

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

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The Sabbath Recorder.

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AMERICAN SABBATH TRACT SOCIETY,
—AT—
ALFRED CENTRE, ALLEGANY CO., N. Y.

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A MOTHER'S HEART.

A little dreaming, such as mothers know;
A little lingering over dainty things;
A happy heart, wherein hope all aglow
Sits like a bird at dawn that wakes and sings—
And that is all.

A little clasping to her yearning breast;
A little musing over future years;
A heart that prays, "Dear Lord, thou knowest best,
But spare my flower life's bitterest rain of tears;"
And that is all.

A little spirit speeding through the night;
A little home grown lonely, dark, and chill;
A sad heart, groping blindly for the light;
A little snow-clad grave beneath the hill—
And that is all.

A little gathering of life's broken thread;
A little patience keeping back the tears;
A heart that sings, "Thy darling is not dead,
God keeps her safe through his eternal years."
And that is all.

—Macmillan's.

THE EASTERN ASSOCIATION.

[The following outline of the proceedings of the Eastern Association is made under the direction of that body, to be published in lieu of the usual complete minutes. Those are to be published, if arrangements can be made, in the same cover with the Minutes of the next General Conference. The Corresponding Secretary is under obligation to A. E. Main for the report up to the afternoon of Sixth-day, previous to which time the Secretary was unavoidably absent.]

On the beautiful morning of June 2d, at half past ten o'clock, a congregation, not very large, was gathered in the Berlin meeting-house, for the opening of the Forty-fifth Annual Session of the Eastern Association. The 435th hymn, "A crown of glory bright, by faith's clear eyes I see," was announced by the Moderator, L. A. Platts, and sung by the congregation; the 6th chapter of 2d Corinthians was read by L. E. Livermore; prayer was offered by S. S. Griswold; and the 153d hymn "Gracious Spirit, love divine," was sung. A sermon was then preached by Bro. Livermore, from a part of 2 Cor. 6: 16, "For ye are the temple of the living God."

"A temple is a place separated, set apart for religious uses, like heathen temples, or like the temple of Solomon, the dwelling place of God. For the Christian the word has a spiritual meaning, because he is himself the temple. The figure used is beautiful and appropriate. The plan of the temple at Jerusalem was of divine origin; the work of building was under divine guidance; means were employed; and public dedication to God followed its completion. All this is true of believing and regenerated followers of Christ, whose privilege it is to enjoy the divine recognition and the divine indwelling, and whose duty it is to keep the temple, body and soul, pure and holy, and to consecrate them to sacred uses. Heathen homes are sometimes filled with gods, so as to crowd the family out; let not idols keep God out of our hearts. The holy fire of love and noble purpose should be constantly burning. The present hour is a fitting time for heart searching. Is the Lord a welcome guest in our hearts and homes?"

After singing hymn 91, "When I survey the wondrous cross," prayer by S. H. Babcock of the North-Western Association, and cordial words of welcome by Benj. F. Rogers, pastor at Berlin, the Association transacted some business and adjourned.

The afternoon session opened with devotional exercises. "Heavenly Father, bless me now," and "What a friend we have in Jesus," were sung, and a few brethren offered earnest prayers that all hearts might be fitted for and enjoy the indwelling of the Holy Spirit. The letters from the churches showed much to encourage us in regard to progress in the Bible-school cause, missions, and revival work, and reported many additions by baptisms. Special thanksgiving and prayer was offered in behalf of the churches, and the beautiful hymn, "He leadeth me," was sung. The South-Eastern Association reported by circular letter, an increase of more than seventy members; and earnestly requested the sending of delegates to their annual meetings by the other Associations, although they could not send one themselves this year.

We hope our brethren of West Virginia will hereafter unite on this question, and seek to do for other Associations what they say they so much need to have done for themselves. The Western and North-Western Associa-

tions reported through their delegates, Ira L. Cottrell and Simeon H. Babcock, progress in Christian life, and in church and denominational work. The Treasurer reported an interesting and encouraging fact, namely, that all the churches had paid their apportionments to meet the expenses of the Association. One resolution was cordially adopted which recommends to the Missionary Society, that at its next anniversary it elect, in addition to other members of the Board of Managers, 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. A resolution relating to the cheering progress of missions among us called forth remarks from several brethren, so earnest and heartfelt, and words so strong and touching were spoken in regard to the duty of Christian benevolence, by Brother G. H. Babcock, and Brethren S. S. Griswold and I. L. Cottrell, who mentioned their happy experiences in West Virginia, that it became a fitting hour for new consecration. The heathen need the gospel, and we need the blessing of sending it to them. Love for God, for souls, and for denominational truths, should prompt to more zeal; and the Moderator spoke earnest words concerning the need of men who must go from our homes and churches into the harvest field.

In the evening, a praise service was led by the Moderator. There were a few short prayers, reading or repeating passages of Scripture, expressions of gratitude and praise, and the singing of such hymns as, "I need thee every hour," "Come we that love the Lord," "Sing them over again to me," and "We speak of the land of the blest." After the praise service, a sermon was preached by S. S. Griswold, from Colossians 2: 10, "And ye are complete in him." Subject—"The completeness of the Christian life with an indwelling Christ."

There is trouble, discord, sin, and suffering in the world. Remedies have been discovered for bodily diseases; can it be that our Maker would have provided no remedy for sin-sick souls? Men do not always promptly accept means of progress in temporal things, nor do they, with perverted hearts, readily receive the means of moral advancement. Medicinal remedies must be used according to laws that regulate their relations to the cure of diseases. God's remedy for the healing of sin fails to cure more, because men fail to apply it in the right way, believing it to be an efficient remedy. Let the young and old know that there is a remedy for sin, that men can be really forgiven and saved, and that the gospel of Christ is the only cure for sin.

At the Sixth-day morning prayer-meeting, earnest petitions were offered for the divine guidance into wiser and more efficient ways of Christian work, and efforts for the salvation of men.

The sermon by Bro. S. H. Babcock was from John 8: 31, "If ye continue in my words, then are ye my disciples indeed." Theme, "Discipleship."

Men, in their pursuits, have ends in view; but are not naturally prepared for successful work; they need training. We are ignorant of the best means to be employed, and need a teacher. Strictly speaking, there are no self-made men; they have been taught by men or books. Men are ignorant of the true means and methods of attaining the highest ends of our moral and spiritual being. We have a Teacher sent from heaven, the Son of God, who not only taught the truths of life and salvation, but practically demonstrated them in his life. The privilege of the twelve was not greater than ours, but ours greater than theirs; for now Christ, by the Spirit, teaches his disciples always and everywhere. Like a true teacher, he bends his energies to the accomplishment of the desired object, and the true scholar takes on the spirit of his Instructor. On the part of true disciples there should be oneness of purpose, mutual helpfulness, and heartfelt interest in the Lord's work, which is to seek the salvation of men everywhere. There is no graduation from the school of Christ; we shall always be learners. The needs of a lost race should make us one in spirit and effort.

On Sixth-day afternoon came the Sabbath School Institute, conducted by the Editor of the Sabbath School Department of the Recorder, in which an account of the Institute will be found.

On Sixth-day evening, a prayer and conference meeting was held, conducted by A. H. Lewis. It was a season of deep spiritual enjoyment, in which a large congregation participated. The tone of the meeting was marked by the prominence of thoughts con-

cerning brotherly fellowship, God's loving care for his people, and the blessedness of an assured salvation. Without being excessively emotional, it was full of deep, religious fervor, strong expressions of clear faith, and touching reminiscences of other days.

The services of the Sabbath were begun by a season of prayer, led by the Moderator, followed by a sermon from I. L. Cottrell, delegate from the Western Association, from Rom. 1: 16, "For I am not ashamed [confounded or disappointed] of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek."

The general theme which has pervaded the services thus far is, Personal consecration to God. This is a very gratifying feature, and I shall aim to aid that current of thought in my words this morning.

1. "I am not ashamed," &c. Surely no one need to be ashamed of God's message. If you were to receive a telegram from some distant point, you would hasten to read and re-read it, according to its importance. So should we be eager to know all we may possibly learn of God's message of good will and mercy. Paul gives us a prominent example of devotion and earnestness. He caught the true spirit of the gospel when he declared that he was debtor to Jew and Greek, alike to all men, to carry unto them the words of life; and when he said, "I am ready as much as in me is" to spread the good tidings, he set for us a high standard of action. But we all ought to measure duty by that standard; not "ordained" men only, who go as preachers, for all do preach, and each is bound to do all he can to carry the message of light and life.

We have good reason to labor when we remember how the Word of truth is like an undying seed, which will germinate. It may be hindered for a time, like a kernel of corn planted, and covered by an unyielding stone. But the life in the heart of the grain will push its way out, and the springing leaf will creep along in the darkness until it finds the sun, and gains new power to grow. If there are hindrances in our efforts in preparing for preaching, we are not to be discouraged. God will help, and we shall succeed. Just now, in our denominational work, there is a pressing call for men who are not ashamed of the gospel, but are ready to sacrifice, if need be, to go forth and herald the truth.

2. This gospel is not to be trifled with. A message is worthy of respect in proportion to its importance. That which is treated lightly, being important, is degraded, and he who treats it lightly is debased. The speaker then introduced the figure of kaleidoscope, and proceeded to illustrate the characteristics of the gospel under the simile of the different views that might be obtained by turning the instrument.

(a) The power of the gospel. Men are ever seeking power. Alexander is master of the world, and sighs for other worlds to conquer. Rome is mistress of all lands, and is made giddy with her elevation. Mohammed sweeps over Europe; humbling kings and princes. But all human power is limited in extent and duration. Human follies weaken, and ambition thwarts its own ends. Rival power rises up, and the conqueror of to-day is the vassal of to-morrow. But the gospel, with a most insignificant beginning, grows on steadily, resistlessly, as the power of God himself. It is the power of God. Link your life with it, and your life will share in its infinite power. Make it your own by a loving and obedient faith, and you shall prove that it is a means of glory, and not a cause for shame. No man can analyze this power. We see its results; as the wind blows, which we see not, but every breath of which leaves a result. It is the power of the divine Holy Spirit. We can gain some idea of the divine power by measuring as far as science is able the works of God in nature. We talk of distances and the cubic contents of our world, and of the millions of worlds besides until the mind is hopelessly bewildered in seeking to comprehend the power of God. So in spiritual things, we can not measure nor comprehend the might of the gospel, of which we ought not to be ashamed, and of which we are made to be the honored heralds.

(b) The object of the gospel. It is "unto salvation." It is the embodiment of usefulness, the opposite of narrowness. It is always seeking to help others. It rejoices only when men are saved. As believers and heralds, we should labor for others. Salvation is an immediate necessity. Time is short; death hastens; the way is dark to those who are in sin. "Let the low lights be burning." Some storm-tossed one is waiting your guidance and help.

(c) It is an impartial gospel. "Ho, every one that thirsteth." Whosoever will, come, take freely. It is not a system of fatalism, or blind chance, or absolute decree, with no place for our choice. It has one condition, an easy one. "He that believeth," shall be saved. Willing acceptance and obedient faith, these are the terms of the gospel. Surely none need be ashamed or disappointed in these.

It is ours to work on. Spread the truth, God will watch over it. Duties are ours; results are God's. Not our eloquence or wisdom, but God's power in Christ. These are our ground for hope. Let us go forth in such trust and hope, anxious only that we may do the will of him who hath given this glorious gospel, whereof we need not be ashamed.

At the close of the sermon, the Lord's Supper was celebrated, administered by B. F. Rogers and H. H. Baker, assisted by Deacons Arza Coon and Nathan Vars.

Sabbath afternoon was occupied by a Sabbath-school exercise, L. E. Livermore acting as superintendent. An account of this will be published in the Sabbath School Department of the Recorder.

The evening service after Sabbath was opened with a "Praise Service," conducted by the choir of the Berlin Church. It consisted of singing, responsive Bible readings, and remarks by O. D. Sherman. The service was heartily engaged in, and much enjoyed by the congregation. A. H. Lewis was to have preached the "opening sermon," but being detained by a funeral, he was transferred to the evening after Sabbath. He preached from Rom. 3: 31, "Do we then make the law of none effect through faith? God forbid; nay, we establish the law." (Revised edition.) Theme—"Law, Liberty, License."

Definitions. Law is God's idea, God's thought. All law is a thought of God. In nature, we call it power. In revelation, it is a guiding wisdom and redeeming mercy. Law has three characteristics: (a) It is universal. (b) It is eternal. It existed in the mind of God before the world was, and will continue when the worlds be no more. (c) It is distinctly personal in its application. It holds the worlds in place by holding each grain of sand in its appropriate place. It holds each soul to account, demanding obedience, irrespective of all others. It ever designates something to be done, as much in nature as in revelation. The Decalogue is the embodiment of all law in morals, religion, or human jurisprudence.

2. Liberty is not freedom from law. That is impossible, in fact or in logic. It is harmony with law by obedience. Good citizens come and go at will in perfect liberty because they break no law. To the obedient, law is a friend and protector. To the disobedient, it brings condemnation, hand-cuffs, and prison bars. Liberty, and freedom from law once broken, are found only in Christ through forgiveness. This gives freedom from the condemnation of the past, but grants no freedom from the demand for obedience in the future. This is the meaning of not being "under law, but under grace;" being forgiven we are no longer under the bondage of condemnation, but are set free by forgiving mercy.

3. License is the false assumption that law can be abrogated and set aside. It is practical disobedience. It is the assumption of individual freedom to act regardless of law. If on a well-ordered railroad, ten trains out of twenty assume the right to run on their own time, regardless of the laws of the superintendent, and the orders of the "dispatcher," we have a fair illustration of license, and in the quick result, ruin to these trains and to many others. In short, license is discord, ruin. This is the poison of our age. It is rampant outside the church, and a great weakness in the church. Ingersoll and all his conditors are not so dangerous enemies as is the no-license which lurks in the church itself, the license which always begets death. We have long waited, defending the integrity and immutability of God's whole law. We must learn anew the lesson of patient waiting, while God and the schemes of men prepare the way for the germinating of the seed sown. We should double our efforts to scatter the seed, knowing that it will not be in vain. The church would have little need for the license of no-lawism except for the Sabbath question. But God's Word and human experience unite to establish his law, and we may justly expect its final vindication.

See to it that your own lives are in harmony with God's law, that past disobedience is forgiven, and that you avoid the license which bringeth ruin and death.

On First-day morning, June 5th, after the usual devotional exercises, several items of business were transacted, including certain reports which are appended hereto. The most of the day was taken up by the papers and other memorial services, connected with the one hundredth anniversary of the Berlin Church. These papers, by O. D. Sherman, B. F. Rogers, and G. B. Utter, will be published entire under the auspices of the Berlin Church, or in the Recorder, and hence do not appear in this abstract. In addition to these papers, letters were read from L. C. Rogers and James Summerville, and remarks were made by A. W. Coon, H. H. Baker, and Nathan Vars, all of whom have sustained

official relations to the church. The memorial services were deeply interesting and profitable, and were closed by a stirring address on the "Duties of the hour," by A. E. Main, which will appear entire in the Recorder.

The closing session consisted of the usual devotional exercises, a sermon by W. C. Titsworth, and a brief time for general conference. The sermon was excellent and earnest. Text, James 2: 20. Theme—"By works was faith made perfect?"

