

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$3 A YEAR, IN ADVANCE.

VOL. XXXVII.—NO. 24.

ALFRED CENTRE, N. Y., FIFTH-DAY, JUNE 16, 1881.

WHOLE NO. 1897.

The Sabbath Recorder,

PUBLISHED WEEKLY,

BY THE

AMERICAN SABBATH TRACT SOCIETY,

—AT—

ALFRED CENTRE, ALLEGANY CO., N. Y.

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

TERMS OF SUBSCRIPTION.

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ADVERTISING DEPARTMENT.

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JOB PRINTING.

The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch.

ADDRESS.

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

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FOLLOW THOU ME.

Have ye looked for sheep in the desert,
For those who have missed their way?
Have ye been in the wild, waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and darkness street?
It may be ye'd seen in the gloaming
The print of my wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb?
And taught to the little lost one,
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of man was among them;
He had nowhere to lay his head!

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus makes thee whole?"
Have ye told my fainting children,
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shores of the "Golden Land?"

Have ye stood by the sad and weary,
To smooth the pillow of death?
To comfort the sorrow stricken,
And strengthen the feeble faith?
And have ye felt when the glory
Has streamed through the open door,
And flitted across the shadows,
That I had been there before?

Have ye wept with the broken-hearted
In their agony of woe?
Ye might hear me beside you whisper,
'Tis a pathway I often go!
My friends, disciples, brethren,
Can ye dare to follow me?
Then where the Master dwelleth,
There shall the servant be.

—Young Christian.

THE SOUTH-EASTERN ASSOCIATION.

The South-Eastern Seventh-day Baptist Association convened for its Tenth Annual Session with the Church at Middle Island, W. Va., Fifth-day, May 26th, 1881, at 10 o'clock A. M.

The Introductory Discourse was preached by James B. Davis from Isa. 52: 1. Theme—"Obligation of the Church respecting Christianity."

After preaching, the Association was called to order by the Moderator, U. M. Babcock, and prayer was offered by S. H. Babcock.

Letters were read from the following churches: Lost Creek, New Salem, Middle Island, Greenbrier, and Ritchie. No letter present from the West Fork Church.

Communications from Corresponding Bodies being called for, S. S. Griswold appeared as delegate from the Eastern Association, A. Campbell from the Central, and S. H. Babcock from the North Western. After listening to the Corresponding Letters of these Associations, and words of much interest and cheer from all these delegates, they were received, and invited to share in the deliberations of this Association.

The Association adjourned until 2 o'clock P. M., after benediction by A. Campbell.

AFTERNOON SESSION.

The Association was called to order by the

Moderator, and, after singing, prayer was offered by M. H. Davis.

On motion, the Moderator nominated the Standing Committees as follows:

On Nomination of Officers—F. F. Randolph, G. H. Davis, Jesse J. Davis.

On Petitions—Jacob Davis, J. B. Davis, Corliss F. Randolph.

On Education—M. H. Davis, Perie F. Randolph, John A. Polan.

On Sabbath-schools—Preston F. Randolph, A. R. Jones, Emma F. Randolph.

On the State of Religion—S. D. Davis, L. R. Swinney, Lewis F. Randolph.

On Finance—J. J. Lowther, G. W. F. Randolph, Wm. Wildman.

On Delegate, Preacher of Introductory Sermon, and Essayist—A. Bee, E. J. Davis, J. E. Willis.

The report of the Executive Committee was received, and adopted as follows:

According to instructions given your committee, they would respectfully report as follows:

1. Introductory Sermon, Fifth-day, 10 o'clock A. M., by J. B. Davis.

2. Sixth-day, sermon, 11 A. M., S. H. Babcock.

3. Sabbath, Sabbath school, 9.30 A. M., L. F. Randolph.

4. Sermon, 10.45 A. M., A. Campbell.

5. Communion, L. R. Swinney and I. L. Cottrell.

6. Prayer and conference, 8 P. M., S. H. Babcock.

7. First-day, 10 A. M., sermon, S. S. Griswold.

8. Collection for Tract Society, A. Campbell.

9. Sermon, 1.30 P. M., I. L. Cottrell.

The committee suggests that each ensuing session begin at 9 o'clock A. M., with one-half hour prayer, and to close at 12 o'clock; afternoon session to commence at 2 o'clock and close at 5.

Your committee further suggests that the order of exercises be amended as follows:

Appointment of standing committees:

1. On Nomination of Officers.

2. On Petitions.

3. On Education.

4. On Sabbath schools.

5. On State of Religion.

6. On Finance.

7. On Delegates, Preacher of Introductory Sermon, and Essayists.

8. On Obituaries.

Your committee conducted an Institute in July with the Ritchie Church, by their request. They also arranged for one to be held at New Salem, but a number of circumstances deterred from its consummation.

They have appointed on Resolutions, L. F. Randolph as chairman, and the delegates of Sister Associations, who are to report this afternoon, according to previous arrangement.

L. R. Swinney was appointed a Committee on Obituary Notices. U. M. BABCOCK, Chairman.

The Committee on Resolutions presented the following report, which was voted to be considered by items:

1. Resolved, That we recommend to the Missionary Society that, at its next Anniversary, it elect, in addition to other members of the Board of Managers, one from each Association, whose special duty it shall be to co-operate with the Board through the Secretary in carrying forward the work of the Society in their respective Associations.

2. Resolved, That the demands of the home mission upon us as Seventh-day Baptists were never more imperative than now; and that for us to longer delay to re-enforce this branch of our Christian work with men and means, as God has given us the ability, is virtually to compromise, if not entirely surrender it.

3. WHEREAS, the Minutes of the Association are annually published in the SABBATH RECORDER immediately after the closing of the sessions of each Association, thus laying before the denomination the doings of those bodies; and

WHEREAS, it would be a great convenience to have the joint minutes of each Association and those of the General Conference bound in one volume; therefore

Resolved, That we recommend the dispensing of the publishing the Associational minutes in separate pamphlet form, and recommend their publication in the annual volume of the General Conference.

4. Resolved, That the state of the Sabbath question in the present day calls for such a presentation of the claims of the true Sabbath as will recommend it to the consideration of all.

5. WHEREAS, our Lord commanded, "Go ye into all the world and preach the gospel to every creature;" therefore

Resolved, That we believe it is the duty of the Seventh-day Baptist denomination to sustain and extend its foreign mission as God shall open the way, both for the sake of evangelizing the heathen and also for the sake of the influence upon the denomination; and that as an Association we assure our missionaries, Bro. D. H. Davis and wife and Sister Nelson, our hearty approval and support, and pledge them our prayers.

6. Resolved, That in our opinion the primitive idea of the gospel ministry was to include sisters as well as brethren in preaching the gospel.

7. Resolved, That we recommend our churches to adopt as far as practicable the plan of Systematic Benevolence, or, as is sometimes called, the Envelope System.

8. WHEREAS, the manufacture, sale, and use of intoxicating liquors as a beverage is poisonous to the peace, prosperity, and happiness of society, a fruitful source of pauperism, crime, and irreligion, entailing degradation, misery, and shame upon families and communities, and is such an evil as threatens not only the prosperity of all human industry, but the ruin and destruction of the entire race of mankind; therefore

Resolved, That all such manufactures, traffic, and use is morally, politically, and religiously wrong; hence criminal and sinful, and the philanthropist, moralist, legislator, and Christian, should co-operate to suppress it.

WHEREAS, the alarmingly increasing use of such minor intoxicants and narcotics as tobacco, opium, and chloral should awaken our fears as to their danger; therefore

Resolved, That as friends of the cause of temperance, we believe it a duty to totally renounce their use, except prescribed by a physician.

Resolved, As it falls within the province of legitimate legislation to legally prohibit the traffic or sale of all intoxicating drinks as beverages, it is the duty of the legislature to enact such prohibitory laws with such penalties as will insure their enforcement.

day can be ushered in, when the perfect knowledge of the Lord will cover the earth as the waters cover the seas.

9. Resolved, That a settled pastorate is essential to the rise, progress, and spiritual thrift of our churches.

SIXTH-DAY—MORNING SESSION.

After thirty minutes spent in devotional exercises, conducted by the Moderator, the Association proceeded to business.

The roll of delegates was called and revised.

The Letter from West Fork Church was presented and read.

Minutes of yesterday's session were read, corrected, and approved.

On motion, Elisha Hall was invited to participate in the exercises of this Association.

On motion, Curtis Lipincott, of Jackson Centre, Ohio, was invited to an honorary seat in our Association.

On motion, visiting brethren and sisters were invited to participate in these sessions.

The report of the Treasurer was called for, read, and adopted as follows:

D. H. DAVIS, Treasurer,

In acc't with the SOUTH-EASTERN ASSOC.

Dr.

To collection for the Missionary Society, \$35 00

Apportionment to Greenbrier Church, 1680 5 24

Salem Church, 1880, paid by

Franklin F. Randolph.....\$2 00

Jesse F. Randolph.....1 00

Geo. W. F. Randolph.....1 00

U. M. Babcock.....50

Preston F. Randolph.....11 63—16 13

Lost Creek Church, per M. H. Davis,

order on Association.....17 42

Middle Island Church.....7 69

Ritchie Church.....3 00

West Fork.....1 60

\$86 08

Cr.

By balance paid D. R. Stillman.....\$ 75

T. L. Gardner, for Missionary Society.....35 00

P. F. Randolph, delegate, on order.....28 92

M. H. Davis, delegate.....17 42

Balance in Treasury.....4 59

\$86 08

D. H. DAVIS, Treasurer.

The report of the delegate to Sister Associations was read, and, after remarks by P. F. Randolph, was adopted as follows, and that part concerning exercises was referred to the Committee on Finance:

To the South-Eastern Association:

Dear Brethren,—The cordial reception last year of your delegate in all the Sister Associations, shows, throughout the denomination, a deep interest in the West Virginia brotherhood. The work of those Associations has been spread before our people, through the Recorder, and it is sufficient here to repeat and call attention to a few points only.

1st. *Western Association.* The programme system then first tried, was through the faithful preparatory labors of the Executive Committee, a decided success in avoiding lifeless routine, in promoting devotional services, and rendering effective the work of the session. Hope is inspired that a similar experiment now to be tried, at the hands of our Executive Committee, will be as fully gratifying in its results.

The prominence given to the Bible-school part of the Sabbath services, and especially to the Teachers' Meeting, preparatory to that part of the services, is particularly commendable.

2d. *Central Association.* Here the tent interest arose and extended itself through to the Northwest. The Exchange of Associational delegates was discussed with a force that turned all opposition into its favor.

3d. *Western Association.* A noticeable feature here is the large number of strong, trained workers, prominent among whom are faithful women. A minor point of prompt efficiency, saving time in routine, is recommended to our Finance Committee for imitation, that in their report they recommend an order to be given in each case where they find money due the Exchange of Associational delegates was discussed with a force that turned all opposition into its favor.

4th. *North-Western Association.* The return of the Albion Church to the Associational Sisterhood was an occasion of rejoicing. That Church asks and receives the session this year. A new Church, the Harvard, was also admitted into the Association.

In all the Associations, delegates were unanimously appointed to attend this, our present session. Exchange is regarded as essential to denominational life in the weaker Associations. West Virginia can not ignore this fact.

Delegate expenses last year chargeable to the Association, were \$57 77. Respectfully submitted, P. F. RANDOLPH, Delegate.

MAY 26th, 1881.

The report of the Corresponding Secretary was presented, read, and, after remarks, was adopted as follows:

Your Corresponding Secretary would beg leave to report that he has had no occasion for correspondence during the year.

Respectfully submitted,

M. H. DAVIS, Cor. Sec.

The further consideration of the amendment to the fourth resolution was resumed. After remarks by P. F. Randolph, it was withdrawn by the mover and seconder. The fourth resolution was then adopted.

The fifth resolution was read and remarked to by L. F. Randolph, S. S. Griswold, I. L. Cottrell, and S. D. Davis, when it was adopted.

On motion, the reports of Standing Committees were called for, and the further consideration of the resolutions postponed until

the Standing Committees have an opportunity to report.

The report of the Committee on Petitions was read, and adopted as follows:

Your Committee on Petitions would respectfully report that the only matter which came before them for consideration was the request of the Lost Creek and Ritchie Churches, each asking the Association to hold its next session with them. We would recommend that the next Anniversary be held with the Ritchie Church.

JACOB DAVIS, }
JAMES B. DAVIS, } Com.
CORLISS F. RANDOLPH, }

The report of the Committee on Education was read, and spoken to by S. S. Griswold, and adopted as follows:

Your Committee on Education beg leave to submit the following report: We are sorry to report that as an Association nothing has been done in educational matters during the past year, and further, there have been but few if any efforts advancing toward a denominational school in our midst. It is the judgment of your Committee that while the entire, yet our people are really advancing in this direction, and compare very favorably with any other denominations in our State. We are happy to report that among some of our young people there is the spirit for a thorough education, and such drill and culture as will fit them earnestly and properly to perform their life work.

M. H. DAVIS, }
JOHN A. POLAN, } Com.
PERIE F. RANDOLPH, }

Time for preaching having arrived, the Association listened to a discourse by S. H. Babcock, from Acts 9: 6, "Lord, what wilt thou have me to do?"

After benediction by I. L. Cottrell, the Association adjourned until 2 o'clock.

AFTERNOON SESSION.

After prayer by Jacob Davis, the Association proceeded to business.

