

# 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. XLI.—NO. 25.

ALFRED CENTRE, N. Y., FIFTH-DAY, JUNE 18, 1885.

WHOLE NO. 2106.

## THE EASTERN ASSOCIATION.

### Minutes of the Forty-ninth Annual Session.

The Eastern Seventh-day Baptist Association convened for its Forty-ninth Annual Session with the Pawcatuck Seventh-day Baptist Church at Westerly, R. I., June 4, 1885, at 10.30 o'clock, A. M.

The Introductory Sermon was preached by I. L. Cottrell, from 2 Cor. 5:20, "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

I. L. Cottrell, the Moderator, then called the Association to order and prayer was offered by A. H. Lewis.

The Executive Committee made the following report, which, after being amended, was adopted, viz.

#### PROGRAMME.

##### Fifth-day—Morning Session.

10.30, Introductory Sermon, I. L. Cottrell.  
Report of Executive Committee.  
Appointment of Standing Committees.

##### Afternoon.

2 to 2.15, Devotional Exercises.  
2.15 to 4, Communications from Churches; Miscellaneous Communications; Reports of Delegates; Annual Reports; Reports of Committees; Miscellaneous Business.  
4 to 4.30, Paper, A. A. Langworthy.

##### Evening.

8.00, Paper, Mrs. Wm. L. Clarke.  
8.30, Sermon, O. D. Williams, Delegate from Central Association.  
*Sixth-day—Morning Session.*

9 to 9.30, Devotional Exercises.  
9.30 to 10, Unfinished Business.  
10 to 12, Missionary Society's Hour:  
1. Our Home Missions, L. F. Randolph.  
2. Our Holland Mission, J. G. Burdick.  
3. Evangelistic and School Work in China, T. L. Gardiner.  
4. Our Medical Mission, Mrs. U. M. Babcock.  
5. Christian Giving, A. E. Main.  
Each topic followed by discussion.

##### Afternoon.

2 to 2.15, Devotional Exercises.  
2.15 to 2.30, Unfinished Business.  
2.30 to 4.30, Tract Society's Hour:  
1. What? Geo. H. Babcock.  
2. Why? L. A. Platts.  
3. How? A. H. Lewis.  
4. Wherewith? J. B. Clarke.  
Each topic followed by discussion.

##### Evening.

8.00, Prayer and Conference Meeting, conducted by T. L. Gardiner.  
*Sabbath Morning.*  
10.30, Sermon, D. E. Maxson, Delegate from Western Association.  
Collection for Missionary Society.

##### Afternoon.

2.30, Sabbath school, Geo. H. Uter Superintendent.  
*Evening.*  
7.30 to 8.15, Praise Service, Conducted by J. G. Burdick.  
8.15, Sermon, W. H. Ernst, delegate from North-Western Association.  
*First-day Morning.*

9 to 9.30, Devotional Exercises.  
9.30 to 10.30, Unfinished Business.  
10.30, Sermon, A. H. Lewis.  
Collection for Tract Society.

##### Afternoon.

2 to 2.15, Devotional Exercises.  
2.15 to 2.30, Unfinished Business.  
2.30 to 3.30, Resolutions.  
3.30 to 4.30, Education Society's Hour, L. E. Livermore.

##### Evening.

7.30 to 8.15, Praise Service, Conducted by J. G. Burdick.  
8.15, Sermon, L. A. Platts.  
In behalf of the Executive Committee,  
I. B. CRANDALL, Secretary.

Letters were then read from the following Churches: Piscataway, Berlin, First Hopkinton, First Westerly, Plainfield, Waterford, Marlboro and Shiloh.

The following standing committees were appointed:

On Nominations—T. L. Gardiner, U. M. Babcock, Geo. H. Babcock.  
On Petitions—N. H. Langworthy, B. F. Rogers, L. F. Randolph.  
On Finance—Geo. H. Greenman, Wm. L. Clarke, B. P. Langworthy, 2d.  
On the State of Religion—A. E. Main, A. H. Lewis, O. D. Sherman.  
On Resolutions—L. E. Livermore, W. H. Ernst, D. E. Maxson, O. D. Williams, W. C. Daland.

Words of welcome and encouragement were spoken by O. U. Whitford, pastor, in behalf of the Pawcatuck Church.

After benediction by T. L. Gardiner, adjourned until 2 o'clock, P. M.

#### AFTERNOON SESSION.

After devotional exercises, the reading of letters was resumed as follows: Second Westerly, Greenmanville, Woodville, Rockville, New York, Pawcatuck, and Second Hopkinton.

Miscellaneous communications being called for, the Secretary read the report of J. W. Morton, delegate to Central, Western, and North-Western Associations, as follows:

507 OGDEN AVE., Chicago, Ill., May 21, 1885.

To the members and brethren of the Seventh-day Baptist Eastern Association, to convene with the Church of Pawcatuck, at Westerly, R. I., June 4, 1885.

Dear Brethren,—As your delegate, for the year 1884, to the Central, Western, and North-Western Associations, I herewith present my report, regretting my inability to be present at your approaching meeting.

The meetings of all these Associations were well attended, and a good degree of religious interest was manifested in all of them. It seems hardly necessary, at this late hour, for me to give even a brief synopsis of the business transacted and the interesting religious services enjoyed at these meetings. All these things have appeared in the columns of the Recorder, and in the published Minutes, months since. Suffice it to say, that the several Associations manifested their kindly feeling towards your body by the cordial greeting extended to your delegate. The meetings were all characterized by an unusual degree of harmony, as well as by a gratifying measure of zeal in the Master's cause.

The expenses incurred by your delegate amounted to \$33.25, of which \$30 were advanced by the Treasurer, leaving a balance of \$3.25 still due. Praying the Lord of the harvest to grant you a time of spiritual refreshing in your approaching meeting. I am, dear brethren, your brother in Christian bonds.  
Jos. W. MORTON, Delegate.

O. D. Williams, delegate from the Central Association, presented and read the letter from that body; D. E. Maxson, delegate from the Western Association, presented the letter from that body; W. H. Ernst, delegate from the North-Western Association read the communication from that body, and A. E. Main presented the Corresponding Letter from the South-Eastern Association.

Upon motion of O. U. Whitford, it was voted that we extend a cordial invitation to delegates from Sister Associations to participate in our deliberations.

The Corresponding Secretary's Report was received and adopted as follows:

The Corresponding Secretary begs leave to report that no occasion for official correspondence, has arisen since the preparation of the circular letter for 1884. Respectfully submitted,  
A. H. LEWIS, Corresponding Secretary.

WESTERLY, R. I., June 4, 1885.

The Treasurer's report was received, which, upon motion of Geo. H. Babcock was referred to the Committee on Finance.

Geo. H. UTER, Treasurer,

In account with the SEVENTH DAY BAPTIST EASTERN ASSOCIATION.  
Dr.

For church assessments paid, as follows:  
Berlin.....\$ 7 87  
New Market..... 7 80  
Shiloh..... 15 60  
Marlboro..... 1 66  
Second Hopkinton..... 5 33  
Rockville..... 9 30  
Plainfield..... 14 61  
Greenmanville..... 7 30  
First Westerly..... 1 85  
Waterford..... 2 33  
Pawcatuck..... 15 95

Collections taken at Association, 1884:

Tract Society.....\$ 60 27  
Missionary Society..... 58 03  
\$118 30

#### Cr.

J. W. Morton, delegate to Central, Western, and North-Western Associations, 1884..... 30 00  
Horace Stillman, delegate to South-Eastern Association, 1884..... 37 00  
American Sabbath Tract Society, for programmes for Association, 1884..... 8 50  
E. Lanphier, balance due him for money advanced while Treasurer..... 11 20  
J. F. Hubbard, Treasurer, Collections for Tract Society..... 50 27  
A. L. Chester, " " Missionary Society..... 58 03  
Cash in hands of Treasurer..... 7 50  
\$197 50

#### ASSESSMENTS UNPAID.

First Hopkinton..... 15 60  
New York..... 5 65  
Second Westerly..... 66  
Woodville..... 66  
Cash in hands of Treasurer..... 7 46  
Due Sabbath Tract Society for printing Minutes..... \$30 03  
30 00

Leaving, if all assessments were paid..... 03  
The Committee on Nominations presented their report which was adopted as follows:

The Committee on Nominations would respectfully submit the following report:

Moderator—J. F. Hubbard.  
Recording Secretary—William C. Daland.  
Assistant Recording Secretary—David E. Titworth.  
Corresponding Secretary—Horace Stillman.  
Treasurer—Geo. H. Uter.

Executive Committee—From New Market, J. G. Burdick; First Hopkinton, Geo. B. Carpenter; Shiloh, Frank Bonham; Berlin, E. R. Green; Marlboro, J. C. Bowen; Waterford, Edmund Darrow; Second Hopkinton, B. P. Langworthy 2d; First Westerly, Gideon T. Collins; Plainfield, J. D. Spicer; New York, Stephen Babcock; Rockville, J. P. Palmer; Greenmanville, Geo. H. Greenman; Second Westerly, Albert Crandall; Pawcatuck, I. B. Crandall; Woodville, Tyler Collins.  
Delegates to Sister Associations—L. F. Randolph to the South-Eastern, and A. H. Lewis to the Central, Western, and North-Western.

Voted that delegates to Sister Associations be empowered to appoint alternates.

A. E. Main, Chairman of Committee on the State of Religion, reported as follows:

Your Committee on the State of Religion among our churches would report the following:

From the letters we gather facts as follows:  
1. There are 15 churches and all have reported. This does not include the Swedish Church at New Sweden, Me., of some 30 members, which has not yet joined this body.  
2. All the churches but two have pastors, and all but one are supplied with regular preaching.  
3. There has been a decrease by death of 39; dismissions, 16; exclusion, 29; total, 77. There has been an increase by baptism in 10 of the churches of 116, and in 5 by letter and upon experience of 20, total, 136. This is an aggregate increase of 59, and calls for great gratitude on our part.  
4. Eleven churches report 379 non-resident members, or nearly 23 per cent; 11 report an aggregate average attendance at prayer meetings of 335, or 17½ per cent; 13, an aggregate average attendance at Sabbath school of 695, or over 39 per cent; and 13, an aggregate average attendance at the preaching service of 1,370, or a little more than 64 per cent.  
We would offer the following suggestions:  
1. That non-resident members who live within the bounds of some Seventh-day Baptist church should unite with such church.  
2. That continued efforts be made to realize the importance of attending the appointments of the house of God.  
3. That churches without pastors seek earnestly to secure such under-shepherds.  
4. That, in view of the great work of the Lord, we as churches should continually seek greater consecration in Christian character, conduct and work.  
Respectfully submitted,  
A. E. MAIN,  
A. H. LEWIS,  
O. D. SHERMAN, } Com.

After remarks by A. E. Main, U. M. Babcock, T. M. Clarke, O. U. Whitford, the report was adopted.

Voted, that the report of J. W. Morton, delegate, be adopted and the matter of expenses be referred to the Committee on Finance.

Voted, that the requests made by the Piscataway church, asking advice concerning the giving of church letters, etc., be referred to a committee of three to be appointed by the Chairman. The Chairman appointed O. U. Whitford, H. Stillman and T. L. Gardiner, such committee.

Upon motion of U. M. Babcock, voted that all visiting brethren and sisters of our own and other denominations be invited to participate in our deliberations.

A. H. Lewis declined, on account of other duties, to accept the appointment as delegate to the Central, Western and North-Western Associations, and moved that T. L. Gardiner be appointed in his stead. The motion was carried.

Upon motion of A. E. Main, it was voted that the work usually done by the Committee on the State of Religion be hereafter referred to the Executive Committee, the report on this subject to be presented with their annual report.

Petitions were presented from the churches of Berlin, N. Y., First Hopkinton, R. I., and Piscataway, N. J., asking for the

next session of the Association. They were referred to the Committee on Petitions.

A. A. Langworthy presented his paper entitled, "What are our duties as Seventh-day Baptists, and how can we best spread Sabbath truth at home and abroad?"

After benediction by L. E. Livermore, adjourned until evening.

#### EVENING SESSION.

After prayer by B. F. Rogers, Mrs. Wm. L. Clarke presented a paper upon the subject "More Reapers," "Go work to-day in my vineyard."

The preaching service followed; sermon by O. D. Williams, delegate from the Central Association. Text, Phil. 4:19, "But my God shall supply all your need according to his riches in glory by Christ Jesus."

#### SIXTH-DAY MORNING SESSION.

Devotional exercises one-half hour. Report of delegate to the South-Eastern Association, being called for, was presented by B. F. Rogers, delegate, and adopted, and that portion of it relating to expense referred to the Finance Committee:

Dear Brethren,—Your delegate would respectfully report that he attended the session of the Association at Salem, W. Va., commencing Fifth-day before the last Sabbath in May, 1885, at 10 o'clock, A. M., and was cordially welcomed as your delegate, and to the best of his ability performed the duties assigned. The introductory discourse was preached by Eld. C. W. Threlkeld, from Rom. 1:15-16. The leading thought of the sermon was the importance of the living ministry.

The churches were with one exception represented by letters, also by a somewhat full delegation. The proceedings of the Association were characterized by the utmost degree of harmony, as they were deeply pervaded with a spirit of devotion. The Central Association was represented by O. D. Williams; the Western, by L. E. Livermore, who was intrusted with the interests of Alfred University and the Education Society; the North-Western Association by W. H. Ernst. J. B. Clark was present in the interests of the Sabbath Tract Society, and A. E. Main, that of the Missionary Society. These brethren were enabled to do efficient labor in the more general work of the Master's cause, as also to faithfully represent the interests of the various bodies sending them.

Three churches reported revivals during the past year, but from the statistics presented a decrease of about twenty members was noticed, due mainly to a correction of the minutes of the Lost Creek Church. Two churches only have pastors who reside within their bounds. Eld. S. D. Davis has done efficient work as a missionary; he is also pastor of the Roanoke church, visiting them as often as circumstances permit, preaching to them the Word of Life. The past year has been one of trial to our West Virginia churches, they having been called to part with beloved and efficient laborers in the persons of Eld. Jacob Davis and Dea. H. W. Maxson. The very severe drought of last year has also been very seriously felt by them. But with all their trials and discouragements, a most commendable degree of patience and a determination to press forward the Master's cause have been maintained. A delegate had been appointed to represent them in the Association, but from what was doubtless an oversight upon the part of the Association he is not present. The West Virginia field is one full of promise to our people, but a great need with them is more settled pastors.