Revision states it affirmatively. Paul and James had been supposed to contradict each other, but the new Revision makes it clear that they do not. There is a difference between faith and the confidence or assurance of faith. The first may be timid and doubting and yet true as a beginning, for faith is not essentially an emotion or feeling, but an act. One steps into the car of a balloon for the first time with fear, but the stepping in is an act of faith, and by stepping in many times and taking many voyages there comes the assurance or confidence of faith. The faith is made perfect by works. This illustrates the Christian life. The first faith is timid and doubtful but faith exercised drives away fear and doubt. Faith is the Christian's means to the assurance of faith, which never comes by any other means or through any other channel.

Your Committee on the State of Religion would respectfully report that they find much to encourage in the reports from the churches. Letters have been received from twelve churches, six of which report a special outpouring of the Spirit in revival, and eleven report additions by baptism. The total baptisms reported number 102, with a net increase of 58.

Gratifying mention is made in most of the letters of increased interest in Bible-schools and other services, as also in the missionary spirit, and the outlook for the future is not only encouraging, but such as to call for thanksgiving and gratitude to the great Head of the Church. It also calls for renewed consecration on the part of every member, that the whitening harvest may not fail of being fully gathered.

Geo. H. Babcock, }
Nathan Vars, } Com.
A. E. Main, }

Resolutions. The first resolution, concerning missionary secretaries, has been already referred to. The second expressed thankfulness for the increased interest in missions, and calls for men and means for that work. The third provides for the publishing of this present "abstract" by the Corresponding Secretary, and the final publication of the minutes in permanent form in connection with the Minutes of the next General Conference. The fourth recognizes the growing interest in all phases of the Sabbath reform question, and calls for greater activity on our part in spreading the knowledge of the Bible Sabbath. The fifth earnestly recommends all the churches to adopt the "systematic benevolence" plan, known as the envelope system, for raising funds for all church and benevolent purposes.

Taken as a whole, the session was very harmonious. The religious element was prominent throughout, and there was very little of abstract or profitless discussions. The effect must be good upon all who participated. The people of Berlin furnished most ample entertainment and gave all needful care for the comfort and pleasure of the delegates. The Sabbath-school exercises, on Sixth-day afternoon and Sabbath, were among the richest and most helpful items of the entire session. One feeling pervaded the closing services: it hath been good to be here; and God is good unto his people.

Collection for the Missionary Society, on Sabbath, \$132; for the Tract Society, on Sunday, \$34 46.

A. H. Lewis, Cor. Sec.

A THING TO BE PROUD OF.—"How does it taste, I wonder," said Jamie, as he saw Patrick Flynn take a glass of steaming punch from the bar of a restaurant.

"Did you never taste strong drink, James?" said a handsome old man standing by.

"Never, said Jamie. I wonder if it's good." "I can not tell how it tastes," said Mr. Landers. "I am sixty years old and never tasted it in my life, and I am proud to say it. I see what it does. It has cheated poor Flynn out of his snug little home; it has clothed his poor wife and children in rags, and made him cross and quarrelsome; it is liquid fire and theft and poison. I don't want to know how it tastes."

"Neither do I," said Jamie. "Thank you, Mr. Landers, for what you have said. When I am a man of sixty years old, I, too, will have it to say, 'I never tasted strong drink in my life.'"

OUT DOORS.—The close confinement of all factories gives the operatives pallid faces, poor appetites, languid, miserable feelings, poor blood, inactive kidneys, and urinary troubles, and all the ailments and medicine in the world can not help unless they get out of doors or use Hop Bitters, best and best remedy, especially for such cases, abundance of health, sunshine, and air, and rest in them. They cost but a trifle. See another Christian Recorder.

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

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NOT YOUNG AGAIN.—My mother was afflicted with rheumatism and a dull, heavy, inaction of the whole system; headache, nervousness, and was almost helpless. No physician could do her any good. Three months ago she began to use Hop Bitters, with such good results that she seems and feels young again, although years old. We think there is no other medicine to use in the family.—A lady in Providence, Journal.

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Missionary Department

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

THE young ladies of the Shiloh Church have raised \$10 65 toward the support of Miss Nelson's Bible woman.

BRO. S. S. GRISWOLD, delegate from the Eastern to the South-Eastern Association, very earnestly recommends the bounds of the latter as a promising field for missionary labor.

THE collection for missions at the South-Eastern Association was \$17, and at the Eastern, \$133. The collection in the South-Eastern was a spontaneous offering, after discussing the work of missions, and indicates a growing interest in foreign missions, for which the money was contributed.

WE think it ought to be understood by this time that when we speak of missions as the central idea of Christian work, we do not mean a preaching of the gospel that is indifferent to obedience, but rather a gospel that establishes the law and teaches the "all things" commanded by our Lord.

WE were requested to furnish for publication our address before the Eastern Association, in connection with the commemoration of the centennial year of the Berlin Church, upon "The Duties of the Present Hour."

REV. J. J. WHITE gave an address upon the "Four Alls" of Matt. 28: 18-20, before the Central Association, which was requested for publication in the SABBATH RECORDER.

ONE of the most interesting discussions in the meetings of the Central Association was upon a resolution endorsing the plan of having more missionary and Sabbath reform work performed by pastors, released by their Churches for a few months each year for this purpose.

THE introductory sermon at the Central Association was preached by Rev. A. B. Prentice, from 1 Cor. 16: 13, "Be strong," and it was a strong discourse. Like soldiers, the Christian soldier must watch, stand, be manly, and be strong.

THE late Theodore Parker, with all his unbelief, could say: "Measure the religious character of Jesus by that of the time he lived in, or that of any time or any place—yes, by the doctrine of eternal truth. Consider what a work his words and deeds have wrought in the world."

of perfect love to God and man. Measure him by the shadow he has cast into the world—no, by the light he has cast upon it. Shall we be told that such a man never lived? the whole story is a lie? Suppose that Plato and Newton never lived. But who did their works and thought their thoughts? It takes a Newton to forge a Newton. What man could have fabricated a Jesus? None but a Jesus.

DUTIES OF THE PRESENT HOUR.—No. 1.

These words suggest, at once, two important thoughts; one relates to duty, the other to the present hour. A popular author and speaker called duty, in one of his lectures, a monster; but we, as children of the Father above, as the Lord's fellow-workers, as followers of Christ, are bound to welcome the idea of Christian obligation and duty, for we believe that they who willingly take the yoke of obedience to Christ, and cheerfully bear the burdens appointed by the Master, will find the yoke easy and the burden light.

My first suggestion is that it is our duty to appreciate the importance of, and seek to provide, adequate organization or machinery for the carrying forward of our work. Some people almost seem to talk as though they supposed the spirit of evil and of death dwelt in all machinery. To say of Bible-schools, missions, or any other form of religious work, "too much machinery," with a tone of disgust, is apparently deemed a sufficient condemnation of their methods of operation.

WE need machinery. Our missionary treasurer deposits in New York ten or fifteen hundred dollars; word is sent half way round the globe on the wings of lightning; and our missionary in China promptly receives an equivalent sum from the Shanghai banker. This is done by means of machinery. By means of machinery, freight and passengers are constantly going from town to town, and city to city, and across the continent, while mighty ships are taken over the pathless deep.

Our churches, associations, conference, and denominational societies, are machinery for doing religious work. And it will greatly help to secure more efficient work and more rapid growth in the future, to seek, by word and deed, to impress upon the minds and hearts of the rising generation, the importance of these things, as standing before the world for our ideas of the great truths of religion. And there seems to be a present demand for some new machinery for denominational work.

Whatever machinery we have for denominational work of any kind, should be as simple as it can be, consistently with efficiency. Here too, foolish things may be said about too much machinery. The flail, scythe, needle, and old fashioned spinning wheel, are very simple and by no means useless machines; but how small their results compared with the threshing machine, the mower, the wonderful sewing machine, and with the spinning done to-day in a New England factory.

prayers and benevolence in the support of a Missionary Society, organized and manned, that represents all the churches. We need as simple machinery as possible, but still it should be sufficiently complex to secure efficiency and meet the demands of the present hour.

But machinery or organization, either simple or complex, is without value and use, if it be without life and power. A telegraph office with frescoed walls, hung with paintings, finished in costly woods, and provided with bright and expensive machines, may be beautiful to look at, but is otherwise useless, if there be no power from the battery. An office, with humble surroundings, that can send my message, is worth far more to me. All denominational machinery or organization is valueless and inefficient, however fine and complete it may be, if we are not connected with heaven, and Christ do not dwell in us, our life and our power. Such machinery means increasing uniformity in action and success in endeavor.

NEW YORK AND CHINA.

A little girl named Mary stood at the study-table this morning, looking carefully over the map of Asia.

"Where is China, anyhow?" she asked me at last.

"Never heard of it," I answered. Then a pair of astonished gray eyes were raised to look at me.

"Why, auntie, you don't mean you never heard of China?"

"Oh, certainly not. I understood you to ask a question about 'China-anyhow.' This is the place I never heard of."

"Then Mary laughed. 'I've found it,' she said presently. 'Dear me, what a little bit of a yellow corner it is! I shouldn't think many people could live there.'"

"How many people do live there?" I asked her.

"I don't know. A good many. Rob Burton said more than lived in New York City; but I don't believe it, do you, auntie? They couldn't all get into this little yellow spot."

"Rob Burton is very wise," I said, laughing. "Why, Mamie, China has people enough in it to make three hundred cities the size of New York."

"The eyes opened wider yet. 'Are you joking, Aunt Alice?' she asked me.

"Not a bit. Don't you know that New York has only about thirteen hundred thousand people in it, and in China there are about four hundred millions?"

"I can't think such a large number," said Mamie, gravely; and I don't wonder, do you?"

Well, this set me to thinking about the Chinese, with their queer language, and their queer ways of eating and sleeping, and their queer dress, and their queer feet, and, oh, ever so many queer things—above all, perhaps, of their strange, sad notions about religion. I heard a Chinaman the other day telling the story of his home-life.

"What did you think at that time about our religion?" a man asked him. And he answered, with a grave shake of his head, "Oh, we never heard one thing about your Jesus at that time." How shall they hear, without a preacher?

"Mamie," I said to the little girl, "suppose your father should conclude that you were not worth bringing up, and should bring a tub of water and put you in it, and hold your head downward until you were drowned?"

"Aunt Alice!" she said in a voice of horror, "how can you say such a dreadful thing?"

"I was thinking that, if you had been born in China, that might have been your fate."

"Do they do such things?"

"Yes, indeed. They don't think girls are worth raising. I heard a missionary tell of one poor woman who had drowned six little girl-babies, all her own! When she came to hear about Jesus, and gave her heart to him, the tears streamed down her cheeks one day, and she cried out: 'Oh it seems to me I can hear my babies crying, as they did before I drowned them! If I had heard about your Jesus before, I might have saved my babies! Poor mother! Shouldn't we hurry to let all the mothers know about our Jesus?'"

"I can't be a missionary," said Mamie. "You can't? I wonder why? What is a missionary but one who goes on an errand? Do you mean you can not do any errands for Jesus?"

"Not in China, auntie."

"I don't see why. Don't you know the South Street Sunday-school is supporting a little girl in China, who is learning about our Jesus every day? Don't your pennies go there every Sunday, when you don't forget them? And don't those very pennies help to keep the little girl in school?"

"I'll remember my pennies after this," said little Mamie, thoughtfully. Then I was glad.—The Pansy.

able outcome of the Russian war against the Turcomans at Geog Teke and elsewhere, will be an advance of Russian interests in Central Asia. The arch-enemy of all good could hardly desire a more bootless waste of resources and moral influence, than this seesaw process of two great powers, nominally Christian.—Foreign Missionary.

CHINA.

You can not tell how happy it makes me to be able to begin to work, to do here my little for the Master. The need is so great, and the longing to be up and doing becomes so intense, that when the time arrives that we can do even a little, we rejoice with great joy. Work is so developed in some places that one can begin to be useful immediately. This week, when teaching one of our Christian women, in a court near by, I found an old lady sitting on the kang, making little shoes. Our chapter for the day was the twelfth of Romans, on the Christian's duties. As we went on reading and talking about the chapter, the stranger, who had before been very quiet, suddenly exclaimed, "That is true; oh, that is good." When we reached the nineteenth verse, as we read, "Avenge not yourselves," and "Vengeance is mine, I will repay, saith the Lord," the woman whom I was teaching exclaimed, "Why, that isn't the way we Chinese do." I told her how it injured us to avenge ourselves; that God knew when we were ill-treated, and would repay, in his wisdom, yet in infinite love, while we were to pray for those who wronged us. The stranger again broke out: "Yes, Heaven knows. Oh, how good that book is!" Our Christian woman replied, "Yes, it is all good; it is full of good things;" and together we told, as best we could, of the Savior of sinners. The next day the old lady came again, but not until I had gone home. She said she wanted to hear more. She was invited to come to church on Sunday, but had only very thin clothing to wear. I learned that she had been taught to read when a child, but she married a wretchedly poor man, who died, leaving her with one son. This son has now grown to be about seventeen years old, but their story is the same with that of many others: it is impossible to find regular employment, and they live on as best they can. Their friend, Mrs. Li, comfortable as compared with many of the Chinese, but miserably poor according to our ideas, has given from her own scanty supply of food, and an old garment, to help her. We often feel perplexed in such cases, longing to lead these needy ones to Jesus, and yet realizing that it is exceedingly difficult for one who is cold and hungry to be a sincere inquirer after the truth.—Mrs. Goodrich, in Life and Light.

A NEEDED BUT NEGLECTED LESSON.

It seems to us to be scarcely reasonable to expect that foreign missionaries should succeed in winning an entire people for Christ. Strangers must introduce the gospel, but having done that, their aim should be to qualify converts to become evangelists and pastors, that the work commenced by foreigners may be carried on to completion by natives. Frequently the climate is dangerous to the life of Europeans, and when this is not so, the habits of the people and their peculiarities make successful work difficult to those trained in distant lands and under a social and civil system utterly dissimilar to the system of the country they endeavor to evangelize. The case of Sierra Leone is in point. There a deadly climate warned the Church Missionary Society that the employment of Englishmen meant early death and useless sacrifice. And so, after the death of Bishop Bowen, an African—Dr. Crowther—was appointed to the vacant see, with the instruction to make "native church organization his special work." He has followed out and even bettered his instruction. With what result? The European staff in that West Coast Mission has not been maintained at its former strength. African workers have not had the advantage of being superintended by an English overseer. And yet—perhaps therefore—the number of native Christians, which was 7,000 some twenty years ago, is now 15,000, and the native clergy have increased from 8 to 25. If the whole of the West Coast Missions of the Church Missionary Society be taken into the account there are 23,000 native Christians against 9,000 twenty years ago, and 50 native clergy instead of 10. Add to this fact that the Society's expenditure on this mission is only about one-third what it was in 1860, and the result of trusting and employing natives is seen. We glean this information from the Church Missionary Intelligencer, and add the expression of the wish that Baptists would do in India what Episcopalians have done in West Africa—make a serious and well-considered effort to cast the responsibility of missionary work on native converts.—The Freeman.

FEMALE MISSIONARIES.—China is favored by the services of about 100 female missionaries, exclusive of the wives of brethren engaged in missionary work. The majority of these are sent out by American societies, the Presbyterians in this matter apparently taking the lead. We have been much interested in noting the kind of service rendered by these ladies. The Southern (Baptist) China Mission has a valuable worker in Miss Fielde, who went out in 1866. This lady has had during the last year a class of female evangelists to instruct, and is charged with the superintendence of twelve trained and several untrained helpers of her own sex. She has visited fourteen out-stations twice over, and had the charge of a boarding-school for nine months, and has moreover supervised five day-schools.

