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VOL. XLI.-NO. 26.

ALFRED CENTRE, N. Y., FIFTH-DAY, JUNE 25, 1885.

WHOLE NO. 2107.

THE CENTRAL ASSOCIATION.

Minutes of the Fiftieth Annual Session.

The Seventh-day Baptist Central Association convened with the West Edmeston (N. Y.) Church on Fifth-day, June 11, 1885, at 10.30 A. M.

Association called to order by the Moderator, A. B. Prentice. After singing by the choir, L. C. Rogers

By vote of the Association, the Moderator appointed, as Nominating Committee, Joshua Clarke, Wm. A. Babcock, and C. J. York.

H. D. Clarke preached the annual sermon from John 15: 4, 5. Subject, "Denominational growth." This was followed by remarks by Stephen Burdick. Pending the report of the Nominating Committee,

the letter from the First Brookfield Church was read. The Committee on Nominations reported as follows:

Moderator—J. B. Clarke. Clerk H. D. Clarke. Assistant Clerk—C. A. Burdick.

The report was adopted.

Reading of church letters was resumed as follows: DeRuyter, Scott, Adams, First Verona, Second Brookfield, West Edmeston.

It was voted to open the services as follows: Morning, 9.30,—closing at 12; afternoon, 1.30,—closing at 4 o'clock; evening, 7.30.

J. B. Clarke, in behalf of the West Edmeston Church, welcomed the delegates to their house of worship and homes.

Benediction by A. B. Prentice.

AFTERNOON SESSION.

The Association was called to order by the Moderator, J. B. Clarke. Prayer by W. H. Ernst.

Under the order of communications from churches, letters were again read as follows: Cuyler, Lincklaen, Second Verona, Watson, Clifford, Norwich.

Communications from corresponding bodies being called for, A. E. Main read the Associational letter from the South Eastern Association. No delegate appeared to represent that body. The letter from the Eastern Association was also read by A. E. Main, who represented that body as delegate. Remarks upon the spiritual condition of that body were made by Bro. Main, and the fraternal greetings of our sister Association were presented.

D. E. Maxson appeared as delegate from the Western Association, who read their letter and made extended remarks.

The North-Western Association sent W. H. Ernst as delegate to this body, who read their letter and spoke briefly concerning the cause common to all.

L. E. Livermore, representing the educational interests of our denomination, A. E. Main, the Missionary Society, and J. B. Clarke the Tract Society, made verbal statements concerning their position as delegates to this body, and, by vote, were cordially welcomed, together with the delegates from sister Associations, and invited to participate in the deliberations of this Association.

By vote of the Association, the Moderator nominated the following Standing Committees:

On Religious Exercises—Clayton A. Burdick, R. T. Stillman, W. H. Burdick, J. M. Todd, Stephen Burdick.
On Petitons—C. V. Hibbard, B. G. Stillman, T. R. Reed, On Finance-Edwin Whitford, Welford Perry, R. Sherman

Langworthy, C. J. York. On Resolutions—S Burdick, D. E. Maxson, W. H. Ernst, A. E. Main. L. C. Rogers.

On the State of Religion—A. B. Prentice, J. Clarke, O. D. Williams P. C. Kenyon.

On Education—F. O. Burdick, L. E. Livermore, Edwin S. Maxson, H. Cleft Brown. On Essayists, Delegates, and Preacher of Annual Sermon—A. B. Prentice, J. D. Rogers, Lewis Todd, Clayton A. Butdick.

The nominations were ratified.

The Corresponding Secretary's report was read and

The Treasurer's report was read, and the matter waived for the present.

The Committee on Obituaries reported as follows:

The Committee on Obituary Notices respectfully reports that, while an unusual number of our beloved brethren and sisters have been called away from the militant to the trium-

phant church during the year, and we mourn their loss, only three of our offici 1 members have been called away, viz. Deacon Collins Miller of Brookfield, Elder Wm. G. Quibell of Adam, and Deacon R. N. Mumford of Watson.

Deacon Miller died at his home in Brookfield, N. V. on the Deacon Miller died at his home in Brookfield, N. Y., on the

morning of August 5, 1884 lacking only eighteen days of being 82 years of age Broti er Miller was a member, and one of the pillars of the Second Brookfield Church, with which he united in 1832, being baptized by Eld. Eli S. Bailey. He lived many years in the town of Sangerfield, but the last ten years of his life he lived in the village of Brookfield. He was a man of integrity, and stood high among his neglibors and fellow-citizens. The poor always found in him a helping friend. In 1838 he was called and ordained to the offic; of Deacon which he held and hor ored up to the time of his death, " having purchased to himself a g od degree, and great boldness in the faith.' The Pastor always found in him a wise and trusted counselor, and a ready helper in every good work. The benevelent work of the church and denomination-missions, euucation, and Sabbath reform-found in him a decided friend and heiper. He was an earnest Christian, and believed in, and accepted the Bible as the revealed will of God, and trusted for salvation from sin and its terrible consequences in the atoning sacrifice of the Lord Jesus Christ. The writer has witnessed in that sick room such exultation, and heard such exclamations of joy, and seen such a heavenly radiance upon that countenance, as gives the assurance that the departed one has "gone to be with (hrist." "We shall meet beyond the river by and

by, by and by." Elder Wm. G. Quibell was born in Line Inshire, England, May 1, 1806, and died at his home, Adams Centre, N. Y., Dec. 30, 1884. When a young man he gave his heart to

Christ and connected himself with the M. E. Church. In 1830, he came to America, and soon finding employment in Albany, N. Y., true to his religious principles, he there, without delay, united with the Methodist Church. A year or two later, Providence led him to Jefferson county, N. Y., where he became acquainted with the truth concerning God's Sabbath, which, after a thorough investigation, he heartily embraced and ever after conscientiously observed. He also accepted gospel baptism and followed Christ in that ordinance, administered by Eld. William Green. In 1834, he married Eliza Ann Green, who survives him. About forty for more than after your and who survives him. fifty years, and who survives him. About forty four years ago he was called by his brethren to the gospel ministry, and was ordained by Elds. Wm. Green and Joel Green. His ministerial labors were in the churches of Watson, Hounsfield, Second Verona and Adams. How many years he served these churches I am unable to say. He was a man of clear ideas and quite gifted in exhortation. He was truly a devout child of God, serving the Lord with gladness. For many years he had been partially crippled with rheumatism, and, as a consequence, was at times a great sufferer. But during all his sufferings he maintained a cheerful, hopeful spirit. He was of a genial, social nature, which hade him friends wherever he lived, and which, haptized by the Spirit of God, made the place and service of social worship ever a delight to him. He was also firm in his attachment to, and advocacy of, the truth as he understood it. Loyal to the church and a sympathetic helper in the work, his death is a great loss to the church and pastor as well as to his companion left to walk the remainder of life alone. During the many last weeks of suffering he submitted in patience, though desiring to depart and to receive the crown. Notwithstanding his own distress, he was very thoughtful of others, and appreciated the attentions and services of his

friends. His death was victory.

Deacon Robert N. Munford was born in Smyrna, N. Y., and died in Watson, May 3, 1885, in the 53d year of his age. His disease was crysipelas, from which his sufferings were very severe. He was descended from Stephen Mumford, the father, or founder, of the Seventh day Baptist Church in America, organized in 1671. He was the Seni or Deacon of the Seventh day Baptist Church of Wats n, and died in the faith which is in Christ Jesus. A bereaved companion and four children mourn his departure, while we trust he enjoys rest, peace, and heaven. At his funeral, which was held at his house on the 5th of May, a sermon was preached by his pastor, from 2 Tim. 4: 7, 8, "I have fought a good fight," &c.

Respectfully submitted, J. M. Todd, Com.

The report was adopted after remarks by J. Clarke, L. C. Rogers and T. R. Reed.

The Treasurer's report, after amendment, was referred to the Finance Committee as follows:

S. W. MAXSON, Treasurer,

In account with the CENTRAL ASSOCIATION. SPECIAL FUND. Dr.

To collections at DeRuyter	\$70	20
Cr.		
By cash to Missionary Society	\$42 28	
	\$70	20
GENERAL FUND.		
Dr.		
To balance in Treasury	\$ 1	30
Cash from churches as follows:		
First Brookfield	15	97
DeRuyter	16	99
First Verona	9	79
Second Brookfield	17	
Adams	29	
West Edmeston		55
Cuyler	_	51
Otselic		78
Preston		27
Second Verona		47
Watson	-	80
Clifford	2	99
Norwich	_	93
Lincklaen	-	00
Scott	9	79
Co	\$ 137	99
Cr.	•	

Scott	9	79
	\$137	99
Cr.	•	
By cash on the following orders:		
H. D. Clarke	\$2	50
(6	5	00
J. Clarke	50	00
J. B. Clarke	45	00
L. A. Platts	30	00
•	\$132	50
Balance		49
	\$137	99
	· T • A	

After singing by the choir, "The Book of Life," the delegate to the Western and North-Western Associations, J. Clarke, presented his report as follows:

Your delegate to sister Associations would respectfully report that he attended, persuant to your appointment, the sessions of the Western and North-Western Seventh day Baptist Associations in 1884. The former convened with the church at Alfred Centre, June 19th, at 10.30, A. M. The opening sermon was preached by W. C. Titsworth, from Acts 17: 16. Nearly all the churches were represented by letter or delegates. And although no special revivals were reported, yet, the peace and harmony existing in the churches were not only noticeable, but were occasions of thanksgiving, as also of promise of future good. Your delegate, together with those representing sister Association, was welcomed to the deliberations of this body. The business was done with dispatch, and was characterized, as were all the deliberations, with a remarkably sweet and Christian spirit. The sermons and addresses were full of though: and of a high spiritual tone. The series of resolutions, especially on temperance, took high ground and were discussed earnestly but in a good spirit, and adopted with unanimity. Indeed the meeting was one of profit to the large

The North Western Association met with the Church at Walworth, Wis., June 26, 1884, at 10 A. M. The opening sermon was preached by W. H. Ernst, from Din. 6: 10. The meeting called to order by the Moderator of last year, N. Wardner, and prayer was offered by Z. Gilbert, of Milton Juncton. Letters from twenty churches were read, while there still remained several churches unreported. Four new churches were received to this body. Chicago, Ill.; Alden, Minn.; Providence, Mo.; and DeWitt Ark. The Clerk was instructed to correspond with the churches not represented. It was a most cheering fact, gathered from the letters also, that between 75 and 100 had be neceived during the year by baptism. This Association has not only the largest number of churches, but by far the largest territorial field of any of our Associations upon which to grow. It will also be rem more ly that the Missionary Board are keeping upon the field as large a corps of Missionary workers as they have means to employ, and that from this department of work comes largely the growth of this body. The work of this body, including its business discussions and social intercourse, not only evinced carefu consideration of each other's feelings and interests, prompted by a growing brotherly love, but the twelve sermons and essays were replete with stirring thought, characterized by earnestness of manner and spirituality. The resolutions, treating of vital questions, took advanced ground, and although for the want of time not much discussed, were enthusiastically voted upon. Very much interest was added to both these occasi as by the representatives of Missionary, Tract, and Elucation Societies

These opportunities were not only enjoyed by, but he hopes were prontable to, your delegate. His expenses chargeable to this body were \$51 14, leaving balance due him of \$1 14, which is cheerfully donated.

J. CLARKE, Delegate. Respectfully submitted, O. D. Williams, delegate to the South-Eastern and

Eastern Associations, presented the following report:

Your delegate to the South-Eastern and Eastern Associations would respectfully report that he has had the pleasure of attending these Associations.

The South-Eastern was held with the church at Salem, W. Va.. It was called to order by the Moderator, Hon. Jesse F. Randolph, and the introductory sermon was preached by Rev. C. W. Threlkeld, from Rom 1: 15, 16. The meetings were quite well attended. Nearly all the churches were represented by letter and delegates. The meetings were characterized by a fervid spirit of devotion and were spiritually refreshing. There was commendable zeal manifested in the work of the denomination as presented by representatives of the different societies. They are especially interested in denominational education, as the large number of earnest students in Alfred University from that Association testifies. There are only two settled pastors in the Association. Elder S. D Davis does good work as a missionary and is also pastor of the Roanoke church, supplying them as often as his other duties will admit. But they feel the need of more settled pastors and some are praying for consecrated leaders in the work of the Lord.

The Eastern Association was held with the Pawcatuck Seventh day Baptist church, of Westerly, R. I. It was called to order by the Moderator, Rev. I. L. Cottrell, who preached the introductory discourse from 2 Cor. 5: 20. The letters of the various churches showed the average atterdance at preaching services, also the average attendance at the prayer meetings and Sabbath schools, in addition to the usual statistics. The report of the Committee on the state of religion showed a a healthy growth of the 15 churches composing the Association; all but two have pastors; all reported by letter and delegate or delegates; total number received to these churches was 117. The net increase was 59. Some of the churches had been revising their lists of members, and so there has been quite a large de crease. There was also a recommendation in this report that non resident members of churches should be advised to unite with the church within whose bounds they lived. The work of the denomination was ably and thoroughly set forth by the representatives of the different societies. The meetings were deeply interesting and instructive.

Your delegate was cordially welcomed and given a place on the programme and in the work of the Association. The ex penses of your delegate will be \$5415. O. D. WILLIAMS, Delegate.

These reports were received, and items of expense referred to the Finance Committee.

A partial report from the Committee on Religious Exercises was made and adopted.

The Recording Secretary having received a telegram to return home to preach a funeral sermon, asked to be released, and that C. J. York be appointed Clerk in his stead. The appointment was made.

The essay, "Tobacco and its uses," by Dr. E. R. Maxson, was read by his son, Edwin S. Maxson, and, after remarks by L. C. Rogers and J. Clarke, copies were requested for publication in the Sabbath Re-CORDER and in the Brookfield Courier.

On motion, A. B. Prentice was appointed Corresponding Secretary, and J. M. Todd Committee on

Edwin Whitford was chosen Treasurer by vote of the Association.

The congregation was dismissed by A. E. Main.

EVENING SESSION.

Sermon by F. O. Burdick, from Col. 3: 6, 7. Theme, "Growth."

SIXTH-DAY MORNING SESSION.

The first half hour was spent in prayer. The minutes of previous day read and approved. Reports of Standing Committees called for. The Sabbath School Board reported as follows:

The Sabbath School Board would respectfully report that, excepting the arrangement and direction of the Sabbath school exercises at the last session of the Association, nothing has been done during the year. No call for institute work has been made upon the Board by any of our churches. There have, however, been two Institutes held within the bounds of the Association, viz., DeRuyter and Second Brookfield under the supervision of Bro. T. R. Williams, Secretary of the Sabbath-School Board of the General Conference. These we trust have been sources of help and enco ragement to the Sabbathschool work in our midst. STEPHEN BURDICK,

J. M. Todd, A. B. PRENTICE, J. B. CLARKE,

The Committee on Religious Exercises reported in

Your Committee on Religious Exercises would submit the Fifth-day evening, sermon by F. O. Burdick.

Sixth-day morning, sermon by W. H. Ernst, delegate from the North-Western Association. Sabbath evening, Associational conference meeting, led by J.

Sabbath morning, sermon by D. E. Maxson, delegate from the Western Association, followed by a collection for the Tract Society, and by communion. Sabbath afternoon, Sabbath school, conducted by the Chair

man of the Sabbath-School Board. Evening after the Sabbath, reading of a paper on the subject of "Christian giving," by A. E. Main, delegate from the Eastern Association, followed by a discussion of the same.

First-day morning, sermon by L. C. Rogers, tollowed by a collection for the Missionary Society.

First day afternoon, sermon by J. Clarke.

First day evening, sermon by L. E. Livermore, Representative

of the Education Society.
CLAYTON A. BURDICK, Chairman of Com.

Voted, that the Agent of the Education Society have one half hour in connection with the discussion of educational interests; also that the Agent of the Tract Board have one half hour in connection with the discussion of resolutions, the Agent of the Missionary Society having the same privilege also.

The Committee on Resolutions reported in part as follows:

The Committee on Resolutions submitted the following

1. Whereas God has, through another year, graciously preserved us, as a people, giving us many tokens of his favor, multiplying our means and opportunities for the promotion of his kingdom among men, therefore, Resloved, That we recognize in these things the call to

the exercise of devout gratitude to God, to greater zea and efficiency in his work, and to full consecration to his cause. 2. Resolved. That more earnest and united prayer for Missions, and more generous and systematic giving to sustain and and enlarge our missionary operations, both home and foreign, are among the pressing demands of the present time.

3. Resolved. That the multiplying occasions for denominational activity in all departments of our work call fo a revival of Christian giving, and we recommend the plan of weekly offerings, and suggest the careful consideration by our members of the principle of tithing.

4. Resolved, That the increasing and pressing demand for missionary labor on our home field calls us to emphasize the importance of this branch of our work as well in the older,

as in the newer States and Territories.

5. Resolved, Tuat the work of our Tract Society, embracing Sabbath Reform and Denominational Publishing, calls for earnest praver and hearty co-operation and generous giving, in its behalf.

6. Resolved, That a careful and conscientious observance of Goa's holy Sabbath day among ourselves as a people is essential to our efficiency and success as Subbath Reformers.
7. Resolved, That, believing in co-operation among Chris-

tian workers for the promotion of every good cause, we recommend the Christian women in all the churches of the Associations to organize themselves into societies for the promotion of all departments of the Lord's work to which we are

called and committe i as a people.

8. Whereas, the work of the Gospel Ministry is so vast and so vital as to be well done only by such men as study to show themselves approved unto God, wo kmen that need not be ashamed, rightly dividing the word of truth,

Resolved, 1.t. That it is our duty as a people to provide the best facilities in our power for the thorough training of our young men and women for service in the broat fields which the Lord of the harvest is opening before us. 2d, That it is the duty of the churches, both to encourage our young people to avail them-elves of the educational advantages offered them and to open fields of work for them as soon as may be after their school preparations shall have been com-

9 Resolved. That as a department of church work, we regard the Sabbath school as second only to the preaching of the gospel, that it should have the support of the entire membership of the church and that care should be used to have the best aids and methods. Therefore, we pledge ourselves to use our denomin though helps, such as the Sabbath Recorder. Our Subbath Visitor and the Helping Hand; and we recommend that a portion of the time in each Association be devoted to institute work, in addition to our present methods of labor.

10. Resolved, That we approve of the organization of the churches of this Association into quarterly meetings as far as

11. Resolved. That the steady growth and constantly increasing evil of the liquor traffic which is everywhere rest ting the progress of the gospel, imperiling our homes and our national prosperity and life, calls for Christian protest and united Christian effort for its suppression.

12. Resolved. That we learn with satisfaction that a member of the graduating class of Alfred University, Perie F. Randolph, is about to enter within the bounds of this Association as pastor of the Lincklaen a d Otselic churches and that we welcome

her to this field of labor. STEPHEN BURDICK, Chairman of Committee.

The discussion of the resolutions was made a special order for 2 o'clock in the afternoon.

By vote of the Association, the discussion of the seventh resolution was made a special order. It was spoken to by S. Burdick, J. M. Todd, and Mrs. A. J. Green, of Adams, and the resolution was adopted.

The hour for preaching having arrived, W. H. Ernst preached from 1 John 2: 13. Theme, "Young

AFTERNOON SESSION.