The report on Sabbath Schools was called for, and adopted, after remarks by Preston F. Randolph, Perie F. Randolph, U. M. Babcock, and I. L. Cottrell, as follows:

Your Committee on Sabbath-Schools find in all the churches a living interest in Bible study. The Institute held in Ritchie is regarded as one of the most pleasant and profitable ever held among us, though it was opened with many misgivings. Among the good results of Institute work, we notice this: that some of our teachers and scholars lay aside in the session the Lesson Leaves and other helps, and substitute the open Bible and their own living thoughts on the Sacred Page. Some Superintendents, too, put into constant practice the theories taught, and have teachers' meetings, and give on each lesson a practical review. Institutes and other training work should be continued until all our schools enjoy full benefits of all normal practices in Bible teaching. It is to be regretted that the thought is so inbred that Winter is not favorable for Bible study in our schools. About one-half of the schools suspend. But Winter is the time for schools in all our rural districts. It is then that our children go to the common schools. And is going to Bible-schools in charge of parents so much more exposing and dangerous? Winter is also the season for religious meetings, and our children are rushed to them. It is the season for revival and religious growth, and yet it is supposed to be too unpropitious for Bible-schools. "It is a strange anomaly! We do not ignore the difficulties urged against Winter work in Bible study, but the greatest difficulty is the confirmed habit of suspension. We are in a rut, and it may take a generation to get us out. Conventions and Institutes will help in this work, and should be held whenever they can have the attention of the community of Bible-school workers. Normal classes also might, with great profit, be formed when a suitable and acceptable instructor can be secured. He might go periodically some distance to the classes, and thus train a force of teachers and workers for the practical review. We recommend that the Executive Committee give continued and increased attention to Institute and other work of training for the Bible-school. Respectfully submitted,

PRESTON F. RANDOLPH, }
ENZA F. RANDOLPH, } Com.
A. R. JONES, }

The report of the Committee on the State of Religion was presented, spoken upon by I. L. Cottrell, S. D. Davis, and L. R. Swinney, and adopted as follows:

Your Committee on the State of Religion would respectfully report that they have had the question under consideration as presented in the letters, and feel that we have abundant reason to thank and praise the name of God, for what he has done for us in the year that has just passed. Four of our churches, New Salem, Greenbrier, Middle Island, and Ritchie, have enjoyed extensive revivals of religion under the joint labors of their pastors and the missionary board.

The West Fork Church reports good interests in their Sabbath-school and prayer-meetings. There are also a number of outposts where the missionary, assisted by the pastor of the New Salem Church, Eld. U. M. Babcock, has held revival meetings with very happy results. Notwithstanding the dear Lord has done so much for us, for which we would be thankful, the tendency to worldly-mindedness and waiting away from God is so great. It is also to be lamented that one of our churches is, and another is soon to be, without a pastor.

In conclusion, your committee would respectfully recommend that we, as an Association, join heartily in the prayer and hope expressed in the letter of the Lost Creek Church, "that the spirit of the living Christ be so bound together in love and union that we may be a unit in the great work of upholding and advancing the cause of our blessed Redeemer, to the honor and glory of his name.

All of which is respectfully submitted,

S. D. DAVIS, }
L. F. RANDOLPH, } Com.
L. R. SWINNEY, }

The report of the Committee on Nominations was adopted as follows:

Your Committee on Nominations would respectfully report as follows:

Moderator—Lewis F. Randolph,

Recording Secretary—C. L. Polan.
Assistant Recording Secretary—Berkly Davis.
Corresponding Secretary—Preston F. Randolph.
Treasurer—Dudly H. Davis.

F. F. RANDOLPH, }
JESSE DAVIS, } Com.
GRANVILLE H. DAVIS, }

The Committee on Obituaries reported as follows, which was adopted:

During the past year, while some of our beloved brethren and sisters have been called away by death, we rejoice that our heavenly Father has not taken from our midst any of the official members of this Association.

The following report of the Special Committee reappointed last year, was adopted:

Your committee reappointed last year to confer with the committee from the Pine Grove Church, in regard to their joining the Association, met with the committee, and learned from them that a majority of the members of the Pine Grove Church were not in favor of such union.

Respectfully submitted,
L. R. SWINNEY, }
L. F. RANDOLPH, } Com.
JACOB DAVIS, }

The Moderator for next year, Lewis F. Randolph, on motion, nominated the following as an Executive Committee: L. F. Randolph, *ex officio*, L. R. Swinney, Preston F. Randolph, E. J. Davis, M. M. Hevener, E. J. Maxson, and James B. Davis.

The nominations were adopted.

The report of the Committee on Delegate, Preacher of the Introductory Sermon, and Essayist, was adopted as follows:

We, the undersigned, members of your Committee to Nominate Delegate and Preacher for next year, report: L. R. Swinney to preach Introductory Sermon, with L. F. Randolph, alternate; Delegate to Sister Associations, M. E. Martin, and L. F. Randolph, alternate; Essays, S. D. Davis, subject—"Temperance"; James E. Strother, subject—"Sabbath-schools and their influence."

Respectfully submitted,
A. BEE, }
E. J. DAVIS, } Com.
J. E. WILLIS, }

The report of the Committee on Resolutions was taken up.

The sixth resolution was read and adopted, after remarks by S. S. Griswold, S. H. Babcock, S. D. Davis, and I. L. Cottrell.

The seventh resolution was read and adopted by a rising vote, after remarks by I. L. Cottrell, Perie F. Randolph, L. R. Swinney, and A. Bee.

The Association then joined in prayer for foreign missions and missionaries, led by S. H. Babcock; also in singing "From Greenland's Icy Mountains," after which, further remarks were made by S. S. Griswold, J. C. Lowther, and Elisha Hall.

The Association then took up a collection for the China Mission, amounting to \$16 61, and joined in singing, "We are the reapers," &c.

The eighth resolution being read and discussed by S. D. Davis, S. S. Griswold, I. L. Cottrell, was adopted.

The ninth resolution was read, and remarked to by S. S. Griswold and S. D. Davis, and adopted.

The following preamble and resolutions were passed:

WHEREAS, the South-Eastern Association, composed of the Seventh-day Baptist Churches of West Virginia, is heartily in favor of the temperance work; therefore

1st. Resolved, That we regret the failure of the Legislature to pass the bill, the past Winter, submitting to the people of West Virginia an amendment to the Constitution, prohibiting the manufacture, importation, and sale of intoxicating liquors in the State.

2d. Resolved, That we ask the Legislature to renew and continue their efforts till such an amendment to the Constitution is submitted to the people of West Virginia.

3d. Resolved, That we instruct our Clerk to transmit the foregoing preamble and resolutions to our Legislature at its adjourned session.

On motion, the programme was changed so that the sermon First-day morning will be at 10 o'clock, and the afternoon sermon at 1.30.

Moved, that the Secretary be instructed to secure the printing of our General Order of Business, Constitution, Daily Order, General Rules, and Rules of Decorum, in connection with our Minutes in the book form, to be done as per third resolution.

Prayer by J. B. Davis, and adjourned until 9 o'clock, First-day morning.

FIRST-DAY—MORNING SESSION.

After spending thirty minutes in religious exercises, the Association proceeded to business.

On motion, the report of the Committee on Finance was referred back to the Committee for reconsideration.

On motion, the report of the Committee to appoint Delegate, etc., was reconsidered, and, on motion, the name of

NEW MILTON, W. Va., May 20th, 1881. The South-Eastern Seventh-day Baptist Association to Sister Associations, sendeth greeting:

Beloved Brethren and Sisters.—Our Tenth Annual Session is now drawing to a close, and we wish first of all to thank our heavenly Father that he has spared us to meet our dear brethren of the other Associations. We feel also to praise God for the harmony and brotherly love manifested in all of our meetings. The report of the churches show extensive revivals the past year, and a net increase of seventy-four in the Association. In the discussion of the resolution in regard to our foreign work, the interest rose so high that the congregation spontaneously came forward and offered a contribution of sixteen dollars and sixty-one cents as a thank-offering to God for the China mission. We would especially express our gratitude to the beloved brethren of Sister Associations for sending delegates: Brethren S. S. Griswold from the Eastern Association, A. Campbell from the Central, I. L. Cottrell from the Western, and S. H. Babcock from the North-Western, who greatly cheered and encouraged in the work of the Lord. We regret to say that we can not send a delegate to our Sister Associations this year, as some of the churches do not feel able to bear their share of the expenses, but we earnestly hope that the other Associations which are so much stronger than we will continue to send their delegates to our sessions, to our great advantage, and, we believe, to the advancement of the common cause. May the blessing of our heavenly Father rest on all our beloved Zion. In behalf of the Association, M. H. DAVIS, Cor. Sec.

On motion, S. H. Babcock was requested to represent this Association in our Sister Associations this year, and that he have our Corresponding Letter to present at their sessions.

The following resolution was passed: Resolved, That we tender our hearty thanks to the brethren and sisters of the Middle Island Church, to the members of the Salem Church, and to the people of this vicinity, for their kindness and hospitality to those attending this session of this Association.

The report of the Finance Committee was read, and adopted as follows: Your Committee on Finance beg leave to report as follows:

Table with financial entries: Cr. By balance due from Salem for 1879, \$21 85; paid by Wm. Jeffrey, \$5; by L. H. Davis and others, \$2 30. Total Cr. \$31 70. Dr. To amount due M. H. Davis, Delegate for 1879, \$ 2 25; To amount due Preston F. Randolph, 29 45. Total Dr. \$31 70. Liabilities as above unprovided for, \$ 5 07. Apportioned as follows: Salem, \$1 71; Lost Creek, 1 59; Middle Island, 90; Greenbrier, 51; Ritchie, 34; West Fork, 12. Total \$5 07.

J. J. LOWTHER, Chairman. On motion, it was voted that when the Association adjourn, it adjourn to meet with the Ritchie Church, on Fifth-day before the last Sabbath in May, 1882, at 10 o'clock A. M. A sermon then followed, by S. S. Griswold, from John 14: 1-12, inclusive; also a sermon in the grove near, by I. L. Cottrell, from Psa. 73: 18.

After the sermons, A. Campbell made some very feeling remarks, after which I. L. Cottrell took a collection for the Tract Society, and received \$20; after which, the Association adjourned.

U. M. BABCOCK, Moderator. C. L. POLAN, Recording Secretary. F. F. RANDOLPH, Assistant Recording Secretary.

SABBATH-DAY'S EXERCISES. Sabbath-school, 9.30 A. M., conducted by Eld. L. F. Randolph. Short addresses were made on the Outline as follows: 1. Gifts bestowed. I. L. Cottrell. 2. Accounts rendered. S. H. Babcock. 3. Awards administered. S. S. Griswold. 4. Review. L. R. Swinney. 10.45 A. M. Preaching.—Owing to the illness of Eld. A. Campbell, Eld. I. L. Cottrell preached from Joshua 12: 1; after which, communion was conducted by Elds. S. H. Babcock and L. R. Swinney. The ordinance of baptism was then administered by Eld. S. D. Davis. 2.30 P. M. Prayer and conference meeting, conducted by Elds. S. D. Davis and S. H. Babcock.

LIST OF DELEGATES. Lost Creek—L. R. Swinney, H. W. Maxson, Levi Bond, M. H. Davis, Jesse D. Kennedy, D. H. Davis, Milton S. Davis, Booth Bond, L. B. Davis, Miss Lenora Bond, Miss Elsie Bond, Miss L. J. Kennedy, William F. Randolph, A. G. Davis, Ekanah Drummond, S. O. Davis, I. S. Kennedy, J. B. Paugh, J. M. Batton, L. A. Bond, A. R. Jones. New Salem—U. M. Babcock, S. D. Davis, L. F. Randolph, Richard Ford, Mrs. Richard Ford, Albert A. Davis, Jesse F. Randolph, Preston F. Randolph, George W. F. Randolph, Mrs. George W. F. Randolph, Wm. O. Babcock, Asa Kelley, Jonathan F. Randolph, Mrs. U. M. Babcock, Deborah F. Randolph, Rachel R. Lowther, Mary E. F. Randolph, Corliss F. Randolph, F. F. Randolph. Middle Island—J. E. Davis, Wm. B. Davis, J. H. Lowther, A. Bee, C. L. Polan, Nathan Kelley, G. H. Davis, Thomas Noble, John A. Polan, Amner J. Davis, Samuel Polan, S. T. Davis, J. E. Willis. West Fork—L. L. Bond. Ritchie—L. F. Randolph, E. J. Maxson, T. J. Ehrett, Perie F. Randolph, Wm. Jett, Emma F. Randolph. Greenbrier—L. F. Randolph, Jacob Davis, Judson F. Randolph, Gideon Maxson, William L. Wildman, E. J. Davis, J. J. Davis, John F. Randolph, Amaziah B. Flint.

PERSONAL CONSECRATION.—Dr. Duff said, as he was leaving home for India in 1829, "There was a time when I had no care or concern for the heathen. That was a time when I had no care or concern for my own soul. When, by the grace of God, I was led to care for my own soul, then it was I began to care for the heathen abroad. In my closet, on my bedded knees, I then said to God, 'O Lord, thou knowest that silver and gold to give to this cause I have none. What I have I give to thee. I offer thee myself. Wilt thou accept the gift?'"

Missionary Department

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

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

WE invite our young people to read the selection with the title, "For the Young People."

THE letters sent by the churches of the Eastern Association to their Forty-fifth Annual Meeting at Berlin, N. Y., June 2d-5th, show an encouraging increase of interest in missions.

THE Eastern Association very heartily adopted a resolution recommending to the Missionary Society, that at its next Anniversary it elect, in addition to other members of the Board, from one to three from each Association, whose duty it shall be to co-operate with the whole Board, through the Secretary, in advancing the cause of missions. Should this suggestion be acted upon, it is believed that our missionary work would become more unified and strengthened, provided such persons were thoroughly missionary in spirit and work. Their suggestions, counsel, information, and co-operation could not but prove very helpful to the Board. Another resolution relating to the cheering progress of missions among us, and the need of more money and more men, called forth remarks from several brethren so earnest and heartfelt, there were such strong and touching utterances in regard to the duty of Christian benevolence, and the words of the Moderator concerning the calls for men, who must go from our homes and churches into the harvest field, were so forcible that it became a fitting hour for new consecration. The heathen need the gospel, and we need the blessing of sending it to them.

SABBATH DOCTRINE.

In my missionary work I first preach Christ crucified as the only Savior; and when the interest has increased, and hearts are warmed toward love and obedience, there has invariably come a request to be told the Bible doctrine of the Sabbath, and baptism, and our denominational polity. Then I proceed, in the above order, to present the word of God on those subjects, giving our doctrine as a people, with all centering in the Lord Jesus Christ. L. R. SWINNEY.

FOR THE YOUNG PEOPLE.