In addition to this, Miss Fielde has made herself useful in literary work. She has revised a Compendium of the Gospels, a school-book, and toiled hard in preparing a dictionary of the Swatow dialect, which she expects to complete next year. This is not the whole of her toil. She has assisted her fellow-laborer, Dr. Ashmore, in preparing "A Colloquial Version of the Epistles" of the New Testament, and has come to the help of the doctor, who has suffered in his eyes, by taking the oversight of his out-stations. A sisterhood thus employed is capable of doing a vast amount of good; and might unquestionably accomplish much impossible to Christian men. Paul numbered women among his "helpers in Christ," and why should not every missionary do the same?—The Freeman.

TEACHING FROM A MILL-STONE.

In all these villages we have talked to the people in the streets. We would go into a village, generally near a temple, as this gave us a more roomy place, and unless we found a good seat on a mill-stone, or something of the kind, our helper, Mr. Lin, would call for a bench, which in nearly every instance was readily brought out. When we were seated, Mr. Lin, standing by us, would introduce his address in this way: "We have come here for nothing else than to bring you good news. You know that when we die we still have souls, and we ought to prepare for death. We have come to tell you that there is a way by which you may all escape punishment for sin, and go to heaven. Frequently the men come here to preach this doctrine, but it is not proper for them to preach to the women. Now God our heavenly Father considers that the women are his daughters just as truly as the men are his sons, and he loves them just as much. So these foreign women have come here to preach to you women. They are two female teachers; this tall one is a 'Mrs.' and this other one is a 'Miss,' who has not yet been married. Now you women and girls, come near to them—don't be afraid. We have not come here on the sly; these women have the Emperor's passport. He knows that the Jesus doctrine is good, and so allows these foreign teachers to go everywhere. You men stand back, you can come and hear me, and let the women come near to the female teachers." This exhortation brings the crowd around us, and is usually followed by Mr. Lin's finding the oldest woman he can in the outside of the crowd, and taking her by the sleeve, he makes a way for her and leads her up to one of us, then good-naturedly he stretches out his arms and pushes back a dozen or so of boys and men, who with open eyes and mouths, have been too much occupied in staring at us to have heard a word he said.

A CHINESE MYTH.

TRANSLATED BY MISS A. M. FIELDE, SWATOW.

A gambler once went to a temple, to secure the help of a certain god therein. His luck had been bad, and he was unable to bring any oblation besides incense and paper money; but he promised that, if the god would help him to win a certain sum, he would then bring a thank-offering having ten feet. The god reckoned the sorts of tribute usually paid to him; and, as the feet of a pig, a kid, and a duck would together make ten, he supposed that these were the animals that would be laid on his altar, should the gambler succeed. So he favored the gambler, and caused him to gain even more than the stipulated sum. The gambler fulfilled the letter of his promise by laying a single crab on the altar. The god was very angry at being thus duped, and thenceforth exerted so unpropitious an influence in the gambler's affairs that he went and ascertained through a spirit medium the cause of his misfortunes. Again he came with fair words, promising that, if the god would once more grant his aid, he should have a whole pig as compensation. The god was mollified, and again favored the gambler, so that his winnings were large. He brought the pig as a thank-offering. It was a fine, strong one; but it was alive, and not in a condition in which it would be edible for either gods or men. While the god looked in astonishment at this departure from the established customs in the payment of a vow, the gambler fastened the pig by a strong rope to the leg of the throne on which the god sat, and began to light the fire-crackers, by which an offering is announced. The explosion of the fire-crackers frightened the pig, so that it ran away, dragging both god and throne after it, till both were upset and broken.

Thus the astute gambler outwitted the honest god.—Helping Hand.

WHEN the Japanese Ambassador to China, who had visited Europe and America, was at Tientsin, the guest of Li Hung Chang, the Viceroy of the Province of Chihli, that most progressive of Chinese statesmen asked him this question: "Of all the improvements you have seen in foreign lands, what one do you consider the most valuable for China to learn?" The Ambassador answered, "The education of your girls."

MISSIONARY zeal should not be suffered to depend upon reports of successful operations in the field, or on the narration of thrilling incidents connected with the work abroad. Such fuel will not give a steady heat. The best inspiration to Christian labor comes not from what we see of results, but from what we believe concerning the promise and power of Him in whose name we toil.—Missionary Herald.

THE translation of the New Testament into Korean has just been completed, and already four Koreans have been baptized.

Education Department

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

"LET THERE BE LIGHT"

THE SABBATHIAN GENERAL

Eighth Session, September

The elders, messengers, agreeable to adjournment, I, September 8th, 1808.

After prayer and an introduction by Eld. Henry Clarke, Conf. Eld. Abram Coon, Moderator, Maxson and Joseph Potter.

Letters from the several presented, from which the extracts:

Newport Sabbatarian Baptist Church, we have of late experienced of our aged and much-respected member, Mr. Bliss, who, we hope, has fallen asleep in Jesus. We his useful labors, yet we ma our loss is his unspeakable great reason to bless God, has pleased him to remove from our horizon, yet, in his he has raised up one of our dispense the word of grace can say that the Lord is kind and though he corrects with the other he pours the oil of The Lord's gracious dealing the flock, in granting it a and faithful pastors, gives good things laid up for this his Church. O, may we all such hope."

Eld. Bliss, who had thus of May, 1808, closed his long in the 81st year of his age, in 1773. One of his first-baptismal occasion, respect Samuel Ward, in a letter wrote: "Your cousin, Ben baptized this week. Bro. upon the occasion. He is all. His behavior was very every respect full of decency."

The Church was very much scattered by the war of the effects of which it never this account, his ordination till after the death of Eld. when, in 1779, he was so and ordained to the work of ministry; thereafter he as pastor for nearly twenty also served as its clerk for years. Being ordained when years of age, he faithfully remainder of life to a very success clear, and forcible; as a of vices were much sought, happiest consequences from following his advice."

Piscataway Seventh-day our beloved elders, messengers composing the General C tenderly salute you, and though it is not with us as have been desirous that our more diligent in support tained in the Word of God examination that has been state of our society, we hieve that the cause of tr that the visitation of di continues to be extended, by which a growth in grace is that our Christian discipl with increasing vigor. Pri Word may run and be g many may be added to his as shall be saved with that tion.

Cohansey, to the elders brethren composing the Sa Conference:

Dear brethren, we are in Providence to state the Church and the dealings o since our last General Conf say with propriety that God ular manner, distinguished for good, which was manifi course of the sitting of our under the public preaching brethren, Amos and Matthe solemnity resting them on led, in a short time, to an what they should do to have the satisfaction of sta the interval from that tim there has been an addition six baptized and added to also state that a godly de brotherly love subsists am prospect before us encour gregation generally atten Word dispensed by our bro and the Lord still manifest power of God to the salvati

Dear brethren, we are se you have sustained on ac parture of our much belo Stillman; but we are not y your and our loss is his ga N. B. We would lay fev eration the propriety of all holding our General Confer season. Among other re mention the prevailing fev especially the yellow fever, vails in our large cities, a York or Philadelphia, is of

Education Department.

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

"LET THERE BE LIGHT."

THE SABBATARIAN GENERAL CONFERENCE.

Eighth Session, September 8-12, 1880.

The elders, messengers, and brethren met agreeable to adjournment, at Hopkinton, R. I., September 8th, 1880.

After prayer and an introductory discourse by Eld. Henry Clarke, Conference appointed Eld. Abram Coon Moderator, and Stephen Maxson and Joseph Potter, Clerks.

Letters from the several churches were presented, from which the following are abstracts:

Newport Sabbatarian Baptist Church to the Seventh-day Baptist Annual Conference: "Dear brethren, as to the state of this Church, we have to late experienced the loss of our aged and much-respected elder, William Bliss, who, we hope and believe, has fallen asleep in Jesus. We are deprived of his useful labors, yet we make no doubt but our loss is his unspeakable gain. We have great reason to bless God, that although it has pleased him to remove so bright a star from our horizon, yet, in his infinite mercy, he has raised up one of our dear brethren to dispense the word of grace to us, so that we can say that the Lord is kind and gracious, and though he corrects with one hand, with the other he pours the oil of consolation. The Lord's gracious dealings toward this little flock, in granting it a succession of able and faithful pastors, gives hope that he has good things laid up for this little branch of his Church. O, may we live agreeably to such hope."

Eld. Bliss, who had thus, on the 4th day of May, 1808, closed his long and useful life in the 81st year of his age, began his ministry in 1773. One of his first sermons was on a baptismal occasion, respecting which, Gov. Samuel Ward, in a letter to his children, wrote: "Your cousin, Betsey Larkin, was baptized this week. Bro. Bliss preached upon the occasion. He is much admired by all. His behavior was very affecting, and in every respect full of decency and solemnity."

The Church was very much broken up and scattered by the war of the Revolution, from the effects of which it never recovered. On this account, his ordination was postponed till after the death of Elder John Maxson, when, in 1779, he "was solemnly set apart and ordained to the work of the evangelical ministry;" thereafter he served the Church as pastor for nearly twenty-nine years. He also served as its clerk for nearly twenty years. Being ordained when about fifty-two years of age, he faithfully devoted the remainder of life to a very successful ministry. As a preacher, he was Scriptural, logical, clear, and forcible; as a counsellor, his services were much sought after, "and the happiest consequences generally resulted from following his advice."

Piscataway Seventh-day Baptist Church to our beloved elders, messengers, and brethren composing the General Conference: We tenderly salute you, and inform you that, though it is not with us as in days past, we have been desirous that our members may be more diligent in support of the truth contained in the Word of God; and from the examination that has been made into the state of our society, we have reason to believe that the cause of truth gains ground, and that the visitation of divine mercy continues to be extended, by faithfulness to which a growth in grace is experienced, and that our Christian discipline is supported with increasing vigor. Pray for us that his Word may run and be glorified, and that many may be added to his churches of such as shall be saved with that everlasting salvation.

Cohansey, to the elders, messengers, and brethren composing the Sabbatarian General Conference:

Dear brethren, we are indulged by a kind Providence to state the situation of our Church and the dealings of God toward us since our last General Conference. We may say with propriety that God has, in a particular manner, distinguished us, as a Church, for good, which was manifested through the course of the sitting of our last Conference, under the public preaching of our worthy brethren, Amos and Matthew Stillman. The solemnity resting then on the congregation led, in a short time, to an inquiry by many what they should do to be saved, and we have the satisfaction of stating that during the interval from that time to the present there has been an additional number of sixty-six baptized and added to our Church. We also state that a goodly degree of union and brotherly love subsists among us, and the prospect before us encouraging. The congregation generally attend to hear the Word dispensed by our brother, John Davis, and the Lord still manifests his blessing, the power of God to the salvation of souls.

Dear brethren, we are sensible of the loss you have sustained on account of the departure of our much beloved brother, Amos Stillman; but we are not without hope that your and our loss is his gain.

N. B. We would lay before you for consideration the propriety of altering the time of holding our General Conference to the Spring season. Among other reasons, we would mention the prevailing fevers in the Autumn, especially the yellow fever, which often prevails in our large cities, and, when in New York or Philadelphia, is often an obstruction

to the visiting brethren; also the Spring is the most pleasant and healthy part of the year, when the days are the longest, and most agreeable for traveling. We await your concurrence, relying on your judgment and discretion therein.

Waterford Sabbatarian Church to the elders and brethren convened in General Conference: Dear brethren, we pray God's Spirit may preside in your assembly, and a disposition of forbearance and patience reign, and true gospel liberty gain ground among us. May religious tolerance abound toward all those that fear God and keep all his commandments; that every such person, whether preacher or not, on proper occasions, may have liberty to speak forth his sentiments without restraint; that each preacher may be permitted fully to show his sentiments, to the end that the principles of the gospel may be preached among you; and, although you may differ somewhat, yet may you forebear censure, remembering that the best of us see through a glass darkly. Our desire is to be united with you in enjoying true gospel liberty of conscience. We are willing and heartily desirous that every preacher with us should preach his sentiments, and, if his preaching does not thwart the will of God, we give him fellowship in his preaching.

Petersburgh and Berlin Sabbatarian Church to our well-beloved brethren of the same faith and order composing the Sabbatarian General Conference:

Suppose, brethren, we turn our thoughts for a few moments on Deity, and ask ourselves whether he was perfectly happy in his most adorable perfections before angels or men were created. If we answer in the affirmative, as doubtless we shall, then for what intent was this little speck—the earth—and all the planetary worlds created? Was it to add to his essential glory or happiness? No, that is impossible. It might then be the mind of the Most High to create a set of beings to make them happy. Man was evidently thus created and placed, at first, in a garden of delights, enjoying the presence of his Creator, with permission to eat of all fruit of the garden, one only excepted. Witness Adam's fall. Was he free to eat or not to eat? Some there be that have an idea that the great, the good, the just, and the merciful Jehovah has made some vessels for glory and happiness without any act of obedience or faith; others for misery, shame, and everlasting contempt, without any blame on their part. If this be the case, then we are mere machines, that act only as we are acted upon by some supernatural impulse, and we may as well give ourselves no trouble about heaven or hell, death or judgment; for all our prayers, strivings, wrestlings, fightings, will avail us nothing if our destiny is fixed by a blind foreordination. We believe no such thing in justice can be attributed to Deity; therefore, we, or Adam and we in him, were made free agents, and endowed with rational faculties, capable of reasoning and acting, so far as to merit our own condemnation.

Next, is there any remedy for man, fallen through his own free agency? Not for a part, but for all—all are placed on a level. When in due time, Jesus, the promised Shiloh, came, he came to make atonement for Adam's transgression, and not for Adam's transgression only, but also for all his family that have sinned after the similitude of Adam's transgression. Now we find, through the merits of this man, Christ Jesus, a proclamation of peace and pardon issued to all the human family—not a part—that whoever will, may come, lay hold of the hope set before us, and be saved; and he that will not come to Jesus in the way that he has appointed, shall be banished from the presence of the Lord for ever.

Brookfield Sabbatarian Church to the elders and messengers composing the Sabbatarian General Conference: We have heard of the decease of our respected elders, Amos Stillman and William Bliss. Such pillars in the Church are a loss to the cause we profess, and a great loss to the Churches of which they had the immediate care. While we are called to mourn their loss, we should be fervent in prayer to the Lord of the harvest for more laborers.

And here permit us to suggest if it would not be a matter worthy the attention of Conference to consider the necessity of each Church, if may be, having a pastor, as that office seems likely to run out, there not being more than one now living, if our information is correct, in our order.

Lost Creek and New Salem (Va.) Seventh-day Sabbath Churches to the saints and faithful brethren in Christ, situated in the Eastern States: We approve the mode you have adopted in General Conference, as we believe it will be the glory of God and the good of souls, in which Conference we desire a representation. This Church was constituted the 27th of October, 1805, and consisted of twelve members. Since then there have been eleven added. Eld. John Davis hath the care of this Church, and we believe him to be a faithful messenger of Jesus Christ, and we have a confident hope that if this small branch on Lost Creek be of Christ's right-hand planting, it will still increase and spread its branches far and wide, for which enlargement, dear brethren, we earnestly solicit the interposition of your fervent petitions to Almighty God.