Opened by singing, and prayer by J. Clarke. The Finance Committee reported as follows:

Your Committee on Finance would respectfully report: We have examined the report of the Treasurer, and find it correct. We find there is due Bro. O. D. Williams, your delegate to the South-Eastern and Eastern Associations, \$54 15 for expenses. We estimate for the expenses of a delegate to the Western and North Western Associations, \$50; for printing the Minutes, \$30; for mailing the Minutes, \$5 Total, \$139 15. This we have apportioned among the churches as follows:

	\$139	15
THOT WICH	. 1	
Norwich		ũ
Clifford		20
Watson		88
Second Verona	ង	20
Preston	. 2	54
Lincklaen		64
Otselic		97
Cuyler	. 2	20
West Edmeston		57
Second Brookfield		26
First Verona		04
Adams		
Scott		56
		79
DeRuyter	17	72
First Brookfield	\$15	08

E. WHITFORD, C. J. York, W. C. PERRY, R. S. LANGWORTHY,

The Committee on the State of Religion reported as follows:

Your Committee on the State of Religion respectfully reports: We find thirteen of the sixteen churches of the Association have reported by letter. These churches appear to be in a harmonious working condition; and all, save one, have the regular preaching of the gospel. Eight churches have enjoyed precious revivals during the year, resulting in a marked increase of spirituality in their membership and in additions, to the number of seventy one; sixty-six of which were by baptism. The losses of these reporting churches, mostly by death, have been fifty three, leaving a net increase of only eighteen to their membership. There seems to be a growing appreciation of the value of Bible school work, as a means of grace and for the conversion of souls, most of the letters referring to this interesting and important feature of church work.

We find from these facts great cause for thankf liness to Almighty God for his many blessing, and an incentive to renewed fai hfulne s, that his cause may be carried torward to grander results. While the numerical increase is indeed small, we believe the increase of spiritual power in the churches is really of great promise for the future. Your committee believe that we need to be endued with still greater power from on high, and that God is ready to use us for his glory, if we will but humble ourselves under his mighty hand. We, therefore, recommend that the churches of this Association unite in observing Wednesday, Sept. 16, 1885 as a day of humiliation, fasting and prayer for the outpouring of the Holy Spirit upon our churches, and for the conversion of sinners.

A. B. PRENTICE, Com. J. CLARKE, P. C. KENYON,

The report was adopted after remarks by J. M. Todd, Stephen Burdick, A. B. Prentice and L. C.

(Continued on fourth page.)

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

Itlissions.

FAITHFUL IN THE LEAST.

BY DELLA CHAPMAN.

Do not scorn the little duties, All along your pathway strewn, O! remember time is fleeting. And the night will be here soon.

Do not waste the time in dreaming Of some greater work to do, Bu be humble, persevering— Do the work assigned to you.

If you cannot be a reaper. In the harvest field so wide; You can be a faithful gleaner, Ever on the Master's side

If you cannot preach with boldness, Heralding the precious truth, Your life may be a witness For the Lord, tho' but a youth.

Still the words of Jesus, linger On the sacred page for thee: "If in much thou would'st be faithful, In the least thou first must be.

Do not bury, then, the talent, That's intrusted to thy care, Be courageous, ever valiant, Work for Jesus everywhere.

FROM J. F. SHAW

General Missionary.

TEXARKANA, ARK., MAY 10, 1885. The \$100 sent our church for building aid has been received, and at the next regular church meeting a proper acknowledgement

We have great cause to be encouraged in the work of the Lord in our field of labor. I visited New Boston, Texas, during the month of April, or rather Cummings' Mills, near that place. Mr. Cummings, proprietor of the mills, is a native of New Hampshire, a large-hearted Christian gentleman and a member of the Congregational church, and highly respected by all his employees. He took great interest in our visit and desired us to make a stated monthly appointment to preach there. I preached four times while there in a private house, and visited nearly all the families in the little village, and held several interviews on the Sabbath question. Sister Dollie Mathon, a member of our church here, moved last autumn with her husband to the mills where he finds employment. Her loyalty to the Sabbath truth has had a splendid effect, and the people's minds had been called to it previous to my Stewart and four children, openly embraced lady intends also to receive baptism and unite with our church during this month. been keeping it alone in that county. Mr. greatly esteemed. He first received the Outof the International and Great Northern railroad, and is surrounded by fine farming | four, lands at reasonable prices, with kind, peacable inhabitants. The Baptists, A. R. Presby- church, in Daneville, Dakota, to come up terians, Methodists, and Disciples (Camp- to them, the church promising to pay my bellites) have organizations here. Until my | traveling expenses up there. Then I left | sons, but I have investigated the Scriptures visit but few of the people had ever heard of Minnesota for Dakota and came to Daneville, | thoroughly, and have become satisfied that Seventh-day Baptists, and I was asked to the 17th of March. Our small church in Sunday is right, and I never expect to change for much good to be done, especially among state their distinctive views on several occasions. Those who had heard of Seventh- | work for the Lord. day Baptists had us confounded with Seventh-day Adventists, and under this noof the soul-sleeping doctrines and claimed inspiration of Mrs. Ellen G. White. I had that church in spiritual growth, and it was to assure some parties that we held no connection with Seventh-day Adventists, except that they are certainly right on the Sabbath | that they may shine gloriously forth. question, and that they are doing much towards restoring the Lord's holy Sabbath,

Bible truth wherever propagated. Fourth-day, on Sabbath eve, on Sabbath at well attended and respectful audiences. The | tion. people, however, were greatly disappointed

that I would lecture on the subject before way to meet with us. On my way to Moody may be reclaimed and sinners brought to re- ficient workers not only in these duties but day evening. On Sunday morning I attended Sunday-school at the Baptist church, | are only five Sabbath-keepers, but they meet | of your brother in Christ. and preaching by the Methodist minister at | together for worship on the Sabbath. I the Presbyterian church. At 3.30 o'clock came to Moody county on the 28th, and have P. M., according to previous arrangement, | held three meetings. Last Sunday I had an there was a large assembly at a tank (Texas | invitation from a Baptist preacher, to preach name for an artificial pond) in the town, | in Dell Rapids, where we had a congregation and after appropriate services I baptized | of forty-four. That was the last day of the Brother Snell. His wife was not entirely | quarter. The brethren in Big Spring paved satisfied as to baptism and so was not baptized at this time. A letter just received | church in Daneville, \$6 80. from Brother Snell, states that Sister Snell and their oldest daughter desire to be baptized at my next visit. Rev. J. W. McKey, after that I intend to go to our Minnesota of the Baptist church, a man of fine reputa- | Semi-Annual Meeting, at Alden, if the Lord tion for piety, openly announced his convic- will. I would like very much to go to the tion that Seventh-day is the Sabbath. We Association Meeting, in June, in Wisconsin, earnestly hope that he will carry his convic- and to the Conference, at Alfred Centre, in church is a unit. We look to the churches ceptably. L. E. Livermore gave a very sattion into practice, and that God has called | September next, if I could raise the money. him along with Brother Snell to demon-Baptist church at Lovelady. I had the pondence with him. pleasure of meeting with another Baptist abandon it and keep the Seventh-day.

whom I wrote before, was received to memat this place are now publicly preaching the try. Sabbath unchanged, but have not commenced to keep it yet, but I have reason to believe that they will soon do so.

On the last Sabbath in April, we had the pleasure of receiving to membership from the Baptists, Mrs. M. S. Irby, and on last Sabbath a young lady, Miss Higgins. Thus we have cause to thank God and take courage. I have much more to write but as I have | ended June 1st be almost a blank. My already written quite lengthily, I will de-

FROM C. J. SINDALL, General Missionary.

DELL RAPIDS Dak., June 3, 1885. Please accept my quarterly report from the 1st of March until June 1st. I closed my visit. One family, a widow, Mrs. Antonia last report with the missionary work in By- of appropriate medicine; but not being able ron, Olmsted county, Minn. I continued the Sabbath and are now keeping it. The the meetings there and in Dodge Centre, from March 1st until the 9th of April. There are a good many Danish people in Byron and On the 30th of April I visited Lovelady, some of them are Sabbath-keepers, but most Houston county, Texas, and made the ac- of them belong to the Adventists. I tried quaintance of Mr. J. E. Snell and family, | to preach the truth to the people. I noticed who came to embrace the Sabbath more than that there was a good interest among the a year ago, through the Outlook, and have people, especially with the sermons, about the doctrine of the Seventh-day Baptists. Snell and his wife have been members of the There was also some excitement among the A. R. Presbyterian church, of which he was to | American Baptists concerning the Sabbath. the time of his withdrawal a ruling elder, and They had a farmer lecture against the Seventh-day Sabbath-keeping; but it was easy look through his pastor, Mr. Patterson, who to hear, for those that have ears to hear boarded in his family at the time, and who, | with, that his doctrine was not built on the when giving it, had no thought of the change | Word of God. One of the Danes embraced of mind it was destined to work in this mem- | the Sabbath, and others were convicted. ber of his fold. He expressed himself as The congregations were generally from thirty regretful that he ever gave Mr. Snell that to forty. I also held some meetings in number of the Outlook. I met Mr. Patter- Dodge Centre, while I was at home a few son during my visit and was much pleased | days, from Byron. There are more Scanwith his acquaintance. Lovelady is a village | dinavians in Dodge Centre now than there of about 500 or 600 inhabitants, on the line have been before. There were four meetings with congregations of twenty and twenty-

> I received a call from a brother of our Daneville are united in their faith and the to the seventh day." Brother M. Lewis, the young people.

May 8th, I went to Big Spring, Union Co. There we held six meetings which were very tion had but little use for us on account | interesting, with good spiritual blessing. One sister was baptized into Christ. I found good for me to be among them. I hope the Lord will bless the work in that church, and

though they might be holding to and prop- of Turner county. We held two meetings cates of the Seventh-day Sabbath. agating some errors that did an injury to there in the school-house. I was invited by a Baptist minister of Daneville, to preach ing the past quarter, I yet hope I may be I preached on the evening following for him in his meeting, and then I stopped able to procure a remedy that will restore over two days more to have another meeting | my physical strength sufficiently that I may 11 o'clock and the evening following to and make some calls. We had good atten- be able to labor in the Lord's vineyard the

After that I went to Daneville again. The as they expected me to preach on the Sab- last Sabbath that I was there we had a good bath question, but I had not done so; | visit with three Sabbath-keepers from Len- |

toward my traveling expenses \$1 50, and the

Next Sabbath I will be with the Seventhday Baptists near Flandreau, Dakota, and

strate the Sabbath question in that country. | increasing among the Scandinavians. I | for church and benevolent purposes. We | There is considerable anxiety there to learn Should he accept the keeping of the Sabbath | know of three ministers who have become there is but little doubt that a nucleus is | Sabbath-keepers this year. One of them is formed for the gathering of a Seventh-day a minister in Denmark. We have corres-

I see a great increasing in Dakota of peominister from Woodville, Tyler county, | ple, towns, and institution of learning and Texas, Rev. A. Rhodes, who said that the religion. In Turner county alone there are subject was new to him, but that he in- over seventy schools. Nearly \$10,000 were tended to investigate it in the light of raised for buildings in 1884, and nearly \$12,-Bible truth and that if he found no Bible | 000 was expended for teachers during said | large or small, then, charge or estimate itauthority for Sunday-keeping he would year. Dakota has 2,000 more school-houses than Vermont, Rhode Island, or any of the The colored Sabbath-keeping woman, of other small States. It has fifteen colleges and normal schools. Thus you see, my dear bership in March. Two colored preachers | Eastern friends, Dakota is not a wild coun-Yours in Christ.

FROM T. G. HELM. General Missionary.

SUMMERVILLE, Texas Co., Mo., June 2, 1885.

It is necessary, by force of unavoidable circumstances, that my report for the quarter affliction has been such that I have been compelled to remain at home nearly all of the quarter just past. I have been confined to my bed a portion of the time, and when I was able to be up, was not able to travel. So what I have done was in my immediate neighborhood, with my neighbors and associates, upon whom I have made sixteen calls, I have suffered a great deal bodily for want to procure such remedies as my affliction demands, I have been forced to to bear the suf-

Though it has been my lot to thus suffer and be hindred from more extensive labor in the Master's cause, I have not despaired of success. Having opportunities to converse with many of my neighbors, I have found that the leaven of Sabbath truth is at work. I have been told by some that it is the subject of general conversation, and not one has been able to offer a proof text of Scripture to justify Sunday observance. One of my Methodist neighbors said he believed that keepers would be the dominant party in this country. He advocates it himself, and so do many more, and the question arises, why do they not observe it. The answer is almost invariably, "It will interfere with our business affairs. If others would keep the seventh day, so would I; for it is certainly the day set forth in the Scriptures." In conversation with Bro. Thomas Bramlet, a Firstday Baptist, formerly of Saline county, Ill., with whom brother F. F. Johnson is acquainted, I called for the reasons of the first day observers for the practice, to which he answered, "I am unable to explain the reahusband of Sister Aley Lewis (to whom the RECORDER is sent), is a prominent member of the First-day Baptists, and well versed in | ton, but Big Creek; please therefore address Scripture, and he declares that, according me at Big Creek, Texas Co., Mo. to God's Word, the Seventh-day is the Christian Sabbath. As Bro. Lewis is a firm, unwavering man, and one that will defend the right, I hope soon to receive him and his amiable wife into our church relation; May 13th, I went back on the same rail- also Bro. Ransom Eldridge and wife, forroad to Centerville, a town in the east side | merly of Kentucky, who are strong advo-

Dear brother, as I have done next to noth-

ensuing quarter. greatly bless all the good brethren and sis- chorister and organist and Sabbath-school the warm season.

consequently a number made especial request nox, in Lincoln county. They came a long all to discharge every duty, that the erring to meet with us this quarter. Both being pro.

FROM L. C. ROGERS. General Missionary.

In calling for needed funds to sustain the Missionary Board in the work of the year, will it not be well for the churches to see as the responsible parties. The churches reported in our minutes, both in Associations and in the Conference, by churches. The Benevolent Societies are denominational. | have been able to visit the place but once, Their anniversary gatherings make them essentially boards of the General Conference. | bath night. Yours in the work for Christ, May we not, then, look to the churches to meet the per capita amount called for, according to membership? Let each church, self by the rule now proposed; and then equalize the amount to be given by each individual in the church, according to ability. This will aid each church to know what amount it ought to work for. Pledges, subscriptions, collections or apportion ments can be gauged to this definite amount.

By this rule, the largest church in the Eastern Association (1st Hopkinton), with a membership of 366, would raise the sum of \$424 56, for the Seventh-day Baptist Missionary Society. In the Central, the Adams church, number 325, would raise \$377. In the Western, the Alfred Centre church. numbering 524, would raise \$617 94. In the North-Western, the Milton church, having 219 members, would raise \$254 04. In the South Eastern, New Salem, with 210, would raise \$243 60.

When these amounts are exceeded, taking the per capita as a minimum, the surplus could be used to enlarge the work of the Society. Some of the smaller churches have already exceeded the amount thus estimated. Willit not be well for the churches to look at this matter?

FROM S. W. RUTLEDGE.

BIG CREEK, Texas Co., Mo, June 1, 1885. I herewith send my report for the quarter ending June 1, 1885. While I see a constantly growing interest in the cause of Sab. have been able to do a little work in Marion bath reform almost all over this country, I County, but I have not seen the time yet realize my inadequacy to meet the demand. when I could think it best to do even a few Good seems ready to accrue from my labors days' work from home. I do hope some among my neighbors. I have had but two body will be secured to go down to Texarappointments away from the church since kana to assist in the dedication of that the first of March. Prejudice has died away | house. within a few years the Seventh-day Sabbath- in a great measure, and I think the people I have during the quarter received the are more earnestly investigating. There is following: quite an interest manifested by all in our Bible-school, of which, by request of breth- | Motor, Rooks Co., Kansas, \$8 00; which ren and neighbors generally, I am Superintendent. We also have our meetings for prayer in connection with our Bible-school, which meets weekly, sometimes on Sabbath and sometimes on Sunday afternoon. Brethren, am I right in patronizing Sunday gatherings among my neighbors? Paul says, "Being crafty, I caught you with guile." Is it right for me to be crafty that I may win my neighbors to the keeping of the commandments of God and the faith of Jesus? The attendance at our school has never been less than 36. The prospects are

Yours in the work.

P. S.—My post-office is no longer Hous

FROM MISS PERIE F. RANDOLPH,

Missionary Pastor.

ALFRED CENTRE, N. Y., June 1, 1885. The last quarter has been a very trying one to our little church in Hornellsville, as nearly every family has been visited by sickness and some very severly. Typhoid-pneumonia and measles have given us a call, yet we have reason to thank God that none have proved fatal. Never in the previous history of this church has there been so much sick-May the good Lord advance his cause, and | ness as during the last three months. Our ters temporally and spiritually, and enable | superintendent have neither of them been able |

going away, and I agreed to do so on Second- county I stopped over with those brethren pentance and a knowledge of the Lord Je- in all the work of the church, they have near Lennox and held two meetings. There sus, in the forgiveness of sins, is the prayer been greatly missed, but we have good assistants who have done nobly. By reason of sickness and the removal of one family, our congregations have been smaller than in the last report, but the religious interest is fully as good. There is a growing interest in our missionary work as seen in the interest manifested by both young and old in the monthly missionary exercises. We have been glad to welcome some strangers nearly every how much of the amount, per capita, is due Sabbath. My work has been somewhat limfrom each of them? Note the following ited by an attack of pneumonia, which was facts: (1) The estimate for the year is \$10, | controlled by Dr. W. E. Palmer and family 000. (2) Total membership of churches, at whose house, fortunately, I was sick. My 8,655. Amount per capita, \$1 16, less a pulpit supplies, brethren A. G. Crofoot, L. fraction. This is on the basis of full mem- A. Platts, W. C. Titsworth, and E. P. bership. In our ecclesiastical order, each Saunders filled my appointments very acisfactory Sabbath lecture at Fremont Centre, I am glad to say that the Sabbath truth is have different methods of raising funds the place I referred to in my last report, are a denomination of churches, and are about the Sabbath, as is seen in the eagerness with which they took tracts. This is a

good opening and ought to be occupied. I

but hope to be able to speak there next Sab.

Missionary Pastor.

CARTWRIGHT, Wis., June 2, 1885. I herewith enclose my report for the quarter just ended.

Bro. D. W. Cartwright delivered two Sab. bath lectures at Tillinghast, about five miles east of here, yesterday, having been requested to do so by several people living there. The lectures were pretty well attended and good attention was given. I accompanied brother Cartwright and distributed all the tracts I had on hand, and many more would have been taken if I could have furnished them. I would be glad to preach a few sermons on the subject of the Sabbath in that place if I could spare the time from home, but as we are getting ready to move, my time is all taken up. The people have thought best to discontinue our Tuesday night prayermeeting till the evenings are longer. I shall close my labors here in two weeks from now, and since business is so dull, and money so very scarce, the people feel compelled to get along without a pastor, for the present, at least. Yours in the work.

FROM S. R. WHEELER.

PARDEE, Kan., June 2, 1885.