"Go to a missionary meeting?" Belle Roberts lifted up her voice with astonishment and almost indignation in her tone. "How dare you ask me to stir such a dreadfully hot afternoon, and of all things to go to a meeting, and, horror of horrors, a missionary meeting? Why, it's perfectly outrageous!"

The gay young lady, who was idling away part of the Summer in this little country place, roused herself from her comfortable position in a hammock, and cast a glance of mock ferocity at her friend, Allie Hall, with whom she was staying.

"Imagine Belle Roberts at a woman's missionary meeting, Aug. 31st, 1878."

After this outburst, she sprang merrily to her feet, smoothed her rumpled hair, seized hat, fan, and parasol, and then, making a few would-be witty remarks about the heathen, started off with Allie, gayly laughing, as she went, to think how much amazed would be the venerable missionary organization of the First Church to see her present on such an occasion.

They entered the little room, with its hard wooden benches turned toward the table that served as desk, and caught sight of a group already assembled. These were plain country people, with no pretension to elegance or grace, but with an earnest, intelligent purpose expressed in their faces, and a kindness in their greeting of the young ladies, as they took their seats, which spoke of the reign of Christian love in their hearts.

The meeting was called to order, and opened by singing, which was not artistic nor very sweet, and the melody was somewhat out of tune. Belle was much diverted by all that she saw and heard—so different from any of her home experiences—and she scarcely opened her own lips to join in the singing. But beside her sat Jennie Graham, who, with sweet voice, sang the stirring words:

"Waft, waft, ye winds, the story; And you, ye waters, roll Till, like a sea of glory, It spreads from pole to pole."

The president rose and offered prayer. Such a prayer! It shamed Belle completely. Long before the low, earnest voice had ceased its petitions, Belle forgot all about the strangeness of the quaint country people around her. She thought only of their sincere hearts and faithful lives, and contrasted with them her own, that had been so frivolous and worthless. Another hymn was sung. This time she did not dare to sing, "I Love to Tell the Story," for had she ever told it to another? No; not even once. The exercises went on. Miss W. read an appeal for a little orphan

boy in India. Mrs. B.'s eyes were moist and her voice tremulous as she thought of her own little boy, whom she had buried only the Winter before; and Mrs. R.'s motherly heart almost wanted to adopt the orphan boy immediately. After an hour's talk and prayer, they sang, in conclusion, "One more day's work for Jesus." The meeting had been held and was over, and, though none ever dreamed of this until months afterward, it had decided the future of three young lives.

Allie Hall, who, with all the ardor and enthusiasm of nineteen years, had been longing "to spread the glad tidings" in a foreign land, made up her mind that afternoon that her plain duty was to give up forever her cherished plan, go quietly home, take up the burdens which, as the oldest daughter in a motherless family, fell upon her, and do each day just what came, never looking forward further than to the evening's setting sun.

Jennie Graham, the blithe seamstress, went back to her room with a new, glad feeling of trust springing up in her heart. She picked up a dainty little garment that she was making, and, as she finished hem after hem, her needle seemed to be pricking in golden letters, "Jennie, wait, wait!" for she, too, had her hopes.

Belle was deeply and sincerely touched. A flood of memories swept across her as she walked silently down the pleasant country lane. She remembered how, four years ago, she had stood before a still congregation and confessed that Christ had become her Savior. She recollected precisely how the church looked that day; how the subdued sunshine came through the stained-glass windows, and reverently touched the white hair of her pastor as he pronounced the solemn words that received her into fellowship; how the fragrance of the Easter flowers filled the air with perfume; yes, and how the humble, loving thoughts that were in her heart stirred unknown depths within her. But that was four years ago—four long years ago. Then she was but a girl in school; now, in society, she had relapsed into utter indifference, and, the gayest of the gay, was found in the liveliest social circles.

So it was that the three girls went to their homes. When Allie and Belle reached the house and stepped upon the porch, as if each, by a keen, swift instinct, had divined what was passing in the mind of the other, they suddenly turned and looked at each other for a moment. Allie's face wore a smile, but Belle's eyes were full of tears.

When the long twilight drew to a close, and the darker shadows began to fall, Belle was on her knees, pleading for forgiveness for past carelessness, and asking for some real work to do in the years to come. The same deepening shadows found Allie folding up little dresses, to be laid on separate chairs, and whispering, as she bent to kiss dear little rosy faces, "Good night, my darlings."

The weeks went by. When October came, Belle went back to her city home. The second Sabbath after her return the minister announced a meeting of the woman's foreign missionary society of the church.

Belle and her mother went to the meeting. There were just seven present, and around those seven stretched a discouraging expanse of vacant seats. There was considerable trouble in the church at this time, for the good old man who had ministered to them for so long had been called to his rest a year before, and in electing his successor rival parties had been formed, bitter feelings had taken root, and these had almost grown into hatreds. These things had, of course, affected the different organizations in the church, as well as its spiritual life.

After singing a well-known hymn, which Mrs. Hampden, the president, selected, there was an embarrassing pause. Mrs. Crofton, the minister's wife, was not there, and upon her the offering of prayer had always devolved. No one was willing to take her place. Mrs. Hampden, feeling that she could not, asked, "Will some one please lead us in prayer?" and glanced at Mrs. Peale. The lady drew her cloak around her a little more tightly, played with the diamonds that flashed on her fingers, but did not look up. Mrs. Roberts coughed nervously. Mrs. Barnes, Mrs. Peale's one-time friend, but now almost enemy, turned over the leaves of her hymn-book, holding it upside down. Suddenly a girlish voice broke the stillness. It was Belle, and this was her first effort to speak for Christ.

"I want to tell you all," she said bravely, though her cheek flushed and her voice trembled, "of what a beautiful joy has come to me this Summer. It was after a missionary meeting in a little country town a hundred miles from here that I first felt it. I can scarcely explain why it came or how. But something in the earnest simplicity and heartfelt devotion of those dear people impressed me very deeply. In thinking over my past life, I found that I had done absolutely nothing for the Master, and I prayed him day and night not only to pardon me, but to give me a work to do—a work to which I could devote my whole life. It seems a strange thing to you, perhaps, but by and by my answer came. It was this: to leave home, friends, and country, to speak for Jesus in a foreign land. At first I could scarcely believe it, but now I think that it is my blessed privilege to be called to go. Will not the one who leads in prayer please remember me, and ask that I may be fitted and strengthened for my work?"

For a moment no one spoke. Every one was amazed and touched. Then Mrs. Peale bowed her head, and breathed forth a prayer such as her proud lips had never before uttered. As she finished, Mrs. Barnes began another petition, and so they all knelt and prayed one after the other, for all were really

Christians, although their spiritual life was cold. Never will that simple little prayer-meeting be forgotten. As they rose from their knees, her diamonds were not the only jewels that glistened on Mrs. Peale's hands, and there was a strangely new tone in her voice as she turned and said "Amy!" to Mrs. Barnes. The two ladies, who had been schoolmates years ago, were friends once more.

Nor did the work stop here. The two ladies being reconciled, other bitter feelings gradually melted away. God, in his love and mercy, sent showers of blessings on the church, and a wonderful revival followed—wonderful because of the marvelous awakening among professed Christians. At the next missionary meeting, three months later, the number of those present was nearer to seventy than seven. A young people's mission band was started, and Belle became its president. It would take too long to tell of their meetings and of all the blessed results that followed to themselves and to those for whom they worked; but a year passed away, and then to the Woman's Foreign Missionary Society in Philadelphia there came one day a bright, earnest letter, asking, "Do you want me to go? and where?"

The hidden threads that bind human lives together join in very unexpected ways. That very same day to the very same society there came a similar letter from a village seamstress who lived a hundred miles away, and the two letters lay side by side upon the table when the ladies met for conference.

Another year went by, and the two who sat side by side at the missionary meeting that Summer afternoon set forth—the one from her city home, the other from the quiet country village—to do a life-work for Christ Jesus in the different mission fields to which he had called them.—Dell R. Strouan, in Woman's Work for Woman.

FOOT-BINDING IN CHINA.

"The time of its commencement is believed to be," says Dr. Williams, "about A. D. 950." There are a number of legends concerning its origin, and to Dr. Dudgeon we are largely indebted for a presentation of them in an early number of the Missionary Recorder.

How it was possible for objects so crushed and maimed to receive the appellation of "Golden Lilies" we find it hard to imagine. The term does exist, however, and we learn from the same authority quoted above that it probably originated from the following incident: The emperor Chen-hen-chu had a favorite concubine, P'an-fei. He is said to have caused the palace floor to be adorned with lilies figured in gold, and exclaimed, as his favorite walked upon them, "Every step produces a lily."

Of the pain that the subject endures we have probably only a faint conception. We have a great deal of sympathy for the little girl when we hear her cries of distress, and learn that the bandages are being applied for the first time; but all through the process of transforming the foot, the poor child's rice is eaten in bitterness, and her sports are mingled with tears. In after-life, too, the suffering that is quietly endured from these maltreated members can not be slight.

In this region (Ningpo) the custom of foot-binding embraces all classes, both high and low; the women who work in the field even, and the very beggars, have the feet bound to some extent. Whether in Ningpo they are more fettered by public opinion than elsewhere, or whether they think that because the practice has obtained for ages it must continue to hold sway forever, I can not say; but certain it is that they are very loth to yield on this point to the solicitations of the missionary. Even girls who have been in our mission-school, and have had the feet unbound for years, when once married not unfrequently wear a slip of wood under the sole to hide the natural foot and make it appear small. To the credit of some, however, be it said that they dare to walk the streets with these members in their natural shape and unmasked.

Now how far must such a practice be tolerated? and what are the best methods of suppressing it? are questions which concern us much in our daily work among those of our own sex in this land. Can we trust to teachings and exhortations, hoping that in course of time the consciences of the native Christians will compel them to relinquish it, or shall we use constraint and say, "If your daughters wish to avail themselves of the instruction and training given in our schools, let them unbind their feet?" It is interesting to learn that this subject has been agitated by the natives themselves, and one at least advocates relinquishing the practice. We only want a few more such advocates to make a wedge which will do more than long sermons from the foreigner to break up this observance. Let us not be discouraged, but, adopting the plan which seems best on the whole, let us strive to be consistent, and never, by word or by act, encourage the habit, but on the contrary exert our influence to put it down. With regard to espousals, the great end of woman in China, let us endeavor, so far as in our power lies, to make the one with a woman of unbound feet certainly no less respectable than that contracted with her small footed sister.—Mrs. J. R. Goddard, Woman's Work in China.

A MISSION had for some time been established in a Chinese city. Little success attended it; and when at length the health of the missionary's wife failed entirely, and the doctor in attendance said she must leave the place and live where she could have pure mountain air, it was indeed a dark hour in regard to the work attempted. Yet this very

sickness of hers was the means of leading to the knowledge of new locations, better adapted to reach the Chinese people than the crowded and busy cities. In the country alone is the Chinaman really at home with his family.—Hours of Rest.

MEDICAL MISSIONS.

BY REV. G. L. MASON.

Mark well the following considerations regarding medical missions in general, and this one at Ningpo in particular:

1. Healing the body was pre-eminently Christ's method of reaching the soul. 2. Dr. Barchet's work has been one of mercy on a large scale, at small cost. Think of twenty thousand cases prescribed for, and two hundred and twenty-five victims of opium cured in a year, at an expense of only about one thousand dollars. Many of the patients are wretchedly poor; and those not poor are almost helpless, for the native doctors know little of medicine and nothing of surgery.

3. This work affords large opportunity for gospel-teaching. Native teachers speak of Christ to those waiting to enter the dispensary. Many thus hear, who would not otherwise. The hospital patients are required to attend morning prayers in the doctor's family, a service by no means dry and formal. Some of the reformed smokers have become Christians, and others are regular attendants at the mission chapels.

4. Medical work is one of the tangible, practical "evidences of Christianity"—an unanswerable argument.

5. Scientific medical work dispels superstition, and prepares the way for gospel truth.

6. The missionaries of all denominations here in Ningpo regard this work as a direct, economical, and successful means of building up the Church of Christ.

7. The opium hospital helps to convince the people that Christianity is hostile to the opium habit and the opium traffic, and is, therefore, worthy of respect. The average Chinaman finds it hard to believe that Christians really seek his welfare, when a professedly Christian government (British India) has a net annual revenue of thirty-five million dollars, through its monopoly of the sale of opium, a very large share of which comes to China; the Chinese Government being at the same time unfriendly to the importation, but unable to resist so strong a power as England.

Christian friends of America, let us not restrain prayer nor withhold the Lord's money, and thus lose the great advantage afforded by medical missions. Will not the reader of these lines pray the Lord of the harvest to send to the hundreds of millions in China not only preachers, but many more "beloved physicians," well trained and full of faith and of the Holy Ghost?—Herald of Truth.

NINGPO, China, Feb., 1881.

MISSIONARY LIFE.

The following paragraph, descriptive of missionary life, is taken from one of the later letters in the memoir of Rev. Dr. Binney:

I have been thinking much of my former views of missionary life, particularly of my views at the time I professed conversion. I thought deeply of the duties of Christians toward the heathen; and, although at that time I enjoyed very precious privileges, I thought I would gladly give them all up for the privilege I now enjoy of laboring among these benighted ones. But I had very vague and incorrect views of the work required. It seemed to me—as I believe it seems to many Christians—like doing for the Redeemer's kingdom on a large scale, as we say, "a wholesale business," instead of looking upon the missionary—more truly than others, perhaps—as patiently and laboriously instructing the ignorant, reproving sin, and, though on heathen ground, meeting the same devices of Satan as at home, and in the same manner; finding every means ineffectual, without the Spirit's aid; and, withal, having to contend with the same temptations in his own heart which paralyze the energies of the church at home—the same love of ease, aversion to patient, self-denying labor in a quiet way, the same love of human applause which would lead to "doing some great thing," instead of following the indications of God's providence, which would perhaps lead to laying foundations on which other hands alone will build. My views of the duty of the church or of my own personal obligations have not lessened, but vastly increased. Neither would I be anywhere else than where duty has so plainly called us; but I feel more and more the need of special grace for a work like this.—Helping Hand.