One feature of promise on this field is the great number of intelligent young people found therein. A proof of their interest in the cause of education is found in the fact, that so many have already connected themselves with our institutions of learning, and others are soon to do so. A deep feeling of interest seems to pervade the churches in all our denominational work. The expenses of your delegate chargeable to the Association are \$37 50.

All of which is respectfully submitted,  
B. F. ROGERS, Delegate.

The Committee appointed to consider the request made by the Piscataway church reported as follows:

Your Committee to whom is referred the request of the Piscataway Church, that this association express an opinion in reference to the giving of letters of recommendation to church members who do not use them to join other churches, asking the questions: "When does the membership cease?" At the time the letter is given by the Clerk upon authority of the Church, or when notice is received that said letter has been used and the member has been received to membership in another church?" would respectfully submit the following:

There is no ecclesiastical law in our denomination on these points. The only rule is the custom and practice of the individual churches. That practice is this, and is really the universal law among our churches. The person to whom is given a letter of recommendation for membership in a church of like faith and order is a member of the church granting said letter and subject to its discipline until he is received into the membership of another church. There may possibly arise circumstances which would modify this rule. However, if a church omit to recognize the official position of a member in its records or reports, it does not thereby dismiss him from the membership of that church. In such a case, he is still a member, under covenant relations and obligations, and subject to its discipline until formally received into the membership of another church.

O. U. WHITFORD,  
T. L. GARDINER, } Com.  
H. STILLMAN,

After remarks by D. E. Maxson, T. L. Gardiner, Geo. H. Babcock, Wm. L. Clarke, the report was adopted.

The Moderator introduced to the Association Wm. C. Daland, a convert to the Sabbath from a Baptist church in Elizabeth, N. J., and now the acting pastor of the New York Seventh-day Baptist Church, and its delegate to this Association, who made some remarks, stating the joy afforded him in being present at this Association.

The Moderator then introduced and welcomed Christian Theophilus Lucky, from Germany, a convert to the Sabbath, now a member of the New York Church, and its delegate to this body, who made remarks telling of the work he hoped to do in bringing the Jews to Christianity.

By request, special prayer was offered by A. E. Main. The choir sang "There's a work for each of us."

The Missionary Society's Hour having arrived, the programme, as previously arranged, was carried out as follows:

1. Our Home Missions, L. F. Randolph.  
2. Our Holland Mission, J. G. Burdick.  
3. Evangelistic and School Work in China, T. L. Gardiner.  
4. Our Medical Mission, Mrs. U. M. Babcock.

Owing to a lack of time the essay on the subject of "Christian Giving," by A. E. Main, was omitted.

Remarks were made by A. E. Main, in which he spoke of the importance of foreign missions and of their value to all our home work, Sabbath reform, education, publishing and home missions. After benediction by D. E. Maxson, adjourned until 2 o'clock, P. M.

#### AFTERNOON SESSION.

After prayer, and singing "Simply trusting every day," proceeded to business.

I. B. Crandall, in behalf of the Executive Committee, presented a bill of \$4 75, for printing circular forms and programmes, which was referred to the Committee on Finance.

(Continued on fourth page.)

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## Sabbath Recorder,

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TERMS OF SUBSCRIPTION.  
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to foreign countries will be charged 50 cents  
in addition on account of postage.

If payment is delayed beyond six months, 50  
cents additional will be charged.

Subscriptions discontinued until arrears are paid,  
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Small advertisements will be inserted for 50  
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Nought less we crave,
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From wave to wave.
Naught less we ask of thee;
Our prayer unceasingly,
Our land for thee,
All, all for thee!

Each flower that crowns the spring,
Each blade that grows,
Each fair, each living thing
That nature knows
Sprang from a sacred soil,
That tears and blood and toil
Have bought for thee,
All, all for thee!

O sacred law—behest!
O, dying love!
That made our race one guest,
Our land our dower.
"Woman, behold thy son;"
A world-wide kinship now
Will heed thy plea,
Our land for thee!

Blest Spirit, come with power;
Breathe on each heart,
And from this precious hour
New zeal impart.
Give us to know thy will,
Thy bidding to fulfill,
Each life for thee;
All, all for thee!

Then, when the Master calls,
And we go home,
We shall not enter in
Heaven's gate alone.
With us his faith he'll keep,
"Who now shall surely reap,"
Hear thou our plea,
Our land for thee!

—Presbyterian Home Missionary.

We publish this week an article on the monthly concert of prayer for missions, taken from that excellent missionary publication, the Foreign Missionary. Though written more particularly for Presbyterians, the article is full of instruction and inspiration for all Seventh-day Baptist pastors who will open their hearts to the influence of its helpful and stirring words. Not the least important of the things that it teaches is that we shall make a grievous mistake if we do not have the paper that records the doings of our own denominational societies and organizations published in a shape and manner suitable for filing or binding, like the Christian Union, for example, the pages of which are about 10 1/2 x 15 inches.

THERE are 755 more Protestant foreign missionaries than there were seven years ago, and it is estimated the whole number now in service is 2,755. The contributions to carry on this work last year aggregated \$9,203,237.

STATISTICS are most valuable, but are necessarily imperfect in the view they give of what is being done. There are influences and indications that defy classification. There are signs in China of an undercurrent of sentiment among the people, of which we gain only occasional glimpses, that show the secret workings of the leaven of Christian truth. The whole structure of heathenism in China is being undermined and weakened in a way that only the future can reveal. The supercilious and self-conceited literati stand in dread of the gospel, and their bitter hostility is often the clearest proof of its power.

In the city of Sanni, China, which contains a population of 250,000 souls, and is eighty miles south-west from Canton, the Presbyterian mission has had a station for fourteen years. The house first secured as a chapel was a very wretched affair, but three doors off was a spacious building used as a temple. Some suggestion was made that this might be secured, but the leading men came and said to our preacher that it would never be leased for a chapel, even though we paid them 10,000 taels (about \$15,000) a year for it. Three years later these very men came and offered their temple for twenty dollars a year, on a lease of twenty years. It is now the meeting place of the church in that city, which is under the care of the native pastor, Lai-Potsun.

BRITISH INDIA is more populous and nearly as extensive as the United Kingdom, France, Austria, Germany, Italy, Spain, Portugal, Holland, Belgium and Denmark, all combined. It has within itself varieties of language, race and religion, and differences of climate and soil, not less marked than those of the European States. There is room for six provinces in India, capable of being formed into independent States as populous as first-rate kingdoms. It has four times the population of the United States, on one-fourth the extent of cultivable land. Upon two-thirds of that soil, by constant cropping, with little rest or manure, it is undergoing gradual deterioration. Far greater than any fears of invasion from the north is the renewed annual pressure of two and a half millions of mouths by the natural increase of the population of India itself.—Sir James Caird, Member of the Famine Commission.

ONE-FOURTH of the population of California are to all intents godless. Church doors they never darken; the Sabbath is their day for pleasure, for business or riot; the Bible a last year's almanac. They say there is no God to whom they will give account of deeds here or hereafter—if there be a hereafter. Beer gardens, saloons, Sunday picnics, dives, masquerades are all the heaven they want; prisons the only hell they fear. Their lives are as open as they are bad, and the leaven ferments, filters straight into the vitals of the new generation, and its vile product is the genus "hoodlum," which defies God and man.

At the second annual meeting of the Congregational City Mission Society, held a few days since, the secretary made a pretty good showing of work done and results accomplished. Two churches have been organized, with a membership of 108; three churches brought into fellowship, with a membership of 133; six Bible-schools organized, with a total of 1,338 children enrolled; twenty churches and missions aided by the Society; sermons preached in one year, 720; pastoral visits for the year, 3,720; kindergarten membership, 279; industrial school membership, 1,344; buildings erected, three; value of property owned by the Society, \$16,000. President C. F. Gates, in an exhaustive report on the duties of the Society and the crying wants of the city, showed that the Society owed its existence to "an exceedingly bitter cry from the neglected districts of this great city." The Society asks for \$21,750 for the current year, and expects to get it.

AMONG the sixty or seventy polygamists who of late, in Utah, Arizona and Idaho, have been "persecuted" by the Federal courts, and are on the road to "martyrdom," are ten or twelve bishops and presidents of stakes. The other day the marshals captured and brought into Salt Lake City a certain Davis, with one leg, but three wives all sisters. Also a brother Brain, usher-in-chief at the tabernacle, whose family numbered twenty-six, of whom five were wives, seven were girls and fourteen were boys, though the first wife he had basely abandoned, and left with five children in great destitution. The number "of the Saints scattered abroad" through fear of the marshals, is rapidly nearing a thousand. So many important witnesses are both intangible and invisible when wanted, that it is found necessary to put all such under bonds not to run or hide.

"I THINK the most of us find more room for economy in the direction of the table than elsewhere. We use pound cake or sponge cake where good ginger-bread or molasses cake would do just as well. Rice pudding could supercede mince pies. I sometimes cut down the cook's supply of butter and eggs one-half, with direct advantage to the household health, as well as my purse. Don't tell me that the 'head of the house' will suffer from this, and break into reclamations. If the table is orderly, the silver shining, the plates are warmed, a bouquet or a cluster of green graces the board, and the lady of the house is neat and smiling and social, not one man a thousand knows what he is eating, if it is only enough and well cooked. Does he ask how many eggs are in the cake? No, he eats his cake. Such economies as these would cover the entire amount of the usual savings of nine women out of ten. Why reduce the giving? So in dress; you can save your legitimate giving by the difference of dressmaking at home with your aid and in dressmaking at an expensive shop. Trouble! We should be willing to take trouble to do good. The making over of one or two dresses, or going without the most expensive dress—possibly the one that we wear to places where our presence is questionable, as we are Christian women—will prevent all need of our reducing our customary giving. When we cut down our giving our friends and our neighbors know thereof and take example. The better Christians we are supposed to be, the more disastrous is this example. From a single act of reduction of this kind may reach out a chain of most unfortunate sequences."—Presbyterian Home Missionary.

THE CONTRAST—BEHOLD WHAT GOD HATH WROUGHT!

Rev. J. L. Lucas writes thus concerning the Presbyterian mission at Lodiana:

As I walked about the Lodiana Mission compound, with its beautiful school buildings and large church, toward the enlargement of which the native Christians of Lodiana this year gave most liberally, and some of them with real self-denial; when I sat, Sunday morning, and looked at the great company of Christians, addressed in choice words and thoughts by two of their own pastors; when I thought of the hundreds of Christians who during these fifty years have been gathered into our churches, and the hundreds more who have gone up from these churches into glory; when I looked at that noble band of preachers and elders witnessing for Christ in so many cities and towns, and ready to witness for him unto death, as did some of their brethren in the Mutiny; when I saw the press buildings, facing the church, from which have gone forth millions of copies of the Word of God and gospel truth; and then when I thought of that November day, fifty years ago, when

Mr. Lowrie rode alone into Lodiana—not a native Christian in the place, probably not a dozen in the Punjab; not a Christian press within a thousand miles; not a tract in the Punjabi language, and only thirty-nine in both Hindi and Urdu, though spoken by a hundred millions of people; not a school in which the Scriptures were taught; not a missionary among the twenty-two millions of the Punjab—as I contrasted that day with this, I found myself continually saying, "Behold, what God hath wrought!"

A CHINAMAN ON CHRISTIANITY IN CHINA.

From a well-written and highly interesting article by Wong Ching Foo, in the New York Christian Advocate, we quote his summary of the causes which, in his opinion, have hindered the progress of Christianity in China: "The mistakes which have aborted the attempts to Christianize China are manifold. Their number is too great to do more than call the roll, and a weary, pitiable roll it must be to the Christian—an exasperating one to the Chinese:

"1. Assaults and robberies by the Christian Powers. Russia's repeated direct attempts upon Cho-san and Ho-Thao, and attempts by emissaries upon Tsiang-Hai, Min-yet, and Thibet. England's seizing Hong Kong, and with France, forcing opium on the Chinese at a cost of 50,000 lives. France's latest war on Ton-Quin, Tai-wan, and Foo-Chow. Germany and Russia's helping the Tae-Ping and other rebels. The hoodlum law of the United States and the persecution of innocent Chinese. The creation and extension of the coolie slavery by nearly all the Great Powers combined.

"2. The diplomacy, armies, navies, and wars of the European nations.

"3. Trade iniquities, such as adulteration, falsification, forgery, false invoices, and bogus insurance, against which the Chinese merchants and government have frequently but vainly protested.

"4. The sending out of comparatively uncultured missionaries to a race with whom culture is the chief fact in life.

"5. The employment of missionaries, books, etc., using a Chinese that occasions ridicule and conveys few or no ideas.

"6. The underpayment of missionaries in a land where a man's salary is universally considered the measure of his value.

"7. The fanaticism and intolerance displayed by nearly all the sects of Christianity each toward all the others.

"8. The ambition of the Roman and Greek Catholic churches to acquire land for ecclesiastical purposes in a country where each particle of territory must be utilized to sustain life.

"9. The immoral tone of our newspapers, social conversation, and books, and the universal profanity and drunkenness of the Anglo-Saxon race.

"10. The neglect of missionaries to form schools and to show the sanitary, scientific, social, and pecuniary advantages of Christian civilization.

"11. The harsh treatment of the Chinese, especially in the United States."—Christian Union.

HOW TO HAVE A MONTHLY CONCERT.

REV. ARTHUR MITCHELL.

Of one thing I am very sure. There will be a monthly concert, and an interesting one, in every church where there is one man who is all aglow with interest in foreign missions, in whose bones there burns as a fire the claims and the infinite promises of this cause. If that man is the pastor so much the better.

