trick of yours, for I know you are just the same in your own household as you are among your patients."

Dr. Newton had bustled in that morning, as usual, scattering sunbeams through the small house, from the nursery, where he set the twins, Harry and Hattie, off for a sleigh-ride, with the clothes-basket for a pony, to the kitchen, where he went himself for a glass and spoon, and left Kate, who had been in one of her tartaric-acid moods all the morning, effervescing with laughter in a way to show that he had administered just the right alterative.

"Partly constitutional, madam," replied the doctor, as he proceeded to carefully prepare a solution, "and partly because I long ago learned from experience that a cheerful demeanor and kind words pay. I don't believe that a smile was ever lost in God's great plan and administration of human affairs, any more than I believe that a flower ever bloomed or that a song-bird was ever created in vain.

"When I was a lad, I was sent to the Russel Military School, New Haven, Ct. I was homesick enough at first, and don't know what would have become of me had it not been for the matron, a gentle, grandmotherly woman, who was never in a hurry, never flurried, never out of sorts. Quite often I used to run into her cozy office where she was busy about her duties, for a little chat with her.

"I soon found that her husband had died when she was a young woman, leaving her with an infant son whom she carefully reared, and whom she thoroughly educated, earning the money with her own hands. Just as he had attained to man's estate and was able and preparing to make a home for her, he, too, was removed from her by death. I could not help questioning God's goodness, and so expressed myself to her, when she told me how she had been left to rough it in the cold world, but she always replied very gently that it was all for the best, could we only understand it. She would say that she thought her tenderness for her own son made her more watchful of and considerate toward all the mothers' sons in that great school. I felt very tender toward her after that, and among other little exhibitions of respect and love, I never failed to bid her 'good-night' and 'good-morning' every day, even if I had no opportunity for any prolonged chat with her.

"I had been in the school hardly six months before my father, with the help of our Congressman, got me appointed to West Point, and came for me to go home to prepare for my new curriculum of study. I ran into the matron's office to bid her an affectionate good-by, and was a good deal touched, after she had given me a tearful 'God bless you!' to hear her say in a trembling voice:

"'I heartily thank you for every cheerful "Good-night" and "Good-morning" you have ever given me, for I am very lonely sometimes.'

"I duly entered the academy at West Point, and, graduating about the time the war of the rebellion broke out, I had not the chance to be a 'carpet' lieutenant a great while, but was immediately sent to the front.

"I was wounded in our first skirmish, and as I lay sad, sick, and unspeakably uncomfortable and dejected, grumbling over the hard Providence that had laid me up wounded in that miserable shanty without a friend to care for me, I heard a familiar voice say,

"'What, my boy, still questioning God's goodness? That will never do, for, you see, at the very outset of your chosen career, he has sent you an old friend, and has given her an opportunity to pay you for all those cheerful good nights and good mornings.' And turning my bandaged head, I saw the dear old matron standing near me, with a sponge, some warm water, and a large soft towel in her hands. 'I have come to make you a little more comfortable,' she said.

"And she did indeed," continued Dr. Newton, brushing away a tear. "Never did a soldier boy receive better care bodily and spiritually from any one of those dear, noble ladies who were sent out under the auspices of the War Department as nurses. She brought me back to life and health, and while she was doing that, she led me, very gently and by very inviting paths, to supplement my code of good morals—which my friends would say, perhaps, I had always commendably followed—by the acceptance of a loving, helpful Savior, thus engaging both my mind and heart in the manly, reasonable service of the great Captain of our salvation.

"At this eventful period of my life I also became impressed with the beauty and usefulness of the ministry of healing, and resolved to take up the study of medicine. So, you see, my whole life-work was shaped by following a kindly boyish impulse to speak a cheerful word to a lonely, dependent woman. But, good morning. Profit by my little story, all of you, and believe that smiles, accompanied by cheerful, helpful words, are a part of God's sunshine, every ray of which unerringly reaches its own appointed work."
—*The Advance.*

THE French papers announce the discovery of a remedy, instantaneous in its efficacy, for burns occasioned by oil of vitriol. A soft paste of calcined magnesia and water, with which the parts burned are covered to the thickness of an inch. The pain is almost immediately alleviated, and after a few hours, when the paste is removed, no scar remains.