IN the Tso-Kyi district, about seventy miles south of Hangchow, China, the gospel has spread with great rapidity in the last four or five years; and altogether about a hundred and forty have been baptized. The work began through a visit of a scholar of that district to Hangchow, where he heard the gospel, and received it. Returning home, he feared persecution; but, to his astonishment, found his relatives and friends ready to hear and accept. Encouraged by this, he went on telling others of the truth, and the work has advanced to the present stage entirely through native agencies, except the visits of a missionary to examine and baptize converts.

AFTER nine years of labor in the Island of Formosa over 2,000 people have renounced idolatry and adopted Christian worship.

Education

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

"LET THERE BE LIGHT"

TWILIGHT

Now, tender Twilight lays a cool In gentlest blessing, on earth's face Soothing her into silence, save the Sweet warblings, rippling o'er the Of birds, outpouring their soft Still—as some wearied soul, half Scarce seeming e'en to breathe, Lies, this earth. The lullaby Falls on her fondly, with a mute While the low wind 'mid the trees And with its drooping locks em Parting with ling'ring touches As loth to leave it in its loving And all things wait—the night,

PROGRESS AND ED. PRESIDENT WM. O.

The physical and social people enjoy, depend, and intellectual and moral development of the human race, as themselves abundantly, as for the comfort of the phy norant have little skill and direction, though they ed community with the ed substantial homes of the New ry are very unlike the Indi shanties upon the lines of have few of the conveni that distinguish the reside and directors of these I had the advantages of ed knowledge little above the field; hence the diversity condition. What makes large cities, whose street the learned on the one other by the unlearned, v dreds into narrow, ill-ve and fill the very atmos with pestilence? The a doubtful. The educated better houses than the ig clothing, eat wholesome better how to enjoy the it out falling into excesses selves personally neat, a and attractive as compan

But socially, an intelli much superior to an igno are physically. Go into schools and churches if y affections of men purified thies of the soul stirred t the tender emotions ren the largest amount of all elevate, and dignify hu in the intercourse of me The asylum for the un of refuge, home for the pital for the sick, and sailor, are not found but and Bibles. It requires ture, such as is the busi and schools to evolve, to for founding and sustain of Christian philanthrop ing their affairs as to m ings to mankind; What any man or woman can the advantages of a well-anced, and richly-furnis fied by the grace of God

By slow degrees, humi the mental is superior to attainment of knowledge and more the settled p mind is shaking off its f for liberty of thought, action. It is beating do its path. It is not a rap the work of many centi tions, many reverses. I resist the arrogant an priestly domination. If the throne of England, of our fathers on Plym sisted the encroachment ion. It fought the batt ence. Its victories l world. It convulsed E Instead of giving see wages a fearful struggle, one. There may not gence among the mass victory, and ensure cont tectful, when once awak slumber till its triumph

As a people, we ar forth some commendat varied enterprises of t question, well worthy tion, whether we are no neglecting some of the of blessing the world. wise to lay out our en haust all our energies, objects of immediate t the mainspring of acti sources of supplying th ment in perpetuating sphere of the noblest h it is quite obvious that the foundation of all o spective schemes for do If books are to be wa vince the intelligence sympathies of the soul, wield the pen whose m oughly disciplined, an the avenues through v tions can be reached

Education Department.

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

"LET THERE BE LIGHT."

TWILIGHT.

Now, tender Twilight lays a cooling palm,
In gentlest blessing, on earth's fevered brow,
Soothing her into silence, save for low,
Sweet warblings, rippling o'er the utter calm,
Of birds, outpouring their soft evening psalm,
Still—as some wearied soul, half-dimmed in death,
Scarce seeming 'en to breathe, so faint each breath—
She lies, this earth. The limpid dew, like balm,
Falls on her fondly, with a mute caress;
While the low wind 'mid the laburnum strays,
And with its drooping locks enamored plays,
Parting with ling'ring touch each golden tress,
As loth to leave it in its loveliness—
And all things wait the night, which still delays.
—Zoe.

PROGRESS AND EDUCATION.

PRESIDENT WM. C. KENYON.

The physical and social blessings that any people enjoy, depend, under God, upon their intellectual and moral development. An intelligent people always, as a whole, surround themselves abundantly with the real comforts of life, and participate largely in its refinements and socialities. The educated know how to provide the things that make for the comfort of the physical man; the ignorant have little skill and foresight in that direction, though they may live in the same community with the educated. The substantial homes of the New England yeomanry are very unlike the Indian wigwams. The shanties upon the lines of our public works have few of the conveniences and comforts that distinguish the residences of the owners and directors of these lines. These have had the advantages of education; those have knowledge little above the ox that grazes the field; hence the diversity in their physical condition. What makes the difference in large cities, whose streets are thronged by the learned on the one hand, and on the other by the unlearned, who crowd by hundreds into narrow, ill-ventilated tenements, and fill the very atmosphere they breathe with pestilence? The answer can not be doubtful. The educated everywhere live in better houses than the ignorant, wear better clothing, eat wholesomer food, and know better how to enjoy the luxuries of life without falling into excesses. They keep themselves personally neater, are more wholesome and attractive as companions.

But socially, an intelligent people are as much superior to an ignorant people, as they are physically. Go into a land abounding in schools and churches if you would find the affections of men purified, the deep sympathies of the soul stirred to beneficent action, the tender emotions rendered delicate, and the largest amount of all that can ennoble, elevate, and dignify humanity, maintained in the intercourse of men with each other. The asylum for the unfortunate, the house of refuge, home for the friendless, the hospital for the sick, and the chapel for the sailor, are not found but in a land of schools and Bibles. It requires a high order of culture, such as is the business of our pulpits and schools to evolve, to develop the wealth for founding and sustaining these institutions of Christian philanthropy, and so managing their affairs as to make them real blessings to mankind. What a mighty influence any man or woman can exert, who possesses the advantages of a well-developed, well-balanced, and richly-furnished intellect, sanctified by the grace of God.

By slow degrees, humanity is learning that the mental is superior to the physical. The attainment of knowledge is becoming more and more the settled purpose. Struggling mind is shaking off its fetters. It is asking for liberty of thought, of conscience, and of action. It is beating down the obstacles in its path. It is not a rapid operation. It is the work of many centuries, many revolutions, many reverses. It inspired Luther to resist the arrogant and stupid claims of priestly domination. It placed Cromwell on the throne of England. It planted the feet of our fathers on Plymouth Rock, and resisted the encroachments of foreign dominion. It fought the battles of our independence. Its victories have astonished the world. It convulsed Europe to its center. Instead of giving security to thrones, it wages a fearful struggle, but not a doubtful one. There may not be sufficient intelligence among the masses to give a speedy victory, and ensure continued peace; but intellect, when once awakened, will not again slumber till its triumphs are achieved.

As a people, we are evidently putting forth some commendable exertions in the varied enterprises of the age; but it is a question, well worthy of serious consideration, whether we are not, at the same time, neglecting some of the most efficient means of blessing the world. It is manifestly unwise to lay out our entire strength, to exhaust all our energies, on a few prominent objects of immediate interest, and neglect the mainsprings of action—those life-giving sources of supplying the active working element in perpetuating and enlarging the sphere of the noblest human exertion. Now it is quite obvious that education must lie at the foundation of all our present and prospective schemes for doing the world good. If books are to be written which shall convince the intelligence and move the deep sympathies of the soul for truth, men must wield the pen whose minds have been thoroughly disciplined, and who have learned the avenues through which man's best affections can be reached. If Bibles are to be

translated into the hundreds of languages and dialects spoken by the millions of the earth, men must be employed to do it who have had the discipline of many years of hard study in classical learning, as well as in everything pertaining to Biblical science and literature. If men are to "speak with tongues," preach the gospel to all peoples in the language "wherein they were born," they must possess that familiarity with the general structure of language which can alone be secured by an accurate knowledge of the ancient Latin, Greek, and Hebrew tongues. So, indeed, in every scheme for developing, in its full proportions and strength, the spirit of universal brotherhood, men of the very first attainments are required in devising efficient means, adapting them to the ends to be secured, and following them up, with unyielding assiduity, to a successful issue. The times have gone by—if, indeed, there ever was such a period—when unintellectual men may hope to wield an extensive influence. As men with intellectual endowments, without holy devotion, perfect consecration to God, are valueless as instruments in reforming and bringing back a world to its allegiance to God, so ignorance, however sanctified and consecrated, is nearly powerless, as an instrument, in securing victory in the great moral conflicts of the age.

But, again, the condition of man, individually and socially, intellectually and morally, is one of progress. Society to-day is not what it was one year ago. An advance has been made. That advancement has widened the sphere of thought and action. Problems in politics and in morals that an age ago were darkly kenneled, have been completely solved. Compare society now with what it was in this country at the beginning of the century. The progress of the sciences and arts, how rapid! Everything pertaining to the comfort, convenience, and improvement of man's individual or social welfare, how changed! Could one who died in 1800, one who had been familiar with all the resources of his country for the previous half-century, have his sleeping dust reanimated and again behold the great advance in its agricultural, commercial, mechanical, and educational interests, would he know his country, could he credit his senses? He would find places that he had once known as mere wastes, changed to rich and populous cities. The means for transporting merchandise and all kinds of productions to and from all parts of the continent, are unlike anything known to the world when he was an actor in its busy scenes. The transmission of messages from city to city with the speed of lightning, how could he comprehend such a wonderful result? But for the exhibition of passions peculiar to his race, he would suppose that he had been awakened upon some other planet than this.

The eye of expectancy looks, with the aid of bright-lighted faith, to the "good time that's coming," when we shall no longer, as now, see the glorious fragments of a soul immortal, "with rubbish mixed and glittering in the dust." Instead of being enslaved to ignorance, the soul shall know its source and destiny. Human passions shall be in subjection to a well-developed reason. Each man shall know his place in society, and act well his part. There shall be no drones there, nor over-worked, half-fed, half-clothed ones. The brow, on which is the stamp of divinity, shall not be furrowed by anxious care. The cheek shall not be pallid with disease, nor the luster of the eye dimmed by night vigils and weepings. Instead of deformity and decrepitude, the physical organs shall be attuned to perfect symmetry of form, combining all the elements of beauty in perfection, and the mind freed from participating in deranged organisms of the body shall have a clearness of perception and a comprehensiveness of grasp, far beyond what it now possesses, under the most favored influences.

Now the point to be observed is that this physical change in man's condition has and must result from, and be accompanied by, a corresponding change in his intellectual and moral condition. No great advancement in man's physical condition can come unless prompted by an enlarged intellectual and moral activity. But what has this to do with the subject under consideration? Much every way. The masses of the next generation will be in advance of the masses of the present. Their leaders, their spiritual guides, their educators, the sustainers of human interests and hopes, will require an intellectual training far in advance of those of the present generation, if they are to have the respect and confidence of the people. The world is demanding better educated men and women, and let no one suppose that qualifications which may render him a successful and acceptable laborer in the world's vineyard this year, will render him such ten years hence. Daily observation may convince us that men in almost all the professions are, every year, crowded out of their places because they have not kept pace with the spirit and progress of the age. They have not diligently and faithfully used the means for mental discipline that might have rendered them popular and efficient, and they have, as a natural and necessary consequence, been superseded by others. If these views be correct, let each ask himself, in all candor, whether he is doing anything proportional to the demands of the age in preparing himself for those interests so soon to be entrusted to him.

STATE TEACHERS' ASSOCIATION.—The thirty-sixth anniversary of this Association will be held at Congress Hall, Saratoga Springs, on the 5th, 6th, and 7th of July next. Addresses will be delivered by Hon. B. G. Northrop, Anthony Comstock, Hon.

Chas. E. Fitch, Professor Thurber of Boston, Rev. Dr. Bennett, Rev. Dr. Mears, Hon. Neil Gilmour, and others. President Garfield has been invited to be present and it is expected he will accept. Live questions are to be discussed. Ample provision has been made for entertainment at hotels and boarding houses for \$1 to \$1 50 per day. Educational interest in all parts of the State was never greater, and it is known that this is to be the largest association of teachers ever held in New York. No teacher should fail to be present. A full programme with reductions in conveyance and board will be sent on application to the President, Jerome Allen, Genesee, N. Y.

ARCHERY.

Archery has been reduced to a science, with long treatises, so that it needs an ordinary school life, and competent instructors, for one to become an expert archer. So nice and exact must everything be, that the reflection of light, by the different colors, must be taken into consideration; and to get the best effect, it has been made a law, that the central color of a target must be yellow, and is called "the gold." To bring this into the best relief, the next ring must be red, then the blue, followed by the black, and then the white. This arrangement brings the gold into the clearest and most distinguished light. In the score, if the archer hits the gold, it counts him nine; if the red, but seven; if the blue, but five; while to hit the black, but three, and the white, one; outside of this, nothing. Then there are rules for holding the bow, knocking the arrow; position for the feet must also be observed; the thumb, the finger, and the eye must obey rules. There are specific laws for every motion. And strange as it may seem, a New England divine said, there were more young ladies, in his congregation, skilled in handling the bow by rule, than in making bread by practice. So, great advantage is gained by the hints and rules given by the books and papers devoted to this art, that to acquire skill, it would seem that everything we do must be reduced to system. All the suggestions on archery, it is said, make success depend on steadiness of aim, or in archery parlance, "direction of aim." One rule of the archer is to fix the attention steadily upon the object, and disregard all external objects. Again, the archer is told to fix the eyes on the mark, and not on the arrow; to avoid all expedients, as putting a mark on the glove, to aim by, and not to look from the mark to the arrow, and back again. He is told to keep both eyes open, and to look steadily at the mark, while with the hand, the bow is raised, or lowered, as the mind thinks is the proper direction of aim. He who misses the target is called a rover. The archer is told he must keep in mind, that it is "the gold" he is to hit.

How useful would be the archer's lessons, if applied to our daily works of life. He who aims at nothing, hits nothing. If the range is long, the archer knows well just how much to elevate the point of his arrow; and it is a rule with him, that is better to aim high. Is not this a good rule for all of us? It is higher skill to miss the gold, on a center line above, than below. It was long ago said, that he who aims at the sun may not hit it, yet his arrow will fly higher than his who aims on a level. It was when Franklin's kite was among the clouds that it brought the lightnings down. Direction of aim hits the gold. A life with one purpose, one occupation, may work out something valuable, if all the strength and energy is given to that end; and no man ever accomplished much, who had a variety of vocations; but alas! for him, who has no vocation. The minister of the gospel, who makes his work incidental rather than gives his whole life to it, does not hit the gold. How terrible for man to be a rover all his life. Happy is he whose life has one aim, and whose direction of aim is ever at the gold. MARY A. BOOTHROD.