It is of the first importance that the pastor should be filled with zeal and knowledge touching missions. If he is not now interested, but asking how he may become so, I answer, let him read, and again I say, read. First of all, read and ponder and pray over the word of Scripture on this theme; let him read also our missionary journals, the Foreign Missionary, the Missionary Herald, the Gospel in all Lands, and others; the reports also of the great meetings frequently held. Let him attend those meetings if in his power; let him familiarize himself with the volumes by Armstrong and Anderson and Lowrie and Ellinwood, in their published discussions on the great principles of missions, and with the lives of the heroes and heroines themselves of the mission field. He cannot know of these things and be cold-hearted about them. It is an absolute impossibility. He will be filled with wonder and praise and an ever-growing interest, and will break a way for himself into the attention and interest of the people. He will devise methods better than any rules supply, methods suited to his own surroundings.

It is hardly necessary to suggest to such a man that he must do no reading in the meeting itself. Many a monthly concert has been put to death by that lazy practice. Let the minister do his reading at home, and come prepared to tell the people of the great achievements, the obstacles, the stimulating and pathetic annals of missions, as long as they will hear.

Secure the Help of Others.

He must get his people also to speak and write for the monthly concert on the various topics germane to the meeting. He will be aided in this by a valuable article in the Missionary Herald for March, 1880, where an extended list of such topics is given. He will also find great help from the department headed "Current Literature and Missions," published monthly in Woman's Work

for Woman. It will be most useful to have also a shelf in the Sunday-school library containing as many of the leading works on missions as the church may be willing to buy. To this, as a reference library, as well as to books of my own and my files of periodicals, I have been accustomed to direct the friends whom I have asked to aid me in the concert. In the Gospel in all Lands of Oct. 5 and Oct. 26, 1882, there will be found an extended catalogue of missionary literature, which will be of much assistance in carrying out these suggestions.

Good Water from Old Wells.

But nothing will be found so economical, and at the same time so helpful for Presbyterians, as the periodicals devoted to our own missions. I have read, preserved, read again, and to some extent indexed, our familiar Foreign Missionary for the past fifteen years. It has never failed me. Year after year I have found that an afternoon devoted to my well-worn files has been the best practical preparation which, as a busy pastor, I could obtain for my monthly concert. The fact that some of my people were also diligent readers of it never embarrassed me a single particle. On the contrary, I knew that they too had discovered its riches, and were sitting by delighted to have me bring these forth for all the Church. Those who know most about missions are the very ones who most enjoy their pastor's missionary talks, and who, while he is preaching, embolden and inspire him by their prayers. As to the solid contents of the Foreign Missionary, I have been amused again and again at the innocent wonder which I have heard expressed, even by enterprising pastors, at the "abundance of information" set forth in ordinary missionary talks, and have had to smile repeatedly at the now familiar inquiry at missionary concerts and conventions: "Where in the world do you get all these facts?" The much-despised, green-covered Foreign Missionary, ripened lately to an autumn brown, I have had to tell these good brethren, contained them all. Ministers often do not use their own libraries. I have had these wondering inquiries addressed to me by clergymen as we returned to the study, and at the very instant have spied my familiar book or books on their own shelves, have stepped up, taken them down, blown three years' dust from the top, and handed them to the owners for my reply.

Publications of the Woman's Boards.

The periodicals, leaflets and historical sketches, published by the various Woman's Boards of Missions in our own Church, are also of exceeding value. The pastor is committing a great blunder who thinks he can afford to neglect them. All these periodicals can easily be circulated in any parish. There are mission churches made up of people almost poor, which number large lists of subscribers. One cent a week nearly pays for the Foreign Missionary. The others cost still less.

Maps.

A word about maps. You ought no more to think of having a monthly concert without maps than without a meeting-house. In fact, of the two, the maps are much the more important. No maps are equal to the home-made, outline maps, on ordinary sheeting, six or eight feet square, large enough to be seen across a church, with little on them except what one needs for mission uses. Hang up one of these maps, and your monthly concert is already half made. You cannot spoil a monthly concert with a good, large map of the great mission field for which you are praying, hung upon the wall of the room, and hung there for that occasion. Those who have not tried it do not know what point and fervency it will put into all the prayers just to sit before such a map, hear read a missionary chapter and sing a missionary hymn. I cannot now go into any description of these simple maps, but will give it in detail to any one who desires it. Better ask some one of your young parishioners to make the map for you than make it yourself. If nothing else, get some boy or girl to go to the chapel an hour before service and put a map on a blackboard. If possible have two maps, one to show the situation of the mission field in relation to other countries; another, to give in full the particular field itself; for example, one to show Syria in its relation to the whole Arabic-speaking world of 150,000,000, and another giving the topography and mission stations of Syria itself. I defy any man or set of men to smother a monthly concert on Syria with those two maps on the wall.

Points to be Guarded.

As to enlisting the assistance of others: Be careful. Do not let any one impose long, written essays on the meeting; or, still worse, long, rambling talks. Here you must be an autocrat, although you may be as suave as you please. I take it for granted that you follow monthly the list of mission fields in the order observed by the Church for many years. It is given on the cover of the Foreign Missionary. If Persia, for example, is the field for the month, let Persia's advocate have twenty minutes—no more—and then there will be time to hear several three-minute talks or items from other fields and time also for prayer. Instead of keeping a field in the hands of the same person for successive months or years, it may be well to select, two or three weeks beforehand, two persons for the approaching concert, and then put into their hands, if that be necessary, the reading for that particular month whatever the field may be. This avoids the difficulty which arises when the advocate for Siam or Mexico is off in Florida

for his weak lungs, or your farmer for April may be busy plowing until tea time, or the man for August is hauling in that field of out wheat.

Do not forget to avail yourself of the superior information and literary skill which probably is to be found among the women of the Church. Why should not that paper which has lent such interest to the afternoon woman's missionary meeting be read also at the monthly concert in the evening? Do you say they will not want to hear it twice? You could not make a greater mistake. Many will come for the very purpose of hearing it a second time.

An excellent plan, I have heard, is pursued in one of the Chicago churches and in one of the New York churches, also. The pastor takes two copies of the Foreign Missionary. One for his own use and for preservation; the other he cuts up into such brief items as shall answer a series of questions, which he also prepares. These items he distributes before the meeting begins, and then, as the meeting is in progress, asks the questions in the order which he has arranged as most natural and effective. The answers, coming from all parts of the room, from men and women, young and old, maintain unflinching attention and unfold the subject in a manner full of interest and life. This method involves no little labor for the pastor. Probably that is itself one secret of its success. The people see that the pastor's heart is in it. How different the impression from that which would be made if he glanced over the Foreign Missionary after tea, slipped it into his pocket, and then produced it in the meeting, adjusted his spectacles and proceeded to read!

Everything Must Lead to Prayer.

See that everything in the meeting tends to this final aim—prayer. Not history, geography, the recital of heroic deeds—none of these, except as they lead to prayer. And endeavor to secure specific prayer. "Oh, that our brethren knew," says an earnest missionary, "that Christ's kingdom is not in the clouds, but down here on the earth, among the actual nations, in the realms of our known geography." Says another, listening to the vague and general petitions of a missionary meeting: "Why can't they pray for Mr. H., and for Mr. A., and for Miss E.? Have they never heard of the missionaries? Don't they know anything of them or their wants and plans and trials?" Another, writing from the midst of revival on a foreign field, says: "This praying for the whole heathen world in a lump is what I don't thank anybody for." The man who knows nothing distinctly of the parts, cannot pray with much earnestness for the whole. And how much afraid some good people seem to be, in their prayers, of a proper name. They will not say, "O Lord, bless Siam," but must needs say, "We beseech thee, O Lord, to bless that distant portion of the vineyard to which our contemplations have this evening, by our pastor, been invited." Now, why not say, "God bless Siam," and be done with it; and "Lord bless dear Mr. Dunlap, and send him in his weakness the help for which he pleads and prays; and good Dr. Sturge, in his hospital, and Mrs. McLaren, bearing alone the burden of her eight schools?" Our God is not ashamed of the lands he has created, or of the missionaries there; nor is he afraid or shocked to hear their names. Paul, I am reminded, said to his brethren, "Pray for all saints and for me." He wanted to be individualized. He longed for specific prayers.

Finally, the monthly concert cannot stand and thrive alone. Do what you may when the hour comes, it will be futile unless you have made yourselves and your people ready for it. The missionary spirit must be carried to the meeting as well as borne away from it. And it is high time that the notion were exploded that, at least in our day, the missionary spirit is anything but the simple Christian spirit. It is nothing special; it is simply love to Christ breathing the air of the nineteenth century. The spirit of grateful consecration to Christ must be abroad in your church if you are to have, and then more and more to improve and to profit by, the monthly concert. But the people will be the more ready for it, undoubtedly, through specific preparation. That is to be had by missionary literature subscribed for and read by the people. It is merely absurd for any pastor to say that he cannot secure this. He can. Zeal will carry the day. But the opportunity, beyond all others in value, is the Sunday morning preaching service. There are gathered not only the friends of missions, but the men and women who do not believe in them. Then and there they must be converted. Let the pastor say in his soul: I know that missions to the lost are right, Scriptural, imperative, and, by the help of God, these Christian skeptics shall believe it, too! Let him fill himself to the lips with the teaching of the New Testament and of the Prophets on this theme, and speak of these things, every sentence heated with inner conviction and prayer. The people will be compelled to believe with him, or to throw overboard their Bibles. They will not throw overboard their Bibles. They will be converted.

Let him, then, hang up his maps in church—Africa, Siam, China, Syria—all, one after the other, at intervals of one or two months, and pour out upon the people the story of God's wonderful works in those lands. It is a flood which none of them will be able to gainsay or resist. His church will become a missionary church; and as for his monthly concert, it will be the meeting of the month. Young and old will be swept into its tide of prayer and personal devotion.—Foreign Missionary.

Sabbath Rest

"Remember the Sabbath-day, Six days shall thou labor, and do the seventh day is the Sabbath of the Lord thy God."

BIBLICAL TEACHING

Concerning the Sabbath and

BY A. H. LEWIS, D.

The following strange view taken from the Occident of O of interest to the readers of the

We have before us, in a list about 170 pages, under the able statement of facts as seen through orthodox Christian standpoint of interpretation, in which is asserted that the holy Sabbath of Judaism what is known as Saturday, as now generally designated. By with, is an assumption—nothing more, in which if we allow the force of our own national ber times; for the week of to-day in naming or numbering contrary is "heathenish" and very faith of Judaism, being a nature's divisions of time, but deities. It is true, and we admit if our Sabbath is immovable, either Saturday or Sunday, just from the practices of Jews of the time of Jesus, and the beg Christian sect among us, that the advantage of the argument days, for nowhere in the Christ do we find a change of the day those "in authority" with the is true, as Dr. Lewis has shown being a Jew, and his practice were Judaistic in their apostle the day of observance, and his rates the statements of our claims that it was heathen at that established Sunday as the Sabbath.

But are these arguments correct to Saturday as the one "all time"? By no means, and of the time of Jesus and his authority either; for it was a bondage, and we had no nation had we such day by rigid appointment, after the Babylon and hence, while we admit that kept, we refuse to admit that true sense, an acknowledgment legislation, in respect to the week. We do not say that it is true spirit of obedience to divment, for it was; we only cor day was in distinction from all time, "holy." Indeed, such only be established with a people independent, both in mind a legislation, to number for the week!

Our common sense is outraged told that Saturn's day, the Saturn mythology, is our world old. We, the people, separate from ples on the face of the earth, well a heathen's chosen name Preposterous!

But what then, are not all the week "heathen named," and choose one of the seven? And contrary, taking the liberty of (and no other can be truly religious) we will for our rather than name our week for to "day seven," as our fathers the seventh shall be the Sabbath will readily admit would be with divine legislation. As at people, having a faith strong enough to separate us from all other peoples, ticular heathen day is our day. two, three, is both scientific a great importance to our authority—aside from this, "the seventh Sabbath is nonsense; and as I test against nonsense in our r

Let us as Israelites, separate spaces, the meridians of earth, numbering, and suit ourselves election of days, according to the natural conditions of our sun bodies of religions, would be act, and in perfect accord with Judaism, and would enable us to observe our own rather than body's "Sabbath!" In this Sabbath too long have we "submitted to for even our observance, against of Saturday, in order to identification, is in fact a forced ob than a natural one, such as fr and freedom of person indicated. It is virtually "a cutting of the manner of the heathen, though hard steel knives were Judaism is not a self-destructive Rabbins cannot do a better work interests of Judaism, in the inte of humanity as well, than to pendence, or to use an old to proclaim liberty to the captiv ceptable day of our God;" and re-establish Judaism with its

Our laws of ethics are the ethical world of to-day and all systems are judged by comparative authority, and shall we be judged to our Sabbaths? One thing more invites our that the present heathen world dates practically from sunrise unscientific, though it may be the judgment of ignorance. Israelites, as scientists, date i Nature is with us, invariably,



## 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.

### BIBLICAL TEACHINGS

Concerning the Sabbath and Sunday.

BY A. H. LEWIS, D. D.

The following strange view of the Sabbath taken from the *Occident* of Chicago, may be of interest to the readers of the RECORDER.

We have before us, in a little volume of about 170 pages, under the above title, a very able statement of facts as seen from the orthodox Christian standpoint of technical interpretation, in which is assumed as granted that the holy Sabbath of Judaism was and is what is known as Saturday, as week days are now generally designated. But here, to start with, is an assumption—noting but an assumption, in which if we allow it, we destroy the force of our own national right to number times; for the week of to-day is not Jewish in naming or numbering, but on the contrary is "heathenish" and opposed to the very faith of Judaism, being called, not from nature's divisions of time, but after heathen deities. It is true, and we admit the fact, that if our Sabbath is immovable, and must be either Saturday or Sunday, judging the day from the practices of Jews of Jerusalem in the time of Jesus, and the beginnings of the Christian sect among us, that Dr. Lewis has the advantage of the argument in respect to days, for nowhere in the Christian Scriptures do we find a change of the day authorized by those "in authority" with the new sect. It is true, as Dr. Lewis has shown, that Jesus, being a Jew, and his apostles, also Jews, were Judaistic in their practice in respect to the day of observance, and history corroborates the statements of our author, as he claims that it was heathen authority only, that established Sunday as the Christian's Sabbath.