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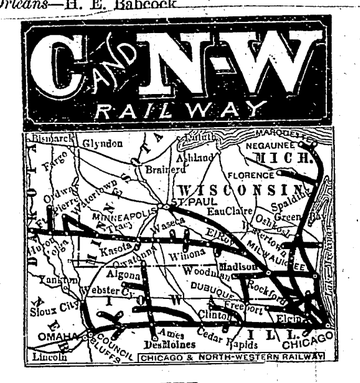

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Abstract of Time Table, adopted June 6th, 1881.

EASTWARD.

STATIONS.	No. 8*	No. 12*	No. 4*	No. 6
Leave				
Dunkirk	.....	1.05 PM	.....	7.05 AM
Little Valley	.....	2.52 "	.....	8.42 "
Salamanca	8.25 AM	3.50 PM	.....	9.02 AM
Carrollton	8.35 "	4.06 "	.....	9.25 "
Olean	9.00 "	4.33 "	.....	10.00 "
Cuba	9.25 "	4.58 "	.....	10.31 "
Wellsville	10.22 "	5.50 "	.....	11.25 "
Andover	.....	.....	.....	11.43 PM
Alfred	.....	.....	.....	12.00 "
Leave				
Hornellsville	11.40 AM	6.50 PM	12.15 AM	1.50 PM
Arrive at				
Elmira	1.25 PM	8.47 "	1.58 "	4.30 "
Binghamton	2.59 "	10.53 "	3.44 "	7.30 "
Port Jervis	7.08 "	3.38 AM	8.15 "	.....
New York	10.00 PM	7.25 AM	11.25 AM	

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, Perrysburg 6.30, Dayton 6.55, Cattaraugus 7.53, Little Valley 8.43, Salamanca 9.25, Great Valley 9.53, Carrollton 10.20, Vandalia, 10.46, Allegany 11.20, Olean 11.55 A. M., Hinsdale 12.30, Cuba 1.25, Friendship 3.03, Belvidere 3.30, Belmont 3.52, Scio 4.17, Wellsville 5.55, Andover 6.52, Alfred 7.42, Almond 8.10, and arriving at Hornellsville at 8.35 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, Perrysburg 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, Olean 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.

STATIONS.	No. 3*	No. 9‡	No. 29	No. 1
Leave				
New York	7.00 PM	.....	7.15 PM	9.00 AM
Port Jervis	10.55 "	.....	.....	12.13 PM
Hornellsville	3.10 AM	12.20 PM	[illegible]	[illegible]
Alfred	.....	12.46 PM	.....	.....
Andover	.....	1.05 "	.....	.....
Wellsville	9.13 AM	1.24 "	2.15 PM	9.57 PM
Cuba	10.01 "	2.22 "	3.30 "	10.49 "
Olean	10.29 "	2.50 "	4.07 "	11.15 "
Carrollton	11.09 "	3.30 "	5.02 "	11.39 "
Great Valley	.....	3.40 "	5.13 "	.....
Arrive at				
Salamanca	11.20 "	3.45 "	5.17 "	11.50 "
Leave				
Little Valley	11.52 AM	4.35 PM	5.50 PM	12.20 AM
Arrive at				
Dunkirk	1.30 PM	6.00 "	7.55 "	2.10 "

ADDITIONAL LOCAL TRAINS WESTWARD.

4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perrysburg 5.40, Smith's Mills 6.31, Forestville 6.54, 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.

STATIONS.					21.	
	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.
Leave						
Carrollton	9.20	8.30	4.10	11.50	8.22	11.30
Arrive at						
Bradford	10.03	9.30	4.51	12.35	9.00	1.20
Leave						
Bradford	10.45	.....	4.55	1.05	.....	.....
Custer City	11.10	.....	5.07	1.20	.....	.....
Arrive at						
Buttsville	12.25	.....	5.45	.....	.....	.....

6.55 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.20 A. M., and 6.45 P. M.