BRO. M. S. WARDNER'S CORRESPONDENCE.

LITTLE GENESSEE, N. Y. April 22d, 1881.
To the Editor of the Sabbath Recorder:
If it meets your approval to accept the following report of our work among the tracts here by the aid of the young people, will you insert it as my response to the request of the "Fraternal Union" for an article in the Recorder? Since our last report of tract work in Little Genessee, we have received from friends of work, outside our own church, about \$20, of which \$15 was from one person whose name is by request withheld. We have sent out packages into Kentucky, Tennessee, Missouri, Texas, Florida, Georgia, Alabama, Louisiana, and Arkansas, and some into other States. The following letter and answer may be of interest to some besides the donors of the postage, and the workers here. Yours fraternally,
M. S. W.

NEW HAVEN, Connecticut.

REV. M. S. WARDNER:
Reverend Sir,—Several papers received with your "compliments," are hereby acknowledged. I find them replete with very valuable information that will be mostly new to ordinary readers. They are also conceived

in a spirit of reverence toward that great institution which the Creator in the beginning stamped upon this terrestrial system, so to continue through all the ages until "there shall be time no longer."

The Sabbatarian history with which we are acquainted is mainly this: there was first a dark and formless creation which was suddenly illuminated, making, between the limits of "the evening and the morning," "the first day." But these limits could not denote an evening and a morning homogeneous with our present, because there existed then no sun to give beginning nor ending to the day. In fact, we become instructed in chap. 2: v. 2 and 3, that in the latter verse especially, "the day" is used to denote an indefinite period of time. Accordingly, instructed men generally have ceased to suppose any but successive ages to be denoted by those terms in the inspired description.

It is obvious that the inspiration in Genesis proceeded from one who was personally cognizant of the matters therein related. No cosmogonist, antecedent to the present century, would have posited the division into "day and night," before the formation of the sun, nor have allowed men to suppose, what even Moses himself no doubt supposed, that the various evolutions of sea, land, firmament, etc., took place each successively in our mundane twenty-four hours. But it has become clear and demonstrative, in these last times, that the particular order of evolution described in Genesis could not even upon natural principles, have been any other. Certainly, however, that "seventh day" of rest from the Creator's work could not be a day of the week like our weeks, not having even ended yet, that we have any account of. Indeed, a specific day of rest for man first appears, so late as after the Israelitish Exodus, in the twenty-four hours during which the manna ceased to be supplied. No doubt the "Sabbath," in Christ's time, was accurately the lineal successor of that particular day, although not made specific by the fourth commandment. The same is to-day good for the Jews, and good for you, because you and they do work "six days" and rest on the "seventh." So also, those who, instead of the lineal successor of that day in the wilderness, observe the lineal successor of the day on which the Lord arose, do equally and in the same essence meet the original institution and the fourth commandment as well.

Every one knows that the first, second, third, etc., day of the week are simply astronomical determinations of civil time. The opening of the "seventh day" at Jerusalem, for example, travels around west, becoming late and later in absolute time, so that in the middle of Asia it would fall nearly a day late in comparison. These can not alike be the lineal successors to any specific day of the creation or of Jewish history. Again, if two ships sail simultaneously from New York, one westward and the other eastward, they might pass mutually within hail on the ocean, having Sunday on board for one, and a secular day for the other. Such things show how Nature itself points her finger at the incongruity of a religiously prescribed day of the week, be it the seventh day or the first day.

To the ministers of the gospel the work of salvation in the earth is peculiarly allotted. Everything which tends to forsake the substance and cling to the letter can not but subduct from that great spiritual service and duty. The individual conscientiousness, however mistakenly applied, may be graciously accepted, but the work itself must to that extent it is clear, be cast into the heap of wood, hay, stubble, of which too much is apt to enter into the life-work of us all, and shall be burned, though we ourselves be saved. Yours respectfully and kindly,

LITTLE GENESSEE, N. Y.

PROF. —, New Haven, Connecticut.

Dear Sir,—Some time ago you favored me with a letter relating to the subject of the Sabbath, in response to some papers sent you. Imperative duties have prevented my answering till now. I am glad to see that you recognize Genesis as being given by inspiration of God. I notice that several "instructed men" yet believe that the "days" of the creation week were days of twenty-four hours each, some explaining in one way and some in another; as for instance, Enoch Pond, D. D., and Charles Warring, Ph. D., and others. But taking your view, it is evident that in the order of succession, the period of time which you would call the seventh day of God's creative week, comes at the close of the week, and not at the beginning. According to science, God is orderly, and consistent in all things. When, then, he made the institution of the week for man, in memory of his creative week, he made the Sabbath to mark its close. As a philosopher and as a scientist, then, unless you had a point to gain otherwise, you would see the beauty of this fact as announced in the ten commandment. If a week was ever begun, therefore, for man's use, in the division of time, a "specific day" would be chosen to represent the Sabbath of Jehovah. Such a "specific day" was chosen. It was "the Sabbath." To the other days of the week no names were given, but to the seventh day the name Sabbath was given. That was certainly making specific the day of the Sabbath, although you say "not made specific by the fourth commandment." You certainly can not fail to be aware of the fact that the week was in use by the Egyptians

before the Exodus, and by the Chaldeans long before. And they knew then, as well as we know now, which was the first and which was the seventh day of the week. If you, then, seek to use science or history as a weapon to drive me from God's Sabbath, from science and history also, I draw fresh proof against your unsupported position.

You allow also that "no doubt the Sabbath, in Christ's time, was accurately the lineal successor, of that particular day." Christ said, "The Sabbath was made for man." Then of a particular day—the seventh day of the week—he made that statement. He claims, therefore, as against your plea that it was "Jewish," and not known before the exodus, that it is universal, and is the original. He claims more. "The Son of man is Lord even of the Sabbath-day." Even of this day you so despise. "The Sabbath," in the language he used, and that was used by his countrymen at that time, was the name of the seventh day of the week. As a student of language you certainly know that he did not claim then, to be the "Lord" of an indefinite institution, or of any day we might choose to call the "Sabbath," but he claimed that of a particular day. This claim is identical in meaning with saying that he made "the Sabbath," and hence had a right to say how it should be observed; that he was the one who at creation rested on the seventh day, and blessed and sanctified the original Sabbath, which here he recognizes as its "lineal successor." Now read John 1: 4. To keep a day, then, not "in essence" the same as keeping the original. For if it is done in honor of Christ as in contradistinction to the Father, on the plea that Christ's work of redemption is greater than the Father's work of creation, you see it is setting Christ over against God and does not recognize Christ's claim to be the same as God, to be the one who made the Sabbath. Loyalty to Christ demands that we should keep his holy day, the day he claimed to be "Lord of."

I am surprised that you should find difficulty in the order of days. I was not aware that practical men ever had any difficulty. In courts of justice, in the legislatures of the land, in our busy cities, men never seem to be at a loss to know which day of the week it is. I believe it is a well-known fact that only when the question comes up between the authority of the seventh as opposed to the first day, do even theorists, not to say theologians, get confused! Sea captains, etc., contrary to your insinuation, do not attempt to keep a day of absolute time, but they recognize the fact that there must be a point where new days begin, and where days come to an end. Accordingly, when they reach a point in the midst of "the waste of waters," far removed on all sides from the great habitable parts of the globe, they suddenly make the change in their reckoning, either to a day earlier, or to a day later, according to the direction they are sailing. You say, "Such things show how Nature itself points her finger at the incongruity of a religiously prescribed day of the week, be it the seventh day or the first day." Undoubtedly, in this sentence, you meant for me to infer that God was incongruous, having "religiously prescribed" a day of the week, if he expects men to know enough to keep it, or to recognize it when it reaches them! "be it the seventh or the first day." As if God had anything to do with "religiously" prescribing the first day! God created all things, he who blessed and sanctified the seventh day, and commanded men to remember to keep it holy. I am not alarmed about the incongruity of it. If God knew enough to create the universe, even the astronomical part of it, he knows enough to demand of you and me no more than a "reasonable service," ministers and scientists to the contrary notwithstanding.

Then you follow with another passage: "To ministers of the gospel the work of salvation in the earth is peculiarly allotted. Everything which tends to forsake the substance and cling to the letter can not but subduct from that great spiritual service and duty." I suppose this might be considered a sort of running commentary on Rom. 2: 25-29. Let us see. Is not the substance the obedience of the heart to God's will? What is meant in the passage by "letter"? Is it not the form of obedience, the pretending to obey? Where can be found a more marked "forsaking of the substance and clinging to the letter" than in forsaking God's Sabbath and substituting a voluntary form of Sabbath-keeping upon a secular day? Where can you see a more significant and gratuitous building with "wood, hay, stubble," than in trying to enforce, as if by divine command, upon the consciences of men, the sanctity of Sunday, and the slavish observance of it, even by men of learning and independent thought as to other matters? You quote from Paul. But has not Jesus also spoken? See Matt. 5: 17-20.

Yours for truth,
M. S. WARDNER.

of hers was the means of leading to knowledge of new locations, better to reach the Chinese people than waded and busy cities. In the country the Chinaman really at home with—Hours of Rest.

MEDICAL MISSIONS.

BY REV. G. L. MASON.

well the following considerations re-medical missions in general, and at Ningpo in particular:
1. The body was pre-eminently the method of reaching the soul.
2. Barchet's work has been one of a large scale, at small cost. Think of thousands of cases prescribed for, and cured and twenty-five victims of opium in a year, at an expense of only one thousand dollars. Many of the are wretchedly poor; and those not almost helpless, for the native doctor little of medicine and nothing of

his work affords large opportunity for teaching. Native teachers speak of those waiting to enter the dispensary, many of whom would not otherwise. The hospital patients are required to morning prayers in the doctor's family by no means dry and formal. The reformed smokers have become men, and others are regular attendants in mission chapels.

Medical work is one of the tangible, "evidences of Christianity"—an honorable argument.
Scientific medical work dispels superstition, prepares the way for gospel truth. The missionaries of all denominations Ningpo regard this work as a direct, and successful means of building the Church of Christ.

The opium hospital helps to convince people that Christianity is hostile to the habit and the opium traffic, and is, therefore, worthy of respect. The average man finds it hard to believe that Christians seek his welfare, when a pro-Christian government (British India) an annual revenue of thirty-five millions, through its monopoly of the sale in a very large share of which comes the Chinese Government being at the time unfriendly to the importation, able to resist so strong a power as

the friends of America, let us not re-lyer nor without the Lord's money, lose the great advantage afforded by missions. Will not the reader of these pray the Lord of the harvest to the hundreds of millions in China preachers, but many more "blessings," well trained and full of of the Holy Ghost?—Herald of

China, Feb., 1881.

MISSIONARY LIFE.

Following paragraph, descriptive of my life, is taken from one of the later in the memoir of Rev. Dr. Binney:

"I been thinking much of my former missionary life, particularly of my the time I professed conversion. I deeply of the duties of Christians the heathen; and, although at that enjoyed very precious privileges, I would gladly give them all up for I now enjoy of laboring among nighted ones. But I had very vague correct views of the work required. It to me—as I believe it seems to many us—like doing for the Redeemer's on a large scale, as we say, "a business," instead of looking upon it—more truly than others, patiently and laboriously instructed, ignorant, reproving sin, and, though on ground, meeting the same devices as at home, and in the same manner; every means ineffectual, without the aid; and, withal, having to contend same temptations in his own heart aralyze the energies of the church at the same love of ease, aversion to painful-denying labor in a quiet way, the ve of human applause which would "do some great thing," instead of doing the indications of God's provision would perhaps lead to laying ons on which other hands alone will My views of the duty of the church own personal obligations have not but vastly increased. Neither be anywhere else than where duty family called us; but I feel more and need of special grace for a work Helping Hand.

Tso-Kyi district, about seventy with of Hangchow, China, the gospel ad with great rapidity in the last five years; and altogether about a and forty have been baptized. The ran through a visit of a scholar of met to Hangchow, where he heard and received it. Returning home, persecution; but, to his astonish-und his relatives and friends ready and accept. Encouraged by this, he telling others of the truth, and the advanced to the present stage en-ough native agencies, except the missionary to examine and baptize

some years of labor in the Island of over 2,000 people have been recon- and adopted Christian worship.

go to meeting Sabbath morning, in the comfortable pew, and listen to the minister preach and pray, and the choir their excellent music, but the meeting held at night, often dark and cold through the week, when we are where we are expected to take part, and do our part, not simply the rest, this tests our real interest in Christ; and then it may be that of our people, situated in villages and settlements, do not realize how it is to bring our people together in prayer-meeting once a week. I believe it is well nigh impossible in the settlements in many of our West Virginia churches. So we have adopted, the cottage system; that is, we divide the church into districts, and organize meetings from house to house. The special advantages in holding meetings in private houses where there is less more freedom in taking part, by the young, and far better attendance, not only because it is close and secure, but because it is close and secure, and a good meeting, and this is to go to some trouble to attend meetings. But the great advantage, the meetings right home to every one of the children, and especially to the neglected. It takes the meetings in houses as well as to the brick, and the smaller the house the better the And some way the people like to small houses and fill them up full, always expect to have a good meeting of our meetings, where ever packed into a small room on slab of the men remarked that on his side they were crowded so close they could another's heart beat. And that was specially blessed in all old man many years of age, rising and speaking for the first time. Yes, we get together; and best of all, we get to our Savior. Why, the apostles house to house, and I do believe the cases those who do likewise. But mind, to secure a good attendance it is, first, for the pastor to be early or shine, cold or muggy. If he send a special leader. Second, pains to have the meetings at the of the poor and otherwise neglected. Let it be understood that will visit around the neighborhood and thus draw the attention of old to the prayer-meeting. Fourth, to God, and then to one another.

to an attentive audience of from seventy-five to one hundred; after which, Eld. Backus offered the dedicatory prayer, which was followed by a season of conference, in which the Baptist minister of this place took part, expressing his interest and hope that we might do good. Eld. Sindall came Monday. We therefore arranged for two meetings a day a part of the time, so that he could use the tent for Danish meetings, there being a great many Danes in the city. Eld. Sindall is an unassuming and a hard-working man, and his countrymen say that he is an interesting speaker. We can not speak as to results, for we have only commenced. Pray that the Lord may guide us. We are stopping at present with Dea. Ernst and wife, who have come here to assist in the tent work. And surely these aged veterans are to be commended for the sacrifice they have made in leaving a comfortable home, and coming here to labor, as they have done, to aid on the work, and yet apparently thankful that God has given them the opportunity thus to labor. Indeed, I think it an example worthy the imitation of all. May God enable us, as a people, to lay ourselves upon the altar. J. T. DAVIS.