But are these arguments conclusive in respect to Saturday as the one "holy day" of all time? By no means, and Jewish practice of the time of Jesus and his apostles is not authority either; for it was a day of Israel's bondage, and we had no national Sabbath, nor had we such day by rigid law of divine appointment, after the Babylonian captivity and hence, while we admit that Saturday was kept, we refuse to admit that it was in any true sense, an acknowledgement of divine legislation, in respect to the then existing week. We do not say that it was not in the true spirit of obedience to divine commandment, for it was; we only contend that no day was in distinction from all other days of time, "holy." Indeed, such a day could only be established with a people sufficiently independent, both in mind and power of legislation, to number for themselves their week!

Our common sense is outraged, as we are told that Saturn's day, the Saturn of heathen mythology, is our world old holy day of rest! We, the people, separate from all other peoples on the face of the earth, must take as well a heathen's chosen name for divine law! Preposterous!

But what then, are not all the days of the week "heathen named," and must not we choose one of the seven? Not so—on the contrary, taking the liberty of a free people (and no other can be truly religious in their legislation) we will for ourselves number rather than name our week from "day one" to "day seven," as our fathers did, "and the seventh shall be the Sabbath," which we will readily admit would be in accordance with divine legislation. As an independent people, having a faith strong enough to separate us from all other peoples, surely no particular heathen day is our day! Beside, one, two, three, is both scientific and (what is of great importance to our author) "Biblical"—aside from this, "the seventh day" as a Sabbath is nonsense; and as Israelites we protest against nonsense in our religion!

Let us as Israelites, separated by the spaces, the meridians of earth, elect our own numbering, and suit ourselves thereby! Such election of days, according to the social, the natural conditions of our surroundings, as bodies of religionists, would be a reasonable act, and in perfect accord with the spirit of Judaism, and would enable us religiously to observe our own rather than some other body's "Sabbath!" In this Sabbath matter, too long have we "submitted to the heathen," for even our observance, against our interests, of Saturday, in order to identify our separation, is in fact a forced observance rather than a natural one, such as freedom of soul and freedom of person indicates as proper! It is virtually "a cutting of ourselves after the manner of the heathen," as much as though hard steel knives were used, and Judaism is not a self-destroying faith! Our Rabbins cannot do a better work in the interests of Judaism, in the interests of Jews, of humanity as well, than to preach independence, or to use an old time text—"to proclaim liberty to the captive and the acceptable day of our God;" and by so doing re-establish Judaism with its Sabbath.

Our laws of ethics are the authority of the ethical world of to-day and all other ethical systems are judged by comparison with this authority, and shall we be judged in respect to our Sabbaths?

One thing more invites our attention, viz., that the present heathen naming of days dates practically from sunrising, which is unscientific, though it may be "natural" to the judgment of ignorance. But we, as Israelites, as scientists, date from sunsets! Nature is with us, invariably, as out of chaos

comes the earth, out of darkness comes the light. True, we say, "a child is born," and date the life of the child from the time of its departure from the womb, but the Scripture and science dates the life of the child from conception! Let us then, as Israelites, count time by sevens, and observe our own Sabbath, not asking our neighbors to help us to conceive of time, or name our children. If in our numbering "the seventh day" falls upon what Christian heathens call Woden's day or Friga's day, no matter to us; only that it suits our convenience—or on Moon day of the "Queen of Heaven." Here in Chicago, as intelligent, as independent, as reasonable religionists, we are aware that it will best suit us, in view of existing circumstances, to so number our week of days, that what was anciently known in Greece as Apollo's day, or day of the sun god; shall stand as our "seventh," our Sabbath. But we are not by our faith, so bound in cast-iron laws of worship, (which presuppose a cast-iron God) that other circumstances might not cause us to "so number our days," that what was known among Noremsmen as Thor's day, would become our day of divine observance. The very Scriptures of our race, to which Dr. Lewis refers as his authority, will show to the intelligent thinker, the flexible character of this Sabbath law, for in one place it is spoken of as commemorative of the finished deliverance of earth from the womb of chaos as seen in the panoramic vision of creation, while in after days it is to be observed as a holiday commemorative of national deliverance from bondage. Israel's "God" is characterized as "a living God," or an alive God, capable of self-adjustment, and the author of laws of life, or living, so that they who observe them, shall live by them, not die by them, as we must, if contrary to all the instincts of self-preservation, contrary to all reason, we persist in observing a day, that in the procession of time, is left behind! Our Sabbath like our God, is adjustable to life; and we will not be false to Judaism, as our seers taught it when fleeing from suicide as a people, we "so number our days," that wisdom will be apparent among us, and religion, instead of superstition. The Gods of the heathen were of iron, of wood, of stone—to such belong the laws of iron, wood and stone, but not to us, the children of the alive God!

Let Dr. Lewis sell his book to Christians of heathen birth, to Mahomedans, to Parsees, but not to Jews, we have no use for it.

### SABBATH AND LORD'S-DAY.

The reasoning in the first part of the following article is faultless; but, in the latter part the writer makes certain analogies which will not stand the test of analysis, and assumes certain things for which there is no Scripture proof.

The Sabbath and the Lord's-day agree in affirming two principles—a hallowing of a seventh part of our time, and the abstinence from servile work one day in seven. Are they identical? May we rightly call the Lord's day the Sabbath? These questions must be answered in the negative. The Jewish Sabbath and the Christian Lord's-day, while agreeing in affirming two principles, differ in two noteworthy respects. First, they differ, as has already been implied, in being connected with distinct days. The Sabbath was kept on the last day of the week; the Lord's-day is kept on the first. "The seventh-day"—and no other—is the Sabbath of the Lord God.

When the Christian Church keeps its weekly holy day on the first day of the week, it does much more than merely change the day. Had the motive of the observance been the same, this changing of the divine law would have been unpardonable. There were imperative reasons for doing it; for the Lord's-day and the Sabbath differ in the motive for observing them. The Sabbath is a weekly commemoration of the rest of God after the work of making the world. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day and hallowed it."

Now, the Christian motive for the observance of the Lord's-day is the resurrection of Christ from the dead. This truth is to the Christian creed what the creation of the world out of nothing was to the Jewish creed. It is the fundamental truth on which rests all else that is distinctively Christian; and it is just as much put forward by the Christian apostles as is the creation of all things out of nothing by the Jewish prophets. Not, of course, that the creation of all things out of nothing is less precious to us Christians than it was to the Jewish world—only it is more taken for granted. It was eclipsed, so to speak, by the creation of the world of grace, and of this last creation the resurrection was the starting point. It is commemorated on the first day of the week, when God brought light out of chaos and darkness; it is the risen Lamb who says, "Behold I make all things new." And "if a man be in Christ he is a new creature; old things have passed away, all things have become new." Of this the Lord's-day is a weekly festival of the resurrection. In a striking passage in the Epistle to the Colossians, Paul associates the observance on the Sabbath with the new moon; "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbaths days." In Paul's eyes the Sabbath was a part of the discarded system of the ceremonial law, as was the observance of the new moon.

The Christian Lord's-day stands on an entirely different ground. The word Christian implies that it is no longer Sabbath in the

Jewish sense; the motive of the day is fundamentally changed; we stand no longer at the foot of Sinai, listening to the thunder, but by the empty tomb.—Canon Liddon.

## Education.

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

### THE POSITIVE MAN.

Science is positive; so is religion. The one represents knowledge; the other represents faith. The man who is truest and broadest takes in both science and faith. He sees no conflict between the two; but he finds a large place for each, and he is sure that there is no completeness in either of them by itself. There are those, however, who look only at one of these two things with interest, and who realize nothing of the other. Some value only that which is within the grasp of the senses, and they believe just as far as they can see. Others, again, have little regard to mere knowledge; but they trust beyond sight, with their whole hearts. The one sort cannot find a place for miracles in their system of thought; the others hardly count anything short of a miracle really worthy of their confidence. There is a certain sort of respect due to either the one or the other of these extremes—partial though it be at the best. Neither of them is to be compared, it is true, to the larger and fuller view which includes them both; but either has its claim to respectful consideration. The man who will believe nothing but what he can see, has his convictions and his consistency, within his limitations. The religious man knows where to find such a scientist as that, and he respects him accordingly. So, again, the man whose faith is all-inclusive and all-pervading, is sure to command respect, even from the scientist who cannot by any means agree with him. But there is yet another sort of man, in his relations to religion and science, who is without the special advantages of either of the other two; and that is the man who wants to call himself both religious and scientific, without having the full convictions of the scientist or of the man of faith. He would like to defend religion without defending its supernatural aspects. Such a man as that does not have, the full respect of either men of science or men of religion, and he incurs the contempt of those who take in both science and religion. Worst of all, is a man who would be a teacher of religion without being willing to accept the miraculous element in religion; who would seek to win scientists, by the denial of miracles, and to press the claims of religion by insisting that there is nothing in it beyond what is seen. There are such men as this; although they are never experts in either science or religion. Not broad enough to take in both phases of truth, they are even narrower than either one of them by itself. In fact, they are just wide enough to slip between the two, with a contemptuous pressure from either side, as they drop below the level of both. A minister who can take in all that science proves, and have faith far beyond it, is a man of power. A minister whose religion is only diluted science, has no real sphere of good in the realm of science or of religion.—S. S. Times.

### EDUCATION IN MEXICO.

Thomas Cushing, of Boston, in the last *Journal of Education*, gives an interesting account of the school system of Mexico, from which we make the following extract: "The city of Mexico has a system of municipal free schools covering the compulsory education of both sexes and all ages, from the rudiments of learning up to a degree of proficiency that qualifies students for the commencement of professional study. The schools are kept largely in portions of old convents or other church buildings which have been secularized, and afford much better accommodations than could otherwise be afforded; but the teachers are not ecclesiastical, and in the lower grades are mostly women. The salaries are fair, the lowest in the primary grades being \$50 a month, with some living-rooms attached to the schools. They increase, as the grades rise, to \$1,500 or \$2,000 a year. The amounts have been reasonably satisfactory, compared with the emoluments of other positions and the expenses of living, had regularity and certainty of payment been secured; but I was told by the teachers of the highest public institution, corresponding in some degrees to our Institute of Technology, that under the last administration they had received no pay for nine months; they held on to their positions, however, and were looking for better things."

### UNIVERSITY OF THE STATE OF NEW YORK.

The twenty-third Convocation of the University of the State of New York will be held in the Senate Chamber of the Capitol at Albany, during Tuesday, Wednesday and Thursday, the 7th, 8th and 9th days of July, 1885. The Convocation will be opened at 10.30 A. M., on Tuesday.

The membership of the Convocation comprises the Regents of the University, the faculties and trustees of the several colleges, normal schools, academies, and academic departments of union schools of the State. The faculties of colleges in other States are also recognized as corresponding members of the Convocation. A cordial invitation is extended to all interested in education to be present on this occasion, and it is earnestly

requested that arrangements may be made by each of the institutions of learning of the State to be represented by members of its faculty and board of trustees.

The Executive Committee has arranged a programme comprising topics that pertain to the immediate interests of higher and secondary education in the State, and that promise to furnish exercises which in interest and profit will not fall below those of any preceding Convocation.

DAVID MURRAY, Secretary.  
ALBANY, June 1, 1885.

### CLIPPINGS.

During the last nine years France has spent nearly forty five millions of dollars in increasing and reorganizing her university institutions.

A prize medal for the best Latin essay was founded at Harrow School in 1826, by Sir Robert Peel. This year it was awarded to William Peel, eldest son of the Speaker of Commons and grandson of Sir Robert.

Princeton Theological Seminary graduated this year 35 students, more than a fourth of whom have given themselves to foreign missionary work. In the seventy-five years of its history the institution has sent out 3,500 alumni, of whom 216 came together at the annual dinner. Forty-eight alumni died during the past year. Their average age was seventy-one and a half years.

In an article in the *Journal of Education*, it is stated that the city of Mexico has a system of municipal schools for both sexes, with a course of study extending to preparation for professional study. The schools occupy in great part old convents and other ecclesiastical edifices which have been secularized. The salaries of teachers range from five hundred to two thousand dollars a year. In the highest institution there are eleven hundred pupils.

Mr. L. J. Rogers, son of Mr. Thorold Rogers, M. P., has made a probably unparalleled career in mathematical study at Oxford. Before he was eighteen years old he was elected first of three Balliol mathematical scholars; he won on his first attempt the Junior University Scholarship; he gained the "Mathematical Firsts" in due order; and now has gained the Senior Mathematical Scholarship on his first trial for it.

Nashville has a new library, founded by Samuel Walkins with a gift of one hundred thousand dollars. Another city in Tennessee has just received a donation of forty thousand dollars for a public library. At Spartansburg, S. C., a building is rising for the same object, and other Southern cities are taking steps toward the same end.

The University of New Mexico has for one of its departments an Indian Industrial School. The American Missionary Association has voted an annual appropriation of \$3,000 for the support of teachers. Congress has voted \$25,000 for the erection of buildings. Considerable amounts have been given by private persons.

From the report of the Dean of Harvard for 1883-1884, it appears that, in the higher classes, the number of students taking courses in Latin, was 203; Greek, 229; mathematics, 87; chemistry, 172; physics, 67; geology, 220; philosophy, 359; political economy, 324; German, 200; and English, 194. In the other departments there were 15 students in Semitic languages, 11 in Indo-Iranian languages, 189 in French, 23 in Italian, 49 in Spanish, 517 in history, 26 in Roman law, 181 in fine arts, 63 in music, 223 in biology. From this showing it is argued that optional courses do not involve the abandonment of the study of the classics.

The University of Strasburg, founded in 1567, was reorganized in 1871, and is thus in a certain sense, a monument of the new political conditions. Since the reorganization, over three and a half million dollars have been expended for the new buildings, etc., and there is an annual appropriation of nearly a quarter of a million dollars for its support. Its new edifices are a series of magnificent palaces, and its library contains 560,000 volumes. No other institution in Europe has so rich a provision for higher education. It now has 73 ordinary and 16 extraordinary professors. Last year there were 858 students.

## 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."

### RETRIBUTION.

BY ANNIE L. HOLBERTON.

We hear 'mid the echoes that waken  
The soul to humanity's call,  
The wail of the lost and forsaken  
Once crushed by a tyrant king's thrall.

