

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

VOL. XXXIX.—NO. 24.

ALFRED CENTRE, N. Y., FIFTH-DAY, JUNE 14, 1883.

WHOLE NO. 2001.

The Sabbath Recorder.

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

WAITING.

BY L. COURTLAND ROGERS.

"Blessed are they that wait for Him."

I am waiting for the coming
Of earth's long-expected Lord,
For the signs are now fulfilling,
That he gave us in his word;
I am watching, I am waiting,
For that promised glory day,
Yet I do not cease my working,
I must work as well as pray.

Pray I for the grace of waiting,
For that grace to work and wait,
That my heart may cease its throbbing,
Calm and strong for any fate;
That my eyes may cease up-lifting,
When a shadow passes by,
For the moment half expecting
Then to hear the midnight cry.

Day and hour no mortal knoweth
Of the advent of the Lord,
This the Master plainly showeth,
In the teaching of his word,
Yet that day of days is coming,
And the gladsome hour is nigh,
For the signals are appearing
In the earth, and air, and sky.

I may die before the beaming
Of that bright millennial day,
Short and sweet will be the sleeping,
In the twilight shadows gray,
Ere the midnight trumpet soundeth
Ringing thro' the grave-yard's tomb,
And each Christian sleeper waketh,
From the sabbath of the tomb.

I am waiting, I am praying,
For the promised glory day,
As I read each promise saying,
Christ is on his earthly way;
I can wait until the dawning
Fixed my heart for any fate,
Come at noon, or eve, or morning
I will meet him at the gate.

EDGERTON, Wis.

MINUTES OF THE EASTERN ASSOCIATION.

The Eastern Seventh-day Baptist Association convened for its Forty-seventh Annual Session with the Church at Plainfield, N. J., May 31, 1883, at 10 o'clock A. M.

The Introductory Sermon was preached by U. M. Babcock, from Philippians 3: 13, 14.

W. C. Tittsworth, the Moderator, not being present on account of sickness in his family, the Association was called to order by the Recording Secretary, and, on motion, T. L. Gardiner was elected Moderator *pro tem*.

The Executive Committee offered as their report the following programme, which was adopted:

Morning Session.

10.30, Opening address, by U. M. Babcock; report of executive committee; appointment of standing committees.

Afternoon Session.

2 to 2.15, Devotional exercises.
2.15 to 4.30, Communications from churches; miscellaneous communications; report of delegates; annual reports; reports of committees; miscellaneous business.

Evening Session.

8, Preaching by S. D. Davis.

Friday—Morning Session.

9.30 to 9.30, Devotional exercises.
9.30 to 10, Unfinished business.
10 to 12, Missionary Society conference, conducted by A. E. Main, followed by discussion.

Afternoon Session.

2 to 2.15, Devotional exercises.
2.15 to 2.30, Unfinished business.
2.30 to 4.30, Tract Society conference, conducted by A. H. Lewis, followed by discussion.

Evening Session.

8, Prayer and conference meeting, conducted by T. L. Gardiner.

Sabbath—Morning Session.

10.30, Preaching by J. Summerbell; collection for Missionary Society; communion.

Afternoon Session.

3, Sabbath-school, arranged by Superintendent D. E. Tittsworth.

Evening Session.

8, Preaching by H. D. Clarke.

Sunday—Morning Session.

10.30, Preaching, by B. F. Rogers; collection for Tract Society.

Evening Session.

8, Preaching by G. J. Crandall.

J. M. Tittsworth, Recording Secretary.

After benediction, pronounced by L. E. Livermore, adjourned until 2 P. M.

AFTERNOON SESSION.

After the devotional exercises, the Moderator announced the following Standing Committees:

On Nominations—L. D. Tittsworth, O. D. Williams, J. W. Morton.

On Petitions—Charles A. Stillman, E. Lanphear, Horace Stillman.

On Finance—J. F. Hubbard, N. H. Langworthy, J. D. Spicer.

On the State of Religion—A. E. Main, O. D. Sherman, L. E. Livermore.

In the absence of the Assistant Recording Secretary, William M. Stillman was appointed Assistant Recording Secretary *pro tem*.

Letters from the Churches were then received and read as follows: Piscataway, First Hopkinton, Marlboro, Waterford, Rockville, Second Hopkinton, First Westerly, Second Westerly, Plainfield, Berlin, Shiloh, and New York.

Miscellaneous communications being called for, S. D. Davis, delegate from the South-Eastern Association, read a communication from that body; H. D. Clarke, delegate from the Central Association, read a communication from that body; J. Summerbell, delegate from the Western Association, read a communication from that body; the communication from the North-Western Association was read by their delegate, Geo. J. Crandall.

On motion of A. E. Main, seconded by A. H. Lewis, a cordial welcome was extended to the delegates from the various Associations, and they were invited to participate in the deliberations of our Association.

T. L. Gardiner read his report as delegate to the Central, Western and North-Western Associations, which was adopted as follows, and that part of it which referred to finance, referred to the Committee on Finance:

To the Eastern Association:
As your delegate to the three Sister Associations which immediately followed your last annual session, I would respectfully report, that the duties thus assigned, were discharged to the best of my ability; and as your representative, I endeavored, in a spirit of loyalty to all our great interests, to fill the positions allotted by each of those bodies. In the first two Associations the work was rendered comparatively easy, from the fact that both of our Denominational Boards had each an able representative present, to present their claims, Bro. Main, from the Missionary, and Bro. Livermore from the Tract Society. The educational interests also had a representative

The Central Association convened with the Church at Adams Centre, N. Y., and organized its forty-seventh session, with J. J. White as Moderator. Fourteen churches reported by letter and were represented by ninety-two delegates. The meetings throughout were devotional in spirit, and the reports showed that revivals had brought blessings to some of the churches. One new Church, that of Norwich, N. Y., was received into fellowship. All our denominational enterprises received due attention. After much deliberation upon the question of publishing their Minutes in connection with those of Conference as adopted by your body, they decided not to do so, but to follow the old plan, and ordered their clerks to send a copy to every minister in the denomination. They also recommended that their churches grant leave of absence to their pastors, for missionary work among the feeble churches, and that the pastors confer with the Missionary Board in regard to the matter. Their next session was appointed to meet with the Second Brookfield Church.

The Western Association held its forty-seventh session with the Second Alfred Church. I. L. Cotter was made leader, and fifteen churches were represented by one hundred and sixteen delegates. The report on the "State of Religion" showed a net increase of fifty eight members during the year. Essays were presented upon the subjects of "Church discipline," "How interest church members in Bible-schools," "How keep young men loyal to the Sabbath," and "How meet infidelity most successfully." About one half day was given to the temperance cause, in which was held a most enthusiastic meeting, looking toward prohibition throughout the county; and petitions were largely signed, calling a county convention for that purpose. They also expressed the opinion, that it was right for weak churches, having no pastors, to appoint one of their own number to administer baptism and the Lord's Supper, while thus deprived of an ordained administrator. The Executive Board of that Association reported inability to carry on the tent work, and instead of that form of Sabbath-reform work, had employed a colporteur for three months, who had visited from house to house, conversing, and leaving tracts, under which labor ten persons had commenced keeping the Sabbath. The session throughout was characterized by deep religious fervor, and commendable enthusiasm.

The North-Western Association, with S. H. Babcock for President, met for its thirty sixth annual session with the Southampton Church at West Hallock, Ill. Their programme was all prepared by an executive committee previously appointed, and presented for adoption at the opening of the session. Besides the preaching services, there were papers prepared upon the subjects: "How conduct a revival so as to secure the greatest possible good," and "What are our relations to other religious denominations?" Thirteen churches reported by letter, with thirty-one delegates, and five by letter only. The state of religion was represented as very encouraging. The report showed a net gain over all losses, of seventy members, the majority of whom were west of the Missouri river. There had been organized two new churches of converts to the Sabbath, one of which asked admission to the Association, and the other, consisting of eleven members, had not yet applied. The question of the advisability of disbanding the Rock River Church was referred to the Association, and the body recommended that Sister Churches help them to keep up the organization, by permitting the pastors to supply them with preaching in the manner hitherto reported on, because the response to their appeals for men and money were "very unfavorable from most of the churches." Therefore they were glad to place their tent at the disposal of the Missionary Board, which offered to send Bro. S. R. Wheeler with it to preach the whole gospel of Christ, as well as the truth upon the Sabbath question. The Association also voted to furnish an assistant for Bro. Wheeler, paying the salary of the assistant, and the incidental expenses of both the tent and the assistant. They also appointed a committee to carry the Sabbath *Omnibus* through the remaining six months of the volume. The expenses of your delegate for the trip were \$79 86. Received of Treasurer \$50; balance due delegate \$29 86.

Respectfully submitted,

T. L. GARDINER, Delegate.

PLAINFIELD, N. J., May 31, 1883.

O. D. Sherman read his report as delegate to the South-Eastern Association, which was adopted as follows, and that part referring to

finance referred to the Committee on Finance:

Your delegate would report that according to appointment he attended the twelfth session of the South-Eastern Seventh-day Baptist Association, held with the Lost Creek Church, commencing Fifth day, May 24th. After the introductory sermon by Eld. Jacob Davis, the Association was called to order by the Moderator, Bro. Preston F. Randolph, and the business of the Association rapidly and efficiently proceeded with. By previous action, the delegates from Sister Associations, with the representatives of the Tract and Missionary Societies, were constituted a committee on resolutions, and by them the subjects of temperance, Sabbath-schools, education, tract, missions, and finally of entire Christian consecration were presented. The discussions upon these resolutions were spirited, and formed a most interesting and profitable part of the session. There is no question, but that the Churches of this Association are in hearty accord with all our denominational work, and are seeking unity among themselves, and growth in grace and knowledge, in all the varied activities of Christian living. It is superfluous to add that your delegate was most cordially received, but it is just that I should give expression to their repeated expressions of appreciation of the value and the good accruing from the interchange of Associational delegates. The general remark was, "You do not know how much good it has done us."

My expenses are \$36 91.
With thanks for the honor conferred,
O. D. SHERMAN, Delegate.

PLAINFIELD, N. J., May 31, 1883.

The Report of the Corresponding Secretary was read as follows:

Your Corresponding Secretary would respectfully report that no occasion for official correspondence has arisen beyond writing Corresponding Letter to Sister Associations

A. H. LEWIS, Corresponding Secretary.
PLAINFIELD, N. J., May 30, 1883.

The Treasurer's Report was read by the Treasurer, and referred to the Finance Committee, as follows:

E. LANPHEAR, Treasurer,
In account with the EASTERN ASSOCIATION.
Dr.

To apportionment at Hopkinton City last year as follows:

New Market	\$ 9 00
First Hopkinton	19 50
Shiloh	19 50
Berlin	10 00
Waterford	3 50
Marlboro	2 50
Second Hopkinton	7 50
Rockville	11 00
First Westerly	2 75
Plainfield	18 00
New York	7 00
Greenmanville	8 50
Pawcatuck	20 00
Second Westerly	1 00
Woodville	1 00
Total	\$140 75

All of which has been collected	
Collections for missions	\$102 94
Tract cause	33 57
Balance in hands of Treasurer	32
Total	\$277 58

CR.

O. D. Sherman, Secretary Executive Committee. \$ 2 50

O. D. Sherman, Secretary of Association. 5 00

G. B. Utter, Treasurer Missionary Society. 102 94

L. E. Livermore, delegate to South-Eastern Association. 38 57

T. L. Gardiner, delegate. 50 00

A. E. Main, delegate, balance. 8 00

A. B. Burdick, 2d, Newport committee. 2 00

J. F. Hubbard, Treasurer Tract Society. 33 57

L. A. Platts, printing Minutes. 26 50

Balance in hands of Treasurer. 8 50

\$277 58
E. LANPHEAR, Treasurer.

PLAINFIELD, N. J., May 31, 1883.

The report of committees at this time was waived by common consent, and the Association proceeded to miscellaneous business.

I. D. Tittsworth, a committee appointed to secure the binding of the Minutes of the Association, reported that he had secured a copy of all the Minutes except for 1839, and that the cost of binding the same was \$1.

The report of the committee was accepted, and, on motion, the thanks of the Association was extended to the committee, and the book ordered placed in the hands of the Recording Secretary, and that an order be made on the Treasurer for the cost.

After prayer by Geo. J. Crandall, the Association was adjourned until 8 P. M.

EVENING SESSION.

After devotional exercises, preaching service was held; sermon by S. D. Davis; text, Matt. 25: 40.

SIXTH-DAY—MORNING SESSION.

After devotional exercises, the Association proceeded to miscellaneous business.

The bill of W. L. Force & Bro., \$5, for printing programmes for the Association; and the bill of O. D. Sherman, \$5, for preparing for publication, and recording in the record book the Minutes of the 46th Session, were presented and referred to the Committee on Finance.

