WHAT GOD REQUIRES.

What asks our Father of His children, save Justice and mercy and humility? A reasonable service of good deeds, pure living, tenderness to human needs, reverence and trust and prayer for light to see The Master's footsteps in our daily ways? No isolated scrooge or sectarian, but thus: "It is too much truth in the suggestion. Right here, and getting ready for it, that they have no foresight. This reminds us of the teaching of the Old Testament with special reference to promised Messiah. These lines of study are graded to suit the different ages and mental and spiritual attainments of the scholars. A strong argument in favor of this plan is found in the fact that those who have tried it are loveliest in their praise. The principal objections come from those who have not tried it."

LEAVING New York at 8 P.M., on board the "City of Troy," we are having a delightful steam up the Hudson. Delegates from New York, New Market, and Shiloh are in our company, with Berlin as our objective point. Brother G. P. Kenyon, from the Western Association; L. R. Swinney, from the Central, and L. D. Segar, from the South-Eastern, are with us and bring good reports from Lost Creek, which may be seen more fully mentioned in another column.

As an important part of the Columbian Exhibition still lies in the Hudson River several miles above New York City. We passed very near three very quaint Spanish vessels, the principal one being the "Santa Maria," a facsimile of the original vessel, in which Columbus sailed on his immortal voyage of discovery four hundred and one years ago. This odd fleet will soon be helped along on its way to Chicago, viz., the St. Lawrence River and the Lakes.

BERLIN is on her best behavior. The weather is refreshingly cool and comfortable. Forests and fields are dressed in their loveliest drapery of green, while beautiful blossoms decorate the church and homes of the happy people.

The EASTERN ASSOCIATION, holding its sessions with the church in Berlin, N. Y., was opened at 10 A.M., June 1, 1893. The opening prayer service was under the direction of the chorister, Mr. Arthur Green. This was followed by the introductory sermon by Geo. P. Kenyon, delegate from the Western Association. His theme was mutual help in the service of God, and his text: "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6: 2. The sermon was earnest and timely, and if the sentiments expressed were carried out we should be in a constant state of Christian love, activity and progress. A testimony service conducted by Bro. Stephen Burdick, followed the sermon, and was a most happy change from the usual order. It helped to clinch the thoughts of the sermon and to "kindle a flame of sacred love" in all hearts at this stage of the meetings. The attendance at the opening sermon is not large. The weather is fair and the hopes of the people are that God will richly bless this gathering.

The people of Berlin are on land with their admirable forces of hospitable men and women who seem determined to keep up their reputation for generosity and faithful service.

The afternoon service, aside from the brief reports of delegates, became deeply spiritual. Brother Seager represented the South-Eastern Association, Bro. Swinney the Central, Bro. Kenyon the Western and Bro. S. Burdick the North-Western. Bro. E. F. Rogers, of the Scott Church, conducted a devotional service, and L. Cottrell preached from Luke 1: 38, 39. Then a brief conference meeting in which nearly every person participated. We were sorry to leave the good meetings at Alfred, but we seem to be stepping into another atmosphere at these opening services. God grant that it may prove to be so in all the meetings.

The change made last year in the constitution and general plan of the Eastern Association meetings was not quite as well understood by the churches as it should have been. Hence a few of the churches followed the old order of reporting church statistics, and several churches made no report. But notwithstanding this misapprehension and the failure of the clerks to send blanks to the churches indicating the kind of information desired, we feel quite confident that the changes were wise, and will secure a much higher spiritual development than usual. Though only on the second day, at this writing, I am sure there is a general conviction that God is ready to pour out His spirit upon this place and this Association in answer to the prayers and earnest efforts of the people.

There is a universal feeling of regret that this church must so soon part with its loved pastor and wife, as they are to remove to Alfred to enter upon his duties in the Theological Department of the University. Brother F. E. Peterson, the new pastor of the dear old mother church at New Market, N. J., is present, and we all heartily welcome him to this Association and to his important duties as pastor and editor of the Evangel.

Perhaps before passing to notice the work of the second day of the Eastern Association meetings, it would be well to mention the encouraging reports given by the delegates from the Sister Associations. All of these delegates (whose names are given elsewhere) are full of hope. The various Associations are in a good condition of harmony and Christian activity. The presence and help of these brethren are highly appreciated. The Rev. C. E. Bissell, of the M. E. Church, was introduced by the Moderator to the Association and cordially welcomed and invited to participate in the deliberations. In the evening Rev. L. D. Segar, of Berea, W. Va., preached an interesting sermon from the words, "In him was life." John 1: 4. He drew many suggestive analogies between spiritual life and plant life. After this sermon a devotional service was conducted by Rev. A. Lawrence. Two young people asked the pray-
THE SABBATH RECORDER

ARBOR DAY.

BY PROF. HENRY M. MASSEN.