11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11 35 A. M.

EASTWARD.

STATIONS.		20.				
			A. M.	P. M.	P. M.	
Leave	A. M.					
Buttsville	6.30	.....	8.40	.....	1.10	.....
Custer City	7.18	.....	9.35	1.30	3.14	.....
Arrive at						
Bradford	7.35	.....	9.50	1.45	3.25	.....
Leave		A. M.				P. M.
Bradford	7.45	6.20	10.03	2.40	4.15	6.00
Arrive at						
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Contributions for this department are solicited, and may be addressed to either of the above.

INTERNATIONAL LESSONS, 1881.

THIRD QUARTER.

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

LESSON VII.—THE RED SEA.

BY REV. B. F. ROGERS.

For Sabbath-day, August 13.

SCRIPTURE LESSON.—EXODUS 14: 19-27.

19. And the angel of God which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them:
20. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these:* so that the one came not near the other all the night.
21. And Moses stretched out his hand over the sea: and the Lord caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.
22. And the children of Israel went into the midst of the sea upon the dry *ground:* and the waters *were* a wall unto them on their right hand, and on their left.
23. And the Egyptians pursued, and went in after them, to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.
24. And it came to pass, that in the morning-watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,
25. And took off their chariot-wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.
26. And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.
27. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

CENTRAL TRUTH.—God's care for his children.

DAILY READINGS.

1. The first-born smitten. Exod. 12: 18-30.
2. Permission to depart given. Exod. 12: 31-42.
3. The Passover to be observed. Exod. 12: 43-51.
4. The journey commenced. Exod. 13: 14-22.
5. Pharaoh pursuing. Exod. 14: 1-12.
6. The sea crossed. Exod. 14: 15-31.
7. The song of Moses. Exod. 15: 1-19.

GOLDEN TEXT.—"Speak unto the children of Israel, that they go forward."—Exod. 14: 15.

TIME.—B. C. 1491. In the month Nisan or Abib, corresponding with the latter part of March and first of April.

PLACE.—Red Sea, between Egypt and the Wilderness, at or near Suez.

OUTLINE.

I. **The protecting pillar.** v. 19, 20.
II. **The parting sea.** v. 21, 22.
III. **The perishing foe.** v. 23-27.

QUESTIONS.

Connection. From whence had the children of Israel come? How long had they been there? How came they to go there? What remarkable event occurred just before the departure? What was the protecting sign to the Israelites? What is the protecting sign from the disease of sin? Are you trusting in the blood of Christ for safety?

I. **The protecting pillar.** v. 19, 20. How did the pillar serve as a protection to the people? What had been its position before they reached the sea? Why did it change now? Who was present to give direction to the protecting pillar? What was the difference in appearance of the pillar to the Egyptians and the Israelites? How did it serve as a protection to the one and not to the other? Why is it that sometimes the same event in life serves as a protection to one class and a snare to another? What account have we of the cloudy pillar after the people crossed the sea? What is said of this pillar in Psa. 99: 7? How does God communicate with his people now? Why should we listen to his voice?

II. **The parting sea.** v. 21, 22. What sea was this? Where situated? What was its length and width? *Ans.* Whole length about 1,300 miles, and 190 miles wide at the widest place. At what point did they cross? *Ans.* At or near Suez, and was probably here three or four miles wide. What natural means was used to cause the sea to part? What was Moses to do? Was there a miracle connected with the event, or was it wholly from natural means? How many were there that went up from Egypt? chap. 12: 13. But probably more than two millions in all. What appearance had the waters to the Israelites? Is it proof that the waters stood in perpendicular cliffs because they are called walls? See Nahum 3: 8. Here the Nile is called a wall, since it was a defense to the city of Thebes, called No-Ammon by the Hebrews. Who is the defense of the saints? Psa. 89: 18. Against whom and what do we need to be defended? Is God simply a defense to his people? *Ans.* A protection also; an equal may defend us, but we need a superior to protect us.

