

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

VOL. XLI.—NO. 26.

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

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The Sabbath Recorder,

PUBLISHED WEEKLY  
BY THE  
AMERICAN SABBATH TRACT SOCIETY,  
ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.  
In advance, \$2.00  
Orders to foreign countries will be charged 50 cents  
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## 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 led in prayer.

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: DeLuyter, 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 Petitions—C. V. Hibbard, B. G. Stillman, T. R. Reed, R. P. Dowse.

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 Esayists, Delegates, and Preacher of Annual Sermon—A. B. Prentice, J. D. Rogers, Lewis Todd, Clayton A. Burdick.

The nominators were ratified. The Corresponding Secretary's report was read and adopted.

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

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. Bro. 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 Saengerfield, but the last years of his life he lived in the village of Brookfield. He was a man of integrity, and stood high among his neighbors and fellow-citizens. The poor always found in him a helping friend. In 1858 he was called and ordained to the office of Deacon which he held and honored up to the time of his death, "having purchased to himself a good 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 benevolent work of the church and denomination—missions, education, and Sabbath reform—found in him a decided friend and helper. 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 a Christ. "We shall meet beyond the river by and by."

Elder Wm. G. Quibell was born in Linc. 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, with whom he lived happily for more than fifty years, and who survives him. About forty 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 made him friends wherever he lived, and which, baptized 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 sympathy of, the truth as he understood it. Loyal to the church as 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. Mumford was born in Smyrna, N. Y., and died in Watson, May 3, 1885, in the 53rd year of his age. His disease was dysentery, 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 Senior Deacon of the Seventh-day Baptist Church of Watson, 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.

To collections at DeRuyter	\$70 20
By cash to Missionary Society	\$42 14
Tract Society	28 06
	\$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 30
Adams	29 27
West Edmeston	8 55
Cuyler	9 51
Otselic	2 78
Preston	2 47
Second Verona	6 08
Watson	2 99
Clifford	2 99
Norwich	93
Lincklaen	8 00
Scott	9 79
	\$137 99

By cash on the following orders:  
H. D. Clarke \$2 50  
J. Clarke 5 00  
J. B. Clarke 50 00  
L. A. Platts 30 00

Balance \$137 99

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, pursuant 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. Titworth, 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 Associations, 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 thought 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 number in attendance.

The North Western Association met with the Church at Walworth, Wis., June 20, 1884, at 10 A. M. The opening sermon was preached by W. H. Ernst, from Dan. 6: 10. The meeting called to order by the Moderator of last year, N. Warden, and prayer was offered by Z. Gilbert, of Milton Junction. 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 been received 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 remembered 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 careful 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 so much discussed, were enthusiastically voted upon. Very much interest was added to both these occasions as by the representatives of Missionary, Tract, and Education Societies.

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

Respectfully submitted,  
J. CLARKE, Delegate.

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, 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 testify. 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. Cottrill, who preached the introductory discourse from 2 Cor. 5: 20. The letters of the various churches showed the average attendance 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 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 reviving their lists of members, and so there has been quite a large decrease. 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 expenses of your delegate will be \$54 15.

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 RECORDER and in the Brookfield Courier.

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

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 encouragement to the Sabbath-school work in our midst.

STEPHEN BURDICK, }  
J. M. TODD, } Com.  
A. B. PRENTICE, }  
J. B. CLARKE, }

The Committee on Religious Exercises reported in full as follows:

Your Committee on Religious Exercises would submit the following report:  
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. M. Todd.  
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 Chairman 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, followed 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 report:

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,  
Resolved, That we recognize in these things the call to

the exercise of devout gratitude to God, to greater zeal 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 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 for a revival of Christian activity, 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 order, as in the newer States and Territories.

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

6. Resolved, That a careful and conscientious observance of God's holy Sabbath day among ourselves as a people is essential to our efficiency and success as Sabbath Reformers.

7. Resolved, That believing in co-operation among Christian workers for the promoting of every good cause, we recommend the Christian women in all the churches of the Association to organize themselves into societies for the promotion of all departments of the Lord's work to which we are called and committed 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, who know that need not be ashamed, rightly dividing the word of truth, therefore,  
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 broad field 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 themselves 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 completed.

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 denominational helps, such as the SABBATH RECORDER, Our Sabbath 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 possible.

11. Resolved, That the steady growth and constantly increasing evil of the liquor traffic which is everywhere retarding 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 and 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 men."

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, \$30; for printing the Minutes, \$30; for mailing the Minutes, \$5. Total, \$119 15. This we have apportioned among the churches as follows:

First Brookfield	\$15 08
DeRuyter	17 73
Scott	10 79
Adams	33 56
First Verona	8 04
Second Brookfield	19 26
West Edmeston	10 57
Cuyler	2 20
Otselic	2 97
Lincklaen	3 64
Preston	2 54
Second Verona	8 20
Watson	6 88
Clifford	2 20
Norwich	1 00
	\$139 15

E. WHITFORD, }  
C. J. YORK, } Com.  
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 addition, 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 thankfulness to Almighty God for his many blessings, and an incentive to renewed faithful efforts, that his cause may be carried forward 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 endowed 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, 1

## Missions.

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

### FAITHFUL IN THE LEAST.

BY DELLA CHAPMAN.

Do not scorn the little duties,  
All along your path way-stones,  
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,  
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 wouldst 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, ARR., MAY 10, 1885.

The \$100 sent our church for building aid has been received, and at the next regular church meeting a proper acknowledgement will be made.

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 visit. One family, a widow, Mrs. Antonia Stewart and four children, openly embraced the Sabbath and are now keeping it. The lady intends also to receive baptism and unite with our church during this month. On the 30th of April I visited Lovelady, Houston county, Texas, and made the acquaintance of Mr. J. E. Snell and family, who came to embrace the Sabbath more than a year ago, through the *Outlook*, and have been keeping it alone in that county. Mr. Snell and his wife have been members of the A. R. Presbyterian church, of which he was to the time of his withdrawal a ruling elder, and greatly esteemed. He first received the *Outlook* through his pastor, Mr. Patterson, who boarded in his family at the time, and who, when giving it, had no thought of the change of mind it was destined to work in this member of his fold. He expressed himself as regretful that he ever gave Mr. Snell that number of the *Outlook*. I met Mr. Patterson during my visit and was much pleased with his acquaintance. Lovelady is a village of about 500 or 600 inhabitants, on the line of the International and Great Northern railroad, and is surrounded by fine farming lands at reasonable prices, with kind, peaceable inhabitants. The Baptists, A. R. Presbyterians, Methodists, and Disciples (Campbellites) have organizations here. Until my visit but few of the people had ever heard of Seventh-day Baptists, and I was asked to state their distinctive views on several occasions. Those who had heard of Seventh-day Baptists had us confounded with Seventh-day Adventists, and under this notion had but little use for us on account of the soul-sleeping doctrines and claimed inspiration of Mrs. Ellen G. White. I had to assure some parties that we held no connection with Seventh-day Adventists, except that they are certainly right on the Sabbath question, and that they are doing much towards restoring the Lord's holy Sabbath, though they might be holding to and propagating some errors that did an injury to Bible truth wherever propagated.