How astonished one of the early settlers would be if he were to return to his old fields of labor, where he wrestled with the forest for possession of the ground, and should attend the Arbors Day at the place he chose. He would be listened to our worship of the trees that gave him such weary toil to root out that he might have room for planting his crops, no doubt he would exclaim, "Why all this fuss about cutting down trees? You get your money for them when you turned into lumber, or firewood, and you have the land free for planting. What more can you ask?"

Since he is a Yankee and presumably fond of the "almighty dollar," we might base our first reason for protesting against forest destruction on money, and say that it is a question of raising or losing eight hundred million dollars a year, for that is about the value of the annual forest product of our country, and as matters are tending there is very great reason to fear that this income will soon be greatly diminished or entirely lost.

Few people have any idea of the rapidly increasing rate at which our forests are being swept away. Unless there is some change soon the mills will have eaten them all within the life time of the boys and girls who read this.

Take the case of one State. A generation ago Ohio was covered with an apparently innumerable supply of black walnut. To-day, hardly a merchantable tree can be found in the State. In eight years nearly five million acres of forest land, in that State, were cleared of their timber, more than half the wooded area of the State. The Ohio of 1850 is but a sample of the experience of the other States with wooded areas in these days of great industries.

Did you ever think how much timber it takes to supply the demand of even one of our great interests. We have over 100,000 miles of railroad in the United States; they use on an average 2,500 sleepers per mile. This requires a quarter of a billion sleepers to rest the steel rails on; "enough, if placed end to end, to reach miles beyond the moon." To furnish this supply, once only, millions and millions of trees would have to be cut down; and when we consider that the sleepers must all be renewed every six or eight years the drain necessary to supply this one need becomes enormous.

The flour trade of one city, Minneapolis, requires two million barrels to ship the annual product of its mills, and even a comparatively insignificant manufacturer like that of wooden tooth picks must use up a vast quantity of trees when one mill alone turns out eight million picks daily. It is not strange, therefore, that in Michigan, Wisconsin and Minnesota, which supply one-third of the lumber of the United States, the merchantable timber is being so rapidly cut off that in less than a decade but little will remain.

Each day in the United States we cut the trees from 30,000 acres of woodland and the end of each year sees the supply ten million acres less than the harvest of the previous year. It is true that our cities and states are rapidly growing, but let us remember that the plastics and balsa woods of tomorrow will have to be grown also, and that our forests will be needed to furnish the materials for our great engineering structures. In near as well as distant future we shall have to go back to our forest reserves for many of the materials we are so largely using now.

The present condition of our great northern forests is a matter of serious concern. It is too early to state at what rate they are being absorbed, but the menace is causing much anxiety.

[FROM THE MINNEAPOLIS TRIBUNE.]

MILLION DOLLARS FOR WOOLS.

In the beginning of the month the men who work in the woolen industry discovered that there were 100,000 cwt. of wool on hand. That was the supply for one year; and when, after 90 days, you find that 300,000 cwt. of wool have disappeared, you can see that something is wrong. That is a case of rapid consumption. The wool merchants have been purchasing 20,000 cwt. a week, and that is the rate at which they are using it. Three thousand woolen manufacturers have been paying $100 a pound, and the rate at which they are getting it is now $120. That is a heavy business, and the manufacturers are not morose.
life to which the forest product is not a necessity.

But the renewal and preservation of our forest growth is of greater importance than even money can measure because of its effect on climate. There is no longer any doubt that the amount and regularity of the rainfall, the intensity of storms, the extent and healthfulness of the climate of a country, is largely dependent upon the proportion of its territory that is covered with trees. In Europe, in Asia, in the Islands of the Sea, and in our own country the widespread destruction of forests has been followed by a diminished rainfall, frequent droughts, decreased fruitfulness of the soil, change and irregularity of the seasons, and wide areas that were once fertile have become parched and barren, useless for cultivation.

Where now is that wonderful fruitfulness of orchard, and garden, and meadow that sustained in comfort and plenty the throngs of do-nations. Tied in connection with the renewal of forests and rivers, as shown in a recent number of the Recorder, it makes the trees an important factor in our national prosperity.

To preserve these conditions of prosperity a certain percentage of the area of a country must be covered with trees. Many of the older states have already reduced their wooded area below this limit, and others are fast approaching it. It is incumbent upon the present generation, therefore, to take steps to ensure the future and not only preserve the forests that still remain, but set about replanting areas that are now bare.

This does not mean that cutting trees shall be entirely stopped, but that there shall be no attempt to harvest the timber on any side of every stick, large or small. Forestry methods in Europe have shown that by cutting only the mature trees, a forest may go on year after year returning a valuable income, and yet preserving all its climatic and economic influence unimpaired. But there is a way in which the subject appeals still more closely to each one of us, that is the restoring the wooded area. To do this it is not necessary that trees should be massed in woods, or that the cultivated area shall be bounded by woods.