The Seventh-day Baptist Church, West Branch of Monongahela, Harrison Co., Va. We received a message from the Eastern Churches desiring to obtain knowledge of our numbers, and to join in a mutual correspondence. This Church was constituted in 1793, of five members—twelve in number at present. We believe in the doctrines of election, of the final perseverance of the saints, of the resurrection of the dead, and eternal

judgment; further, we do hold a full fellowship with the First-day Baptists in the gospel. We send our Christian salutations to all our brethren and sisters in the bonds of the gospel of Jesus Christ, and we join you in your Union, if we can be accepted. Looking for an answer, as in the multitude of counsel there is safety, we bid you farewell, and though we should never see each other's faces in time, may we be prepared by grace to meet in the world above.

By order of the Church.
THOMAS MAXSON, Clerk.

Voted, that the request of Lost Creek and New Salem Churches in Virginia, to be admitted into the fellowship of this Conference, be granted and they be received.

Voted, that the request of the Church on the West Fork of the Monongahela, Harrison county, Va., in view of their stated practice in communing with the First-day Baptists, and of the consequences arising from said practice, be suspended, and that a special letter from this Conference be forwarded to said Church, comprehending the ideas of this Conference on the subject. Eld. William Satterlee was appointed to write said letter, from which the following are abstracts:

Dear brethren, we rejoiced at the reception of a brotherly letter from you, wherein we found an account of the rise and present number of your Church, together with a short account of your faith and order. You say you hold the doctrines of election, and final perseverance of the saints, which doctrines we also hold; that is, we hold that those saints who finally persevere will compose God's elect; so perhaps we should not wrangle much about that, although we have known of some who hold that God has from eternity unconditionally and eternally elected a part of Adam's race for glory, and that he has unconditionally and eternally reprobated all the rest to misery; and tell the people that they must go, yet they can not do; that they must go to God for salvation, yet they can not go, and the like. But these things being contradictions in terms, and, therefore, mere nonsense, we pass them by, and hope better things of you.

But, further, you inform us that you hold a full communion with the First-day Baptists. We do not blame you for loving Christians of any denomination, for we find it more than we can do to avoid it; may we do not wish to avoid it. Would to God that we could love them out of that error, for we find many sweet and comfortable hours in worshipping with them; yet, for the sake of good order and discipline in the house of God, we think it necessary to take up the cross in this one point, in token that we do not fellowship their error. For the well ordering of his house, God has seen fit to appoint external rites and ordinances, and it is in these alone that your liberty has exceeded the bounds of our external fellowship; for we consider it not consistent to be in full fellowship with those out of the church, whose practice is such as we could not admit into the church. If we receive First-day members into the church, and allow them the liberty of working on the seventh day, it would not be a consistent chain of discipline to deal with others for the non-observance of that solemn, delightful, and necessary command of God, and it would soon become a matter of indifference, in the eyes of many, who would naturally act as worldly interest and temporal convenience should dictate; so that it is beyond a doubt, if such a practice were universally adopted, that, in a short time, the observation of the seventh-day Sabbath would become nearly or totally extinct. That this would be the case, is evident, not only from the nature of things, but likewise from all the instances of the kind which have happened within the circle of our acquaintance. So we hope you will see the propriety of our conduct, and that you will, upon further consideration, discover the impropriety of that liberty, and retract therefrom, upon which we know not but you will stand in full fellowship with this Conference, if it should be your desire. So, dear brethren, we commend you to God and the word of his grace, which is able to build you up, and give you an inheritance among them that are sanctified.

Voted, that the Church at Burlington be visited by Brother Matthew Stillman, on the second Sabbath in November next; by Brother William Satterlee on the second Sabbath in February, by Brother Abram Coon on the second Sabbath in May; by Brethren Jabez Beebe, Jr., and Matthew Stillman, on the second Sabbath in August.

It is worthy of note that this Church, which for six years refused to join the Conference, chiefly because of its missionary plans and purposes, was the first to ask and to receive missionary aid from the Conference.

WHEREAS, it is considered a part of our constitution, in the case where a member having removed from the church where he belongs, and neglects the advice heretofore given in our circular letters, and fails to put himself under the watch and care of the nearest sister church, and in case such member become a disorderly walker, in that case it is considered the duty of said church to take gospel measures for information respecting said disorderly walker, and forward the same, by its clerk, in writing, to the church where said member is in covenant.

N. B. The foregoing is not meant to be a new article in our Constitution—only explanatory.

Voted, that it be recommended to the several churches in our Union, that singing be

practiced in the following order, viz., the psalm or hymn to be first read, and the same to be then sung without lining, the members furnishing themselves with books for the purpose.

Voted, that Brethren Henry Burdick, Newport; Matthew Stillman, Hopkinton; John Davis, Cohansey; John Davis, Clarksburg, Va.; William Satterlee, Berlin; Jabez Beebe, Waterford; Henry Clarke, Brookfield; be a committee to collect what information they can respecting the rise and progress of the Sabbatarian order, in addition to what is now obtained, and report to the next Conference, and that the preparing it for the press be postponed till next Conference.

Voted, that a collection be had at each Conference, on the first day of the week, for defraying all necessary expenses of said Conference.

Brethren Henry Clarke and Jedediah Davis were appointed a Committee to prepare the Circular Letter.

CIRCULAR LETTER—ABSTRACT.

Beloved brethren in the Lord, it is a privilege to inform you that, through the kind mercy of God, we have had one more annual interview, and the most numerous attended, with the extensive information of any that has taken place.

We would wish to call your attention to some most important affairs of the soul. If God so loved us as to give his Son to redeem us, we ought to love one another; yet notwithstanding love is the most noble motive souls can act from, this faculty needs regulating by God's law, in order to make our acts approved of God, or profitable to men. So, unbounded charity, unregulated, may become dangerous, and prove hurtful to our souls and the cause of God. For instance, we charitably trust that our neighbor, who is in the habitate practice of a violation of one of God's positive moral commands, may have experienced God's free grace, and become a new creature, and we feel to fellowship such as Christians; but by admitting such to every mark of our external fellowship, we not only build them up in direct error, and give away the command of God for men's traditions, but also partake of their error in degree; for by the same rule that man may dispense with one of God's commands; he may with all, and how, then, can we manifest our love to God, whose right it is to command, and our duty to obey?

Therefore, our external fellowship, at least, must be supported or built on the external or written Word of God, and our love be exercised agreeably to that rule, or we shall be still in a very uncertain state of things. As God's Word is truth and the only standard man can have in this world, let us see to it that we have a thus saith the Lord for our faith and practice, remembering that for all these things God will bring us into judgment.

Again, Christ has commanded us to bear one another's burdens, and so submit to order. Notwithstanding every member of the body is useful in its place, it would seem a monster to our sight, to see the body of a human being with his head where his legs should be, or an eye on his knee, or a mouth at his toe. How then, brethren, came it about, that in some churches we hear of disorder and confusion? some attempting to preach who have no ability to demonstrate that they are called to that work of God, or their brethren. And how is it that we hear of some private and probably weak brother censuring their venerable old teachers, and applying opprobrious names, as formalists, oppressors, and the like, when, in fact, such members may be the formalists, and their want of submission to the order of God's house their principal oppression? Let them take heed that their feelings do not carry them away from the simplicity of the gospel of truth, and incline them to despise government and speak evil of dignities.

Beloved, we are surrounded with many temptations, and many false doctrines are in the world, and a variety of practices that is a show of wisdom in will-worship. Let us see to it that we take the whole armor of God, not a part, that we may be able to stand in the evil day, ever looking unto Jesus, the author and finisher of our faith, who is King in Zion, and has given and set gifts and officers in his church, for the maintenance of order, as well as for instruction and comfort; and as all governments incur expense, and can not be maintained without, let us bear one another's burdens, and so manifest our love to God, and fulfill the law of Christ.

STATISTICS.

Hopkinton. Elders, Abram Coon, Matthew Stillman. Added 14; total 764.

Newport. Elders, Arnold Bliss, Henry Burdick; Messengers, Clark Burdick, Jonathan Burdick. Total 90.

Cohansey. Elders, Nathan Ayars, John Davis; Messengers, John Davis, Samuel Davis, Jedediah Davis. Added 74; total 166.

Piscataway. Elder, Henry McLafferty. Added 1; total 68.

Waterford. Elders, David Rogers, Jabez Beebe, Jr.; Messengers, Jabez Beebe, Jr., Jonathan Rogers. Total 46.

Burlington. Elder, Amos Stillman (died during the year); Messengers, Elisha Covey, Ethan Stillman. Added 3; total 46.

Berlin. Elder, William Satterlee; Messengers, William Satterlee, Paul Maxson, John Bliss. Added 10; total 316.

Brookfield. Elder, Henry Clarke; Messengers, Henry Clarke, Joshua Maxson. Added 32; total 151.

DeRuyter. Elder, David Davis. Added 4; total 35.

Lost Creek. Elder, John Davis. Total 23.
New Salem. Elder, John Davis. Total 38.

Conference adjourned to meet at the Sabbatarian meeting-house in Brookfield, Unadilla, N. Y., on the fifth day before the second Sabbath in September, 1880.

ABRAM COON, Moderator.
STEPHEN MAXSON, } Clerks.
JOSEPH POTTER, }

HAPPINESS.

In what does true happiness consist? This is the great object of pursuit, the grand end and aim of all labor and effort. And this is right, for God made his creatures to be happy. His attribute of infinite goodness will forever keep him from creating a single being for no other purpose only to be miserable. There is nothing in all his incomprehensible nature, that gives him any delight in the wretchedness of the most insignificant creature to which he has given existence. Infinite love seeks the highest good of all, and multiplies the sources of enjoyment everywhere. Then why is happiness so much the exception instead of the rule? And why does disappointment and misery so much abound everywhere? The answer to the question at the beginning of this article will explain the mystery and solve the problem. Human beings in their darkness and blindness, fail to see and find the spring whence flows the never failing stream of true delight. They suppose they can find it in the marshes and quagmires of sin and folly, in the muddy pools of sensual gratification and carnal pleasure—in the ease and indulgence which wealth can bestow, or by ascending the giddy heights of fame and honor, or in the reputation of great talents and learning. But any one, or more, or all, of these combined, will not render their possessor a truly happy being, which destitute of what is essentially necessary to constitute the happiness which satisfies the longings of the human soul. This is only to be found in a pure character, a good heart, and rectitude of conduct—not that which merely comes up to the standard of the world, but that demanded by the precepts of God's "holy, just, and good" law, and the general and particular teachings of the entire Bible.

A person may be free from all the ills of life, and be surrounded with all the conveniences and comforts which wealth can bestow, and while he is destitute of real, positive goodness, he will not have true happiness. This is a rare plant, and sin is the worm that will gnaw at its root, till it will wither and die. Happiness does not depend upon place and surroundings, but it does depend upon character. The want of goodness of character is the great cause of all the sad heart-aches, the bitter disappointments, the deep seated sorrows, the poignant griefs, which go down to the very depths of the soul, and effectually dry up all the fountains of pleasure and enjoyment, after the individual has attained the highest summit of his wishes in every other respect. Heaven is represented as a place of perfect freedom from everything that can annoy, hurt, or destroy, and where everything exists that can give the purest felicity in its infinitely highest perfection; and people are apt to imagine that if they can only get into that blessed place, they will inevitably be happy, no matter what is the condition of their moral nature. But there never was a greater mistake. Heaven, with all its delights, is no place of happiness to the soul tainted with the guilt of sin, or that is not in perfect harmony with the will and government of God. A dying infidel once exclaimed, under a dreadful sense of the turpitude of his crimes, and the moral corruption of his nature, "Heaven to me would be the severest part of hell." This may seem strange to many, but it is in perfect harmony with the eternal fitness of things for light and darkness are directly opposed to each other, and sin and holiness will be, eternally and forever, antagonistic in their natures. Then let those who would be happy here and hereafter, seek it by being good, in the perfect way that God has marked out in his holy Word. J. T. HAMILTON.

DECISION.—A fixed, inflexible will is a great assistance in a holy life. Satan will suggest a thousand reasons why we should yield a little to the temptations by which we are surrounded; but let us ever stand fast in our purpose. A good degree of decision and tenacity of purpose is of great importance in the ordinary affairs of life. How much more so in the things of religion! He who is easily shaken will find the way of holiness difficult, perhaps impracticable. A double-minded man—he who has no fixedness of purpose, no energy of will—is "unstable in all his ways." Ye who walk in the narrow way, let your resolution be unalterable. Think of the blessed Savior. "My God, my God, why hast thou forsaken me?" Though he was momentarily forsaken, at least so far as to be left to anguish inconceivable and unutterable, his heart, nevertheless, was fixed, and he could still say, "My God, my God."

—T. C. Upham.

tion to this, Miss Fielde has made her-
ful in literary work. She has revised
pendium of the Gospels, a school-book,
led hard in preparing a dictionary of
atow dialect, which she expects to com-
ext year. This is not the whole of her
she has assisted her fellow-laborer, Dr.
re, in preparing "A Colloquial Version
Epistles" of the New Testament, and
to the help of the doctor, who has
in his eyes, by taking the oversight
out-stations. A sisterhood thus em-
is capable of doing a vast amount of
and might unquestionably accomplish
impossible to Christian men. Paul
red women among his "helpers in
and why should not every mission-
the same?—The Freeman.

TEACHING FROM A MILL-STONE.

These villages we have talked to the
in the streets. We would go into a
generally near a temple, as this gave
ore roomy place, and unless we found
seat on a mill-stone, or something of
it, our helper, Mr. Lin, would call for
which in nearly every instance was
brought out. When we were seated,
n, standing by us, would introduce
dress in this way: "We have come
nothing else than to bring you good
You know that when we die we still
die, and we ought to prepare for death.
We come to tell you that there is a way
by which you may all escape punishment for
to go to heaven. Frequently the men
ere to preach this doctrine, but it is
oper for them to preach to the women.
od our heavenly Father considers that
men are his daughters just as truly
men are his sons, and he loves them
much. So these foreign women have
ere to preach to you women." They
female teachers; this tall one is a 'Mrs.'
is other one is a 'Miss,' who has not
married. Now you women and
ome near to them—don't be afraid.
We not come here on the sly; these
have the Emperor's passport. He
that the Jesus doctrine is good, and so
these foreign teachers to go every-
You men stand back, you can come
arme, and let the women come near
female teachers." This exhortation
the crowd around us, and is usually
by Mr. Lin's finding the oldest woman
in the outside of the crowd, and
her by the sleeve, he makes a way for
leadership up to one of us, then goodly
he stretches out his arms and push-
a dozen or so of boys and men, who,
on eyes and mouths, have been too much
d in staring at us to have heard a
said.

A CHINESE MYTH.