I preached on the evening following Fourth-day, on Sabbath eve, on Sabbath at 11 o'clock and the evening following to well attended and respectful audiences. The people, however, were greatly disappointed as they expected me to preach on the Sabbath question, but I had not done so;

consequently a number made especial request that I would lecture on the subject before going away, and I agreed to do so on Second-day evening. On Sunday morning I attended Sunday-school at the Baptist church, and preaching by the Methodist minister at the Presbyterian church. At 3.30 o'clock P. M., according to previous arrangement, there was a large assembly at a tank (Texas name for an artificial pond) in the town, and after appropriate services I baptized Brother Snell. His wife was not entirely satisfied as to baptism and so was not baptized at this time. A letter just received from Brother Snell, states that Sister Snell and their oldest daughter desire to be baptized at my next visit. Rev. J. W. McKey, of the Baptist church, a man of fine reputation for piety, openly announced his conviction that Seventh-day is the Sabbath. We earnestly hope that he will carry his conviction into practice, and that God has called him along with Brother Snell to demonstrate the Sabbath question in that country. Should he accept the keeping of the Sabbath there is but little doubt that a nucleus is formed for the gathering of a Seventh-day Baptist church at Lovelady. I had the pleasure of meeting with another Baptist minister from Woodville, Tyler county, Texas, Rev. A. Rhodes, who said that the subject was new to him, but that he intended to investigate it in the light of Bible truth and that if he found no Bible authority for Sunday-keeping he would abandon it and keep the Seventh-day.

The colored Sabbath-keeping woman, of whom I wrote before, was received to membership in March. Two colored preachers at this place are now publicly preaching the 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 already written quite lengthily, I will desist.

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 last report with the missionary work in Byron, Olmsted county, Minn. I continued 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 some of them are Sabbath-keepers, but most of them belong to the Adventists. I tried to preach the truth to the people. I noticed that there was a good interest among the people, especially with the sermons, about the doctrine of the Seventh-day Baptists. There was also some excitement among the American Baptists concerning the Sabbath. They had a farmer lecture against the Seventh-day Sabbath-keeping; but it was easy to hear, for those that have ears to hear with, that his doctrine was not built on the Word of God. One of the Danes embraced the Sabbath, and others were convicted. The congregations were generally from thirty to forty. I also held some meetings in Dodge Centre, while I was at home a few days, from Byron. There are more Scandinavians in Dodge Centre now than there have been before. There were four meetings with congregations of twenty and twenty-four.

I received a call from a brother of our church, in Daneville, Dakota, to come up to them, the church promising to pay my traveling expenses up there. Then I left Minnesota for Dakota and came to Daneville, the 17th of March. Our small church in Daneville are united in their faith and the work for the Lord.

May 8th, I went to Big Spring, Union Co. There we held six meetings which were very interesting, with good spiritual blessing. One sister was baptized into Christ. I found that church in spiritual growth, and it was good for me to be among them. I hope the Lord will bless the work in that church, and that they may shine gloriously forth.

May 13th, I went back on the same railroad to Centerville, a town in the east side of Turner county. We held two meetings there in the school-house. I was invited by a Baptist minister of Daneville, to preach for him in his meeting, and then I stopped over two days more to have another meeting and make some calls. We had good attention.

After that I went to Daneville again. The last Sabbath that I was there we had a good visit with three Sabbath-keepers from Len-

nox, in Lincoln county. They came a long way to meet with us. On my way to Moody county I stopped over with those brethren near Lennox and held two meetings. There are only five Sabbath-keepers, but they meet together for worship on the Sabbath. I came to Moody county on the 28th, and have held three meetings. Last Sunday I had an invitation from a Baptist preacher, to preach in Dell Rapids, where we had a congregation of forty-four. That was the last day of the quarter. The brethren in Big Spring paid toward my traveling expenses \$1 50, and the church in Daneville, \$6 80.

Next Sabbath I will be with the Seventh-day Baptists near Flandreau, Dakota, and after that I intend to go to our Minnesota Semi-Annual Meeting, at Alden, if the Lord will. I would like very much to go to the Association Meeting, in June, in Wisconsin, and to the Conference, at Alfred Centre, in September next, if I could raise the money.

I am glad to say that the Sabbath truth is increasing among the Scandinavians. I know of three ministers who have become Sabbath-keepers this year. One of them is a minister in Denmark. We have correspondence with him.

I see a great increasing in Dakota of people, towns, and institution of learning and religion. In Turner county alone there are over seventy schools. Nearly \$10,000 were raised for buildings in 1884, and nearly \$12,000 was expended for teachers during said year. Dakota has 2,000 more school-houses than Vermont, Rhode Island, or any of the other small States. It has fifteen colleges and normal schools. Thus you see, my dear Eastern friends, Dakota is not a wild country. Yours in Christ.

FROM T. G. HELM,

General Missionary.

SUMMERTON, TEXAS CO., MO., June 2, 1885.

It is necessary, by force of unavoidable circumstances, that my report for the quarter ended June 1st be almost a blank. My 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 of appropriate medicine; but not being able to procure such remedies as my affliction demands, I have been forced to bear the suffering.

Though it has been my lot to thus suffer and be hindered 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 within a few years the Seventh-day Sabbath-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 First-day 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 reasons, but I have investigated the Scriptures thoroughly, and have become satisfied that Sunday is right, and I never expect to change to the seventh day." Brother M. Lewis, husband of Sister Aley Lewis (to whom the RECORDER is sent), is a prominent member of the First-day Baptists, and well versed in Scripture, and he declares that, according 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; also Bro. Ransom Eldridge and wife, formerly of Kentucky, who are strong advocates of the Seventh-day Sabbath.

Dear brother, as I have done next to nothing the past quarter, I yet hope I may be able to procure a remedy that will restore my physical strength sufficiently that I may be able to labor in the Lord's vineyard the ensuing quarter.

May the good Lord advance his cause, and greatly bless all the good brethren and sisters temporarily and spiritually, and enable

all to discharge every duty, that the erring may be reclaimed and sinners brought to repentance and a knowledge of the Lord Jesus, in the forgiveness of sins, is the prayer of your brother in Christ.

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 how much of the amount, *per capita*, is due from each of them? Note the following facts: (1) The estimate for the year is \$10,000. (2) Total membership of churches, 8,655. Amount *per capita*, \$1 16, less a fraction. This is on the basis of full membership. In our ecclesiastical order, each church is a unit. We look to the churches as the responsible parties. The churches have different methods of raising funds for church and benevolent purposes. We are a denomination of churches, and are reported in our minutes, both in Associations and in the Conference, by churches. The Benevolent Societies are denominational. Their anniversary gatherings make them essentially boards of the General Conference. May we not, then, look to the churches to meet the *per capita* amount called for, according to membership? Let each church, large or small, then, charge or estimate itself 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 apportionments 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. Will it 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 1st, 1885. While I see a constantly growing interest in the cause of Sabbath reform almost all over this country, I realize my inadequacy to meet the demand. Good seems ready to accrue from my labors among my neighbors. I have had but two appointments away from the church since the first of March. Prejudice has died away in a great measure, and I think the people are more earnestly investigating. There is quite an interest manifested by all in our Bible-school, of which, by request of brethren 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 for much good to be done, especially among the young people.

Yours in the work.