Home News.

Hornellsville, N. Y. JUNE 5th, 1881. To the Editor of the Sabbath Recorder: I arrived here last Fifth-day, and immediately found a home with Bro. Elias Ayars and wife. I entered upon the work next day, and though it rained most of the day, I found time to visit thirty houses, leaving Sabbath tracts and having brief conversations with fifteen families. I hope to become more efficient in the work as I get better acquainted with the place. The brethren gave me a most hearty welcome, and seem thoroughly awake to the importance of carrying the blessed truth to every home in this and other places. They have set apart as seasons of prayer for God's blessing upon this effort, the hours of 6 A. M., and 1 and 9 P. M. Will others also remember us during those moments, and at your family altars? This is a most encouraging field, and it is hoped that lectures or tent meetings may yet be had here. The faithful ones find that God's promises are very comforting, and in keeping the judgments of the Lord "there is great reward." Psa. 19: 11. Yes, there is now, and will be in the future. Commandment-keepers have God's mercy—"showing mercy unto thousands of them that love me, and keep my commandments." Exod. 20: 6. "Great peace have they which love thy law; and nothing shall offend them." Psa. 119: 165. True obedience springs from love; hence, those who love God's law, keep it. Those who have left the Bible Sabbath are not at peace with God, neither with their own consciences. To such the Lord says, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48: 18. More anon, H. D. CLARKE.

Four Score and Ten. Monday, June 6th, was a gala day for the family of our venerable brother, John T. Davis. It will long be remembered as one of those sunny spots, where joy and gladness presides, bringing to human hearts renewals of life, and deeper, truer love. It was the celebration of his ninetieth birthday, which occurred on Sabbath, June 4th, and brought together more than eighty of his friends and relatives: children, grandchildren, great-grandchildren, with "their uncles, aunts, and cousins," to crown his silvery head with blessings, and to cheer his heart with congratulations and good wishes. They came from the great prairie-land beyond the lakes to unite with kindred hearts from many a home in this garden-land of Jersey. The "Grangers' Hall" had been secured for the festival, where tables for the accommodation of fifty at a time, were laden with the bounties of earth. Long before the dinner hour, "Uncle John's" house was literally full and ready to "swarm." Indeed, by the manner in which they "hung out," such a thing might be expected at any moment. It was a pleasant sight to behold that aged veteran take the lead of the column, as they marched to dinner, himself as straight as a soldier, and much more sprightly than many who were younger in years. And I can not vouch for the pleasure of the sight to a looker-on, but can safely affirm that it was truly pleasant to participate in the charge that followed. No quarter was given; utter destruction was decreed, and chickens, vegetables, cakes, strawberries, ice-cream; all alike came to grief, and then, oh then, the victors were happy. Music and society were at their

very best. Speeches were made by Prof. E. M. Tomlinson and T. L. Gardiner, in which some review was taken of the progress of the nation and of civilization during the life of Bro. Davis. He was a pioneer in New Jersey, and has long been a pillar in our Church. Last Sabbath, the Sabbath-school was deeply interested by his story of the organization of the first Sabbath-school in Shiloh, in which he was one of the prime movers, and on the roll of which appear the names of some of our older men when they were little boys. It is not often that we are blessed with an interesting Sabbath-school address from a person ninety years of age. Our best wishes for this veteran soldier of the cross. May he live to celebrate his centennial. The Church here have taken a step in the line of progress. They have lowered and enlarged the pulpit platform, making a nice place for organ and choir, which have now been removed from the back gallery to the front of the audience. Prayer-meetings full and well sustained. T. L. GARDINER. SHILOH, N. J., June 8th, 1881.

Revival Work in Rhode Island. SCOTT, N. Y., June 9th, 1881. To the Editor of the Sabbath Recorder: As many of our people seem anxious to hear of the revival interest among us, I wish, by your permit, to report further of the work in Rhode Island. I closed my labors with the First Westery Church last Sunday night, with a good and increasing interest. I held nineteen meetings there. The Church has been quickened and revived. Wanderers have returned to their Master's service, and a goodly number gave evidence of having found hope in the Savior. It is expected that the ordinance of baptism will be attended to next Sabbath. The little Church there seems to take new courage. On the whole, my labors in Rhode Island have been among the pleasantest, and, I trust, most profitable, of my life. I have had the most hearty co-operation of the churches and their pastors, all of whom I wish to thank for their kindness and hearty support, and their very liberal gifts of money to help me on in the work which I so much love. May the God of all grace be with them all in my most earnest prayer. I commenced my labors in Rhode Island Jan. 14th, and closed June 6th, having preached one hundred and ninety times, visited many homes, talked and prayed with hundreds of persons. The power of God's grace has been present in all our work. Eighty-four have been baptized up to this date; others are expected to go forward next Sabbath at Woodville and First Westery. I am still expecting to visit the little churches of Pennsylvania and at Rapids, Niagara Co., N. Y., this Summer. The session of the Central Association is passing off with a good interest. J. L. HUFFMAN.

Bold Robbery at Nortonville, Kan. JUNE 3d, 1881. A bold and successful robbery was perpetrated at the store of Messrs. McCarthy & Layson, of this place, who have in their employ three clerks. Previous to ten o'clock on the evening of May 30th, Mr. Layson had gone home for the night, and two of the clerks had gone to the depot with some articles of produce for the night express train. Mr. McCarthy and the other clerk, Mr. David Stillman, were in the back part of the store, by the safe, making up the day's cash account. In the front part of the store were several ladies, one of whom was Mrs. McCarthy, wife of the partner present. Suddenly, three masked men entered at the front door. One of them leveled a large navy revolver at the ladies, and commanded them not to move or speak. The other two approached McCarthy and Stillman, without being noticed by them, and placing revolvers to their heads, by threats compelled them to take positions so one man could cover both with his revolver, which was also a navy, while one proceeded to "go through" the safe. While he was thus engaged, the two clerks returned from the depot, and, entering the store without discovering the situation of affairs, were compelled to sit down and keep quiet. A citizen also entered, and was, in turn, seated. They took from the safe, in currency, fourteen hundred and twenty dollars, and were prevented only by the coolness of Mr. McCarthy from getting fifteen hundred dollars more, which was in a locked drawer in the safe. Mr. McCarthy told the robber that the drawer contained the private papers of his partner, and he had taken the key home with him, whereas the fact was Mr. McCarthy had the key in his own pocket. The robber made several unsuccessful attempts to break the drawer open, and

abandoned it. They left the store, walking backwards, by the same door which they entered; and as they did so, they warned the inmates of the store not to come to the door if they valued their lives; and bidding them a courteous good-night, left for parts unknown. During the whole transaction, the visitors manifested the same coolness that an ordinary person would in entering a store to purchase goods. O. W. B.

Condensed News.

EXTRACTS FROM OUR WASHINGTON LETTER. (From our Regular Correspondent.) WASHINGTON, D. C., June 11th, 1881. The dullness of the Summer months has already settled upon the Capital, and the past week has chronicled absolutely nothing new in the world of politics. The success attendant upon the "Windom's," as the new 3 1/2 per cent. bonds are now called, is really very wonderful, and Secretary Windom can feel that his administration of the monetary matters of the country has placed him in the front rank of financiers. According to the terms of the circular from the Treasury Department, dated May 12th, 1881, holders of five per cent. coupon and Registered Bonds, have until the 1st day of July next an opportunity of having them continued in the 3 1/2 per cent. bonds. The interest will be paid at the rate of 5 per cent. until August 12th, 1881, at which time it will cease, and all bonds not sent in for continuance will be paid for on presentation at the Treasury of the United States, or at any of its branches. The Chief of the Loan division of the Treasury Department reports that up to date, about \$35,000,000, five per cent. coupon bonds have been received for continuance. Most of these bonds are held in the hands of foreign capitalists, quite the reverse of the six per cent. bonds which were taken at home by our own people. The Star Service Investigating Committee have discovered another instance of gross extravagance, and Postmaster General James has issued orders to the effect that certain services shall be discontinued, whereby \$100,000 per annum will be saved to the government, and whereby no detriment in the slightest degree will be occasioned to the postal service. At this rate the large deficit of over \$1,000,000 which existed in the Post Office Department last year will be soon made up, and the Postal Service will be a self-sustaining institution. So much for having political men at the head of affairs. The receipts from visitors to Mount Vernon during the past year, amounted to \$10,834 50, and the expenditures were \$10,223 50. This amount has been used in keeping the place in perfect order, and it is a great resort for parties bent on a pleasure excursion. AUGUST.

THE New York Legislature has passed another week in unsuccessful efforts to elect United States Senators in place of Messrs. Conkling and Platt. There have been grave charges of corruption in connection with the matter, which are being investigated, and, if true, it is to be hoped that all guilty parties may receive their just deserts. It is high time that voters were governed by the merits of the case instead of being in the market to be sold to the highest bidder.

AN AMENDED TIME-TABLE took effect on the N. Y., Lake Erie and Western Railroad, June 6th, notice of which was received too late to correct the table for this issue. It will appear next week. Reports from Great Britain indicate that more serious troubles in Ireland are imminent. It is said that "the skirmishers are about to exchange stones, scythes, and shillalahs for revolvers and repeating rifles, obtained through secret agencies in France, Germany, and America. Ireland is about to seal her protest against England with her blood, and to sacrifice valuable lives to arouse the whole civilized world to her terrible wrongs." Rev. Mr. Garland, Presiding Elder at Ashland, states that 21,000 voters in Virginia have signed a pledge to support any candidates who favor the local option law. If none of the regular party nominees so pledged themselves, the local optionists will nominate candidates of their own. A fire broke out in St. Johns, a suburb of Quebec, on the night of June 8th, which was not subdued until it had destroyed about eight hundred houses, rendering fifteen hundred families homeless. Five lives were lost. The damage is estimated at \$2,000,000. An American lady, name not given, is attending the lectures of the celebrated Physiologist, Prof. Virchow, at Berlin. She is the first female student ever admitted to the University of Berlin. The Chilean army has been withdrawn from Lima.

Deadwood, Dak., had a first class hailstorm and hurricane on the 6th of June. Hailstones of the size of a hen's egg fell over two hours. Four houses were blown down, and much damage done. Locusts are reappearing throughout large portions of the West and South, in accordance with the prediction of the United States Entomological Commission six months ago. The arrivals in New York of emigrants for the first ten days in June have outnumbered those during the same time in May, when more arrived than in any similar period. The arguments in the Whittaker case have made, and the Elmira Advertiser says, on what authority is not stated, that a decision will be rendered before Autumn. There has been much damage by floods during the past week. The losses of lumber on the Allegheny River and its tributaries is estimated at \$1,000,000. It is said that John W. Welsh, one of the Star-Route contractors, has supplied the government with much damaging evidence against the ring. A St. Petersburg telegram says the executive committee of the Nihilists have informed the Czar that his doom is certain. A dispatch from London states that a great comet has been discovered in thirteen degrees apparent distance from the sun. The wire worm has made its appearance in certain counties near Ottawa, Canada, doing great damage to growing grain. A large number of patents for storing electricity, to be applied to practical uses, are now pending in the Patent Office.

LETTERS.

M. L. Gowen, Geo. R. Lanphar, Paul M. Green, A. H. Lewis, H. W. Randolph, J. Greene 2, S. A. Maxam, T. W. Sage, P. F. Randolph, Mrs. Harriet Sweet, I. T. Lewis, A. A. Langworthy, L. R. Swinney 2 (the last one too late), S. R. Wheeler, W. C. Tinsley 2 (C. A. Burdick, Alice DeLand, L. C. M. Mrs. S. J. Tincker, B. G. Stillman, Albert Uter, W. B. Stillman, L. B. Davis, Jr., O. W. Babcock, J. E. N. Backus, J. B. Clarke. 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. D. K. Davis, Alfred Centre, \$2 00 37 52 H. D. Eaton, " 1 00 " " Thomas Rose, " 50 37 39 Mrs. M. A. Powell, " 1 00 37 53 M. Livermore, Alfred, " 1 00 37 53 Mrs. O. S. Green, " 2 00 37 52 Mrs. K. W. Burdick, DeRuyter, " 2 00 37 52 I. T. Lewis, Portville, " 2 00 37 53 Amos Burdick, Andover, " 2 00 38 3 A. M. Knapp, " 2 00 37 52 Mrs. Lois Green, Walworth, " 1 00 37 26 Mrs. H. B. Hamilton, Milton, " 2 00 37 52 E. L. Burdick, " 2 00 38 21 W. B. Stillman, Saginaw, Mich., " 2 00 37 52 Geo. R. Lanphar, Westery, R. I., " 2 00 37 52 A. A. Langworthy, Hopkinton, " 2 00 37 52 Mrs. W. R. Greenman, Coudersport, Pa., " 3 87 37 52 Mrs. Ursula Green, Mosierstown, " 1 50 37 23 Mrs. L. Clarke, Morgan Park, Ill., " 2 00 37 52 B. D. Grace, Stone Fort, " 1 00 37 23 Mrs. S. A. Maxam, Macedonia, Ohio, " 2 00 37 52 Mrs. Harriet Sweet, Alden, Minn., " 6 75 37 52 G. F. Randolph, Pardee, Kan., " 2 00 38 1 C. M. Tomlinson, " 1 00 37 52 S. Davis, " 1 00 37 26 Perry Stillman, Nortonville, " 2 00 37 52 Mrs. Kate Perry, " 7 00 37 52 J. S. Little, Mt. Hecla, Tex., " 2 00 38 11 H. S. DeLand, Beatrice, Neb., " 2 00 37 52

SPECIAL NOTICES.