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

Moderator—O. D. Sherman.
Recording Secretary—J. C. Bowen.
Assistant Recording Secretary—W. S. Bonham.
Corresponding Secretary—A. H. Lewis.
Treasurer—E. Lanphear.
Executive Committee—Piscataway, I. H. Dunn; First Hopkinton, A. E. Main; Shiloh, T. L. Gardiner; Berlin, E. R. Green; Marlboro, J. C. Bowen;

Waterford, E. Darrow; Second Hopkinton, B. P. Langworthy, 2d; First Westerly, Gideon T. Collins; Plainfield, J. D. Spicer; Rockville, U. M. Babcock; New York, Stephen Babcock; Greenmanville, Geo. H. Greenman; Second Westerly, Herbert Crandall; Pawcatuck, I. B. Crandall; Woodville, Horace Stillman.

Delegates—To the Central, Western, and North-Western Associations, U. M. Babcock; to the South-Eastern Association, Horace Stillman.
I. D. TITTSWORTH,
O. D. WILLIAMS, } Com.
J. W. MORTON,

The Committee on the State of Religion reported, and, after remarks by U. M. Babcock, A. H. Lewis, and I. D. Tittsworth, the report was adopted as follows:

Your Committee on the State of Religion would respectfully report as follows: We gather from the letters the following items of information: Several churches report an increasing interest; attendance at preaching service improving; gradual growth in various departments of church work; revival of the missionary prayer meeting; a good degree of harmony and spirituality; a year of spiritual growth; a great interest in the study of the Bible; and prayer-meetings rich in blessings. There has been an increase of membership by letter and baptism of forty-seven, and a decrease by dismission by letter and death of seventy-seven. Some churches are without pastors; and all evidently desire more life and power. There is ground for encouragement and gratitude, and for anxiety and earnest, humble prayer. We are closely connected with all our denominational work, and particularly with our Tract and Missionary Societies, whose Executive Boards are in this Association. And there is much work to do within the bounds of every church. That we may better perform the duties we owe to missions, Sabbath-reform, education, our churches, all denominational enterprises, and every kind of Christian effort, how much we need a genuine and widespread revival of religion, that will bring sinners to salvation, wanderers home, and Christians to holier living. We need more laborers, and more money; but we need nothing more than greater righteousness. For this, brethren, let us here and now begin to work and pray.

A. E. MAIN,
O. D. SHERMAN, } Com.
L. E. LIVERMORE,

JUNE 1, 1883.

The time having arrived for the missionary conference, A. E. Main presided. After singing and prayer, short addresses were made by the following persons: Geo. J. Crandall, subject, "Frontier Mission Work;" S. D. Davis, "West Virginia—its condition, needs, and prospects;" J. W. Morton, "China;" L. A. Platts, "The relationship that ought to exist between our Missionary Board and our churches;" James Summerbell, "The Missionary Reporter and its Work;" H. D. Clarke, "Why we ought to give, and how;" I. D. Tittsworth, "Question of demand and supply in regard to our workers." After prayer by Lewis F. Randolph, adjourned.

AFTERNOON SESSION.

After devotional exercises, the report of the Committee on Petitions was received, and adopted as follows:

Your Committee on Petitions would recommend that the next session of the Association be held with the Church at Shiloh, N. J., agreeable to their request.

CHAS. A. STILLMAN,
ETHAN LANPHEAR, } Com.
HORACE STILLMAN,

The report of the Committee on Finance was received, and, after remarks by E. Lanphear and J. W. Morton, the report was adopted as follows:

Your Committee on Finance would respectfully report that, to pay bills already due, and for expenses of our delegate to Sister Associations, it will be necessary to raise the sum of \$168 25, and have apportioned the same upon the Churches of this Association as follows:

New Market	\$11 00
First Hopkinton	23 50
Shiloh	23 50
Berlin	12 00
Waterford	3 50
Marlboro	2 50
Second Hopkinton	8 00
Rockville	14 00
First Westerly	2 75
Plainfield	32 00
New York	8 50
Greenmanville	11 00
Pawcatuck	24 00
Second Westerly	1 00
Woodville	1 00
Total	\$168 25

Your Committee would recommend that orders be drawn on the Treasurer in favor of the following persons:

T. L. Gardiner	\$29 86
O. D. Sherman, \$36 91, \$5	46 91
W. L. Force & Bro.	5 00
Total	\$76 77

Your Committee would further report that they have compared the Treasurer's Report with vouchers, and find the same correct.

J. F. HUBBARD,
N. H. LANGWORTHY, } Com.
J. D. SPICER,

On motion, it was ordered that the Minutes of the Association be published in connection with the Conference Minutes, as last year.

The time for the Tract Society conference having arrived, A. H. Lewis presided.

L. A. Platts, the editor of the SABBATH RECORDER, set forth the needs of that paper, remarking that there were 2,000 copies of the paper sent out to regular subscribers, and about 2,500 altogether.

A. H. Lewis remarked, in the course of his address, that the printed page is the

great highway of thought everywhere. There is no other such way of reaching the great currents of thought. The *Outlook* started with 52,000 copies, and now we send to over 100,000 readers every month, of which more than 50,000 are clergymen in the United States. There has not been such a reaction as was prophesied by some, when the full platform of the *Outlook* was announced; only 125 persons have stopped their paper, where we expected two or three thousand. Mention was made of the receipt of scores and scores of letters, not half a dozen of which were unkind, complaining, or abusive.

Remarks were then made by S. D. Davis, Geo. B. Utter, T. L. Gardiner, H. H. Baker, J. W. Morton, O. D. Sherman, and L. E. Livermore.

After prayer by Horace Stillman, the Association adjourned until evening.

EVENING SERVICE.

Prayer and conference meeting, led by T. L. Gardiner.

SABBATH MORNING SERVICE.

At 10½ o'clock, preaching; sermon by J. Summerbell; text, 1 Cor. 14: 3, 4. Collection was taken for the Missionary Society, amounting to \$75 95. Communion was then administered by J. W. Morton, Geo. J. Crandall, T. L. Gardiner, and A. H. Lewis.

SABBATH AFTERNOON SERVICE.

After the usual preliminary Sabbath-school exercises, the Association listened to expositions of the regular lesson by the following persons: A. E. Main, subject, "Qualities necessary for missionaries;" T. L. Gardiner, "The field;" L. A. Platts, "The Opportunity;" L. E. Livermore, "The message;" G. J. Crandall, "The Hearers;" A. H. Lewis, "The Results;" and G. H. Babcock gave an epitome of the lesson in a blackboard exercise.

After benediction by U. M. Babcock, adjourned, and the regular Sabbath-school prayer-meeting was held, conducted by L. T. Tittsworth.

SABBATH EVENING.

Sermon by H. D. Clarke; text, Luke 19, part of the 13th verse, "occupy until I come."

FIRST DAY—MORNING SESSION.

Association convened by special call of the Moderator, at 10 A. M. Prayer by U. M. Babcock.

The Corresponding Secretary presented the Circular Letter, which was adopted as follows:

The Seventh-day Baptist Eastern Association to Sister Associations, sendeth Christian salutation:

Dear brethren and sisters of the household of faith,—We are just closing our 47th annual session which has been held with the Church at Plainfield, N. J. The attendance has been good though not large. Complete harmony has prevailed in all our councils. The session has been spent in religious services and in considering the nature and demands of our work as Christian men and as Seventh-day Baptists. We are striving to do our duty in both these relations, earnestly and hopefully. The work which is represented by the Missionary and Tract Societies presents many encouraging features, and the results already obtained give cause for great thankfulness. We also feel that the work of education, and especially the Theological Seminary, deserves a much larger place in our sympathies, prayers, and benefactions in order that a greater number of laborers may become inspired and fitted to enter the whitening harvest field. The number is by far too few who are ready to answer the Macedonian call with "Lord, I wait; send me if thou wilt." The following passage from the report of the Committee on the State of Religion will indicate something of the spiritual life in the Association: "Several churches report an increasing interest, attendance at preaching service improving; gradual growth in various departments of church work, revival of the missionary prayer-meetings; a good degree of harmony and spirituality, a year of spiritual growth, a great interest in the study of the Bible, and prayer meetings rich in blessings." We have welcomed your delegates, S. D. Davis from the South Eastern, H. D. Clarke from the Central, J. Summerbell from the Western, and G. J. Crandall from the North Western. We reciprocate this expression of fraternal regard by sending U. M. Babcock to the coming sessions of the Central, Western, and North Western Associations, and Horace Stillman to the session of the South-Eastern in 1884. Praying that the presence and the power of the Holy Spirit may abide with you in all your sessions and in all your labors, we remain your brethren in Christ.

In behalf of the Association,
A. H. LEWIS, Corresponding Secretary.

Moved and carried that the following orders be granted on the Treasurer: W. L. Force & Bro.'s, bill for programmes, \$5; I. D. Tittsworth, binding Minutes, \$1; O. D. Sherman, bill for copying Minutes, \$5, and expenses as delegate, \$36 91; T. L. Gardiner, balance expenses as delegate, \$29 36; U. M. Babcock, delegate, \$80.

Moved, that when the Association adjourns it adjourn to meet with the Church at Shiloh, N. J., on Fifth-day before the first Sabbath in June, 1884, at 10½ A. M.

The time having arrived for the preaching service, the business session adjourned until 7.45 P. M.

(Continued on the fourth page.)

Hornellville, N. Y.
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RE, Recording Secretary, Ashaway, R. I.
R, Corresponding Secretary, Ashaway, R. I.
Ashaway, R. I.
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lding. Milton, Wis.

Missions.

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

LET THERE BE LIGHT.

BY CENEVA E. ALLBEE.

"Let there be light." He spake, and o'er the earth, Deep frowning in her birth, Came light, the light of love Streamed from the courts above; The heavens in glory shone; And round earth's jeweled zone Dashed almighty rays, On earth's fair day of days. From God's great heart of might Flowed from the wondrous light, Refulgent grandeur trace Reflected in man's face.

"Let there be light." Thus spake the mighty Lord; Forth came there at His word, The light of truth divine, From God's all-hallowed shrine. Camelike a rising flood, Poured out in Christ's own blood, The blood, that sacred chart, With light illumines man's heart, God breathed upon man's face The light of heavenly grace, Christ breathed into man's frame The Spirit's kindling flame In one these gifts unite; He spake—and there was light.

THE MISSIONARY REPORTER will be sent for the rest of the year, including back numbers, so far as they can be supplied, for twenty-five cents. This affords a good opportunity for persons to become subscribers, and for subscribers to have the paper sent to those whom they wish to become better acquainted with and more interested in our mission work.

MISSIONARY NEWS published from time to time in the *Missionary Reporter* and *SABBATH RECORDER*, have given the people information respecting the progress of our mission work; and this progress is an occasion of gratitude. According to the last Annual Report the receipts increased from \$2,066 56 in 1877 to \$6,432 05 in 1882; expenditures for home and foreign missions, during that period, from \$1,251 05 to \$7,436 56; workers, from four home missionaries and missionary pastors, and three native preachers in China, to twenty-three workers on the home field, six native preachers and school-teachers, and three American missionaries in China, and one missionary in Holland. The precious seed is being sown. With the growth of our work comes an increased necessity for larger and more regular contributions from every friend of missions. If we are faithful to our trusts, the prospect is full of encouragement. Will not our readers use their influence and lend their help to have liberal contributions sent to the Treasurer, Geo. B. Utter, West-erly, R. I., as early, at least, as the last week in August, 1883, to help the Missionary Board meet present demands?

A MISSIONARY AMONG CANNIBALS.

The group of islands in Western Polynesia called the Hebrides, about thirty in number, were inhabited less than forty years ago by naked and savage cannibals. In 1848 Rev. John Geddie, who had been a minister in Nova Scotia, but whose heart had long been on fire to preach the gospel to the heathen, went to Aneiteum, the most southerly of the islands, to commence a mission. The life of Dr. Geddie, entitled "Missionary Life Among the Cannibals," prepared by Dr. George Patterson, has just been issued, and is so full of interest that we wish all could read it. The natives of Aneiteum in their heathen state, as Dr. Geddie found them in 1848, were naked, commonly painting the face either black or red. They were selfish, treacherous, and lying. They were great thieves, and would teach their children to steal. They were corrupt in every way. The most fearful cruelty would cause no remark among them. Revenge for any wrong was considered a duty. Cannibalism was common, and on one island it was said there were no children because the chief had eaten them all up. Women were slaves, and did all the hard work. Of course there were no homes, and children grew up without paying any honor to parents. When Dr. Geddie arrived at Aneiteum, every woman on the island wore around her neck a stout cord, by which, with a moderate pull, she could be strangled to death; for whenever a man died, one or more of his wives was strangled. The notion seemed to be that his spirit would need some company. Time after time, in the early years of his labors, did Dr. Geddie try to stop this horrid practice. In some cases he succeeded, and at other times he was obliged to stand and look on while the sons of a man who had just breathed his last would strangle their own mother. One of the strangest things about this strangling was that the wives themselves generally insisted upon being put to death. One case is recorded, happening after some of the people had become Christians, of a woman who savagely attacked a man who was trying to save her from strangulation, demanding that they put her to death. It was in November, 1848, that Mr. and Mrs. Geddie landed on Aneiteum, and the people were not at all glad to see them. The

evil conduct of many traders who had come to the island had led the natives to dread foreigners. They had yet to learn how different was the errand on which the missionaries came. Mr. Geddie used to say that the first person on the island who ever asked him to conduct a service was a little boy who one day said, as he put his hand to his forehead and covered his eyes, "Come, let us do so." So the lad gathered other boys, and the service was held. This boy afterwards became a teacher.