P. S.—My post-office is no longer Houston, but Big Creek; please therefore address me at Big Creek, Texas Co., Mo.

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 severely. 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 sickness as during the last three months. Our chorister and organist and Sabbath-school superintendent have neither of them been able

to meet with us this quarter. Both being proficient workers not only in these duties but in all the work of the church, they have 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 Sabbath. My work has been somewhat limited by an attack of pneumonia, which was controlled by Dr. W. E. Palmer and family at whose house, fortunately, I was sick. My pulpit supplies, brethren A. G. Crofoot, L. A. Platts, W. C. Titsworth, and E. P. Saunders filled my appointments very acceptably. L. E. Livermore gave a very satisfactory Sabbath lecture at Fremont Centre, the place I referred to in my last report. There is considerable anxiety there to learn 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 have been able to visit the place but once, but hope to be able to speak there next Sabbath night. Yours in the work for Christ.

FROM E. H. SOCWELL,

Missionary Pastor.

CARTWRIGHT, WIS., June 2, 1885.

I herewith enclose my report for the quarter just ended.

Bro. D. W. Cartwright delivered two Sabbath 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 prayer-meeting 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 have been able to do a little work in Marion County, but I have not seen the time yet when I could think it best to do even a few days' work from home. I do hope some body will be secured to go down to Texarkana to assist in the dedication of that house.

I have during the quarter received the following:

Nortonville church, \$3 09; R. H. Woods, Motor, Rooks Co., Kansas, \$8 00; which 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 the warm season.

Fraternally yours.

## Education

"Wisdom is the principal thing; and with all thy getting, wisdom shall increase."

THE MINISTRY OF JOY

Baccalaureate Sermon, delivered at the graduating Class of Alfred University.

BY PRES. J. ALLEN, PH.D.

"Who for the joy that was endured the cross, despising the shame, is now seated at the right hand of God."

"God covers himself with a garment," says the Psalmist, "and the light is hid under the shadow of his hand, becoming less luminous, as it streams outward, into the lower and darker universe. Thus, likewise, joys that thrill beatified spirits, luminous shadows of the presence, shadowing down through ranges of happiness and of sorrow, are lost in the darkness and gloom. Wherever are the perfected there attend, as ministries, shadows of joy; wherever are the imperfect, they attend the shadows of sorrow. The music of life, beating out from the divine flooding the universe; the sorrows is ever ascending from imperfection and sin, and waves around the throne of love.

Joy and sorrow spring from the emotional and affective spiritual natures. If spirits of light, then a perpetual calm in them. They would reflect truth, untroubled by emotion. The sensibilities of pleasure and pain, hope and hate, joy and sorrow. These late lights and shades of life, of appetite, the happiness of fortunes, the delights of social of virtuous living, the blessedness of the joy of religion, heaven,—all have their counterparts in misery, grief, sorrow, and pain. No picture can have body without shades as well as light, not only the sunlight, but the darkness of the storm, and the beauty and the glory of the sunset. So, by the reciprocal action of light and shadow, is it ennobled.

Pleasure, innate and pervaive the very sense of being. All ties are a delight. In the presence of God, every faculty is strength and the freedom of activity, like

"Innovation of birds that fling Life's sunny overflow from their wings, yet, through all life, there is a strain of sadness, or a lower note, each flower, with its cup of joy, is characterized with sadness."

Sad images have pitted black as those of Kedar, over of night, beneath the sad-eyed pallor of the moon, crowding down of evening and the golden flower and brightest hours, and tone of sadness. To the winds and waters, man has choly epithets, indicative of sadness which these voices of soul. The great poets rise they seek to interpret and express what they hear voices of the universe.

"While in the darkest, meadows There always, away some

yet, the song has ever a pathos. Personal life begins and ends. When the soul, beating on into self-consciousness, all young life, lighted and illumined, meets the stern realities,—suffering and death, protracted agony of despair, it cries out, "I learned this! Nevermore." And on, through long growing consciousness of the ties, the soul beats about it, it, like some bird newly from joyful fields of air, striving door ajar, some window through which it may glide stealthily, sad to see a young spirit in infancy, and spring up into youth, and witness its coming presence of death's unerring

**Education.**

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

**THE MINISTRY OF JOY AND SORROW.**

Baccalaureate Sermon, delivered before the Graduating 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 Godhead, becoming less luminous and more shadowy, as it streams outward and downward, into the lower and grosser forms of the universe. Thus, likewise, the supernal joys that thrill beatified spirits, are but the luminous shadows of the perfection of holiness, 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, untroubled by emotion, untroubled by passion. The sensibilities give capacity for pleasure and pain, hope and fear, love and 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 benevolence, the joy of religion, the bliss of heaven,—all have their counterparts in pain, misery, grief, sorrow, and woe. They reciprocally give significance, 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 characterized.

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 incense, as it glows and burns its heart away, is characterized with sadness as well as gladness. Sad images have pitched their tents, black as those of Kedar, over all the plains of night, beneath the sad-eyed stars and the pallor of the moon, crowding out into the dun of evening and the gray of morning. The seasons, even in their most leafy and flowery and brightest hours, have the tinge and tone of sadness. To the many voiced winds and waters, man has given melancholy epithets, indicative of the responsive sadness which these voices awaken in his soul. The great poets rise in grandeur, as they seek to interpret and express this sadness which they hear voicing itself in the universe.

"While in the darkest, meanest thing,  
There away, away 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 agony of despair, it cries out: "Why have I learned this! Nevermore, can I be happy." And on, through long years, with the growing consciousness of these dread realities, the soul beats about its cage of mortality, like some bird newly caught from the joyful fields of air, striving to find some door ajar, some window lifted, through which it may glide stealthily away. It is sad to see a young spirit slip the leash of infancy, and spring up into childhood and youth, and witness its consternation in the presence of death's unerring archers, stalk-

ing everywhere, and shooting their thick-flying 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 lovely than those of any spring time; there, well waters more sparkling than those from any earthly fountain. There are, likewise, climes more frigid than Labrador, deserts more arid than Sahara, ruins grander than the Parthenon. Human history is lighted with joy. It is, also, full of wail, beating, like southing winds, up to the merry 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 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.

Joy and sorrow, in their true nature, are spiritual affections, subjective, rather than objective, springing, not from outward conditions and happenings, but, rather, from an internal set and disposition of the spirit. Joy, in this higher sense, is the fruit of the 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.

A feeble painter deals daintily with the lights and shades of his picture; but a master puts them in with strong, bold touches, especially, when he wishes to portray great scenes or masterful characters. Thus, likewise, when God desires to give the world a great life and character, he deals the lights and shades of joy and sorrow with a free hand. Every great soul has its Gethsemanes and its Calvaries, as well as its mounts of Beatitudes and Transfiguration. The common life is pale and bloodless; but joy and sorrow give fuller and deeper experiences, and a more sacred meaning to life. The soul upon which the barrenness of life has wrought its influence is apt to become irritable and peevish, losing all composure and dignity of spirit; but he who suffers patiently and calmly, smiling through his tears, touches the tenderest and most responsive chords of human sympathy. When the garden of life becomes a desert, with no blossoms of hope, no song birds of requited love and sacrifice, even then the soul that silently, patiently bears its unvoiced sorrows unto the end, when life has only woe, shall God's comfort know. This humble gentleness is divine greatness, therefore let patience have her perfect work. Then will the soul which before had no hope, no aspiration, no endeavor, be lifted by the divine 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 upon the soul; it sees, like Moses, the land of promise lie shining before. Not the petulant, the harsh, the resentful, the repining and storming under adverse providences; nor those who, Jehu-like, drive furiously in the stripes of life; but those who suffer in uncomplaining surrender and gentle quietude, those who, without resentment or retaliation, endure wrong in meekness, forbearance, forgiveness,—these are they who show the divinest character, who, being truly great, go up to the spiritual thrones of the world. Power is measured, not alone by what we bravely do, but, very especially, by