Miles and miles of hot dusty roads stretch in every direction from most towns with not a tree to shade them. What a great addition to the wooded area would be made if they were all lined with trees; what a great addition to the beauty of the country and the value of the farms! This suggestion is one without contradiction suggesting that they should not all be maples. The maple is beautiful, but it does long sometimes for a walnut, beech, tulip tree or ash to break the monotony, and he is filled with pity for the boys of the next generation when he notes how the hickories and the chestnuts are disappearing from the landscape.

There is hardly a farm in the older States that has not one or more sections that are too poor to cultivate, and are allowed to run to waste. Most of these waste places could be planted with various kinds of trees valuable for timber, and in a decade or two would become valuable properties, since the planted woodland become more valuable than those of natural growth. In ways like these the necessary proportion of woodland may be restored without materially diminishing the farming lands, the old condition of climate would gradually return, and a great increase in value would be given to the material wealth.

Its accomplishment is to be greatly desired, not only by every farm owner, but by every patriot and by every man who loves his neighbor as himself.

OUR WORLD'S FAIR EXHIBIT.

By Mr. Ordway's request I send you, for publication, a catalogue of our exhibit at the World's Fair, and some account of the work there. For nearly two weeks it has devolved upon me to look over our catalogue. The work has been to arrange and make a catalogue of the exhibit, and to entertain visitors. The latter has consumed a large portion of the time, as our little corner has received its full share of attention from the passers by. A great variety of people call, from the great brouque, six-foot, big whiskered man from Philadelphia, with a Philistine air, who greets you with a "How do you do, Mr. Seventh-day Baptist? what are you here for?" to the man from the country who doesn't know everything, partly because Seventh-day Baptists, according to him, haven't been informed on the latter point. Neighboring religious exhibitors call, who want to know what we are going to do about Sunday opening. One of this class wanted to know if it wouldn't be a good idea to post the fourth commandment over the exhibit on Sunday. We didn't quite approve the plan. Quite a number of old Alfred students have called, attracted by the fine view and familiar faces which have been sent from here. Yesterday Melville Dewey, New York State Librarian, was in the neighborhood, I haven't caught the portrait of President Allen. He spoke of being acquainted with many Alfred people. President Whitford's portrait attracts Wisconsin people.

Last Sunday was the first open Fair, and our exhibit attracted special attention. Other religious booths were mostly without visitors, and some were covered from view. The Young Men's Christian Association displayed prominently on a placard, the fourth commandment, the clause "The seventh-day is the Sabbath," attracting notice and provoking comment. In another exhibit where the fourth commandment was displayed, some one, for the information of the exhibitor or the public, or both, pinned below it a notice calling attention to the fact that this was the first-day and not the seventh. Early Monday morning one of our congregation interviewed Dr. A. L. Burdick who was assisting in the work at the time, and the following appeared in the next morning's paper:

ONLY ONE CHURCH BOOTH OPEN.

Only one church booth remained open. Up to the last day of the fair religious exhibits were mostly without visitors, and some were covered from view. By many it is believed that Sunday was the first open Fair, and our exhibit attracted special attention. Other religious booths were mostly without visitors, and some were covered from view. The Young Men's Christian Association displayed prominently on a placard, the fourth commandment, the clause "The seventh-day is the Sabbath," attracting notice and provoking comment. In another exhibit where the fourth commandment was displayed, some one, for the information of the exhibitor or the public, or both, pinned below it a notice calling attention to the fact that this was the first-day and not the seventh. Early Monday morning one of our congregation interviewed Dr. A. L. Burdick who was assisting in the work at the time, and the following appeared in the next morning's paper:

OF interest in this connection will be a paragraph clipped from the decision of Judge Cline of this city, granting a temporary injunction restraining the directors from closing the Fair on Sunday:

"This is a Christian nation," says the intervening party, and "Christianity" says his counsel, "is a part of the law of the land, and therefore the injunction should not be granted. In the "Bill of Rights," being a part of the Constitution of the United States, the people of the State have declared: "The free exercise and enjoyment of religious profession and worship, without discrimination, shall forever be guaranteed to all," and therefore the injunction should be given to any religious denomination or mode of worship." There is a well-known Christian sect, the adherents of which believe that Saturday is not Sunday, is the proper and right day of rest and worship; and even among those who regard Sunday as the proper day, there are serious differences of opinion as to the manner in which it should be kept. In this, as in other countries, there are millions of professing Christians who see no wrong in taking recreation Sunday. Even if Christianity be denied in the law—which is not fresh from legal doubt—yet it by no means follows that the Christian religion, as practised by large numbers of its devotees, requires the Sunday observation of this sect. This is the last day which I can spend with our exhibit, expecting to start for Southern Illinois to-morrow. Some difficulty is being experienced in securing some one to take charge after this. The short experience of two days has convinced me that I should be a competent person to be in charge of the Exhibit during the season.

