THE SABBATH RECORDER.

REV. L. E. LIVREMORE, Editor.

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The Sabbath Recorder.

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May their sheep be cherished, or they may not. But even if they were sure to come hereafter we would much prefer to live holy here and so have the highest possible present peace and happiness, rather than to live in wretchedness here and hereafter also. Righteous living brings its present reward; and then there is promise also of heaven hereafter.

Soon after the opening of the Sixth-day morning services of the Western Association, the roads being very dusty and the ground exceedingly dry, a brother sitting near us said: "How much we need rain, I wish we might have it soon." That very moment it was already raining, and a refreshing shower was satisfying the demand even before we knew it. In the evening of that day, at the conference meeting, a brother said: "Why may we not have a revival here and now?" This seemed to be a general desire, many concurring in the wish and prayer, and even before the fact seemed to be really known the house was actually filled with the divine presence. It was a deeply and tenderly impressive meeting, and full of the genuine revival spirit. Wanderers were found returning, and sinners seeking the Saviour.

We were having a revival might come, but before we were aware of the fact it was already there. Is this not often the case? God is always gracious. As the thirty earth is a good preparation and a sufficient reason for the refreshing showers of rain, so the hearts of God's people hungering and thirsting for righteousness shall be filled.

There are some marked evidences of progress in the spiritual condition of our people as seen, late years, in our annual meetings, which for our encouragement, we take great pleasure in noticing.

First, the almost universal spirit of harmony that prevails in all our deliberations. We do not need to be very old to remember back to the days when, at our Associations and Conferences, there were heated discursions of plans, methods and principles which often greatly marred the peace and defeated the purposes of these assemblies. Now there is seldom heard a discordant note in any of our gatherings. Christian courtesy, charitable concessions in cases of differences of opinion, cordial greetings and hearty cooperation in all efforts to advance the cause of truth and godliness, are so apparent that one can only say of the brethren, "Behold how they love one another."

A second noticeable improvement is seen in the increased activity, of both young and old, in the social meetings. Many are eager to give and to receive the fellowship of the blessed Saviour. And a third point of special interest is in the brevity and therefore the greater value of the testimonies. It is natural for young people to be brief in their remarks, but we used to notice that some older people were so lengthy in their speaking that the memory of the meetings often seemed to settle down in proportion to the time consumed. But it is no so now. Older people have caught the spirit of brevity and in a well condensed sentence or two add much to the interest and value of the meetings.

Again there is a notable change in the nature of the testimonies themselves. Who of the older Christians does not remember the frequent lamentations, even by those we regarded as the most pious, over their extreme sinfulness, often expressing doubts respecting the powers of the great salvation to reach them in their low estate? But listen now to the words of assurance, faith, love, confidence. There seems to be a tendency to look more to Jesus and his great power and love. Less of self and more of Christ. We believe these facts indicate a healthy and hopeful state of growth.

WESTERN ASSOCIATION.

OPENING SESSION.

Beautiful weather, though needing rain, and a fair attendance for the first day, were favorable conditions for the beginning of the Fifty-eighth Annual Session of the Western Association, with the Friendship Church, at Nile, N. Y. At 10:45 A. M. we find everything in order. Lovely flowers decorate the pleasant church, the choir is in place, and the congregation present, including Mr. J. Kelly, Jr., and B. C. Davis, of the First Alfred Church, on the platform. After singing the choir and the congregation, the pastor read the 11th chapter of 1 Corinthians, and prayer was offered by B. C. Davis. The Introductory Sermon was preached by M. B. Kelly, from Phil. 4:18: "I can do all things through Christ which strengtheneth me.

The sermon was a forcible presentation of the importance of a firm reliance upon the ever-present and helpful Saviour. The speaker gave many illustrative examples of such helpful trust, beginning with the author of the text, and extending down through the line of martyrs for the truth, and other devout and faithful Christians. He made excellent and practical application to our own times and people in the maintenance of our faith, in the observance of God's holy day, the giving of a tenth of our income for God's cause, and the faithful performance of every obligation.

After the sermon and the singing, the Moderator, L. C. Rogers, called the Association to order, and prayer was offered by Mr. J. Kelly. L. A. Flatts was chosen Secretary in place of H. D. Clarke, who has removed from the Association, and M. G. Stillman, Assistant Secretary. The report of the Executive Committee was presented, announcing the programme of services during the Association, among the good work of salvation going on in the two Alfred

There is enough compensation in living a pure and holy life in the present time, even without a thought of the joys of the future life. The tortures of a wicked life are not reserved exclusively for the future world, the place of evil spirits, but are ever present with evil doers. The miseries of hell begin here and may con-
churches under evangelists Saunders and Shaw. These remarks were deeply interesting, and many were the earnest desires, subsequently expressed, that this church, and all other churches of this Association, might soon experience a like precious work of divine grace.

COMMUNICATIONS

were then read from the churches and corresponding bodies. Several churches, however, were called, that did not respond, though, later, additional letters were received and read. The sister Associations were represented by letter and delegate as follows: The South-Eastern, by L. D. Saseur; the Eastern by W. C. Whitford; the Central by J. A. Platts; the North-Western by R. J. Whitford, and the South-Western by letter only. All of these brethren made interesting and inspiring remarks respecting the progress of the cause in their respective Associations, and were cordially welcomed as delegates to this body.

THE MISSIONARY HOUR, commencing at 2.45, was conducted by Presi­dent A. E. Main, of Alfred University. The prayer, that did not respond, though, latter, was used by Bro. Main in a most stirring and eminently practical setting forth of the great mission of evangelization and Sabbath Reform devolving upon our people. He reviewed the extensive fields for home missions in the South, West, and South-west, the vast importance of the good work, the watchfulness of the work of Sabbath Reform. He mentioned the planting of new churches through conversions to the Sabbath truth on these new fields, and the great importance of maintaining these new interests by increasing effort. He emphasized the missionary part of our work of high order of intelligence and consecration to God's service.

Upon invitation Bro. Madison Harry, being present from the West, spoke of two or three settlements of German Sabbath-keepers in Dakota, and other localities, and gave several interesting incidents in his own experience in calling the attention of Christian people to the Sabbath question. He was surprised to find so many people in almost total ignorance of this truth, and so ready to acknowledge its claims when pointed out to them.

EVENING.

A lively and impressive praise service of fifteen minutes was conducted by J. A. Platts, at the opening of the evening service, taking as the great and all-absorbing thought of God, the ever-present and helpful God, as the theme. Following this was the

SERMON

by Stephen Burdick, of the North-Western As­sociation, who continued the thought of the praise service. The thought of God; What is God? How shall we know him? by virtue of our relation to God? The importance of habitual recognition of God. His text was Psalms 16:8, "I have set the Lord always before me; because he is at my right hand I shall not be moved." A truth recognized becomes a law of the land, and then we recognize God in his true relation is under obligation to set God before him in all his acts; we become like our ideal of God. The heathen sets before him his deity according to his own imperfect conception, and cannot be exalted above this imper­fect ideal. It is all important that we have right conceptions of God. We must seek for a proper adjustment of ourselves in God's great plan and purpose. He who would be found thus in proper relation to God must go down humbly before him in earnest, sincere supplica­tion. He must have God always before him.

We often know better than we do. Of true heart service! It is for us to know some­thing of his plans, to surrender self, to let go of our plans and to be just what he wills that we should be. When we come to this sur­render of self we come to the end. "The Lord is round about me; I shall not be moved."

How many have learned in hours of trial and sorrow that "God is my refuge?"

What is God to you and me? If we have truly set God before us this meeting will be a wonderful success.

FRIDAY MORNING.

The devotional service of fifteen minutes was conducted by the Moderator, and this was fol­lowed by the daily order of Associational busi­ness. The report of the committee on Obitu­aries called for somewhat extended remarks, and the time for its consideration was extended to 11 A. M. The report is printed else­where in this issue. L. A. Platts, chairman of the committee, remarked that the membership had been decreased during the past year by the death of an unusual number. Twenty-three deaths have been reported. Of these thirty who have sustained official relations to our churches were President Jonathan Allen, of Al­fred University; Dr. Thomas R. Williams, of Alfred University; Rev. James Summerbell, of the Second Alfred Church, and Deacon Charles A. Whitney, of the Third, Wilbur. With­drawing the adoption of this report very tender and deeply impressive remarks were made by L. A. Platts, Stephen Burdick, J. A. Platts, H. C. Coos, L. C. Rogers, J. P. Dye, Geo. W. Bur­dick, J. T. Davis, Joshua Clarke, and G. H. F. Randolph. At 11 o'clock the

SABBATH, conducted by L. A. Platts, occupied thirty minutes in brief addresses, in the following order: L. C. Rogers spoke on the relation of our schools to the students and people. L. E. Liv­ermore on the need of our schools, and W. C. Whitford on the teaching of the Bible in our schools.

These remarks were endorsed and emphasized by the conductor in a few forcible words:

At 11.30, after singing by the choir, the reading of the 223 chapter of Numbers, and prayer by Joshua Clarke, J. A. Platts, delegate from the Central Association, preached an earnest and able sermon on the theme, "I will serve, whether the gods which your fathers served stood on the other side of the flood, or the Amorites in whose land ye dwell."

APRIL.

A half-hour of devotional service was an oc­casion of much interest. G. H. F. Randolph, by his voice, his prayer, his presence, gave a very interesting account of work done among the Chi­nese children.

The committee on Resolutions submitted their report. See resolutions next week. These res­olutions were by vote made a special order fol­lowing the reading of an essay on "The Church of Christ," by L. C. Rogers. These res­olutions were discussed and unanimously adopted. They cover important interests which but few of our people will understand except as they are carefully read. We hope pastors will read them fully and set the people before them, so that all Conference delegates will be prepared to act intelligently on any points likely to come up for action at its next session in August.

"BLowing hot and blowing cold."

BY THE REV. H. M. DUNN.

The above expression is variously used, and often-times wrongly. It indicates that a per­son is sometimes in favor of a thing and some­times opposed to it, so that you cannot count just where he is. Why is it that a person sometimes seems to "blow hot" and at other times "cold?"