what we patiently endure. To be cool and quiet when provocation comes, and the natural impulses burn with a fierce heat, to be serene amid trouble and disappointment,—these are the tests of true greatness and spiritual power. The disciplines of poverty, losses, dangers, sickness, trials, temptations, bereavements, treacheries, desertions, ridicules, persecutions, when rightly received, appropriated and used, are all purifying, refining agencies. The sweetest joys are drawn from the bitterness of life, from suffering and sorrow overcome. We most prize those spirits who can bear misfortune with an equable mind, whose fortitude shines through and disperses the clouds of sorrow. One knowing not these chastenings, or knowing not what it is to respond to the calls of benevolence and charity, but who has, amid all worldly prosperity, given himself up to self-seeking and self-getting, or to self-indulgencies, is apt to become utterly selfish, hardening, coral-like, into stone, as he grows, or rotting in his self-indulgencies. When, on the other hand, one has learned to give up all self-will and strenuousness and to calmly expect the unexpected, welcome the unforeseen, and to bring all of his 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, whatever 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 the control and guidance of a power not of its life, 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,  
Lead, thou, me on!

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—  
Lead, thou, me on!"

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. This must be some end to be sought, worthy to engage, control and guide all the activities of life. Otherwise, man is like a becalmed ship, with useless rudder and compass and sail, drifting at the mercy of wave and tide; but with right aim and sufficient motive, he becomes self-propelled and self-guided.

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; the universal truth, fitness, and beauty of things; the highest universal happiness, either here or hereafter, or both here and hereafter; the right reciprocal sympathy of all beings; or obeying the sense of oughtness, awakened by the intuitive apprehension of right and wrong? Are any or all of these and kindred theories of philosophers and 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 end attained in seeking to make prevail the divine perfections or holiness, to the end that the perfection of beauty may be perpetuated and multiplied throughout the realms of matter and life, the beauty of holiness throughout the realm of spirit? Can the end of human endeavor be other than that which God and all divine agencies are seeking? God so loved the world that he gave his Son for its redemption from sin, and restoration to holiness. This was the joy set before Christ in his mission, and this joy was so great as to enable him to endure the cross, despising the shame. Christ's mission, therefore, was not primarily to make men happy, now or hereafter, but to make them holy, of which joy is the "luminous shadow." To this same end, all divine agencies and ministries are working. The Apostle, further on, tells us that all chastening is to this same end,—of making the Christed ones partakers of the divine holiness.

Can the ultimate aim of man be other than this? Anything different or lower is insufficient to meet all the conditions for making both joy and sorrow perpetual ministries for good. All lower aims, late or soon, pall upon the unsatisfied spirit, leaving it aching and restless. When, however, one has set for himself, as the highest and all-comprehending purpose of life, to make the beauty of holiness prevail more and more; both in himself and in all others, to make the beauty of perfection prevail more and more, in all the works of God, then he becomes a co-laborer with God and all divine

agencies. He then has an aim sufficiently exalted, pervasive, and enduringly motivated to awaken the loftiest aspirations, enkindle the noblest enthusiasms, quicken and sustain the most sacrificial endeavors. It will enable him to use all talent, all opportunity, all pains and pleasures; endure all crosses, despising the shames,—make everything, in short, work together as ministries for good.

Thus living and acting in unison with God, and for the same end as that for which all of his ministers and ministries of grace are working, will give deific living. Such spirits walk the loftiest planes of life,—solitary and alone, it may be,—compassed about and pressed with clouds that flash and pour; yet, through the joy that is set before them in this divine aim, they become in all life's conflicts more than conquerors.

Where the supreme aim is, there also will be the supreme love, faith and hope, carrying in their train supreme joys and sorrows. If making holiness prevail be this aim, then will this supreme love go out consecratedly, sacrificially, joyfully, to the same end. The forgiving and waiting God, waiting and seeking to be gracious, sent his Son to manifest this gracious love by a self-abnegating, sacrificial life and death. This is the greatest power in heaven and on earth—the most fruitful of blessings and blessedness. The sublimest joys known, springs from such love suffering unselfishly for another, from that love which does not feel or think or act for self, but takes to itself gladly another's sorrow, suffers in another's stead; that not simply gives love for love, but gives love for indifference, 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-suffering love.

All Christed spirits, all divinely motivated 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,—when he has been chastened and refined into deep tenderness and solemn consecrations and all-embracing compassions; then is he prepared to touch the barrenness of common lives with accordant sympathies and impulses that shall lead to glad service, by patiently standing and waiting or by going to all beneficent and sacrificial work.

Sympathy is love responsive to another's condition—joying with the rejoicing, sorrowing with the sorrowing. Whatever joy or sorrow throbs in another's heart throbs in its own. Blessed, indeed, is the sympathizing friend who inspires; but more blessed is the friend who consoles. In order to become the consoling friend, one must needs to have been himself consoled, and thus be enabled to give tender and responsive sympathies. Whoever has passed through the fiery furnace of affliction and persecution, guided and consoled by the presence of the Fourth, is thus prepared to counsel and console others as they pass. As the darkness of night reveals astronomic grandness 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 to others the glories revealed by faith and hope, undreamt of in the light of common things and common experiences.

In the beautiful vernacular dialect in which Christ and his disciples and the common people spoke, Saviour meant the Life-giver, the Healer, giving both physical and spiritual life and health. So, likewise, all who have been made partakers of this saving life and health, and have been purified and strengthened thereby, become co-healers and helpers with Christ. The High Priest of humanity, touched with feeling for its infinities, comes

to the humble and contrite, and dwells with the broken in spirit, bringing strength to weaknesses and wants, consolations to all frets and troubles of life. This infinite goodness springs from infinite love. This is the healing and helpful power of goodness,—remedial 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 administrator 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 a very effective power in the world. All great forces are silent in their operations. No one hears the tramp of gravitation, or the dew fall, or the grass and the trees grow. The silent currents of electricity that ceaselessly flow through and around the world, are infinitely more potent than its flash in the lightning or crash in the thunder-bolt. So the silent, unconscious, yet healing and helping influences that perpetually stream out from lives, characterized in goodness, are transcendently 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 controlling 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 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 silently yet surely the whole human mass. Like all the great and potent, though quiet forces of the natural and of the spiritual world, it ceaselessly uplifts, refines, thus making for the perfections of beauty and holiness, the highest good.

The legitimate, though supplemental outflow of these silent agencies, is a set and voluntary 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 evangelists, teachers, preachers, pastors, missionaries, organizers and conductors in these voluntary efforts are they who are deeply experienced and richly characterized in these passive and submissive 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 spiritual fiber, can never lead up the heights of these finer and diviner graces. Where man falters and fails, woman must take up and lead on to regions where reign the saintly graces of love, sympathy, gentleness, tenderness and all-consoling and all-healing helpfulness.