The salons of pleasure's false gleaming,  
Where lingers the serpent's foul breath,  
To thousands of victims are teeming  
With misery, ruin and death,

With anguish to hearts that are bleeding  
For those the vile tempter has won,  
Who turn from the love that is pleading,  
With manliness wrecked and undone.

God pity and help the poor mortal  
By Alcohol's kingdom enslaved!  
But millions stand now at the portal,  
Oh, shall not those brothers be saved?

This terrible scourge of the nation,  
This blot on our history's page,

How long shall its deadly contagion  
The purest affections outrage?  
How long will these dens of corruption  
With convicts our prison cells fill?  
How long were the work of destruction,  
Endorsed by a license to kill?  
A license to darken with sadness  
The home where temptation has trod,  
No more to re-echo with gladness,  
While man has forgotten his God.  
A license to blight the fond yearning  
Of mother and sister and wife,  
To fan the fierce flame that is burning,  
Whose deadly grasp ends not with life.  
The fate of the drunkard is clouded,  
With sorrow and darkness and gloom  
But they who give alcohol license  
Take share in the dram seller's doom.

HIGH LICENSE, as an expedient to lessen the sale of intoxicating liquors, judged by the testimony of the liquor dealers themselves, must be pronounced a failure. That they sneer at, and fight against prohibition, is evidence that there is a power in it which they fear. That they talk patronizingly of high license and local option, is evidence enough that there is no power in these expedients to damage the iniquitous business:

"Mr. Miller, President of the Western Export Association (whisky pool) was interviewed in Chicago recently, and said with regard to high license: 'The distillers and jobbers are all in favor of a high license, as are also the better class of saloon men. It is now apparent to all that the fight against the Scott law in Ohio was a mistake, although it was precipitated by the brewers, who, having started numerous saloons to sell their beer, were obliged by the Scott law to pay out large sums to keep the places running. A high license decreases the number of saloons, improves their standing and renders it an easy task for the police to watch them. A high license coupled with local option is about the best thing for all parties concerned. Prohibition will not work.'"

### THE ENGINEER'S REMEDY.

My engineer was a gray-haired, thick-set man of fifty; quiet and unobtrusive and deeply in love with his beautiful machine. He had formerly run a locomotive, and now took a stationary engine because he could get no employment on the railroads. A long talk with the superintendent of the road from which he had been removed revealed only one fault in the man's past life: he loved strong drink.

"He is," said my informant, "as well posted on steam as any man on the road; he worked up from train-boy to fireman, from fireman to engineer, has rendered us valuable service, has saved many lives by his quickness and bravery; but he cannot let liquor alone, and for that reason we have discharged him."

In spite of this discouraging report I hired the man. During the first week of his stay I passed through the engine room many times a day, in the course of my factory rounds, but never found aught amiss. The great machine ran as smoothly and quietly as if its bearings were set in velvet; the steel cross head, the crank-shaft, the brass oil-cups reflected the morning sun like mirrors; no speck of dust found lodgement in the room. In the "fire-room" the same order and neatness prevailed; the steam gauge showed even pressure, the water-gauges were always just right, and our daily report showed that we were burning less coal than formerly. The critical inspection failed to find any thing about either the engine or boilers that showed the faintest symptoms of neglect or carelessness.

Three weeks passed. The man who had been recommended as "good for five days' work and then two days' drunk," had not swerved a hair from his duty. The gossips were beginning to notice and comment on the strange affair.

"I should like to speak with you a moment, sir," said he one morning as I passed through his sanctum.

"Well, John, what now?" I said, drawing out my note-book. "Cylinder oil all gone?"

"Its about myself," he replied.

I motioned him to proceed.

"Thirty-two years ago I drank my first glass of liquor," said the engineer, "and for the past ten years, up to the last month, no week has passed without its regular drunk. During those years I was not blind to the fact that appetite was getting a frightful hold upon me. At times my struggles against the longing for stimulant were earnest. My employers once offered me a thousand dollars if I would not touch liquor for three months, but I lost it; I tried all sorts of antidotes, and all failed. My wife died praying that I might be rescued, yet my promises to her were broken within two days. I signed pledges and joined societies, but appetite was still my master. My employers reasoned with me, discharged me, forgave me, but all to no effect. I could not stop, and I knew it. When I came to work for you I did not expect to stay a week; I was nearly done for; but now!" and the old man's face lighted up with an unspeakable joy, "in this extremity, when I was ready to plunge into hell for a glass of rum, I found a remedy! I am saved from my appetite!"

"What is your remedy?"  
The engineer took up an open Bible that lay, face down, on the window-ledge, and read, "The blood of Jesus Christ cleanseth us from all sin."—*Christian*.



The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, June 18, 1885.

REV. L. A. PLATTS, Editor. REV. A. E. MAIN, Ashaway, R. I., Missionary Editor. REV. E. P. SAUNDERS, Business Agent.

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Communications designed for the Missionary Department should be addressed to REV. A. E. MAIN, Ashaway, R. I.

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

"Thy task may well seem over hard. Who scattered in a thankless soil Thy life as seed, with no reward. Save that which duty gives to toil. Yet do thy work; it shall all succeed. In thine or in another's day; And, if denied the victor's meed, Thou shalt not lack the toiler's pay."

REPORTS of the Associations thus far have been very cheering. An unusual spirit of revival has prevailed among the churches, and the outlook for the future is encouraging.

THE last week in June will close a very successful year of work at our denominational schools—Alfred University, and Milton College. The attendance at Alfred, the year through, was never larger than for the year now about to close.

THE Annual Lecture before the Literary Societies of Alfred University will be given, on Wednesday evening, June 24, 1885, by Professor Henry W. Hazzen, of Mt. Carroll Seminary, Ill.

A COUNCIL has been called by the church in Hornellsville, for the purpose of ordaining to the work of the gospel ministry, Miss Perie F. Randolph, if the preliminary examination shall prove satisfactory.

"LIKE HIM," BY C. A. S. TEMPLE. "Like Him," "The Word," "The Word of God," Whose feet, this vale of tears have trod.

YE ARE MY WITNESSES.

The great sin of God's ancient people was a disposition to forget God, and run after strange gods. Hence it was that Jehovah so often called to their remembrance his mighty acts in preserving their lives, in giving them victory over their enemies, and in many other ways showing his power and presence among them.

The prophet Isaiah conceives the bold idea of calling out the contrasts between the living God and the gods of the nations by means of a spectacular display of wisdom, and providence.

challenges them to bring forth any who can speak with the voice of prophecy, or declare things that are past, that is, show what their religion has done for them. Then turning to the people of the Lord, he says, in the name of the Lord, "Ye are my witnesses."

1. Christ forgives the sins of his followers. That all men are sinners we do not stop to argue; the universal consciousness of men is sufficient testimony on this point.

2. Christ gives his disciple a new heart, a new disposition with respect to sin and righteousness. It were a small thing, so far as amendment of life is concerned, that the sins of the past were forgiven if the disposition to sin and the spirit of enmity against God were to remain unchanged.

3. Christ gives promise of help to all his faithful followers in times of need. He does not always preserve them from trials, but he comforts them with the assurance, "My grace is sufficient for you."

4. Christ inspires his followers with hope of life beyond the grave. This hope becomes a certainty through his power and love. It throws its influence into the life which men now live and makes it the preparation for that which is to come.

IN MEMORIAM. At the Sabbath-school, on Buckeye Run, Doddridge county, W. Va., May 23, 1885, the following resolutions were adopted:

Resolved, That in the death of Nevada E. Davis, the Sabbath-school has lost one of its faithful members and the community a cheerful, kind and loving Christian.

The Committee on Petitions made the following report, which was adopted:

Your Committee on Petitions would report that no business has come under our notice, except the petitions for the next session of the Association—one from First Hopkinton, one from Berlin, and one from Piscataway—to be held with them.

A. E. Main offered the following resolution, which was adopted:

Resolved, That the delegate to the Central, Western and North-Western Associations be hereafter appointed one year in advance, and that the nomination for next year be referred to the Committee on Nominations, with the understanding that a substitute, if needed, shall be appointed by the Executive Committee.

After singing "I am coming," came the Tract Society's hour, subject: 1. "What?" by Geo. H. Babcock. He said: The work of the Tract Society is to magnify the law of God, and elevate the banner of obedience thereto, and bring the church back to its true foundation—Jesus Christ—equivalent to obedience to law.

2. "Why?" by L. A. Platts. Why ought we to do this work? (1). Because it is important truth. (2). Because others ignore it, or teach contrary to it. (3). Because the fields are open for the presentation of this truth.

3. "How?" by A. H. Lewis. By the printed page. Put the truth into the currents of thought, and thus make the world scatter it for you.

4. "Wherewith?" by J. B. Clarke. Uphold our publications—the SABBATH RECORDER, Boodschapper, Outlook, Evangelist, Herald, and the coming new paper, Light of Home. Contribute freely and systematically as God prospers us.

A. E. Main presented his paper upon "Christian giving," recommending and explaining the plan known as the envelope system of weekly offerings, as the best way of raising funds for the carrying forward of our great work.

A. H. Lewis stated that it is proposed to publish, in July next, 100,000 copies of a new paper—The Light of Home—to be sent to those who are unofficially connected with the churches.

Remarks were made by I. D. Titsworth, J. B. Clarke, Mrs. A. B. Burdick, 2d, and W. H. Ernst.

After singing "Praise God from whom all blessings flow," and benediction by L. A. Platts, adjourned until 8 o'clock.

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

Sermon by D. E. Maxson, delegate from the Western Association. Text, Matt. 4: 19, "Follow me and I will make you fishers of men."

Collection for the Missionary Society, amounting to \$117 87.

Sabbath-school, conducted by Geo. H. Utter. The first division of the lesson was taught by A. H. Lewis. Subject: "The greatness of Christ." This is shown by comparing Christ with the angels in heaven.

The last part of the lesson was taught by L. A. Platts. He said three points need emphasizing: 1. The truth of the gospel is worthy of careful attention, (1). It is brought to us by Jesus Christ. (2). It is confirmed by the apostles. (3). God bore witness to it by miracles, gifts of the Holy Ghost, etc.

Summary by A. E. Main, from the Golden Text—"How shall we escape if we neglect so great salvation?" It is a great salvation, because, (1st) It came from God; (2d) it is the only one; (3d) of the great proofs of its divine origin; (4th) it was secured at great cost; (5th) it saves from sin and its consequences; (6th) all may have it; (7th) glory will come to God and Jesus his Son; (8th) great work for the redeemed for others; (9th) it will bring us to heaven.

Praise service, conducted by J. G. Burdick, followed by a sermon by W. H. Ernst, delegate from the North-Western Association. Text, James 4: 3, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts."

The Committee on Nominations made the following nomination for delegate from this Association to the Central, Western and North-Western Associations, for next year (1886), viz., A. H. Lewis, with O. D. Sherman alternate, which was adopted.

T. L. Gardiner declined to act as delegate to the Central, Western, and North-Western Association, and moved that A. E. Main act as our delegate, and that the expense be shared equally with the Missionary Society.

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

Table with financial data: Your Committee on Finance would respectfully report that, to pay bills already due, for expenses of delegates to sister Associations, and for printing of Minutes, it will be necessary to raise the sum of \$143 82.

Table with financial data: Your committee would recommend that orders be drawn in favor of the following persons: J. W. Morton, balance due him for expenses to the Central, Western and North-Western Associations.

The roll of delegates was called and corrected. The minutes of previous sessions were read and approved. On motion of O. U. Whitford, it was voted that I. B. Cran-dall and Henry V. Dunham be a committee to make arrangements for reduction of fare to the next Association.

The Committee on Resolutions made their report, which was received and taken up by items.

The first, on motion of O. U. Whitford, after remarks by W. H. Ernst, was adopted as follows: Resolved, That we regard the Sabbath-school work as second only to the preaching of the gospel; that the entire church should be engaged in it; and that we should use every available means for its prosecution; therefore we pledge ourselves to give a hearty support to The Sabbath Visitor and Helping Hand as our denominational helps, and recommend that a portion of the time of the Association be devoted to Institute work, as well as continuing the same in the churches.

The hour for special service having arrived, a sermon was preached by A. H. Lewis; text, Isaiah 58: 12. Subject: Some vital reasons why the work of the Tract Society should go forward.

Following the sermon, a collection was taken for the Tract Society, amounting to \$125 75.

AFTERNOON SESSION. After devotional exercises, and singing "Jesus, lover of my soul," the business of the Association was resumed.

On motion of T. L. Gardiner, it was voted that when we adjourn it be to meet with the Piscataway Church, in New Market, N. J., on Fifth-day before the first Sabbath in June, 1886.

On motion of O. U. Whitford, it was voted that the Secretaries be instructed to have 500 copies of the Minutes of this Association printed in pamphlet form, with page the same size as that of the Conference Minutes, and to send copies to the Clerks of each Association, and to pastors of churches.

The minutes were read, corrected, and approved.

By common consent, the Education Society's hour was postponed one hour, and the further consideration of resolutions was resumed.

The second resolution was read, amended, and adopted after remarks by D. E. Maxson, O. D. Sherman, Thos. M. Clarke, O. U. Whitford, T. L. Gardiner, A. E. Main, I. D. Titsworth, L. E. Livermore, Jonathan Maxson, U. M. Babcock, B. F. Chester, H. Lanphear, and L. F. Randolph, viz:

WHEREAS, the work of the gospel ministry is so vast and so important as to call for such men as "study to show themselves approved unto God; workmen that need not be ashamed, rightly dividing the word of truth" (2 Tim. 2: 15); therefore,

Resolved, (1st) That, as a people, we can scarcely overestimate the importance of providing the most ample facilities for the thorough training of the coming ministers of our denomination, and of insisting that they avail themselves of such facilities.

Resolved, (2d) That it is the duty of our churches, in the choice of pastors, to give preference, other things being equal, to those who have made such thorough preparation.

The hour of the Education Society having arrived, O. U. Whitford spoke upon "The importance of the education of our young people;" A. E. Main, upon "The relation of our schools to our churches;" L. A. Platts, upon "The relation of our churches to our schools;" and L. E. Livermore, upon "The present and the future of our schools."