I have no report of labor to make for the quarter ending June 1st. I was in hopes to

Nortonville church, \$3 09; R. H. Woods, you will find enclosed.

FROM HORACE STILLMAN,

Missionary Pastor, Niantic and Woodville.

ASHAWAY, R. I., June 3, 1885.

My work has been the same as previously reported in other quarters. There is no observable change in the interest, except in our Sunday evening meetings, which are held at Niantic. I think that the interest in these meetings gradually increases. It would be useless for us to attempt to measure the influence that is connected with the work of the churches. There can be no better illustration of the silent workings of the Spirit of God in connection with the work done by our faithful pastors in their churches than that given by our Saviour when he likens the kingdom of God to leaven hid in meal till the whole was leavened. We know that the Word faithfully preached will not return to the Master void, but it will accomplish that whereunto it was sent.

Since my last report the house in which I lived at Niantic; which was owned by a speculator residing in Massachusetts, was sold to a non-resident, who wishes to occupy immediately. We were, therefore, obliged to move, and not finding an available tenement nearer by, we changed our residence temporarily to Ashaway. It makes an extra drive but we can get along with it nicely during

Fraternally yours.

Education

"Wisdom is the principal twisdom; and with all thy gett

THE MINISTRY OF JOY

Baccalaureate Sermon, delivered ating Class of Alfred Universit

BY PRES. J. ALLEN, P.

"Who for the joy that was dured the cross, despising the

down at the right hand of God."

"God covers himself with a garment," says the Psalm been taught that this light is shadows" to the ineffable gl head, becoming less lumin shadowy, as it streams outv ward, into the lower and g the universe. Thus, likewing jovs that thrill beatified spir luminous shadows of the pe ness, shadowing down throu ranges of happiness and of s are lost in the darkness and Wherever are the perfection there attend, as ministries shadows of joy; wherever a and sin, there attend the day of sorrow. The music of the beating out from the divine flooding the universe; the sorrows is ever ascending fro imperfection and sin, and waves around the throne of

love.

Joy and sorrow spring from or the emotional and affection spiritual natures. If spirits ligences, then a perpetual c in them. They would refle truth, unruffled by emotion passion. The sensibilities g pleasure and pain, hope and hate, joy and sorrow. Thes late lights and shades of l ures of appetite, the happine fortunes, the delights of soc of virtuous living, the blesse olence, the joy of religio heaven,-all have their coun misery, grief, sorrow, and ciprocally give significancy, e No picture can have body without shades as well as li not only the sunlight, but and the blackness of the stor the beauty and the glory So, by the reciprocal action lates upon the soul, is it enr actered.

Pleasure, innate and perve the very sense of being. A ties are a delight. In the p ing and action, every faculty strength and the freedom activity, like

"Innovation of birds that fling Life's sunny overflow from the yet, through all life, there t strain of sadness, or a lowe Each flower, with its cup cense, as it glows and burns is charactered with sadness ness. Sad images have pite black as those of Kedar, ov of night, beneath the sad-ey pallor of the moon, crowdi dun of evening and the g The seasons, even in their flowery and brightest hours, and tone of sadness. To winds and waters, man h choly epithets, indicative of sadness which these voices soul. The great poets rise they seek to interpret and ness which they hear voici

"While in the darkest, mea There alway, alway some yet, the song has ever a pat Personal life begins and When the soul, beating or into self-consciousness, al young life, lighted and li meets the stern realities,suffering and death, prostra agony of despair, it cries I learned this! Nevermore py." And on, through lon growing consciousness of th ties, the soul beats about it ity, like some bird newly joyful fields of air, strivir door ajar, some window which it may glide stealth sad to see a young spirit infancy, and spring up int

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THE MINISTRY OF JOY AND SORROW.

Baccalaureate Sermon, delivered before the Gradu ating Class of Alfred University, June 21, 1885.

BY PRES. J. ALLEN, PH. D., D. D.

"Who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God."-Heb. 12: 2.

"God covers himself with light, as with a garment," says the Psalmist, and it has been taught that this light is but "luminous shadows" to the ineffable glory of the Godshadowy, as it streams outward and downward, into the lower and grosser forms of joys that thrill beatified spirits, are but the luminous shadows of the perfection of heliness, shadowing down through all the lower ranges of happiness and of sadness, till they are lost in the darkness and gloom of sorrow. Wherever are the perfections of holiness, there attend, as ministries, the luminous shadows of joy; wherever are imperfection and sin, there attend the darkening shadows of sorrow. The music of these joys is ever beating out from the divine perfections and flooding the universe; the moan of these sorrows is ever ascending from the realms of imperfection and sin, and beating in sad waves around the throne of compassion and love.

Joy and sorrow spring from the sensibility, or the emotional and affectional capacity of spiritual natures. If spirits were pure intelligences, then a perpetual calm would reign in them. They would reflect the light of truth, unruffled by emotion, unstormed by passion. The sensibilities give capacity for hate, joy and sorrow. These are the correlate lights and shades of life. The pleasures of appetite, the happiness from favoring fortunes, the delights of society, the felicity of virtuous living, the blessedness of benev olence, the joy of religion, the bliss of heaven, -all have their counterparts in pain, misery, grief, sorrow, and woe. They reciprocally give significancy, each to the other. No picture can have body and character without shades as well as lights. It takes, not only the sunlight, but the rain, also, and the blackness of the storm-cloud, to give the beauty and the glory of the rainbow. So, by the reciprocal action of these correlates upon the soul, is it ennobled and charactered.

Pleasure, innate and pervasive, pertains to the very sense of being. All normal activities are a delight. In the perfection of being and action, every faculty sings in health, strength and the freedom of spontaneous activity, like

"Innovation of birds that fling Life's sunny overflow from throat and wing;" yet, through all life, there trembles a minor strain of sadness, or a lower one of sorrow. Each flower, with its cup of odorous inof night, beneath the sad-eyed stars and the dun of evening and the gray of morning. universe.

"While in the darkest, meanest thing." There alway, alway something sings;

yet, the song has ever a pathetic refrain. Personal life begins and ends in tears. When the soul, beating out from oblivion into self-consciousness, all jubilant with young life, lighted and lifted with hope, meets the stern realities,—disappointment. suffering and death, prostrating itself in the upon the soul; it sees, like Moses, the land agony of despair, it cries out: "Why have I learned this! Nevermore, can I be hap- ulant, the harsh, the resentful, the repining insufficient to meet all the conditions for hope, undreamt of in the light of common

ing everywhere, and shooting their thickflying arrows, from which there is no escape. To not a few, life shuts down upon them with a cold, dark, suffocating pressure, full of despair, from which there is no release. save in the great and final consummation. To others, days come and go, years slip by, youth with its wistful longings, romantic dreams, and magnificent outlooks, hardens into the juiceless utilities of mature years, and, in the twilight of age, the murmurs of the infinite and eternal sea awaken

> "A feeling of sadness and longing, That is not akin to pain; And resembles sorrow only, As the mist resembles the rain '

In the regions of the soul there bloom flowers more levely than those of any spring time; there, well waters more sparkling head, becoming less luminous and more than those from any earthly fountain. There are, likewise, climes more frigid than Labrador, deserts more arid than Sahara, the universe. Thus, likewise, the supernal | ruins grander than the Parthenon. Human history is lighted with joy. It is, also, full of wait, beating, like soughing winds, up to the mercy seat. The voice of man is full of tears, even while his face is lighted with smiles. Every chalice is mixed with both wine and gall. The heats of hell flame from the same forces in the human heart that light into the glory of heaven. Brighter the day of joy, darker will be the night of sorrow, when the sad moon, and the sadder stars die out, and groping darkness shuts down. The deepest pathos of life is not in its strife and battle, not in its fiery furnaces, not in storm, when great waves dash and sweep, but when it sobs itself to rest, and the waves of trouble sigh along the shore Nothing short of the infinite pity is sufficient for the infinite pathos of life. Only the Divine compassion and love can bestow the heavenly beatitudes upon all that are poor in spirit, all that mourn, all the meek, all that hunger and thirst after righteousness, and cause all the reviled and persecuted pleasure and pain, hope and fear, love and to rejoice and be exceeding glad. It is this compassion that commissions the twin angels of joy and sorrow to walk the earth, hand in hand; and, smiling through their tears, to mix the cup of life with honey and with wormwood, sober the overjoyous, console and gladden the bowed down and broken hearted.

spiritual affections, subjective, rather than | to engage, control and guide all the activiobjective, springing, not from outward con- ties of life. Otherwise, man is like a beditions and happenings, but, rather, from calmed ship, with useless rudder and coman internal set and disposition of the spirit. Spirit, the fire of faith, the light of love, the music of high spiritual activities. Wherever there is truth and beauty and love and reverence and renunciation and sacrifice, there is joy. Where there is a want of these, there is sorrow.

lights and shades of his picture; but a master puts them in with strong, bold touches, especially, when he wishes to portray great hereafter; the right reciprocal sympathy of great life and character, he deals the lights | sion of right and wrong? Are any or all of and shades of joy and sorrow with a free these and kindred theories of philosophers hand. Every great soul has its Gethsemanes and its Calvaries, as well as its mounts cense, as it glows and burns its heart away, of Beatitudes and Transfiguration. The is charactered with sadness as well as glad- | common life is pale and bloodless; but joy Sad images have pitched their tents, and sorrow give fuller and deeper experien- end attained in seeking to make prevail the black as those of Kedar, over all the plains | ces, and a more sacred meaning to life. The | divine perfections or holiness, to the end soul upon which the barrenness of life has pallor of the moon, crowding out into the wrought its influence is apt to become irritable and peevish, losing all composure and of matter and life, the beauty of holiness The seasons, even in their most leafy and dignity of spirit; but he who suffers pa- throughout the realm of spirit? Can the flowery and brightest hours, have the tinge | tiently and calmly, smiling through his and tone of sadness. To the many voiced | tears, touches the tenderest and most rewinds and waters, man has given melan- sponsive chords of human sympathy. When ing? God so loved the world that he gave in its own. Blessed, indeed, is the sympacholy epithets, indicative of the responsive the garden of life becomes a desert, with no his Son for its redemption from sin, and res- thizing friend who inspires; but more blessed sadness which these voices awaken in his | blossoms of hope, no song birds of requited | soul. The great poets rise in grandeur, as love and sacrifice, even then the soul that | before Christ in his mission, and this joy | come the consoling friend, one must needs to they seek to interpret and express this sad- silently, patiently bears its unvoiced sorrows | was so great as to enable him to endure the | have been himself consoled, and thus be enaness which they hear voicing itself in the unto the end, when life has only woes, shall cross, despising the shame. Christ's mis- bled to give tender and responsive sympaness is divine greatness, therefore let patience have her perfect work. Then will the soul which before had no hope, no aspi- | shadow." To this same end, all divine | Fourth, is thus prepared to counsel and ration, no endeavor, be lifted by the divine agencies and ministries are working. The Comforter into a realm of joyful living and doing. In these divine visitations, when life becomes serene, strong and free, and the calmness of God rests as a benediction ness. of promise lie shining before. Not the pet- than this? Anything different or lower is to others the glories revealed by faith and py." And on, through long years, with the and storming under adverse providences; making both joy and sorrow perpetual min- things and common experiences. growing consciousness of these dread reali- nor those who, Jehu-like, drive furiously in istries for good. All lower aims, late or ties, the soul beats about its cage of mortal- the strifes of life; but those who suffer in soon, pall upon the unsatisfied spirit, leav-

quiet when provocation comes, and the nat- exalted, pervasive, and enduringly motived the broken in spirit, bringing strength to weakural impulses burn with a fierce heat, to be to awaken the loftiest aspirations, enkindle nesses and wants, consolations to all frets serene amid trouble and disappointment. these are the tests of true greatness and the most sacrificial endeavors. It will enaspiritual power. The disciplines of poverty, | ble him to use all talent, all opportunity, all | ing and helpful power of goodness.—remlosses, dangers, sickness, trials, temptations, bereavements, treacheries, desertions, ridicules, persecutions, when rightly received, short, work together as ministries for good. appropriated and used, are all purifying, refining agencies. The sweetest joys are God, and for the same end as that for which drawn from the bitterness of life, from suf- all of his ministers and ministries of grace fering and sorrow overcome. We most are working, will give deific living. Such prize those spirits who can bear misfortune spirits walk the loftiest planes of life,—soliwith an equable mind, whose fortitude shines tary and alone, it may be,—compassed about through and disperses the clouds of sorrow. One knowing not these chastenings, or yet, through the joy that is set before them knowing not what it is to respond to the in this divine aim, they become in all life's calls of benevolence and charity, but who conflicts more than conquerors. has, amid all worldly prosperity, given himself up to self-seeking and self-getting, or | be the supreme love, faith and hope, carryto self indulgencies, is apt to become utterly | ing in their train supreme joys and sorrows. selfish, hardening, coral-like, into stone, as If making holiness prevail be this aim, then he grows, or rotting in his self-indulgencies. | will this supreme love go out consecratedly, When, on the other hand, one has learned to give up all self-will and strenuousness forgiving and waiting God, waiting and and to calmly expect the unexpected, welcome the unforeseen, and to bring all of his | fest this gracious love by a self-abnegating, aims and endeavors within the line of the divine movements, then will all dizzying desires, and unquenchable regrets be merged in an all-pervasive and restful peace, what- sublimest joys known, springs from such love ever befalls. Then will the soul grow both in the sunlight of joy and beneath the shades of sorrow. Then will the fires of self-propulsion die out, and, submissively yielding to row, suffers in another's stead; that not simthe control and guidance of a power not of its: If, life will glide among opposing forces, as glides the river, bending to obstructions, yet ever moving onward in lines of beauty. Such an one can say with Newman:

' Lead, kindly light, amid the encircling gloom,

The night is dark, and I am far from home, Lead, thou, me on!

Keep, thou, my feet: I do not care to see The distant scene—one step's enough for me—

In order that joy and sorrow may perform their true offices as ministries to spiritual perfection, there must be a somewhat that will lift the soul from the plane of mere pleasure and pain, happiness and misery. Joy and sorrow, in their true nature, are | This must be some end to be sought, worthy pass and sail, drifting at the mercy of wave ing love. Joy, in this higher sense, is the fruit of the and tide; but with right aim and sufficient motive, he becomes self-propelled and selfguided.

What can be such an aim, giving such a motive? Is it seeking to make prevail civil rights and political sovereignty; the will and law of God which makes for righteousness; A feeble painter deals daintily with the the universal truth, fitness, and beauty of things; the highest universal happiness, either here or hereafter, or both here and scenes or masterful characters. Thus, like- all beings; or obeying the sense of oughtwise, when God desires to give the world a ness, awakened by the intuitive apprehenand theologians, the true and ultimate end?

Is not the ultimate and supreme end rather that which is inclusive of all these as means and ministries? Is not the supreme that the perfection of beauty may be perpetuated and multiplied throughout the realms end of human endeavor be other than that toration to holiness. This was the joy set God's comfort know. This humble gentle-sion, therefore, was not primarily to make thies. Whoever has passed through the Apostle, further on, tells us that all chas-Christed ones partakers of the divine holi-

Can the ultimate aim of man be other.

what we patiently endure. To be cool and agencies. He then has an aim sufficiently to the humble and contrite, and dwells with pains and pleasures; endure all crosses, despising the shames,—make everything, in

Thus living and acting in unison with and pressed with clouds that flash and pour;

Where the supreme aim is, there also will sacrificially, joyfully, to the same end. The seeking to be gracious, sent his Son to manisacrificial life and death. This is the greatest power in heaven and on earth—the most fruitful of blessings and blessedness. The suffering unselfishly for another, from that love which does not feel or think or act for self, but takes to itself gladly another's sorply gives love for love, but gives love for undifference, hate. Sacrificial living and dying is the ultimate test of the genuineness of love. Great sorrow springs from the same source.

The Man of Sorrows, despised and rejected of men, bore our griefs, carried our sorrows, was wounded for our transgressions, bruised for our iniquities, afflicted, oppressed, chastised for our healing and peace, pouring out his soul unto death, in bearing our sins. He was made perfect through obedience and suffering, becoming the author of eternal salvation unto all who obey him, and shall bring many sons unto glory This is his joy, as seated at the right hand of God, and bending down and overleaning the drooping spirit in each saddest, keenest lesson of life, he lifts up and consoles. His throne is a throne of patience and all-suffer-

All Christed spirits, all divinely motived lives, all the great human benefactors, all the co-laborers with Christ in human redemption, have been thorn-crowned, cross weighted,—their crowns purpled with blood, their crosses spiked with nails, as they have gone up the steep and rugged Calvary of life.

When one, partaking of the spirit of the Man of Sorrows, has pressed with pain of heart and weary toil of bruised feet through the long dark way of grief upward to the light, and has prevailed,—when he has been subdued and softened in the silences and mysterious shadows of great sorrows, and made full of deep and broad sympathies,deep tenderness and solemn consecrations and all-embracing compassions; then is he prepared to touch the barrenness of common es that shall lead to glad service, by patientbeneficent and sacrificial work.

condition—joying with the rejoicing, sor- highest good. rowing with the sorrowing. Whatever joy which God and all divine agencies are seek- or sorrow throbs in another's heart throbs flow of these silent agencies, is a set and is the friend who consoles. In order to bemen happy, now or hereafter, but to make fiery furnace of affliction and persecution, they who are deeply experienced and richly them holy, of which joy is the "luminous guided and consoled by the presence of the charactered in these passive and submissive console others as they pass. As the darkness of night reveals astronomic grandness tening is to this same end,—of making the and starry glories, undreamt of in the light of day, so he who has had his spiritual vision rendered clairvoyant in nights of doubt and trial, is thereby enabled to make known

In the beautiful vernacular dialect in which Christ and his disciples and the comity, like some bird newly caught from the uncomplaining surrender and gentle quie- ing it aching and restless. When, however, mon people spoke, Saviour meant the Life giv- spiritual fiber, can never lead up the heights joyful fields of air, striving to find some tude, those who, without resentment or re- one has set for himself, as the highest and | er, the Healer, giving both physical and spirit | of these finer and diviner graces. Where door ajar, some window lifted, through taliation, endure wrong in meekness, for- all-comprehending purpose of life, to make ual life and health. So, likewise, all who have man falters and fails, woman must take up which it may glide stealthily away. It is bearance, forgiveness,—these are they who the beauty of holiness prevail more and been made partakers of this saving life and and lead on to regions where reign the saintly sad to see a young spirit slip the leash of show the divinest character, who, being truly more; both in himself and in all others, to health, and have been purified and strength- graces of love, sympathy, gentleness, tenderinfancy, and spring up into childhood and great, go up to the spiritual thrones of the make the beauty of perfection prevail more ened thereby, become co-healers and helpers ness and all-healing helpyouth, and witness its consternation in the world. Power is measured, not alone by and more, in all the works of God, then he with Christ. The High Priest of humanity, fulness. presence of death's unerring archers, stalk- what we bravely do, but, very especially, by becomes a co-laborer with God and all divine touched with feeling for its infinities, comes Young Friends, you are soon to go forth

the noblest enthusiasms, quicken and sustain and troubles of life. This infinite goodness springs from infinite love. This is the healedial to all afflictions of the spirit. The power and might of God trod the earth in the person of his Son, so did the gentleness of God. Son of God and Son of man he was, at once, the mightiest, most heroic, and the gentlest, glorified by all heavenly power. yet touched by all human infirmities. Gentleness is power moved by love, toned by tenderness. The great and most heroic-most empowered with manly vigor, when touched and toned by sympathy, are ever the gentlest amid suffering and sorrow. Such administer oil and balm with the most deftly gentle hand. Thus do all Christed souls, empowered with his power, and coming up from the baptism of Christly sorrow, thereby made gentle with his gentleness, sympathetic with his sympathy, go forth spontaneously as healers and helpers.