2. A full line of our publications should be on hand for exhibition and sale.

T. J. Van Horn.
NEW LIGHT, OBEDIENCE, REST.

"Great peace have they who love thy law." The following letter is its own explanation. It shows how truth finds men, leads them into greater light, and hence into joy and rest. I must state that it was written to me by a brother who stood on the borderline between truth and error touching the Sabbath. The Evengel and Sabbath Outlook taking the place of the Sabbath Outlook, seeks to find all such souls, that it may, under God's blessing, lead them to the peace of God. We welcome Bro. Bradshaw to the company of Sabbath-keepers, and pray that upon him and all who seek to know and do the "whole truth of God" the presence and power of the Spirit of truth may rest abundancely and continually.

EASTON, Fresno Co., Cal., April 19, 1898.

Dear Brother:—I feel I must write and thank you for your kindness in sending me the Sabbath Outlook, also to inform you of the good it has done me and others, so that you may be encouraged to go on with your good work.

The first few copies I received I threw on one side with the intention of looking into them sometimes when I had nothing to do, which seldom happens, through, with a past. In this I was mistaken, for when I came to read them I was taken ill and had to give up my work. As I grew a little better, one day I happened to take up a copy of the Out­look and read it, and I did not find anything worth reading. I began to read, and read on and on till I had gone through the whole magazine. To say I was thereby surprised and convinced is very mildly, I was a very strict observer of Sunday, but on reading your paper the question came to me to keep Sabbath, but I can be wrong. The only answer I could get from the arguments of your paper was the one in the Outlook.

The copy I first read contained several letters from different ministers trying to defend themselves in the observance of Sunday, none of them alluring you for your teachings. What struck me so forcibly on reading these letters, and your answers to them, was this fact:—how thoroughly and completely you demolished every argu­ment or lame excuse they put forward. This led me to read the other copies of your valuable paper which you sent me, to study my Bible, and to pray over the sub­ject. The result being, in a word, that I have adopted God's Sabbath as my Sabbath. I thoroughly believe that Christ, as he said, is "the rest of all the people." I strongly believe that when God said, "Remember the Sabbath day to keep it holy," he meant exactly what he said, and that he holds me responsible to observe it. There are many who are aiming to overthrow the Sabbath customs are convinced, but as yet have not given up. In fact, there is a deep interest in this subject more or less throughout the whole neighborhood. I am able to do but very little at present, owing to my health, but hope to be better in a few months, D. V., and then you may occasionally treat me, and I'll bet­ter enabled to send or tell the good news around, will you please send me the Outlook for twelve months, with the promise label entitled, "Biblical Teachings Concerning the Sabbath and Sunday"; also send me "Seventh-day Baptist Hand-Book." Also send to Mrs. J. R. Chamber­lain the Outlook for twelve months, with promise label entitled, "Critical History of the Sabbathists," sent on the first Sabbath in the Christian Church. Send all together to the address that leads this last.

Please let me know where I am being done and where in this State in regard to your denomination, also in England.

I remain yours gratefully,

RICHARD BRADBURY.

Late Pastor of Sibley Baptist Church, Iowa.

It is impossible for us to be stationary. "Man's spirit must move on." The great desire of a Christian man ought to be that his steps may be ordered in the way of truth, not only to avoid dangers and difficulties, but God says, "I will go before thee and make the crooked places straight." When we forget this, it is not only to make us fear, lest, in our impatience, we seek to go back to the old order of things; but it is to be a warning that we must investigate ourselves as to their general conduct towards others.

ObEdiEncE LEADS TO JOY.

WASHINGTON, May 5, 1898.

Dear Brother:—I have received the last Outlook and read it all with pleasure. You sent the Outlook to me first about seven years ago in a distant State, and it was the first thing I saw on the Sabbath day when I arrived in Decalogue. I read it then,trimming your amiable, able and Christian way of replying to your opponents, with a desire that I might rest in the fourth commandment was obli­gatory upon us to-day.