Rev. B. D. Hahn, of the Calvary Baptist Church of West-terly, being present, the Moderator introduced him to the Association, who, in a few earnest words, expressed his pleasure in meeting with us, and listening to our deliberations.

Voted, to extend the time for adjournment until 5 o'clock.

The third resolution was read, and, after remarks by O. D. Williams and D. E. Maxson, adopted:

Resolved, That the growing work of the Missionary Society calls on us as a people for thanksgiving to God, and greater faith and courage to enter the opening fields before us; that it calls on us for greater consecration of our selves and all we have, to the work of the Master; and we would recommend some plan of systematic giving as best adapted to reach the end sought.

The fourth resolution was taken up as follows, and, on motion, was divided:

WHEREAS, the Lord has set before the American Sabbath Tract Society an "open door" of opportunity which "no man can shut;" and

WHEREAS, a very great increase in the funds of the Society is necessary that its work may be successfully prosecuted; therefore,

Be it resolved, (1) That the Eastern Seventh-day Baptist Association recommend and earnestly beseech that the pastors and members of the churches of the Association do their utmost to secure at once larger offerings for the work of the Society; and that it be also recommended that some plan of systematic giving be adopted, where possible, and that no family in the Association be without the regular publications of the Society.

And be it resolved, (2) That this Association favor the publication, at the earliest practicable date, by the Tract Society, of a paper in the Hebrew language, to spread among the Jews the gospel truth as held by us, and that it be also recommended that Bro. Christian T. Lucky, who is eminently fitted for the work, be appointed its editor.

After remarks by A. H. Lewis, the first division of the resolution was adopted.

Remarks were made upon the second division by D. E. Maxson, N. H. Langworthy, L. A. Platts, L. E. Livermore, T. L. Gardiner, O. U. Whitford, A. H. Lewis, and C. T. Lucky, and adopted.

The fifth resolution was adopted, after remarks by O. U. Whitford, as follows:

Resolved, That, in order to more rapidly and successfully advance Sabbath reform, we as a people need to reform our Sabbath observance.

After singing "Praise God from whom all blessings flow," and benediction by A. H. Lewis, adjourned until evening.

A very interesting praise service was conducted by J. G. Burdick; subject, "The need of Jesus," followed by a sermon by L. A. Platts. Text, Psalms 8: 4, "What is man that thou art mindful of him? and the son of man that thou visitest him?"

The Corresponding Secretary presented the Circular Letter, which was adopted.

T. L. Gardiner offered the following resolution, which was adopted:

Resolved, That the heartfelt thanks of the delegates are hereby extended to the members of the Pawcatuck Church and society for the cordial welcome extended, and for the unbounded hospitality shown unto them during this session of the Association, and the hearty co-operation on their part, that has done so much to make it a success.

The minutes were read and approved. After singing "I know that my Redeemer lives," and prayer by I. L. Cottrell, the Association adjourned.

I. B. CRANDALL, Secretary. A. S. BABCOCK, Assistant Secretary.

Communications

HARMONY OF ACTION

BY MRS. E. T. PLATTS

Action is defined as a process of moving—as opposed to rest—the just adaptation of parts to each other, or any system or combination of parts in any combination as to fitted and joined together as to rapidity and success in executing of the master mechanic is that his intricate machinery shall all shall act upon each other smoothly, each thereby contributing place and way to the final motive power is communicated shaft to the wheel and on the varied forms, complications, and adjustments to the completion of the is sought to be accomplished. act, and all must act in harmony will be failure and disappointment

Of equal importance is the agreement in facts, opinions, society or body of individuals upon accomplishment of a common any association composed of such bodies. Indeed, harmony of such vital importance that it is in the very fact of thus uniting a common purpose. Without it would better put forth their e and all combinations and aggr forces must of necessity be abandoned

Of especial significance and subject to us as a people, who with something of justice, to insisting upon our own opinions and methods. Plans devised for the promotion of harmony of action, denominational in our own sphere of womanly woman's work, the latest culmination of the "Woman's Board of the General Conference purpose of securing union of effort of many action among the womanly denomination. While our lady always, in a greater or less degree the demands of home interests in while Woman's Missionary Society been doing their work—blessed-ter in their deeds—for more than tury among us, and while for the ten years, the American Sabbath Society has been nobly and g assisted in its work by the Woman's Tract Societies, there has been organization by which all these e be unified,—joined together to fo-plete whole. The Woman's Board the fact that different methods ar success in different localities, object may have so absorbed e and have so taken hold upon th that nothing else might hope-t and retain the same hold. This sion for the remark which is som to us, and naturally enough, " better in our own way, don't something new upon us." Wou that missionary society (the W sionary Society in Shiloh, N. J. upwards of seven decades has gi and its prayers for the evangeliz world—more missionaries going eigh field from that church than rest—diverted from its one gra Never. Neither would we say cieties which have been helping truth of God, as we understand peoples, "Here are other cause greater claims upon you." T Christ must not be left to lang home churches for want of the h which it may be our privileg Yet in this very diversity may most harmony. Identity, unif is not essential to harmony. No constructed entirely of wheels but while each part serves its a very different purpose from all are necessary to the comple whole.

Taking all these things into oc and with no attempt or wish to dictate as to methods or appropr Woman's Board does hope to ge er the results of all these endeav tivate acquaintance and sympathy other,—a knowledge of each oth and consequent failures or succes to promote harmony of action the denominational sisterhood.

How can this best be done? the means by which we may sec of action in our individual so



Communications.

HARMONY OF ACTION.

BY MRS. E. T. PLATTS.

Action is defined as a process or condition of moving—as opposed to rest; harmony, the just adaptation of parts to each other in any system or combination of things, also concord or agreement in facts, opinions, etc.

Harmony of action is, then, the various parts in any combination at work, and so fitted and joined together as to insure ease, rapidity and success in execution. The aim of the master mechanic is that every part of his intricate machinery shall act,—that all shall act upon each other smoothly and in harmony, each thereby contributing in its place and way to the final result. The motive power is communicated from the shaft to the wheel and on through all the varied forms, complications and movements to the completion of the work which is sought to be accomplished. Each must act, and all must act in harmony, or there will be failure and disappointment.

Of equal importance is the "concord or agreement in facts, opinions, etc.," in any society or body of individuals united for the accomplishment of a common object, or in any association composed of such societies or bodies. Indeed, harmony of action is of such vital importance that it is presupposed in the very fact of thus uniting together for a common purpose. Without it individuals would better put forth their efforts alone, and all combinations and aggregations of forces must of necessity be abandoned.

Of especial significance and weight is this subject to us as a people, who are said, and with something of justice, to be given to insisting upon our own individual opinions and methods. Plans have been devised for the promotion of greater harmony of action, denominational wise; and in our own sphere of womanly endeavor, or woman's work, the latest culmination is the appointment of the "Woman's Executive Board of the General Conference," for the purpose of securing union of effort, and harmony of action among the women of the entire denomination. While our ladies have been always, in a greater or less degree, faithful to the demands of home interests in the church, while Woman's Missionary Societies have been doing their work—blessed of the Master in their deeds—for more than half a century among us, and while for the past nine or ten years, the American Sabbath Tract Society has been nobly and generously assisted in its work by the Woman's Auxiliary Tract Societies, there has been no central organization by which all these efforts might be unified,—joined together to form one complete whole. The Woman's Board recognizes the fact that different methods are requisite to success in different localities, that a given object may have so absorbed the interest, and have so taken hold upon the affections, that nothing else might hope to displace it and retain the same hold. This gives occasion for the remark which is sometimes made to us, and naturally enough, "We can work better in our own way, don't try to force something new upon us." Would we have that missionary society (the Woman's Missionary Society in Shiloh, N. J.), which for upwards of seven decades has given its money and its prayers for the evangelization of the world—more missionaries going into the foreign field from that church than from all the rest—diverted from its one grand purpose? Never. Neither would we say to those societies which have been helping to send the truth of God, as we understand it, among all peoples, "Here are other causes which have greater claims upon you." The cause of Christ must not be left to languish in our home churches for want of the helping hand which it may be our privilege to extend. Yet in this very diversity may exist the utmost harmony. Identity, uniformity even, is not essential to harmony. No machine is constructed entirely of wheels or shafting; but while each part serves its own, perhaps a very different purpose from the others, all are necessary to the completion of the whole.

Taking all these things into consideration, and with no attempt or wish to control or to dictate as to methods or appropriations, the Woman's Board does hope to gather together the results of all these endeavors; to cultivate acquaintance and sympathy with each other,—a knowledge of each other's methods and consequent failures or successes; in short, to promote harmony of action throughout the denominational sisterhood.

How can this best be done? What are the means by which we may secure harmony of action in our individual societies? Let

us have first of all a clear, full and frank understanding of the purpose for which we have associated ourselves together, and of the means by which we hope to effect the fulfillment of that purpose. It is said that the worst lie is that which is half truth, and so half-knowledge sometimes develops into misunderstanding, or even to open rupture. How often do we hear this remark by way of explanation, "Oh, I didn't understand it; I am very sorry I didn't know all about it; but knowing so much, I inferred the rest." The best cure I know for misunderstandings and misapprehensions is perfect frankness and the clearest information. Let us take the trouble to inform ourselves intelligently and thoroughly, as to what we are doing, and how we are to do it, in our own societies. Let us not be afraid to ask for desired information; and, on the other hand, let us not consider one who does so ask as officious, impertinent or too inquisitive. Side by side with this definiteness and breadth of information as helpful to harmony of action, I would place a mutual disposition to defer to one another. We may have thought in a given direction until it seems to us that no other can possibly be so straight and true, and our plan of action may seem to us to contain the very essence of success; but other people have their opinions, other people like to have their plans adopted, and we are after all never quite certain of what will succeed until it has been tried. If some other than our own pet plan meets with more general approval, if more individuals are ready to work along another line than the one we had marked out, surely our love for the cause will impel us to step over to that line, it may be to face entirely about for the sake of that unity and harmony of action without which in an associated body, success were impossible. Dr. John Hall says, "Keep the atmosphere fragrant with gentleness and charity," which brings to mind from a higher authority, "Let each esteem others better than themselves." When all else has been said, the spirit which possesses us, which prompts us in all our doings, individually and collectively, determines, more than ought beside, whether we shall work at all, and whether we shall work together harmoniously. Do we echo the words of the Master, "Know ye not that I must be about my Father's business?" then shall we find a place and a way in and through which we shall be enabled to carry on his work; and if that mind be in us which also was in Christ Jesus, then shall we, each and all, fulfill that prayer which he offered for his believing children, "That they all may be one; I in them and thou in me, that they may be made perfect in one."

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WASHINGTON LETTER.

(From our Regular Correspondent.)  
WASHINGTON, June 15, 1885.

The Washington Monument seems determined to keep itself before the public. It is again surrounded by a scaffold and is undergoing repairs. Not time, but lightning, did the damage, and though the actual injury to the shaft is small, its significance is alarming. The Monument, reared at such an immense expenditure of time, money and mechanical energy, is a tempting target for thunderbolts. It was a piece of presumption, perhaps, to penetrate the lightning's lair in such a square and pointed manner, but the offense had been committed. The top of the Monument is in the upper realms, and since an aluminum tip is not sufficient defense against its neighbors, the elements, it is to be supplied with anything it needs in negotiations for peace. To have this lofty structure rent and shivered, or sent sprawling over the Potomac flats for want of proper protection, would be a humiliating catastrophe. A body of scientists examined the Monument's injuries, and agreed upon measures to protect it from lightning in the future. Surely it is within the scientific range of an age which burns electric lights and runs electric Motors and talks with electric tongues, to save the Monument from electric desecration. One of the clerks in the Monument office, glancing up at the shaft on Saturday morning as he went to his desk, thought he noticed something wrong about the summit. Investigation with a field glass showed that a stone just below the capstone had been split, and that a little corner of the capstone had been chipped off. The rent in the stone is four feet four inches long, and the work of repairs will take but a short time. The crack will be pressed together, holes drilled through the stones, and the parts fastened by bolts. The chip which was broken from the capstone was dashed to the ground, and has now, together with about a ton of refuse marble chips lying on the ground which were supposed

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Home News.

New York.  
DE RUYTER.

Vegetation is looking very fine for the season, rains having been abundant during the last month. The blessing of general good health now prevails in this locality, the measles, which have had an extensive run, having spent their force.

The religious interest in our church continues fair, the attendance upon the public worship of God is good, since none are longer kept away from fear of measles. Within a few weeks two have united with the church by baptism.

J. CLARKE.

JUNE 9, 1885.  
LINCOLN.

One appointment more will close my last term of three years' supply for the Seventh-day Baptist Church in this place, I having had appointments at 2 P. M., once in two weeks during that time. They were wading through difficulties when they called me to supply them. Indeed, the last five years have been a season of great trial for this church. Nevertheless, during the last three years seventeen have united with this church, ten by baptism and seven by letter and statement, three of whom are converts to the Sabbath, all of whom are walking with God. The church as a body is well united and faithful. Sabbath, May 30th, a wife and mother was baptized, who will be useful in the church and community in which she lives. The ordinance of baptism was administered also, June the 7th, to three candidates who bid fair for usefulness. The day was fine, the place favorable, and the congregation large, which together with the presence of the Master made the occasion most delightful and impressive. Sister Perie F. Randolph will commence her labor on this field the 1st of July, preaching every Sabbath between this church and Otselic. May the blessing of God attend this arrangement.

J. CLARKE.

DE RUYTER, JUNE 9, 1885.

Condensed News.

Domestic.

The seventeen year locusts have made their appearance in vast numbers in central New Jersey, and in some parts of Kentucky.

The Hessian fly is doing great damage to growing wheat in Kalamazoo county, Mich. The estimated damage will result in a loss of 40,000 bushels.

The exports of domestic breadstuffs for the United States for the eleven months ending May 31st, were \$146,431,000 against \$144,506,000 the same period last year.

The supreme court of Ohio has decided that all taxes paid by soloon keepers, under the "Scott" law, which has been declared illegal, shall remain in the county treasury.

Cotton and the corn crops in the Memphis district, embracing west Tennessee north Arkansas, north Mississippi and north Alabama, present a flattering outlook. The largest yield of corn ever known in the district is anticipated.