It is a fact that if a person is a victim of any bad habit, such as the use of tobacco, or in­toxication, or of anything of a similar sort, there is anything that it is similar to, he will always be tender-footed in taking a decided stand in op­position to such things. In his heart and judg­ment he may be opposed, and in his candor he may say so, but he will naturally be disposed to excuse the matter so far as he can, and to say whatever can be said in extenuation of an evil from which he himself is not free.

Again, persons are sometimes charged with "blowing hot and blowing cold" by radical hot-heads, because the parties thus charged cannot conscientiously go so far in their condem­nation of a particular evil as their accusers, or object to the same thing, and therefore they are often accused, because they are not getting rid of that evil. The latter see only one side of a question; they see it vividly, they feel intensely, and they have no patience with others who do not see and feel just as they do, and they charge others unjustly with being unwise and not trying to make the matter two-sided and universal. Nearly every subject upon which we are called to act has two sides; indeed, truth is many sided. Henry Ward Beecher used to say, "Truth is a sphere and must be viewed from all possible stand-points in order to be seen as it is. Judged by the intolerant and severe criticism some, the Bible is called as "blowing hot and blowing cold" upon such subjects as intemperance, the Sabbath, polygam­any, marriage, and celibacy.

We do not deny that radicalism is a virtue, so is conservatism. The most radical and at the same time the most conservative book in all literature is the Bible. That is a prominent reason why it has stood the test of time. Judging by some false standards of criticism in vogue at the present day, the Apostle Paul must be pronounced as "blowing hot and blow­ing cold" upon the subject of temperance and the observance of the law of God. Yet it is only by every patient and careful study, and just where Paul stood upon these and similar important subjects. His position was that of a radical and conservative combined in one man, symbolically developed, and viewing truth on all sides.

I take my horse to the blacksmith to be shod; in fitting the shoe I observe that he puts it into the fire; the heat is almost too hot, and hammers away until he conforms it to the proper shape, and then he thrusts it into cold water, and so, "blowing hot and blowing cold," he succeeds in getting out a shoe of the proper conformity and the right temper, all of which adapts it to the end sought. So every man, in the expression of the true thought that is within him, must "blow hot and blow cold," and any one who objects to it is either bigoted or nar­row in his views, and harsh in his criticism be­yond what Christianity will approve.

GRIEF and discontent have generally their foun­dation in desire; so that whoever can obtain the so­vereignty over his desires will be master over his own happiness.
OFFERINGS IN WORSHIP.

I. FACTS.

1. The first recorded acts of worship consisted in the presentation of offerings to the Lord. “Cain brought of the first-fruits of the ground an offering unto the Lord. And Abel also brought of the firstlings of his flock and of the fat thereof.” When Noah went forth out of the ark, he offered up a burnt-offering on an altar unto the Lord, and took of every clean beast and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour. By this it appears that his offering was accepted as worship, as Abel’s had been. When Abraham was about to offer up Isaac, he built an altar. And Isaac said: “Father, the man said unto me, ‘Let us go together to the place of which the Lord has spoken.’ This is the place of the Lord’s house; and the altar which is at Shechem, the Lord appeared to him and said, ‘Unto thy seed have I given this land, that the tents of all their fathers may dwell therein.’” (Gen. 12:7, 13:14, 15:9, 17:10, 22:2).

II. THE UNDERLYING PRINCIPLE.

What is the idea or principle underlying the practice of offerings in worship? It is claimed that it is rooted in the patriarchal period, as well as under the Mosaic economy, had an expiatory character, and had in them the idea of atonement. But there is no hint in the Scriptures, that I have discovered, of any such idea before the Levitical priesthood was ordained. The practice of offerings has been called the idea of a need of a Redeemer; and that Cain’s offering was rejected because it was of the fruits of the ground and not bloody sacrifices. This is a pure assumption. There is nothing in the narrative to support it. Abel was a man of faith, but Cain was an impious man, as the record shows. This is sufficient reason for the acceptance of the one and the rejection of the other. And, moreover, we learn from Scripture, that he who is not sanctified by the offering of the Lord, who offers an offering, is acceptable, the Lord’s offering, consisting of fine flour with oil and frankincense, offerings of the first fruits of the ground, etc. See Leviticus second chapter, and following, for an account of various kinds of offerings. The ancient custom of offerings in worship rested on a more general idea than that of atonement.

I quote the following from Oehler’s Old Testament Theology, a work especially devoted to the doctrines and rites of the Old Testament. “The actions of worship fall under the general notion of offerings; That essential nature of an offering in general is the devotion of man to God, expressed in an outward act. Man feels impelled to express in actions which he directs exclusively to God, partly his dependence on God in general, and partly his special relations in which he is placed toward God. True, the inward impulse which impels man to praise, thank, and supplicate God, finds expression in words of devotion; but this impulse is not fully satisfied till this word is, as it were, embodied in a corresponding action, as ‘he gives and offers up something, and thus by deeds testifies the earnestness of his devotion to God.”}

Page 261. He also says: “Offerings for atonement, in the strict sense, are not mentioned in the Old Testament before the introduction of the Mosaic sacrificial law.” Page 263. According to this author, who is recognized by scholars as good authority, “the pre-Mosaic offerings had the signification of thank-offerings and offerings of supplication.”

An offering is a gift presented to the Lord. “If they bring the gift of the Lord, it belongs to the Lord, and is an outward expression of self-devotion to him. The act of offering may have in it also the idea of substitution, the offering of the priest’s labors, and given to represent himself to the Lord under a former dispensation became accredited to his service. It was “the treasury of the Lord.” Now, as the offering to the Lord loses its secular character and becomes as holy unto the Lord as the money in the Lord’s temple in the temple, and may be as religiously offered in Sabbath worship as the prayers and praises we offer. The offering is a part of the worship. Money has no more of a worldly character than the labor or the property we give in exchange for it. It is no more worldly than our horses and wagons. If we may rightly use our horses and carriages in the services of the Lord on the Sabbath, why not our money?

3. We must believe that God in wisdom chose the best methods for the support of the religious institutions which he ordained for Israel. By the method which he prescribed all the people gave for the support of the priesthood, for the care of his house, and the support of its service, was given directly to the Lord. The ancient traditional offerings gave them into the charge of the priesthood for their support and the temple service. When the people withheld the tithes and offerings he charged them with robbing him. By his method no merely commercial or secular element entered into the support of religion. It was a religious service.

By the methods most prevalent among Christians now, religious services are mostly confined to the service of the lips—preaching, praying, singing, and teaching; while the hiring of preachers, the building and the care of churches, are conducted on a commercial basis, the devotional element being excluded. True, we give money for missions and various benevolent objects, but I am considering our methods in the support of the cause at home. If we should return, as some churches do, to God’s method as prescribed for Israel—if we gather our worship every worshipper should bring an offering, however small, and give it into the Lord’s treasury for the support of his worship, heeding the injunction, “None shall appear before me empty;” I believe our worship would be more effective and acceptable, the treasure of the Lord would be fuller, and his blessings much more abundant; and that much financial embarrassment would be avoided.

CARIS, III, May 20, 1895.
It is the old lesson, voiced from every life that has a moral in it, the moral taught us by each man as Bunyan in his steadfast purpose of obeying the Lord, and among his few low-men, preaching the gospel of Christ against all opposition, or lying in Bedford jail; by Bernard Palissy, the potter, selling his clothes, and tearing up his floors to add fuel to his furnace, wearing his wife and amusing his neighbors by his dress, till the fires were extinguished by the unremunerative years; by William Calley, burning with the desire for the moral conquest of India, whether in the lapsestone of his trade, wielding the ferule of the village school or lecturing on the sea when a Seventh-day had dawned;—the old lesson, a worthy motive and patient energy for its accomplishment.

We cannot agree with the old maxim, "A bad beginning makes a good ending." As we see good ground grow mossy or barren for want of culture, so it is with good wits, which being neglected usually become more vile than those of less promise. The foundation of an honorable age is laid in the minority of children. If the plant be not kept straight the tree will be incurably crooked at last. So we would say, rather, "Well begun is half done." We feel the importance of preparation in our youth if we would be successful. If we, at the beginning, will imitate the example of Cyrus Field, who thus gives his account of the Atlantic telegraph: "It has been a long and hard struggle. Nearly thirteen years of anxieties and struggles has gone; the heart has been ready to sink. Many times, when wandering in the forests of Newfoundland in the pelting rain, or on the deck of ships, on dark, stormy nights, alone, far from home, I have almost accused myself of madness and might want to return to our family and all the hopes of life for what might prove, after all, but a dream. I have seen my companions, one after another, fall by my side, and feared that I too, might not live to see the end. And yet one hope has led me on; and I prayed that I might not taste of death till this work was accomplished. That prayer is answered, and now, beyond all acknowledgments to men is the feeling of gratitude to God." There are two objects which may become the ambition of life. The one is to secure personal renown—to be widely and honorably known—tore live by notoriety. This ambition is almost certain to meet with disappointment. We must be too large for the cause. The wishes of the world will drop away through and be lost sight of. What do we care about the past generations? We cherish a few great names and consign the rest to oblivion. It is not safe therefore to make personal ambition the controlling aim. In the other appeal for our life-service the work is all, the workman is none. We shall find the eager craving that cannot be satisfied. On the contrary, there is a recognition, day by day, of the grand opportunities, and a determination to do something to make the world better. The workman who is thinking of himself, is a great man; the workman who has nothing but his own account in view, is a poor working. I think that Mr. Angel did, who creep through the cells of the convent of St. Mark, in Florence, refusing to stand upon his family, who has the wealth of the old convent with matchless pictures of his Lord. If we are always thinking of ourselves and cannot work unless we are sure of recognition we shall find the sweet charities which make life pleasant.