III. **The perishing foe.** v. 23-27. Who was the foe? How did they perish? Did they probably know their danger? Was Pharaoh drowned with his people? Psa. 136: 15. Some plausible reasons may be given to show that he was not. How long were they in crossing? *Ans.* At least two watches of four hours each. What happened to the chariots of the Egyptians? Who did they think was fighting for Israel? How did they feel about it? What was the sign of the returning waters? With what success do wicked men fight against God? Why do you think truth will finally succeed in the world? How do we fight against God? Are you doing it? What is the final result of unrepented sin?

CONNECTION.

The children of Israel are now fairly on their way through the wilderness toward the Promised Land, and the first real physical obstacle that opposed them was the Red Sea. Under the pressure of God's judgments, Pharaoh had formally consented to let the people depart, but his heart being hardened, no sooner had the journey been commenced than he marshaled his forces for pursuit. It is to be remembered that he consented, only for them to go a three days journey into the wilderness to offer their sacrifices, then return. But he was not so dull in reading the Providences of God as to leave him without suspicion that something more was intended. He could not consent for a people who had contributed so much to the material prosperity of the kingdom, to pass from under his control without a struggle. The reason why they did not go on a more direct course towards Canaan, may be learned from chap. 13: 17. And after events proved the necessity of just the discipline which the wilderness afforded.

NOTES AND COMMENTS.

I. **The protecting pillar.** v. 19, 20. **The angel of the Lord.** No violence is done to the principles of Scripture interpretation, if we consider this angel, Christ, for so this and similar expressions are often necessarily applied. That Christ was with them in the wilderness is clear from Paul's statement in 1 Cor. 10: 4, 9. No doubt the term angel is sometimes used in an impersonal manner, but such can hardly be its meaning here, for communications came from the protecting pillar. **The pillar of cloud.** It was called a pillar, whether it presented the appearance of a cloud or of fire, as we see from verse 24. By day it had the form of a cloud, and protected from the rays of the burning sun, and indicated the line of march to all the widly scattered parties of the escaping host; by night the appearance of fire. It was a real protection. God is more than a defense of his people; "an equal may defend us, but it takes a superior to protect." God is a sure protection to his people. The pillar had been in advance of the people, but now it changed places, and stood behind. It also presented its light side to the Israelites, but to the Egyptians it was nothing but blackness, concealing the danger to which they were exposed. So truth obeyed shines as a guiding light; but rejected, it is like a bewildering cloud. Such is the nature of truth obeyed and disobeyed. See 2 Cor. 2: 15, 16. The pillar attended the Israelites all through their journeyings in the wilderness; when it rested on the tabernacle, the people were to cease their march, whether it remained one day or a month; but when it moved, they were to move, no matter how much the appearances were against it. There is no safe course for us but to follow the plain commands of God.

II. **The parting sea.** v. 21, 22. **And Moses stretched out his hand.** We are not to seek for the miraculous, in the interpretation of Scripture, nor should we seek to explain it away when it appears. The agency is stated, "An east wind," by which the sea was driven back, but this by no means explains the whole phenomenon. God was there to save his people, and bring them out by a mighty hand. It was no mere accident that they should go into the midst of the sea and find for themselves a highway cast up, over which they could pass in safety. Different minds will attach different degrees of divine manifestation to this event, but all must see there was a direct, special interposition of Providence. **The waters were a wall.** Not necessarily standing in perpendicular walls several feet high, on either side of the fleeing host, as art has cheaply illustrated it, but simply the waters were on either side a protection to the people. So the river Nile was a "rampart" and a "wall to the city of Thebes," or called No-Ammon by the Hebrews. See Nahum 3: 8.