> The helpful, healing power of love, sympathy and gentleness, though very quiet, is yet very effective power in the world. All great forces are silent in their operations. No one hears the tramp of gravitation, or the dews fall, or the grass and the trees grow. The silent currents of electricity that ccaselessly flow through and around the world, are infinitely more potent than its flash in the lightning or crash in the thunderbolt. So the silent, unconscious, yet healing and helping influences that perpetually stream out from lives, charactered in goodness, are transcendentally more potent than all forceful efforts put forth to the same end. This is also emphatically true of what are termed the feminine or passive virtues. These rank higher in the divine catalogue of saintly characteristics, not only as subjective qualities, but for effective power for good, than the more active. These submissive virtues of patience, fortitude, forbearance, and the like, are very efficient agencies for winning the heart's deepest homage, and for controling life. They win by silent, unobtrusive, unforceful, yet potent influences. Many a life that has been effective in its healing, helpful influence has been lived in comparative obscurity, in unobtrusive humility and quiet meekness or enfeebling bodily infirmities. From the cross which was submissively endured by Christ, has streamed influences for the healing of the nations. So those partaking most richly of the divine nature have not infrequently sent forth healing influences from dungeons, catacombs, caves, scaffolds and flames. Their patience has borne abundant fruit, in helping multitudes in affliction, and enabling them to become co-inheritors of the kingdom and patience of Christ.

"They also serve who only stand and wait."

Such not infrequently yield the most valuable service to the church and the world, making life sweeter, purer, richer, more sublime, for their living. The power that went out from Jesus to the healing of one who when he has been chastened and refined into | but touched the hem of his garment was a symbol of this influence. Such power is an incandescent arc, lighting without smoke or dust. It is a leavening power, leavening sillives with accordant sympathies and impuls- ently yet surely the whole human mass. Like all the great and potent, though quiet forces ly standing and waiting or by going to all of the natural and of the spiritual world, it ceaselessly uplifts, refines, thus making for Sympathy is love responsive to another's the perfections of beauty and holiness, the

> The legitimate, though supplemental outvoluntary effort, both individual and associated, for the good of others; hence the various agencies of benevolence, as aids to the bettering of man's condition, both here and hereafter. The best evangels, teachers, preachers, pastors, missionaries, organizers and conductors in these voluntary efforts are virtues and in the spiritual graces springing from them. In the future higher reaches of religious culture and Christian civilization, when the gentleness of God and the patience of Jesus come more and more to prevail among men, then will these higher Christian graces have greater significance and wider sway. Woman, being more richly endowed and more especially given to the culture of these graces than man, will then come to her full inheritance, dominion and influence. Man, being of a coarser and more rugged

into the world with its mingled faiths and doubts, hopes and fears, loves and hates, joys and sorrows. Some of you have consecrated your lives to the sacred work of proclaiming glad tidings of peace and good will to men—one being of the sisterhood of those who were last at the cross and first at the sepulchre, and first to publish the joyful tidings of a risen Saviour. It becomes her, with especial appropriateness, what becomes you all,-to inaugurate your respective lifemissions with blessings. Go, not as negative, misanthropic, destructive forces, but as positive, philanthropic, up-building forces. Go, consoling, healing, strengthening, persuading, organizing, establishing. Be helpers tv. N Y. in making prevail whatever is true and beautiful and good. Seek to awaken high aims and to inspire to noble living. Let generous, forgiving, life-giving sentiments and sympapathies beat out into all interests affecting the well being of man, sweetening all the fountains of life. Let your lives be examples of self-forgetting, sacrificial living, and, if need be, of sacrificial dying. Let the beauty of your lives be as music, whether it be the simple melody of an æolian harp, strung in the windows of humanity, or the many voiced strain of a cathedral organ, for consoling and inspiring wherever heard.

As life advances and age comes on, and the heat and drive and strife, with their sharp pangs of griefs, and noisy exultations of active life are over, its pathway, if it has been beautifully lived, becomes fringed with the ripest fruits of peace and resignation. and unrest, with its days of gray fog and dull | possibly admit of it, the writer will furnish heavy clouds, shrouding all its headlands, a series of articles on similar topics, the obare transformed and glorified by clearer the unconverted to the gospel offer of salvalonger a scorching fierceness, but its days, mild and calm, glide gently by. The bright | desirable end, all true Christians, we are sure, clouds of life's morning enfold the brow with their thin, silvery mists. Memories, floating lightly as thistle down through the mental atmosphere, strained of all harsh and discordant notes, pulse in subdued minor strains upon the soul, and all things conspire, through their message of tenderness and love, to ripen the fairer and diviner ship. The clerk of the first annual session. graces of the spirit. The feet that have climbed toilsomely towards eternity, find the | years old was the only member present at stones in their pathway transformed to shining stairs and the entangling weeds bloom in celestial beauty and fragrance. Bitter fountains are rendered sweet, and the crumbs of common fare, are changed to heavenly manna. Earthly affinities are reduced to gossamer threads, holding lightly to earth, | CORDER last week, the mailing stamp got and the low desire of living for living's sake out of order; so that it skipped many names. dies out, and the love of life and the fear of | The difficulty was not discovered until it death become transformed with hope of life eternal. The New Jerusalem is no longer a far away and strange city, with no acquaintance there; but its foundations rest on all the hills of life, and its walls blend with the spiritual horizon. The murmur of the river of living waters fills the ear, while foretastes of the tree of life refresh the spirit, and foregleams of heavenly glories lighting the tired traveler heavenward, where there shall be no more death, neither sorrow nor pain; for the former things have passed away, and all

When comes the summoning angel to call you thus home,

"Her hand shall lift thee, and lead thee, Up to the home of her birth, back to her Father and

Up through the burnished clouds, and the flaming track of the sunset; Up through the golden stars, gleam of a glory be-

World flashing light to world as they pass, like ships in the darkness

Showing a light, then soon dash into darkness Up through the endless spaces, expansion after ex

Up to the great white throne; up to the presence of There shall she fold her wing, and all her mission accomplished, Join with the spirits on high, singing to ravish the

'Glory to God in the highest.' The lifelong struggle is over: Over, the fire and the fret; over, the rack and the Failure of hope,—love's discord! The joy that ended

in madness.

Over at last! Life closed, like its beginning, in Mystery all, for God was the cause; but Love in the distance,

Holding an amaranth crown. Love was the goal of

In the movement for disestablishment and disendowment in Scotland, it is proposed that the national funds at present expended on the Established Church shall be devoted to free elementary education in secular subjects. The amount of these funds is a little upward of \$1,800,000 per annum. It is urged that the proposed step would not be contrary to the original purpose of these funds, as schoolmasters. In other words, it is merely Middle Associations were formed, and the proposed to do with the whole what it was originally intended to do with a part. The adoption of this plan would give free elementary instruction in every parish in General Conference, each being entitled to Scotland.

The Sabbath Becorden.

Alfred Centre, N. Y., Fifth-day, June 25, 1885.

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

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MAIN, Ashaway, R. I. All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany coun-

THE session of the Western Association just closed was the semi-centennial of that body, a fact which the Executive Committee took into the account in arranging the programme for the occasion, nearly all the exercises partaking of an anniversary character.

In the earlier history of the Western Association it was the prevailing custom at each annual session, through a committee appointed for that purpose, to write a circular letter to the Churches composing the body. These letters were upon practical religious and ecclesiastical topics, and some of them are masterful presentations of the subjects of which they treat.

WE publish this week an article from the pen of Brother E. Ronayne, of Chicago. We Life's unfathomed ocean of mystery, sadness | have the promise that, if his other duties will and shutting out all broad and elevated views, | ject of which shall be to call the attention of lights and softer airs. Life's sun has no tion, and bring them to Jesus. That these efforts may be blessed of God to this most will earnestly labor and pray.

> By a singular coincidence, the fiftieth Anniversary of the Western Association was held with the Church with which the first anniversary was held—the Church of Friend-J. P. Livermore, of Independence, now 87 the two sessions. Eld. Hiram P. Burdick. and one or two other persons present at the late session, were also present at the session of fifty years ago, but not as delegates.

> DURING the process of mailing the REwas too late to rectify it.

> If those who did not receive the issue of June 18th, will send their names to this office through their Pastors or local agents, or directly in case they have no pastor or local agent, their paper will be gladly forwarded to them.

> We will try to avoid such unpleasantness in the future.

> A REVIEW of the struggles of the Churches of Western New York of fifty years ago, and a trief survey of the labors of the noble band of men who were the leaders of those times cannot but awaken a deep sense of gratitude in the hearts of those of us who now reap the fruits of those labors; and consti tutes an inspiration to more earnest effort to hand down, unimpaired and with suitable interest, the legacies bequeathed to us by them. These historical sketches, read at the recent session of the Western Association, will doubtless be printed and preserved in

some permanent form.

PROBABLY few persons now living have any definite knowledge of the origin of the Associations. It appears that the idea originated with the General Conference, and the Associations came into being by the advice of that body. The plan was to divide the churches of that period into three groups, as follows, viz: those of Rhode Island, Connecticut and New Jersey, forming the first, to be known as the Eastern Association; the churches in New York State, west of the Hudson river and East of the Alleghany country, forming the Middle; and those ment the Churches of Berlin and Peters. readers of the RECORDER, and so I now benext year the Eastern was constituted.

twelve delegates in that body.

The hour for discussing the resolutions having arrived, they were taken up by items.

The first resolution was spoken to by Stephen Burdick. A prayer was offered by A. B. Prentice, and the resolution was adopted.

The second resolution was read, and spoken to by A. E. Main. The resolution was adopted.

The third resolution was read, and its consideration postponed until the evening after the Sabbath.

The fourth resolution was read and spoken to by L. C. Rogers and adopted.

The fifth resolution was read, and spoken to by J. B. Clarke. The choir sang "The gate ajar for me," after which further remarks were made by W. H. Ernst and A. B. Prentice, and the resolution was adopted.

The further consideration of the resolutions was waived in favor of the report of the Committee on Education. The committee reported as follows:

Your Committee on Education would respectfully report that, from the sources of information at hand, there seems to be a rising tide of interest throughout the Association, in favor of the liberal education of the young men and young women within our borders. It is believed that a larger percentage of our young people are now seeking higher education as offered at Alfred University, or are contemplating such opportunities,

We are also glad to believe that there is a growing conviction of the importance of patronizing our own schools, both from a sense of loyalty to our own institutions and as security against the tendency to apostasy from the Sabbath.

Your committee would earnestly urge that all pastors, parents and friends of an intelligent Christian progress, unite in encouraging the young to secure the best possible advantages for thorough education afforded by our schools. Respectfully submitted

F. O. BURDICK, L. E. LIVERMORE, H. C. Brown, EDWIN S. MAXSON,

The report was adopted after remarks by L. E. Livermore and D. E. Maxson.

The Association adjourned after benediction by A. B. Prentice.

EVENING AFTER THE SABBATH.

At the appointed hour, A. E. Main presented his paper on "Christian giving." After the reading of the same, the resolution relating to giving was taken up according to previous agreement. After remarks by D. E. Maxsen and T. R. Reed, the resolution was adopted.

The session closed by singing "Praise God from whom all blessings flow," and benediction by A. E. Main.

FIRST-DAY MORNING SESSION.

First half hour spent in devotional exercises.

Reports of Standing Committees called for, and, not being prepared to report, the session opened unlder the head of Miscellaneous Busin 83, when the folowing resolution was presented by L. C. Rogers and, on motion, after remarks by L. C. Rogers, D. E. Maxson and Stephen Burdick, was adopted:

WHEREAS, this is the fiftieth year since the organization of this Association; therefore,

Resolved, That we recommend to our pastors to hold a semicentennial memorial service on Sabbath, September 12, 1885, in their respective churches, and that we instruct our Corresponding Secretary to prepare a Circular Letter, emphasizing this event, and urging attention thereto; and also that he be appropried to prepare a Historical Shately and Also that he be appropried to prepare a Historical Shately and Also that he be appropried to prepare a Historical Shately and Also that he be appropried to prepare a Historical Shately and Also that he be appropried to prepare a Historical Shately and Also that he be appropried to prepare a Historical Shately and Also that he be appropried to prepare a Historical Shately and Also that he be appropried to prepare a Historical Shately and Also that he be appropried to prepare a Historical Shately and Also that he be appropried to prepare a Historical Shately and Also that he be appropried to the shately and the sha pointed to prepare a Historical Sketch of the churches for the

The Committee on Petitions reported as follows:

Your Committee on Petitions would recommend that the request made by the delegates of the First Brookfield Church, that the next session of the Association be held with that Church, be granted. C. V. HIBBARD, B. G. STILLMAN,

T. R. REED, R. P. Dowse,

On motion, after remarks by C. V. Hibbard, A. B. Prentice, J. Clarke and Stephen Burdick, the report was adopted.

Minutes called for and read; after corrections, they were approved.

The hour for preaching having arrived, L. C. Rogers preached from 2 Cor. 4:3, after which a collection was taken, amounting to \$52.50.

of Annual Sermon, reported as follows: Your Committee on Essayists, Delegates, and Preacher of

The Committee on Essayist, Delegates, and Preacher

Annual Sermon, respectfully report: Preacher of Annual Sermon, F. O. Burdick.

Delegates: To South Eastern and Eastern Associations, Stephen Burdick; to Wes ern and North-Western Associations, A. B. Prentice H. D. Clarke, alternate. These delegates and preacher of Annual Sermon to have power to appoint substitutes. Essayi ts: L C. Rogers, "The relation of Sabbath keeping to spiritual life and growth;" J. B. Clarke, on "Baptism as related to regeneration. A. B. PRENTICE,)

J. D. ROGERS, Com. C. A. BURDICK, LEWIS TODD,

Report was adopted. The list of delegates was read and approved. The Association adjourned after benediction by L. C. Rogers.

AFTERNOON SESSION.

Session opened with prayer by J. Clarke.

The sixth resolution was read, and remarked to by D. E. Maxson, S. Burdick and Jared Kenyon, and

The eighth resolution was adopted after being considered by D. E. Maxson,

The hour for special exercises having arrived, a sermon was preached by J. Clarke, from Mark 8: 36.

The discussion of the eighth resolution was continued by D. E. Maxson, L. C. Rogers, A. B. Prentice, L. E. Livermore, and A. E. Main. It was adopted.

The ninth resolution, after being ably set forth by W. H. Ernst and J. B. Clarke, was adopted.

The tenth resolution was adopted after remarks by L. C. Rogers.

After remarks by Stephen Burdick, the eleventh resolution was adopted.

The regular order of adjournment was waived, and the twelfth resolution was offered by L. C. Rogers, and spoken to by D. E. Maxson, J. Clarke, and L. C. Rogers, and adopted.

Resolved, That the officers of the Association give orders on the Treasurer for the amounts appropriated by the Finance

The Annual Letter was read, and approved as fol-

The Central Association to Sister Associations:

Dear Brethren,-The Fiftieth Session of the Central Association has been held this year with the West Edmeston Church, Nearly all the churches were represented by letter and delegates. Most of them reported precious revivals and ingather. ing of souls, resulting in a small net increase to the church membership of the Association, and the addition of much spiritual power to the churches. The different branches of our denominational work have been considered with more than usual interest. The resolutions discussed and passed were of an eminently practical character, touching questions of heart and life. Important papers were presented and stirring speeches were made, which must leave a lasting impression for good upon the character and life of the people. Throughout all the business of the session a deep devotional spirit prevailed, while the preaching and prayer meeting services were occasions of rich blessings to our souls.

With the many blessings received during the past year, there has come to us a deeper sense of our obligations and an earnest desire that we may be endued with power from on hi h to meet them. We have, therefore, appointed Wednesday, the 16th of September next, a day of humiliation, fasting and prayer, to be observed by all our churches for the outpouring of the Holy Spirit upon the people.

We were glad to welcome your delegates, and also the rep-

resentatives of our denominational Societies. They have added much to the interest and profit of our meetings. In return we have appointed to represent us A. B. Prentice, H. D. Clarke alternate in the Western and the North-Western Associations, and Stephen Burdick in the South Eastern and East-May the gracious Spirit of God attend and bless you in all

By order and in behalf of the Association,
A. B. PRENTICE. Corresponding Secretary.
West Edmeston, N. Y., June 14, 1885.

A copy of the paper read the evening after the Sabbath was requested for publication in the Sabbath Re-

A copy of the sermon by D. E. Maxson, in behalf of the Tract Society, was requested for publication in the SABBATH RECORDER.

The Clerks were instructed to revise and procure the publication and distribution of the Minutes.

Moved and carried that when the Association adjourn, it adjourn to meet with the First Brookfield Church, on Fifth-day before the second Sabbath in June, 1886, at 10.30 A. M.

F. O. Burdick offered the following resolutions which were adopted:

Resolved. That the thanks of this Association are hereby tendered to the brethren, sisters and friends of West Edmeston for their generous hospitality and untiring efforts to minister to our comfort and enjoyment during our stay with them.

Resolved. That the thanks of the Association be tendered to the Moderator and Clerks for their efficient services during the sessions of this Association.

Association adjourned till 7.30 in the evening.

EVENING SESSION.

Opened with prayer by W. H. Ernst. Minutes of previous meetings read and approved. The Clerks were instructed to forward a copy of the

Minutes to each pastor in the denomination. The amount appropriated for the publishing of the Minutes was changed from \$30 to \$25, by vote of the Association.

L. E. Livermore preached from John 14: 6.

After the sermon, farewell remarks were made by T. R. Reed, F. O. Burdick, C. A. Burdick, R. T. Stillman, A. B. Prentice and J. B. Clarke; and after singing by the choir, and prayer by A. B. Prentice, the congregation was dismissed with benediction by the Moderator, to meet in next session at Leonardsville, N. Y., June 10, 1886, at 10.30 A. M.

J. B. CLARKE, Moderator. C. J. YORK, Recording Secretary.

C. A. BURDICK, Assistant Recording Secretary.

Communications.

GOD'S BECKONING.