Daniel Carrigan ex-chief clerk of the bureau of medicine and surgery in the navy department, who pleaded guilty on four indictments out of forty for presenting false vouchers, has been sentenced to six years imprisonment in the Albany penitentiary.

Anthony Funk, alias Talbot, charged with systematically stealing 2,000 volumes from the Chicago public library while employed there, and who was suspected of a design to blow up the University, has been declared insane, and sent to an asylum.

A passenger train on the Chicago, Milwaukee & St. Paul railroad, was struck by a cyclone nine miles from Sioux City, and every car was thrown from the track and smashed to pieces. A large number of persons were injured. No details have been received.

Foreign.

The Afghan frontier negotiations are at a stand-still.

Princess Beatrice's marriage will take place July 23d.

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The Gladstone Ministry has resigned and Lord Salisbury is forming a new Cabinet.

Three hundred buildings were burned at Aux Cayes, West Indies, May 15th, and 1,000 families were rendered homeless. The loss was over \$2,000,000.

An earthquake shock has occurred in Eastern Caucasus and the town of Sikhuch was completely swallowed and the township suffered damage of several million roubles.

It is estimated that over 10,000 people participated in the funeral services of the late Archbishop Bourget, at Notre Dame church at Montreal, June 12th. The officiating clergymen were Bishops Williams of Boston, Wadham of Ogdensburg, Faber of Montreal, and Duhamel of Ottawa. Archbishop Tackes of Winnipeg preached the sermon.

SPECIAL NOTICES.

MUSIC.—It is desired that all interested in the placing of the Pipe Organ in the University Chapel remit the amount of their subscriptions at once.  
N. WARDNER WILLIAMS.

COMMENCEMENT WEEK—MILTON COLLEGE.  
—1. Baccalaureate Sermon, by Pres. W. C. Whitford, Sunday evening, June 28, 1885.

2. Joint Annual Sessions of the Literary Societies, Wednesday evening, June 24th, and Monday evening, June 29th.

3. Annual Concert of the Musical Department, under the direction of Prof. J. M. Stillman, Mus. Doc., Tuesday afternoon, June 30th, at 2 o'clock.

4. Annual Address before the Literary Societies, by Rev. P. S. Henson, D. D., of Chicago, Tuesday evening, June 30th.

5. Commencement Exercises, Wednesday forenoon, July 1st, at 10 o'clock.

6. Address before the Alumni Association, by Prof. Lucius Heritage, of Wisconsin University, Wednesday afternoon, at 8 o'clock.

7. Senior Concert by the Central Tennessee College Singers, Wednesday evening, at 8 o'clock.

All are cordially invited to be present. Any person in attendance at these exercises, paying full fare in coming to Milton, Wis., on the Chicago and Northwestern, or the Chicago, Milwaukee and St. Paul Railway, will be entitled to receive a return ticket for one-fifth fare.

LECTURE!—A Lecture will be given at Chapel Hall, Alfred Centre, N. Y., on the evening following the Sabbath, June 20, 1885, by Pres. J. Allen, Ph. D., D. D., for the benefit of the University Pipe Organ. Subject, "Archæology," illustrated by specimens. Admission, 25 cents.

THE Seventh-day Baptist Society, of Wells-ville, N. Y., will hold regular service on the Sabbath, in the vestry of the Baptist church, at 2 o'clock, P. M.

The Bible-school is held before the preaching service. A cordial invitation is extended to all.  
L. M. C.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 8 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

NOTICE TO CREDITORS.—In pursuance of an order of Clarence A. Farnum, Esq., Surrogate of the County of Allegany, notice is hereby given, according to law, to all persons having claims against John Crandall, late of the town of Friendship, in said county, deceased, that they are required to exhibit the same, with vouchers thereof, to the subscriber, one of the executors of the will of the said deceased, at his residence in the town of Genesee, on or before the 5th day of September, 1885.  
E. R. CRANDALL, Executor.  
ELIZA M. CRANDALL, Executrix.  
Dated Feb. 26, 1885.

PIPE ORGAN CONCERT!

A GRAND PIPE ORGAN CONCERT

will be given by

DUDLEY BUCK,

Assisted by

SUSIE E. BURR, Soprano,

LA FRONE MERRIMAN, Violin,

N. WARDNER WILLIAMS, Tenor.

AT THE

UNIVERSITY CHAPEL,

Tuesday Evening, June 23, 1885.

ADMISSION, - - - - 50 CENTS.

No extra charge for Reserved Seats. Tickets for sale at SILAS C. BURDICK'S store. Reserved Seats may be secured by addressing GEO. G. CHAMPLIN, Alfred University, Alfred Centre, N. Y.

A GOOD HOUSE and LOT

— IN —  
ALFRED CENTRE, N. Y.,  
Will be sold Cheap.

Address S. L. MAXSON,  
Alfred Centre, N. Y.

SIGLAR'S PREPARATORY SCHOOL,  
NEWBURG-ON-HUDSON, N. Y.,  
Gives the best preparation for the best colleges. Two Yale valedictorians in three years. Entrance examination held at the school by members of Yale faculty. Daily gymnastics under teacher compulsory. For circulars, &c., address HENRY W. SIGLAR, M. A. (Yale) Prin.







Popular Science.

WHY CONTAGIOUS DISEASES ATTACK BUT ONCE.—Professor Tyndall thus endeavors to explain the immunity obtained against a second attack of a contagious disease: "One of the most extraordinary and unaccountable experiences in medicine was the immunity secured by a single attack of a communicable disease against future attacks of the same malady. Smallpox, typhoid, or scarlatina, for example, was found as a general rule to occur only once in the lifetime of the individual, the successful passage through the disorder apparently rendering the body invulnerable. Reasoning from analogy, I have ventured to express the opinion that the rarity of second attacks of communicable disease was due to the removal from the system, by the first parasitic crop, of some ingredient necessary to the growth and propagation of the parasite."—Medical World.

NEW MODE OF HARDENING PLASTER OF PARIS.—M. Julhe describes a new process for hardening plaster of Paris, so that it may be used, among other purposes, for floor parqueting, (Comptes Rend., c., 797). It consists in mixing the plaster, before using it for casting with one part in six of finely sifted, recently slaked lime, and saturating the well dried casting with solution of a sulphate of a base giving an insoluble precipitate with lime. Sulphate of zinc and sulphate of iron are both suitable. The zinc sulphate gives a white material, while that containing iron is at first greenish, but upon drying takes the characteristic color of ferric oxide. A coating of burnt linseed oil converts this into a mahogany color, and a coat of copal varnish gives a fine surface. The casting should be well dried before treating it with the sulphate solution, and after being immersed not longer than two hours it should be again dried; it may then be replaced in the solution until the saturation is complete. The production is said to resist atmospheric influences, and when sulphate of iron is used, the resistance to fracture is said to be twenty times greater than in ordinary plaster.

LONDON AUTOMATIC POST OFFICES.—A London paper describes a novel plan for supplying stationery to railway passengers. In nearly every railway station is a small box on legs, painted crimson, which may be called an automatic post office. It is divided in two compartments. On the top are apertures admitting a penny, one being for postal cards and the other for envelopes. You drop a penny through the slot and open a little drawer beneath, and presto! you find a postal card. Drop two pennies in the right hand slot, open a corresponding drawer, and you find a stamped envelope containing a dainty sheet of note paper. These little conveniences are the property of a company (limited, of course). The profit must be very small, and only on the envelope and sheet of note paper. It may consist in its conveniently getting out of order occasionally and refusing to deliver; your penny has gone in and cannot be got out, and there is no satisfaction to be had by jurginating the box. You can't get the best of it by dropping in a bad penny, as if not full weight it refuses to deliver, and keeps your short coin confiscating that as a punishment for your attempt to cheat. It has a golden rule that works only one way.—Scientific American.

SURGERY OF DYNAMITE.—The medical faculty have recently given some little attention to what they are pleased to call "Surgery of Dynamite," by which is meant the effect of dynamite explosions upon those in their immediate vicinity. It is interesting to learn from these discussions that the jar or shock which the system receives differs altogether from that which is the result of a blow upon the head or body, or resulting from railway collisions. These latter follow a comparatively well-localized and gross form of violence, whereas the shock coming from a dynamite explosion is diffused and divided. In the case of the two young women who were injured by the recent explosion in the Tower of London, neither suffered from contusions, nor did they bear any marks of wounds save a few scratches received from falling upon a pile of rubbish. The sensation they experienced was not that of being violently knocked down, but of being "pushed back." Both suffered from severe pain along the right inferior dental and auriculo-temporal nerves, and a profuse catarrh showed the meatus had been injured. Cole, the policeman, suffered from no complication through a fracture of his ribs, but, as in the case of the young women, his chief ailment came from a general enfeebling of nerve function, which caused a depression in the heart's action and a temporary loss of sight and hearing.—Scientific American.

A RUSSIAN BATH AT HOME.—Among the new home conveniences recently introduced, is a simple attachment to the ordinary bath tub, by which the luxury of a vapor or medicated bath may be taken in one's own house. The medicating or disinfecting materials are placed within cylindrical air chambers, and fed drop by drop into the water, and mingle with the steam as it is drawn into the bath tub. The invention has been introduced into some of our city hospitals, and a number of physicians have recommended it for its capability as a deodorizer and disinfecter. A bath may be performed by a few drops of any odorous extract, put into the cylinder with the other ingredients.—Scientific American.

WHEN DAYS ARE DARK. BY MARIANNE FARNINGHAM. When days are dark, remember The brightness that has passed; All up the glad Spring music (O mingle with the blast; Sink of the merry sunshine And hosts of scented flowers; Memories of the Summer Take gloom from off sad hours. When days are dark, be cheerful; Because the leaves must fade, My hopes need not be cast away Nor thy heart be dismayed. 'Tis the time for laughter And happy household song, And that are filled with cheerfulness Are never sad and long. When days are dark, be trustful; The sun shines after rain, And joy goes not so far away But it returns again. 'Tis not ruled by sorrow, But blessings reign o'er all, And we can sing of mercy, In spite of pain and thrall.

WHEN DAYS ARE DARK, BE BUSY; For there is much to do, In the ministries are many Which kindly hands pursue. We need of love is always great, For grief is everywhere; Lighten thou some burden, And lessen thou some care! When days are dark, be thankful; Light is not always behind, And useful are the shadows, The silence and the rest; And gives what'er is good to come, The day and then the night, And those who find their joy in him, Live always in the light. —Jewish Record.

HE SLEPT WELL. As a stranger in the city, and had a tired and dusty to the principal hotel, and was not at not being able to secure a room. The hotel was filled to overflowing, and he was in session in the city, and as he went to the other hotels he found the difficulty, not a room, nor even a cot secure. At last, at a third-rate hotel he found he could secure a bed in a room. He tried to hire both beds, he could have the whole room, not the idea of a room-mate in a place. But the other bed was hired, and so he was obliged to share his chances. He went up stairs, and finding, concluded that he would not sleep, at least not until he had seen the end of a man was to occupy the other bed in order to keep awake, as he was both sleepy, he took out his pocket Bible, and became deeply interested in a reading that had lately attracted his attention. He was engaged in this study when the door suddenly opened and in came a stranger who was to be his room-mate that night. The man, as he entered, cast a sharp glance at him, and then went to the room and prepared for bed. Looking at the top of his Bible he quietly studied the stranger. The man seemed to be a person and appeared to be honest, hesitated about trusting a stranger, and to make calculations about keeping him. But he changed his mind, for the stranger, who was ready to retire, knelt down in a manner that showed a familiar custom, and engage in conversation. That was enough; he put the Bible on his pillow and went off himself in refreshing sleep. In the morning they were dressing, he turned to the stranger, and explaining the circumstances of the past evening, said, "So I slept the stranger listened attentively, and said, "I slept well, too. I had not expected to sleep in this place with a stranger, and not know the other bed, but I came in so suddenly, and found you your Bible, I concluded I could trust you, and so said my prayers and went to bed." The glorious truth that man trusts his neighbor who believes and trusts in the Bible. Is there any other book that carries such a character, and so carries the proof of a divine origin and authority? God's word in the hearts of men, indeed, "Peace on Earth."

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HISTORY OF CONFERENCE.—REV. JAMES BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder office for sale, at \$1.50. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Centre, N. Y.

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Abstract of Time Table, adopted May 25, 1885. EASTWARD.

Table with columns: STATIONS, No. 1\*, No. 12\*, No. 4\*, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Clean, Cuba, Wellsville, Andover, Alfred.

Table with columns: STATIONS, No. 1\*, No. 12\*, No. 4\*, No. 6. Rows include Hornellsville, Elmira, Binghamton, Port Jervis, New York.

NOTE.—Train 4 will stop at all stations on Sunday. 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 6.30, Clean 7.20, Hinsdale 8.00, Cuba 9.05, Friendship 10.00, Belvidere 10.37, Belmont 11.25, Scio 11.55, Wellsville 1.45, P. M., Andover 2.32, Alfred 3.32, Almond 4.00, and arriving at Hornellsville at 4.20 P. M. 4.40 P. M., from Dunkirk, stops at Forestville 5.08, Smith's Mills 5.20, Perryburg 5.46, Dayton 6.07, Cattaraugus 6.45, Little Valley 7.16, Salamanca 8.15, Great Valley 8.23, Carrollton 8.37, Vandalia 8.50, Allegany 9.07, Clean 9.16, Hinsdale 9.23, Cuba 9.57, Friendship 10.23, Belvidere 10.42, Belmont 10.54, Scio 11.07, Wellsville 11.19, Andover 11.47 P. M., Alfred 12.14, Almond 12.33, arriving at Hornellsville at 12.42 A. M.

Table with columns: STATIONS, No. 1, No. 5\*, No. 3\*, No. 2\*. Rows include New York, Port Jervis, Hornellsville, Alfred, Andover, Wellsville, Cuba, Clean, Carrollton, Great Valley, Salamanca.