III. **The perishing foe.** v. 23-27. **The Egyptians pursued.** It is to be remembered that the children of Israel were in the light of the protecting pillar while the Egyptians were in a natural, or it may be a supernatural darkness, not knowing whither their pursuit was leading them. **His horsemen.** A better translation of this is charioteers or drivers. There is no proof that the Egyptians had any troops which answer to our cavalry. **Morning watch.** The night was divided into three watches of four hours each. This will allow at least eight hours for the people to pass over. **The Lord looked.** The original word for "looked" as applied to God, denotes not a simple and bare act of ocular perception, but also a *positive* putting forth of some demonstration of wrath or mercy corresponding with the occasion.—*Bush.* **Took off their chariot wheels.** In their confusion and haste their chariots were broken; it is not to be supposed that the bottom of the sea was well adapted to the running of their cumbersome chariots, even had they been favored with light; but the darkness, haste, confusion, together with the thundering and lightning, must have made the tumult intense, and give us some idea of the calamity which overwhelemed the Egyptians. Well might they think the Lord fighteth for the Israelites against themselves. The overthrow of the Egyptians was complete, the salvation of Israel equally so. Monumental inscriptions have led some to doubt that Pharaoh himself perished with his people, but a straightforward interpretation of the Bible record would necessitate no such conclusion.

We learn from this lesson,

1. That God will remove obstacles from before his people.
2. That obedience is rewarded.
3. That obstinacy is punished.

THE SPREADING TRUTH.

BY A. H. LEWIS.

It is difficult to measure the importance of the fact that the study of the Bible among English-speaking people is increasing at an unprecedented rate. We can not easily comprehend the fact that the English Bible is a young book, and that the systematic study of it by any great number of the people was unknown until within a very few years.

Since the introduction of the "International Lessons," in 1873, the work has spread with a rapidity unexampled. The amount of matter printed each month in the form of "Comments," and "Lesson Helps," is far greater than in any similar department of literature.

The statistics, which were presented at the late International Convention at Toronto, are at once startling and cheering. For the United States and Canada they are as follows: Schools, 90,370; teachers, 975,195; scholars, 7,177,165; total, 8,152,368. The aggregate for the world is about fourteen and one half millions. Every State except Delaware was organized for Sunday-school work, when the Convention was held last month, and in six States every county is organized. The Convention took measures for putting an efficient missionary Secretary into the field for the next three years, whose entire work will be the gathering of statistics, and pertinent information, and urging forward the work of organization, until every township and parish shall be organized. The missionary spirit, as has already been reported in the RECORDER, was a very prominent element in the Convention. It undoubtedly builded better than it knew in thus going forward. When the people study the Bible carefully and continuously, much good must come therefrom.

In our own mission work, in the West and South, we can utilize the Sabbath-school far more than we have ever done. Schools become the nuclei of churches. Scholars are the natural and legitimate source from which to expect church members. In building up schools, whether in new fields or in strong churches, an especial element of strength is developed in bringing out the different "gifts" in teaching. For want of opportunity many excellent "helpers" have remained unknown. Preaching by laymen is not popular, and preaching by women is scarcely tolerated even now. But in the Bible-school work we find an enlarging field, wherein many can labor directly as superintendents and teachers, often doing a work which is in no way second to the work of the pulpit. Herein is very great gain, and when preachers, superintendents, and teachers, shall be recognized as *official* co-workers in the "pastoral office," the churches will be still farther strengthened and built up. The writer finds great satisfaction in the fact that the Sabbath-school prayer-meeting in the church with which he is connected, is conducted by the superintendent and teachers of the school, each in turn. Teaching is far more truly a part of "pastoral" work than we are wont to suppose, and the development of the gift of teaching is one of the important and immediate results which flow from our Bible-schools.

As Seventh-day Baptists, we have cause for sincere thankfulness, because of the growth of Bible study. Our hope is in the simple plain Word, as the power of God in leading men to keep his whole law, and believe in his Son. No year of the "International Lessons" can be passed through without more or less of truth finding place in the hearts of those who study. We can well afford to accept the issue, and leave our views to stand or fall in the light which must increase with the increase of Bible study.

JULY, 1881.