Left alone with his wife upon an island fifteen hundred miles from the nearest missionary station, Mr. Geddie's position for two or three years was not only a very trying one, but full of peril. The natives often threatened to kill him. But little by little he won their confidence. The second year some of them began to pray, and sometimes forty or fifty would be present at the Sunday service. At the end of the fourth year he had not only learned the language himself but reduced it to writing, and hundreds of the natives had been taught to read, and hundreds more were in school. Nearly half the population of the island, numbering about four thousand souls, attended Christian services.

The years that followed were marked by great growth. The people ceased to fight each other. Instead of being thieves, everything was safe, without lock or key. Large stone churches were built, and were filled with devout and happy worshippers.

The missionary work was carried on not alone on Aneiteum. The other islands of the group were visited, and within twelve years from the time Mr. Geddie landed, twenty native teachers had been sent from Aneiteum to Tana, Erromanga, Efte, and other of the New Hebrides islands. The missionary vessel, the *Dayspring*, was sent out to aid in the work in the group.

In the pretty church at Aneiteum, on Aneiteum, is a tablet erected by the grateful natives to their missionary, John Geddie. On this tablet it is written, in their language, "When he landed in 1848 there were no Christians here, and when he left in 1872 there were no heathen." Was a more honorable epitaph ever written?

When Dr. Geddie died Aneiteum was the only Christian island in the New Hebrides group. Now, however, one-third of the islands have been occupied. On Aniwa the whole population attend church and school. No sooner does an island become Christian than it sends out some of its people to plant stations among the heathen. Three years ago the church at Erromanga, the island where John Williams was murdered, had sent out twenty-five of its members as Christian teachers. So the gospel wins its way even among cannibals.—*Missionary Herald*.

WORK.

A young man goes out from a lovely home. He is a man of promise and culture. He buries himself in the heart of India, and sits down, like Jesus, at Jacob's well, weary but exultant, to teach one dark soul the way of life. The world, on its skeptical levels, calls out, "Oh, what folly! Oh what waste!" The world, at its best, can only say, "Great sacrifice!" But the soul in India reaches past the Himalaya tops and exclaims, "Great partnership!" That joy of working with God can not be spoken. It is a sibyl utterance to the world. But what meat that soul is feeding on as it looks along the parallels of God, that God "who hardens the ruby in a million years, and works in duration, in which Alps and Andes come and go like rainbows."

Labor of any good sort is a great privilege. But the grandeur of work that is only on a world-level is, after all, a measurable and expressible thing. But work becomes unutterable when it takes God into partnership, when it is attempted not in the pride of an achievement, but in the humility of faith. Then that which men scorn becomes inspiring. And work that has no outlook, that seeks no heavenly connection, has in it always an element of weakness, if not of contempt. How soon is dust on Napoleon's crown, and a shadow on Gambetta's fame a sense of weakness and despair in George Eliot's strength and splendor! But the feeblest breath that falls in with that breathing from heaven, which is called the Holy Spirit, has unutterable dignity and worth. It is a great incentive to a Christian life, that weakness may join the stream of almighty grace, and prayers may fall in with omnipotence. The Master said, "The Father worketh and I work." The lowliest disciple may say the same. The Father in energies as comprehensive as eternity and as deep as human woe, and the disciples in tears and prayers, and the two workers are one.

That federation of helplessness and almightiness can not be spoken. The world does not understand it. But it wonderfully sustains God's people. It steadied the martyrs to stand in their robes of flame, to light the drunken saturnalias of Nero. It will help all God's saints to endure the privations and apparent failures of life. The whirl of Nero's pleasure all men can see and scorn. The path of the chariot of fire no man knoweth, but all men regard with unmeasurable honor.—*Interior*.

THE Friends' Mission in Syria and Palestine has, at Brumana, on Mount Lebanon, a Girls' Training Home opened in October, 1882, in addition to the Boys' Training Home which has already been doing such good service for several years. There are boys' and girls' schools for Druse, Maronite, and Greek Christian children, the former supported by Christians in the Canton de Vaud, and the latter by friends at Berne. The

Medical Mission, with its dispensary and hospital, was the means last year of helping 107 in-patients, and 2,786 out-patients. At Beit Mary and Nebay there are separate schools for boys and girls, at Roomy a mixed school, and at Mansourieh a girls' school, which are often attended by the children, despite much opposition from parents and priests. One hundred and seventy names have been enrolled on the day school register during the past three years from Ramallah and seven of the neighboring villages.

MARVELOUS FACTS.

Twenty-three years ago the first Protestant missionary entered Japan. January 1, 1860, there were one hundred and thirty-six missionaries, some eighty-three organized churches, having three thousand eight hundred and eleven adult church-members, with thirty-eight ordained pastors, and one hundred and fifty native preachers, colporteurs, etc. Last year \$16,000 worth of Testaments and parts of Testaments were sold to the Japanese people. Remember that a laborer's day's wages are equal to about thirty cents at home, and the wages of a master workman half a dollar; so these \$16,000 represent a much larger sum in the United States.

China has been called the "Gibraltar of Heathendom." In India there is opposition from the educated and ignorant; from the high and low castes, from the Brahminist, Mohammedan, Parsee and devil-worshiper. In China the literate and the illiterate, the mandarin and the subject, the Confucianist, Taurist, and Buddhist, alike oppose Christianity. In twenty-seven years for India the increase was threefold in the missionary force, and nearly sixfold in the number of converts. In the last one-third of this period the increase far outstripped that of the previous two-thirds together. Eighteen years saw a gain of twenty-five thousand seven hundred and twenty three, while in the last nine years the increase was forty-five thousand six hundred and seventy-seven. Turning to China, the proportionate increase has been yet greater. The first Protestant missionary went to China in 1807. He waited six years for the first convert. In 1879 there were eighteen thousand nine hundred and fifty-eight converts. Does it not seem marvelous? The annual distribution of the Bible amounts to six millions. Now then gather up all these facts, and what a showing do they make! How they show us encouragement to hope that we are on the eve of witnessing a marked and marvelous development of our Lord's great work in heathen lands! Is it not a trumpet call to the church to awaken?—*Gospel in all Lands*.

Temperance.

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

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

NOTHING AND SOMETHING.

BY MRS. F. E. W. HARPER.

"It is nothing to me," the beauty said, With a careless toss of her pretty head, "The man is weak if he can't refrain From the cup you say is wrought with pain."

It was something when in after years, Her eyes were drenched with burning tears, And she watched in lonely grief and dread And started to hear a staggering tread.

"It is nothing to me," the mother said, "I have no fear that my boy will tread In the downward path of sin and shame, And crush my heart and darken his name."

It was something to her when her only son From the path of right was early won; And madly cast in the flowing bowl A ruined body and sin-wrecked soul.

"It is nothing to me," the merchant said, As over his ledger he bent his head, "I am busy to-day with tare and tret, And I have no time to fume and fret."

It was something to him when over the wire, A message came from a funeral pyre, A drunken conductor had wrecked a train, And his wife and child were among the slain.

"It is nothing to me," the voter said, "The party's loss is my only dread." Then gave his vote for the liquor trade, Though hearts were crushed and drunkards made.

It was something to him, when, in after life, His daughter became a drunkard's wife, And her hungry children cried for bread, And trembled to hear their father's tread.

Is it something for us to idly sleep, While the cohorts of death their vigils keep? To gather the young and thoughtless in, And grind in our midst a grist of sin?

'Tis something, yes, all for us to stand Clinging by faith the Saviour's hand; To learn to labor, live and fight On the side of God and unchanging right.

THE ECONOMIC FUNCTIONS OF HUMAN WEAKNESS.

We can not now recall the name of the author of an article on temperance in a recent number of the *Popular Science Monthly*, nor have we the number of the magazine at hand to refer to, but the tone of the article and its position were so similar to that of a paper in the April number of this magazine that one may almost assume them to be the work of the same mind. The former paper took a most striking view, regarding temperance as a blessing to mankind rather than a curse, on the ground that those who were swept away by its ravages were weak, inefficient, and altogether useless ele-

ment of humanity, which was thus purged of an unwholesome burden and given freer scope for the superior element that survived. It was indeed but an application of the doctrine of "the survival of the fittest" to a race under the destroying influence of a single vice. In the latter article, entitled, "The Economic Functions of Vice," the author, if he is the same, enlarges his previous theory to include not only intemperance but all the evils that flesh is heir to, thereby presenting with limitations, as is necessary, a study of social problems which is not only invested with most serious interest, but disposes one to regard vice in almost the light of a benefactor. We quote below some passages from the article, which it is well worth one's while to read as an example of curious reasoning even though one may choose to regard it as a monstrous sarcasm on scholastic sophistry. There is, it may be added, but little occasion, however, for the latter estimate, as the writer's statements are too well founded in fact, and too evidently sincere. After adducing various examples in the animal and vegetable world to show that "Nature is wondrously wasteful in the matter of generation," creating a thousand where she intends to make use of one, and after pointing out that the thinning-out process in these lower strata is due to superior strength in the vegetable, and to predatory instinct in the animal world, the writer shows that "man alone is practically exempt from what is apparently an inseparable condition of all other forms of animal life;" viz., the condition that, "while he preys on a myriad of created things, there is no created thing that preys on him, and assists in keeping his excessive reproductive-ness within the limits of subsistence. This absence of destructive enemies must be compensated for in some way, and it is accomplished by making vicious inclinations the agents to weed out the redundant growths and to select for extermination those which are inferior, depraved, weak, and unfit for preservation or reproduction."

This is the basis on which the article is constructed, and the author proceeds to show that "vice is not so much a cause as an effect, not so much a disease as a symptom. Vice does not make a nature weak or defective; a weak and defective nature expresses its weaknesses and defects in vice, and that expression brings about, in one way or another, the sovereign remedy of extermination. Temperance agitators fill our ears continually with wails as to how the 'demon alcohol' is yearly dragging down to dishonorable graves hundreds of thousands of the brightest and fairest of our land." This is supreme nonsense. With very few exceptions, every one who goes to perdition by the alcohol route would reach that destination by some other highway, if the alcohol line were not running.

Equal to this as a unique view of a much debated question is the following: that "the most commendable feature of this self-pruning of the objectionable growths in society is that the victims destroy themselves under the hallucination that they are drinking the richest wine of earthly pleasure. When execution can be made a matter of keen relish to the condemned, certainly nothing is wanting on the score of humanity." The article concludes thus: "It is also demonstrable that the proportion of vicious men to the whole population is much less to-day than at any previous period in the history of the race. This shows conclusively the improvement of society by the self-destructiveness of vice. The proportion of bad men is steadily diminishing, because bad men die sooner and propagate fewer than good ones." This, it seems to us, is an optimistic conclusion that requires some further demonstration before it may be received as a welcome fact.—*Christian Union*.

THE BROKEN BOTTLE.

"Come on, boys; let us go in and take a parting drink."

The speaker was William Scott, a hard-working mechanic, who, with three of his shopmates, was on his way home at the close of the week's labors. All of them had taken several drinks, and were beginning to show the effects of it, especially Scott, who staggered slightly as he walked.

The four went in and stood before the bar of the saloon, which was but a short distance from Scott's home, and had for years been patronized by him. Drunken men seldom drink and leave a saloon when there are two or more together, and on this occasion Scott and his friends stood at the bar and conversed, as one after the other treated in turn.

Suddenly their conversation was interrupted by Scott accidentally dropping the bottle, from which he was about to pour a dram, from his unsteady grasp.

"Halloo!" said he, "that was an accident."

"Accident or not, you'll pay for that liquor and bottle," retorted the saloon keeper, whose attention had been directed to Scott by the crash.

"You don't mean that, Lawrence," said Scott; "it was an accident."

"That's all right," replied the saloon-keeper, "but the price of that bottle and liquor will take the profit off many a drink; I can't afford to lose it, and you'll have to pay it."

"But," pleaded the mechanic, "I've but a dollar of my wages left, and I must take it home."

The saloon-keeper, however, was inexorable, and Scott handed over the dollar note which was to have given his wife and little ones a Sunday dinner.

When he got his change, he turned to the saloon-keeper and,—

"I didn't think you would do that, Lawrence, after I've been spending a good part of my wages here for the past ten years."

"Well, if you have, I guess you got the equivalent of every cent you spent," gruffly responded Lawrence.

"Did I?" said Scott, quietly, and picking up the pieces he started from the saloon.

There was something in his manner that Lawrence did not like, and taking the amount he had received from the mechanic from the drawer, he threw it noisily on the counter and called to Scott to come back; but the latter had reached the door, and went on out.

He proceeded directly to his home, and meeting his wife, he placed the pieces of broken bottle in her hand, saying—

"There, Betty, I paid several hundred dollars for that, and I think you'll consider it cheap before we get through."

Mrs. Scott did not for a moment understand him; but looking at the pieces of the bottle and inhaling the fumes of the liquor, she intuitively grasped his meaning, and with a glad feeling in her heart she said—

"What do you mean, William?"