We must learn of the coral insect whose instincts teach it to build and while building gradually lifts an island out of the sea, upon which flowers may bloom, trees may wave, and man may build his building patiently day by day, upon the foundation laid in our schooldays, we shall realize the growth and development extending through life and reaching out into immortality.
nia is the Navel orange. The estimated net profit of a Navel orange grove of 100 trees to the acre at five years from planting, is from $200 to $300 an acre; six years, $350; seven years, from $450 to $500, and, says an orange raiser, "will increase its net product $100 per acre per year, until fifteen years old." This estimate is made according to the quantity and quality of the bearing and the price of the fruit. There are some large results. A Mr. Barney, of Riverside, having several acres of Navel orange trees under first class care, fifteen years old, reported in 1890 that they had produced in two years $1,500 per acre, or $15 per tree. As to other fruits I have before me of some results in Los Angeles county in 1890: peaches, $352 per acre; prunes, $828; apricots, $300. Mr. Baldwin, owner of the famous Santa Ana Ranch, said: "I have a farm of 100 acres of fine land as there is in Indiana, 65 miles from Chicago. It is farmed as well as they know how to do it, but I get more clean money from one acre of my orange orchard in the San Gabriel valley than off my Indiana farm of 1,500 acres."

Unimproved orange and lemon lands, with water right, under a good irrigation system, can be bought from $200 to $400 per acre, according to locality and soil. Lands for raising grapes sell at $100 and upwards.

I mention these matters thinking some of our visitors, Ch. C. Chipman, to the Milton; J. C. Pope, C. D. Potter, and C. C. Chipman. The Treasurer reported, bills due, $169.47 which were ordered paid.

Rev. Frank E. Peirce was unanimously elected to fill the vacancy caused by the death of Dr. C. D. Potter.

Minutes read and approved. Board adjourned.

ARTHUR L. TITSWORTH, Sec. Sec.
[**The Sabbath Recorder.**]

**Occupation.**

What a glorious thing it is for the human heart to have a hard-earned daily bread or fancied or real sorrow. When grief sits down, folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows that a little exertion might sweep away into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master. When troublous flow upon you dark and heavy, toll not with the waves, and wrestle not with the torrent; rather seek by occupation to divert the dark waters that threaten to overwhelm you, with a thousand channels, which the duties of life always present. Before you dream of it, those waters will fertilize the present and give birth to fresh flowers that will become pure and holy in the sunshine which penetrates to the path of duty in spite of every obstacle. Grief, after all, is but a selfish feeling, and more selfish is the man who yields himself to the indulgence of any passion which brings no joy to his fellow-men.

L. H. C.

**Brookfield, N. Y.**

The record of the Ladies' Missionary Society of Brookfield for the present year has not differed materially from that of the past. It has been a record of some labor performed, some means given, and, we trust, some interest aroused. In every meeting tea is served from our cook-books, the collection, is also taken, and a quotation from some of the Scriptures may be addressed to the Assembly. The record of the meeting is given to the membership, and the minutes of the last business meeting are read. All the gold we leave behind us when we turn to dust again, (That our avance may brand us) we have gathered quite in, all of our society of forty-two members, with some means given, and by the winds of fortune tossed, nor in other part of what we have done, nor in other part of what we have done.

Our society is divided into four districts, and at each meeting tea is served from provisions furnished by one of these districts. The regular collection is also taken, to which each member is expected to contribute at least ten cents. Like many of the other societies of our denomination, we have been somewhat backward in co-operating with the Woman's Board, but we are beginning to appreciate the good they have done in giving the women among our people some idea of the work they ought to do, and our prayer is that we may have strength and wisdom to do our share of that work. And not only we, but that all our women might be made to see the necessity of joining heartily together and that not one should stand back.

We greatly enjoy reading the Woman's Work department of the Sabbath Recorder. Why can we not hear through it from all our societies concerning their methods of work? The following is a part of what we have done during the year: We have raised forty dollars toward caring for an aged church member; forty-six dollars for church expenses; ten dollars for Mr. V. W. Steuer, missionary to India; ten dollars and some clothing to a neighboring pastor; four dollars for Board expenses, and forty dollars toward printing of our cook-books, which have been revised and we now have a new edition of six hundred copies, quite a number of which we have sold.

The mini-boxes are in use in our society, and, although as successful as they might be if we were all more mindful of the blessings we are so constantly receiving from our heavenly Father, are still a help to us in many ways. After opening their united contents amounted to about ten dollars.

I wish we might all realize more fully the greatness of the work to be done, and this will not help us, unless at the same time we feel our own responsibility in the matter, unless we can conscientiously feel that we have fulfilled our part of the command, "Go ye into all the world and preach the gospel to every creature.

How small the sums that go into the treasury, compared with what we might give for the forwarding of Christ's cause if our hearts were in the work, we feel that we have made any great sacrifice.

Do we ever compare our giving to the gift of God to us when he, "Gave his only begotten son, that whosoever believeth on him should not perish, but have eternal life," and not wonder that we do so little for him? And when we are making some little sacrifice for his sake, to make the burden seem lighter, do we think of the sacrifice Christ made for us on Calvary? O, that we might think more of these things, think deeply and seriously, and in thinking remember that:

"Every coin of earthly treasure We have lavished upon earth, For our simple worldly pleasure May be reckoned something worth; For the spending was not losing Though the amount was not small, It has persisted with the using, And that's the mystery of it, And the secret of why we give.

All the gold we leave behind us When we turn to dust again, (That our avance may brand us) We have gathered quite in, all of our society of forty-two members, with some means given, and by the winds of fortune tossed, nor in other part of what we have done, nor in other part of what we have done.

We have gathered in some of the treasures of the dim shadows of the past and present and box-opening their united contents amounted to about ten dollars.

We have lavished upon earth, We have hoarded, we have lost. We have gathered quite in, all of our society of forty-two members, with some means given, and by the winds of fortune tossed, nor in other part of what we have done, nor in other part of what we have done.

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Voted that the chair appoint the standing committees.


Finance—O. D. Green, Chauncey Masson, A. J. Green.


State Religion—H. B. Lewis, B. F. Rogers, Agnes Barber, Elias Masson.


Nominations—B. F. Rogers, S. W. Masson, J. F. Davis.

Annual reports were called for. The Treasurer's report was presented by the Rev. C. A. Burdick.

Voted to refer the same to the committee on Finance.

Voted that the Rev. J. A. Platts be Corresponding Secretary pro tempore.

Voted that the Rev. C. A. Burdick be Treasurer pro tem.

The Rev. L. R. Swinney, delegate to the South-Eastern and Eastern Associations, reported.

The report was adopted.

The committee on Obiteras presented its report as follows:

Our Heavenly Father has been very merciful to us, as an Association the past year in sparing the official members of our churches, and in granting to most of them a high degree of health and strength. From careful recollection, we thank and praise his holy name. But while we bow in reverence to our heavenly Father, we also touch, not only this church and this Association, but of the great God's Ruling Power. In all after years. In 1854 he was married to Miss Electa Ayers, and their family was substantially his home ever since. In 1849 he moved to New York, which gave his mind an analytic and logical character, and fitted by the Lord, both in ability and means, to found such a church and to carry it forward for ten years in such a way as to challenge the admiration of Christian men, and in the mission work he has accomplished a work in Sabbath-day houses, and the angel of death touches suddenly and silently the noble form of our beloved friend and brother, Dr. C. D. Horrocks, who was trenched, not only this church, but the whole denomination, yes, of all denominations and all christendom.

Thesis be unto God that he raised up such a man in this Association and in our denomination to do such a work for the blessed Bible, for the holy Sabbath, and for our Lord Jesus Christ. Cornelius Dannison Potter, of the church of which Mr. Potter, was a member, in West Edmeston, N. Y., March 27, 1827, of sturdy and sound mind, and full of the grace of God, both in ability and means, to found such a church and to carry it forward for ten years in such a way as to challenge the admiration of Christian men, and in the mission work he has accomplished a work in Sabbath-day houses, and the angel of death touches suddenly and silently the noble form of our beloved friend and brother, Dr. C. D. Horrocks, who was trenched, not only this church, but the whole denomination, yes, of all denominations and all christendom.

The time for the Women's Hour having arrived, the Moderator announced that it would be conducted by Mrs. A. B. Prentice.

After singing, the choir, prayer was offered by Mrs. O. S. Mills. On roll-call of the Societies the following were present:

Report of the Seamen's Mission was read by Mrs. J. A. Platts; Deacon was by the Rev. L. R. Swinney; Mrs. B. F. Rogers gave a verbal report of the society at Oxford; report of First Verona was read by Miss Cora J. Williams; Adams Centre by Miss S. W. Masson; Second Brookfield by Mrs. O. D. Green, Jr.; and St. John's Mills made a verbal report of the society at OSocio; Miss A. E. Barber of the society at Norwich.

Mrs. W. D. Greene read a selection entitled, "The Story of Maria Peabody;" after which O. D. Green, Jr., rendered a solo, "Never Yet Heard," by Mrs. Rebecca Wheeler was read by Mrs. A. L. Stillman.

The Rev. L. D. Soule spoke concerning the Seamen's Mission in New York, of visiting a ship with Mrs. Burdick, their interesting visit with the seamen, of the distribution of tracts, and of the glad privilege of directing them to Jesus, the Saviour of all men.

Rev. L. R. Swinney also remarked upon the grand work. By request the Rev. L. R. Swinney offered prayer for the Seaman's Mission. A collection was taken at the close of this Mission.

Amount of collection, $10.

After announcements, singing, and benediction by the Rev. B. F. Rogers, the Association adjourned.

EVENING SESSION.

Opened with a praise service of one-half hour, conducted by O. D. Greene, Jr.

After prayer by the Rev. C. A. Burdick, the Rev. L. D. Soule, delegate from the South-Eastern Association, presented the following report, which was adopted: The committee on Essayists, Delegates, and Preacher of Annual Sermon, presented the following report:

WHEREAS, There is an opportunity for the World to engage in Evangelical Work;

WHEREAS, The Lord has opened the way for the same;

WHEREAS, We have in our midst Christian people to promote the Kingdom of God; and

WHEREAS, The Lord has opened the way for the same;

 vile to appoint a committee to consider the advisability of a Sabbath Educational Society, and to bring forward the result of their labors at the next meeting.