I soon after removed to the far West and left off for a time to read the Outlook, but sometime after this, from the subject seemed to force itself upon my mind, I asked the Lord for light; doubts arose and have grown in my heart as to the legality of Sunday, in the Lord's day or Sabbath. I never had any trouble over the matter, but two or three times since I was last at home, some time last year, when I was shaken up and my con­science troubled me. I asked the Lord in anguish of soul to show me what he had meant exactly—God gave me my prayer and turned on the light so that I can never be satisfied with Sunday-keeping in the Sabbath of the Lord. O my soul! it is possible that I have been converted and called to the ministry more than twenty years, and through erroneous teaching and ignorance, been living in open vio­lation of one of God's positive and plain commandments! Pray for me, my brother, that the Spirit may lead me into all truth, and God may give me such a backing that I, by his help, may stand firm. I am willing to declare it. Many of all denominations teach that the Decalogue is still in full force and binding upon us, but how they could bring in Sunday, the first day, for Sabbath, the seventh day, I have never been able to understand. But this was the Sabbath, the seventh day, it seemed too glaring an in­consistency. I have called Sunday the Christian Sabbath for all my congregation, but I am convinced that Sunday takes the place of the fourth commandment because Jesus rose from the dead that day, and the spon­sible men made certain reference to the day, but this does not amount to a command to keep the day instead of the fourth commandment.

Similar is the case when the baptist came in place of circumcision and on this supposition infant upbring­ing is based. In vain we ask where is the command for circumcision, of the fathers! Is it not among Jews, as I understand it, as a mark of national dis­tinction, and is yet binding upon them. The Law of Moses is still interpreted by the claim of other laws as par­tially to the Jews, but the ten commandments, written in tables of stone, constitute the law of God in contra distinctio­n to the law of Moses. This is the "Royal law," the "Law of liberty," by which we are to be judged at the judgment seat of Christ. By this law, which is just and pure and holy, we have a knowledge of sin, for sin is the transgression of this law. What the law says it says to them who are under it, "that every mouth may be stopped, and all the world may know that the Lord has power over all." Then this law is binding upon the whole world, and by this law the knowledge of sin, and the curse of this violated law rests upon the world. If sinners, and Christ is the end of the law, or curse, and Christ is the end of the justifica­tion of all men, both Jews and Gentiles, they are still under the law to Christ, not justified by the law, but in Christ, they can, with God's help, keep the law to their own profit, and to the greater blessing of their souls. God bless you.

Your brother in Christ,

D. W. LEATHE.

It is ever true that now light and obedience thereto is a source of great blessedness. The clear-cut distinction which Bro. Leath makes between the "law" as a ground of justification and as a rule of action, ought to command itself to all who are said to believe in the "New Light." It is certain that there is need of a still stricter order of life, and that it be clear that any Sabbath must be so sooner or later, and with equal clearness they will see that there is no ground for security from the ruin of "lawlessness," except to return to the Sabbath, according to Christ's example and teachings. When Christ's Sunday was not observed by the Sadducees, and the Mosaic law was the source of their doctrine, they must to the Lord's -day as the Redeemer did, we shall be welcome to the new life. The Sabbath is the Redeemer did, we shall be welcome to the new life. The Sabbath is the day to keep, and to obey the law of God.

Diss rather than sin.

SPEAKING of the opening of the World's Fair on Sunday, the Christian Inquirer, Baptist, says:—We are content to rest the argument on the fourth com­mandment. We would not open the Exposition on Sunday, for the purpose of having it on the Sabbath. We believe, however, that the public know that the sun is always used by that, and the humanitarian view comes in to enforce the commandment. It is best for the Christian man, not best for so­ciety, not wise in the economic conditions of the world. Were there no Bible laws, we should say: "Keep closed." If God had not spoken, we should say: "Shut down the gates on the great rest day of the world." God has prohibited work on Sunday, but who is to tell us how this law is to be applied? This is not a capacious criticism. It is a just demand that Christian men cease to make false claims and false statements, even by indirect Sunday. Wishing to have a greater, the newer men attempt to live on the Sabbath, but with little success:

Joseph Cook, in his Monday lectures, indulges in much similar misstatement. He also attempts to befog his readers and strengthen Sunday by saying:—The discovery of the document, the "Teaching of the Apolstolic," written about 150 A. D., we know the Lord's­day was used at that time for meetings for worship and breaking bread. Constantine legalized the first-day Sub­bath. That day was observed before Abraham as the holy day. It was probably the true anniversary of creation. It is not un­likely that Constantine made a law to separate the Jews from heathen corruption, and changed back, again to our Sabbath on the morning of Christ's resurrec­tion. The Easter was a legal fiction because God· may say, and that it was the "the resurrection of Christ," and it was the "law of liberty," whereas the "Outlook" is a manly, ability, and it was the "Law of liberty," whereas the "Outlook" was a matter of a "primal change," under the shield of, "It is probably the true anniversary of creation," etc. The failing cause and the drying Sunday cannot be saved by such "probabilities."