RELATED BY MISS A. M. FIELDE, SWATOW.

blunder one went to a temple, to secure
of a certain god therein. His luck
bad, and he was unable to bring any
besides incense and paper money;
promised that, if the god would help
in a certain sum, he would then bring
offering having ten feet. The god
the sorts of tribute usually paid to
id, as the feet of a pig, a kid, and a
uld together make ten, he supposed
ese were the animals that would be
his altar, should the gambler succeed.
avored the gambler, and caused him
even more than the stipulated sum.
mpler fulfilled the letter of his prom-
ing a single crab on the altar. The
very angry at being thus duped, and
orth excited so unpropitious an influ-
the gambler's affairs that he went and
ed through a spirit medium the cause
his fortunes. Again he came with fair
promising that, if the god would once
rant his aid, he should have a whole
mpensation. The god was mollified,
in favored the gambler, so that his
s were large. He brought the pig as
offering. It was a fine, strong one;
was alive, and not in a condition in
would be edible for either gods or
While the god looked in astonishment
the gambler, he should have a whole
pig by a strong rope to the leg
rone on which the god sat, and began
the fire-crackers, by which an offer-
nounced. The explosion of the fire-
frightened the pig, so that it ran
ragging both god and throne after it,
were upset and broken.
The astute gambler outwitted the
od.—Helping Hand.

the Japanese Ambassador to China,
visited Europe and America, was at
the guest of Li Hung Chang, the
of the Province of Chihli, that most
ive of Chinese statesmen asked him
sion: "Of all the improvements
seen in foreign lands, what one do
nder the most valuable for China to
The Ambassador answered, "The
of your girls."

EXARY zeal should not be suffered to
upon reports of successful operations
ld, or on the narration of thrilling
connected with the work abroad.
will not give a steady heat. The
ration to Christian labor comes not
at we see of results, but from what
re concerning the promise and power
in whose name we toil.—Missionary

translation of the New Testament in-
has just been completed, and al-
Coreans have been baptized.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, June 23, 1881.

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

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

THE INDEPENDENT AGAIN.

We are gratified with the fraternal spirit of the Independent in its further notice of the RECORDER's position on the Sabbath question, and thank it for giving even so much of our views as it does, to its many readers.

In the Independent's first note it says: "Christ not only taught men how not to pray, but also how to pray, and that repeatedly, by precept, by example, and by a form of prayer."

We have many times studied this question, but always with the same result. We will briefly state the case. The Sabbath dates from the beginning, was given to the Israelites as the peculiar people of God.

When the Independent quotes Col. 2: 16, and argues that the weekly Sabbath was meant, it does what we dare not do. To read the passage properly, both the sixteenth and seventeenth verses should be considered together.

In another note, the Independent says: "The Sabbath Recorder asks us in what its pharisaism consists. It consists, it seems to us, in its making much of ordinances."

We wish we knew how to reply to this note. It excites us to inquiry, but does not arouse our displeasure.

Independent, in its definition of Phariseism, says, "It consists, as it seems to us, in its making much of ordinances. That is the essence of Pharisaism, and not pride, conceit, intolerance, or hypocrisy, of which the Jewish Pharisees were guilty."

BADLY MIXED.

A writer in the Church Union, under the heading "House Building," among other things, has the following:

"The Christian Sabbath. The Lord's-day is one of the oldest bulwarks reared for man's protection. With marriage, it stands or falls. Both date from Eden and have never been abrogated."

How could this writer use such language as the above? The phrase "the Christian Sabbath" is not in the Bible nor anything like it, and we can not see how it is that the writer did not know it.

ANNIVERSARY AT ALFRED.—The exercises of Anniversary Week at Alfred University are expected to be unusually interesting. Special pains have been taken to provide such an array of talent from abroad as shall give entire satisfaction.

The lecturer, Colonel R. H. Conwell, of Boston, comes highly recommended, and his subject, "Heroism of Private Life," is one well calculated to interest a people who know what it means to make sacrifices without the anticipation of fame or fortune.

The Reunions of Alumni and old students are expected to be full of interest, as arrangements have been made for addresses from some of those who have achieved the greatest success in life.

A reference to our "Special Column" will show the order and times of the different exercises.

THE PERSIAN QUEEN, by Rev. Edward P. Thwing; No. 63, Standard Series; Octavo form; price, 10 cents. New York, I. K. Funk & Co., Publishers.

The "Salon of Madame Necker" Vol. III. Translated from the French by Mary Stuart Smith. No. 64, Standard Series. Quarto form. Price, 15 cents. New York, I. K. Funk & Co., Publishers.

EXPLANATION EXPLAINED.—Bro. J. Greene informs us that his letter which appeared in the RECORDER of June 9th was not intended for publication, from which it appears that our errors of commission about equal those of omission, and if the equation can be so eliminated of improper elements as

to cause no harm or unpleasant feelings we shall be satisfied. Such misunderstandings will occur, and the best use we can see for them is to make them serve as school-masters, teaching forbearance and charity.

Communications.

OUR WORK, AND HOW TO DO IT.

To the Editor of the Sabbath Recorder:

These questions are the questions of the day to us. They are vital, and upon a proper solution of them may depend not only our welfare, but our actual existence as a denomination. On the first question, I think we are a unit. We all believe that the holy Sabbath is a monument set up by God himself, to direct the mind of man to his Maker; and to call the attention of our fellow-men to this monument is our special mission.

Let religion decline in any community, and those who profess to keep the Sabbath want to spend its sacred hours in worldly pleasure and looking after business, forming Sabbath-breaking partnerships and such business relations as must cause them habitually to desecrate the Sabbath; and thus, instead of being "the light of the world," they stand directly in the way of Sabbath reform, and men who do not pretend to keep the Sabbath see but little trouble on their own account touching the Sabbath question.

Let the religion of Jesus be revived in that community through the agency of those who by faith in the Son of God "enter into his rest," and the proper observance of the Sabbath is restored, those who do not observe this holy rest become troubled and either embrace the Sabbath, or seek to allay their quickened consciences to their own damage. Whatever may be our ideas of the methods of work, one thing must, I think, be clear to all, and that is, if we would have the best success in our work, we must adopt the idea expressed by the Psalmist over a thousand years before Christ, (Psalms 133,) and reiterated by the dear Lord himself, (John 17: 20, 21), "that the world may believe" the very thing, or element, necessary to a proper observance of the Sabbath.

S. D. DAVIS. JANE LEW, W. Va., June 12th, 1881.

OUR WASHINGTON LETTER.

(From our Regular Correspondent.) WASHINGTON, D. C., June 18th, 1881.

The country in the neighborhood of Washington never looked more beautiful than it appears at the present time. This is appreciated by all who are fortunate enough to be able to get outside the city limits occasionally, but it is particularly enjoyed by artists, who love to draw their inspiration from nature.

Secretary Windom to-day had a long conference with the members of the committee who investigated the Treasury expeditors. The Secretary has taken no action of which the report would be the basis, up to a late this afternoon. He had a conference this afternoon with the President, upon this subject. Action will not be long delayed.

Court, demands the serious attention of Congress. The number of cases set down for argument at the October Sessions of 1880 was 1,152. It will be larger at the October Sessions of this year. The consequences of this are obvious. Cases can not be heard within less than two and a half to three years after they have been brought into the Court.

Commissioner of Pensions Bently tendered his resignation to the Secretary of the Interior at noon to-day. Yesterday the President sent for Mr. Bently and told him he was compelled to ask for his resignation to make a place for another man. In accordance therewith, Mr. Bently to-day wrote a letter complying with the request, and briefly reviewing his administration of the office.

Judge N. C. McFarland, of Kansas, was yesterday appointed by the President, Commissioner of the General Land Office in the Interior Department, and was telegraphed last night to that effect. It is understood that he will accept. Mr. McFarland has been a prominent citizen of Topeka for the last twelve or fifteen years. He is a Pennsylvanian by birth, and enjoyed the inestimable privilege of many years residence in Ohio.

Yesterday Mrs. Garfield rode out for the first time since her illness began, on the 4th of May. She is now so much better that the President expects to take her to Long Branch on Saturday. He has engaged apartments for her at a quiet hotel there. Her friends, and physician, Dr. Boynton and his wife, will accompany her. The President will remain there a short time. His children will go to the Soldiers' Home. It is now believed by those in a position to know the facts, that Mrs. Garfield's illness was wholly due to the effects of sitting so long in the hot sun the day the Farragut statue was unveiled, her system being depressed by having gone through ten months of excessive fatigue and nervous excitement.

FLORIDA.

To the Editor of the Sabbath Recorder:

To-day I take final leave, for the present, of this new and, to me, deeply interesting field of missionary labor. I say "leave for the present," for I hope some day to return and renew the work which has become so dear to me. I say it in all candor and sincerity, that my heart has become much enamored of the Florida field, and is closely knit to it, as a unique and needy portion of our national domain.

the rains temper the heat, numerous—for Florida does halves—but it is only an borne, and even almost for is so much to delight the every sense, not excepting the palate. The longer I more I see of it, the better

I have been careful, and in speaking of Florida through of the RECORDER. I have of this State in its physical in its social status, as to The Sabbath-keepers who here for six or eight years think, too reserved. They country, but expect to could not be induced to tions. The friends they thought them "crazy" to of dreariness and death; I presume, they have left sound the praises of this. If any choose to put me mented list, they are welcom I am not a land speculator any colonization society am pleased with Florida, remain here and work thro if my tent and field were If any of our Seventh-d are seeking to change the advise them to correspond Rogers, of Daytona, Vol Mr. C. B. Rogers, of Ja think Mr. Ethan Burdick the Gulf coast, and would munications. If any should wish to invest capure, and should wish info this promising industry, I them to communicate with above, or with Mr. Marc Daytona, Florida. Mr. S friend of mine, and I sho his judgment in these m liberty, therefore, of me in this connection, and fe would take pleasure in an letters relating to orange things I would like to s bath reform work in Flo jourm this matter to not

A LONE SABBATH.

With payment for the the RECORDER, comes th expressing the feelings of science' sake bears the o bath-keeper. How many circumstances, would ren convictions?

"I could not raise the paper in advance. I do without the good feast, conder, and curtailed or der to get it. Being isol society privileges, it is el Sabbath friends and the truth. Had I the mean contribute to the Missio cieties, and would encour go on in their labors of and the needy, if they less vanities of fashion, Scripture, are not beto reasing godliness. Wh "splendid dinners" got ent occasions, I am incli haps a little less expense save something to send the needy, and be equal and soul of those for who I will hope better thin keeping sisters. I wish tend the efforts of all S seeking the glory of God his truth. As I am one I hope to have a share for such."

DEATH OF GEORGE.

George P. Babcock, and Hannah Babcock, of Wirt, Allegany Co., 1858. At the age of tw a hopeful convert to Ch the pastor, Rev. L. A with the Church of Pr received in full fellowsh ber of the Church. Fro fully honored his prof and abroad, in the meet and as a member of his school. He remained he grew to manhood, away attending school and part of the time and other occupations has always been his ho on the Sabbath we al place in the sanctuary where his voice was praises of God. Last very feeble state of heal

demands the serious attention of Congress. The number of cases set down for argument at the October Sessions of 1880 was...

the rains temper the heat. The insects are numerous—for Florida does nothing by the halves—but it is only an annoyance easily borne...

I have been careful, and somewhat reserved, in speaking of Florida through the columns of the RECORDER. I have now seen enough of this State in its physical features, as also in its social status...

L. C. ROGERS.

A LONE SABBATH-KEEPER.

With payment for the present volume of the RECORDER, comes the following letter, expressing the feelings of one who for conscience' sake bears the cross of a lone Sabbath-keeper.

FLORIDA.

Editor of the Sabbath Recorder: May I take final leave, for the present, new and, to me, deeply interesting missionary labor.

DEATH OF GEORGE P. BABCOCK.

George P. Babcock, son of Dea. Daniel and Hannah Babcock, was born in the town of Wirt, Allegany Co., N. Y., June 27th, 1858.

go and visit a sister living in the western part of Kansas, hoping that a change of climate, scenery, and business, might be for the restoration of his health.

W. B. GILLETTE.

TEXT WORK.

HORNELLVILLE, N. Y., June 20th, 1881.

After much special prayer for help from our heavenly Father, we have been made to rejoice that he so speedily hears and answers.

Now let us forget ourselves, and, leaning upon the strong arm of God, commence a work in behalf of precious truth.

Home News.

Farina, Ill.

Things move along pleasantly here; Church and society in harmony; showers and warm weather enough to make things grow;

Anniversary Week at Albion.

Anniversary Week at Albion passed off pleasantly, and was full of interest. A death in the congregation of Rev. Mr. Lugg, of Milwaukee, prevented his preaching.

CAUGHT THEM.—Charles Allison, Lewis Perkins and Henry Walls, the notorious road agents, were inveigled into a livery stable at Albuquerque, New Mexico, June 18th, where they were immediately covered by twenty revolvers and captured by men who were secreted in the stable for that purpose.

So far \$427,000,000 coupon five per cents have been received by the Treasury for continuance at 3 1/2. The United States Treasurer has issued checks for paying the final interest at six per cent. to July 1st, on \$160,000,000 sixes, which have been continued.

"Then comes another, Yet more mighty he; But him dare I not Venture to name."

The speaker said, "Compare Paul in his grand teaching of the 'Unknown God.'" The story of the death of Balder had a likeness to Christ, which pointed to prophecy.

Christ, "if happily we might feel after him and find him."

The largest audience that ever gathered at a literary lecture at Albion was Tuesday evening, to the address before the Valetian Society by Mrs. Prof. Cornwall.

Wednesday, a large crowd listened to the usual anniversary exercises.

PROGRAMME.

- Music. Carlyle's Burns, Peter H. Holm, Friendship, Political and Religious Liberty. W. H. Ramberg, Christiana Music.

The concert in the evening, judged by the receipts at the door, was highly successful. It was participated in by the Band, the Glee Club of Madison, Miss Sayles of Fort Atkinson, Miss Stevens of Illinois, and the Misses Marsh.

Condensed News.

THE SENATORIAL STRUGGLE at Albany continues, with no more apparent prospect of an election than at the commencement.

LETTERS.

J. E. B. Santee, F. H. Williams, J. Greene, L. G. Witter, Emma J. Worden, R. T. Burdick & Co., W. E. Stillman, F. C. Dunn, A. M. West, Emanuel Specht, Mrs. C. E. Burch, David Burdick, J. C. Clarke, Mrs. T. M. Carey, Ed. D. Coon, H. W. Burdick, J. J. Nichols, M. Babcock, M. S. Wardner, J. H. Babcock, Samuel Church, I. Clawson, A. J. Horton, C. D. Potter, B. L. Barber, Miss Ida J. Clarke, A. H. Main, G. Veldhuyzen, E. W. Vars, J. G. Babcock (right on hook), Thomas H. Tucker, Mrs. P. A. Wheeler, Mrs. G. H. Greenman, Edgar Bennett.

RECEIPTS.

Table with columns: Name, Amount. Includes H. P. Saunders, Alfred Centre, Lucy Cray, W. H. Langworthy, Alfred, L. G. Witter, Wellsville, Mrs. E. J. Worden, Utica, J. P. Brown, W. G. Crandall, Lincoln Centre, B. H. Stillman, Schuyler Oil, L. P. Nichols, Crumb Hill, P. S. Maxson, Adams Centre, J. H. Kenyon, J. C. Crandall, DeRuyter, Thomas Perry, New London, Edgar Bennett, Charles Stillman, West Edmeston, T. H. Maxson, F. Mills, R. H. White, Mrs. Geo. Greenman, Berlin, M. S. Wardner, Little Genesee, W. H. Wells, Nile, S. Church, South Otsego, J. S. Crumb, Waterville, J. B. Crandall, Brookfield, S. D. Clarke, M. L. Bonfoy, Paul E. Burch, Daniel Brown, Calvin Woods, Rowse Burdick, A. O. Wells, Leonardsville, Jared Clarke, Unadilla Forks, Mrs. S. A. Champlin, Portville, Mrs. N. Armstrong, A. K. Crandall, A. J. Horton, Watertown, Miss E. J. Clarke, Sept, Mrs. Ezra Babcock, Mrs. E. G. Potter, Mrs. Amy Crandall, L. S. Hazard, J. J. White, M. G. Frisbie, W. H. Maxson.