ALFRED UNIVERSITY COMMENCEMENT.—Saturday-Wednesday, June 25-29. Saturday evening, Musical Concert. Sunday evening, Baccalaureate Sermon. Monday afternoon, Historic Reunion. Monday evening, Alfredian and Alleghanian Lyceums. Tuesday forenoon, Athenæan Lyceum. Tuesday afternoon, Orphidian Lyceum. Tuesday evening, Annual Lecture. Wednesday forenoon, Commencement. Wednesday afternoon, Student Reunion. Wednesday evening, Student Reunion.

NORTH-WESTERN ASSOCIATION.—The North Western Association will meet with the Albion Church, on Fifth-day, June 23d, at 10 o'clock A. M. The following appointments were made at the last session for the coming anniversary: Sermons—(1) Introductory, G. M. Cottrell; alternate, E. M. Dunn; (2) "Relation of pastor and people," O. U. Whitford; (3) "The conduct of a revival so as to secure the least possible evil results," S. R. Wheeler. Essays—(1) "What kind of preaching is most effective?" S. H. Babcock; (2) "What is our relation to other Christian denominations?" N. Wardner. The general order of exercises of the session will be arranged by a programme committee appointed at last session, subject to the approval of the Association. O. U. WHITFORD, Cor. Sec.

NORTH-WESTERN ASSOCIATION.—Trains from Chicago and East arrive at Edgerton, our nearest depot, at 4.30 P. M.; from Chicago and the West, via Madison, at 1.15 P. M. Carriages will meet those trains on Wednesday, June 23d, to convey delegates and friends to Albion. Friends desiring conveyance at other times will please give us notice. By order of Committee.

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 the Seventh-day Baptist Church, Richburgh, N. Y., May 17th, 1881, by Eld. James Summerbell, Mr. CHARLES HARVEY and Miss LOUISA BAKER; also, at the same time and place, and by the same, Mr. ARNOLD M. MAXSON and Miss LYDIA Y. R. ALLEN, all of Richburgh. In Independence, N. Y., June 5th, 1881, by Eld. J. Kenyon, at his home, Mr. ALONZO DICKINSON and Miss SELOMA A. ACKERMAN, all of Willing. In East Portville, N. Y., April 3d, 1881, by Eld. C. A. Burdick, Mr. JOHN K. GROSS, of the town of Portville, and Mrs. SALLY ANN E. BARBER, of Ceres, Pa. In the town of Portville, N. Y., May 25th, 1881, by Eld. C. A. Burdick, Mr. S. FREMONT HAMILTON, of Ceres, Pa., and Miss HATTIE F. GROSS, of Portville. In East Portville, N. Y., May 25th, 1881, by Eld. C. A. Burdick, Mr. J. B. MARRISON and Miss ROSALTA CLARE, both of Hebron, Pa. Near Quiet Dell, W. Va., May 18th, 1881, by Rev. L. R. Swinney, Mr. WILLIAM P. BOND and Miss VIRGINIA WOLF, both of Quiet Dell. At Pardee, Kan., May 25th, 1881, by Rev. T. S. Roberts, HOMER RICE, of Muscotah, and JESSIE P. TRSWORTH, of Pardee.

DIED.

In Richburgh, N. Y., of diphtheria, after a few days illness, FLORETTA COVEY, in the 13th year of her age. Floretta's sickness was from the first painful and severe, giving little hope that she could recover. About a year ago she gave her heart to Jesus, and when asked if she could trust herself with Jesus if she should die, replied, "Yes, with all my might, mind, and strength." From this she never wavered; and we believed her, for her life, before her death, had been consistent with the profession she made. She delighted in the Sabbath-school and meeting for social worship, in which she habitually took a part. Just before she died she said, "Papa, turn me over, Jesus is ready to take me now," and so she passed away. Her parents chose the words of the Good Shepherd in Luke 12: 27 as the text for her funeral. "Consider the lilies, how they grow; they toil not, neither do they spin; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." J. S. In Upshur county, W. Va., Dec. 23d, 1880, Mrs. FAMELIA LOWMAN, aged 69 years, 2 months, and 20 days. The funeral services were held May 22d, when, by request of the deceased, made on her death bed, the undersigned preached to a great congregation of people assembled in a grove. L. A. S.

Review of the New York markets for butter, cheese, etc., for the week ending June 11th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired. BUTTER.—Receipts for the week were 37,340 packages; exports, 11,040 packages. The market is solid at the prices—at say 20 @ 21c. for sweet creams, and 20 @ 21c. for Western sour cream creameries, with say 1,500 to 2,000 packages sold for English export. The home trade took extra quality dairy butter all clean at 21 @ 21 1/2c., and fresh arrivals of State creamery in lots at 21 @ 22c., and fancy specials to a regular supply trade at 22 @ 23 @ 24c., with 25c. as an exceptional top. There were sales on change to-day of extra State butter, deliverable next week, at 21 1/2 @ 22c., and quite a generous offering at the latter price for the balance of the month's delivery. Western butter is not over plenty, and the market closes solid at current prices. The Governor has vetoed the bill forbidding the use of coloring matter. We quote: Eastern creamery, fancy, fresh make..... 22 @ 23 " " fair to choice..... none Sweet cream creameries, fresh make..... 20 @ 21 Dairy butter, finely made, fresh flavor..... 20 @ 22 " " good to choice..... 18 @ 20 " " faulty..... 10 @ 15 Western creamery, fancy, fresh make..... 20 @ 21 " " fair to choice..... 17 @ 19 Imitation creamery, fine, to-day's receipts..... 14 @ 18 Western factory, to-day's receipts..... 14 @ 16 " " good to choice..... 12 @ 14 " " poor to common..... 11 @ 12 1/2 Grease..... 7 @ 8 CHEESE.—Receipts for the week were 82,190 boxes; exports, 77,680 boxes. There has been free buying all the week and receipts well taken. The sharp demand was for fine colored cheese at 9 @ 9 1/2c., while white cheese took a shade lower range. The market closed with a tired feeling, and with an idea current among both shippers and receivers that next week's market would be less animated. There will be a regular call on cheese inaugurated on the Butter and Cheese Exchange here the coming week. We quote: Factory, regular made, fine..... 9 @ 9 1/2 " " good to prime..... 8 1/2 @ 9 " " irregular make, fair..... 8 @ 8 1/2 " " poor to fair..... 7 @ 8 Creamery skims..... 1 @ 3 EGGS.—Receipts, 9,801 buhs, and 4,521 boxes. The advanced price of eggs culminated at 20c. for best marks of State, and to-day closes rather broken and irregular at 19 cents for the top for extra State, and 18 @ 18 1/2 for Western, at an actual count for good eggs. BEANS.—The market holds dull with only moderate jobbing demand. We quote: Marrows, per bush., 62 lbs..... \$2 40 @ \$2 60 Mediums..... 2 25 @ 2 50 DRIED FRUITS.—Evaporated apples are firmly held, but not in free movement. The price binds a little, and exporters buy reluctantly. Sun dried are steady and firm at 4 @ 4 1/2c. for coarse cut. We quote: Evaporated apples, ring cut, choice..... 8 1/2 @ 9 " " fair to good..... 7 @ 8 State and Western, quarter apples..... 4 1/2 @ 5 Apples, North Carolina, sliced..... 4 @ 5 Peeled peaches, evaporated..... 28 @ 30 Unpeeled peaches, halves and quarters..... 5 1/2 @ 6 Raspberries, dried..... 24 @ 25 Blackberries..... 7 1/2 @ 8 1/2 BEESWAX per lb., 25 @ 26 cents. LIVE POULTRY.—We quote: Turkeys, mixed, per lb..... 9 @ 10 Fowls, " per lb..... 8 @ 9 Ducks, per pair..... 60 @ 90 BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no agents, make no purchases whatever for our own account, and solicit consignments of prime quality property. DAVID W. LEWIS & CO., NEW YORK. This address is sufficient both for goods and letters.

WHOLESALE PRODUCE MARKET.

EVAPORATING FRUIT. Treatise on Improved Methods. Tables, yields, prices, profits and SENT general statistics. AMERICAN DIET FREE CO., Chambersburg, Pa. REVISED NEW TESTAMENTS! Illustrated. Cheapest and Best. Sells at sight. HOLMAN'S NEW PICTORIAL BIBLES. Agents wanted. A. J. HOLMAN & CO., Phil

Selected Miscellany.

THE BABY'S PRAYER.

BY ELIZABETH STUART PHELPS.

"Lord bless papa, mamma, Daisy, The baby prayed to-day. Kitty, Bose, and ole brack Thomas—What else shall I say? I can't tink of nuffin' no-ab, (Stoop work to play) 'Hush for what, I'd like to know; now, You old Mamma Gray? Ain't I played, an' played, an' played—Time 'n time again? I've fertug the way to end it—Why don't you tell me ven? For whose sake, mamma—say? I'm—so—s'cep—oh, I member—For Pity's sake, Amen!"

Who chides the child? I kiss and hush. Silent I join the group down-stairs That rest and linger by the fire To laugh at Baby's prayers.

"And what did baby say to-night? But low I answer, with grave brow: "She prayed for Bose, and you and me—I can not tell them now.

How full the mood the child has drawn And pressed upon a nursing heart! Amid the happy household chat I sit like one apart.

My thoughts like prayers move solemnly: "Oh, Lord," I say, "the great, the wise, The weak, the miserable, are All children in thine eyes.

"We take the name of thy dear Son Daring, upon a trembling lip! The cup thou givest us, we lift, And shrink, and hiss, and sip.

"And try to say, 'For Jesus' sake,' Dear Lord, the babe is wisest when, Fearless and clear, she pleads with thee 'For Pity's sake, Amen.'

"Oh, truer than the sacred phrase That time from Christian years has spun, Is he who prays, nor questions if Pity and Christ are one!"

—Wide Awake for June.

THE PRUDENT WIFE.

Ezra Newton had been looking over his yearly accounts. "Well," asked his wife, looking up, "how do you come out?" "I find," said her husband, "that my expenses during the last year have been thirty-seven cents over a thousand dollars."

"And your income has been a thousand dollars?" "Yes, I managed pretty well, didn't I?" "Do you think it is managing well to exceed your income?" said his wife. "What's thirty-seven cents?" asked Mr. Newton, lightly.

"Not much, to be sure, but still something. It seems to me that we ought to have saved, instead of falling behind."

"But now how can we save on this salary, Elizabeth? We haven't lived extravagantly. Still, it seems to have taken it all."

"Perhaps there is something in which we might retrench. Suppose you mention some of your items."

"The most important is house rent, one hundred and fifty dollars, and articles of food, five hundred dollars."

"Just half." "Yes, and you'll admit that we can't retrench there. I like to live well, I had enough poor board before I married. Now I mean to live as well as I can."

"Still, we ought to be saving something against a rainy day, Ezra."

"That would be like carrying an umbrella when the sun shines."

"Still, it is well to have an umbrella in the house."

"I can't controvert your logic, Elizabeth, but I'm afraid we shan't be able to save anything this year. When I get my salary raised, it will be time enough to think of that."

"Let me make a proposition to you," said Mrs. Newton. "You said that one-half of your income had been expended on articles of food. Are you willing to allow me that sum for the purpose?"

"You guarantee to pay all bills out of it?" "Yes."

"Then I will shift the responsibility upon you with pleasure; but I can tell you beforehand you won't be able to save much out of it."

"Perhaps not. At any rate I will engage not to exceed it."

"That's well. I shouldn't relish having any additional bills to pay. As I am paid every month, I will, at the end of each month, hand you half the money."

The different character of the husband and wife may be judged from the conversation which has been recorded. Mr. Newton had little prudence or foresight. He lived chiefly for the present, and seemed to fancy that whatever contingencies might arise in the future, he would somehow be provided for. Now, to trust in Providence is a very proper way; but there is a good deal of truth in the old adage that God will help those who help themselves.

Mrs. Newton, on the contrary, had been brought up in a family which was compelled to be economical, and though she was not disposed to deny herself comforts, yet she felt that it was desirable to procure them at a fair rate.

The time at which this conversation took place was at the commencement of the second year of their married life.

The first step Mrs. Newton took on accepting the charge of the household expenses was to institute the practice of paying cash for all articles that came under her department. She accordingly called on the butcher and inquired:

"How often have you been in the habit of entering your bills, Mr. Williams?"

"Once in six months," was the reply. "And I suppose you sometimes have had bad bills?"

"Yes; one-third of my profits, on the average, are swept off by them."

"And you could afford to sell cheaper, I suppose, for ready money?"

"Yes, and I would be glad if all my customers would give me a chance to do so."

"I will set them an example, then, said Mrs. Newton. "Hereafter, whatever articles shall be purchased of you will be paid for on the spot, and I shall expect you to sell them as reasonably as you can."

This arrangement was also made with the others, who, it is scarcely needful to say, were glad to enter into the arrangement. Ready money is the great supporter of trade, and a cash customer is worth two who purchase on credit.

Fortunately, Mrs. Newton had a small supply of money by which lasted till the first monthly installment from her husband became due. Thus she was enabled to carry out her cash plan from the beginning.

Another plan which occurred to her as likely to save expense, was to purchase articles in large quantities. She had soon saved enough from the money allowed to do this. For example, instead of buying sugar a few pounds at a time, she purchased a barrel, and so succeeded in saving a cent or more on a pound. This, perhaps, amounted to but a trifle in the course of a year; but the same system was carried out in regard to other things, yielded a result which was by no means a trifle.

There are other ways in which a careful housekeeper is able to limit expenses, which Mrs. Newton did not overlook.

With an object in view, she was always on the lookout to prevent waste, to get the full value of whatever was expended. The result was beyond her anticipations.

At the close of the year, on examining her bank-book, for she had regularly deposited whatever money she had not occasion to use, in one of the institutions, she found that she had one hundred and fifty dollars, besides reimbursing herself for the money during the first month, and having enough to last the other.