CHEAP THINGS may prove the most costly in the end. Economical housekeepers are not long in finding out that low-priced vegetables, berries, meats, etc., are by no means the cheapest. In the purchase of books and newspapers, people are not so quick to discern that the same rule holds. Cheapness may be secured by employing editors who are more dexterous with scissors and paste than with pens and ink, by careless proof-reading, flimsy paper, illustrations that have done duty for preceding generations, "railroad" printing, and various other expedients. But parents and teachers who thus secure for themselves and those under their charge the fruits of poor scholarship, crude thinking, loose theology, and general slipshodness, may find that they have paid very dearly for their "cheap" literature in the end.—*Sunday School World.*

THE Sabbath-school is the place of worship; it is also a place for Bible study. It is *not* a sociable; it is not a place for lounging; it is a provision for restful work in intellectual and spiritual lines; in the intellectual, because of an inner spiritual. That there may be profitable study, there must be good order. There is less wear and tear of the nervous system in one hour of well-disciplined order and restraint than in one hour of freedom and confusion.—*S. S. Journal.*

REV. G. T. PENTECOST, D. D., of Brooklyn, in an address at the Sunday-school convention in Middletown, Conn., stated that the conversions in the Sunday-schools of New England average only about one per cent. annually, and urged the importance of teachers giving more direct attention to the conversion of their scholars.

IN the past fifty-seven years, 1824-1881, 69,846 schools have been organized by the American Sunday-School Union, with 447,380 teachers, and 2,969,037 scholars.

CONSCIENCE, like a razor, must be kept clean if you would have it keen and serviceable.

A LADY'S WISH.—"Oh, how I do wish my skin was as clear and soft as yours," said a lady to her friend. "You can easily make it so," answered the friend. "How?" asked the first lady. "By using Hop Bitters, that makes pure rich blood and blooming health. It did it for me as you observe." Read of it.—*Cairo Bulletin.*

SAUNDERS's Photograph Gallery at Alfred Centre will be closed until the last of September.

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SOLD UNDER A POSITIVE GUARANTEE.—That scrofula, erysipelas, salt rhuem, boils, pimples, ulcers and all humors of the skin can be permanently cured by the use of *Parmelee's Great Blood Purifier.* These diseases arise from an impure and disordered state of the blood. If after a fair trial has been given, no relief is experienced, return the empty bottle and we will refund the money. Price, $1 per bottle; sample bottles 15 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

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

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SPECIAL NOTICES.

BASKET PICNIC SABBATH-SCHOOL INSTITUTE.—On Wednesday, Aug. 17th, the Seventh-day Baptist Bible-schools of Connecticut and Rhode Island, will meet in Kenyon's Grove, near Hopkinton City, R. I., for a Basket Picnic Sabbath School Institute. The programme will consist of exercises for the benefit of primary teachers, and a children's meeting in the forenoon, and a discussion of some vital questions of Sabbath-school work and interest in the afternoon. The exercises begin at 9. 30 A. M., and close at 4. 30 P. M., with an hour and a half for dinner, which will be eaten from the baskets in which it is carried, and not from tables. A warm invitation is given to all interested in this meeting, to be present.

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. The services are conducted by the pastors and ministers of the Southern Wisconsin Seventh-day Baptist Churches, in turn. All are most cordially invited to attend.

MARRIED.

In DeRuyter, Madison Co., N. Y., July 24th, 1881, by Rev. J. Clarke, WM. CURTIS, Esq., of Lincklean, Chenango county, and Mrs. ELIZABETH C. LEE, of Watervale.

DIED.

In Canaseraga, N. Y., July 6th, 1881, of complication of diseases, RHODA GREEN BURDICK, wife of Wm. S. Burdick, aged 62 years. At the age of fourteen, she came to hope in Christ, was baptized by Eld. Richard Hull, and united with the Second Alfred Church. Subsequently she has held membership in other of our churches, where from time to time she has lived; but at the time of her death she was a member of the First Alfred Church. During a long and painful sickness, her trust in God was her support and comfort. Her remains were brought to Alfred Centre where funeral services were held, and from where they were conveyed to the beautiful cemetery, there to await the resurrection of the just. "Blessed are the dead who die in the Lord."

D. K. D.

In Berlin, N. Y., July 25th, 1881, of paralysis, Mrs. POLLY CRANDALL, in the 78th year of her age. The deceased has long had the reputation of being a kind Christian woman. In early life she connected herself with the Berlin Seventh-day Baptist Church, of which she remained a consistent member till death. She had for some time been in poor health, but bore her privations and suffering with Christian cheerfulness, resignedly waiting for her change to come. For a number of years she had been cared for in the home of her son-in-law, John Adams, where every needed attention was bestowed to make her comfortable in her declining days. She left behind her good evidence of her readiness to depart and be with Christ.