The court martial at Kieff has sentenced two Nihilists to death and eight to penal servitude or exile in Siberia. The Emperor commuted the death sentences to penal servitude for life. The accused included four women.

The Swepson cotton mills, in Alamance county, N. C., were burned last week by the explosion of a lamp. Loss, one hundred and fifty thousand dollars. Two hundred employees are thrown out of work.

A Constantinople dispatch says that one hundred persons were killed and sixty wounded by an earthquake which devastated several villages in the Pashalic of Van Armenia.

The suspension bridge over the Allegheny river at Pittsburgh, Pa., was partially burned June 19th, causing \$40,000 damage. The bridge was considered fire proof.

It is said that the Princess Louise has returned to England for a permanent stay, and that the Marquis of Lorne will leave Canada, finally, next Autumn.

Emancipation day was celebrated with great enthusiasm by the colored people of Galveston, and throughout the State of Texas, on the 18th.

Two tanks of oil, containing fifty thousand barrels, were struck by lightning, at Bradford, Pa., on the night of June 17th.

The United States steamship Alliance has sailed from Fort Monroe for the Arctic regions in search of the Jeanette.

Ex-United States Senator Henry S. Lane died suddenly, at Crawfordsville, Ind., June 18th.

The late Eli Bates bequeathed \$40,000 for a monument in Chicago to Abraham Lincoln.

SPECIAL NOTICES.

ALFRED UNIVERSITY COMMENCEMENT.—Saturday-Wednesday, June 25-29.

COMMENCEMENT WEEK AT MILTON COLLEGE.—Sermon before the Christian Association, Friday evening, June 24th, by Rev. D. E. Maxson, D. D.

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.

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending June 18th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York.

BUTTER.—Receipts for the week were 40,073 packages; exports, 9,453 packages.

CHEESE.—Receipts for the week were 130,111 boxes; exports, 107,310 boxes.

EGGS.—Receipts for the week were 181,191 Western and Southern, prime.

BEANS.—This market is quiet as usual at the season, with demand light and stock firmly held.

DRIED FRUITS.—There is rather more speculative feeling on sun-dried apples, but the prices keep low.

EVAPORATED APPLES.—Fair cut, choice.

EVAPORATED PEACHES.—Unpeeled peaches, halves and quarters.

BEESWAX per lb., 25 @ 26 cents.

LIVE POULTRY.—We quote:

Turkeys, mixed, per lb. 9 @ 10. Fowls, " per lb. 8 @ 12. Ducks, per pair. 45 @ 70.

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Table with columns: Name, Amount. Includes J. E. B. Santee, Hornellsville, Mrs. B. B. Burdick, Mrs. B. B. Livermore, Independence, Mrs. R. Crandall, Mrs. Caroline Green, Mrs. R. Hamilton, Z. C. Witter, Blossburgh, Pa., Emanuel Specht, Chestnut Hill, W. H. Hydron, Helron, Mrs. Isaac Brock, R. H. Emerson, F. N. Ayars, Ephraim Emerson, Coudersport, Mrs. J. J. Nichols, Pleasant Hill, Mo., Mrs. S. S. Hooper, Dennis Davis, Garwin, Iowa, J. T. Davis, Mrs. M. B. Phillips, Cuba, Ill., Cary Crandall, Farina, A. C. Bond, R. W. Burdick, E. W. Irish, J. R. Burdick, Paul B. Clarke, W. R. Potter, S. R. Babcock, Montra, O., Mrs. E. M. Lippincott, Bloom Centre, E. D. Coon, Parker, Dak., Mrs. P. A. Wheeler, Kasota, Minn., M. S. Babcock, Hanford, Cal., Mrs. C. E. Burch, Milwaukee, Wis., Mrs. T. M. Carey, Oshkosh, E. S. Babcock, Milton, Miss Ida J. Clarke, Berlin, A. H. Main, Madison, S. Wells Coon, Red Cloud, Neb., J. T. Babcock, Humboldt, T. H. Tucker, Russell Gulch, Colo., E. W. Vars, Niantic, R. I.

FOR LESSON LEAVES. 15c.

Selected Miscellany.

THE TROUBLE IN THE CHURCH.

BY A. L. HARVEY.

There was evidently trouble, and the parson heaved a sigh. As he glanced around the audience and caught the deacon's eye; and the deacon gazed in wrath upon the leader of the choir.

While the latter looked the sexton through with mingled scorn and ire. The little band of worshippers sat silently in dread of some impending evil, while the parson's silvered head.

Sank low upon his withered hand. No sound the stillness broke. Until, in tones subdued and sad, the good old parson spoke.

"My brethren, many weary years I've taught this little flock, and tried to place them safely on the firm, unyielding rock.

Through Summer's sun, through Winter's chill, through day and cheerless night, I've striven to serve my Master, and lead my sheep aright.

"When first I came among you, there was lightness in my tread; The snows of eighty Winters had not drifted o'er my head.

This withered hand was strong and firm; this brow as smooth and fair As any, 'ere the hand of time had left its traces there.

"You did not come and tell me then that I was growing old, And that a younger man, perhaps, could better guard the fold.

You did not say my eye was dim, my voice could scarce be heard, And that I was no longer fit to preach my Master's word!

"Ah, brethren! time has come to me as it must come to you. Your parents have grown old and gray, and vanished from your view;

But did you, in the day gone by, before they passed above, Ever deem that they had grown too old and weak for you to love?

"Tis true my hand is tremulous, my voice is weak and low, And years have circled round my head, and left it white as snow;

But do you think, my brethren, that my heart is altered too— That time has withered it, until there is no place for you?

"And now—O brethren! when I think of hours that I've passed here, Where heaven and earth and all mankind grew nearer—doubly dear;

This little church, the only spot this world can hold for me, I ne'er must look upon again—these faces never see,

"It fills my heart with sadness; but the Father's will be done, And though my voice be weak, I pray God bless you, every one!

And he will hear and answer, and although my eyes are dim, I pray that yours may never grow too weak to look on him!

"The time is drawing near when I must lay life's burden down; I've borne the cross for many a year, and soon shall wear the crown;

And think you, when I've journeyed to the shining gates of gold, The blessed Lord will say to me, 'Depart, you are too old!'

"Now, brethren, will you take my hand just once before I go, And say a kind farewell?" The weeping deacon faltered, "No."

We'll take your hand, but, brother, let us still retain your heart, We've loved you all these fifty years—this is no time to part!

A sound of muffled sobbing through the church the parson heard, And reverently laid his hand upon God's Holy Word, And said: "My brethren, here behold the only living way; A better teacher far than I, and older. Let us pray." —Inter-Ocean.

HER STONY HEART.

BY FLORENCE H. BIRNEY.

It was on the occasion of a meeting of the sewing circle, which was held that week at Miss Keziah Fletcher's, that the fruitful subject of Mrs. Denton's peculiarities was brought up for about the fortieth time.

All the members, with the exception of the minister's wife, were present, and every one of them had something to say of the poor woman whose strange ways had caused her to become quite a curiosity in Brierville.

"It's my opinion such people are best left alone," said Mrs. Prudence Randall, as she bit off her thread a little spitefully.

"She's been a disgrace to the town ever since she's lived in it," said Miss Paulina Cowan. "I must confess that I haven't any patience with such queer ways."

"Poor thing! she's seen a sight of trouble," said Miss Keziah, who was ever ready to pour oil on the troubled waters. "First her husband died of delirium tremens—"

"Worthless soul! she'd oughter have been pleased to death to get rid o' him," interrupted Miss Mattie Baker, throwing her scissors on the table near her with considerable noise. "You won't get no pity for her out o' that, Miss Keziah."

"Then she lost her two little girls with scarlet fever," continued Miss Keziah, unheeding the interruption, "and only a year later her second boy died of the typhoid. She'd only one child left then, and that was her oldest boy. She set so much store by him! I remember seein' her look at him onct as if she worshiped the very ground he trod on, and—"

"That's it," interrupted Mrs. Bliss, whose husband was one of the "pillars" in the Methodist church. "She thought more of him than she did of her salvation, and he was taken from her that her hard heart might be softened."

"But it seems harder than ever," said Mrs. Randall. "She won't listen to words of comfort, nor anything else. No one can make any impression on her. Miss Cowan here went to her, and told her how we were all born to pass under the rod which chasteneth, and that her Edgar'd been called from the evil to come. What d'ye think Miss Denton did? She rose up like a fury, and told Paulina she preferred to be left alone."

"Yes," giggled Miss Cowan hysterically. "She'd rather have my room than my company any day. Howsomever, I don't bear her no hard feelin's. I done what I could for her."

"The minister's wife didn't get no better treatment," said Miss Baker. "She sat in Mrs. Denton's shanty most an hour, talkin' of the mysterious ways of Providence, an' everything bein' for our good, an' all flesh bein' grass, an' so on. And Miss Denton she never spoke a word from first to last, but lay on the sofa with her eyes set, an' never even said good-bye when Mrs. Bounce went away. Sech impertinence! An' I went there, too. I didn't want to be behind the rest o' folks in doin' my duty. I told her 'bout these afflictions bein' sent for our good, an' she must bow her neck to the yoke, and bend her back ter the burden. She laughed at me! yes, she done just that!"

"She wouldn't even see me," said Mrs. Peckham, a tall, sharp-featured woman with a shrill voice. "I saw her at the window, but she wouldn't open the door, no matter how loud I knocked. But I scattered tracts all down the front walk, and I hope they did her good."

"Miss Keziah, you aint been, I believe," said Miss Baker. "Well, don't go; it's time wasted. Her heart's as hard as a stun."

"No," said Miss Keziah, laying down her work as she spoke. "I haven't been to see her. You know I was away to Helmstone when her Edgar had the fever, and since I've been back, my rheumatiz has been that bad I couldn't go anywhere. But now I'm a trifle better, I'll take my turn."

"What is the use? What can you do? Haven't we done everything?" chorused the other ladies.

"I think I shall ask her to tea," said Miss Keziah, thoughtfully. "Ask her to tea!" repeated half a dozen astonished listeners.

"Yes, none of you tried that, I believe," answered Miss Keziah. "She won't come," said Mrs. Bliss. "Perhaps not; but all the same it won't do no harm to ask her."

"I hope you'll try to soften her heart, and bring her ter the prayer meetin' Thursday night," said Miss Cowan.

Miss Keziah made no answer, but a peculiar look crossed her homely, good-natured face—a look Miss Paulina did not quite understand.

"Miss Keziah'll be wise to make no promises," said Mrs. Bliss. "It stands to reason that she won't succeed where all the rest of us have failed. One might as well talk to a stone as to Mrs. Denton."

Miss Keziah sighed and bent her eyes upon her work. She had known what suffering was once, and she knew that while sorrow and pain softens some natures, it hardens and embitters others.

Mrs. Denton lived entirely alone on the outskirts of the village, in a little, old, weather-beaten house she had bought when she had first come to Brierville, ten years before. Weeds grew tall and rank in the yard, the sunken steps leading to the door were half-buried in vines, the well-curb was broken, the gate fallen to the ground, in fact, everything about the place spoke of ruin and decay.

"Not a very cheerful place, certainly," muttered Miss Keziah, as the day following the meeting of the sewing circle, she drove up to the Widow Denton's, and hitched her horse to the tumble-down fence which partially enclosed the yard. "Now, Hetty, you sit right still till I come back, and don't start old Moll."

Hetty was a diminutive niece of Miss Keziah's, a golden-haired, blue-eyed child of six years of age, who had been left to her aunt as the sole legacy of an only sister.

Miss Keziah walked up the grass-grown path, and knocked boldly on Mrs. Denton's door. Before her knuckles had fairly left it, the door was flung open by Mrs. Denton herself, who stood silently regarding her visitor, with an expression of resentment and indignation.

"How d'ye do, Miss Denton? I'm Miss Keziah Fletcher. Perhaps you've heard tell of me before. I was to Helmstone a considerable spell, an' since I got back I've been laid by with the rheumatiz, or I'd have called before. I come to see if you'd take tea to my house to-night. I'll make you comfortable, an' it'll be a sort o' change for you."

Mrs. Denton made no reply. She stood staring at her visitor as if she had not heard her words. Then her eyes wandered toward the gate, and fell at last upon the spring wagon and its small occupant, whose golden curls were escaping from the close calico sun-bonnet, which shielded her pretty face from the noon-day sun.

"Is that your child?" she asked abruptly, but without taking her gaze from Hetty. There was a hungry, yearning look in her eyes as she spoke, a tremor in her voice.

"Land sakes! No indeed!" ejaculated Miss Keziah, with virtuous horror in her tone. "I never was married. The only man I ever cared a straw for was drowned at sea, and those that cared for me was mostly mercenary in their views. Hetty's my sister Jane's child. Jane, she died to Helmstone some six months back. Come, won't you jump in the wagon and go with me? I did

not 'low to be disappointed in havin' you to tea, so I made all ready for you." "Yes, I'll come," said Mrs. Denton, withdrawing her gaze from Hetty, who was grasping the reins with ludicrous earnestness, as if the steadiness of old Moll depended entirely upon her.

She went into the house and put on an old-fashioned straw bonnet and a faded black merino shawl. Then she walked down the path and climbed into the wagon after Miss Keziah without uttering a word.

"You forgot to lock your door," said the careful spinster, as she took the reins from Hetty's little hands. A bitter smile curled Mrs. Denton's lips. "I never lock it," she said; "there is nothing in the house worth stealing."

The two women jogged along the quiet country road, with the child between them, Miss Keziah talking on indifferent subjects in her kind, sensible, whole-hearted way. She did not allude to her visitor's sorrows, nor did she mention the visits paid to the lonely cottage by other members of the sewing circle.

A man took the horse when they reached Miss Keziah's farm, which was a mile from the center of the town, and one of the finest in the country. It was well cultivated, and well stocked with fruits of various kinds, and its buildings were all comfortable and roomy, the house itself being built of stone, in a substantial, old-fashioned manner.

Miss Keziah led the way into her sitting room, and helped her visitor take off her bonnet and shawl.

"Have this easy chair, Miss Denton," she said with great cordiality, "and make yourself to home. I've got to see to supper, but I guess Hetty kin amuse you a spell. Hetty, mind you're good while I'm gone."

She left the room, and was absent nearly half an hour. When she returned, Mrs. Denton had Hetty on her lap and was telling her a fairy story. The first smile the poor woman's face had worn for nearly a year, rushed on it as she looked up at Miss Keziah's entrance and said, "She reminds me so much of my little Bertha. You can't tell the good it does me just to hold her in my arms—they have been empty so long."

A deep sigh followed the words. "I'm glad she hasn't bothered you," said Miss Keziah cheerfully. "But now come in to tea. I guess you're pretty nigh famished a waitin' for it."

A sumptuous repast was in readiness. Broiled chicken, cold ham, light biscuit, apple, grape, and pumpkin pie, doughnuts, pound cake, and cookies composed the bill of fare, concluding with every variety of sweetmeat and condiment, preserves, pickles, honey, and cheese. Miss Keziah could not have arranged a better feast had she been expecting a bishop to tea, instead of a poor widow, whose stony heart she wished to soften.

With a cordial smile, the spinster motioned her guest to a seat, and, after putting Hetty in a high chair, sat down herself at the head of the table, and reverently asked a blessing.