Young Friends, you are soon to go forth

th us this quarter. Both being pro-  
ckers not only in these duties but  
e work of the church, they have  
ly missed, but we have good as-  
who have done nobly. By reason  
s and the removal of one family,  
gations have been smaller than in  
port, but the religious interest is  
pod. There is a growing interest  
sionary work as seen in the interest  
by both young and old in the  
sionary exercises. We have been  
come some strangers nearly every  
My work has been somewhat lim-  
attack of pneumonia, which was  
by Dr. W. E. Palmer and family  
house, fortunately, I was sick. My  
plies, brethren A. G. Crofoot, L.  
W. C. Titsworth, and E. P. I  
filled my appointments very ac-  
L. E. Livermore gave a very sat-  
Sabbath lecture at Fremont Centre,  
I referred to in my last report.  
considerable anxiety there to learn  
Sabbath, as is seen in the eager-  
which they took tracts. This is a  
ing and ought to be occupied. I  
able to visit the place but once,  
to be able to speak there next Sab-  
Yours in the work for Christ.

FROM E. H. SOWELL,

Missionary Pastor.

CARTWRIGHT, Wis., June 2, 1885.

I enclose my report for the quar-  
ter.

W. Cartwright delivered two Sab-  
baths at Tillinghast, about five miles  
west, yesterday, having been requested  
by several people living there.  
They were pretty well attended and  
prayer was given. I accompanied  
Cartwright and distributed all the  
Bible on hand, and many more would  
be taken if I could have furnished  
them. I would be glad to preach a few ser-  
mons on the subject of the Sabbath in that  
vicinity. I could spare the time from home,  
but getting ready to move, my time is  
valuable. The people have thought best  
to continue our Tuesday night prayer-  
meetings all the evenings are longer. I shall  
labor here in two weeks from now,  
my business is so dull, and money  
is scarce, the people feel compelled to  
without a pastor, for the present,  
Yours in the work.

FROM S. B. WHEELER.

PARDEE, Kan., June 2, 1885.

My report of labor to make for the  
month of June 1st. I was in hopes to  
be able to do a little work in Marion  
but I have not seen the time yet  
to do think it best to do even a few  
miles from home. I do hope some  
day to be secured to go down to Texas  
to assist in the dedication of that  
monument during the quarter received the  
following:

FROM HORACE STILLMAN,

My Pastor, Niantic and Woodville.

ASHWAY, R. I., June 3, 1885.

My work has been the same as previously  
in other quarters. There is no change  
in the interest, except in our  
evening meetings, which are held at  
I think that the interest in these  
gradually increases. It would be  
desirable to attempt to measure the in-  
terest connected with the work of  
the Spirit. There can be no better il-  
lustration of the silent workings of the Spirit  
connection with the work done by  
pastors in their churches than  
that by our Saviour when he likens the  
Kingdom of God to leaven hid in meal till  
it was leavened. We know that the  
Kingdom fully preached will not return to  
the void, but it will accomplish that  
for which it was sent.

My last report the house in which I  
preach, which was owned by a spec-  
ulator in Massachusetts, was sold to  
a tenant, who wishes to occupy im-  
mediately. We were, therefore, obliged to  
leave not finding an available tenement  
we changed our residence tempo-  
rarily to Ashaway. It makes an extra drive  
to get along with it nicely during  
the season.

Fraternally yours.

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 life-missions 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 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 sympathies 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 aeolian 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. Life's unfathomable ocean of mystery, sadness and unrest, with its days of gray fog and dull heavy clouds, shrouding all its headlands, and shutting out all broad and elevated views, are transformed and glorified by clearer lights and softer airs. Life's sun has no longer a scorching fierceness, but its days, mild and calm, glide gently by. The bright 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 graces of the spirit. The feet that have climbed toilsomely towards eternity, find the 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, and the low desire of living for living's sake dies out, and the love of life and the fear of 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 forestades 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 become new.

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 thine;  
 Up through the burnished clouds, and the flaming track of the sunset;  
 Up through the golden stars, gleam of a glory beyond,  
 World flashing light to world as they pass, like ships in the darkness  
 Showing a light, then soon dash into darkness again;  
 Up through the endless spaces, expansion after expansion;  
 Up to the great white throne; up to the presence of God!  
 There shall she fold her wing, and all her mission accomplished,  
 Join with the spirits on high, singing to ravish the spheres:  
 'Glory to God in the highest.' The lifelong struggle is over;  
 Over, the fire and the fret; over, the rack and the pain;  
 Failure of hope,—love's discord! The joy that ended in madness,  
 Over at last! Life closed, like its beginning, in tears!  
 Mystery all, for God was the cause; but Love in the distance,  
 Holding an amaranth crown. Love was the goal of it all."

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 they were designed for the support not only of the ministry but also of schools and schoolmasters. In other words, it is merely 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 Scotland.

## The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, June 25, 1886.

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

TERMS: \$2 per year in advance; 50c. additional may be charged where payment is delayed beyond the middle of the year.  
 Communications designed for the Missionary Department should be addressed to REV. A. E. MAIN, Ashaway, R. I.  
 All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany county, N. Y.

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 have the promise that, if his other duties will possibly admit of it, the writer will furnish a series of articles on similar topics, the object of which shall be to call the attention of the unconverted to the gospel offer of salvation, and bring them to Jesus. That these efforts may be blessed of God to this most desirable end, all true Christians, we are sure, 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 Friendship. The clerk of the first annual session, J. P. Livermore, of Independence, now 87 years old was the only member present at 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 RECORDER last week, the mailing stamp got out of order; so that it skipped many names. The difficulty was not discovered until it was 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 brief 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 constitutes 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 west and south of the last named boundary constituting the Western. In this arrangement the Churches of Berlin and Petersburg, N. Y., were left to join the Eastern or Middle as they should find it most convenient. The churches adopted the recommendation, and fifty years ago the Western and Middle Associations were formed, and the next year the Eastern was constituted. These Associations were, "members" of the General Conference, each being entitled to 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, than at any previous time.

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, } Com.

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. Maxson 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 under the head of Miscellaneous Business, when the following 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 semi-centennial memorial service on Sabbath, September 12, 1886, 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 appointed to prepare a Historical Sketch of the churches for the period indicated.

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, } Com.

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.

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

Your Committee on Essayists, Delegates, and Preacher of Annual Sermon, respectfully report:  
 Preacher of Annual Sermon, F. O. Burdick.  
 Delegates: To South Eastern and Eastern Associations, Stephen Burdick; to Western and North-Western Associations, A. B. Prentice; H. D. Clarke, alternate. These delegates and preacher of Annual Sermon to have power to appoint substitutes.  
 Essayist: 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,  
 C. A. BURDICK,  
 LEWIS TODD, } Com.

Report was adopted.

The list of delegates was read and approved.

The Association adjourned after benediction by L. C. Rogers.

## Communications.

### GOD'S RECKONING.

It is my intention, the Lord willing, from time to time, as the Spirit of God in the fullness of his love and grace may take of the things of the Lord Jesus and show them unto me, to address a few words in this manner to the readers of the RECORDER, and so I now begin my proposed simple talks, by calling your attention very briefly to what I shall call *God's Reckoning*. There is another deeply important subject, however, which I would have, first of all, impressed upon your mind, and that is, *God's Conclusion*—God's conclusion and God's reckoning. Do you know, dear reader, or has it never occurred to you, what God has concluded about you?