Resolved, That we heartily approve the plan of a Home Department as an adjunct to the Sabbath-school as presented by the State Sunday School Board.

Resolved, That we cordially recommend it to the schools of this Association.

Resolved, That we look upon the saloon traffic as an enemy of God, and that the license system is a failure as a repressive measure; that to legalize the liquor traffic by any kind of license is wrong and unpatriotic, and that the influence of Christians should be for its removal.

Resolved, That while we appreciate the desire and efforts of wise Christian people to promote the observance of Sunday with the intent to thereby maintain an institution of religion, we, nevertheless, protest against the proposed law for the closing of the World's Fair on Sunday, having for their object the enforcement of the Sunday observance by the so-called American Sabbath, because all such laws are contrary to the Constitution of the United States and an infringement of the civil and religious liberties of American citizens.

Voted that we proceed to consider the resolutions item by item.

First resolution read. After remarks by the Revs. Stephen Burdick and H. B. Lewis, the resolution was adopted.

Second resolution read. Discussed by the Revs. Wm. C. Whitford, A. B. Prentice, and L. R. Swinney, after which it was adopted.

Fourth resolution read, and after being remarked to by the Rev. Wm. C. Whitford and A. B. Prentice, it was adopted.

Fifth resolution read, and after being discussed by the Rev. C. A. Burdick and L. R. Swinney, it was voted to lay the resolution on the table.

Sixth resolution read. After remarks by the Rev. A. B. Prentice a copy of the essay was requested for publication in the Sabbath Recorder.

After singing, and prayer, the Rev. G. P. Kenyon, delegate from the Western Association, preached; text, 24th and 35th of Jude. Theme, God's Ruling Power.

Seventh resolution read, and after being discussed by the Revs. L. R. Swinney, A. B. Prentice, Bro. J. Clarke Crandall, and the Rev. O. S. Mills, it was adopted.

After announcements, singing, and benediction by the Rev. C. A. Burdick, the Association adjourned.

(Special Notice to Recorder Subscribers.)

The publishers of the Evangel and Sabbath Outlook announce the following liberal propoposition to every subscriber of the Sabbath Recorder. For the sum of fifty cents, the Evangel and Sabbath Outlook will be sent one year to any Recorder subscriber, and to any person not a Sabbath-keeper whom the subscriber may name, or to any two persons, not Sabbath-keepers, the subscriber may designate. This is a rare opportunity for direct Gospel Sabbath Reform and Missionary Work. The friends of truth and righteousness cannot ignore this fifty cent proposal, by which it is likely to bear so much fruit for the Master.

Send for two, four, six or more names as the case may require.

DRAFT ON NEW YORK, POSTAL NOTE OR POST-OFFICE ORDER. Address the Evangel and Sabbath Outlook, 100 Bible House, New York, or the Sabbath Recorder, Alfred Centre, New York.

Don't wait till next week. This offer holds as a new one from the first of July only. This is the King's business, and it demands promptness and dispatch.

THE SABBATH RECORDER.
SALEM COLLEGE COMMENCEMENT.

Never in the history of Salem College have so many people crowed its halls as during Commencement Week. Never was there so much interest manifested in the cause of education as at the present. The patrons of the school were simply enthusiastic over her good work, and the students deserve the highest praise for the manner in which they performed the duties which made all of the exercises a grand success. Our people in the North can have no adequate conception of what this College is doing for this people, now in the period of transformation in matters of education. To realize this fully one must be here and be able to mark the changes, and note the growth of the scores who fill our class rooms. More than 150 persons from among West Virginia's nicest young people have received the culture and discipline of Salem College during the past nine months, and have now gone out to the homes among the hills to influence others; and more than 30 of these will become teachers in our public schools during the coming autumn.

But we were going to tell you all about Commencement so soon began on Sunday evening, when a large congregation gathered in the Student Union crowded the largest church in town to hear the Annual Sermon before the graduating class.

Monday was spent by a happy throng in decorating chapel hall, and at 8 P. M. the joint session of the Domenitian and Excelsior Lyceums was held. The programme contained orations by Prof. E. F. Snow of "The New South," Alida L. Davis, on "Individuality," and Ernest Randolph, on "West Virginia." All of these were good. The orations on "The New South" and "West Virginia" were peculiarly appropriate and timely. Miss Mary Muncy rendered the recitation, "The Convict's Christmas Eve," in her own happy style; Evander Randolph recited "Buzza'r's Point," and Joseph Rosier read the paper. These exercises were interspersed with music by Misses Allie Davis, Stella Davis, Cora Randolph, Iva Randolph, and Libby Davis.

Tuesday morning at 10 o'clock the people assembled to hear the ORATIONAL CONTENT.

The College offers the following prices for the speakers who enter the contest, viz., one year's tuition to the first, two terms to the second, and one term to the third best speaker in six. There were seven applicants; and since there was only one to "sift out" it was decided to add a half term to the fourth best speaker, and retain the seven. After usual introductory exercises the programme was rendered in the following order:

Success, Flavina E. Ashburn, West Union.
Woman, Laura Wilson, Salem.
Aim of Life, A. Jackson Kemper, Churchville.
Progress of Liberty, James B. Low, Cherry Camp.
Flowers, Emma A. Pyle, Marion.
Monument, Laura Wilson, Pocahontas.

All of the speakers fairly outdid themselves. The audience was held in closest attention to the very last word. When the judges retired it was very evident that they had a "big job" on their hands, for there were three or four of the contestants who stood so nearly equal as to make it exceedingly difficult to decide who should stand first. After fifteen or twenty minutes spent in song, the judges returned, having assigned prizes as follows: 1st, Flavina E. Ashburn; 2d, Iva Randolph; 3d, James B. Low; 4th, Laura Wilson. The two points to be considered by the judges were: 1st, the literary merit; 2d, the declamation.

Tuesday evening found the chapel crowded with every available standing room occupied, to hear the Musical Concert by the music students. This consisted in solos, duets, trios, choruses, and anthems, which showed the excel­ lent work the class has been doing under the direction of Mrs. Hughes, and held the large audience until after 10 o'clock.

Wednesday, June 7th, was Commencement Day. The chapel was again literally thronged. The speakers all belonged to the graduating class, eight in number, with orations as follows:

Beyond the Alps Low Italy — Samuel B. Bond.
Energy — Francis Kemper.
America — her Future — Isaac G. Maxson.
Voices of the Spheres — Cora F. Randolph.
Duties of an American Citizen — E. F. Randolph.
Hymn — "Hymn to Nature." In Hiding — V. Curtis Snodgrass.

Everything moved along in splendid order, and the speakers were all "loaded" with bo­ nettes, as each one retired from the stage. The diplomas of the College granted those completing the Preparatory Normal Course, was then presented to Samuel B. Bond, T. Francis Kemper, Isaac G. Maxson, E. F. Randolph, Joseph Rosier, and Moses H. Van Horn. Diplomas with the degree of Pedagogy were conferred upon Miss Cora F. Randolph and M. J. Curtis Snodgrass. The audience joined in the parting hymn, "God be with you till we Meet Again," and adjourned until 3 P. M., when they were furnished with one of the most enjoyable treats of Commencement Week, viz.,

THE CLASS EXERCISE.

It was Salem's first "Class Day," and the way the salutatorian, historian, prophet, orator, and valuator, performed their parts would have won laurels to the college in America. It is seldom given to man to witness a more touching scene in college commencement work than this closing hour by the class of '93. Few were the dry eyes and many were the sobbing hearts, as teachers and students recalled the happy hours of their work together, and said good bye, in some cases probably forever.

The closing session was the "drama," at 8 o'clock, Wednesday evening. The proceeds of this session were to go towards paying for the college pianos which the students had to go away who were unable to get into the concert room, even about the door. Many of these claimed the return of the admission fees, which were refunded to them, and yet the receipts at the door amounted to $74. Salem College never had so strong a demand for its products as this year, and never before was there so great a desire for the culture she affords. The county has just conferred great honor upon one of its present graduates, Joseph Rosier, by electing him to the office of County Superintendent of Public Schools. He has been a popular man against him, in the other part of the county, but was elected by a handsome majority.

May God raise up friends for Salem College who shall place her upon such a financial basis as to ensure her life for the great and blessed work upon which she has entered. PREX.

REPORT OF OBITUARY COMMITTEE.

To the Western Association:

Your committee on obituary notices would respectfully report that the statistics from the churches as reported here show an unusually large decrease of membership from death, the whole number being twenty-three. Thus we have been enabled to see that our flying years are hurrying us along to the end of our day, and to the close of our life work. Let us all heed the warning and "work while it is day, for the night cometh when no man can work."

Among those who have gone from us during the year we have lost many who have had official relations with us, are the following:

1. President Jonathan Allen, D. D., Ph. D., L. L. D., of Alfred University. He was the son of Abram and Dorcas Bardwick Allen, and was born Jan. 26, 1823, in Alfred, about one mile west from the University grounds and buildings, and died Sept. 21, 1892. When the first select school was opened in Alfred in 1836, from which grew Alfred University, Jonathan Allen was one of its pupils. During the next eight years the school grew to an Academy, and young Allen was graduated. After two years spent at Oberlin College from which he graduated, Prof. Allen returned to Alfred as a teacher in the Academy; and when the school took out a charter, Prof. Allen was chosen its first President, but he declined the honor in favor of Prof. Wm. C. Kenyon, whom he honestly and modestly believed the better man for the place. When, in 1867, President Kenyon rested from his labors, Prof. Allen was again chosen President, which position he worthily filled for twenty-five years.

In 1854, at the call of the First Alfred Church, he was called to ordination as a minister of the gospel, not so much with a view to the work of the ministry in the usual sense of the word, as to the work of the Theological Department of the University, of which it was thought he should be the head. This ordination took place at the General Conference in Milton of that year (1854), the first Conference held west of Alleghany county. In these earlier years Prof. Allen preached much, and served the church and other places in and about Alfred. When he was interested in general denominational interests and movements, his great life work was in the University, which to-day greatly mourns his loss.