"I didn't put up as many kinds of preserves as usual this year," she observed, as she helped Mrs. Denton to plum jelly. "I aint the woman I used to be by a long way. Rheumatiz do layt on a body so! I'm in bed or on crutches half my time. I calculate I'll have to give up the farm if I don't mend. I did lot on havin' Jane here to manage things for me; but, poor thing, the fever carried her off all to onct, jest as she'd got free o' that ornary husband o' hers. I'd hate to give up here, though. Jane and me was both born here, and I've never knowed no other home."

When supper was over, the two women walked about the yard, made a tour of the garden, and admired the cows as they came leisurely up to the barn-yard to be milked. Then Mrs. Denton remarked that it was growing late, and she must hurry home.

"What's the need of your going?" asked Miss Keziah. "I've got four spare rooms, and would be glad if they was all full. Suppose you stay all night?"

Mrs. Denton hesitated. She thought of her lonely, neglected house, peopled with the ghosts of her dead children, and contrasted it with this bright, home-like place, where a child's sweet voice made music.

"Do stay," said little Hetty, clinging to the visitor's dress. "This decided the poor heart-broken woman. 'I will,' she said, 'and I thank you for asking me, Miss Keziah. I have not deserved such kindness.'"

That night, after Hetty had gone to bed, the two women sat talking in the large sitting room, which an open wood fire made cheerful and bright. Gradually Mrs. Denton was led to speak of her children, all now resting in their narrow graves in the village cemetery. She spoke of their uniform goodness and love for herself, but said little of her grief at losing them. Her voice sounded harsh and strange to Miss Keziah, who understood the effort for control the poor woman was making.

"Poor soul! you've seen a sight o' trouble," the spinster said softly, and she put her hand tenderly on those of her guest, which were clasped hard together.

There was deep silence for a few moments, unbroken save by the ticking of the eight-day clock in the corner. Then suddenly Mrs. Denton threw herself at Miss Keziah's feet, and broke into bitter weeping. Hoarse sobs tore their way from her breast, and her whole frame shook with the violence of her emotion. The restraint, the self-control of years was broken down. The heart, burdened for so long, found relief at last in passionate sobs and cries.

Miss Keziah said nothing, but tenderly stroked away from the hot forehead the thick

hair grown grey with sorrow. There was sympathy in every touch. "You are so different from the rest," said Mrs. Denton, when at length she had grown calm enough to speak. "The others who have come to me have driven me nearly mad with their unmeaning advice. Not one of them knew what I suffered, not one could understand my grief. When my boy, my Edgar, the last of all my children, was ill, no one came near me—the disease was contagious, they said. I nursed him alone. Alone I saw him die, followed him alone to his grave. Could I believe their words of sympathy after that? Ah, Miss Keziah, words could give you no idea of all that I have suffered. One by one every joy of my life has left me. One by one my children were taken from me, until only Edgar was left. How I loved him! How I depended upon him to atone for all I had suffered. How I dreamed over him. Idle dreams, foreshadowing happiness that never was to be mine. Then he was taken, and I was left to sink into despair. I wanted only to die, to join my dear ones where no suffering could ever touch me again. My heart yearned for sympathy. I would have welcomed it. But those that came to me came because they thought it their duty, not from love or kindness. Not one of them asked me to her home, or tried to make me forget my sorrows in other things. No, they reminded me of them, and preached patience and resignation."

"They acted according to their lights," said charitable Miss Keziah. "They have led easy, pleasant lives, and did not know how to deal with a sorrow such as yours."

"But you know," said Mrs. Denton, in a low voice. "Yes," answered Miss Keziah, "I know, because I save suffered, too."

They sat talking by the fire until nearly midnight, and then retired to rest, Mrs. Denton, for the first time since Edgar's death, offering up a silent but earnest prayer before she fell asleep. He heart was no longer hard.

She did not go back to her cottage the next morning, as she had expected, for Miss Keziah's rheumatism had been increased by her late walk of the previous evening, and she was unable to leave her bed. For many days she was utterly helpless, and during that time was tenderly nursed by Mrs. Denton, who also made herself generally useful in the house, and directed the work of the farm with care and decision. When Miss Keziah got well she was so much pleased with the way things had been managed during her enforced idleness, that she made a proposition to Mrs. Denton.

"Suppose you take the place of my sister Jane," she said, "and stay right along with me. I need somebody as you see; and what's the use of both of us living lonely when we can be company for each other as well as not? You'd take a deal of comfort in Hetty, too. I believe you love her now 'most as well as I do."

"She seems like my own little Bertha come back to me," said Mrs. Denton. "But O, Miss Keziah, I ought not to accept your kindness. I have been so hard, so wicked, so rebellious. I do not deserve that such good should come to me."

"We differ about that; but we won't argue it," said Miss Keziah. "I want you, and you'd like to stay; so the thing's settled. You're my partner from this day on."

The next Sunday the good people of Brierville were surprised to see Mrs. Denton in Miss Keziah's pew at church, and in attendance at prayers in the evening.

"How did you manage it?" asked Mrs. Bliss, as she stopped Miss Keziah in the vestibule of the church. "Oh, I asked her to tea, as I said I was going to," answered Miss Keziah, "and I guess she preserves kinder softened and sweetened her up," and she passed on to where Mrs. Denton stood waiting to help her into the spring wagon.

Neither Mrs. Denton nor Miss Keziah ever regretted entering into that partnership. As the years went by Miss Keziah often wondered how she should ever have managed the farm without the help of the capable, energetic woman who had "taken the place of sister Jane."

Mrs. Denton was never weary of working for the comfort and prosperity of the friend who had come to her in her hour of need, and led her out of the slough of despond. And happiness made her a different woman. She learned at last those lessons of patience and resignation which had seemed so hard and bitter in the first days of her sorrow. Despair, rebellion, and repining gave place in her heart to hope and tenderness. She grew at last to have only tender, gentle memories of the loved ones who had left her, and she proved a kind, judicious guardian to little Hetty, when warm-hearted Miss Keziah had passed away from earth.—Standard.

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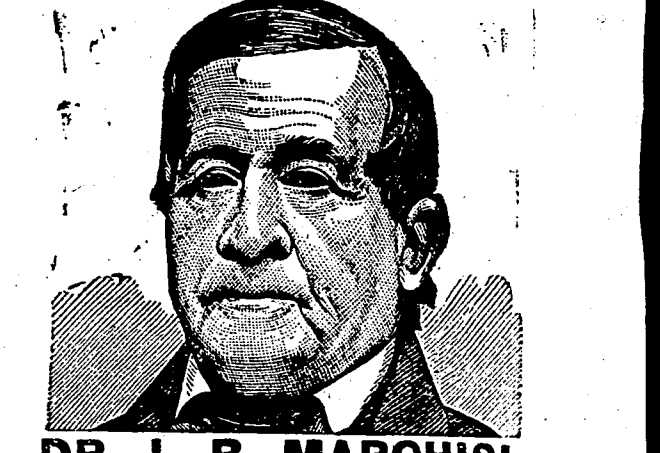
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DIXEY'S SIX CENTS

A short time ago a pale walked hurriedly into a book burg, and said to the man counter, "Please, sir, I want got 'Suffer little children to in it; and how much is it, a great hurry."

The shopman bent down spectacles. "And suppose book you want, what then, "O, sir, I shall be so sorry and the little voice trembled and chance of disappointment.

The kind shopman took his small customer in his arms, and said, "I shall be so very sad without the are you in such a hurry?"

"Well, sir, you see I went Sabbath when Mrs. West, me, was away; and teaching good Shepherd who said I about a beautiful place where of his children, and I want so tired of being where there for a little girl like me, only says I had better be dead than I would be so strange to see know him. Besides, if M was here she'd take the six running messages to buy I'm in a hurry to get served.

The bookseller wiped his forehead this time, and lifting shelf, he said, "I'll find my little girl; come and I read the words of the loving 18; 16) get your Bibles and children—and told her how child had got a home all light here, prepared for those who serve him."

"Oh, how lovely!" was the exclamation of the eager little "And he says, 'Come! How long do you think it fore I see him?'"

"Not long, perhaps," said turning away his head, "the six cents, and come while I read you some in book."

Thanking him, the man away. To-morrow came, morrow, and many days past girl never came to hear at One day a loud-voiced man into the shop, saying:

"Dixey's dead!" She died some Good Shepherd, and to have these six cents for school. As I don't like to money, here it is," and she shop. The cents went in when the story of Dixey's followed her example with at the end of the year "I they were called, were four to send out a missionary to stranger-sheep to the Good Fountain.

SOCIAL WINE-DRINKING. At an ecclesiastical convention on temperance brought up tion." A part of the cler entire disuse, and a part to At length, an influential cl made a vehement argument renouncing the radical refor ing to banish this token of use. When he had resumed man, trembling with em asked if it was allowable. The Chair having signified heard, he said:

"Mr. Moderator: It is rising to answer the learn have just listened to. M humble, and, I hope, more knew a father in moderat who was at much inconven beloved son at college. He dissipated; but after he li returned to his father, the acting upon a generous na formed him. The father, the prospect that his cheris er days were still to be real "Several years passed, man having completed his p and being about to leave h purpose of establishing hi he was invited to dine wi clergyman, distinguished f and social qualities. At was introduced, and offer man, and refused; presse again firmly refused. T and the young man was singular abstinence. He come appetite, but could he drank, and fell, and f became a confirmed drunk has found a drunkard's gr "Mr. Moderator," conti with streaming eyes. "I a it was at the table of the it just taken his seat, that s ity ruined the son I sh mourn."—Church Union.

If thou wouldst find peace with God and man, thine own eyes. Forgive others much.—Leighton.

BEAUTIFUL lives have darkest places, as pure fragrance have blossomed waters.

S. S. Department.

Conducted by the Sabbath School Board of the Seventh-day Baptist General Conference.

GEO. H. BARCOCK, President, Plainfield, N. J. Rev. A. H. LEWIS, Vice President, Plainfield, N. J. Rev. L. E. LIVERMORE, Secretary, New Market, N. J. I. D. TITSWORTH, Treasurer, New Market, N. J.

Contributions for this department are solicited, and may be addressed to either of the above.

INTERNATIONAL LESSONS, 1881.

THIRD QUARTER.

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

LESSON I.—ISRAEL IN EGYPT.

BY REV. L. A. PLATTS.

For Sabbath-day, July 2.

SCRIPTURE LESSON.—EXODUS 1: 1-14.

1. Now these are the names of the children of Israel which came into Egypt; every man and his household came with Jacob. 2. Reuben, Simeon, Levi and Judah, 3. Issachar, Zebulun and Benjamin, 4. Dan, and Naphtali, Gad, and Asher. 5. And all the sons that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already. 6. And Joseph died, and all his brethren, and all that generation. 7. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. 8. Now there arose up a new king over Egypt, which knew not Joseph. 9. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we. 10. Come on, let us deal wisely with them, lest they multiply, and it come to pass, that when war shall be upon us, they shall be our strength, and shall fight against us, and so get them up out of the land. 11. Therefore they did set over them taskmasters, to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom, and Rameses. 12. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. 13. And the Egyptians made the children of Israel to serve with rigour. 14. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service wherein they made them serve was with rigour.

CENTRAL TRUTH.—In the world, tribulation; in God, peace. John 16: 33.

DAILY READINGS.

- 1. The lesson. Exod. 1: 1-14. 2. Israel's prosperity. Gen. 46: 1-27. 3. Israel's prosperity. Deut. 26: 1-11. 4. Remembering their bondage. Deut. 8: 6-20. 5. The bondage of sin. John 8: 21-36. 6. Freedom from sin. Rom. 6: 11-23. 7. The song of deliverance. Psa. 103: 1-24.

GOLDEN TEXT.—"And they made their lives bitter with hard bondage."—Exod. 1: 14.

OUTLINE.

- I. Great prosperity. v. 1-7. II. Evil counsels. v. 8-10. III. Hard bondage. v. 11-14.

QUESTIONS.

Introductory. What was the subject of our last Old Testament lesson? Gen. 50: 14-26. How old was Joseph at the time of his death? Gen. 50: 26. How old when he first stood before Pharaoh? Gen. 41: 46. How long was he in Egypt? How long were the Israelites to sojourn in Egypt? Gen. 15: 14. What proportion of this time had been passed at the period of this lesson?

I. Great prosperity. v. 1-7. Give the names of Jacob's sons. How many children, grandchildren, and great-grandchildren of Jacob came into Egypt? Does this include those who had married into the family? What is meant by "household"? How many in all, then, probably went into Egypt with Jacob? What evidence of Israel's prosperity is given in verse 7?

II. Evil counsels. v. 8-10. Who devised evil against the children of Israel? What is meant by "a new king"? By "knew not Joseph"? What important acknowledgment did he make concerning Israel's prosperity? What did he propose to do about it? What seems to have been the motive for the plans which he devised? How did he characterize those plans? Were they wise plans? Is it ever wise to seek to promote one's own interests at the expense of others? What is the gospel rule concerning such matters? Matt. 7: 12; Phil. 2: 4.

III. Hard bondage. v. 11-14. What was the political condition of the Israelites at the time of this lesson? What was the object of the Egyptians in appointing the "taskmasters"? What is meant by "treasure cities"? Describe all the ways mentioned in this lesson in which the Egyptians increased the burdens and made bitter the lives of the children of Israel. Did this cruelty produce the desired effect? What New Testament scripture is illustrated by this history? Rom. 8: 31.

FOR OLDER SCHOLARS.

How do we learn from this lesson that God cares for his people? What promise was being fulfilled in this history? See Gen. 22: 17; 48: 3. In what ways did the sojourn in Egypt prove conducive to the formation and rapid growth of the Hebrew nation?

NOTES.

In our last Old Testament lessons, we saw the children of Israel settled in the land of Egypt. The history of that period began with the selling of Joseph, at the age of 17 years, into Egypt, by his brethren, and closed with the death of Joseph, at the age of 110 years—a period of 93 years. The first six verses of the present lesson contain a general statement of the history of that period. Verse 7 covers a period of perhaps one hundred or more years, from the death of Joseph to the accession of a new king who knew not Joseph. This was probably a period of uninterrupted growth and prosperity. The history contained in the remaining portion of the present lesson seems to have occurred not many years before the birth of Moses, the deliverer. But as he must have been about 80 years old when he led the children of Israel out of Egypt, there still remains a period of from 80 to 90 or 100 years to the Exodus. There are, thus, three periods, of about equal length, in the history of Israel in Egypt: 1. From Joseph's descent into Egypt to his death—the period of settlement. 2. From the death of Joseph to the "new king"—the period of uninterrupted prosperity. 3. From the new king to the Exodus—the period of hard bondage. Our present lesson begins in the first of these periods, covers all we know of the second, and ends in the third.