So far as you are personally concerned it is of very little consequence, in fact of no consequence at all, what he has concluded about your neighbors, or about those who make no profession of religion, or even about your relatives, or friends, or parents, or children, but your one only great concern is, what has the living God concluded about yourself personally. This is the one all-important question for you to answer, and the one, dear friend, that you will have to meet sooner or later. If you do not meet it here you must unquestionably meet it in eternity, and there, it will be forever too late. "Now" is God's time for you. "Behold now is the accepted time, behold now is the day of salvation." 2 Cor. 6: 2. By and by it will be the day of judgment for the unsaved, and then that "great gulf fixed" must remain

forever and forever impassable. Luke 16: 26. Face the question then squarely and honestly at once, and let your heart answer as in the presence of God himself, what is God's conclusion as concerning you individually? What does God say about you? How do you stand this moment as before him? Some one has very properly and truthfully said that the Bible is a revelation of two hearts—a revelation of the heart of man and a revelation of the heart of God, and if you read God's Word with any degree of care, you will find this to be everywhere and always literally correct. What then, dear friend, is God's conclusion as to your heart? In Jer. 17: 9, he expressly declares that it is "deceitful above all things and desperately wicked;" your heart, your mind, your very inner nature, "deceitful above all things

### 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 adopted.

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 Committee.

The Annual Letter was read, and approved as follows:

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 ingathering 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 meetings 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 high 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 our delegates, and also the representatives 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 Eastern Associations.

May the gracious Spirit of God attend and bless you in all your meetings.

By order and in behalf of the Association,  
 A. B. PRENTICE, Corresponding Secretary.  
 WEST EDMESTON, N. Y., June 14, 1886.

A copy of the paper read the evening after the Sabbath was requested for publication in the SABBATH RECORDER.

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 adjourns, 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 \$35, 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.

and desperately wicked." The nation of the thoughts of your heart continually." Gen. 6: 5. And in chap., from the twenty-ninth to the end verses inclusive, the Spirit us the most awful picture which may be given of the terrible wickedness of the human heart. It is as "being filled with all unrighteousness, lying, filthy, etc." to begin with. "Filled," you see, the human heart full of all unrighteousness, not so much what you do, your acts of transgression or merely, but your very heart, your nature, the absence of any outward violation of law whatever, is a very sink "being full of all unrighteousness, then the long black catalogue given very end—"fornication, wickedness, malice, full of envy, debate, deceit, malignity, etc." biters, haters of God, despisers, boasters, inventors of evil things, etc. to parents, without understanding breakers, without natural implacable, unmerciful."

This is precisely what man is, and this is the divine photo heart, and surely nothing more terrible or more appalling than you will say to me that the condition of the ancient heathens is merely a picture of the Gentiles without law. Ah, yes dear friend look at Rom. 3: 9, "What then shall we say? "Are we," says Paul, "better than they?" "Gentiles under Pagan philosophy, we, mere professing Christians, unsaved, any better than they, Pagans of India or China or Central America?" "No in no wise; for we have become both Jews and Gentiles that the Scripture hath said, 'all under sin.' Gal. 3: 22. concluded them all in unbelief."

32. This, dear reader, is God's a-out you. And now answer to as in his own very presence. own conclusion about yourself? the chapter in the third of Rom. come to the 19th verse, and the read "that every mouth must shut and all the world must become God." Has your mouth ever been through believing God's testimony about yourself, and have you really true place as a guilty, helpless sinner in the presence of God? the very smallest or slightest word to make for yourself? If you have, your mouth has not been stopped, and not taken your true place as a polluted sinner before God,—then not yet accepted God's conclusion about yourself, and though you may name on the church roll, and may be a member of half a dozen bands, and be pretending to keep bath, and engage in Sabbath-keeping after all, you are still "in the terness and in the bond of iniquity." 8: 23. "Your heart is not righteous of God." Acts 8: 21. In the you may be all that is desirable upright and honest, and courted and fined, but "in the sight of God" condemned sinner, and hastening as time can carry you, to an John 3: 36: 3: 18.

And now, dear friend, let us moment at the other side of the question. If you have honestly his own very presence accepted conclusion as regards yourself in you have really "justified God" as to his testimony in your own then that is true repentance, and Holy Spirit would point you to love of his heart, to the infinite that eternal salvation, which his matchless grace, so freely you in the death and resurrection blessed and ever-beloved Son. most marvelous thing that when a man to be a poor, lost, polluted sinner, it is not judgment he has eternal salvation and sonship, will accept it by simply believing so loved him as to give his only to die in his room and stead? in the first and second of Revelation? Or as the Holy Ghost salvation in Job 25: 4, "How then justified with God? Or how can that is born of a woman?" But this question is fully met in Revelation by God himself in the words, "Being justified from grace through the redemption of Christ Jesus." And what is it? It is to be reckoned by



### Selected Miscellany.

#### GOD KNOWETH.

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?  
Who knoweth?

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 stones and thorn,  
Or 'mid the flowers and golden corn?  
Who knoweth?

We cannot tell, our love for thee  
Years to look on—it may not be;  
Sweet comfort, though we cannot see,  
God knoweth.

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.

It happened in this way, Squire Craft found one morning that it would be necessary for him to go to Southampton on business, and as the day was fine and he was of pleasant company, he suggested to his wife that it would be a good opportunity for her to pay a visit to her Aunt Betsy Spooner, as he himself was intending to take dinner with the old lady.

"And Aunt Betsy won't give me half a welcome if I don't bring you along," he said, bestowing a persuasive little pat on his wife's plump shoulders, as he rose from the breakfast table.

But Sylvia Jane, the dusky matron that presided in the kitchen, had gone to Shinnecock to see her daughter married and would not be back till the next night, and Mrs. Craft declared that nothing would induce her to leave the children alone all day. Something would be sure to happen to them.

"Nonsense, mother!" said the Squire, with his jovial laugh. "You've been waiting for something to happen for the last ten years; looking under the bed for a burglar, 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 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 to go.

"But remember what I have so often told you already," she said as she pulled on her gloves, "none of you are to meddle with the matches, and if a tramp comes along 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 shutters.

"Now we must take a tub up stairs and have some water ready to pour on the roof," he said hurrying down cellar; and when he and Burt together had succeeded in lugging the tub to the attic, they each took a pail and trudged up and down the stairs till the tub was full to the brim, little Nan, the youngest, standing at the pump meanwhile, filling pails to have them ready when the boys brought back the empty ones.

In the midst of it there came a heavy rap at the back door, and an equally heavy voice demanded entrance.

"The house'll be on fire the first thing you know, an' it's time to be gittin' things out," said the voice.

"That's Luke Symonds," said Tom, "and he'll cabbage everything he can lay hands on." Then in a louder tone he added: "Thank you, Mr. Symonds, but we rather wait till we are sure the house is going to 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 discomfited. 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 fiery 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 washtub and filled the pails with the big tin dipper; and before the tub was fairly empty the burning building went down with a crash, a shower of sparks shot up into the sky, as if trying to put out the stars, and then the world seemed to grow suddenly dark and people knew that the danger was past.

"Now, we'll go down and have some supper," said Tom, who until that moment had not thought of being hungry. "Oh, there's somebody standing at the knocker again! I wish they'd stay away till we can get something to eat."

But this time familiar voices followed the knocking, for the Squire and his wife, catching the red glow against the sky before they were half way home, had hurried old Meg over the road at a pace she had not traveled since the days of her youth, and with a rush and a shout the children threw open the door and began their story.

"I told you so!" said Mrs. Craft, laughing and crying together as she hugged her little firemen. "I felt surr something would happen; but I never would have believed that you children would know so well what to do."—*Christian at Work.*

#### SOWING FOR REAPING.

One wrote of a great general's plan, "It was a bold one, full of danger in case of defeat, but he intended to conquer."