President Allen received from the University of New York, in 1837, the degree of Doctor of Philosophy, from the University of Kansas, in 1857, that of Doctor of Divinity and from Alfred University, in 1886, that of Doctor of Laws. All these honors came to him entirely unsolicited and unexpected. They were conferred as an expression of the high regard in which he was held by those institutions, as a profound scholar, as an experienced educator, and as a Christian gentleman. His life labors were royally shared by the wife of his youth, Miss Abigail A. Maxson, of Friendship, N. Y., whose motherhood is acknowledged to be the one to which this session is now being held. Mrs. Allen and their three children, remains to mourn the departure of a loving husband and father, and the whole Association and the denomination at large, mourn the loss of a faithful fellow laborer.

In accordance with Prof. Allen's oft expressed wish, his body was incinerated, and the ashes are preserved in a beautiful Greek vase now in the Steinheim, in which he spent so many hours of study and work.
2. Deacon Charles B. Wilber died of apoplexy at Main Settlement, in the town of Fort-
ridge, N. Y., on the 15th, and First Alfred Church on the 17th. Text, Ps. 37: 37.

The subject of this notice was born in Rhode Island, Feb. 24, 1821. His parents moved to
Alfred, N. Y., when he was three years old. He was baptized at the age of 17 years, by Eld.
Stillman Coon. At the age of 20 he embraced the Bible Sabbath, and on his 21st birthday he
was married to Harriet Green. Soon after their marriage he united with the Second Al-
fred Church. Thirty-five years ago last spring he removed his standing to the West Genesee, Ceres,
where his training for ministerial work was
continued till his death. He leaves a
wife and two daughters to mourn the loss of a kind husband and father.

3. The Rev. James Summerbell died at his home in
Peekskill, N. Y., Feb. 21, 1893, aged 71 years, 10 months and 3 days. He was born in
Peterkill, N. Y., the son of James and Mary Summerbell, to whom were given five children,
four sons and one daughter,—the daughter and one son still surviving. He belongs to
a classical family, his three brothers and their sons having become preachers, in connection with the denomination known as Christians, in which faith the subject of this notice was nurtured. He was baptized when about seventeen years of age. He was married in 1845 to Rachel G. Leonard, who died the same year. In 1847 he united with the Seventh-day Baptist Church of Plainfield, N. J., about which time Mr. Summerbell was
ordained to the gospel ministry at Hopkinton, R. I. The deceased has served long and faithfully in the ministry of the Word, in successive pastoral
ates in this State, at Petersburg, Adams Center, Leonardsville, Berlin, Richburg, and
Alfred. He has preached in other places as a supply, and as a home missionary.

Bro. Summerbell accepted the pastorate of the Second Seventh-day Baptist Church of
Alfred, N. Y., about ten years ago, and in the fol-
lowing few years this church was strengthened and his health was deepening and widely felt. He leaves a wife and three children, with many kindred to mourn his
absence; but we are well assured that he has gone to the rest and reward of the saved in Christ Jesus.

4. The Rev. Thomas Randolph Williams, D. D., Ph. D. was born in the town of Darien,
Genesee county, N. Y., March 29, 1826, and died in Alfred, March 5, 1893, lacking a few days of being 67 years of age. He early manifested a thirst for knowledge, and came to Alfred for a course of study at the age of 14. After graduation he took two years' study at Brown University, at Providence, R. I. and later a three years' course in Union Theological Seminary in New York, and short courses in Princeton Seminary at Princeton,
N. J. He devoted himself to the study of the
gospel ministry at the North-Western Association,
in 1861, held at Welton, Iowa. As pastor he has served the churches in Westerly, R. L,
Plainfield, N. J., and Andover, Hornellsville,
and First Alfred, N. Y. But his greatest work
was in the cause of education. In this depart-
ment of labor he was principal of Alfred College
Academy in its palatiest days, Professor of the Greek language and literature in Alfred Univer-
sity, temporary President of Milcon College
during some portion of President Whitford's term of office, Superintendent, and for more than twenty years Professor of Systematic Theology at
Alfred University. In this last capacity, without doubt, his great service to the denomina-
tion was rendered, as the work of the large number of pastors, missionaries and teachers
whose training for ministerial work was re-
cieved at Alfred College. Dr. Williams was twice married. First to Miss Sarah Williams of Alfred, to whom were born three sons—the eldest of whom pre-
ceded father and mother to the heavenly land
by ten or fifteen years, the other two now living in Chicago. His second marriage some four years ago was to Miss S. Marie Stillman,
doughter of Barton G. Stillman, of DeRoyter, N. Y., who mourns his sudden and unexpected death.

Thus do we find not only ourselves admonished by the numerous deaths occurring in the denomination this year, but by the number of shining marks at which death's arrows have been so skilfully aimed. May we, each for ourselves, lay the lesson to heart, do our work faithfully day by day, and be ready for the summons when, in God's own good time, it shall come to us.

L. A. PLATTS, J. P. MOSSER, J. COM.

SEMI-ANNUAL MEETING.

The Semi-Annual Meeting of the Seventh-day Baptists of Chenango, Mor-Clay, Marqueste and Coloma met with the church of Coloma on June
21 to 4th inclusive. Bro. N. Wardner, who was expected to preach the introductory dis-
course, was not permitted to meet with us on the account of the illness of his wife. Bro. Geo.
W. Hills, pastor of Milton Junction Church, being his alter ego, came to fill his place. The meeting opened with a full house. Bro. Hills preached from Luke 10: 36, "For ye have need of patience.”

Sabbath morning at 10:30 o'clock we held a
convenient morning service at the house of Jas. Lawer, conducted by Bro. O. U. Whitford, who spoke from Luke 22: 19, "This do in remembrance of me," followed by the administration of the Lord's Supper. At 2:30 P. M. we met at the M. E. Church, at Coloma Station, where Bro. Hills again addressed us, preaching from Psalm 62: 11. Topio, "The source of power."" Bro. Whitford spoke again at 8 P. M. from 2 Cor 8: 9, "For ye know the grace of our Lord Jesus Christ, that though he was rich yet for your sakes he became poor that you through his poverty might be rich." Sunday morning we met with the Sunday-
school at the Congregational Church at Coloma Corners at 10 o’clock A. M., which lasted one hour, after which Bro. Whitford preached to a large and very attentive audience, using these
words, "Prepare to meet thy God." Amos 4: 12.

At 2:30 we again went to the M. E. Church
at Coloma Station, where Bro. J. M. Todd preached to a full house with his usual earnest-
ess and power. The closing session was held at the Congregational Church at Coloma Corners, where we met with the Y. P. S. C. E., at 8 P. M., to which Bro. Hills talked from Phil. 4: 15. Topio, "The chisel of destiny." The meeting opened with a goodly degree of interest which increased with each session.

KANSAS.

NORTONVILLE.—Last Sabbath we observed as children's day, which for attendance, exercise and decorations surpassed anything we have ever had. We used the printed service published by Lorenzo & Co., Dayton, Ohio, entitled: "Prayer of Promise," and with its paper bow covered the arch on the wall back of the platform, while a beautiful floral, arch in four colors, graced the space in the fore-ground, and many bouquets filled unoccupied places. The music by choir, recitations by children, and short addresses as well as singing furnished a unity of thought, and were all good. Of the large audience 200 remained at Sabbath-school, which for numbers breaks all previous records. One novel feature was a mother's class with babies in arms, instructed in methods of child-
training, instead of the regular lesson from Ecc. 12. Wouldn't it be well if our denomination, like the Methodists, would take collections on this day to aid young men and women preparing for the ministry or missionary work?

We had a most appropriate sermon from Eld.
Wheeler as he passed through westward, and a very moving one from Bro. Whitford on his passage eastward. We have been looking for his last article of conclusions on the California
field as we feel a deep interest in that section of the States.

We rejoice in the good work at Alfred, and were it not for the busy season, farming com-
unity and extreme hot weather, would suggest to Bro. Saunders to move his forces to Kansas
another year.

Spring has been slow, cool, wet, but it is hot enough to-day, and the corn, though still small, is beginning to rustle, as we will all need to do if we expect to accomplish anything.

E. D. RICHMOND, Clerk.
young people's work.

query.

when the corresponding secretary of a saturday day baptist y. p. s. c. e. receives a blank report to be filled out with statistics of the society and returned to john willis baer, gen. sec., what—in consideration of the attitude of the united society of christian endeavor toward us—should that officer do with such blank?

perplexed col. sec.

inasmuch as the united society of christian endeavor has refused to recognize us officially we are certainly under no official obligation to it or its secretary. mr. baer himself, a resident of boston, could hardly expect us to disregard that motto so dear to all new englanders,—no representation, no taxation. however, if a stamp were enclosed, common courtesy would require an answer. it might be stated in the reply that we are trying to do the same kind of work that is being done by other christian endeavor societies; that we attend and entertain local, district, and state union conventions; that we are recognized there and help to support these organizations in a financial way that our denomination is represented by officers in these organizations and that we have a part in the programs and in the work of the committees; that the united society of christendom is the only department of the great christian endeavor movement that has laid any restriction upon us or denied us from any privilege enjoyed by any other christian endeavor society; that while we have only the kindest feelings toward the united society of christendom, and use the papers and pamphlets published by it, yet we do not think it consistent for us to be enrolled on the international catalogue with restricted rights and privileges; that the blank has been filled out and enclosed as a mere matter of information out of courtesy, and not for enrollment.

if no stamp were enclosed you might furnish a.—since a result of the semi-annual meeting of the united society of christian effort some one of mr. baer's clerks might read the letter before it was dropped into the waste-paper basket. but surely you are under no obligation to fill out the blank unless you choose to, and then should send some kind of an explanatory letter along with it.

an address.

my fellow christian endeavorers:—since last we met do you realize that a quarter of the year, with its opportunities and work for christ has passed away? its record we cannot alter now. if we have neglected the golden opportunities to speak helpful words, or do kindly acts to those about us, the consequences we shall meet. have we earnestly striven each day to live up to our highest ideal of christian manhood and womanhood? have the responsibilities that have come to us been promptly and willingly met? would it not be well to pause for a few moments and review our lives before him who is to be our judge, and see if we are really satisfied with what we have accomplished? if the results are not with us, let us try in the time that is left to us to do more efficient work for our lord and master.

are there not ways in which we may improve?