"I mean," said Scott, "that for ten years that bottle has been swallowing my earnings; but now I've bought it, and I am going to see if the broken bottle is not better than the whole bottle."

Scott kept his promise. He never drank again, and in after years, when he had a comfortable little home and a profitable business of his own, he always told his friends that it all came through "the broken bottle."—*Baltimore Presbyterian*.

THIRTY REASONS FOR THE ABOLISHMENT OF ALCOHOLIC DRINKS.

1. They deprive men of the reason for the time being.
2. They destroy men of the greatest intellectual strength.
3. They foster and encourage every species of immorality.
4. They bar the progress of civilization and religion.
5. They destroy the peace and happiness of tens of thousands of families.
6. They reduce many virtuous wives and children to poverty.
7. They cause many thousands of murders.
8. They prevent all reformation of character.
9. They render abortive the strongest resolutions.
10. The millions of property expended are lost.
11. They cause the majority of the cases of insanity.
12. They destroy both the body and the soul.
13. They burden sober people with millions for the support of paupers.
14. They cause immense expenditures to prevent crime.
15. They cost sober people immense sums in charity.
16. They burden the country with immense taxes.
17. Because moderate drinkers want the temptation removed.
18. Drunkards want the opportunity removed.
19. Sober people want the nuisance removed.
20. Tax payers want the burden removed.
21. The prohibition would save thousands now falling.
22. The sale exposes our families to destruction.
23. The sale exposes our persons to insult.
24. The sale upholds the vicious and idle at the expense of the industrious and virtuous.
25. The sale subjects the sober to great oppression.
26. It takes the sober man's earnings to support the drunkard.
27. It subjects numberless wives to untold sufferings.
28. It is contrary to the Bible.
29. It is contrary to common sense.
30. We have a right to rid ourselves of the burden.

A YOUTHFUL POLITICIAN.—"Papa, what is a Prohibitionist?"

"A person who tries to make the people drink more whisky."

"How do Prohibitionists make men drink more whisky?"

"By passing a senseless law against making and selling intoxicating drinks."

"How does this law lead men to drink?"

"Because they will not obey it, my son."

"Is it good to drink intoxicating liquors, papa?"

"No, my son. I hope you will never drink them."

"What do men make them for?"

"Well, chiefly for drinking."

"If it is bad to drink them is it right to make them?"

"My son, you do not understand these things."

"No, I do not. But, papa, would not good people obey the law?"

"Oh! yes, but there are very many bad people."

"Do the bad people obey any law?"

"Well, no; I am afraid they do not willingly."

"Is there any law against stealing?"

"Certainly, my son."

"Does it make them steal?"

"My son, I think it is time for you to go to bed."

ALL intemperance commences by moderate drinking.

Education.

"Wisdom is the principle of wisdom; and with all thy strength."

AN ADDRESS.

BY JAMES SU...

Delivered at the South East... requested for publication in...

Education is a necessary well. It is good for other people. It is good for the individual. It is a necessity for the individual. Alfred University, having so effectually with, and our young people in profession, ministry, we commend cordial emphasis.

If seeing is believing, then both to see and to be seen, and most palpable growth that grows, and grows resolution now under given to our people. It would be a most prosperous and some of them have been outstripped their fellow to success, and now, ground, send back the all along our lines to arouse our energies. To be a work continued. of our continued existence for a moment this is possible. The school-house, the college are the van-guard front of modern civilization. Strangers to these, must fall behind the advance of glory in achievement, literature, art or religion. There will be nothing but deserved oblivion, and reflection of lost opportunity.

The question looks to the prosperity of our people. It will be, in the nature of the people, and a prosperous prosperous church. It will show themselves increasing its value according to its execution. A ru- valued at one dollar is rough labor; from its cost to the hand of a workman is quickly worth five dollars an iron bar. Pass it on your five dollars become to fifty dollars in value. The maker finds material for buttons and buckles when made into balance its value is represented \$250,000.

The Sabbath presence obstacle to the prosecution business or laudible profession, been proven again and again, well-educated students, given it fair trial. The elements of failure would fail anywhere. education and education themselves, and their history want and the supply, are meeting at the brook. I am saying this of our and we may say it of prominence gained by of any of our great religion by the educated, and I had almost said things; just as the gro your gardens and harvest accordance and with the bestowed upon them. sufficient moral tone than falsehood, fact be who has intelligence to the vantage ground success will be accord our large and powerful wielding such mighty periment. Holding on quired wealth, prestige as best they can, let the ity of their strength, and seminaries of learning is an assured fact. The wild to be thought of educating, as well as a hey need to be educated. Sabbath-school is unco of the working intelli and the visible sign of

Education.

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

AN ADDRESS.

BY JAMES SUMMERBELL.

Delivered at the South Eastern Association, and requested for publication in the SABBATH RECORDER.

Education is a necessity for all our people. It is good for other people, and for ours as well. It is good seasoning for every-day secular life, and a good preparation for efficiency in all intelligent service; especially is it a necessity for the gospel ministry. Alfred University, having identified herself so effectually with, and done so much for our young people in preparing them for the ministry, we commend it with the most cordial emphasis.

If seeing is believing, and so says the proverb, then both to see and feel, is the strongest and most palpable quality of faith—faith that grows, and grows into works. The resolution now under discussion has reference to our people. It would have them an educated, working people, the best kind, and so a most prosperous and successful people. Some of them have been pioneers; they have outstripped their fellows, pushed their way to success, and now, from their vantage ground, send back the most moving appeals all along our lines to awaken our zeal and arouse our energies. The work begun must be a work continued. It must be as a means of our continued existence. Do not think for a moment this is putting it too strong. The school-house, the academy, and the college are the van-guard, the advancing front of modern civilization, and they who are strangers to these, in the coming years, must fall behind the advancing column and soon be forgotten and lost. Whatever there is of glory in achievement, either in science, literature, art or religion, will be for others. There will be nothing for them but a well-deserved oblivion, and the self-reproachful reflection of lost opportunities and duties neglected.

The question looks to the material prosperity of our people. An educated people will be, in the nature of things, a prosperous people, and a prosperous people implies a prosperous church. Intelligence and skill will show themselves in the work we do, increasing its value according to the quality of its execution. A rude piece of iron ore valued at one dollar is produced by hard, rough labor; from its mountain bed; it passes to the hand of a workman more skilled, and is quickly worth five dollars, in the shape of an iron bar. Pass it now to the cutler and your five dollars becomes worth from forty to fifty dollars in table knives; the needle maker finds material for \$70 in value; put into penknife blades \$650; into finished buttons and buckles nearly \$1,000; and when made into balance springs for watches, its value is represented by from \$50,000 to \$250,000.

The Sabbath presents no insuperable obstacle to the prosecution of any proper business or laudible profession. This has been proven again and again, when intelligent, well-educated Sabbath-keepers have given it fair trial. Men who fail here have the elements of failure in themselves, and would fail anywhere. Our people need education and educational facilities for themselves, and their history is proving that they want and the supply, like Esau and Jacob, are meeting at the brook Jabbok.

I am saying this of ourselves. It is a rule and we may say it of others as well. The prominence gained by individual members of any of our great religious bodies is gained by the educated, other things being equal, and I had almost said in spite of other things; just as the growth and fruitage of your gardens and harvest fields will be in accordance and with the intelligent industry bestowed upon them. The man who has sufficient moral tone to love truth better than falsehood, fact better than fancy, and who has intelligence to discriminate, is on the vantage ground already; position and success will be accorded him. Let any of our large and powerful denominations now wielding such mighty influence try the experiment. Holding on to their already acquired wealth, prestige and pulpit influence, as best they can, let them now, in the maturity of their strength, abandon their colleges and seminaries of learning, and their doom is an assured fact. The supposition is too wild to be thought of. Churches need an educating, as well as an educated ministry; they need to be educators themselves. The Sabbath-school is unconcealed advertisement of the working intelligence in the church, and the visible sign of its intellectual activity

and power. The transition is natural and easy, when once the momentum is gained from the Sabbath-school, to the school room and the college. As naturally will the church follow the student who gives up the attractions of business, fame, and wealth, for the seclusion of study in order to qualify himself as a watchman of God, to give the trampet the certain sound.

A better and more advanced education is a necessity for our people because the standard of education is on the advance around us. We are in the midst of beleaguering and hostile armies, drilled in the tactics of the trench and the field. When they move, we must not sleep in tent or in camp. They are not reposing on their well earned laurels. They are burnishing their steel, drilling their forces, priming their locks; only sleeping, if at all, on their arms. Already, in the gray of the morning, their columns are moving, and we must not stand still. If we keep pace with their advance, the foe becomes our friend, and the unseen but mightiest potencies will help us both. We may move with them, gathering momentum and stimulation from their advance, just as the confluence of waters increases the power and speed of the current. But, if we lag in the race, stopping where we can, we shall soon be far in the rear, or lying in helplessness under the steel of our enemies. What but yesterday passed for education is recognized to-day as the painful want of it. The old military dignitaries of a hundred years ago awoke as from a dream as the Corsican corporal became the first consul of France, and Napoleon, impelled by unconquerable ambition and guided by his advance in military science, went, like an irresistible shot through their old monarchies, spurning the legends of their vanishing institutions and mythical power.

We need a more advanced education because God has called us to a specific work, and we have accepted the call, and are fairly enlisted to do it. That work meets with opposition. Learning, science, and zeal confront us. Seized and used they will give us victory; left only in the hands of our enemies they will be—no, our ignorance and apathy will be our destruction. The old-time bow, arrow, and spear may have been effective weapons in their time; but the most persistent heroism, with nothing but these, must fly in ignoble retreat before the Gatling gun, the well-trained sharpshooter, iron-clad monitors and Minie rifles. Even with truth on our side, it is equally true that we must know how to handle our best weapons; or, in other words, how to prove that truth is truth, and not a lie.

The resolution lays emphasis upon a preparation for the ministry. This is God's best work, and requires the best training. No man wishes to fail in this noble, consecrated work, and no Christian church can wish it. This preparatory work is one whose pay seems remote, uncertain, inglorious; seems so until it is well begun. Often it is appalling until it is entered; then the student grows invincible, and he struggles on to the end. The church must not look upon the ministry as a money making profession. Any taint of a mercenary character would paralyze the student, and throw upon his future usefulness the chain of insufferable degradation and bondage. The ministry is not a trade, or a profession, in any such purpose as this. All this is to be said when it is also said that the student of theology is not often found among the classes that are wealthy. They represent the advancing militant element of the church, that carries not to buy, sell, or get gain, to till the field, or to hoard up the wealth of this world. The most that can be expected for the minister is present support, while in his vigor and strength we push him into his toil and self-denial. Business enterprises, which, while they may give certain promise of shelter for old age, or support in sickness, may not be entered into, because the sacred calling exacts urgency on the King's business, and he that would win souls, or save drowning men, must not stop to plow corn. It is for reasons such as these that no liberal minded church will send forth young men or women to struggle, unaided, through the preparation work. The resolution does well in saying, as it does, "especially for the gospel ministry." This is the more emphatic when we notice that whenever the most eminent and successful men in the ministry are expected to retire, it is at that period in life when a lawyer or physician is receiving his best patronage and compensation. With all these things to take the heart from our young men, thank God they are giving the best energies of their lives to the ministry and the growth and extension of the church. God and the church will not send them forth unaided.

Young men or women with proper qualifications of character, and the culture obtained by the drill and discipline of the schools, are always in demand. Young people of this assorted sort are known to be good stuff to make men and women of, who are needed in the best grades of work that the world has to do; and of course the work that in the best sense pays the best. Howbeit, that is not always best which consists of money merely. He is the poorest of men who has this and only this, a rich fool who has gained the world and lost both his soul and it. Yet it is no objection that the world pays for true service. It pays more for a good educated machinist, or book-keeper, or builder, and I will venture to say farmer, than it will for any of these who comes without a cultured mind. It is a mistake that the Christian religion or its requirements are in any true sense detrimental to the achievements of success in any of the higher enterprises of society. We have, and have always had sample men of this sort whose well-directed and consecrated energies have been richly rewarded both of God and men.

The apostolic aphorism, "diligent in business, fervent in spirit, serving the Lord," is a trine combination of qualities that lie at the bottom of growing, moving things; it is, indeed, "profitable unto all things, having promise of the life that now is, and that which is to come;" it is a trine combination that spells success, in characters that are full, golden and shining—the best kind of success. But we are not to forget that no man can, in any truse sense, be all these, who shall not educate all his faculties, and furnish them for his work; and the better the work, and the higher the reward, the more indispensable the preparation. Even the ditch digger can see that it requires more education to dig a hole for daylight in a problem in geometry than a hole in the ground, but in various ways the latter may be intelligently done and be made equally profitable. The Hoosic Tunnel, or the tunnel under the Hudson river combines them both, illustrates and proves the principle. Work in the gospel is no exception to this principle. Timothy was a theological class of one, and Paul was his tutor. That he might not fight as one that "beateh the air," but as one that wins at once his victory and his laurel, he is wisely told to "study to show himself a workman of God, that needeth not to be ashamed; rightly directing the word of truth."