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 know that your labor is not vain in the Lord." Thus, too, he says earlier in the same epistle, "He that ploweth ought to plow in hope, 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 at once.

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 realized 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 with the unclean spirit, they came to Jesus apart, and said, "Why could not we cast him out?" If workers who bemoan the lack of success did so, they would soon hear the reply, "Because of your little faith;" little faith being a road to failure, as well as no faith. With full faith in the Master, his promises, his resources, his Spirit, the blessed results must be secured. The

worker may toil assured of success; yea, too, abundant success. He carried forth a few seeds; he will bring home sheaves and joyous success; for he shall "reap with joy," "he shall bring his sheaves rejoicing." He will show his Master's joy, who, as the faithful Shepherd, brings back "the sheep on his shoulders rejoicing," for of him it has been said in prophecy, "He shall see of the travail of his soul, and shall be satisfied."—*F. Storer Clark.*

#### 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 very thirsty."

"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, very sweetly.

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 and obliging all her manners are!"

"Let us go into the next room and see. Martha took the waiter back to the dining room."

"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 Bridget."

"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 spectacles? I am pretty sure I left them in the 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 wind.

"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 parlor. 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 parlor.

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

#### 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 manner of performance.

First, regarding the name. Webster defines the word "prelude" as follows: "An introductory performance, preceding and preparing for the original matter." This is the sense in which I use the word; and the title, "Service Prelude," is so far easily understood. I much, dislike the terms, "Opening Voluntary," "Organ introductory," and so forth, as to me they seem well-nigh meaningless. The Service Prelude is not 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 criticize 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 wall and groan under his unskillful manipulation, or he is an irreverent wretch, who desires to show people what he knows about registration or about the opera of "Roberto il diavolo." And this leads me to my first question as to what the Service Prelude should be.

It seems to me that it should always be quiet and meditative, of plain and noble harmony, and never—festival days excepted—of a loud, showy or aggressive character. It should not be to display the instrument or the

player. This will by no means forbid ample variety of registration or reasonable contrasts of tone and movement. If the organist must display himself or the instrument, let it be done after the service proper is ended. He may reply that no one will remain to listen. But he should play so that they will. It is his own fault or misfortune if he does not or can not. I know of more than one organist who can keep a goodly portion of the congregation as long as he chooses to play.

It seems to me that divine service—the morning service especially—should begin with penitence, continue with reverence, and conclude with praise. Surely it behooves us all, on first entering the house of God, to prostrate ourselves in humility before him against whom we all have sinned, and whose holy commands we all alike have broken. We may then, silently or audibly, confess our shortcomings, and ask for help to rise again and battle with the temptations which surround us. After this, we may deem ourselves, in some measure, worthy to render thanks for the infinite blessings with which he has surrounded us, and join with full heart and voice in offering praise and thanksgiving for his goodness, his mercy and his infinite love and power.

With only the first has the ordinary Service Prieude to do. We come to the sanctuary, conscious, if we will but pause and think, that we have not done many things we ought to have done, and have done many things which our better selves tell us we ought not to have done. Let organists bear this in mind and strive, not only to prepare themselves worthily for their sacred duty, but so that they may lead others to such thoughts and meditations as will make their worship acceptable before the infinite Father.—*Eugene Thayer in Folio.*

#### YOUNG MINISTERS.

To the very best and most efficient young 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 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 accumulate 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 platform speeches in behalf of any "Asylum for aged or 'indignant' paupers," or any "Society for the promotion of 'Frauds.'" President Edwards himself could never have written his immortal treatise on "The Freedom of the Will," if he had been the ever-busy pastor of a large city flock. A large congregation and a lofty pulpit are not always a Paradise, my brother!—they will prove a purgatory to you if you have not been trained for them, and have not grown up to them 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 moment you begin to lust after quails, 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 all the energy and earnestness of the supplicant. The popular idea, indeed, is that prayer is a very simple matter; but in reality it is the highest exercise of the soul, and requires for its presentation the concentration of all its powers. The English prelate was right when he said that no man was likely to do much good in prayer who did not begin by looking upon it in the light of a work to be prepared for and persevered in with all the earnestness which we bring to bear upon 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. "Believe me," said Coleridge to his nephew two years before his death, "to pray with all your might and strength, 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 last, the greatest achievement of the Christian's warfare on earth." "Teach us to pray, Lord."—*Wm. M. Taylor, D. D.*

#### CURIOUS FACTS ABOUT THE SEA.

As to the quantity of light at the bottom of the sea there has been much dispute. Animals dredged from below seven hundred fathoms either have no eyes, or there are faint indications of them, or else their eyes are very large and protruding. Another strange thing is that, if the creatures in those lower depths have any color, it is of orange or red, or reddish-orange. Sea-anemones, corals, shrimp and crabs have this brilliant color. Sometimes it is pure red or scarlet, and in many specimens it inclines toward purple. Not a green or blue fish is found. The orange-red is the fish's protection; for the bluish-green light in the bottom of the ocean makes the orange or red fish appear of a neutral tint, and hides it from its enemies. Many animals are black, others neutral in color. Some fish are provided with boring tails, so that they can burrow in the mud. Finally, the surface of the submarine mountain is covered with shells, like an ordinary sea beach, showing that it is the eating-house of vast schools of carnivorous animals. A codfish takes a whole oyster into its mouth, cracks the shell, digests the meat, and spits out the rest. Crabs crack the shells and suck out the meat. In that way come whole mounds of shells that are dredged up. Not a fishbone is ever dredged up. A piece of wood may be dredged up once a year, but it is honey-combed by the boring shell-fish, and falls to pieces at the touch of the hand. This shows what destruction is constantly going on in those depths. If a ship should sink at sea with all on board, it would be eaten by fish, with the exception of the metal, and that would corrode and disappear. Not a bone of a human body would remain after a few days. It is a constant display of the law of the survival of the fittest. Nothing made by the hand of man was dredged up after cruising for months in the track of ocean vessels, excepting coal clinkers shoved overboard from steamships. Here, Prof. Verrill corrected himself. Twenty-five miles from land, he dredged up an India-rubber doll. That, he said, was one thing the fish could not eat.—*Lecture by Prof. Verrill.*

#### SLEEPLESSNESS.

Druggists tell us that there is a growing demand for various medicines and preparations containing opiates in one shape or another. People wreck their nervous systems by injudicious habits of life and the result is unsound sleep, dyspepsia and countless other evils. A little advice to such persons may not be out of place. They should of course be careful to abandon that method of life which brings them into physical disorder. Their complaint may be fed by tobacco; narcotics should be avoided. One cause of their trouble may be that they take insufficient out door exercise. Perhaps they 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 prejudicial to the health. The quality of sleep may be improved by diminishing the length of time spent in bed. A hot shower bath at bed-time cleanses the skin and predisposes to sleep. Many a toiling 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.*

#### OUR SABBATH VISITOR

Is Published Weekly by THE AMERICAN SABBATH TRACT SOCIETY ALFRED CENTRE, N. Y.

TERMS.  
SINGLE COPIES, per year, 60 cents.  
TEN COPIES AND UPWARDS, per copy, 50 cents.

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All communications relating to business must be addressed to the Society as above.  
All communications for the Editor should be addressed to FLORA A. RANDOLPH, Alfred Centre, N. Y.

MILTON COLLEGE.  
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Fall Term opens Sept. 8, 1884; Winter Term opens Dec. 17, 1884; Spring Term opens April 1, 1885; Commencement Exercises, July 1, 1885.