1. by growth. the apostle peter says:

"grow in grace and in the knowledge of our lord and saviour jesus christ. if we are weak in grace we are apt to dwell more upon our sins, misery and fears, than on the free grace and mercy of our saviour. past attainments cannot serve us. if we rest on them we become weak. we can only become strong as we joy in the knowledge of more and more day by day. the law of growth is implanted in our natures, and if we comply with the conditions the results will follow. it is our privilege to grow all through our earthly pilgrimage; and though our outward man perishes, our inward man is renewed day by day. there is no growth in trying to serve christ and the world at the same time. there is growth in fervent prayer, "in spirit and in truth," and in continual, sincere effort.

2. by a search of god's word. paul says, "study to shew thyself approved before god, a workman that needeth not to be ashamed, rightly dividing the word of truth." it is the sword of the spirit. if we would wield it successfully we must have a thorough understanding of it. god has given it to us as the weapon of our warfare. his words should be engraven on our hearts and we should meditate often upon them.

3. by personal work. by coming into personal contact with and helping those who are on the borders of humanity. showing those that are out of christ that we are interested in them and desire their salvation. a word spoken at the right time, even a christlike act, may influence them to him. go to others when the spirit bids us, not in our strength, but in the strength and spirit of christ, desiring only to be used as an instrument in his hands. how many examples of personal work we have in our savior's life! he went about doing good, speaking words of reproof, warning them to turn from sin and death, and pointing them to a higher, holier, and eternal life. let us try more and more to imitate him.

4. by being alive to the issues of the day. as regards sunday legislation, are we prepared to meet it and stand firm to the biblic sabbath, come what may?

5. have the earnest appeals of our missionary board touched our hearts, telling of the whitening fields and open doors of opportunity? are we responding to their earnest calls for help? of our tract board, asking us, "must we retreat?" when the prospects were never brighter, and when we were before so awakened as to sabbath truth; when so much could be done by the circulating of our sabbath literature if the means were only at their command.

6. by systematic giving. the practice of paying tithes is very ancient. abraham gave tithes to melchisedek of melchisedek. jacob vowed to give one-tenth of all his substance to the lord. moses commanded the giving of the tithes of the land, saying it is the lord's, and is holy unto the lord. are we not taught that all we have is the lord's? we are entrusted with the means of his use, and how shall we endure him what rightfully is his due? we should show our gratitude to him who shows so many blessings upon us by willingly giving to him, as he hath prospered us. if each one would give one-tenth, or as much as he could, regularly, to the work of christ, our denominational enterprises would be successfully carried forward, and we, as a people, would be greatly strengthened and blessed; and not till we do this shall we realize the promise, "bring ye all the tithes into the storehouse, that there may be meat in mine house and blessings upon the lord of hosts, if i will not open the windows of heaven and pour you out a blessing that there shall be room enough to receive it."

my young friends, the work must not fail upon us. are we preparing to meet it and reap the rich promises which may be ours? let us so equip ourselves that we may be living instruments in the hands of god for carrying forward his kingdom, to which work he has called us.

w. henry greenman.

midway junction, wis.

our mirror.

president's letter.

my dear young people:—i am home at work again in the bank. to-day as i write is the first day of the western association. i did hope and expect to attend this meeting. this association will doubtless interfere somewhat with the continuance of the revival meetings in the second quart, yet we have not the charge of bro. shaw. these few weeks have been one of the bright places in my life, because it has been a time when so many have turned from a life of sin to one of usefulness. every home made brighter makes my home brighter. i wish i was more worthy of the confidence and favors received from the good people, and blessings from god. many are still refusing to let the saviour in. some, no doubt, are intending at a more convenient season to call for him. every one in the vicinity of the alfords must know there never can be a more propitious time for them. the harvest is great, and the laborers are few. we seem to be unable to know where the harvest is white. my mind here turns to the young people's report at the chicago council. this report suggested that two months spent in each association in the year would inform us of the needs, and unite us in organized work. i think we now see the force of this suggestion, and it looks as if god was directing us to ripe fields. will you all pray that he may lead us in the summer campaign, wherever the most good can be accomplished for his cause. yours in the work of saving men.

e. b. saunders.

as a result of the semi-annual meeting of the churches of minnesota, held recently at new aurora, it is thought that they will be baptized and unite with the church. in a small town like this there are at least one hundred young people who ought to be living for christ. nearly all those in the new aurora society of christian endeavor are active members of the church. quite a number of them are unconverted who attend the weekly services and are interested in the question of the sabbath.

rev. l. c. randolph came to milton, june 9th, for the purpose of baptizing several of the young people into the church on sabbath-day. it being very stormy, the baptismal service was
posted until Sunday afternoon, when a large number of people assembled on the banks of Clear Lake to witness the impressive events, which had been arranged by the Lakeport Baptist Church and one to the Milton Junction Church. All of these we believe are Endeavorers, one being from the Junior Society.

The Christian people about Stone Fort are anxious to have something done among them for the cause of Christ. There are many young men and boys who need to be saved. When from every side the calls come for workers, surely none of us may sit down with folded hands and say there is no work for us to do. A duty rests upon each of us to help in some way to answer the call. A few are still left who are anxious to interest in our Master's business open their purses to send others if we cannot go ourselves.

The Annual Session of the Seventh-day Baptist Central Association has closed. A very pleasant and profitable meeting was enjoyed by all. On Sixth-day an opportunity was given for any interested in our direction or providential hindrance prevented it. Thus was its ranks; but steadily on its way, and made it a great work to have been present.

EXPLANATORY LESSON.-The INTRODUCTION.-Our last lesson in the book of Acts refers to our control may be the divine directions given for instruments for this accomplishment. As he compares this with the experience of Paul and others.

INTERNATIONAL LESSONS.-At the last Annual Convention of the International Lessons, the President will respond in the Bible as to when the Sabbath comes, no talk of changes, last time, one day in seven theories. Everyone seemed to know that there is just one divinely appointed day for special religious services. This is, as we are told, a day of rest, a day of devotion, and Paul has not a word to say to these Seventh-day keepers about a "resurrection Sabbath," "Christian Sabbath," by their prayers and opens his mouth to preach repentance and faith and obedience to God. "River side." Gangas. "Prayer . . . made." Was to be a place of prayer. "God's call to us is.worship. and by the river for their ablutions connected with their worship. There might not have been enough Jews for a synagogue.매." Then for prayer were chiefly women, and it is so to-day. Where are the men? v. 14. "Lydia." A common Roman and Greek name. The Lydians were famous for colored fabrics. See Homer's I., 411., the cause of which is prompt in his obedience to the Lord's call. A Lydian. The Lydians were famous for colored fabrics.

God is calling us to come and preach this world in sin and without redemption. He has not a word to say to these Seventh-day keepers. "Ain and scope of the S.-S. State Superintendent," "The Boys' Class of from 14 to 16 years of age." In the evening Rev. R. N. Averson, of Owatonna, will deliver an address entitled, "How to present the Sabbath to children." He will next day the subject of the Infant Class will be considered. "The best points of your schools," by the superintendents present. "County and State Work," "Essentials of a good S.-S.," "Teacher's Meetings," "Normal Lesson." These were some of the home and state studies made by those who cannot attend conventions. Will some of our workers who have lately been to similar conventions give us the cream of subjects considered?

PROF. A. R. CORNWALL.

The death of Prof. Cornwall was entirely unexpected by his family, his relatives and friends in this city, and was a great shock to them. While subject for some time to several attacks of infirmity, largely on a number of occasions had assumed an alarming phase, his vigorous, active frame and immense energy and force gave promise, apparently, of many years of life and usefulness. His last illness was only of about a week's duration and it was not thought by those about him that it would terminate fatally until a short time before he passed away. For a man of his years and cares and incessant labors, he was remarkably preserved, both physically and intellectually and was a fine representative in every respect of that robust New England blood which has done its best in the opening and development of the great west.

Prof. Cornwall was born in Steuben county, New York; graduated with honors from Alfred University, at Alfred, N. Y., and then went to Union College, at Schenectady, the same State. While yet in his young manhood he was ordained as a minister in the Baptist denomination, but the greater part of his life was devoted to marked success to educational work. His first principalship of importance was that of the Deyeußer Institute, at Amherst, his native State. His second, and the great work of his life, was that of the Albion, Dane county, Wis., Academy, where he remained for a number of years, and the matter of which, largely if not altogether, instrumental in raising the school from an inferior position to one of the foremost in the State. His soul and heart into this work and his energy was of a boundless and phenomenal order. In the early '90's his connection with the Academy was dropped, and in the spring of '83 he returned with his family to Ohio, where relatives of his who had preceded him, and filled upon government in McPherson, and his work here is well known to the people of this section. For years he was one of the foremost speakers in the State, and the influence of his personality and humanity in general. His field embraced Iowa, Minnesota, and North and South Dakota, and he was a leader in the religious world which has not heard his voice and recognized and felt his ability. He improved wonderfully as a speaker and had an acquaintance with farmers and other people and leaders all over the country. His voice was always raised for what he believed.
to be right. By nature he was brute, positive, man of a passionate, unconvincing, uncompromising, and unyielding in whatever course he had marked out for himself. As to him to do the truth he followed and labored incessantly for the ultimate triumph.

The immediate relatives of the deceased are a wife and daughter, of Ordway; a married daughter, (sister), of A. S. Ordway, and W. W. Cornwall, a leading attorney of Spencer, Iowa; besides a brother and three sisters who are residents of the city, with the exception of Mrs. L. M. Torrey, of this city. Mrs. Cornwall has been in failing health for many years and is there prepared to hear this fearful blow that has fallen upon her.