B. F. R.

Iin Farina, Fayette Co., Ill., July 19th, 1881, of asthmatic consumption, ELIZA EMELINE DYE, wife of Chauncey Dye, late of West Hallock, Ill., aged 55 years. Sister Dye was born in Rensselaer county, N. Y., and in childhood removed to Jefferson county, N. Y., where in early youth she made a profession of religion, was baptized by Eld. Giles Langworthy, and united with the Seventh-day Baptist Church of Adams. Some thirty years since, she was married to Bro. Dye, and several years ago with her family, removed to Farmington, Ill. After some nine years she located in West Hallock, and united with the Southampton Church, of which she was a faithful member when she died. In April of the present year, the family located in Farina. The final fatal turn of disease with her, was sudden. But she was ready to die. A discourse was preached at her burial in Farina, from the text, "Let me die the death of the righteous, and my last end be like his."

C. M. L.

WHOLESALE PRODUCE MARKET.

NEW YORK, July 30th, 1881.

BUTTER.—Receipts for the week were 40,408 packages; exports, 9,790 packages. The market is steady, same as last week. Finest fresh creamery sells at 24 @ 25 cents, dairy make 20 @ 22 cents, but if a shade off in quality there must be concession in price. The supply of good State dairy butter continues light, and is the quickest thing on the list. We note sales for export of sweet cream creameries at 23 @ 23½ c., Western creameries at 21@22 @22c., Western dairy at 18 @ 20 cents, and factory make 16 @ 18 cents. Low grades, at say 12 @ 14 cents, are in light stock and wanted. We quote:

Eastern creamery, fancy, fresh make	24 @25
" " fair to choice	22 @23
Sweet cream creameries, fresh make	22½@23
Dairy butter, finely made, fresh flavor	21 @23
" " good to choice	20 @21
" " faulty	15 @18
Western creamery, fancy, fresh make	22 @23
" " fair to choice	18 @21
Imitation creamery, fine, to-day's receipts	18 @20
Western factory, finest	17 @17½
" " good to choice	14 @16
" " poor to common	10 @12½

CHEESE.—Receipts for the week were 92,632 boxes; exports, 87,931 boxes. There was no quotable change. The market closes firm. We quote:

Factory, full cream, fine	10¾@ 11
" " fair to good	10 @ 10½
" " poor to fair	9 @ 9½
" partly skimmed	7 @ 8
" fully "	1 @ 4

EGGS.—Receipts for the week, 4,508 barrels, and 5,288 boxes. There was only moderate demand, and a general complaint of heavy losses, even on best marks State eggs. Prices close about same as last week. We quote:

Fine fresh eggs, near-by marks	17½@ 18
Western and Canada	13 @ 16

BEANS.—The balance of stock is being jobbed from at former rates. We quote:

Marrows, per bush., 62 lbs	$2 25 @$2 45
Mediums, " "	2 20 @ 2 40

DRIED FRUITS.—There is a "boom" in dried apples, prices up fully 1 cent per lb., and all grades being taken mostly for Western and speculative accounts. Market closes firm for all kinds of fruit We quote:

Evaporated apples, ring cut, choice	10 @11
" " fair to good	9 @10
State and Western, quarter apples	5½@6½
Apples, North Carolina, sliced	5 @ 6
Peeled peaches, evaporated	28 @30
Unpeeled peaches, halves and quarters	6 @ 6½
Raspberries, dried	25 @26
Blackberries	—@—

BEESWAX.—Pure wax per lb., 23 @ 25 cents.

LIVE POULTRY.—We quote:

Turkeys, mixed, per lb	13 @ 14
Fowls, " per lb	15 @ 18
Ducks, per pair	75 @ $1
Chickens	18 @ 20

BUTTER, CHEESE, EGGS, BEANS, ETC.

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