The resolution speaks of all our people. It looks to the pew as well as to the pulpit. An uneducated people will produce their like in the pulpit, and an uneducated pulpit will attract an uneducated pew, and you have over again, "like priest, like people." The term "our people" looks also to our unification and homogeneity. We, north and south, east and west, may differ in some things, in many things; but in many more and more important things we are alike. As we come to know each other better, know each other in the higher schools and studies, know each other in the church life and missionary work, we rejoice that we are not separated as a people by the Mississippi's flow, or by the Mason and Dixon line, but are of the same religion, glorious Redeemer, heavenly home and present necessities.

But what relation is there between our people and Alfred University, that the resolution should make of that hill girt school of the prophets such emphatic and commendatory mention? extending to it "our prayers, our material patronage and support," all these in one. Alfred University is the child, and represents the best blood of our association. It is, in fact, its vital working force. Forty years ago our ministry was composed of stalwart men, self-educated, of limited opportunity, but intelligent, fearless, and consecrated to their work. When this South-Eastern Association was comparatively unknown, these men were a power for good, opening up new fields, penetrating new territory, and holding well the land already possessed. They are to be had in everlasting remembrance. They laid strong foundations for future men to build upon. They planted schools, churches, and, not the least, they planted Alfred University among the "everlasting hills of Allegany," and they planted to grow. In that living seed they put the best qualities of their excellent lives. Among the memories of the past I see them still, wise in counsel, fertile in resource, and triumphing in all things, "conquerors and more than conquerors through him that hath loved us." The rule of these men, of whom our people were never ashamed, brings response from the imperishable past to all our hearts: Wm. B. Maxson, Eli S. Bailey, Lucius Crandall, James H. Cochran, T. B. Brown, Wm. C. Kenyon, N. V. Hull, S. S. Griswold, and Joel Greene.

These, and many more, being dead, yet speak. In our annual meetings they were factors that counted, and potencies that moved. But they, as the years came and went grew gray; we saw them and they weakened in the way. Foreseeing their removal, the cry went up and out for men to take their places. The finger-point from heaven directed to Alfred, and thither went thinkers to think and workers to work, the teacher to teach, and God being with them, the work went on. Out of the sterile old hills, after much toil, anxiety, and prayer, the buildings grew, as oaks from acorns—the College, then the Chapel, the Boarding Hall, Observatory, Memorial Hall, President's Home. God sent all things needful to run a school, and then the students came, the noblest and the best our churches had born and bred.

We commend Alfred University, for she has by hard persistent work won her way to our hearts and confidence. We love the school because it has braided itself like cords of gold into all our denominational life, history and hope. From her dome, the morning star shines against the blue orient, and heralds the coming day. I was told to visit her President, call him out, pump him dry, and come down here, here to you, and tell you all he says about the College, Theological department, and the work he is doing. President Allen is one of the most reticent of men when speaking of himself or his work; he is no egotist, but lets his works praise him, and is not a good man to pump. I think he is better to "cram."

Dr. Williams was from home, so my thirsty pail received no message from him. Dr. Maxson says tell them "we are enthusiastic, love our work, are proud of our President, and love him. Our school was never stronger. Our average number of students this year, ladies and gentlemen about equal, is about two hundred, from nineteen to twenty years of age, some of them older. In the college course are eighty students. The graduating class numbers eleven. In Theology there are eight students, seven gentlemen, one lady. Several courses of lectures are being delivered to the students of the Theological department: Natural Theology and Sacred Rhetoric, Pres. J. Allen; Dogmatic Theology and Hebrew, T. R. Williams, D. D.; Homiletics and Church History, A. H. Lewis, D. D.; Church Polity and Pastoral Theology, D. E. Maxson, D. D.; Greek New Testament, Prof. E. M. Tomlinson. There are in the various branches of study twelve regular teachers, conducting recitations five days in the week in forty classes. In conclusion, young ladies and young men of West Virginia, you have representatives in Alfred whom we welcome, love and honor. To you, our University holds out her generous, helping hand. Our homes will exult to receive and make pleasant and cheerful your efforts for educating yourselves for future usefulness in the duties and responsibilities that will soon be upon you.

THE STUDY OF LATIN.—The study of Latin has been made compulsory in the High School of Charleston, S. C. In his recent report to the trustees the principal remarks as follows on this step: "When this measure was under consideration fears were entertained by some that the patronage of the school might be seriously affected. These apprehensions, I am glad to be able to report, have proved groundless. The advantages in other respects which the school offered were so evident that those who had been prejudiced against classical culture were willing to surrender the option that had formerly been allowed. I think the marked mental development which has in most instances resulted from the new course of study, has satisfied objectors that the change has been well considered. In a few years I hope it will not be necessary in this community to apologize for our compulsory Latin course. The superior training of our graduates and their thorough preparation for life's earnest work will be an argument the force of which can not be conceded."

HUXLEY ON LITERARY EDUCATION.—In a recent lecture Professor Huxley said: "If a man can not get literary culture of the highest kind out of his Bible, and Chaucer and Shakespeare, and Milton and Hobbi, and Berkeley, to mention only a few of our illustrious writers—I say if he can not get it out of these writers, he can not get it out of anything; and I would assuredly devote a very large portion of the time of every English child to the careful study of the models of English writing of such varied and wonderful kind as we possess, and what is still more important and still more neglected, the habit of using that language with precision and with force and with art. I fancy we are almost the only nation in the world who seem to think that composition comes by nature. The French attend to their own language, the Germans study theirs, but Englishmen do not seem to think it worth their while."

The Union Theological Seminary in New York has received a gift of \$40,000.

Sabbath Reform.

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

THE SEVENTH-DAY BAPTIST QUARTERLY.

For several years, there has seemed to be a growing demand for the publication by the Tract Society of a magazine, which would be a suitable repository for sermons and valuable papers, and such denominational literature as should be preserved in a more permanent form than in ordinary weekly periodicals. Every year, these productions from the pens of ripe scholars are lost for the want of a proper place to put them.

The Tract Board, in response to this oft-repeated wish, in public and in private, and finally, in harmony with the advice of the Tract Society at the last General Conference, have taken the preliminary steps toward publishing such a journal. A careful estimate of the cost shows that five hundred subscribers, at \$2 a year, will be the least number with which it will be safe to undertake this enterprise.

A competent editor has been engaged, who, in addition to other arduous duties, is willing to do this work gratuitously, rather than to have it fail, and thus keep the price below other periodicals.

A prospectus has now been before the people for nearly three months, with an earnest appeal for subscribers, and at the present time not one hundred names have been forwarded. The Tract Board are firmly resolved not to undertake the enterprise except upon a self-supporting basis. They therefore issue this appeal to the friends of the enterprise for immediate action. Names can be sent singly, by postal card, direct to the editor of the SABBATH RECORDER, or through pastors and agents. The money need not be forwarded until enough names are secured to insure its publication. Further neglect to send in the names may defeat the enterprise. Will not all who care for its success move at once in the matter?

L. E. LIVERMORE, Secretary.

JEWISH SABBATH-BREAKING.

The Jewish Times takes a firm stand for the strict observance of the Sabbath, and endeavors to stop the tendency to looseness in religious matters among the Jews. Of the success which will attend its efforts we may judge from the following statement of the present condition of things, made in its issue of May 4th:

It is a clear fact to any unprejudiced mind that the observance of the Sabbath cuts but a small figure in the present generation; and its laxity is becoming so universal as to call for serious consideration. The orthodox of ancient proclivities, when approached on the subject, is silent if not evasive, and when inclined to be communicative, shields himself from a neglect of its observance by such answers as would mantle the cheek of any intelligent person, with a blush of shame. Intempered down to a simple proposition, he yields all his religious principles and belief to gratify his avarice for the accumulation of money. The reformed Israelite of another school, takes a different stand-point, and views religious observances as a relic of the dark ages. With him it is business before religion, and no holiday is considered worthy of observance that interferes with business arrangements. He is, in fact, a batch of inconsistencies. With all his lax ideas of religion he may be found contributing his mite to the support of synagogues, charities, and everything that tends as a prop to Judaism, but his moral support is withheld. On the Yom Kippur he may be seen outside the synagogue, ridiculing all the rites which he is helping to maintain; and were it not for the fact of his being well known, also that the indelible mark with which nature has stamped him can not be concealed, he would be too happy to pass for a Christian.

THE CLERICAL UNION of Congregational ministers of New York and vicinity have put forth a Declaration of Principles, as follows:

"We are constrained, 1st. To make emphatic declaration of our belief that the fourth command of the Decalogue, as interpreted by Christ, is binding upon the consciences of men and authoritative over the life of individuals, corporations, and communities.

2d. That it is the duty of all friends of the Christian Sabbath, and especially of the Church of Christ, to aim, as far as possible, at its restoration to the place of honor it once held in the family, the church, and the nation, and to make it at once, a day of cessation from secular pursuits and avocations, of wholesome cheer, devout worship and uplifting thought, the brightest and best of all the days.

3d. It is further insisted that the Sabbath laws, like all other laws on the statute book, should be enforced; neither the police nor the Judiciary should ignore them, or trifle with them, or by strained interpretation annul them. Such subversion of any law is a betrayal of the public trust by the public servants, directly tending to enfeeble the moral sense of the community in which all law has its ultimate force.

This declaration is commendably religious. The first paragraph is correct, and if obeyed, it will carry the Clerical Union back to the Sabbath as Christ interpreted it, and away from Sunday.—Outlook.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, June 14, 1883.

REV. L. A. PLATTS, EDITOR.

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

It may not be our lot to wield the sickle in the ripened field. Nor ours to hear, on Summer eves, The reaper's song among the sheaves.

Yet where our duty's task is wrought In union with God's great thought, The near and future blend in one, And whatsoever is willed is done.

—Whittier.

BRO. I. L. COTTRELL has been called to the pastorate of the First Hopkinton Church, which call, it is understood, he will accept.

WE call especial attention to the notices, in another column, of the Commencement Exercises of Milton College and Alfred University.

THE first day's session of the Central Association was largely attended, the opening sermon, by Eld. Joshua Clarke, was earnest and helpful, and the business was transacted with dispatch. The day gave promise of a good session throughout.

GARFIELD once said, "There is a fellowship among the virtues by which one great, generous passion stimulates another." How, then, must he be moved by life's deepest motives and purest passions, who takes into his soul the abiding trinity of virtues—faith, hope, and charity. There is but one higher possibility to men, and that is to be "filled with all the fullness of Christ."

OUR work is growing on our hands with a rapidity that is almost appalling. Our missionary work, home and foreign; our tract and publication work, the pastoral work, our educational work, all are making their imperative demands upon us. In no one direction are these demands more imperative than in the call for thoroughly qualified laborers. "The harvest truly is plenteous, but the laborers are few."

FAITHFULNESS in the performance of duty, and not the results accomplished, is the basis on which God's awards are made. "Thou hast been faithful over a few things, I will enter thee into the joy of thy Lord," was spoken alike to the man with one pound gaining one pound, and to the man with ten pounds gaining ten pounds. All men may not be great men, as the world counts greatness, but all may be faithful.

It is estimated that if the footpaths on the Brooklyn Bridge were packed with people as densely as they could stand, that if the roadways were filled with carriages, and these filled with people, and that if the railways were strung with cars from one end of the bridge to the other, and these also filled with passengers, the structure would then be subjected to a strain equal to about one-fourth of its supporting capacity. Reflecting on this estimate, the editor of the SABBATH RECORDER walked two-thirds of the way across the bridge the other day, with feelings of comparative safety.

A CORRESPONDENT from East Otto, N. Y., to the Cattaraugus Republican, says that "Mrs. Eliza (Nelson) Fryer, formerly of East Otto, lately returned missionary from China, gave a very interesting lecture in the Baptist church, Sunday evening, May 27th, to a large and appreciative audience. Mrs. F. is a very pleasant and interesting speaker. She gave an account of the missionary work and the obstacles they had to overcome, also the manners and customs of the Chinamen, interspersed with incidents of her travels, etc. After the lecture, Mrs. Fryer was greeted by many of her old friends, and no doubt many who listened to her felt as if they had seen but little of the world, after all. Mrs. Fryer will stay in this country about a month before her return, and we hope to hear from her again."

THE senselessness, not to say madness, of the Irish agitation, was strikingly illustrated on the occasion of the opening of the Brooklyn Bridge. The managers chose the 24th of May for the opening ceremonies simply and only because they thought that everything would be in readiness by that time. But some wiseacre discovered that May 24th, 1883, was also the 65th birthday of the Queen of England. Whereupon a great cry was made, and laborers' unions demanded that the ceremonies be postponed until another day. We heard of one loyal Irishman

who shut himself up in his own little shop, refusing to be seen on the streets until after the celebrations of the day and evening following were all past. If the whole fraternity would follow his example, and stay shut up until they could treat the subject of their grievances like men, they would be entitled to more sympathy, and would be a thousand times more likely to see a satisfactory solution of the troubles between England and Ireland.

THE EASTERN ASSOCIATION.