### Popular Science

**ELECTRIFYING ANIMALS.**—T plication of electricity is an inv in the interest of lion tamers, w of an apparatus of great power, a stick, about three feet and a h 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 diffu upon the brutes. Three of his ing the shock immediately show the greatest terror. They were trembling and growled fitfully, was more quickly subdued, beca and crouched in a corner of the was more refractory to electric seemed scarcely to affect him. grawl and show his teeth, and v after repeated discharges. The ishing effects, however, were pe the boa-constrictor. On rece discharge, the specimen from nearly twenty feet in length, bec paralyzed and remained motion hours afterward. When he r showed signs of numbness.—*Gazette.*

**A GREAT BLAST.**—The San Bridge Company recently made a with a view of obtaining 90; rocks for constructing a sea Francisco. The quarry is a bl high, at the water's edge at the Visitation Valley. Eleven tun have been run, and four have b 11,000 pounds of Judson powder. Each tunnel was 50 feet long, and to an L in which was the powe the L to the mouth of each tunn dirt have been "tamped" in a ble. The four explosions were successively, the first to loosen to make it easier for the second effective, and so on. The first was awaited with some little a by the harbor commissioners and cupants of the tow-boat. But curred, with a dull, heavy so became apparent that fragmen were not to fly through the air, unanimous desire that the boat nearer the shore. The other occurred soon after. No. 3 was a Great section of the cliff was and huge boulders and tons of down to the water's edge. The pronounced successful, and the stone, on subsequent inspection, isafactory to the harbor comm was estimated by the engineers t 000 pounds of explosives had about 10 minutes 35,000 tons earth.—*Exchange.*

**DISSOLVING RUBBER.**—The India rubber or gutta-percha in or benzole, frequently called graphic work, is usually atten many difficulties and drawba nine cases out of ten, says the *Journal of Photography*, where the required the experimentalist chases it ready made. Yet th 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 an 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 a place a large amount of shredd bottle, which is then filled w solvent and shaken at intervals and when the shreds do not pieces of sugar the whole is t and we are written to for an ex the failure. If a small quant had been placed in the bottle a added, it would have been obs lye 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 diss 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. I stated that when entirely pro light absolute chloroform will any change. A solution of gutta-percha has a use which is not generally forms when carefully made, b bright, the best possible materi ing glass for focusing screen microscopic work it is sai whose opinions are of weight to ed.—*Scientific American.*



The Sabbath School.

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

INTERNATIONAL LESSONS, 1885.

- July 4. The Revolt of the Ten Tribes. 1 Kings 12: 6-17. July 11. Idolatry Established. 1 Kings 12: 25-34. July 18. Omri and Ahab. 1 Kings 16: 23-34. July 25. Elijah the Tishbite. 1 Kings 17: 1-16. Aug. 1. Elijah meeting Ahab. 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: 1-18. 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 that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people? 7. And they spoke unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good 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, Thou shalt 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 loins. 11. And now whereas thy father did lay upon us 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; 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. 16. So when all Israel saw that the king hearkened not unto 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 from Jerusalem that day. 17. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18. So when all Israel saw that the king hearkened not unto 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 from Jerusalem that day.

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at all.—Peloubet. My little finger shall be thicker than my father's loins. A boast of his superior strength and firmness. "This proverbial expression means, I am much mightier than Soloman; 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 lay upon us 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 chastised you with whips, but I... with scorpions. Solomon used a lash to keep the laborers at their toil, but the son would use the thorn whip, used only for criminals, which was called scorpion by the Romans. In its application, it stung and pained like the bite of a scorpion. The father had used mild means, the son would use severe ones. V. 12. Jeroboam, the servant of Solomon, and the people came to Rehoboam, as directed, after three days. See v. 5. V. 13, 14. The king answered the people roughly. "Harshly, not merely in a rude, offensive manner, but the matter of the reply was cruel and hard-hearted."—S. S. Times. He forsook the counsel of the old men, and acted upon the advice of the young men. 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 were I him saying. What portion have we in David? "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 for war." V. 17. As for the children of Israel, Rehoboam reigned over them. Members of the revolted tribe, living at that time within the borders of Judah. They remained and submitted to the rule of Rehoboam.

WISDOMS OF THE EAST.

1. The advice of the experienced is better to follow 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.

DIED.

In Alfred Centre, N. Y., June 6, 1885, THOMAS PLACE, aged 65 years, 3 months and 14 days. He was a member of the First Alfred Church for many years. He was highly respected and greatly respected and much trusted in all the places where he held relation with the people with whom he spent all his life. In the State Asylum for the Insane, Buffalo, N. Y., June 11, 1885, of paralysis of the left arm. FRANCIS MARION WOOD, of Independence aged about 44 years. Early last Fall his health became very poor and after awhile symptoms of insanity appeared which continued to grow worse until his physician recommended his removal to the Asylum. On the 18th 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 congregation of sympathizers and friends were in attendance. The Sawyer Post G. A. R. of Whitesville, were present and buried their comrade. The services at the grave were very tender and impressive. He was a faithful soldier in the late war, having enlisted in 1862 in the 130th reg't N. Y., and remained to the close of the war. He united with the Seventh-day Baptist Church of Independence when only twelve years old, with which he remained until death. He leaves two children, and an aged mother who has the sympathy 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. J. E.

In Shanandoah, Oneida Co., N. Y., June 10, 1885, of consumption, EDWIN GARDNER, aged 35 years. About one year and a half ago, apparently in perfect health, he was married to Miss Olive Markel, and started out with bright prospects in it, but that dreadful disease which lies concealed in so many a life, suddenly seized upon him and rapidly bore him away to the land from whence none returns. The writer preached the funeral sermon, speaking upon the subject, "The fear of death, its causes and cure." The deceased leaves a wife, three brothers and one sister. H. D. C.

In Westery, R. I., June 7, 1885, Mrs. ABBIE S. MAIN, in the 49th year of her age. She was the daughter of Elisha and Babetta Saunders, and was born in Hopkinton, R. I. When she was 18 years old she became the subject of saving grace was baptized by Eld. C. M. Lewis and joined the First Hopkinton church. About twenty years ago, she moved her membership to the Pawcatuck Church, of which she was an esteemed member at her death. 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 uncomplaining spirit, evincing the power of divine grace to help and sustain the soul under great trial. She was ready and willing to go at the bidding of her Master. She has entered into the promised rest of the Christian. She leaves an aged mother, two sisters, 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 him sing to her some of the sweet songs of saving grace; and a pleasure to the relatives and friends to have him present and assist in the funeral services. "For me to live is Christ, and to die is gain." O. U. W.

HELPING HAND.

Horace Stillman, Ashaway, R. I. \$ 50 O. Maxson, Waterford, Conn. 25 Mrs. R. E. Brand, Leonardville, N. Y., 25 J. E. N. Backu, Ind. pence, 14 C. S. Clarke, N. Y. 100 W. B. West, Utica, Wis., 2 45 E. J. Van Horn, Julietta, Idaho, 2 50

tended the town election. On Wednesday night before 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 E. C. Stillman and joined the First Western Church. He leaves a mother, two brothers, a sister and a large number of relatives who deeply mourn his death. "There is but a step between me and death." O. U. W.

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 mother, are still living. When she was thirteen years of age she gave her heart to Jesus and was baptized by Eld. C. M. Lewis, in the Spring of 1868. 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., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished when desired.

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