So far as you are personally concerned it is forever and forever impassable. Luke 16: of very little consequence, in fact of no con- 26. Face the question then squarely and sequence at all, what he has concluded about | honestly at once, and let your heart answer your neighbors, or about those who make no as in the presence of God himself, what is It is my intention, the Lord willing, from profession of religion, or even about your God's conclusion as concerning you individtime to time, as the Spirit of God in the relatives, or friends, or parents, or children, ually? What does God say about you? How fullness of his love and grace may take of the but your one only great concern is, what do you stand this moment as before him? west and south of the last named boundary | things of the Lord Jesus and show them unto | has the living God concluded about yourself | Some one has very properly and truthfully constituting the Western. In this arrange- me, to address a few words in this manner to the personally. This is the one all-important said that the Bible is a revelation of two question for you to answer, and the one, hearts—a revelation of the heart of man and burg, N. Y., were left to join the Eastern or gin my proposed simple talks, by calling dear friend, that you will have to meet soon- a revelation of the heart of God, and if you Middle as they should find it most conveni- your attention very briefly to what I shall er or later. If you do not meet it here you read God's Word with any degree of care, they were designed for the support not only ent. The churches adopted the recommend- call God's Reckoning. There is another must unquestionably meet it in eternity, and you will find this to be everywhere and alof the ministry but also of schools and ation, and fifty years ago the Western and deeply important subject, however, which I there, it will be forever too late. "Now" is ways literally correct. What then, dear ation, and fifty years ago the Western and deeply important subject, however, which I there, it will be forever too late. "Now" is ways literally correct. What then, dear would have, first of all, impressed upon your God's time for you. "Behold now is the friend, is God's conclusion as to your heart? mind, and that is, God's Conclusion;—God's accepted time, behold now is the day of sal- In Jer. 17: 9, he expressly declares that it is These Associations were, "members" of the conclusion and God's reckoning. Do you vation." 2 Cor. 6: 2. By and by it will be "deceitful above all things and desperately know, dear reader, or has it never occurred the day of judgment for the unsaved, and wicked;" your heart, your mind, your very to you, what God has concluded about you? | then that "great gulf fixed" must remain | inner nature, "deceitful above all things

and desperately wicked." The nation of the thoughts of your li continually." Gen. 6:5. And in chap., from the twenty-ninth to t ond verses inclusive, the Spirit us the most awful picture which bly be given of the terrible wid iniquity of the human heart. it as "being filled with all unris to begin with. "Filled," you the human heart full of all unri It is not so much what you d your acts of transgression or merely, but your very heart, y the absence of any outward viola law whatever, is a very sink "being full of all unrighteou then the long black catalogue go very end-"fornication, wicke tousness, maliciousness, full of e debate, deceit, malignity, whis biters, haters of God, despit boasters, inventors of evil thin ent to parents, without underst enant breakers, without natur implacable, unmerciful." This is precisely what man is, and this is the divine photo

heart, and surely nothing wha more terrible or more appalling haps you will say to me that condition of the ancient heath this is merely a picture of the C without law. Ah, yes dear frie look at Rom. 3: 9, "What then ter than they?" "Are we," uns cans, "better than they," Gentiles under Pagan philosop we, mere professing Christians, unsaved, any better than they, Pagans of India or China or Cer "No in no wise; for we have be both Jews and Gentiles that the der sin." "The Scripture hat all under sin." Gal. 3: 22. concluded them all in unbelief? 32. This, dear reader, is God's and more than that it is God' atout you. And now answer as in his own very presence. own conclusion about yourself? the chapter in the third of Ron come to the 19th verse, and th read "that every mouth must and all the world must become God." Has your mouth ever l through believing God's testing yourself, and have you really true place as a guilty, helpless sinner in the presence of God? the very smallest or slightest wo to make for yourself? If you ! mouth has not been stopped, an not taken your true place as a polluted sinner before God,-th not yet accepted God's conclusion yourself, and though you may name on the church roll, and may be a member of half a de bands, and be pretending to k bath, and engage in Sabbathyet after all, you are still "in th terness and in the bond of iniq 8: 23. "Your heart is not righ of God." Acts 8: 21. In the you may be all that is desirable upright and honest, and court fined, but "in the sight of Go: condemned sinner, and hasteni as time can carry you, to an John 3: 36; 3: 18. And now, dear friend, let

question. If you have honest his own very presence accepte clusion as regards yourself in you have really "justified God" as to his testimony in your own then that is true repentance, Holy Spirit would point you love of his heart, to the infini that eternal salvation, which his matchless grace, so freely you in the death and resurrection blessed and ever beloved Son. most marvelous thing that whe a man to be a poor, lost, pollut ner, it is not judgment he has eternal salvation and sonship, will accept it by simply believi so loved him as to give his only to die in his room and stead? in the first and second of R saved? Or as the Holy Ghost tion in Job 25: 4, "How then justified with God? Or how ca that is born of a woman?" Bl this question is fully met in Ro met by God himself in th words, "Being justified fi grace through the redemptio Christ Jesus." And what is i fied? It is to be reckoned by

moment at the other side of th

TERNOON SESSION.

ith prayer by J. Clarke.

ion was read, and remarked to by Burdick and Jared Kenyon, and

ution was adopted after being con-

pecial exercises having arrived, a ed by J. Clarke, from Mark 8: 36. of the eighth resolution was conaxson, L. C. Rogers, A. B. Prenmore, and A. E. Main. It was

tion, after being ably set forth by . B. Clarke, was adopted. tion was adopted after remarks by

y Stephen Burdick, the eleventh

r of adjournment was waived, and tion was offered by L. C. Rogers. D. E. Maxson, J. Clarke, and L. C.

officers of the Association give orders on amounts appropriated by the Financo

ter was read, and approved as fol-

Sister Associations: e Fiftieth Session of the Central Assohis year with the West Edmeston Church. s were represented by letter and delereported precious revivals and ingatherin a small net increase to the church association, and the addition of much churches. The different branches of our have been considered with more than esolutions discussed and passed were of character, touching questions of heart papers were presented and stirring hich must leave a lasting impression for er and life of the people. Throughout session a deep devotional spirit prehing and prayer meeting services were

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pirit of God attend and bless you in all

behalf of the Association, PRENTICE. Corresponding Secretary. Y., June 14, 1885.

per read the evening after the Sabbath publication in the SABBATH RE-

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0, 1886, at 10.30 A. M. J. B. CLARKE, Moderator.

g Secretary. stant Recording Secretary.

d forever impassable. Luke 16: the question then squarely and t once, and let your heart answer presence of God himself, what is clusion as concerning you individnat does God say about you? How nd this moment as before him? has very properly and truthfully the Bible is a revelation of two revelation of the heart of man and n of the heart of God, and if you s Word with any degree of care, find this to be everywhere and alally correct. What then, dear God's conclusion as to your heart? : 9, he expressly declares that it is above all things and desperately our heart, your mind, your very ure, "deceitful above all things

iniquity of the human heart. He describes it as "being filled with all unrighteousness" to begin with. "Filled," you will observe, the human heart full of all unrighteousness. It is not so much what you do; it is not merely, but your very heart, your mind, in the absence of any outward violation of God's law whatever, is a very sink of iniquity, "being full of all unrighteousness." And very end "fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful."

This is precisely what man is, dear friend, and this is the divine photograph of his haps you will say to me that this was the condition of the ancient heathen and that this is merely a picture of the Gentile world | from all things. "Be it known unto you, without law. Ah, yes dear friend, but now look at Rom. 3: 9, "What then? are we better than they?" "Are we," unsaved Americans, "better than they," the unsaved we, mere professing Christians, though still "No in no wise; for we have before charged both Jews and Gentiles that they are all unand more than that it is God's conclusion | moment take your true place. about you. And now answer the question as in his own very presence. Is this your own conclusion about yourself? Look down the chapter in the third of Romans till you come to the 19th verse, and there you will read "that every mouth must be stopped, and all the world must become guilty before God." Has your mouth ever been stopped through believing God's testimony about yourself, and have you really taken your true place as a guilty, helpless and undone s nner in the presence of God? Have you the very smallest or slightest word of apology to make for yourself? If you have-if your mouth has not been stopped, and if you have not taken your true place as a vile, guilty, polluted sinner before God,—then you have not yet accepted God's conclusion as regards yourself, and though you may have your name on the church roll, and though you may be a member of half a dozen mission bands, and be pretending to keep the Sabbath, and engage in Sabbath-school work, yet after all, you are still "in the gall of bit terness and in the bond of iniquity." Acta 8: 23. "Your heart is not right in the sigh of God." Acts 8: 21. In the sight of men you may be all that is desirable, you may be upright and honest, and courteous, and refined, but "in the sight of God," you are condemned sinner, and hastening on, as fas as time can carry you, to an eternal hell John 3: 36; 3: 18.

And now, dear friend, let us look for moment at the other side of this most vital question. If you have honestly and as in his own very presence accepted God's conclusion as regards yourself individually; if you have really "justified God" (Luke 7: 29) as to his testimony in your own special case, then that is true repentance, and now the Holy Spirit would point you with all the love of his heart, to the infinite fulness of that eternal salvation, which God has, in his matchless grace, so freely provided for you in the death and resurrection of his own blessed and ever beloved Son. Is it not a most marvelous thing that when God proves a man to be a poor, lost, polluted, rebel sinner, it is not judgment he has for him but eternal salvation and sonship, provided he will accept it by simply believing that God so loved him as to give his only begotten Son to die in his room and stead? How is a man in the first and second of Romans to be saved? Or as the Holy Ghost asks the question in Job 25: 4, "How then can man be justified with God? Or how can he be clean that is born of a woman?" Blessed be God, met by God himself in these wondrous worls, "Being justified freely by his grace through the redemption that is in Christ Jesus." And what is it to be justi-

continually." Gen. 6:5. And in Romans first | third of Romans you have God's conclusion chap., from the twenty-ninth to the thirty-sec- as to what your are in yourself, in the fourth us the most awful picture which could possi- what you are if you believe in the Lord Jesus | for publication. bly be given of the terrible wickedness and Christ. If you believe in your heart what God says about yourself, you come into God's conclusion, but if you believe in your heart what God says to you about his Son you come into his reckoning. There is but one class of persons for whom Jesus died, and if vour acts of transgression or lawlessness | you are not of that class you cannot be saved. Rom. 5: 6. "Christ died for the ungodly?" Is not that good news, dear friends? Are not these glorious "glad tidings" concerning Christ, that he "died for the ungodly." then the long black catalogue goes on to the And it is only the poor ungodly sinner who is justified or brought into God's reckoning. Rom. 4: 4, 5. "Now to him that worketh gies to every undertaking. In her the sick the reward is not reckoned as of grace but and suffering ever found a willing helper. as of debt. But to him that worketh not but believeth on him that justifieth the ungodly his faith is reckoned for righteousness." The blessed Son of God has finished upon the cross the work that saves. John 17:4; 19:30. And every poor, ungodly, polluted sinner who really trusts in that work as being heart, and surely nothing whatever can be | personally for him, God reckons as if he had more terrible or more appalling. But per- | done the work himself. He thus comes into God's reckoning, his sins are all put away forever, and not only that, but he is justified therefore, men, brethren, that through this man is proclaimed unto you the forgiveness of sins, and in him all that believe are justified from all things from which ye could not Gentiles under Pagan philosophy? Or are | be justified by the law of Moses." Acts 13: 38, 39. And now, dear reader, before you unsaved, any better than they, the unsaved | lay this paper aside will you ask yourself | Pagans of India or China or Central Africa? | honestly, as before the bar of judgment, where you are? How do you stand before God? Remember there are but the two conder sin." "The Scripture hath concluded | ditions, "under sin," Rom. 3: 9, or "justiall under sin." Gal. 3: 22. "God hath | fied freely by his grace." Rom. 3: 24. May concluded them all in unbelief" Rom. 11: the Lord bless this little word of testimony 32. This, dear reader, is God's conclusion, to your heart. And may you at this very

E. RONAYNE.

TRACT SOCIETY.

Third Quarterly Report.

J. F. Hubbard, Treasurer,

In acc't with the A. S. Tract Society, From March 1st to June 1st, 1885.

	GENERAL FUND.		
	Dr.		
	To balance as per last report	\$ 1,412	96
-	Received in March as published	249	10
i	" April,	433	06
	" May,	162	50
		\$2,257	62
	Cr.		
	By cash paid as follows:		
	Rev. G. Velthuysen, \$100, \$50, \$50, \$50.	250	00
•	Exchange.	4	00

	Machango	7	vv
u l	Harriet Ayars, interest on note	6	00
u	L. A. Plaits, Agent, (Outlook), \$337 83,		
n	\$444 70	782	53
)-	L. A. Plat's, Agent, Tract Society, \$12 41,		
,-	\$ 6 52	18	93
,	L. A. Platts, Agent, Tract Depository	34	00
t-	" Quarterly	116	18
,-	A. H. Lewis, expense, postage, telegrams,		
8	etc	9	50
t	Rev. Geo. B. Utter, expense on bequests.	15	00
	E. Walter Roberts, "	1	00
n	Balance to new account	1,020	48
е		\$2,257	62
9-	SCANDINAVIAN PAPER FUND.	\$ 10,100	
a			
	Dr.		
st	To balance as per last report	92	70
l.	Cash received since as follows:		
	Received in March as published,	25	00
	' April,	5	0
8	" May,	6	0
al	•		
	I .	@100	

By cash paid as follows: . A. Platts, Agent, \$50 95, \$53 54..... Balance to new account..... \$128 76

E. & O. E. PLAINFIELD, June 1, 1885. J. F. Hubbard, Treasurer. Examined and compared with vouchers and found J. D. SPICER, T. H. TOMLINSON, Aud. Com.

RESOLUTIONS OF RESPECT.

At the meeting of "The Ladies Benevolent Society," Plainfield, N. J., June 10, 1885, The following resolutions of Respect and sympathy were adopted:

WHEREAS, In the Providence of God he has called our dear Sister Abbie Burt Randolph unto himself we the members of the Ladies' Benevolent Society desire hereby to express our sense of the deep loss we have sustanied in that she has gone from our band of workers; therefore,

Resolved, That we will emulate her virtues

and desperately wicked." The "very imagi- had never sinned at all-to be reckoned our Heavenly Father, even though they, of 100,000 copies. The Committee recom-

MRS. A. M. LEWIS, MRS. A. M. LEWIS, MRS. C. E. HUBBARD, Com.

Resolutions of respect to the memory of Mrs. Hoag were passed by the Ladies' Benevolent Society of Walworth, Wis, June 17, 1885, and requested for publication in the SABBATH RECORDER:

WHEREAS, Our wise Heavenly Father, has seen fit in his infinite love and mercy to take to himself, one of our loved members, Mrs. Alice Hoag; therefore,

Resolved, That as a Society we have lost a faithful worker, one ever ready to respond to the call of duty, and gave her best ener-

Resolved, That while we cannot under stand such mysterious providences, we yield submissively to his will, "who doeth all things well;" and patiently wait the grand

reunion in the Happy Hereafter. Resolved, That we sincerely sympathize with the bereaved family in their great affliction, and pray that the "Comforter," may abide in their hearts to strengthen and keep them, until they too shall "enter through the gates into the City," to meet their loved one and, with her, to dwell forever with the Lord.

> MRS. H. MCLEARN, MRS. M. G. STILLMAN, & Com. Miss. P. S. Coon,

> > MEMORIAL FUND.

Third Quarterly Report of E. R. Pope, Treasurer o the Trustees of the Seventh-day Baptist Memorial Fund, from March 1st to June 1st, 1885. RECEIPTS.

ı			
	Cash balance	\$3,783	5
l	Cash in savings bank	546	7
	Albion Academy, interest on note, Rev.		
ļ	S. H. Babcock, Albion, Wis	3	-5
į	Bi-Cen. Ed. Fund, S. H. Babcock, note.	15	0
	Interest	1	5
	Note, Elizabeth S. Babcock, Albion, Wis.	10	0
	Interest		7
	Plainfield Chair Theology, rent houses	7	
İ		18	5
	Chair Church History. M. B. Davis, note,		_
	Lost Creek, W. Va	10	0
	Interest, Chair Church History, M. B.		_
	Davis, Lost Creek		6
1	Plainfield Chair Theology, 3 months rent	100	_
	of mill to April 1, 1885 Bi-Cen Ed. Fund, interest, John T. Loof-	120	l
		40	,
	boro	12	Ĺ
	Bi-Cen. Ed. Fund, interest mortgage,	10	^
	Margaret A Randolph	12	U
	Chair Greek Language and Literature, interest on mortgage, Geo. W. Taylor.	43	-
	Chair Greek Language and Literature, in-		•
	terest on morigage, R. W. Mahatee	45	6
	Missionary Society, interest on mortgage,	40	`
	Mrs. J. E. Mosher	24	(
	American Sahbath Tract Society, interest		•
	American Sabbath Tract Society, interest on mor gage, Mrs. J. E. Mosher Albion Academy, Rev. S. H. Babcock,	24	(
	Albion Academy, Rev. S. H. Babcock.		
	note	50	(
	Albion Academy, Rev. S. H. Babcock,		
	interest credit, Bi-Cen. Ed. Fund,		
	on account of mortgage, Albion Aca-		
	demy, Wis	1	9
	Chair Greek Language, interest 6 months,		_
	bond, St. Paul City railroad	60	(
	Plainfield Chair Theology, interest, 6		,
	months, St. Paul City railroad	30	(
	Milton Callons interest months on Money		

Milton College, interest mortgage, Marckly, on account..... Plainfield Chair Theology, rent house.... Bi-Cen. Ed. Fund, interest on note, L. B. Davis, Lost Creek, W. Va..... DISBURSEMENTS. Plainfield Chair Theology, bill, Wm. Penne, expense on house.....

Plainfield Chair Theology, 6 months interest on mortgage, \$2,500 mill property, to April 23, 1885....

Plainfield Chair Theology, Will H. Cran-**75 00** dall Treasurer....Babcock Chair Physics, Will H. Crandall, 100 00 Treasurer.... Burdick farm, 6 months interest on \$1,-

700, savings bank, Buffalo, N. Y., to 150 00 Cash in old savings bank..... 3,500 97 Cash balance..... **\$4**,872 26 E. & O. E. PLAINFIELD, N. J., June, 1, 1885. E. R. Pope, Treasurer.

Examined and compared with the vouchers and R. M. TITSWORTH, Aud. Com. J. A. Hubbard.

TRACT BOARD NEETING.

PLAINFIELD, N. J., June 16, 1885. The Regular Monthly Meeting of the Executive Board of the American Sabbath Tract Society, was held in the Seventh-day Baptist church in Plainfield, N. J., June 14th, at 2 o'clock P. M.

The Committee appointed at the last meeting, to arrange for a new paper to circulate among the laymen, reported as fol-

The Committee, appointed to arrange for the new paper for laymen, met at the residence of Charles Potter, Jr., May 31, 1885, in Christian living, and follow her example at 2 P. M. After full consideration of the this question is fully met in Rom. 3: 24, and of perseverance in all good work, in striving subject, it was decided to recommend a fied? It is to be reckoned by God as if you sorrow, and commend them to the love of convenient, and that we aim at a circulation unwilling to do.

nation of the thoughts of your heart only evil | righteous in his own very presence. In the and we, must bow with bleeding hearts, | mend that A. H. Lewis, D. D., and | Ameer of Afghanistan, in Badakshan, is consince we know he doeth all things well. C. D. Potter, M. D., be appointed ed- firmed. The people have murdered the Resolved, that a copy of these resolutions iters of the paper, and that Mrs. George governor of the province, who was reported be presented to the bereft family, and also H Babcock be appointed editor of the to be secretely negotiating with Russian ond verses inclusive, the Spirit of God gives of Romans you have God's reckoning as to to the Sabbath Recorder with a request Household Department. Your Committee agents for the surrender of the capital, appointed C. D. Potter a sub committee which is one of the most important strongupon the procuring of names for circulation, | holds in the Hindoo-Koosh mountains. and George H. Bahcock a sub-committee on The Ameer has sent a body of troops to Baa heading. Respectfully submitted,

For Committee.