The attendance of delegates at this Association throughout was small. At least a partial explanation of this is found in the fact that no business of any considerable importance is transacted by the body. For several years the feeling has been growing among the brethren of this Association that our denominational enterprises are so thoroughly considered and so well handled by the Annual Meetings of the Societies and the General Conference, that so far as planning work, &c., is concerned, there is little left for the Association to do. Its work is local, and is of such a character, that it may be transacted in a meeting not strictly delegated. The same thing is true to some extent in each of the other Associations, but in none of them so largely true as in the Eastern.

During the late session, as a reference to the minutes will show, there was a full quota of preaching services. But one paper had been assigned for the occasion—a history of the Association, by W. C. Titsworth, of Ashaway, R. I. Bro. Titsworth, who was also the Moderator of the meeting, was unable to be present on account of the sickness and death of his little child. This paper will probably be reserved until next year.

A very pleasant feature of the recent session was the missionary conference, conducted by Bro. A. E. Main, and the Tract Society conference, conducted by Bro. A. H. Lewis. These conferences were simply a free and easy talk upon the subjects named, by those who were appointed to conduct the conference, and by others who had previously been asked to speak upon various phases of those general subjects, and finally by any and all who chose to speak or ask questions. In this way, thoughts and suggestions were brought out which, possibly, might not have been reached by a more formal treatment of the subjects. The work of both Societies will be helped by these conferences.

A meeting of great significance and interest was held during the time of the Association, though not a part of it. It was the monthly meeting of the Executive Board of the Tract Society. A public notice of this meeting had been given, and a general invitation extended to all to attend. The result was that the vestry of the church was well filled with interested brethren and sisters. The monthly statement of the Treasurer showed a very gratifying increase in the receipts for the work of the Board; the report of a committee on the Depository gave an inventory of tracts and books on hand, and outlined some plans for making them more generally available in the work of spreading Sabbath truth; and finally the editor of the Outlook and others gave some account of the way the ministers of this country are being reached with the truth by means of this publication, and how it is received by some and rejected by others. All agreed that it would be very desirable to reach the laymen of the churches with the Outlook, as well as the ministers. Money was raised and paid to send the paper one year to twelve hundred business men, the names of these men to be furnished by those who paid the money, so far as they may desire to do so.

In general, it may be said that the session was one of interest and profit. The spirit of the occasion was most excellent, as witnessed by the devotional exercises throughout, especially in the prayer-meetings of Sabbath evening and Sabbath afternoon. The Sabbath-school exercises were delightfully instructive and inspiring. And thus, though not much formal business was transacted by the Association, this session has done much to stimulate the zeal and strengthen the faith of those engaged in our God-given work.

Communications.

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

DEA. DANIEL B. STILLMAN.

Dea. Daniel B. Stillman, whose death at his home in Nile, N. Y., May 8th, has already been announced through the SABBATH RECORDER, was born in the town of Peters-

burgh, N. Y., Aug. 27, 1807. His parents moved into Allegany county and settled in the town of Amity, near the Genesee River, when he was about seven years of age. Here he resided until about 1864, when he moved into the town of Wirt. The writer has been unable to learn at what time he made a profession of religion, or whether he united with some church at the time, but the records of the Amity Church show that he was a constituent member of that Church at its organization in 1834. The records also show that he served that Church as Clerk from the time of its organization until 1860. He was chosen deacon in 1851. After the Amity Church was merged into the Scio Church, he was a member of the Scio Church until 1864, when he removed his membership to the Richburg Church. A little more than a year ago, he changed his membership to the Friendship Church, having moved to Nile. A little more than a week before his death, he took a severe cold which resulted in pneumonia and death. He leaves a widow and two sons to mourn his loss. So far as I have been able to learn, his chief characteristics have been a faithful attendance upon the appointments of the churches with which he has been connected, and liberality in giving according to his means, for their support.

C. A. B.

THE NORTH-WESTERN ASSOCIATION.

A railroad notice, interesting to delegates, is to be found in another column. This whole matter has been unavoidably delayed at least a week. The new railroad law of Kansas going into effect June 1st has thrown great confusion in railroad matters. It makes very radical changes. "No special rates in Kansas." The half-fare permits of the clergy are revoked. Everybody pays the exact three cents per mile. The Missouri Pacific did give encouragement for reduced rates, and waiting for further information has caused work, delay, and anxiety. The officials at Atchison affirm that the new law is very largely absorbing the attention of all the chief officials.

It has been decided to dedicate the new house of worship at the time of the Association. Bro. Main, Corresponding Secretary of the Missionary Society, has been invited to preach the dedicatory sermon. Bro. Platts, editor of the SABBATH RECORDER, is also to be present. Bro. D. K. Davis will be present, on his way to the pastorate of the Long Branch (Neb.) Church. We are all looking for a time of more than usual interest.

S. R. WHEELER.

STRENGTHEN ONE ANOTHER.

I once read of an incident that happened in Paris, during the riots, which illustrated most beautifully the manner and spirit in which men having a common cause at heart may strengthen and help each other. Three soldiers, two from the infantry and a zouave, stood back to back, with bayonets in hand, defending themselves against a mob of over one hundred persons, who had attacked them in the street. Thus standing, there was no getting behind them, and no chance to take advantage over them, for the three were facing three ways. Each attended to his own special part of the defense, and by so doing was helping each of the others. Each watched with a keen eye his own third of the circle, and felt strong and of good courage, because he could trust the other two-thirds to his fellows. Thus the field was completely covered, the enemies all in front. No missile could be hurled, except from men standing in full view. In this way they vanquished all that host.

Thus it is also when God's soldiers stand together. They strengthen each other, they defend each other, they gain victories. Though few in numbers, yet if true to each other, and loyal to their Captain, "one shall chase a thousand, and two shall put ten thousand to flight." How much we need this same spirit in all our churches and in all our denominational work. The earnest effort of a little band who "keep the unity of the spirit in the bond of peace," and have system in their work, so that each can trust the other to do his part well, becomes a mighty power to keep back the hosts of sin, and to build up God's kingdom. When the walls of Jerusalem were being built, the people had to stand by each other. When the "chiefs of the fathers of Judah and Benjamin, whom the Spirit of God had raised," went up to do the Lord's work, then "all they that were about them strengthened their hands." Ezra 1: 6. I have always been touched by the story of Jonathan, where he "arose and went to David in the wood, and strengthened his hands in God." He saw the distress he was in, the advantage

the enemy was gaining, in that David was discouraged, and he hurried to help him.

Many a true pastor sees as discouraging times as David ever saw, when his hands hang down from weariness, and his work fails for want of helpers. Oh, how much he needs the Jonathans then. Don't let our leaders and true workers go crushed in spirit for want of sympathetic, loyal helpers.

Denominationally, we have three departments of work, with their respective Boards. Yet these belong to the same cause, and to one people. Their interests are one. Like the three soldiers, each has a special part to do. If one fails, all suffer. These must be true to and strengthen each other. Each being faithful, ought to feel that the others are just as true. Each ought to feel responsible in some degree for the success of the others, and all our people ought to rally as one man, and strengthen their workers. If two or three Aarons and Hurs are so helpful, how much more so if all our membership stood around to hold up the hands of our leaders.

T. L. GARDNER.

SHILOH, N. J., June 6, 1883.

(Continued from the first page.)

Sermon by B. F. Rogers, from Galatians 2: 20. A collection for the Tract Society was taken up, amounting to \$135 85.

There being no quorum present at the special meeting called for 7.45 P. M., the reading of the minutes was postponed until the close of the regular evening session.

8 P. M., preaching service, sermon by G. J. Crandall; text, John 6, part of the 12th verse, "Gather up the fragments that nothing be lost."

Minutes read, corrected, and approved, after which, closing remarks were made by the Moderator, and the pastor of the Plainfield Church.

After the singing of the Doxology, and pronouncing, by T. L. Gardner, of the benediction, the Association adjourned.

T. L. GARDNER, Moderator pro tem. J. M. TITSWORTH, Rec. Sec., Wm. M. STILLMAN, Asst. Rec. Sec., pro tem.

LIST OF DELEGATES.

- Piscataway—L. E. Livermore, I. D. Titsworth, I. H. Dunn, N. Vars, H. V. Dunham, S. Henderson, Abram Dunham, T. S. Albert, L. T. Titsworth. Marlboro—O. D. Williams and wife, J. W. Morton, Mrs. J. Clawson. First Hopkinton—H. L. Crandall and wife, Eugene Stillman and wife, A. E. Main and wife, Mrs. Mary Berry, Mrs. A. A. Palmier. Shiloh—T. L. Gardner, Frank Bonham, Mrs. Geo. B. Davis, Eva Smalley, Mattie Davis. Waterford—Mrs. Lydia Lyon, Mrs. Joshua Maxson. Second Hopkinton—Lewis F. Randolph. Rockville—U. M. Babcock. Plainfield—A. H. Lewis, D. B. Rogers, J. D. Spicer, T. H. Tomlinson, D. E. Titsworth, T. C. Smith, C. H. Randolph, C. H. Babcock, L. T. Rogers, J. F. Hubbard, J. A. Hubbard, T. F. Randolph. Passcatuck—J. W. Morton, N. H. Langworthy, Geo. B. Utter and wife, Chas. A. Stillman, Etie Stillman, Mrs. L. Spencer, Mrs. C. C. Maxson, Mrs. Benj. W. Bentley. Berlin—B. F. Rogers, E. R. Green, Mrs. A. Keller, Lucy P. Green. Woodville—Horace Stillman. Greenmantle—O. D. Sherman. Second Westley—Horace Stillman. New York—Stephen Babcock, Mrs. H. C. Rogers, Mrs. Sally Rogers, Mrs. Lydia Lyon, Sarah E. Rogers, Hancy Rogers, Hannah Babcock.

Home News.

Wisconsin.

MILTON.

Religious. On the Sabbath, June 2d, two more candidates were baptized into our church; and two were added by letter, making seven baptized and thirteen added by letter since January 1st.

Some weeks ago we were very much surprised to see Dr. T. R. Williams and Mrs. Lizzie Nelson Fryer walk into chapel. Both made interesting speeches, Mrs. Fryer submitting herself to a storm of questions. We can't all say that it was good to meet her and hear her talk. While here, Dr. Williams preached a powerful sermon from the text, "Lorn, what wilt thou have me to do?" Acts 9: 6. Theme: Consecration.

Sunday evening, May 27th, the Union Memorial Services, asked by the Grand Army of the Republic, were held in our church. All the pastors took part, but the sermon was preached by President W. C. Whitford, from the text, Isa. 60: 22, "A little one shall become a thousand, and a small one a strong nation." Theme: "The development of our nation in literature, etc."

Monday evening, Rev. O. U. Whitford, of Chicago, preached in the church, from John 3: 16, "For God so loved the world that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life."

Tuesday evening, Rev. S. P. Davis, of Morgan Park, Ill., gave a lecture, in the church, on Palestine.

Literary. Thursday evening, May 24th, Maj. S. S. Rockwood, editor of the Janesville Recorder, gave a lecture, in the chapel,

for the Philomathean Society. Subject, "A Rational Optimism."

A heavy rain on Memorial-day compelled the omission of the literary exercises and the postponement of an entertainment in the evening by the A. D. Hamilton Post of the Grand Army of the Republic. Careful preparations had been made for the observance of the day, and all were disappointed. The Milton College Cadets furnished an escort for the G. A. R. delegation, and the procession marched between showers to the two cemeteries, and decked the soldiers' graves.

School. Our term is drawing to a close. One hundred and forty-four students have been registered this term. Prof. S. S. Hamill has been holding an elocution class here, and has given two very enjoyable readings, Monday and Wednesday evenings, June 4th and 6th. A reunion of the old students will be held here during Commencement Week, which is looked forward to with much interest. The cadets have exchanged their muzzle-loading rifles for fine breech-loaders, and are briskly drilling under the instruction of Capt. A. F. Caldwell, of the Whitewater Caster Rifles. Mumps has been very prevalent in school this term, and new cases are even now reported. The extremely cold Spring has caused considerable lung troubles.

Improvements continue. Five new houses are in process of erection, and others are projected. There has been much painting, sodding, etc.; the depot has been entirely remodeled, a town-well is drilling, and new business enterprises are springing up. In a business line, Goodrich & Clarke have started a creamery, J. M. Sailes & Co. have opened with farm machinery, and C. B. Hull, son of the late Eld. O. P. Hull, becomes a partner in our paper.

Y. M. C. A. Some of our young people are agitating the question whether Seventh-day Baptist young people should join the Y. M. C. A. or not. Inasmuch as that organization seems to be adopting the cast-off dogmas of the church, practically puts almost as much emphasis upon membership in the Y. M. C. A. as upon belief in Christ, and has lately decided that no more women can become active members, we would inquire if our young people will not find the Christian Church as active, liberal, spiritual, and progressive as any organization in existence?

W. F. P.

Idaho. JULIETTA.

We reorganized our Sabbath-school Sabbath-day, April 21st. The interest seems good. I was requested, April 28th, in behalf of the Seventh-day Baptist Sabbath-school, to write a letter to the RECORDER in order to thank Brother G. W. Hills, of Dodge Centre, Minn., Sister E. J. VanHorn, of North Loup, Neb., Sister I. York, of Farina, Ill., also Sister C. M. Lewis, of Alfred Centre, N. Y., for their letters of encouragement, which were received by us with thankful hearts. They contained words of counsel to the young as well as encouragement to the older. The little band of Sabbath-keepers on Bear Creek are still waiting and watching for other letters from the brothers and sisters in the far away East. These letters were received a long while ago, but the answering was delayed, for the reason we did not have Sabbath-schools for three or four months, the roads being poor.