The funeral services were held from the family residence on the Tuesday afternoon, and were attended by a goodly number of the relatives and friends and neighbors of the departed. Preceding Elder J. S. Alexander, and spoke briefly, touching upon the text in the second Timothy, 4: 7 and 8: "I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day." By the evident influence those words were the basis of the remarks of the man of God who performed the last service over the remains of the departed. A. S. Ordway, the father of the deceased, who died year ago in New York State. After music by a select choir, and a few brief remarks by Rev. Akers, the body was escorted to River-side cemetery, south of this city, and laid to rest in a slight elevation in the presence of many friends. The relatives of Mrs. Cornwall did not permit of her attendance upon these sad offices, but other relatives were present to mark the spot and sob out their grief. The casket was covered with many beautiful floral tributes, some having been sent from a distance by old students of the professor.

The deceased anticipated death from the inception of life, and with regret of separation from his family, declared his willingness to go. Death had no terror. At the contrary, he longed and rest. "My faith in God is strong," was one of his last intelligible utterances, and when death came his countenance shone with light and joy. Prof. Cornwall gave his life for the upbuilding of humanity. He had his frailties and foibles, but he was in everything earnest, sincere. Let us be, as he was, a pattern to us all. He has come to that perfect rest for which he longed!—Aberdeen (S. D.) Sun.

ADDRESS.

Subject.—In controversing the Seventh-day Sabbath question, it is argued that the Old Testament is a book of rules suited to the childhood of the race, and that the New Testament is a book of principles, and therefore the principle of Sabbath-keeping, that is, the observing of a Sabbath day, seven, is all that is required at the present time.

Here is a plea for lawlessness so sharply condemned in the New Testament.

If this is legitimate reasoning in regard to the fourth command of the Decalogue, it is equally so in regard to every other command in the Old Testament.

When a lawyer asked Christ (Matt. 22: 36) which is the greatest commandment in the law? Jesus quoted Dent. 6: 5: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.

"This is the first and greatest commandment; and this is the second like unto it, 'Thou shalt love thy neighbor as thyself.' "(Lev. 19: 18), on these two commandments hang all the law and the prophets." He here teaches that the principles in these com

Paul says, 2 Tim. 3: 16, 17, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." He wrote this 27 years after the crucification. He here referred to the Old Testament Scripture—the New Testament not then having been written.

All principles must be formulated into laws, either by God or man, to be practical. God has chosen to do it for us. Paul said, A. D. 60, "Not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. 2: 13.

No Christian was ever in a better position in knowledge and character that he did not need a divinely revealed rule to live by, and how much less an "unregenerate" man? Paul says, "By the law is the knowledge of sin," and by the law is also the knowledge of holiness. It is declared to be the "sword of the Spirit" which we are commanded to use in conflicts with sin and Satan. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Hence carnal men must have rules to define sin, and as they can construe it to suit their carnal inclinations.

Making void God's law has been man's sin from Adam down; he began it by substituting Satan's lie, and the same process is continued. God, through the prophet, denounced those who were partial in his laws, dividing them into essentials and non-essentials, an excuse for neglecting those which stood in the way of their fleshly enjoyment or convenience. Mal. 3: 9. Abel was murdered because he would not compromise God's revealed will and accept of unlawful principles. So, now, men are fined in the law and pronounced for a lie.

Paul says, Rom. 3: 3, "Do we make the law of none effect through faith? God forbid. Nay, we establish the law." Faith in Christ brings us into harmony with it, because he was in harmony with it, being one with God. The same apostle says, "If any man have not the Spirit of Christ he is none of his." God's Word and Spirit must agree. An infinitely wise and holy Being cannot contradict himself. We may, therefore, know his spirit by his laws and promises.

James speaks of the royal—kingly—law in which the principles of love to God and man are couched in the precepts of the Decalogue. Chap. 2: 8—11, he says, "If ye fulfill the royal law according to the Scriptures, thou shalt love thy neighbor as thyself; ye do well; but if ye have respect to persons, ye commit sin, and are convicted by the law as transgressors. For who shall keep the whole law and yet stumble in one point, he is guilty of all. For he said, Do not commit adultery, said also, Do not kill. Now, if thou dost not commit adultery, but kill, thou art become a transgressor of the law." A.D. 60. In quoting the literal commands of the Decalogue, he inculcates that code as literally binding under the gospel. Paul corroborates this in the same year. Rom. 13: 8—10, "He that loveth not another hath not the love of God; for God is love. In this thing, ye have not the love of God, which ye ought to have. For if any one shall keep the law in respect to things outward, he loveth not God. If ye be without love, ye are not his works, for the fulfilling of the law." In chapter seven, he says, "I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet."
General principles did not produce that effect except as expressed in specific commands. "Therefore," he says, "the law is holy, just, and good. The law is spiritual, but I am carnal. But I wish that with the mind I might obey the law of God; but with the flesh the law of sin."

Paul, as a Christian, obeyed the law of God, while his carnal nature, inflamed by Satan, prompted him to sin. (Rom. 8:3, 13) "Here are they that keep the commandments of God and the faith of Jesus," showing the harmony of the two as means of salvation.

God's just act, after creating man, was to institute the weekly Sabbath for him, thus providing a day of the original relations between God and man. It did not grow out of man's sinful relations; for he had not then sinned to need redemption or types of it; therefore that Sabbath had no reference to redemption, and was not a type of it; hence did not cease with the types. When men are restored to perfect harmony with God they will be in harmony with the institutions as originally set up—the memorial of God's relation to man as its Creator, in which every child of his will delight.

Paul sums up the essence of the gospel in Rom. 8:3, 4, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and as an offering for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." The Spirit and the law, then, are in union, in the gospel. He says it was the literal language of that law which convinced him that he was a sinner and led him to accept Christ, and therefore that it is holy, just, good, and eternal. Second, he says it was the law condemning all carnality which prompts to transgression.

The new covenant promised in Jeremiah 31:31, and spoken of in Heb. 8:10, consisted in having God's law, that was written on stone, copied into men's hearts. God says, "I will put my law in their minds, and will write them in their hearts, and I will be to them a God and they shall be to me a people." His law being written in their hearts makes it the chief object of affection; and for this reason, love prompts the fulfilling of it as no longer a grief to obey.

The fact that Christ and all his inspired disciples kept the seventh day of the week holy, and always called it the Sabbath, and that day only, and the fact that Christ commanded his disciples to pray that their flight at the destruction of Jerusalem, forty years afterwards, might not be on that day, established it as the Sabbath under the gospel to the exclusion of any other day. The claim of the objector seems to be, not that the spirit or principle of the Sabbath is does not matter, but God's definition of it, and God commanded to keep it as he instituted it. If the principle and spirit are still binding, the literal statement pointing out what day of the week it is, and how it should be kept, must also be binding; for the day is what constitutes the institution; it being there defined by infinite wisdom and authority. The fact that no change of day can be made without involving charges of falsehood against God is demonstrative proof that he did not design that any such change or substitution should occur.

In his objection, he misunderstands the meaning or principle of an obligation, nor teach it to others as Christ commanded his disciples to do, without stating it—in language; hence God's statement of it must be accepted, or a human inference be substituted, in its place, which reverence for God forbids. The more clearly an idea is conceived the more definite its statement needs to be to bring about a clearer conception of the Sabbath idea and of man's relation and obligation to God? and who can state them more perfectly? and who that loves and reverences him supremely can accept any principle, statement, or practice that may in any way conflict with his word. All the divisions and lack of oneness among Christians have grown out of the practice of discording the plain word of God and substituting human theories.

Calvert Byron Cottrell
Mr. Calvert Byron Cottrell, Senior, head of the firm of C. B. Cottrell and Sons, manufacturers of printing presses, died of bright's disease at his home in Westerly, R. I., Monday afternoon, June 15, 1890.

For a number of years Mr. Cottrell's health has not been at its best, and last winter, while in New York, he was overcome by pneumonia, and for many days he hovered between life and death. His vitality, however, was sufficient to conquer that difficulty, though not enough to resist the disease in his last illness. Less than two months ago he returned to his home in Westerly, and for a little while he appeared to be improving, though but slightly. Doubtless the shock of his daughter's recent death was more than he could bear in his enfeebled condition, and since then he had been severely declining. For a week his death was almost daily anticipated, and, while the final announcement that the summons had come was not so great a shock as it might otherwise have been, everyone was startled when it was realized that the blow had actually come.

Mr. Cottrell was born in Westerly, Washington county, R. I., August 10, 1821. He was the son of Lebbeus and Lydia Maxson Cottrell. Early in his life he manifested an aptitude for mechanical pursuits, together with marked business ability, and in 1840, at the age of nineteen, he went to learn the machine business of Lavalley, Lanphere & Co., at Phenix, R. I., manufacturers of cotton machinery. He was employed by them for fifteen years, during which time he made many improvements in labor-saving machinery, and by careful attention to his business and by an efficient use of money to enable him to start in the machine business at his own home in Westerly, in 1855, associating with him Mr. Nathan Babcock, under the firm name of Cottrell & Babcock. The firm manufactured various kinds of machinery, including printing presses, and during the war made gun appendages, supplying largely those used by the Springfield armory and others. In 1868 they began to make a specialty of printing presses, and then it was that Mr. Cottrell commenced the most remarkable period in the firm's history. The Cottrell press immediately to the front. With persistent devotion to his profession, he employed himself to the perfection of the printing press and led an exceedingly busy life, having always had the general management of the business and the majority of the patents. In twenty years from the beginning of the co-partnership, Mr. Cottrell purchased Mr. Babcock's entire interest in the business and associated with him his three sons, under the firm name of C. B. Cottrell & Sons, since which time they have made more than a hundred of the works they had substituted, and in so doing they have the largest and best equipped establishment devoted to the class of presses which they manufacture. This monumental business is chiefly the result of Mr. Cottrell's brain, energy, and perseverance, since his ingenuity worked out many of the problems whose solution has brought the printing press to its present perfection. His various inventions and improvements are covered by more than one hundred and twenty-five American and foreign patents. One of his latest triumphs was the invention of a web perfecting press which makes it possible to do the very heavy work in one pass. On these machines are now printed the Youth's Companion and the Ladies' Home Journal, and soon the Scribner's Magazine will be printed on the same.