REV. W. J. ROBINSON, speaking before the Judiciary General Committee of the House of Representa­tives of Pennsylvania on the Sunday Newspaper Bill, Feb. 16, 1898, and in the hearing before the Judiciary General Committee of the House of Representatives of Iowa, at Des Moines, say:—We have the State Church doctrine, as follows. Speaking of the power of Legislators, he said:—From what source have you derived it? Not from your fellow citizens, for they do not possess it, and cannot bestow it upon you. It is, then, a despotism, or rather, it is a power that you desire to be clothed with this authority over them. But the authority comes from God. He alone has the right of government in this earth. He alone can give to one man the right to lay his hand with controlling authority on the person, property and rights of his fellow man. And here, in the very nature of the case, civil government is and must be of God. The Scriptures declare, "There is no power but of God. The powers that be are ordained of God." The law-making power is a governmental power. The Lord Jesus has given this power, and it ought to be respected by all people, to the misery of God. You are setting in his name. You make God's law for him, and this cannot be a tolerable thing.

A simple assumption Mr. Robinson demanded that the Sunday law of 1794, which ignores all rights of conscience, and punishes men for obeying God rather than human tradition, should be kept in force. The darkest periods of history show nothing which is more fallacious, and little, which, if carried farther, would be more unjust than Mr. Robinson's theory.

Cruiser is constantly set before us as an inspira­tion to save true life. And is constantly set before us as an inspiration to save true life. And is constantly set before us as an inspiration to save true life. And is constantly set before us as an inspiration to save true life.
MISSIONS.

CORRESPONDENCE.

We, the members of the Seventh-day Baptist Church of Atalla, Ala., do hereby tender our heartfelt thanks to the Missionary Board, for sending Bro. Joshua Clarke among us to labor for the good of God’s people, and for the little Church at this place. Bro. Clarke has been with us three Sabbaths, from April 28th to May 17th. His meetings resulted in much good to the cause. There have been five additions to the church since he came, one by baptism.

R. S. WILSON, Pastor.

FROM JOSHUA CLARKE.

I reached the town of Atalla, Elowah Co., Ala., April 28th, at about 6 A.M., landing in a rain, and it has rained more or less, more than usual since I left. The city, and it has rained more or less, more than usual since I left. This church was small, numbering seven members. Our financial cloud has improved very much in strength and shows her very much hope.

FROM DR. SWINNEY.

Dear Bro. Main,—I am very glad to learn that the fare to Philadelphia is not $240 (gold) which I wrote you, but about $218 or $230, according to the exchange.

I am very sad by the mail two days ago bringing word that my mother and brother John were both very poorly.

Trusting I may still see my mother, I hope to leave May 5th on the “Empress of Japan,” though Mrs. Davis and Mrs. Baldick urge me to start in two weeks from this time, which seems very difficult to do.

ON THE OPENING OF THE HOSPITAL.

While the northern states were in the most difficult economic straits, we were in the most difficult sanitary straits. The first 2, guards your tempers, especially in seasons of illness, irritation and trouble, and soften them by prayers and a sense of your own short coming and errors.

3. Never speak or act in anger until you have prayed over your words or acts and concluded that Christ would have done so in your place.

4. Remember that, valuable as is the gift of speech, silence is often more valuable.

5. Do not expect too much from others, but remember that all have an evil nature, whose developments we must expect, as we often desire. Clemency and forbearance are needed.

6. Never return a sharp or angry word. The second word makes the quarrel.

7. Endeavor at all times to act as if you were in Christ’s presence.
PEOPLE from extend its grip on the wholesalers. Now comes the in-

, the time several thousand dollars in newspaperadvertis­

vertisement lost, even if advertising, the to advertise. We believe probability it is the most renumerative method, of advertising is an interesting study. The modern methods
dean may careful to have your article newsy and of the highest order.

schools. This willing, and oftentimes eager est of the nation centers around them. The religious newspapers of the country tion the she is giving sufficient evidence of being enabled than is the truth, nothing but the truth.

pride of education and of the State newspaper. The old veteran talked for shortly after that, that our action in the business world.

educational Institutions have conferred better tion in the business world. Allow me to ask, what institution have we so read the train of a liberal education are many, and ing ting the P?SItlUnon of the National Society. The object of the meeting was the education of the people in regard to the Bronson Local Option bill lately before the Legislature. The principal address was made by the Rev. J. F. Elder, of Allamny. Seventy-six signatures were secured to the Constitution of the Society. TROUBLES of the WANDY TRUST. The press bureaus report the Whisky Trust in trouble again. May 17th the Trust reported to the court that for 18 months it has used up its value of $80,000,000 of first mortgage bonds to meet deficits and to extend its grip on the wholesalers. Now comes the issue that five leading distilleries, with a daily capacity of 10,000 bushels, have withdrawn from the Trust. Attorney-General Mohlenbock says sur-

ny a new transport, the secret, full in that the public institutions, the State and other impose his opinion upon him. The address abounded in argument, with many flashes of wit. If the New Testament is received it de-

PROFESSOR BELL ON THE AIR-SHIP OF THE FUTURE.