Winter with us is now a thing of the past. The prairie is covered with flowers scattered by His hand who rules over all. We did not have a very cold winter, yet the snow fell quite deep. The ground does not freeze here as in some places. Potatoes stay in the ground all winter and are good when taken out in the Spring. The farmers have nearly completed their Spring work.

There is some good government land here yet, but it is rather scarce. Eight or nine new claims have been taken lately. How we wish they had been taken by Seventh-day Baptists, who are wishing for homes here. New arrivals of Seventh-day people are expected soon, and still more are on the way to this place. We welcome all such.

Correspondents are requested to direct all letters to Julietta P. O., Nez Perces Co., Idaho. FANNIE E. DAVIS, Cor. Sec. APRIL 29, 1883.

Condensed News.

Domestic.

Under the decision of the Supreme Court \$125,000 had been paid to the Lee heirs for the Arlington estate. The balance will be paid as soon as the matter of back taxes is adjusted.

The debt statement issued by the Treasury Department shows the decrease in the public debt during the month of May to have been \$4,890,476 90.

The old and often denounced locking up persons who have witness a crime has at last been abolished in this State (so says the Elmira Free Press). Under the operations of the law in this State, it has often happened that innocent witness has been detained while the criminal is at large. The governor has signed a bill to the code of criminal procedure which will enable the witness to go away with the detention except in cases where the witness is implicated in the commission of the crime. This change will enable persons to furnish the information to the grand jury without running the risk of being committed to jail. The legal profession, almost without exception, gives the amendment its commendation.

A panic, that might have resulted in a dreadful loss of life, occurred at a school number twenty-five, on New York, on the afternoon of the 10th. It was precipitated by one of the children shouting fire. A scene of wild confusion followed. Hundreds of children in all the class-rooms, the stairs, and all efforts on the part of the teachers to preserve order were unavailing. A number of children were crushed by their clothes torn, but the police were seriously injured. There was a panic, that might have resulted in a dreadful loss of life, occurred at a school number twenty-five, on New York, on the afternoon of the 10th. It was precipitated by one of the children shouting fire. A scene of wild confusion followed. Hundreds of children in all the class-rooms, the stairs, and all efforts on the part of the teachers to preserve order were unavailing. A number of children were crushed by their clothes torn, but the police were seriously injured. 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Popular Science.

INCANDESCENT electric lamps have been successfully used in balloon ascensions. They were operated by a bi-chromate battery, and are useful for night ascensions.

AN ELECTRIC FLANNEL, containing per kilogramme of wool, 115 grammes of oxides of tin, copper, zinc and iron, has been invented by Dr. Claudat, in France. Threads saturated with these metallic products are woven alternately with ordinary threads, forming a dry pile. This flannel gives off electricity in contact with the body, and is said to be efficacious against rheumatism.

The oldest tree in the world is believed to be 2,170 years old. It is a Bo tree in Amaram-poola, Burma. It is said to have been planted in 288 B. C., and to have been mentioned in historic documents as early as 182 A. D., and at different dates down to the present day. The eight olive trees in the garden of Gethsemane are very ancient, and the naturalist Bove calculates their age at 2,000 years. Pliny mentions one which was said to be 1,600 years old. The king oak, in Windsor forest, England, is 1,000 years old.

A CHURCH has been built in Bavaria of papier-mache. It is capable of accommodating one thousand persons, and in appearance represents the finest marble.

It seems almost incredible that paper could be used for a chimney, but one of paper pulp 50 feet high has been built at Breslau, Germany. It is chemically prepared to resist combustion.

QUICKLIME is being introduced into coal mines as a substitute for powder for blasting, and is found to give excellent satisfaction. It breaks up the coal without explosive violence, and produces a very small amount of dust.

It has been discovered that an article resembling celluloid can be produced from potatoes by removing the skin and soaking them in water impregnated with sulphuric acid, then drying and pressing between sheets of paper. When the pressure is sufficient, it is said to rival ivory in hardness.

BEFORE dipping a new pen into ink thrust it into a fresh-cut potato, and the ink will never cling. When the pen is thickly gummed with dried ink, a few thrusts will clean it perfectly. When not in use, some accountants leave their pens sticking into a potato kept on the desk for the purpose.

If a sheet of paper on which a key has been laid be exposed for some minutes to the sunshine, and then instantaneously viewed in the dark, the key being removed, a fading specter of the key will be visible. Let this paper be put aside for six months, where nothing can disturb it, and then in darkness held on a plate of hot metal, the specter of the key will again appear.

LIGHT has been thrown upon the origin of the aurora by recent experiments of Prof. Lemsbroom, in North Finland. On connecting one mountain top with another by copper wires, the aurora appeared in an arch, estimated at 360 feet above the top. The wires exhibited positive currents of electricity, and the spectroscop revealed the characteristic aurora lines. The experiments go to show that the aurora is an incident of the establishment of electric equilibrium.

OLD and valuable books are cleaned with extreme care. Even very dirty specimens are sometimes entirely rescued from destruction. If greasy, the sheets are separated, dipped into dilute solution of caustic potash, followed by a bath of eau de javel, with a fourth part of clear water. Then they are given a bath of sulphite of soda, and the sheets are hung upon strings to dry. When "cottony" and "rotten," the paper can be strengthened by a bath in which gelatine and alum have been dissolved.

THE latest use to which electricity has been put is as an aid to fishermen on the coast of France. The apparatus consists of a glass globe, within which the electric light is shown. Two conductors, encased in gut-tapercha, are so arranged as to meet inside the globe, and produce the light under water. The globe is attached to a weight and a float above, and can be lowered to any desired depth; as soon as the carbons begin to flash, the sea in the vicinity is lighted, and all kinds of fish swarm around the globe. It is well known that light has a strong influence upon fish at night. They seem to be charmed and confused by it. As soon as the globe has drawn around it a great number of the inhabitants of the deep, the fishermen approach in boats, and scoop up the fish in their nets. Some object to this style of fishing, and say the fish will be cleaned-out in a short time if it is carried on to any extent.

AN ENGLISH VETERINARY SURGEON AND CHEMIST, now traveling in this country, says that most of the Horse and Cattle Powders sold here are worthless trash. He says he will make hens lay like Sheridan's Condition Powders. Dose, one teaspoonful to one pint food. Sold everywhere, or sent by mail for 10c per letter-stamp. J. S. JOHNSON & CO., BOSTON, MASS.

MENDELSSOHN PIANO CO. Grand Offer for the next 60 days only.

3850 Square Grand Piano for only \$245. Piano style 3 1-2 Magnificent rosewood case, elegantly finished, 3 strings, 7 1-3 Octaves, legs and lyre, heavy serpentine and large fancy moulding, full iron frame, French Grand Action. Grand Hammers, in fact, every improvement which can in any way tend to the perfection of the instrument, has been added. Our price for this instrument, boxed and delivered on board cars at New York, with fine Piano Cover, Stool, and Book, only \$245 00. Just reduced from our late wholesale, factory price, \$295, for 60 days only. This is now, by far, the greatest bargain ever offered the musical public. Unprecedented success! Tremendous demand for this style! Send in your order at once. Do not lose this rare opportunity. This Piano will be sent on 15 days test trial. Please send reference if you do not send money with order. Cash sent with order will be refunded, and freight charges paid by us both ways. If Piano is not just as represented. Several other special bargains: Pianos, \$160 up. Over 15,000 in use, and not one dissatisfied purchaser. Don't fail to write us before buying. Hand-some Illustrated Piano Catalogue, mailed free, giving the highest testimonials ever awarded any piano manufacturer. Every Piano fully warranted for 5 years. SHEET MUSIC at one-third price. Catalogue of 3,000 choice pieces of popular Music sent for 3 cent stamp.

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ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Vandalia 6.00, Allegany 6.50, Olean 7.50, Hinsdale 8.25, Cuba 9.27, Friendship 10.33, Belvidere 11.24, Belmont 12.01 P. M., Scio 12.27, Wellsville 1.45, Andover 2.40, Alfred 3.32, Almond 4.10, and arriving at Hornellsville at 4.35 P. M.

9.06 A. M., daily, from Dunkirk, stopping at Sheridan 9.15, Forestville 9.22, Smith's Mills 9.31, Perryburg 9.46, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A. M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.12, Cuba 1.40, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

5.00 P. M., daily from Salamanca, stopping at all stations, arriving at Hornellsville 8.00 A. M. No. 8 will not run Sundays between Salamanca and Hornellsville.

Table with columns: STATIONS, No. 1, No. 5, No. 8, No. 9. Rows include New York, Port Jervis, Hornellsville, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca, Little Valley, Dunkirk.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.30, Vandalia 12.45, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perryburg 5.40, Smith's Mills 6.31, Forestville 6.54, Sheridan 7.10, and arriving at Dunkirk at 7.35 P. M.

5.40 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 11.20 P. M. Sundays, Train 1 will run between Salamanca and Dunkirk.

BRADFORD BRANCH WESTWARD.

Table with columns: STATIONS, 15, 31, 9, 3, 21, 37. Rows include Carrolton, Bradford, Bradford, Custer City, Bradford, Butterville.

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

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

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

Table with columns: STATIONS, 6, 20, 32, 12, 16, 38. Rows include Butterville, Custer City, Bradford, Bradford, Carrolton.

3.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 3.54, Limestone 3.44, and arrives at Carrolton 4.01 P. M.

6.50 P. M., except Sundays, from Butterville, stopping at all stations, arriving at Bradford 7.50 P. M. Train 12 runs Sundays from Bradford to Carrolton.

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INTERNATIONAL LESSONS, 1883.

SECOND QUARTER. March 31. Simon, the Sorcerer. Acts 8: 14-25. April 7. Philip and the Ethiopian. Acts 8: 14-25. April 14. Saul's Conversion. Acts 9: 1-18. April 21. Saul Preaching Christ. Acts 9: 19-31. April 28. Peter Working Miracles. Acts 9: 32-43. May 5. Peter Preaching to the Gentiles. Acts 10: 30-44. May 12. The Spread of the Gospel. Acts 11: 19-30. May 19. Herod and Peter. Acts 12: 1-17. May 26. Paul and Barnabas in Cyprus. Acts 13: 1-12. June 2. At Antioch. Acts 13: 13-16; 43-52. June 9. At Iconium and Lystra. Acts 14: 1-18. June 16. End of the First Missionary Journey. Acts 14: 19-28. June 23. Review.

LESSON XIII.—REVIEW.

BY REV. GEO. J. CRANDALL.

For Sabbath-day, June 23.

CENTRAL TRUTH.—Men everywhere receive the gospel on the same terms. GOLDEN TEXT.—"Go ye into all the world and preach the gospel to every nation."—Mark 16: 7, 15.

THEME FOR REVIEW.—The first church a missionary organization. The home church, at Jerusalem, had become strong, and its members were wholly engaged in enlarging and strengthening itself, when it was compelled to obey the last command of the Master, through the wrath and persecutions of its enemies.

Lesson I. (a) The first missionaries were lay members, including one deacon. (b) A great revival the result of this labor. (c) The genuineness of the work proved, and the false professor discovered.

Lesson II. (a) In the midst of the revival the chief instrument called to a new field. (b) A man having great influence in Ethiopia is prepared and sent forth a missionary to that people.

Lesson III. A man of great zeal and learning, with strong prejudices and intense hatred against Christianity, is converted and made a missionary of the cross.

Lesson IV. (a) He preaches Christ in Damascus, increasing in power continually, till through the hatred of the Jews, he is driven into Arabia, where he spends three years preparing for his life work. (b) Thence he returns to Jerusalem, and through the Christian love and courtesy of Barnabas, he takes his place as a laborer in the church, thence he is driven to Tarsus and becomes a missionary to the Gentiles.

Lesson V. (a) While Saul is receiving his training, Peter is doing missionary work in the home fields around Jerusalem. (b) To convince the people that his preaching is by the authority of God, he is enabled to perform miracles in Lydda and Joppa.

Lesson VI. (a) Cornelius prepared to receive, and Peter to preach the gospel to the Gentiles. (b) Difficulties of missionary work among the heathen removed. (c) God manifests his willingness and his power to save them the same as the Jews.

Lesson VII. (a) The spread of the gospel among Jews and Gentiles. (b) The church watches over and cares for those converted through her missionaries. (c) The character and qualifications of the true missionary.

Lesson VIII. (a) God keeps missionaries. (b) The church prays for them.

Lesson IX. (a) Missionaries sent forth. (b) Their character. (c) The person who sends them. (d) The power that opposes them. (e) The power by which they succeed.

Lesson X. (a) Paul preaching the gospel. (b) Men of corrupt minds resist even the preaching of Paul.

Lesson XI. (a) The preaching of the missionary attended by divine power. (b) Power to work miracles. (c) Christ to be honored and worshiped, not the missionary.