I. Great prosperity. v. 1-7. Children of Israel. Properly, in this place, the sons of Jacob and their children. In later usage, the phrase includes all the descendants of Jacob. The whole

number of Jacob's lineal descendants who went down into Egypt, were seventy souls. v. 5. See also Gen. 46: 27. This number includes the twelve patriarchs, Joseph among them, and their sons, Dinah, Jacob's daughter, Sarah, a granddaughter, and possibly a granddaughter whose name is not given. See Gen. 46: 15, and preceding context. Most commentators, however, count Jacob himself as the seventieth. This number does not include the wives of sons or grandsons, nor the husbands of daughter or granddaughter, nor yet the household and other servants belonging to every Oriental family, and constituting the household mentioned in v. 1; so that the whole number of persons who actually went into Egypt with Jacob was probably several times seventy souls. For the advantageous settlement of Israel in Egypt, see Gen. 47: 6, 11. Under these favorable circumstances, and the blessing of God, this rapid increase was possible. It is said that Egypt was always a fruitful country, and that in no province does the population increase so rapidly as in that occupied by the Israelites. Remembering, then, the numbers who constituted the germ of the Hebrew nation, the every way favorable circumstances of their settlement, the length of time covered by the history of v. 7 (see Introductory note), and, above all, God's gracious promise (Gen. 46: 3), the statement in v. 7, taken literally, does not seem extravagant.

II. Evil counsels. v. 8-10. A new king. Scholars have found much difficulty in determining who this king was. The language here used seems to imply that he came to the throne in an unusual or irregular way; not by succession, but by usurpation or conquest. If, as the Speaker's Commentary concludes, he was Amosis I., the head of the 18th dynasty, then he took the throne by subduing and expelling the Hyksos, or shepherd kings. These shepherd kings were themselves foreigners in Egypt, and it was under their reign, according to the above named authority, that the settlement of Israel in Egypt took place, and their long period of peaceful prosperity was enjoyed. Amosis was a descendant of an ancient line of native Egyptian kings. It was natural, therefore, that, having driven out these foreign rulers from his country, he should look upon the presence of the numerous and prosperous Israelites with anxiety. This anxiety would be much increased by the kind of treatment which the Israelites had received at the hand of the (now expelled) Hyksos, and by the fact that there were many things in common between them not existing between himself and the Israelites. Hence his avowed purpose to prevent them from becoming any more powerful, and, perhaps, also gradually to reduce their strength. Wise statesmanship would have suggested to him that, at some cost or other, he should make so powerful an element of his kingdom his friends and supporters, instead of adopting measures of oppression by means of which the people would be made his bitter enemies. But God had a purpose to accomplish, and for the accomplishment of which he chose to use the folly of kings. Mightier than we. Not impossible, and yet, probably, an extravagant expression to denote that their numbers and strength were very great. Any war. The king had good cause to anticipate war. Join our enemies. "These enemies were numerous, and infested the northeast frontier of Egypt, and were driven out with extreme difficulty. In language, features, costume, and partly also in habits, the Israelites resembled them, and were regarded by the Egyptians as their natural allies."—Speaker's Commentary. Get them up out of the land. This is the other face of the danger. It would be a serious loss to Egypt if these peaceful, industrious, and thrifty citizens should betake themselves to some other country, as it would be a terrible danger if they should turn enemies and take up arms against the new government.

III. Hard bondage. v. 11-14. To prevent the calamities which he feared, the king resolved upon a mode of treatment most likely to bring them about. Instead of dealing kindly with the Israelites, thus securing their friendship, he imposed upon them severe burdens, making them discontented with their lot, and embittering them against him. Taskmasters. To exact more labor. Treasure-cities. Store-houses. The same word is used in 1 Kings 9: 19; 2 Chron. 8: 4; 32: 28. Pithom. The house or temple of Tum, the Sun-god of Heliopolis. Rameses. Derived from Rameses II. The names of both cities are said to be found on Egyptian monuments. This unwise and cruel policy did not accomplish the one object for which it was devised, for instead of reducing the strength or numbers of the Israelites, the more they afflicted them, the more they multiplied and grew. This unexpected result could only have come to pass by the divine interposition, and shows how vain it is to fight against God. Grieved. Vexed on account of the failure of the plan, and alarmed at their continued growth. Rigor. A peculiar word occurring only in v. 13, 14. Mortar and brick. The use of brick, at all times common in Egypt, was especially so under the 18th dynasty. An exact representation of the whole process of brick making is given in a small temple at Thebes, erected by the fourth Pharaoh from Amosis. The persons employed are captives taken in war, driven to work by overseers armed with heavy lashes. In the field. Not merely agricultural labors, but probably the digging of canals and processes of irrigation, which are peculiarly onerous and unhealthy, and on both accounts likely to have been imposed upon the Israelites.—Speaker's Commentary.

SABBATH-SCHOOL AT EASTERN ASSOCIATION. The Sabbath-school exercises arranged and conducted by Rev. L. E. Livermore, were very interesting and instructive. After the opening exercises, consisting of singing, prayer, and the reading of seven different passages from the Bible by as many previously selected persons, and the reading of the lesson for the day, a half hour was spent in class study. The congregation were divided into sections, and excepting the primary class and a class of young girls, was taught by selected teachers from abroad.

After the class study, the subject of the

lesson, "The Crucifixion," was reviewed according to the outline:

- 1. The Sacrifice offered, W. C. Titworth. 2. The Sacrifice Rejected, L. A. Platts. 3. The Sacrifice Accepted, S. H. Babcock. 4. The Sacrifice Completed, A. E. Main.

The Conductor of the school then closed with a few words of application, and a black-board exercise emphasizing the cross of Christ as the central thought in the preaching of the gospel and in all Bible teaching.

The services occupied two hours and were deeply impressive.

ISRAEL IN EGYPT.

BY REV. L. A. PLATTS.

God raised up the Jewish people that, through him, he might communicate to the world his word and will, and in the fullness of time, reveal the world's Redeemer. The sojourn in Egypt furnished some of the most favorable conditions for raising up and strengthening such a people, and shows how grandly the purposes of God embrace the sweep of centuries, and reveals the way in which "all things work together for good to them that love God, to them who are the called according to his purpose."

1. It saved the people from the destruction which hung over them in the terrible famine that was wasting the whole country. 2. It saved them from destruction at the hands of other nations. The Israelites were few in numbers, with no settled houses, having no central, organized government which other nations would recognize or respect. At the same time the land of Canaan was inhabited by strong and warlike nations, who would look with jealous eyes upon a people growing up rapidly in their very midst, and animated by the inspiring hope of one day possessing the entire land. Under such circumstances, nothing but a stupendous miracle could have saved them from utter destruction. But in Egypt they enjoyed the protection of a strong and well organized government, with none of the cares or responsibilities of such government. It is true they were subjects, in some sense slaves, of Egypt, but they were loyal subjects, trusty slaves, whom the government found it profitable to protect.

3. The same causes which conspired to preserve the children of Israel from destruction, contributed also to their rapid increase in numbers, and in material resources. They had no armies to maintain, no frontiers to protect, no enemies to conquer. With their lot cast in the most fertile portions of the whole country, they had only to address themselves industriously to the peaceful pursuits of their shepherd life, gathering their abundant harvests and rendering a profitable revenue to the government, under whose protection such prosperity was possible.

4. The sojourn in Egypt preserved the distinct nationality of the Israelites. In Canaan they were few in numbers, scattered among other people in the pursuits of their calling, mingling with other tribes, possibly also intermarrying with them, with no very strongly centralizing influences, and in constant danger of losing what there was of a distinctively national character among them. On the other hand, in the kingdom of the Pharaohs, they found themselves among a people from whom they differed not only in religion, but also in pursuits, in physical features and language. Added to these things was a deep-seated prejudice among the Egyptians against inter-marrying with a people of another nation, much more with a people who were in any sense their slaves. Thus were the Israelites saved from that disintegration which seemed to threaten them in the land of Canaan.

5. The sojourn in Egypt brought together that strong religious character of the Israelites, and that high political civilization of the Egyptians, which together constituted the substantial basis of the future theocratic nation. When the time for the deliverance came, the deliverer was, by a special providence, a man learned in all the wisdom of the Egyptians. Successive generations of contact with the civilization of which that wisdom was an expression, fitted the people to follow such a leader. The evidences of his Egyptian training are to be seen in the work of Moses the lawgiver, not less than in Moses the leader of his people from bondage. And so the influence of the life in Egypt is to be seen as distinctly in the laws, as in the life of Israel.

Thus, in the beginning, we see a handful of brethren and their families saved from a wasting famine, by a sojourn in the land of Egypt. Tracing the history of centuries we see them protected from dangers, from which they could hardly have protected themselves, increasing rapidly in numbers and in material wealth, and finally at the end of four hundred years emerging from bondage, now be-

coming oppressive, a mighty nation, not only in numbers and wealth, but in the better elements of a material and religious civilization which fitted them to take first rank among the nations of the earth. In it all we can see the slow but sure workings of God's eternal counsels. The heathen may rage and the people imagine a vain thing, but God reigns, and in due time his purposes shall be established and his truth shall triumph gloriously.

BIBLE SCHOOL INSTITUTE AT LEONARDSVILLE.

Agreeable to the request of the Bible-schools belonging to the First and Second Brookfield and West Edmeston Churches, the Bible School Board of the Central Association arranged to hold an Institute in connection with the Annual Meeting of those churches, which came off at Leonardsville the last Sabbath in May. Bro. J. M. Todd was chosen Conductor, under whose excellent leadership the following programme was carried out in a manner highly satisfactory to the large audiences that were in attendance:

EVENING AFTER THE SABBATH. Devotional. Addresses to the young by Conductor and others.

FIRST-DAY—MORNING SESSION. Devotional Exercises. "The Bible the Basis of Character," J. B. Clarke and others. Singing. H. D. Clarke and others. "Bible-school Work," Conductor and others. Singing. Miss Abby Millard. Singing. Miss Clara M. Rogers.

AFTERNOON SESSION. Praise Service, conducted by H. D. Clarke. Singing. Miss Fanny Clarke. Singing. "Class Work," Stephen Burdick. Singing. Blackboard Exercise, Miss E. S. Saunders. Singing. Questions answered. Children's Hour, conducted by E. Whitford. Addresses by Rev. J. O. Gifford and others. Poem, Mrs. J. B. Clarke.

We will not take the space to speak particularly of the exercises. They seemed to elicit unusual interest almost from the first to the last. The Service of Song was especially noteworthy for its abundance and its inspiring power. The charming feature of the occasion was the delightful singing of the children under the direction of Miss Allie Whitford. This alone was a feast that will not soon be forgotten. All the sessions seemed blessed with the presence of the Holy Spirit, and we trust that much fruit will appear in the more faithful study of God's Word in our schools, and in the conversion to Christ, and training in his service, of a large number of our youthful members. J. B. C.

OUR SABBATH-SCHOOLS.

Each member of the Plainfield Sabbath-school present May 28th was presented with a copy of the revised New Testament by the Superintendent.

The Sabbath-school at Cartwright's Mill, Wis., have formed an Excel Band with about thirty-five members.

The Excel Band of the Plainfield Sabbath-school now numbers about sixty members.

The Milton, Wis., school have formed an Excel Band with about fifty members.

H. E. CARPENTER, Esq., Henderson, N. Y., cured of Psoriasis or Leprosy, of twenty years' standing, by the CUTICURA RESOLVENT internally, and CUTICURA and CUTICURA SOAP externally. The most wonderful case on record.

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

SAUNDERS will be at his Friendship Gallery from June 16th to 22d.

HOW TO BE YOUR OWN DOCTOR.—Use Parmelee's Blood and Liver Purifier, a pleasant tonic, a gentle anti-bilious purgative, a great restorer of vitality to the sluggish and diseased system. In short, a sure cure for all diseases of the stomach, liver and bowels. It is made from the choicest plants. Relief guaranteed, or money refunded. Price, \$1 per bottle; sample bottles, 15 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

THE GREATEST STRIKE YET.—Everywhere the sick are striking against metallic medicines and powerful vegetable poisons. Everywhere they are coming to the belief that a constitutional invigorant, a preparation uniting the properties of a tonic, a gentle purgative, a sedative and general regulator is necessary to all diseases. Parmelee's Great Dyspepsia Compound is precisely such a preparation. It is a marvelous medicine. Sample bottles, 15 cents; large size, \$1. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

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ALMOST YOUNG AGAIN.—My mother was afflicted a long time with Neuralgia and a dull, heavy, inactive condition of the whole system; headache, nervous prostration, and was almost helpless. No physicians or medicines did her any good. Three months ago she began to use Hop Bitters, with such good effect that she seems and feels young again, although over 70 years old. We think there is no other medicine fit to use in the family.—A lady in Providence, R. I.—Journal.

MARRIED.

At Alfred Centre, N. Y., June 15th, 1881, by Eld. N. V. Hull, Mr. EDWARD S. BEEBE, of Ward, and Miss LURA A. THOMAS, of Alfred.

In Albion, Wis., June 9th, 1881, at the residence of the bride's parents, by Rev. G. W. Burdick, Mr. FRANKLIN H. STILLMAN and Miss CLARA V. BOLSER, both of Albion.

DIED.

At Ashaway, R. I., June 6th, 1881, of heart disease, SARAH PALMER, aged 82 years, 9 months, and 6 days. He was born in North Stonington, Conn.; first joined the Second Baptist Church of that town; moved to Hopkinton, and joined the Second Seventh-day Baptist Church of Hopkinton; moved again to Ashaway, when it was not a village, and joined the First Church, in 1853, of which he was a member when he died. He was a quiet, domestic man, a good citizen, and died in hope as a Christian.

At Farina, Ill., May 26th, 1881, of diphtheria, ROY EDGAR, son of E. W. and Helen E. Irish, aged 1 year and 26 days.

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The Sabbath Recorder

PUBLISHED BY THE AMERICAN SABBATH SCHOOL BOARD

AT ALFRED CENTRE, ALFRED, N. Y.

Entered as second-class newspaper office at Alfred Centre, N. Y.

GIVE HIM

Give him a lift! Don't kneel Nor moralize with him in prayer. The man is down, and his hands are ready help—no prayer—

'Tis time when the wounds That the inward motives bear But now, what'er the spirit's Mere words are but a mockery

One grain of aid, just now is To him than tons of saintly Pray, if you must, in your But give him a lift—give him

The world is full of good and Of prayer, and praise, and But the generous souls who Are scarce as gold, and hard

Give him a Christian—speak A noble life's the best of cr And he shall wear a royal Who gives 'em a lift when

THE CENTRAL

The Seventh-day Baptist convention for its Fifth-day, June 9th, 1881. The Association was Moderated, A. B. Prentice. Prayer was offered by On motion, the Clarke, H. M. Maxson, a committee to nominate

The Annual Sermon B. Prentice. Text, strong." The Nominating Committee following, which was Moderator—J. M. Todd; Recording Secretary—C. I. Assistant Recording Secretary

After remarks by J. the delegates and all the Association adjourned AFTERNOON

The Association was prayer was offered by J. After singing by the general order of business purpose of electing a Moderator—J. M. Todd; Recording Secretary—C. I. Assistant Recording Secretary

On motion, the Convention was instructed to write interests of the present Association. The regular reports, and letters from the were read: 1st Brook Adams, 1st Verona, 2d meston, Cuyler, Otsel and Clifford.

On calling for corresponding Bodies, the Corresponding Eastern Association, encouraging and interest to that body. A. E. M gate from the Eastern Letter, and presented report of the condition posing that body. Ira Western Association,

followed it by very concerning the religious in Western New appeared as delegate from Association, read its marks concerning the of that body, looking the results of tent work and earnestly asking tern brethren in behalf

After singing by the Joshua Clarke, the following heartily and unanimously Resolved, That while hands with these delegates and are cheered with the heartily welcome them to body.

The delegate from presented the following Dear Brethren,—I am Association to communicate action taken at our recent we voted in favor of and published in connection Society Minutes, in one or clerks to attend to this business