"Well, Elizabeth, have you kept within your allowance?" asked her husband at the time. "I guess you have not found it so easy to save as you thought for."

"I have saved something, however," said his wife. "How is it with you?"

"That's more than I can say. However, I have not exceeded my income, that's one good thing. We have lived fully as well as last year, and I don't know but better than when we spent five hundred."

"It's knack; Ezra," said his wife smiling. She was not inclined to mention how much she had saved. She wanted sometime or other to surprise him when it would be of service.

"She may, possibly, have saved up twenty-five dollars," thought Mr. Newton, "or some trifle," and so dismissed the matter from his mind.

At the end of the second year, Mrs. Newton's savings, including the interest, amounted to three hundred and fifty dollars, and she began to feel quite rich.

Her husband did not think to inquire how much she had saved, supposing, as before, that it could be very little.

However, he had a piece of good news to communicate. His salary had been raised from a thousand to twelve hundred dollars.

He added: "As I before allowed you one-half of my income for household expenses, it is no more than fair I should do so now. That will give you a better chance to save part of it than before."

As before, Mrs. Newton merely said that she had saved something, without specifying the amount.

Her allowance was increased to six hundred dollars, but her expenses were not proportionately increased at all; so that her savings for the third year swelled the aggregate sum in the savings-bank to six hundred dollars.

Mr. Newton, on the contrary, in spite of his increased salary, was no better off at the end of his third year than before. His expenses had increased by a hundred dollars, though he would have found it difficult to tell in what way his comfort or happiness had been increased thereby.

In spite of his carelessness in regard to his own affairs, Mr. Newton was an excellent man in regard to his business, and his services were valuable to his employers. They accordingly increased his salary from time to time, till it reached sixteen hundred dollars. He had steadily preserved the custom of assigning one-half to his wife as heretofore, and this had become such a habit, that he never thought to inquire whether she found it necessary to employ the whole or not.

Thus ten years rolled away. During all this time Mr. Newton lived in the same hired house for which he had paid an annual rent of one hundred and fifty dollars. Latterly, however, he had become dissatisfied with it. It had passed into the hands of a new landlord, who was not disposed to keep it in the repair which he considered desirable.

About this time, a block of excellent houses was erected by a capitalist, who designed to sell them or let them, as he might have an opportunity. They were modern and much better arranged than the one in which Mr. Newton how lived, and he felt a strong desire to move into one of them. He mentioned it to his wife one morning.

"What is the rent?" inquired she. "Two hundred and twenty-five for the corner house; two hundred for either of the others."

"The corner house would be preferable on account of the side windows."

"Yes, and they have a large yard, besides."

I think we had better rent one of them. I guess I'll engage one of them to-day; you know our year is out next week."

"Please wait till to-morrow before engaging one."

"For what reason?" "I should like to examine the house."

"Very well; I suppose to-morrow will be sufficiently early."

Soon after breakfast, Mrs. Newton called on Squire Bent, the owner of the new block, and intimated her desire to be shown the corner house. The request was readily complied with; Mrs. Newton was quite delighted with all the arrangements, and expressed her satisfaction.

"Are these houses for sale or to let?" she inquired.

"Either," said the man. "The rent is, I understand, two hundred and twenty-five dollars."

"Yes. I consider the corner house worth at least twenty-five dollars more than the rest."

"And what do you charge for the house to a cash purchaser?" asked Mrs. Newton with a subdued eagerness.

"Four thousand dollars cash," was the reply, "and that is but a small advance on the cost."

"Very well, I will buy it of you," added Mrs. Newton, quietly.

"What did I understand you to say?" asked the Squire, scarcely believing his own ears.

"I repeat, that I will buy this house at your price, and pay the money within a week."

"Then the house is yours. But your husband did not say anything of his intention, and, in fact, I did not know—"

"That he had money to invest, I suppose you would say. Neither does he know it; and I must ask you not to tell him for the present."

The next morning, Mrs. Newton invited her husband to take a walk, but without specifying the direction. They soon stood in front of the house in which he desired to live.

"Wouldn't you like to go in?" she asked. "Yes. It's a pity we haven't got the key."

"I have the key," said the wife, and forthwith she walked up the steps and proceeded to open the door.

"When did you get the key of Squire Bent?" asked her husband.

"Yesterday, when I bought the house," said the wife, quietly.

Mr. Newton gazed at his wife in profound astonishment.

"Just what I say; the house is mine, and what is mine is thine. So the house is yours, Ezra."

"Where did you raise the money?" asked her husband, in astonishment as great as ever.

"I haven't been managing wife for ten years, for nothing," said Mrs. Newton, smiling.

With some difficulty, Mrs. Newton persuaded her husband that the price of the house was really the result of her savings. He felt when he surveyed the commodious arrangements of the new house that he had reasons to be grateful for the prudence of his managing wife.—Household.

A RICH EXPERIENCE.

What a Prominent and Well-known New York Physician Told a Reporter.

HIS REVELATIONS UPON A SUBJECT OF VITAL INTEREST TO ALL.

[Detroit Free Press.]

The experience of any one of education and learning extending over a long period of time must necessarily be valuable, and while no two experiences in this world are alike, there is such a similarity between them as to render one which is rich in valuable facts of benefit to all. America's greatest orator declared that he knew of no way of judging the future but by the past; and past personal experience is of the same nature as that history which repeats itself.

A representative of this paper while lounging in the lobby of a prominent New York hotel, met a gentleman whom he had known years before in the city of Detroit, but whom he had not seen before for a number of years. When the knight of the quill had last seen this gentleman, he was giving his entire time and attention to an extensive medical practice, and was on the crest of the wave of popularity. From Detroit he removed to New York where he could find a more extensive field for his talents and experience. Although several years had passed, the doctor's physical condition had evidently very much improved, for he was looking much better than when the man of news had last seen him. After some general talk, the doctor fell into an easy train of conversation and uttered some truths so scientific and valuable, as to justify their reproduction in print.

"Yes," said the doctor, "I have improved in health since you last saw me and I hope also in many other ways. One thing however, I have succeeded in doing, and it is one of the hardest things for any one, and especially a doctor, to do, and that is, I have overcome my prejudices. You know there are some people who prefer to remain in the wrong rather than acknowledge the manifest right. Such prejudice leads to bigotry of the worst order, and of precisely the same nature as characterized the sixteenth century, when people were burned at the stake. Now I am a physician and of the 'old school' order, too; but I have, after years of experience and observation, come to the conclusion that truth is the highest of all things, and that if prejudice or bigotry stand in the way of truth, so much the worse for them—they are certain to be crushed sooner or later. Why, when I knew you in Detroit, I would have no sooner thought of violating the code of ethics laid down by the profession, or of prescribing anything out of the regular order, than I would of amputating my hand. Now, however, I prescribe and advise those things which I believe to be adapted to cure, and which my experience has proven to be such."

"This is rather an unusual way for a physician to talk, is it not, doctor?"

"Certainly it is. It is way outside of our code of ethics, but I have grown far beyond the code. I have all I can attend to, and am determined to be honest with my patients and mankind, whether my brother physicians are with me or not. Why, I prescribe medicines every day, some of them so-called 'patent' medicines, which would render me liable to expulsion from the medical fraternity, but I am supremely indifferent to their laws."

"Are the medical fraternity of the country combined against proprietary medicines, doctor?"

"Invariably, and it is sufficient ground for expulsion from any medical society in the land to prescribe any patent medicine whatever, no matter if it is made from an extract formula, such as physicians are using every day. You see the code is established and sustained by old physicians like myself, who make the rules and insist upon their enforcement, in order to keep the younger doctors from obtaining a foothold and encroaching upon the already established practice of the older ones. This is largely the reason why young physicians have such a hard time of it; they are fettered by the code, and have only their personal influence to depend upon in securing practice."

"How did you come to get such heretical ideas as these, doctor?"

"Oh, they are the result of my experience and observation. I obtained my first ideas upon the subject, however, from having been cured after all my care and the skill of my professional brethren had failed to relieve me. Why, I was badly off with a complication of troubles, including dyspepsia, and consequently, imperfect kidneys and liver, that I feared I should have to give up my practice. For more than a month I could not sit down or get up without the most intense agony, and I was suffering all the while. Some one advised me to go out of the regular channels and try a remedy that was becoming quite famous for the remarkable cures it was effecting; but my prejudice was altogether too strong for that. However, I did quietly begin trying the remedy, but I promise you I said nothing to my brother physicians, or even to my family about it. Well, sir, it was a revelation to me; for in all my medical experience I never saw anything operate so rapidly or so effectually as that did. I owe my health to-day; and for all I know, my life also—to the remedy known as Warner's Safe Kidney and Liver Cure. That was the starting point with me, and my prejudices faded very rapidly after that I can assure you. I went to reading extensively and analyzing more extensively, and I suppose I analyzed all the leading proprietary medicines that are made. Many of them I found perfectly useless, being compounded simply of water with a little flavoring. A vast majority of them all, however, I found made up of prescriptions used by physicians in their every day practice; but out of the entire number I found only two that contained absolutely harmful ingredients, and then in very slight quantities. Indeed, we are prescribing things constantly that have more deleterious matter in them than had. After discovering this, I said to myself: why should the medical fraternity be prejudiced against these prescriptions which they are writing every day, simply because they are put up by wholesale, and are sold with a government stamp on the wrapper. I saw its manifest absurdity, and resolved that I would be bound by it no longer. Since that time, I have prescribed proprietary remedies nearly every day, in my practice, and I have no reason to regret having done so. Why, only a few days ago I advised a lady who was suffering from a serious female difficulty and displacement to use this same Safe Kidney and Liver Cure which cured me. I saw her this morning and she is nearly well; the pain and inflammation are all gone and she is ground as usual. We have no right in the medical fraternity to sit back and declare there is no such thing as improvement or advancement, or that we have a monopoly of the remedies which nature has given to mankind. There are great changes going on in every department of life, and there are great developments in medicine as well. Thousands of people die every year from supposed typhoid fever, rheumatism, or other complaints, when in reality it is from trichina, and the result of eating poorly-cooked and diseased pork. A vast majority of all diseases arise from imperfect kidneys or liver. The liver becomes clogged, and its work is thrown upon the kidneys; they become overworked and break down, and so the poison gets into the blood instead of being thrown from the system. No one with perfect kidneys or liver is ever troubled with malaria; and it is the poisonous particles which these diseased organs allow to get into the blood that clog the capillaries of the lungs and cause tuberculosis and consumption. Thousands of children are dying every year from dropsy as the sequel to scarlatina, when in reality it is diseased kidneys which have become weakened by the fever they have just had. Here is another strange thing: not one in ten people who have diseased kidneys, notice any pain in the vicinity of the kidneys, for these organs lose their nervous sensibilities when they become diseased, and the symptoms are shown in hundreds of other ways."

"Well, doctor, you have got some new truths here, certainly, but they sound very reasonable to me."

"Well, whether they are reasonable or not, I have demonstrated to my own satisfaction that they are true, and I propose to stand by them, no matter how much opposition I may raise by doing so. Any man, to be a politician, preacher, or public man, who is so considerate of his pocket-book, or of his own personal ends, as to stultify himself by suppressing the manifest truth, is unworthy the name of man, and unworthy the confidence of the public whom he serves."

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HOW TO MAKE SKELETON GRASS

These pleasing preparations adornment may be made as a slow and quick method, procuring the natural decolorized substance of the leaf light in a dish of water; this is by the use of a weak alkaline solution, of which soda and lime agents. By the slow method proceed as follows: The leaves are placed in a pan or dish, and rain-water two or three inches held down by means of the stones on small stones at the edge are prevented from pressing on the leaves. They are left in a light warm window; in a few weeks they are examined, and have become soft and pulpy; another dish to be cleaned left until they, too, become dried leaves are carefully removed by being floated on to a small tub, the pulp is pressed out by a stiff painter's brush or a cloth by tapping up and down, and the ing motion. This breaks up which is washed away by pouring from a small pitcher. Convenient, the glass may be wooden bars resting on the dish, with a towel under splashing.

The quick method is a ounces of sal-soda are dissolved in hot water, two ounces of added, and the whole boiled. The solution is cooled. The leaves are then boiled for an hour, or until the pulp is when it is washed off as above. The fibers remain, leaving a framework of the leaf.

by exposure to a solution of full of chloride of lime in a strained clear from sediment are placed in a dish, covered, and kept in a dark place watching, in the meantime, are not softened too much. After bleaching, the leaves clear soft water for a day, off upon a card, and place napkins until dry. They are finally pressed, bent, cur in bouquets or groups.

Crystallized grasses and as follows: The bunches are a suitable manner, tied, a lution of four ounces of alum boiling water is made, and cooled to about 90° or 100° of grass and leaves is suspended in a rod placed deep jar, as the liquid cools, are deposited upon every smaller the weaker the solution. This deposit of crystals on liquid, because hot water dissolves cold water, and as the excess of alum forms crystals themselves to any fibrous with it more readily than these crystals enlarge by acoly, as long as there is an excess the solution. When the solution is warmed, and dissolved in it; it is returned the bunch of grasses is sufficiently covered with cry out and dried, and is finished

RULE FARMING

It is very difficult, says the of Chemistry, to conduct of a farm so as to be able methods, or to be guided is amusing to watch the cotton-tired merchants or business farms and suppose they can as exact as the rule in a wellness. They soon find that rules and precise proceeding well as they do in commerce most every rule in farming as circumstances or conditions changing; and hence the tedious and discouraging to many act methods. Lord Palmer English statesman, could of a kingdom, but he could to successful farming. I bought a farm; and, after a reasonable time to it, he remarked can find no guiding principle. It is all a rule of t not understand that nature moods is capricious, and greatly influenced in its price. Drought, extreme low temperature and high important factors in agriculture depends greatly upon these can not be controlled. After learned all that can be learned tilling of his soil, the planting care of his crops, and some patience, foresight, and care. There is no vocation or industry demands the exercise of more than farming; and any other labor to rules, so that w grooves, must prove about watch the seasons, and prevent can for adverse influences planted upon upland and guard against entire loss, unduly wet or dry; the different capabilities of soil must be when failures occur, as the best management, there must to despondency.—Christian