"Of course the air-ship of the future will be constructed without any balloon attachment. The discovery of the balloon undoubtedly re-

ected the solution of the flying problem for years. Since the Montgolfier brothers ascended in that famous balloon in 1783, the idea of inflated gas-bags, the inventors working at the problem of aerial navigation have been thrown on the wrong track. Scientific men have been wasting their time trying to steer balloons, a thing which in the nuce of the case is impossible to any great extent, as much as balloons, being lighter than the resisting air, can never make headway against it. The fundamental principle of aerial navigation is that the air-ship must be heavier than the air. It is only of recent years that men capable of studying the problem seriously have accepted this as an axiom. Electricity in one form or another will undoubtedly be the motive power for air-ships, and every advance in electrical knowledge brings us one step nearer to the day when we shall fly. It would be perfectly possible, to-day, to direct a flying machine by means of a current of electricity. But this necessitates a very large and expensive current without increasing the load to be borne. Perhaps a feasible means of propelling air-ships should be by a kind of trolley system in the service of the American Board. They have just been at home, and our gifts have been increased this year. Two members of our church are in the service of the American Board. They have just been at home, and our gifts have been increased this year.

EFFECT OF CLUB LIFE.

The question whether club life is or is not a promoter of temperance habits is attracting pub-

lishers, as a rule, are shrewd men, and are not given to inserting free, for advertising purposes, anything as news that may be too bad in its make-up. Advertising is an interesting study. The modern methods of advertising are quite unlike anything of the years gone by. Simple, unostentatious, these days of newspapers, the religious newspapers of the country are very will ing, and oftentimes eager and anxious to publish as news matter anything concerning alcoholism. In the advertising, the simple, of the highest order. Only be careful to have your article newsy and enter-

us free from intoxicating drinks. That's all very true," the correster replied, "but the man who shot him was drunk. Don't talk to me, if you pleased. The drunkman was killed by whiskey." --Arkansas Traveller.

KEY TO THE SITUATION.-The Rev. A. H. Bradfort writes in the Independent: "We meet men more than money. Money will not get workers, but workers will invariably draw money. A church which sends out a mission-
WOMAN’S WORK.

SOUTH-EASTERN ASSOCIATION.

The Woman’s Hour of the South-Eastern Association was held Sixth-day afternoon, with the following programme, conducted by Mrs. M. B. Davis, in the absence of the Associational Secretary:

Scriptural reading, Mrs. M. B. Davis.
Prayer, Rev. L. B. Swinney.
Music, Mrs. [illegible].
Paper, “Be Ye Also Ready,” written by Mrs. A. K. Witter, read by Mrs. Wm. Randolph.
Music, “Bring the World to Christ.”
Reading, Mrs. Bothe C. Davis.
Music, “The City of the Lost,”—so long by Miss Victoria Davis.

Paper, “Every Christian a Missionary,” written by Mrs. V. C. Trainer, read by Mrs. J. L. Huffman.
Music, “The Morning Light.”

CORRESPONDENCE.

[A letter received by Mrs. C. M. Lewis, of Alfred Centre.]

SHANGHAI, China, April 27, 1893.

My dear Mrs. Lewis,—I wish to thank you, and through you the Evangelical Society and others who helped to make up the sum which was sent, by Mrs. Davis, to aid in making repairs to the girls’ school building. If you were here I am sure you would all agree that repairs were sadly needed.

It may seem strange to some that buildings put up so recently, comparatively, should need to be repaired so soon; but it should be remembered that the two rooms built directly on the bank of the canal, were made of bamboo and plaster, materials not expected to stand this climate many years, ten years is the limit in the foreign settlement, and these have been in existence longer than that.

The dining-room was also more lightly built, for want of means, than the main part of the structure; but our chief reason in taking that down now is in order to put up two stories, that we may gain a much needed dormitory over the dining-room, and a box-room over the small kitchen.

Just how much this will cost we do not know. Mr. Davis has had a man to make estimates and the result has just been given in, (about four hundred dollars gold), and I have now about one hundred and sixty gold. Am hoping there will be a surplus in the school fund this year. Mr. Davis is not satisfied with his conclusion, and will try again. It is too late this season, even if we had the money, to go on with the work, as there seems to be danger, in breaking ground for building in the warm weather, of producing much sickness. If we cannot build right away there is great satisfaction in seeing the fund set aside for that purpose increased. It has been an especial joy to me that my own friends have cared to help in the work.

Will you please say to the ladies of the society that I am deeply interested in their work. There has been, as I was certain there would be before I came to this mission, nothing which helps and encourages me more, aside from the help which comes direct from God, than the assurance of being carried forward at home with earnestness and devotion, and that the friends whom I love dearly are doing what they can, with God’s help, to bring about his kingdom in the world. What a blessing it would be if all people were alive and possessed of determination to do their utmost toward that end.