G. H. BABCOCK, Secretary.

The report was adopted and the Committee, (Corresponding Secretary, Editors of Outlook, and President) was made permanent, to which shall be referred matters pertaining to the Light of Home.

The Sub-committee presented a design for the heading of Light of Home, which was

The report of J. B. Clarke, Agent, dated June 9, 1885, was read, accepted and ordered published in the SABBATH RECORDER.

WEST EDMESTON, N. Y., June 9, 1885. Geo. H. Babcock, Cor. Sec.:

Dear Brother—In compliance with instructions of the Executive Board of the American Sabbath Tract Society, your Agent has visited the churches in New Jersey and West Virginia, nine in all, and attended the ses sions of the South-Eastern and Eastern Associations. He has preached thirteen times and given ten addresses to Bible-schools and other meetings. He has distributed about 5,000 pages of tracts and obtained 20 new subscribers to the SABBATH RECODER, and collected on Recorder accounts \$237 47 The total amount of cash and pledges taken thus far in the canvass is \$1562 42. Of this sum, West Virginia gave \$149 65, Shiloh and Marlboro \$104 27, New Market \$8 50

and Plainfield \$1300. The sales of Dr. Lewis's book have been small on account of the scarcity of money in West Virginia. Eight copies only were sold there. Dr. Lewis had made arrangements with Elder Gardiner to sell his work at Shiloh so that your Agent attempted no sales there. The people seem to respond readily to the claims of the cause of the Sabbath, and it of the cause of the Sabbath, and it John Crandall, late of the town of Friendship, in is cheering to find them so earnest to give said county. deceased, that they are required to ex-00 support to the plans of the Tract Society. This makes the work of soliciting pleasant, and even enjoyable. It is hoped that the pledges given to be paid before September 00 | first next, will be promptly redeemed, and that a new and constant interest will be awakened in the great work before us as it 00 grows from year to year. Your Agent is at this place spending two days looking after 00 home affairs before the meeting of the Central Association after which he expects to go on westward to complete the route marked out in connection with meetings of the As sociations. Respectfully submitted,

J. B. CLARKE, Agent. The following letters were read: From L. M. Cottrell, about colporteur work; from L. A. Platts, relating to the will of the late John Crandall; from E. P. Saunders, Business Manager, relating to Publishing Honse etc.; from L. J. Johnson, Lime Springs, Ia. about some property owned by the Society

Third Quarterly Report of the Treasurer was read, accepted and ordered on file, and copy sent to SABBATH RECORDER for publication as usual.

Publishing Agent's report for May was read, showing amount due Publishing House to be \$452 51, which was ordered paid, as also J. | HELPING HAND B. Clarke's bill for salary, two months and expenses, of \$177 25.

J. M. TITSWORTH, Rec. Sec.

Condensed Aews.

Domestic.

The arrival of the French vessels, bringing the statue of liberty, in the harbor of New York, June 19th, was the occasion of much excitement, and was followed by imposing ceremonies.

The Exeter, N. H., manufacturing company have shut down their mills until September 1st, the mills being over-stocked with goods and without a market. Several hundred hands are thrown out of employment.

Work was suspended, June 20th, in nearly every coal pit in the first two pools, at Pittsburg, Pa., and a general shut down of the river mines is looked for this week. Dull trade and over-stocked markets are the causes assigned for the suspension. Foreign.

Advices from Winnepeg say that General Middleton expects soon to be able to starve Big Bear into submission.

A Greek from Khartoum says General Gordon was shot in the palace and that the body was beheaded, insulted and chopped to

Queen Victoria has offered Gladstone an earldom in recogniton of his services. Gladstone asked that he be allowed to forego the honor. The News rejoices at Gladstone's decision, and says no title could add to his fame or enhance the enthusiastic devotion of his countless admirers.

The forming of a new ministry in England to upbuild the Master's kingdom, and in monthly paper, consisting of eight pages is at a dead-lock. The conservatives seem giving love and care to the needy about the size of the Outlook and Sabbath Quar- unwilling to proceed unless the liberals, terly to be called The Light of Home; that | whom they have just driven from power. Resulved, That we hereby express our deep from two to three pages be devoted to house- will pledge themselves not to embarrass sympathy with her bereaved family in their | hold matters, with illustrations as may be | them, which, naturally enough, they are

The report of a rebellion against the dakshan to inquire into the facts of the revolt and to restore obedience to his author-

SPECIAL NOTICES.

THE next Covenant Meeting of the Richburg Seventh-day Baptist Church will be held on the Sabbath, July, 11, 1885, at our regular time of service, followed by communion. All absent members are requested to communicate by letter.

B D. MAXSON, Church Clerk.

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.

THE Seventh-day Baptist Society, of Wellsville, 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.

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 3 o'clock. All Sabbathkeepers in the city, over the Sabbath, are cordially rvited 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 Cen-

NOTICE TO CREDITORS.—In pursuance of an order of Clarance A. Farnum, Esq., Surrogate of the County of Allegany, notice is hereby given, accord ng to law. to all persons having claims against the Caracteristics. hi it the same, with vouchers thereof, to the subscriber, one of the executors of the will of the said deceased, at his resi ence in the town of Genesee, on or before the 5th day of Septem er, 1885. E. R. CRANDALL, Executor.

ELIZA M. CRANDALL, Executric. Dated Feb. 26, 1885.

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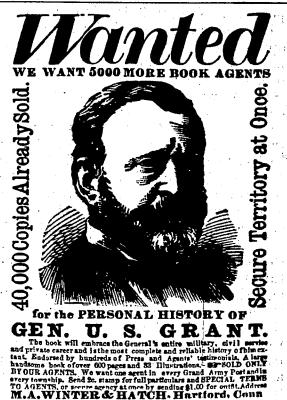
THE SECOND COMING OF CHRIST AT HAND.—We live in those days wherein the Lord will gather His Israel out of both Jew and Christian Churches, that their spirit, soul and body may be preserved blameless to receive the Lord at his coming Rom. ix. 4; Isa. xi. 11, 12; Rev. vii. 4; Rom. viii. 29; Rev. xiv 1: 1 Thess. v. 20, 21, 23; 1 Cor. xv. 52, 53; Phi. iii. 21; Wark xiii. 20; Math. xxiv. 14; Rom. viii. 11, 22, 23; Rev. xxi. 1, 4, 5; John xiv. 16, 17, 26 Further information can be obtained in two different books at 12e. each. Mention this paper. Address:

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BY A. M. CHARLESWORTH.

Dear little feet! In after years To tread Life's path 'mid smiles or tears, With gleeful laugh or anxious fears, Who knoweth?

O little hands, stretched out in play! What shall they grasp each passing day, Things that will last, or fade away?

Sweet baby eyes. with questions bright! What will they learn to read aright, Here, where earth's shadows dim the light? Who knoweth?

Where leads thy path from this fair morn? Through desert land with stone and thorn, Or 'mid the flowers and golden corn? Who knoweth?

We cannot tell; our love for thee Yearns to look on—it may not be: Sweet comfort, though we cannot see,

Only keep close to Christ's dear side, Through flowery glade or surging tide, And safely homeward He will guide— God knoweth.

HOW IT HAPPENED.

wife that it would be a good opportunity people knew that the danger was past. for her to pay a visit to her Aunt Betsy dinner with the old lady.

bestowing a persuasive little pat on his wife's thing to eat."
plump shoulders, as he rose from the breakBut this time

not be back till the next night, and Mrs. her to leave the children alone all day. open the door and began their story.

Something would be sure to happen to years; looking under the bed for a burglar, to do."—Christian at Work. and expecting the house to burn up, or the children to fall down the pump, and nothing

has ever happened yet." "That doesn't prove that it won't happen," said the wife perversely.

"Now, mamma, you just put on your defeat, but he intended to conquer." things and go, and I'll take care of the house and see to Burt and Nan," said Tom, the eldest of the children, trying to look very tall and important.

Mamma shook her head, but the day was inviting, and it was so long since she had seen Aunt Betsey, that she at last consented

told you already," she said as she pulled on you are not, on any account, to let him in. And when she had enjoined on Tom to see that Nannie and Burt wore their bibs at lunch, she kissed them nervously, with a reluctant "good-bye," and then kept waving her hand from the carriage till the old house and the three chubby faces at the window faded in the distance.

"Mamma's so 'fraid," said Tom, who, being eleven, felt himself old enough to be the head of the family for one day at least. "She's been that way ever since I knew her, and, as papa says, nothing has ever happened yet.

And nothing seemed likely to happen. Nobody meddled with the matches, not a tramp showed his face, and at lunch Nannie and Burt put on their despised bibs without giving Tom any chance whatever to assert his

authority. But just as they were sitting down to supper some one went by shouting "Fire!" and when they ran to the window, there, on the opposite side of the street, was Mr. Smith's machine shop in flames. Tom had but once in his life seen a fire, and that was when Mrs. Brown's house next door to theirs, burned down. He was only six years old at the time, but he remembered very well how the neighbors, in the kindness of their hearts, rushed in and began tearing up the carpets and tumbling things into the street, while his father and mother and Sylvia Jane were carrying water up stairs to pour on the roof and he remembered, too, hearing his mother say, when at last the danger was over, and she beheld her dismantled rooms, and ruined furniture, that at another time she should lock the door and not let a creature in till the house was actually on fire; and more than once he had heard her repeat the words when fires were being discussed. It all came back to him with the force of a command as he stood watching the flames; and seeing that the neighbors were already carrying out the furniture from Mr. Smith's dwelling house, he made haste to lock the doors, and then closed and fastened the shut-

"Now we must take a tub up stairs and have some water ready to pour on the roof," he said hurrying down cellar; and with the unclean spirit, they came to Jesus registration or about the opera of "Roberto apart, and said, "Why could not we cast il diavolo." And this leads me to my first question as to what the Service Prelude should in lugging the tub to the attic, they each lack of success did so, they would soon hear be. took a pail and trudged up and down the the reply, "Because of your little faith;" It seems to me that it should always be quiet stairs till the tub was full to the brim, little little faith being a road to failure, as well and meditative, of plain and noble harmony, Nan, the youngest, standing at the pump as no faith. With full faith in the Mas- and never—festival days excepted—of a loud, last, the greatest achievement of the Chrismeanwhile, filling pails to have them ready ter, his promises, his resources, his Spir- showy or aggressive character. It should tian's warfare on earth." "Teach us to pray,

In the midst of it there came a heavy rap at | worker may toil assured of success; yea, | player. This will by no means forbid ample the back door, and an equally heavy voice too, abundant success. He carried forth a

you know, an' it's time to be gittin' things joy," "he shall bring his sheaves rejoicing." out," said the voice.

he'll cabbage everything he can lay hands on his shoulders rejoicing," for of him it will. It is his own fault or misfortune if he large and protruding. Another strange wait till we are sure the house is going to | -F. Storer Clark. burn, before we begin." And without stopping to hear Mr. Symonds' answer, he caught up another pail of water and hurried off, followed by Burt and Nan. By that time people were pounding at the front door, but no response could they win from the busy little workers inside, and as the peril was not yet near enough to warrant their breaking in, they retired somewhat discomfitted. But when presently they saw Tom and Burt at the scuttle hole dashing water over the roof, a murmur of admiration went through the crowd.

"They're plucky little fellows, anyhow," said Dean Glover; but the flery cinders were flying in every direction, and the next moment the deacon called savagely to the boys to come down and open the doors. The little folks, however, kept steadily on with their work. Tom and Burt carrying the water up the narrow stairs that led from the attic to the roof, while Nan stood at the and obliging all her manners are!" washtub and filled the pails with the big tin It happened in this way, Squire Craft dipper; and before the tub was fairly empty found one morning that it would be necest the burning building went down with a crash, room. sary for him to go to Southampton on busi- a shower of sparks shot up into the sky, as if ness, and as the day was fine and he was fond | trying to put out the stars, and then the of pleasant company, he suggested to his world seemed to grow suddenly dark and

"Now, we'll go down and have some sup Spooner, as he himself was intending to take per," said Tom, who until that moment had not thought of being hungry. "Oh, there's "And Aunt Betsy won't give me half a somebody pounding at the knocker again! welcome if I don't bring you along," he said, I wish they'd stay away till we can get some-

But this time familiar voices followed the knocking, for the Squire and his wife, But Sylvia Jane, the dusky matron that catching the red glow against the sky before presided in the kitchen, had gone to Shinne- they were half way home, had hurried old cock to see her daughter married and would | Meg over the road at a pace she had not traveled since the days of her youth, and Craft declared that nothing would induce with a rush and a shout the children threw

"I told you so!" said Mrs Craft, laughhem. ing and crying together as she hugged her i'Nonsense, mother!" said the Squire, little firemen. "I felt sure something would with his jovial laugh. "You've been wait- happen; but I never would have believed ing for something to happen for the last ten | that you children would know so well what

SOWING FOR REAPING.

One wrote of a great general's plan, "It was a bold one, full of danger in case of

Doubtless the expectation of success is a great element in securing it. The great Master, wishing his workers to have every helpful motive to patient, persevering work, has given them abundant encouragement in the promises of his Word. St Paul's words are, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye But remember what I have so often know that your labor is not vain in the Lord." Thus, too, he says earlier in the same epistle, her gloves, "none of you are to meddle with | "He that ploweth ought to plow in hope, the matches, and if a tramp comes along and he that thresheth to thresh in hope of partaking." (Revised version.) It is to be feared, however, that many workers are not thus hopeful; they expect scarcely any results to flow from their labors, at all events, not for a long time to come. They sow, but seem to have no thought of reaping. Perhaps it was not so when they first took up their work. Maybe they then rushed forward to it eagerly, expecting at once to grasp the prize, but hope deferred soon made the heart sick. They are tempted to give up the work in despair or disgust, because the results they expected are not apparent

> The one hundred and twenty-sixth psalm seems to refer to a similar case. When the children of the captivity heard of the promised return to their sacred land, the idea was at first so overwhelming in its joyousness that it seemed like a dream; "Our mouth was filled with laughter, and our tongue with singing." But soon they real ized that the desired end was yet remote and the way difficult. Great hardships and grievous toils had first to be encountered. There were to be bitter tears before abiding joys. When they were losing heart, God seems to say, "Comfort ye, comfort ye, my people." "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." This is God's rule in nature, as in grace. Present self-sacrifice leads to future benefits. God would also thus encourage the Christian workers who are seeking to bring pilgrims to the promised land. They must not lose heart, for their efforts would be paralyzed. God would have their hearts steeped in hope. They must be "looking unto Jesus who, for the joy that was set before him, endured the cross, despising the shame.

"It is the way the Master went; Should not the servant tread it still?"

The promise is, "In due season we shall reap, if we faint not." It is for the Master, not for us, to judge when the season is due. When the disciples could not cure the lad

few seeds; he will bring home sheaves and "The house'll be on fire the first thing | joyous success; for he shall "reap with He will show his Master's joy, who, as the may reply that no one will remain to fathoms either have no eyes, or there are faint "That's Luke Symonds," said Tom, "and faithful Shepherd, brings back "the sheep listen. But he should play so that they indications of them, or else their eyes are very on." Then in a louder tone he added: has been said in prophecy, "He shall see of the travail of his soul, and shall be satisfied." one organist who can keep a goodly portion depths have any color, it is of organist who can keep a goodly portion.

COMPANY MANNERS.

"Sit down, will you, please, and wait a moment till mother comes?" said a little girl to ladies who came to see her mother. "And will you give me a glass of water, Martha?" asked one of the ladies; "I am

"With pleasure," answered Martha; and she presently came back with two goblets of water on a small waiter, which she passed to both ladies.

"O thank you," said the other lady; you are very thoughtful." "You are quite welcome," said Martha,

When Martha went out of the room, one of the ladies said, "This little girl is one of

the loveliest children I ever met. How sweet "Let us go into the next room and see.

"Me drink! me drink!" cried little Robbie, catching hold of his sister's dress

and screwing up his little rosy lips.
"Get out, Bob!" cried Martha; "go to

"Don't speak so to your little brother," said Bridget.

"It is none of your business what I say!" cried Martha, tossing back her head. "Martha!" grandmother called from the

top of the stairs. "What?" screamed Martha back.

"Please come here, dear," said grandma "I don't want to," muttered Martha.

"Martha," said grandma, "will you try and find my spects? I am pretty sure I left them in thể dining room.'

"No, you didn't!" cried Martha in a contradictory tone; you always lose them up here;" and she rummaged round the chamber, tumbling things over like the north

"No matter," said the dear old lady, seeing she would have much to do to put things to rights again; "no matter Martha; they will come to hand;" and she quietly put down the paper for by and by. Martha left her and went down stairs in a pout.

O dear! where are Martha's civil, obliging manners? She puts them on in the parlor, and puts them off when she leaves the par She wears them before visitors and hangs them up when they are gone. You see she has no manners at home; she is cross and disobliging and rude and selfish. She forgets that home is the first place in which to be polite—in the kitchen as well as in the

There is no spot in the house where good manners can be dispensed with.—Early

SERVICE PRELUDES.

The organ is the chosen instrument of the holy sanctuary. This alone proves its supreme worth and its pre-eminence over all other instruments which the genius of man has produced. Its office is to begin, to sustain, and close the service of the church. It first speaks in the service prelude; and I wish to say a few words concerning the service prelude, -its purpose, its character and its man- all the energy and earnestness of the suppliner of performance.

tory," and so forth, as to me they seem wellnot voluntary at all. If ever employed in the church, it is a part of the service, and can not properly be omitted. It is, or should be, one of the most important parts of public worship, preparing the minds and hearts of the people to worthily join in the worship of Him who is Father of us all. It is high time that church-going people should consider it as such, and cease to regard it as a pleasing noise to cover up their tardy steps, or to afford them opportunity to look about and criticise their neighbors before service commences. The service has commenced; and they would show a proper reverence for the place and the occasion were they already reverently seated, with heart and mind humbled before their Maker.