NOTE.—Train 1 will stop at all stations on Sunday. No. 2 runs daily over Western Division. 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 10.25, Hinsdale 11.10, Clean 11.55 A. M., Allegany 12.30, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.13, Cattaraugus 4.13, Dayton 5.20, Perryburg 5.58, Smith's Mills 6.31, Forestville 7.05, Sheridan 7.25, and arriving at Dunkirk at 7.50 P. M. 4.20 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.05 P. M.

Table with columns: STATIONS, 15, 5\*, 9\*, 35\*, 21\*, 37. Rows include Little Valley, Andover, Wellsville, Cuba, Clean, Carrollton, Great Valley, Salamanca.

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The Sabbath School.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

INTERNATIONAL LESSONS, 1885.

SECOND QUARTER.

- April 4. Paul's Voyage. Acts 27: 1, 2, 14-26.
April 11. Paul's Shipwreck. Acts 27: 26-44.
April 18. Paul going to Rome. Acts 28: 1-15.
April 25. Paul at Rome. Acts 28: 16-31.
May 2. Obedience. Eph. 6: 1-3.
May 9. Christ our Example. Phil. 2: 5-16.
May 16. Christian Contentment. Phil. 4: 4-13.
May 23. The faithful Saying. 1 Tim. 1: 15-20; 2: 1-6.
May 30. Paul's Charge to Timothy. 2 Tim. 3: 14-17; 4: 1-8.
June 6. God's Message by his Son. Heb. 1: 1-8; 2: 1-4.
June 13. The Priesthood of Christ. Heb. 9: 1-12.
June 20. Christian Progress. 2 Pet. 1: 1-11.
June 27. Quarterly Review.

LESSON XII.—QUARTERLY REVIEW.

For Sabbath-day, June 27.

SCRIPTURE LESSON.—ISAIAH 53: 1-12.

- 1. Who hath believed our report? and to whom is the arm of the Lord revealed?
2. For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.
3. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.
4. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.
5. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.
6. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.
7. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.
8. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.
9. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.
10. Yet it pleased the Lord to bruise him: he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.
11. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.
12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

[The following suggestive outline for review has been adapted to these columns, from the Sunday School Times.]

I.

PAUL'S VOYAGE.

- Topic: Safe in the Storm.
OUTLINE: 1. Setting Out.
2. Stormy Without.
3. Calm Within.
Golden Text.—"I believe God that it shall be even as it was told me."—Acts 27: 25.

II.

PAUL'S SHIPWRECK.

- Topic: Saved from the Storm.
OUTLINE: 1. Endangered.
2. Encouraged.
3. In Safety.
G. T.—"Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses."—Psa. 107: 28.

III.

PAUL GOING TO ROME.

- Topic: Saved from the Serpent.
OUTLINE: 1. The Apostle Surviving.
2. The Sufferers Reviving.
3. The Travelers Arriving.
G. T.—"He thanked God, and took courage."—Acts 28: 15.

IV.

PAUL AT ROME.

- Topic: Salvation unto the Gentiles.
OUTLINE: 1. The Preaching Paul.
2. The Divided People.
3. The Sad Prophecy.
G. T.—"The salvation of God is sent unto the Gentiles."—Acts 28: 28.

V.

OBEDIENCE.

- Topic: Joyful Obeying.
OUTLINE: 1. Children Obeying.
2. Servants Obeying.
3. Christians Withstanding.
G. T.—"Children, obey your parents in the Lord; for this is right."—Eph. 6: 1.

VI.

CHRIST OUR EXAMPLE.

- Topic: Joyful Imitating.
OUTLINE: 1. Christ Humbled Himself.
2. Christ was Exalted.
3. Christ-likeness Enjoyed.
G. T.—"Let this mind be in you, which was also in Christ Jesus."—Phil. 2: 5.

VII.

CHRISTIAN CONTENTMENT.

- Topic: Joyful Contentment.
OUTLINE: 1. Always Joyful.
2. Always Faithful.
3. Always Contented.
G. T.—"The God of peace shall be with you."—Phil. 4: 9.

VIII.

THE FAITHFUL SAYING.

- Topic: The Saviour Providing Salvation.
OUTLINE: 1. For Paul to Look for.
2. For Timothy to Strive for.
3. For All to Pray for.
G. T.—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."—1 Tim. 1: 15.

IX.

PAUL'S CHARGE TO TIMOTHY.

- Topic: The Preacher Proclaiming Salvation.
OUTLINE: 1. The Preacher's Text Book.
2. The Preacher's Preaching.
3. The Preacher's Reward.
G. T.—"The holy Scriptures, which are able to make thee wise unto salvation."—2 Tim. 3: 15.

X.

GOD'S MESSAGE BY HIS SON.

- Topic: Honoring Our Saviour.
OUTLINE: 1. His Exaltation by God.
2. His Rank Above the Angels.
3. His Claim to our Honor.
G. T.—"How shall we escape, if we neglect so great salvation?"—Heb. 2: 3.

XI. THE PRIESTHOOD OF CHRIST.
Topic: The Priesthood of Our Saviour.
OUTLINE: 1. The Transient Tabernacle.
2. The Typical Priesthood.
3. The Eternal High-Priest.
G. T.—"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. 7: 25.

XII. CHRISTIAN PROGRESS.
Topic: Growing in the Knowledge of Our Saviour.
OUTLINE: 1. Helps to Christian Growth.
2. Directions for Christian Growth.
3. Results of Christian Growth.
G. T.—"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."—2 Pet. 3: 18.

MARRIED.
At Dakota, Wis., Sunday, June 7, 1885, by B. S. Crandall, Esq., Mr. RICHARD B. COCKERILL, of Seneca, and Miss ELMIE A. CRANDALL, of Dakota.
DIED.
In Preston, Chenango Co., N. Y., June 3, 1885, of consumption, JEMIMA, wife of E. J. Hammond, and daughter of J. D. and Jemima Rogers in the 52d year of her age. The deceased was baptized into the fellowship of the Seventh-day Baptist Church of Preston, during her early years, by the then pastor, Eld. Varnum Hull. During her protracted illness, the deceased was habitually cheerful, and met death without alarm. A husband and four children survive her. Her funeral was attended on the 6th inst., a large concourse of people testifying to the great respect cherished for her. The religious services were conducted by the writer of this notice, and the text of Scripture discoursed upon was taken from Philippians 1: 23, 24. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better; nevertheless, to abide in the flesh is more needful for me." Though desiring to live for her family's sake, she expressed a growing resignation to the event of her approaching death, and gave evidence that her trust was in the Lord. She desired to be remembered in prayer by those who called upon her, and counseled her children to attend the Sabbath services at the church. Such was the earthly ending of a beautiful life, quiet, and unobtrusive, full of sweet charities, and of Christian sobriety.
"Sister, thou wast mild and lovely,
Gentle as the Summer breeze,
Pleasant as the air of evening,
When it floats among the trees."
L. C. R.

Mrs. THOMASIN SPRY, wife of Dr. J. A. Baldwin, died at Beach Pond, Wayne Co., Pa., June 9, 1885, at 6 o'clock A. M., of meningitis, after much suffering for more than two weeks. The last four days being bereft of reason, the testimony of her life is about all that we have left us; this is highly esteemed by those well acquainted with her. On Monday, the 15th, she would have been fifty years old. She was a member of the M. E. Church about twenty years, since which she has been a member of the F. M. Church fifteen years.
J. A. B.
In Ashaway, R. I., June 1, 1885, of pneumonia, GEORGE NICHOLS LANGWORTHY, aged 39 years and 1 day. He was baptized May 5, 1866, and united with the First Seventh-day Baptist Church of Hopkinton. He has been Cashier of the Ashaway National Bank for sixteen years, and a Director of the same for fourteen years, also Treasurer of the Ashaway Savings Bank since its organization. He was largely and favorably known in the business circles of this place and the surrounding country, and his death deeply affects this society. His wife, two little daughters, a father and brother are left in sorrow, by this, seemingly, untimely death. Funeral services were held at the church, conducted by Rev. A. E. Main and the Pastor, assisted by Revs. Horace Stillman and L. F. Randolph. Elegant floral offerings were made, and a very large concourse of people was in attendance.
I. L. C.
In Janesville, Wis., May 29, 1885, A. WESTER BALDWIN, in the 57th year of his age. His disease was a cancerous affection of the stomach, from which he suffered intensely for about six months. He was, at the time of his death, the Clerk of the Court of Rock County, which office he had filled continuously for 17 years. As an evidence of his efficiency and the high esteem in which he was held, the Court adjourned at his death and at his funeral. The Judge remarked on the occasion, "I have known A. W. Baldwin, for more than 35 years; and in every walk of life, in every duty he has been called upon to perform, he has shown himself upright, honorable, and just." Mr. Baldwin's former home was in Milton, Wis., where his aged parents still reside as members of the Seventh-day Baptist Church of that place. For over twenty years he was a trustee of Milton College; and during most of that time its valuable secretary. He was distinctively a lover of his fellow-men, and in all his positions of life, he was helpful, courteous, scrupulously exact, and most highly respected. He will be greatly missed by his parents, by his wife and two daughters, and by a very large circle of friends. The funeral services were conducted at the house by Rev. S. B. Loomis, of Lone Rock, Wis., and Pres. W. C. Whitford, of Milton College; and at the grave, by the Knight Templars. A large concourse of people was in attendance.
In Albion, Wis., June 4, 1885, of consumption, in the 27th year of her age; MARY E., wife of Alfred D., and daughter of Lee and Mary F. Coon. In her death her parents have parted with the last of their four children. But though left childless in their declining years, they feel that their loss is her gain. Besides the father and mother, she leaves a husband and two little boys to mourn her loss.
S. H. B.

WHOLESALE PRODUCE MARKET.
Review of the New York market for butter, cheese, etc., for the week ending June 13th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished when desired.
BUTTER.—Receipts for the week, 40,578 packages; exports, 1,408 packages. The withdrawal of some of the finest and largest steamers from trans-Atlantic service by the English Government limits the refrigerator room at the disposal of exporters, which, however, up to the present time has not been felt, as there has been practically no exports of butter. Grass in New England and New Jersey is abundant and present local consumptive demand is lessened, but the general packing down in firkins through this State and free speculative purchases here have advanced prices for the week about 1 cent per pound, and cleaned up all arrivals of finest makes. We quote:
Fancy. Fines. Family.
Creamery make, N. Y. —@19 17@18 —@—
Western —@19 17@18 10@15
New State dairy —@18 15@17 10@14
Grease butter —@16 —@5 —@4
CHEESE.—Receipts for the week, 53,129 boxes; exports 45,194 boxes. There was altogether a better feeling this week and arrivals were well cleaned

up, with some sales of fancies for next week's delivery at 8c. On a basis of 7c. for cheese, however, there were some foreign orders cancelled, and small-sized fancy full cream cheese were offered on 'Change to day at 8c. without takers. Night skims brought 4 1/2 @ 4 3/4 c., and for some fancy marks 5 cts. The market closes firm. We quote:
Fancy. Fines. Family.
Factory, full cream —@ 7 3/4 6 1/2 @ 7 1/2 @ 6 1/2
Skimmed —@ 5 1/2 3 @ 4 1/2 @ 2 1/2
Eggs.—Receipts for the week, 22,361 barrels. Ten barrels first sold on 'Change to day at 14 cts., and there was more talk than business, and a dull market. We quote:
Near-by marks, fresh-laid, per doz. .... 15 @ 15 1/2
Southern, and Western, fresh-laid, per doz 13 1/2 @ 14 1/4
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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, ALLEGANY CO., N. Y. VOL. XLI.—NO. 28.
THE CENTRAL A Minutes of the Fiftieth
The Seventh-day Baptist Church of West Edmeston, Fifth-day, June 11, 1885, at Association called to order Prentice. After singing by led in prayer.
By vote of the Association pointed, as Nominating Com Wm. A. Babcock, and C. J. H. D. Clarke preached the John 15: 4, 5. Subject, "D This was followed by remarks Pending the report of the the letter from the First Brod The Committee on Nominat Moderator—J. B. Clarke. Clerk H. D. Clarke. Assistant Clerk—C. A. Burdick.
The report was adopted. Reading of church letters v DelRuyter, Scott, Adams, First field, West Edmeston.
It was voted to open the ad ing, 9.30,—closing at 12; after 4 o'clock; evening, 7.30.
J. B. Clarke, in behalf of Church, welcomed the delegat worship and homes.
Benediction by A. B. Prentice.
AFTERNOON S
The Association was called ator, J. B. Clarke. Prayer by Under the order of commu letters were again read as foll Second Verona, Watson, Cliff Communications from cor called for, A. E. Main read from the South Eastern Ass appeared to represent that bod Eastern Association was also represented that body as de the spiritual condition of by Bro. Main, and the fratern ter Association were presented D. E. Maxson appeared as ern Association, who read the tended remarks.
The North-Western Associ as delegate to this body, who spoke briefly concerning the L. E. Livermore, representi terests of our denomination, sionary Society, and J. B. Cl made verbal statements conc delegates to this body, and welcomed, together with the sociations, and invited to pu tions of this Association.
By vote of the Association nated the following Standing
On Religious Exercises—A. B. Williams, P. C. Kenyon.
On Education—F. O. Burdick, Maxson, H. Cliff, Brown, and P. B. Prentice, J. D. Rogers, Lewis.
The nominations were ratifi adopted.
The Treasurer's report w waived for the present.
The Committee on Obituar The Committee on Obituar that, while an unusual number of sisters have been called away from phant church during the year, a three of our official members have con Collins Miller of Brookfield Adams, and Deacon R. N. Mumf morning of August 5, 1884, lacking ing 82 years of age. Bro. Miller the pillars of the Second Brookfi united in 1832, being baptized by many years in the town of Sange of his life he lived in the village of integrity, and stood high among citizens. The poor always found he held and he cared up to the lin chased to himself a good degree faith." The Pastor always found counselor, and a ready helper in nevent work of the church and uction, and Sabbath reform—th and helper. He was an earnest accepted the Bible as the revealed salvation from sin and its terrible sacrifice of the Lord Jesus Christ in that sick room such exultation of joy, and seen such a heavenly nance, as gives the assurance that to be witu "Christ." "We shall not by, by and by."
Elder Wm. G. Quibell was born May 1, 1800, and died at his ho Dec. 8, 1884. When a young