On May 4, 1849, Mr. Cottrell was married to Miss Lydia W. Perkins, daughter of Eliahu and Nancy Russell Perkins. Till the death of their youngest daughter, May 29, 1859, they had six children, Edgar H., Hattie E., Charles F., C. B., Jr., L. Amsden, and Arthur M. He was a humble, simple, and happy man, due as much to the pleasant and genial disposition of the loving father as to any other cause. The double affliction which has now come upon the bereaved family is the first real sorrow which has come to them that mutual love, a sense of their relation to the church, and the persistent and patient determination of the father who was so long their support were not able to remove. A submissive reliance on the goodness of God and an unflinching trust in his promises are their only stay in these dark days.

Mr. Cottrell gave his heart to the Saviour when quite young, being baptized, Sept. 6, 1834, when between twelve and thirteen years of age. He then united with the First Hopkin's Seventh-Day Baptist Church, and remained till his death a faithful member of the same church, although after 1855 he became a constant attendant at the church in Westerly. He was always a devoted observer of the Sabbath, and even during his residence at Phenix, where he was denied Sabbath privileges, he always remained true to the convictions of his heart upon this subject, and whenever opportunities presented themselves he was always an ardent defender of the truth. Never prone to a public expression of his religious feelings, he nevertheless took a hearty interest in the work of both the churches which were so near his heart. Likewise in our denominational affairs and prosperity he was always interested, and for two years he has, at his own cost, maintained the office of the American Sabbath Tract Society in New York City. Mr. Cottrell was a man of great force of character and of a remarkably genial disposition, very liberally inclined toward all good objects, and greatly beloved by all who knew him, his employees especially being remarkably attached to him.

Funeral services were held in his home in Westerly, June 15, 1890, at half past two o'clock in the afternoon, conducted by the Rev. Rev. Geo. J. Perkins, the Rev. Geo. J. Randall, and the Rev. Dr. A. H. Lewis. Among the selections of Scripture that were read was the Psalms, which was a source of great comfort to Mr. Cottrell at the time of the death of his daughter. The Rev. Mr. Daland chose as the basis of some simple remarks the 15th verse of the 48th chapter of Jeremiah: "All ye that are about him, bewail him; and all ye that know his name, say, Great is the Lord, strong, and the beautiful rod!" He called attention to the strength and beauty of Mr. Cottrell's character as shown by his life in his home and business. The employees of the works, to the number of nearly four hundred, attended the funeral in a march as they usually do, with their own band, in River Bend Cemetery, where in a simple manner the services were concluded.
PEERGASING the gospel to everything includes the most hopeless drunkard in the most wretched hovel.

"Go ye into all the world" means our own village by-ways, as well as city slums and alleys.

"Go ye into all the world" means the absolutely pledged presence of the world's Redeemer at every gath-ering, no matter how humble, held in his sacred name.

Rev. W. H. Hills, the chaplain of San Quentin State Prison, California, says "that in his opinion the ninetieths of the entire number were brought there, si-cretly or indirectly, through the influence of strong drink.

The liquor traffic costs more than our whole civil ser-vice, our army, our navy, our Congress, including the river and harbor and pension bill, our local govern-ment, our schools, our army, and local debts, be-sides all the schools of the country. —Washingtonian.

SPECIAL NOTICES.

1. All persons contributing funds for the New Miraph Reading Rooms for seasons will please note that Mrs. W. L. Russell is now Treasurer. Please ad-dress her at i51 East 55th street, New York City.

2. Notice to Delegates and Visitors to the Northwestern Minnesota Society. As far as our information goes, Farina is on the Illinois Central Railroad. Trains leaving Chicago in the morning reach Farina at 4.55 P. M. Trains leaving in the evening reach Farina at 5.30 P. M. One leaves from the South Bend at 8.53 A. M. and at 10.50 P. M. Delegates and visitors will be met at the trains and assigned to homes. Come, C. H. B.

3. Treasurer of the General Conference expects to attend the Central, Western and North-Western As-sociations. The churches which have not yet paid their apportionments might take this opportunity to settle accounts, or if more convenient please remit to William G. Whifford, Treasurer, Alfred Centre, N. Y.

4. The Annual Meeting of the Scandinavian Seventh-day Baptists in South Dakota, will be held with the church at Dell Rapids, commencing June 30th and con-tinuing over Sabbath and Sunday. The American brethren are welcome to conspire in the meeting. O. H. Whifford is expected to be present. Those who cannot be present will be met by the brethren in the 29th. By order of the "Scandinavian Missionary Society.


6. Seventh-day, Monday, and Tuesday evenings, June 21st, 26th and 27th, annual sessions of the Literary Society.

7. Wednesday forenoon, at 10.30 o'clock, June 26th, annual meeting of the Alumni Association. Addressed by Prof. Dwight Kinsey, the President of Whitewater; Arthur A. Miller, Sec. of Des Moines, Minn., and a paper by Miss Anna L. Tomkins, of Milwaukee. Major R. S. Frock, late of Washington, D. C., is expected to be present and take part in the exercises.

8. Wednesday evening, June 29th, annual lecture before the Literary Society by Prof. Edward H. Lewis, of the Chicago University.

9. Thursday forenoon at 10 o'clock, June 29th, Orator-ical Contest, and Conferring Degrees.

10. Thursday evening, June 29th, Concert of the chorus classes, under the direction of Prof. J. M. Stillman. Milton, Wis., June 7, 1893.

The North-Western Seventh-day Baptist Associa-tion will convene with the church at Farina, Ill., on Fifth-day before the fourth Sabbath in June, 1893, June 25th, and adjournment from last to last Friday. The following programme, subject to necessary changes, will be carried out during the meeting:


12. 2 P. M. Devotional Service.

13. 2.15 P. M. Communications from churches continued.

14. 3.45 P. M. Devotional Services.

15. 8 P. M. Sermon, by G. J. Crandall, delegate from the Eastern Association.

16. Sixth-day Morning.


12. 2 P. M. Annual Reports. Miscellaneous Business. Essay, "To what extent has tradition molded our present theological training?" by G. A. Bur deed. Devotional Services fifteen minutes.

13. 4 P. M. Woman's Board Hour. Adjournment.

14. 7.15 P. M. Prayer and Conference Meeting conducted by H. D. Clarke and L. C. Randolph.

15. 9 A. M. Reading of minutes and correcting the list of delegates.

16. 9 A. M. Tract Society's Hour.

17. 10 A. M. Devotional Services.

18. 11 A. M. Sermon by delegate from the South-Eastern Association, followed by a collection for the Missionary and Tract Societies.

19. Afternoon.

1. P. M. Sermon by delegate from the South-Western Association.

2. P. M. Young People's Hour.

3. 7.45 P. M. Prayer, and Conference Meeting conducted by H. D. Clarke and L. C. Randolph.

20. 9 A. M. Reading of minutes and correcting the list of delegates.

21. 9 A. M. Tract Society's Hour.

22. 10 A. M. Devotional Services.

23. 11 A. M. Sermon by delegate from the South-Eastern Association, followed by a collection for the Missionary and Tract Societies.


2. P. M. Devotional Services.

3. 2 P. M. Unfinished and Miscellaneous business.

25. Evening.

4. 7.45 P. M. Sermon by H. D. Clarke, followed by Conference Meeting conducted by S. H. Babcock.

COMMUNICATIONS FROM CORRESPONDING BODIES.


1. 7.45 P. M. Devotional Services.

2. 8 P. M. Sermon by G. J. Crandall, delegate from the Eastern Association.


18. Friends and patrons of the American Sabbath School for the northern part of the city are invited to call at the Society's headquarters, Room 100, Bible House, Office hours from 8 A. M. to 4 P. M. Special arrangements made if desired. Elevator, 2nd Fl. ex-ecut.ion.

19. September 21st, in Providence, R. I., held regular service every Sabbath in Room 3. At No. 38 Weybosset street, Bible-school at 2 o'clock, P. M., fol-lowed by preaching or prayer service at 3 o'clock. All students and others will be welcome. This last occasion being occasion to remain in the city over the Sabbath are cor-dially invited to attend.

20. Western Offices of the American Sabbath School. All the publications of the Society on sale; Sabbath Reform and Religious Liberty literature supplied; books and musical instruments furnished at cheapest rates. Visitors welcomed and correspondence invited. Room IL 24th fl. M. E. Church Block, S. E. Corner of Clark and Washington streets, Chicago.

21. The Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M., Sabbath-school following preaching ser-vice. A general invitation is extended to all, and especi­ally to Sabbath keepers remaining in the city over the Sabbath. J. T. Davis, Pastor.

22. FRIENDS OF EDUCATION, ALFRED CENTRE, N. Y.

23. Committees. Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-23, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale nowhere else. No Seventh-day Baptist minis-ter's library is complete without it. A copy should be in every home. Address John P. Mosher, A. G., Alfred Centre N. Y.

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LINES

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New York.
DIED.

Most obituary notices are inserted free of charge. For all other notices not exceeding twenty words.

DR. J. T. D. DURAND.---Dr. J. T. D. DURAND, of Westerly, R. I., passed away on the 11th inst., after a long illness. Dr. DURAND was born in Westerly, R. I., December 13, 1861, and was a member at the Second Baptist Church, Westerly, R. I. Dr. DURAND was buried on the 13th inst., at River Bend Cemetery, Westerly, R. I.

Dedicated to the memory of Dr. J. T. D. DURAND.---In memory of Dr. J. T. D. DURAND, who passed away on the 11th inst., and was a devoted member of the Second Baptist Church, Westerly, R. I., who lived a life of devotion and whose memory is a comfort to his family and friends. The dedication was made by the members of the Second Baptist Church, Westerly, R. I.

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