It must be confessed that they can often with justice say that the sounds proceeding from the organ are calculated to call up any but reverential feelings, or to induce that repose of mind and heart so desirable in true worship. Either the player is a dunce, who can do no more than to make the organ wail and groan under his unskillful manipulation, or he is an irreverential wretch, who desires to show people what he knows about

when the boys brought back the empty ones. it, the blessed results must be secured. The not be to display the instrument or the Lord."—Wm. M. Taylor, D. D.

varity of registration or reasonable contrasts of tone and movement. If the organist must display himself or the instrument, let it be of the sea there has been much dispute. done after the service proper is ended. He Animals dredged from below seven hundred one organist who can keep a goodly portion depths have any color, it is of orange or red.

morning service especially—should begin with | many specimens it inclines toward purple. Not penitence, continue with reverence, and con- agreen or blue fish is found. The orange red is clude with praise. Surely it behooves us all, the fish's protection; for the bluish-green light on first entering the house of God, to pros- in the bottom of the ocean makes the orange trate ourselves in humility before him or red fish appear of a neutral tint, and against whom we all have sinned, and whose hides it from its enemies. Many animals holy commands we all alike have broken. are black, others neutral in color. Some We may then, silently or audibly, confess fish are provided with boring tails, so that our shortcomings, and ask for help to rise they can burrow in the mud. Finally, the again and battle with the temptations which surface of the submarine mountain is covsurroud us. After this, we may deem our- ered with shells, like an ordinary sea beach. selves, in some measure, worthy 10 render showing that it is the eating-house of vast thanks for the infinite blessings with which schools of carnivorous animals. A codfish he has surrounded us, and join with full takes a whole oyster into its mouth, cracks heart and voice in offering praise and thanks- the shell, digests the meat, and spits out

Prleude to do. We come to the sanctuary, | bone is ever dredged up. A piece of wood conscious, if we will but pause and think, that may be dredged up once a year, but it is we have not done many things we ought to honey-combed by the boring shell-fish, and Martha took the waiter back to the dining have done, and have done many things which falls to pieces at the touch of the hand. our better selves tell us we ought not to This shows what destruction is constantly have done. Let organists bear this in mind going on in those depths. If a ship should sink and strive, not only to prepare themselves at sea with all on board, it would be eaten by worthily for their sacred duty, but so that they fish, with the exception of the metal, and may lead others to such thoughts and med- that would corrode and disappear. Not a itations as will make their worship accept- bone of a human body would remain after a able before the infinite Father. - Eugene | few days. It is a constant display of the law of Thayer in Folio.

YOUNG MINISTERS.

brethren who are now in their first fields of labor-however limited or obscure such fields may be—I would earnestly say: Do not worry about it one instant. Do not waste not eat.—Lecture by Prof. Verrill. time and patience in prospecting or in sighing after a larger parish. This is a golden time to study both God's Book and human nature, to lay solid foundations and to accumalate a good stock of materials for future use. No tintinnabulation of door bells disturbs your quiet hours of study, no clamorous committee besets you to make platthem by long and thorough previous preparation. Throw your inkstand at the devil if you catch him at your study chair, with any soft whisperings about "a splendid situation worthy of a man of your talents," etc. The diminishing the length of time spent in bed. moment you begin to lust after quails, the A hot shower bath at bed-time cleanses the manna of your present holy labors for Jesus and for dying souls will lose its sweetness. Work like a beaver, and trust God with your future; it is worry that curses and kills.— T. L. Cuyler, in Evangelist.

CONDITIONS OF SUCCESSFUL PRAYER.

The desire that simply flits across the soul as the shadow of the clouds glides over the summer grass, is no true prayer. It must take hold of the spirit, and gather into itself ant. The popular idea, indeed, is that pray-First, regarding the name. Webster de- er is a very simple matter; but in reality it fines the word "prelude" as follows: "An is the highest exercise of the soul, and reintroductory performance, preceding and quires for its presentation the concentration preparing for the original matter." This is of all its powers. The English prelate was the sense in which I use the word; and the right when he said that no man was likely title, "Service Prelude," is so far easily to do much good in prayer who did not beunderstood. I much dislike the terms, gin by looking upon it in the light of a work "Opening Voluntary," "Organ introducto be prepared for and persevered in with all the earnestness which we bring to bear upon nigh meaningless. The Service Prelude is subjects, which are, in our opinion, at once most interesting and most necessary. As much as this must be evident from the phraseology of the Scriptures themselves. Observe the gradation in the terms, "asking," "seeking," "knocking." The "asking" is the lower form of requesting; but the "seeking" implies the activity of one who puts himself to the labor of a search; and the "knocking" refers to the continued importunity that repeats its application until it is satisfied that there is no one in, or until the door is actually opened. Here, too, come those parables spoken by the Lord, to the end that men ought always to pray and not to faint. The true suppliant is more importunate. Like Jacob, he wrestles with the angel if need be until the dawning of the day; or, like the Syro-Phoenician woman, he renews his entreaties in the face of seeming rebuff; from an apparent refusal draws a plea which in the end prevails. No mere sluggard's formalism, therefore, suffices. That is not prayer. That is but the husk of appearance. The true suppliant will "continue instant in prayer;" and, when it is over, the exhaustion of his spirit will convince him that he has been laboring indeed. | tre, N. Y. "Believe me," said Coleridge to his nephew two years before his death, "to pray with all your might and strenght, with the reason and will, to believe vividly that God will listen to your voice through Christ, and verily do the thing that pleaseth him at last, this is the

CURIOUS FACTS ABOUT THE SEA.

As to the quantity of light at the bottom

of the congregation as long as he chooses to or reddish-orange. Sea-anemones, corals. shrimp and crabs have this brilliant color. It seems to me that divine service—the Sometimes it is pure red or scarlet, and in giving for his goodness, his mercy and his infinite love and power.

the rest. Crabs crack the shells and suck out the meat. In that way come whole mounts out the meat. In that way come whole mounds With only the first has the ordinary Service of shells that are dredged up. Not a fishthe survival of the fittest. Nothing made by the hand of man was dredged up-after cruis. ing for months in the track of ocean vessels. excepting coal clinkers shoved overboard To the very best and most efficient young from steamships. Here, Prof. Verrill correthren who are now in their first fields of rected himself. Twenty-five miles from land, he dredged up an India-rubber doll. That, he said, was one thing the fish could

SLEEPLESSNESS.

Druggists tell us that there is a growing demand for various medicines and preparations containing opiates in one shape or an. other. People wreck their nervous systems form speeches in behalf of any "Asylum for | by injudicious habits of life and the result aged or 'indignant' paupers," or any "So-ciety for the promotion of 'Frauds.'" other evils. A little advice to such persons other evils. A little advice to such persons President Edwards himself could never have may not be out of place. They should of written his immortal treatise on "The Free- course be careful to abandon that method of dom of the Will," if he had been the ever- life which brings them into physical disorhusy pastor of a large city flock. A large der. Their complaint may be fed by tobaccongregation and a lofty pulpit are not co; narcotics should be avoided. One cause always a Paradise, my brother !- they will of their trouble may be that they take inprove a purgatory to you if you have not been | sufficient out door exercise. Perhaps they trained for them, and have not grown up to drink too much tea or coffee or eat too much flesh meat. There are a thousand practices allowed by convention which are in themselves harmful and prejudical to the health.

> The quality of sleep may be improved by skin and predisposes to sleep. Many atoiling business or literary man goes to bed tired and worn out, only to toss from one side to another. His brain is hot and full of blood, while his feet are cold. He thinks over again the thoughts that have been engaging his attention during the day, or does over again the business that has called forth his energies for twelve or sixteen hours past. His night is a round of tossing to and fro. Is there any wonder that, failing to find out what is the true and natural remedy for his pains, he resorts to opiates which he knows will give him temporary relief?

> There is one sure and safe way to remedy his pains. If, after leaving work, he would take a brisk walk of a mile or two before going to bed, and then, after the walk, would hold his head under a stream of cold water, he would find relief—that is, supposing he does this when he is first troubled with sleepless nights. But no; if he lives half a mile or more from his work, he takes a car home and, throwing off his clothes goes to bed as quickly as possible.

> The want of balance between mental and physical labor is a fruitful cause of sleeplessness. Many a business man, whose duties keep him in an office all day, would improve his health a great deal if he were to fit up his attic as a carpenter's shop and spend an hour therein after supper. This of course would be beneficial only if he happened to have a liking for mechanics; then he would find his occupation afforded him amusement, mental occupation and muscular effort in just the proper proportions.—Herald of Health.

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Moyular Scie

ELECTRIFYING ANIMALS.—T plication of electricity is an inve in the interest of lion tamers, w of an apparatus of great power, a stick, about three feet and a he M. Rauspach, the inventor, is himself, who has been "a goo ried," during a long and succes ional career. He has already e with it upon denizens of the menagerie, and relates the diffe upon the brutes. Three of his ing the shock immediately show the greatest terror. They were trembling and growled fitfully. was more quickly subdued, becan and crouched in a corner of the c was more refractory to electri seemed scarcely to affect him. growl and show his teeth, and after repeated discharges. The ishing effects, however, were pe the boa-constrictor. On recedischarge, the specimen from nearly twenty feet in length, bed paralyzed and remained motion hours afterward. When he re showed signs of numbness.-Gazette. A GREAT BLAST.—The San

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India rubber or gutta-percha ir or benzole, frequently called f graphic work, is usually atten many difficulties and drawba nine cases out of ten, says the L nal of Photography, where the required the experimentalist chases it ready made. Yet the no difficulty about the matter. rubber should be obtained; when it is perfectly insoluble. Sec solvents are necessary; chlorofo ing a large excess of alcohol and fail to act even upon the purest ru under the most satisfactory co action is very slow, and the amou capable of being taken up is pro very small. The plan usually place a large amount of shredd a bottle, which is then filled t solvent and shaken at intervals and when the shreds do not pieces of sugar the whole is th and we are written to for an ex the failure. If a small quantit had been placed in the bottle a added, it would have been obser ly to swell out very considerab lapse of some time, and a mix whole would be facilitated by a glass rod or a splinter of wood idity with which the rubber solvent will depend upon its co the action is never very quick, any way analogous to the dis

DISSOLVING RUBBER.—The

crystal. One cause of the failure of c act upon the caoutchouc may a presence of alcohol in too great: Chloroform as sold almost alw alcohol in small quantity, owing that when none is present it ca vented from decomposing sp more especially in the light. It stated that when entirely pro-light absolute chloroform will any change.

A solution of gutta-percha in has a use which is not generally forms when carefully made, i bright, the best possible materia ing glass for focusing screen microscopic work it is sai whose opinions are of weight to ed.—Scientific American.

CURIOUS FACTS ABOUT THE SEA.

o the quantity of light at the bottom sea there has been much dispute. ls dredged from below seven hundred seither have no eyes, or there are faint ions of them, or else their eyes are very and protruding. Another strange s that, if the creatures in those lower have any color, it is of orange or red. ldish-orange. Sea-anemones, corals. and crabs have this brilliant color. mes it is pure red or scarlet, and in pecimens it inclines toward purple. Not or blue fish is found. The orange red is 's protection; for the bluish-green light bottom of the ocean makes the orange fish appear of a neutral tint, and it from its enemies. Many animals ack, others neutral in color. Some provided with boring tails, so that in burrow in the mud. Finally, the of the submarine mountain is covth shells, like an ordinary sea beach. g that it is the eating-house of vast of carnivorous animals. A codfish whole oyster into its mouth, cracks ell, digests the meat, and spits out st. Crabs crack the shells and suck meat. In that way come whole mounds lls that are dredged up. Not a fishever dredged up. A piece of wood dredged up once a year, but it is combed by the boring shell-fish, and pieces at the touch of the hand. hows what destruction is constantly ninthose depths. If a ship should sink vith all on board, it would be eaten by ith the exception of the metal, and ould corrode and disappear. Not a a human body would remain after a ys. It is a constant display of the law of vival of the fittest. Nothing made by nd of man was dredged up-after cruismonths in the track of ocean vessels. ng coal clinkers shoved overboard teamships. Here, Prof. Verrill corhimself. Twenty-five miles from e dredged up an India-rubber doll. ne said, was one thing the fish could t.—Lecture by Prof. Verrill.

SLEEPLESSNESS.

gists tell us that there is a growing I for various medicines and preparaontaining opiates in one shape or an-People wreck their nervous systems dicious habits of life and the result ound sleep, dyspepsia and countless vils. A little advice to such persons ot be out of place. They should of be careful to abandon that method of nich brings them into physical disor-Their complaint may be fed by tobacrcotics should be avoided. One cause r trouble may be that they take innt out door exercise. Perhaps they oo much tea or coffee or eat too much neat. There are a thousand 'practices by convention which are in themparmful and prejudical to the health. quality of sleep may be improved by shing the length of time spent in bed. shower bath at bed-time cleanses the d predisposes to sleep. Many a toiling s or literary man goes to bed tired orn out, only to toss from one side to r. His brain is hot and full of blood, his feet are cold. He thinks over he thoughts that have been engaging ention during the day, or does over he business that has called forth his s for twelve or sixteen hours past. ght is a round of tossing to and fro.

re him temporary relief? e is one sure and safe way to remedy ns. If, after leaving work, he would brisk walk of a mile or two before o bed, and then, after the walk, would s head under a stream of cold water, ld find relief—that is, supposing he his when he is first troubled with s nights. But no; if he lives half a more from his work, he takes a car and, throwing off his clothes goes to

e any wonder that, failing to find out

the true and natural remedy for his

he resorts to opiates which he knows

quickly as possible. want of balance between mental and

l labor is a fruitful cause of sleep-. Many a business man, whose duties m in an office all day, would improve alth a great deal if he were to fit up c as a carpenter's shop and spend an herein after supper. This of course be beneficial only if he happened to liking for mechanics; then he would occupation afforded him amusement, occupation and muscular effort in just per proportions.—Herald of Health.

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Popular Science.

ELECTRIFYING ANIMALS.—The latest application of electricity is an invention made in the interest of lion tamers, which consists of an apparatus of great power, shaped like a stick, about three feet and a half in length. M. Rauspach, the inventor, is a lion tamer himself, who has been "a good deal worried," during a long and successful professional career. He has already experimented with it upon denizens of the cages in his menagerie, and relates the different effects upon the brutes. Three of his lions receiving the shock immediately showed signs of the greatest terror. They were seized with trembling and growled fitfully. The tiger was more quickly subdued, became stupefied. and crouched in a corner of the cage. Bruin was more refractory to electricity, which seemed scarcely to affect him. He would growl and show his teeth, and was subdued after repeated discharges. The most astonishing effects, however, were perceptible in the boa-constrictor. On receiving the discharge, the specimen from Cavenne, nearly twenty feet in length, became at once paralyzed and remained motionless for six hours afterward. When he recovered he showed signs of numbness.—Pall Mall

Gazette.

A GREAT BLAST.—The San Francisco Bridge Company recently made a large blast with a view of obtaining 90,000 tons of rocks for constructing a sea wall at San Francisco. The quarry is a bluff, 60 feet high, at the water's edge at the mouth of Visitation Valley. Eleven tunnels in all have been run, and four have been exploded 11,000 pounds of Judson powder being used Each tunnel was 50 feet long, and extended to an L in which was the powder. From the L to the mouth of each tunnel, rock and dirt have been "tamped" in as hard as possible. The four explosions were to occur successively, the first to loosen the cliff and make it easier for the second to become effective, and so on. The first explosion was awaited with some little apprehension by the harbor commissioners and other occupants of the tow-boat. But when it occurred, with a dull, heavy sound, and it became apparent that fragments of stone were not to fly through the air, there was a unanimous desire that the boat should move nearer the shore. The other explosions occurred soon after. No. 3 was a grand affair. A great section of the cliff was toppled over, and huge bowlders and tons of dirt rushed down to the water's edge. The blasts were pronounced successful, and the quality of stone, on subsequent inspection, seemed satisfactory to the harbor commissioners. It was estimated by the engineers that the 11,-000 pounds of explosives had displaced in about 10 minutes 35,000 tons of rock and earth.—Exchange.

DISSOLVING RUBBER.—The solution of India rubber or gutta-percha in chloroform or benzole, frequently called for in photographic work, is usually attended with so many difficulties and drawbacks that, in nine cases out of ten, says the British Journal of Photography, where the solution is required the experimentalist usually purchases it ready made. Yet there need be no difficulty about the matter. First, pure rubber should be obtained; when vulcanized, it is perfectly insoluble. Secondly, pure solvents are necessary; chloroform containing a large excess of alcohol and water will fail to acteven upon the purest rubber. Again, under the most satisfactory conditions, the action is very slow, and the amount of rubber capable of being taken up is proportionately very small. The plan usually adopted is to place a large amount of shredded rubber in a bottle, which is then filled up with the solvent and shaken at intervals a few times; and when the shreds do not dissolve like pieces of sugar the whole is thrown aside, and we are written to for an explanation of the failure. If a small quantity of rubber had been placed in the bottle and the liquid added, it would have been observed gradually to swell out very considerably after the lapse of some time, and a mixture of the whole would be facilitated by stirring with a glass rod or a splinter of wood. The rapidity with which the rubber absorbs the solvent will depend upon its condition; but any way analogous to the dissolution of a crystal.

One cause of the failure of chloroform to act upon the caoutchouc may arise from the presence of alcohol in too great a proportion. Unloroform as sold almost always contains alcohol in small quantity, owing to the fact that when none is present it cannot be prevented from decomposing spontaneously, more especially in the light. It is, however, stated that when entirely protected from | CHICAGO CORRESPONDENCE UNIVERSITY light absolute chloroform will not undergo

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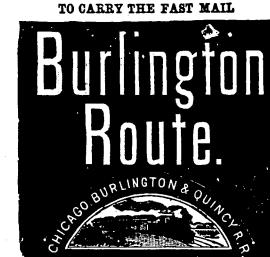
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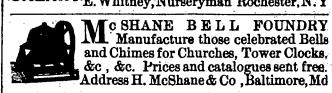
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Salamenca Carrollton Olean	9.10 AM 9.20 " 9.45 "	5.36 " 6.07 "	10.50 рм 11.20 "	11.09 " 11.48 "
Cubs Wellsville Andover Alfred	10.08 "10.54 "	6.34 "7.27 "		12.14PM 1.07 " 1.27 " 1.45 "
Leave Hornollarille	10.001	10 40		

Hornellsville 12.00 m | 18.40 PM | 1.15 AM | 2.10 PM Arrive at 1.35 PM 10.20 " 2.47 " 4.32 " 3.15 " 12.07 " 4.26 " 7.30 " Elmira Binghamton 7.23 " 4.15 AM 8.25 " 12.20 " Port Jervis New York 10.20 PM 7.30 AM 11.25 AM 4.20 PM

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5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Vandays, from Salamanca, dalia 6.00, Allegany 6.30, Olean 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 Forest-

ville 5.08, Smith's Mills 5.20, Perrysburg 5.46, Dayton 6.07, Cattaraugus 6.45, Little Valley, 7.16, Salamanca 8.15, Great Valley 8.22 Carrollton 8.37, Vandalia 8.50, Allegany 9.07, Olean 9.16, Hinsdale 9.32, Cuba 9.57, Friendship 10 28, Belvidere 10.42, Belmont 10 54 Scio 11.07, Wellsville 11.19, Andover 11.47 P. M., Alfred 12.14, Almond 12.28, WESTWARD.

	STATIONS.	No. 1	No. 5*	No. 3*	No. 29
	Leave New York Port Jervis	9.00 AM 12.02 PM	6.00 PM 9.05 "	8.00 PM 11.40 "	8.30 Ph 12.55 "
;	Hornellsville	₹7.45 PM	4.25 AM	†8.10 A≥	12.40†P1
	Alfred Andover Wellsville Cuba Olean Carrollton Great Valley Arrive at Salamanca Leave		5.16 AM 6.02 " 6.23 " 6.46 " 	11.29 "	2.48 °° 3.18 °° 4.00 °° 4.15 °° 4.15 °°
	Little Valley Arrive at Dunkirk	į l		11.52 ам	5.00 P3 6 30 "
	Norr Tro	in 1 will of		` 	<u> </u>

Note.—Train 1 will stop at all stations on Sun-

No. 29 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, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10. Little Valley 3.18, Cattaraugus 4.18, Dayton 5.20, Perrysburg 5.58, Smith's Mills 6.31, Forestville 7.05, Sheridan 7.25, and arriving at Dunkirk at 7.50

4.30 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.05 P. M.