Lesson XII. (a) Missionaries often suffer for Christ's sake. (b) The return of missionaries strengthens the churches, confirming the faith of the brethren. (c) Their reports gladden Christian hearts.

QUESTIONS.

- I. Who were the first missionaries? Should lay members and deacons preach the gospel? What was the result of this labor? Were all those who professed conversion really converted? What was done with the false professor? II. Where was Phillip called to go? To whom did he preach? To what country did this man belong? Where was he? Notice how the labor field enlarges. III. Who was converted? What kind of a man was he? What did he do after his conversion? IV. Where does he preach Christ? Why did he leave Damascus? Where did he go? Why? Where did he afterwards go? Who befriended him? Why did he leave this place, and where did he go? V. Where was Peter during Saul's stay in Arabia? Why did he perform miracles? What miracles did he perform? In what places? VI. Who was Cornelius? What kind of a man was he? How did God prepare him to receive the gospel? How did he prepare Peter to preach it? How did he show the people that it was his will to save the Gentiles as well as the Jews? VII. How was the gospel spread among both Jews and Gentiles? Does the church care anything about the missionaries and their work? What is the character of the true missionary? What his qualifications? VIII. Who keeps the missionary? Who prays for him? IX. Who sends out the missionary? What is the character of the men chosen for this work? Who opposes them? By what power do they succeed? X. Who went out preaching the gospel? What do men of corrupt minds do? Is it any wonder that this class of men resist the gospel now? XI. By what power are missionaries successful? In whose name are they to do all their work? Whom should men worship? XII. For whom do missionaries suffer persecution? In what ways does the return of missionaries benefit the church? What is the effect of their reports? Whom should we love and praise for their success?

THE STORY.

In the event of the great persecutions of the church by the hand of Saul, and the scattering of the many Christians throughout the regions of country, there was one Philip who went down to Samaria, and preached Christ unto the people, who gladly received the word, and were baptized. Among the number was one Simon, who had for a long time bewitched the people with his sorceries. This man continued with Philip for a while, wondering at the miracles which were done. The apostles at Jerusalem hearing of the wonderful revival at Samaria, sent Peter and John to help Philip. Simon, witnessing the power of bestowing the Holy Spirit on those who believed, by the laying on of their hands, tried to buy this power. Peter thereupon sharply rebukes him, and this is the last we hear of the man. After Philip had preached the Word in Samaria,

he returned to Jerusalem, and was directed by the Spirit to meet a man of Ethiopia, a eunuch, whom he conversed with, and whom he finally baptized.

Saul, who had made such havoc with the church, persecuting the saints, hearing of the success of the gospel, went to the high priest, and procured of him letters to Damascus, giving him the power to arrest all the Christians he could find, and bring them bound to Jerusalem; but on his way there, he was suddenly arrested by a voice from heaven, which so overpowered him that he changed his mind, and, instead of carrying out his design, he at once enlisted in this very work of preaching Christ himself, and became the foremost of the apostles. While preaching at Damascus, his life was threatened, the Jews being as anxious to kill him as he had been to kill the Christians. He however escaped to Jerusalem, and, on recommendation of Barnabas, was accepted among the disciples there, and continued his labors until the brethren sent him to Tarsus, and the churches had rest.

During this rest, Peter, who was the pastor of the church at Jerusalem, leaves home, and visits the churches, first at Lydda, where he finds a certain man named Eneas, who had been sick for eight years, whom he healed; and at Joppa, where he raised from the dead, Dorcas. He remained at Joppa until a man in Caesarea, named Cornelius, sent after him. Peter, just before this, had had a vision from the Lord, telling him in substance that the Gentiles, who had not heretofore had the gospel preached to them, were now to hear it, and from him; so he obeyed the voice of the Lord, and went to Caesarea, and baptized Cornelius, and many others. Now, at that same time, those who were scattered abroad upon the persecution that arose about Stephen, were preaching Christ at Phenice, Cyprus, and Antioch. The glad news coming to the ears of the church at Jerusalem, they sent forth Barnabas to Antioch. So the good work went on. Barnabas sought and found Saul, and brought him to Antioch, and from this time they were co-laborers in the work. While the church at Antioch was prospering, persecution again arose at Jerusalem, and James was killed, and Peter imprisoned. Through the interposition of Providence, Peter was released.

The missionary character of the church is now to be made more prominent, and Paul (which was Saul) and Barnabas being set apart to that work, started from Antioch in Syria on their missionary tour. They were persecuted, and driven from one city to another, but this did not hinder them from preaching Christ and him crucified. They met with considerable success, notwithstanding the opposition, and finally returned to Jerusalem, and reported what had been done by them through the Lord.

VALUE OF SABBATH-SCHOOL WORK.

A WORD TO TEACHERS.

The poet Whittier has very beautifully called children "the to-morrow of society," and applying the same thought in another direction, it is just as true that the Sabbath school is the to-morrow of the church; and the church of to-morrow, the church of the future. Its warmth, its liberality, its missionary character, its spirituality and knowledge of the truth, will be largely in the proportion in which those qualities pervade the Sabbath-school of to-day. It is therefore of the highest importance that Sabbath-school work receive, not the attention only of your spare moments, but the benefit of your ripest thoughts, your most determined labors, your most careful study, and above all, your earnest prayers. You should do this for the sake of the character of the church of the future; for the sake also of the character of the Sabbath-school of to-day; and for your own sake. How grateful are the active and working members of spiritually and financially prosperous churches to-day for the Sabbath-school training which made them desirous and able to do church work! and if you would have scholars now in your charge, some day reach life's sunlit summit, and look back and bless your memory, so train them that they may have that opportunity. Such labor on your part will be an inheritance to the church which God will remember to your credit in the day of final account. But you will not have to wait for the fruit of your Sabbath-school work; it will blossom and bear fruit at once, in the character of the school in which you labor and in the daily life of its members. There is nothing else which has such a powerful and permanent influence for good on a young person's mind as a well-spent Sabbath, and how can a Sabbath be better spent than in praising God and receiving pleasant instructions in his truths? "His ways are ways of pleasantness and all his paths are peace." Sabbath-school study, with all the helps which are now provided, if properly and persistently pursued, will so enlarge and healthfully develop any susceptible mind as to surprise even the scholar himself. Sabbath-school work is of especial value to

the worker himself. We do not mean, of course, its effect as an educator, since in Sabbath-school work all are learners alike. Any mind is enlarged and developed by Bible study. Aside from this, however, the effect on the earnest, conscientious worker is seen in many ways. It advances him spiritually, strengthens his faith, makes plainer and easier that pathway which Enoch attained when he "walked with God." It broadens his sympathies by bringing him into closer communion with the heart life of those who are in his charge; and finally it gives him an influence and a power for good over his scholars and others in and out of the school which he never could obtain save through the medium of his Sabbath-school work.—Christian Statesman.

WORK TO THE POINT.—The great object of Christian endeavor should be the conversion of souls. All efforts should be directed toward that point. There is too much indefiniteness in Christians' lives. They perform the duties of their calling with more or less zeal; they go to church, teach Sabbath-school classes, visit the unconverted, and many other things; but in the midst of it all, is often but a vague conception of these things. They are not ends, but means. The end is the conversion of souls. Every Christian ought to have this idea always present with him, whether his work is in the pulpit or the store; the study or the nursery; the school-room or the chapel. Let the minister prepare next Sabbath's sermons with the view to bringing men to repentance and to Christ. Let him solemnly enter the pulpit with this momentous task upon his soul. Let this be the living principle of his walk and conversation among men all the week. Let the Sabbath-school teacher conduct his class for the simple object of leading them to the cross. Let him study for this; let him pray for it; let him teach for it. Let parents manage their families for this glorious consummation—to have their sons and daughters saved. How easy of solution will this make some of the questions which puzzle them about the pleasures or business of their growing children. If we all worked to the point, and this point the salvation of souls, what life there would be in our work. It would glow with heavenly warmth, and beam with spiritual light. Our sermons and Sabbath-school lessons would no longer be dull and meaningless. Let us not play with life's duties, let us realize their grand significance; and because Christ died for men; because they must be eternally lost if they do not accept his mercy—let us work to the point.—Baptist Weekly.

"A LITTLE CHILD SHALL LEAD THEM."—An infidel father was for some time laid aside by sickness. When visited by his skeptical companions, he was fond of displaying on his bed a board on which he had impudently chalked, "God is Nowhere." Just after one of these visits his favorite child entered the room. He kissed her, and lifted her on to the bed. Instantly the dear child fell on board. She began spelling out the letters one by one; and then exclaimed, "Why papa, it is 'God is now here!'" The child repeated these words several times with much animation. The astonished father was silent. The scoffer's tongue clave to the roof of his mouth, the repeated words of his child went like arrows to his heart. The remembrance of his own childhood flashing a moment before his vision, and he saw himself beside his beloved but now departed mother's side, repeating to her the texts she had early taught him, and among them was "Thou God seest me." It was the turning-point of the infidel's life. The Holy Spirit strove powerfully with him. Like the poor publican he prayed, "God be merciful to me a sinner!" The seeking sinner and the willing Saviour met, and there was joy in heaven over the repentant and now believing father. Often has he since then testified with tearful eyes and thankful heart, "Ah, it was God in his rich mercy who sent my dear child on that memorable morning to lead me from the depths of infidelity to himself."—Christian Weekly.

THE CHILDREN'S LESSON.—When you hear about Paul and his wonderful preaching, may be you think Paul had a grand time all the while. But if you remember how people treated Jesus himself, you will not wonder when you hear that Paul and the rest had a great many hard times. In our lesson we find them driven away from the city of Iconium. It was a town or city southeast of Antioch, and Paul and Barnabas were busy working for Jesus. Many believed, and this made the wicked Jews angry, and they stirred up the people to stone Paul and Barnabas. But they fled away from them, and went to a town called Lystra. There they began to work. The people there were heathen, and when they heard Paul, and saw him cure a lame man who had never walked, they wanted to call Paul and Barnabas gods. They wanted to bring flowers and oxen and offer to them. Now if they had been working for themselves, and not for Jesus, they would not have done as they did. They told the people they were just men, and did these things because God helped them. They told them they had come to tell them about the true and only God. We know Paul could do this, for his heart was so full of love he could not help telling what he knew about Christ and his wonderful life. The disciples did not want honor and praise; they wanted all that to be given to Jesus. Little people can learn a lesson here.

The subjects for the International Sabbath-school Lessons have been chosen for

1884. For the first six months the lessons will be in the Acts and the Epistles. Three months will then be spent with "David and the Psalms." The last three months will be spent with "Solomon and the Books of Wisdom," the selections being from Kings, Proverbs, and Ecclesiastes.

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The Sabbath

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IN MEMORIAM OF REV. BY REV. A. G. PAUL.

If of Elijah it was right to say: He was a man like us of passion, And liable sometimes to err and And yet God was well pleased to No marvel then if we in good mistakes, defects and imperfections, The wrong and false mixed with Through some depraved heredity, Shall all the soul with light and And purity and heaven therein.

An earnest preacher, with no pride of learning, but with qualities of heart and impulsive, vitally com that made his simple sermons of With unobtrusive zeal he preached, Moving the congregation oft to Not by appeals to superstitions, But by the melting ministries of With tearful zeal he preached, Of God as in the gospel scheme, Nor failed, the electing line of Where God had left that mystery, His was a power beyond school, To stir with penitence, the hums, SROUNCEKON, June 7, 1883.

MINUTES OF THE CENTRAL ASSOCIATION.

The Seventh-day Baptist Church, on Fifth-day, June 14, A. M.

Association called to order, or, J. J. White.

By vote of the Association appointed as Nominating Committee, Joshua Clarke preached Sermon, from 2 Cor. 6: 1.

The Nominating Committee follows: Moderator—S. W. Maxson. Recording Secretary—J. B. C. Assistant Recording Secretary—J. B. Clarke, finding it as Clerk, on motion of J. J. of H. D. Clarke was substituted, as amended, was adopted. After prayer by J. B. C. of welcome from J. M. To open the services as follows: 6 o'clock, first half hour closing at 12; afternoon at 1.30, closing at 4 o'clock beginning at 7.30.

After singing by the choir, the bell dismissed the Association in benediction.

AFTERNOON SESSION. The Association was called to order by Moderator, S. W. Maxson. Haight, Singing, "What in Jesus."

Letters were read from churches: First Brookfield, Adams, First Verona, West Edmeston, Cuyler, Second Verona, Watson, Norwich.

After the reading of the led in singing, "All the leads me."

The Scott Church made prayer that God would send prayer of their beloved another undershepherd, by A. B. Prentice.

The Corresponding Letter Eastern Association was gate, S. D. Davis. His the kindly feelings of the Association, and showed nestly engaged in the great up the Redeemer's kingdom, as delegate from tation, read their Correspondent presented an interesting Summerbell, for the W read the Letter from the brethren and co-workers Letter from the North- was presented by George North Loup, Neb., and the great field for labor, and the interests connect of our beloved Zion.

On motion of A. W. from Sister Association received, and invited to publications.

A. E. Main, Corresponding the Missionary Society, Editor of the SABBATH RECORDER, Alfred Centre, Allegany county, N. Y., being present, were