BRADFORD BRANCH WESTWARD.

· ·	TT ZEEZ TT ZEEZED.							
STATIONS.	15.	5.*	9.*	35.*	21.*	87.		
Leave	A. M.	А. М.	Р. М.	A. M.	P. W.	A. M.		
Carrollton Arrive at		6.50	5.45	9.25	9.02	•••••		
Bradford <i>Leave</i>	••••		6.14			••••		
Bradford	9.20	7.30	6.20	2.00		7.00		
Custer City Arrive at	9.82	7.42	6.30	2.15	••••	7.15		
Buttsville	<u> </u>	8.20	7.08					

11.04 A. M., Titusville Express, daily, except Sundays, from Carroliton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M. EASTWARD

STATIONS	6.*	20.*	32.*	16.	38.	
Leave	А. М.	A. M.	P. M.	A. M.	P. M.	
Buttsville	8.45		7.20	l		
Custer City Arrive at	9.32		8.02	12.50	5.59	
Bradford Leave	9.45		8.12	1.00	6.20	
Bradford Arrive at	9.55	7.50	• • • • •	•••	• • • • •	••••
Carrollton	10.35	8.18				

5.45 A. M., daily, from Bradford, stops at Kendall 5.50, Babcock 6.00, Limestone 6.10, arriving at Carrollton at 6.35 A. M.

3.55 P. M., daily, except Sundays, from Bradford, stops at Kendall 3.59, Limestone 4.09, and arrives at Carrollton 4.24 P. M.

5.40 P. M., daily, except Sundays, from Mt. Jewett, stops at all stations except Buttsville, arriving at Bradford at 7.10 P. M.

*Daily. † Dining Station
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General Passenger Agent, New York.

The Sabbath School.

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

INTERNATIONAL LESSONS, 1885.

THIRD QUARTER.

July 4. The Revolt of the Ten Tribes. 1 Kings 12:

July 11. Idolatry Established. 1 Kings 12: 25-43. July 18. Omri and Ahab. 1 Kings 16: 23-34. July 25 Elijah the Tishbite. 1 Kings 17: 1-16. Aug. 1. Elijah meeting Ahan. 1 Kings 18: 1-18. Aug. 8. The Prophets of Baal. 1 Kings 18: 19-29. Aug. 15. The Prophets of the Lord. 1 Kings 18: 30-46. Aug. 22. Elijah at Horeb. 1 Kings 19: 1-18. Aug. 29. The Story of Naboth. 1 Kings 21: 4-19. Sept. 5. Elijah Translated 2 Kings 2: 1-15. Sept. 12. The Shunammite's Son. 2 Kings 4: 18-37. Sept. 19. Naaman the Syrian. 2 Kings 5: 1-16. Sept. 26. Quarterly Review.

LESSON I.—THE REVOLT OF THE TEN TRIBES.

BY REV. T. R. WILLIAMS, D. D.

For Sabbath-day, July 4.

SCRIPTURE LESSON.—1 Kings 12: 6-17.

6. And king Rehoboam consulted with the old men tha tool before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7. And they spake unto him. saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak 1 ood words to them, then they will be thy servants for ever.

8. But he forsook the counsel of the old men, which they

had given him, and consulted with the young men that were grown up with him, and which stood before him:

9. And he said unto them. What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter? 10. And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee saying. Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's lains.

my father's loins. my father's loins.

11. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13. And the king answered the people roughly, and forsook the old men's counsel that they gave him:

13. And the king answered the people roughly, and forsook the old men's counsel that they gave him;
14. And spake to them after the counsel of the young
men, saying, My father made your yoke heavy, and I will
add to your yoke: my father also chastised you with whips,
but I will chastise you with scorpions.
15. Wherefore the king hearkened not unto the people:
for the cause was from the Lord, that he might perform
his saying, which the Lord spake by Ahijah the Shilonite
unto Jeroboam the son of Nebat.

unto Jeroboam the son of Nebat.

16. So when all Israel saw that the king hearkened not noto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house. David. So Israel departed unto their tents.

17. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

GOLDEN TEXT.—"He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."—Prov. 13: 20.

TIME. -975, B. C.

Place -Shechem, between Mounts Ebal and Gerizim, in the tribe of Ephraim.

AUTHOR.—The Books of Kings are named from their contents, which is the history of the kings of Israel and Judah. The author is not known; some think it was Jeremiah; others name Ezra or Baruch. The books embrace a period of 455 years.

OUTLINE.

I. Seeking counsel. v. 6, 8, 9.

II. Wise counsel of old men. v. 7. III. Foolish counsel of the young men. v. 10, 11.

IV. The foolish decision. v. 12-15. V. The result. v. 16, 17.

INTRODUCTION.

The lessons of this quarter continue the history of Israel from where we left it last year, with "Solomon's Sin," 1 Kings 11: 4-13. Solomon had dis obeyed God (1) in marrying many wives, (2) in having heathen wives. These Pagan wives "turned away his heart after other gods." He built temples for the worship of the gods of his heathen wives. Although Solomon himself worshiped Jehovah and kept up the Temple services, yet he allowed his wives and their retinue to worship their idols with cruel and obscene rites. He thereby permitted and sanctioned idolatry within his kingdom. For this sin God pronounced judgment against him; that his kingdom should be rent after his death, and given to his servant, excepting one tribe which would be | with the Seventh-day Baptist Church of Indep and given to his son, for David's and Jerusalem's sake. Ahijah, the prophet, disclosed to Jeroboam that he would be king over ten of the Tribes. 1 Kings 11: 26-40. Because of a premature effort probably, to obtain the kingdom, he had to flee for his life, and found refuge in the court of Shishak, king of Egypt. Solomon died B. C. 975, having reigned forty years. His son Rehoboam was his natural and legal suc cessor to the throne. This lesson begins with his reign.—Helping Hand.

EXPLANATORY NOTES.

V. 6. King Rehoboam consulted with the old men. The old men were men of wisdom and ability, having stood before Solomon, hence had long experience in the affairs of the kingdom. They were men chosen by Solomon as his advisers. How do ye advise? etc. An answer must be given the people, who had asked that the yoke of Solomon, which they of the new king. v. 4.

V. 7. And th y spake unto him saying, if thou wilt be a servant to them, . . . answer them, and speak good words to them, then they will be thy servants. That is, if you will be kind to them, serve them in stead of making them serve you, speaking kind words to them, then and then only will you be successful as a king. "He was simply to reign as a true king for the good of his people, and not for uncomplaining spirit, evincing the power of divine his own pleasure or glory."—Peloubet.

V. 8. He for sook the counsel of the old men. "Because this advice ran counter to his pride and des potism "-Large. And counseled with the young men. Those with whom he had been associated from childhood, those who had grown up with him. men of his own age, and men whom he had chosen as his counselors.

V. 9. He put to them the same question that he had put to the old men of experience, but in such a tone that it was easy for the young men to discover Tetanus, Sanford Noves, son of the late Dea Santhe opinion of the young king.

V. 10. Thus shall thou speak unto this people that spake unto thee. The repetition, "speak," "spake." a stone wall on to a pile of boards, a rusty nail pen etrated his foot. The wound was properly dressed and cared for, and seemed to be healing. It had so much improved that he went to Westerly and at E. J. Van Horn, Julietta, Idaho,

at all.—Peloubet. My little finger shall be thicker | tended the town election. On Wednesday night bethan my father's loins. A boast of his superior strength and firmness. "This proverbial expression means, I am much mightier than Solomon; his power was as the little finger to the body, compared with mine; if my father had power to compel you, I have still more."-Lange.

V. 11. Whereas my father did lade you with a heavy yoke. The yoke was an emblem of subjection. I will add to your yoke. I will increase the already heavy burden of taxation. I will be more severe than my father was. My father chasitsed you with whips, but I . . . with scrpions. Solomon used a lash to keep the laborers at their toil, but the son mother, are still living. When she was thirteen would use the thorn whip, used only for criminals, which was called scorpio by the Romans. In its ap plication, it stung and pained like the bite of a scorpion. The father had used mild means, the son would use severe ones.

V. 12. Jeroboum, the servant of Solomon, and the people came to Rehoboum, as directed, after three days. See v. 5.

V. 13, 14. The king answered the people roughly. 'Harshly, not merely in a rude, offensive manuer, but the matter of the reply was cruel and h rd hearted."—S. S. Times. He forsook the counsel of the old men, and acted upon the advice of the young

V. 15. The king hearkened not unto the people. Did not grant their request. For the cause was from the Lord. "Without interfering with man's free will. God guides the course of events and accomplishes his purpose."-Cook. That he might perform his saying, etc. See chap. 11: 29-31.

V. 16. When the people saw the state of the

king's heart, they an were thim saying. What portion have we in Davia? "Since we have no kindness or fairness from David's seed, what is his house to us? Why render homage to his son? We receive nought from him, why yield aught to him?" Neither have we inheritance in the son of Jesse. "That is, his tribe is not ours; his interests are not ours." To your tents. "Disperse to your homes and prepare exports, 52,447 boxes. We quote: for war,"

V. 17. As for the children of Israel, . . . Rehoboam reigned over them. Members of the revolted triber, living at that time within the borders of Judah. T .ey remained and submitted to the rule of Reho

PRACTICAL THOUGHTS. 1. The advice of the experienced is better to fol-

low than that of the inexperienced. 2. The best advice can be obtained from the Lord himself.

3. Pride and selfishness make men blind to their own interests.

4. It is a blessed thing that God overrules the plans and counsels of bad men.

MARRIED.

In Alden, Freeborn Co., Minn., June 14, 1885, by Eld. H. B. Lewis, of Dodge Centre. Mr. HENRY M. ERNST and Miss KATE STRONG both of Alden.

PLACE, aged 55 years, 3 months and 14 days. He was a men ber of the First Alfred Church for many years. He was highly esteemed and greatly respected and much trusted in all the places where he held relation with the people with whom he spent N Honge, Ashaway Line and Twine Manf'g Co., all his life.

J. B. Whitford, Geo. W Haines. Lewis Clarke, W. In the State Asylum for the Insane, Buffalo, N.

Y., June 11, 1885, of paralysis of the teart. Francis Marion Wood, of Independence aged about 44 years. Early last Fall his health became very peor and after awaile symptoms of insanity appeared which continued to grow worse until his physician recom mended his removal to the Asylum. On the 13th day of last January he was taken to the Asylum. On the morning of his death he appeared sick and feeble, and was placed in a chair while his bed was being made, where he died suddenly. He was brought home to Independence Friday, and his funeral was held on Sabbath-day; a very large con gregation of sympathizers and friends were in at tendance. The Sawyer Post G. A. R. o Whitesville, were present and buried their comrade. The services at the grave were very tender and impres ive. He was a faithful soldier in the late war having enlisted in 1862 in the 130th regime t. N. Y V., and remained to the close of the war. He united ence when only twelve years old, with which he re mained until death. He leaves two children, and an aged mother who has the symvethy of the community; for she has passed through the deep waters of sorrow, having buried her husband and nine children, and now only one is left to her of her family We trust our brother is at rest with Christ.

In Shanandoah, Oneida Co., N. Y., June 10, R. V. Burdick, North Brookfield, 1885, of consumption, Edwin Gardner, aged 35 Mrs Anna M. Crandall So. Brookfield 2 00 42 years. About one year and a half ago, appare tly H C. Brown, a perfect health, he was married to Miss Olive Mar- | Morton E. Burdick, Unadilla Forks, kell, and started out with bright prospects in Ii e, E. R. Maxson, Syracuse, but that dreadful disease which lies concealed in so J. T. Dunham, Brooklyn, many a life, suddenly seized upon him and rapidly (has. S. Toothaker. Harrisville, bore him away to the land from whence none returns | Clark toon, North Pitcher, The writer preached the funeral sermon, speaking | Lewis J. Burdick, Lincklaen Centre, upon the subject, "The fear of death, its causes and | J. L. Perry, New London, cure." The deceased leaves a wife, three brothers

In Westerly, R. I., June 7, 1885, Mrs. ABBIE S. Main, in the 49th year of her age. She was the daughter of Elisha and Basheta Saunders, and was: claimed was heavy, should be lighter in the hands born in Hopkinton, R. I. When she was 13 years old she became the subject of saving grace was baptized by Eld. C. M. Lewis and join d the First Hopkinton church. About twenty years ago, she moved her membership to the PawcatuckChurch, of which she was an esteemed member at her death. D. M. John-on, She was married, Sept. 25, 1876, to Crawford R. Main, who died within eleven months after their marriage. Mrs. Main had been an invalid for six years, and the last two, a great sufferer. She bore her sufferings with patient endurance and a sweet grace to help and sustain the soul under great trial. She was ready and waiting to go at the bidding of her Master. She has entered into the promised rest of the Christian. She leaves an aged mother, two isters, three brothers and many relatives and friends to deeply feel their loss. It was a source of great pleasure to her to see her former pastor, Eld. L. A. Platts, before she died and have h m sing to her some of the sweet songs of saving grace; and a pleasure to the relatives and friends to have him presen and assist in the funeral services. "For me to live

is Christ, and to die is gain." In the town of Westerly, R. I., June 7, 1885, of ford Noyes, aged 37 years, 10 months and 18 days. About two weeks before his death, in jumping from

fore his death the wound gave him great pain; grew worse, resulting in spasms and lockjaw. Death came and released him from his great suffering. About eighteen years ago he became a Christian and was baptized by Ed. C. Stillman and joined the Fir-t Westerly Church. He leaves a mother two bro hers, a sister and a large number of relatives who deeply mourn his death. "There is but a step between me and death."

in Walworth, Wis., June 7, 1885. ALICE, the beloved wife of Hyram R. Hoag, in the 35th year of her age. Deceased was born in Walworth, Sept. 10. 1850. She was the daughter of the late Dr. Henry Clarke of this place, and the youngest of eleven children, all of whom, with the bereaved years of age she gave her heart to Jesus and was baptized by Eld C. M. Lewis, in the Spring of 1863. In September 26, 1870 she was joined in marriage with Hyram R. Hoag, who still survives her. She leaves three children, two daughters and one son, aged respectively, thirteen, ten and six. Her last illness was painful and lingering; but she bore it with Christian fortitude and resignation, and left one of the brightest examples of a triumphant death which it has been our privilege to witness, she was conscious till within a few hours of her death,-a special request which she asked of her Heavenly Father. She was a dutiful wife and mother, a warm-hearted Christian, and a faithful friend to the poor and suffering. Few will be more missed in the community, and few more lamented. The voyage is over, the haven has been gained and now she rests with Jesus. A. M. C. L.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese. etc., for the week ending June 20th, reported for the RECORDER, by David W. Lewis & Co., Preduce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished

BUTTER. - Receipts for the week, 45,609 packages; exports, 1,150 packages. We quote:

Fine. Faulty. New Creamery make.. 19@20 16@18 --@-New State dairy..... 16@17 15@16 10@13 CHEESE.—Receipts for the week, 69,339 boxes;

Fancy. Factory, full cream.. —@ 71 610 7 50 6 (a little.) Skimmed..... 4½@ 4½ 3 @ 4 1@ 2½

Eggs.—Receipts for the week, 20,214 barrels. The market is very firm on near-by fresh laid stock, but lower on Wester eggs. We quote:

Near by marks, fresh-laid, per doz..... 15 @151 Southern, and Western, fresh laid, per doz 13 @14 BUTTER, CHEESE, EGGS, BEANS, ETC.

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LETTERS.

J. B. Clarke, Mrs. J. V. McHenry, Sarah Hurley, A. H. Lewis 2, W B. West, Emily C. Main, Mrs. Sarah Hood, J. F. Hubbard, Mrs. C. J. Blise, E. R. In Alfred Centre, N. Y.. June 6, 1885, Thomas Maxson, Chas. S. Toothaker, A. M. West, Geo. H. Place, aged 55 years, 3 months and 14 days. He Babcock, J. E. N. Backus, Farmer, Little & Co., J. H Babcock, Horace Stillman, M G. Stillman, E. J. Van Horn, A. E. Main, Mrs. H. M. Evans Jos. W. Morton, J. M. Titsworth A. M. Maxson 2, Jay Bonham, E. Alden & Bro. 2, E. A. Poole, O. Maxson, Stephen Babcock, Russell Maxson, Jr., S.

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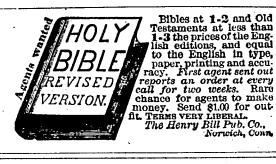
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Minutes of the Fiftieth

THE WESTERN AS

The Seventh-day Baptist W vened for its Fiftieth Session Church, at Nile, N. Y., June

The Introductory Sermon Kenyon. Theme, "Memorial day Baptist Western Associat how good and how pleasant it together in unity."—Psalm 13 After the sermon, the Assoc

Prayer was offered by L. M. The Executive Committee accompanied with a Program present session of the Associat as follows:

der by the Moderator, H. C. C.

Your Executive Committee would

1. They have, jointly with the Saference, held, during the year. S Alfred Centre, Independence and li reason to believe, were seasons of p 2. On account of this session bei of this Association, we have taken what from the usual order, and hav as to make them partake largely of 3. The expense for arranging and etc., amounts to \$3 25.

> ORDER OF EXE Fifth-day, Mo

ing bodies; annual r

miscellaneous busine

10.30. Introductory Memorial Se Western Association, Report of Executive Comm Appointment of Standing Afternoon 2 to 2.15. Devotional Exercises.

2.15 to 4.30. Communications from

Done by order of Executive Co

7.30. History of the Churches of the Sixth day, Mo

9 to 9.15. Devotional Exercises. 9.15 to 10. Reports of committee 10. History of the Pastors of the

Afternoo 2 to 2.30. Reports of committees a 2.30. History of the Missionary wo

sociation, Missionary prayer and conference, gate from the Eastern As

Sabbath, Mot 10.80. Sermon by A. E. Main, ' of the gospel ministry, as teaching, and exemplified it Collection for Missionary

2.30. Bible-school work. Program Evening 7.30. History of Education in the

First-day, Mo 9 to 9.15. Devotional Exercises. 9.15 to 10.45. Unfinished business 11. Sermon by W. H. Ernst, Del ern Association, and collection

Afternoor 2.30. History of the Publishing In

7.30. Sermon by A. B Prentice, Association. On motion, the Moderator Committees as follows:

On Nominations-T. R. William On Petitions-W. C. Titsworth. On Finance-E. R Crandall, F. On the State of Religion-J. Sun

On motion, the Association tion being pronounced by C. A AFTEROON SE The first fifteen minutes of

were spent in devotional exerc

after which the Association wa Moderator. Prayer was offered by E. A. Communications from the f read by the Secretary: First Friendship, First Genesee, W Hebron, Hebron Centre, Horn

Portville, Richburg, Scio, Shi Communications from corr called for, A. E. Main presen Letter of the South-Eastern presented the Corresponding delegate from the Eastern As remarks in regard to the rece

A. B. Prentice appeared as tral Association, and accompa the Circular Letter with inte ing the interests of that Ass closed its Fiftieth Annual Sea N. Y.

The North-Western Associa W. H. Ernst, who presented