I am enjoying my work. Of course there are many things to do and desirous work, but then it is God’s own work. Since Mr. and Mrs. Randolph’s return to the boys’ school I have been trying to look after the boys’ school as well as the girls. I firmly believe that no school, there should be two men, at least, here. This would be true of whatever denomination, but of ours, a “peculiar people” in this land as well as other places, it is doubly true. So I hope we may be able to keep the boys’ school on until that other school is closed. Through prayer, but Dr. Clough, when only a student

The SABBATH RECORDER.

A LETTER FROM GERMANY.

The Rev. J. H. Wallisch, Miss. Doc., pastor of the Baptist Church in Liegnitz (Bolks street 11), writes:

"The President of the Prussian Association, whose member I am, wrote me a letter, saying, besides other things: ‘By a roundabout way I got a letter reflecting upon you, and a number of tracts. The latter have it exclusively to do with that they require the celebration of the Old Testament Sabbath, which is said, among other things, that these tracts not only have been given away by you, but also that you take opportunity to emphasize, not the Sunday, but the Saturday, to be celebrated by Christians as the Lord’s Day. I scarcely trusted my eyes, and will not allow myself a judgment (although I learned in these days in consequence of an inquiry, that you certainly seemed to represent the view of the Old Testament Sabbath), before I have not heard details from you. I wish to hear directly from you whether you, as far as the question of the Old Testament Sabbath and our congregations on the ground of our common confession of faith, or whether you are of another opinion about it, and perhaps even feel the duty to work for this your deviating view, whether it seems advisable to you. If it proves to be, that you give away for reading tracts, like those from Pastor N. Wardner, were it also only in order to examine a question which has been answered for the congregations of our union long ago, and by so means is an open one, you would not work against us but also with Pastor Wardner lovelessly condemn us and such a manner of acting were even not appropriate to imbue us with full confidence in you. Dare I not to expect, dear brother, that you very soon openly, without circumspection, will let me have your answer about that. With the greeting of brotherly love, your brother in Christ, Hermann Liebola."

"Besides that, I received another letter from another Baptist minister, because of my having sent Sabbath tracts to a sister of his congregation. He has to say many hard words against Adventism, because he thinks I am in sympathy with the seventh-day Adventists, especially in his place. Of course I reflect also upon my personal integrity, being the pastor..."
of a Baptist congregation and at the same time working in the interest of quite another denomination. But the dear brother (he did not call me brother in his letter,) is in a great mistake, thinking I had accepted, in connection with the Seventh-day Sabbath, all the materialistic notions of Seventh-day Adventism. No, and a thousand times no. If it needs a human name to express my doctrines, stand-point, and views, I am a Seventh-day Baptist, nothing else. At least I am one by practice, almost ever one year and past three months, and the time seems to me at hand that I have to be a Seventh-day Baptist even formally by name. What else shall I have to expect but explosion in consequence of my believing in, practicing, and promoting of the Seventh-day Sabbath? When these lines are published in the SABBATH RECORDER my lot may have been cast, and a family, father with a wife and four children (the youngest born Friday, May 5, 1893), may be—without work, for there is much work to be done in this world full of sin, but—without bread and butter, for the reason of his reading and accepting the Bible truth without the mistakes of church historical proofs. Well, I might say with Christ, "O my Father, if it be possible, let this cup pass from me;" yet, looking at Him who knows and cares for everything, I will add, "Not as I will, but as thou wilt." A road is a common way on the ground for traveling between accessible places on the earth's surface. It is to afford this mode of passage. In itself it furnishes no desirable rest for rest or leisure, and no convenient spot for recreation or the usual employments. It promises at every point, that any location along its track or at its ends can be selected by us, thankfully, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." These describe the every-day little, and particular, duties; on the faithful performance of such depend the approval of our Maker and the final destiny of ourselves.

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The Christian Way.

A Baccalaureate Sermon by Pres. W. C. Whiteford, Milton College, Milton, Wis., Sunday evening, June 26, 1902. (Continued from last week.)

We may ask, What constitutes an acceptable application at the throne of grace? Surely, the only element cannot be conceptions of the imagination, even when not fleeting and indefinite; cannot be repressions, even when clear; cannot be reasonings, even when correct; cannot be emotions, even when ardent; and cannot be purposes, even when sincere. To any, or all of these must be added an external appropriate act, the act of a thankful, and devout heart. Our thoughts and desires must manifest themselves in fitting words, significant propositions and usually becoming postures of the body. These are not automatic performances, but natural movements of our mental powers and physical organs, through which the soul and body are joined, and the bonds of true devotion are expressed. Genuine prayer is not offered to any earthly priest or departed saint, to the mother of Christ or an angel; but to any or all persons in the adorable Godhead, the infinite Father, the merciful Christ, and the Holy Spirit. It must be not only a verbal repetition of trite dogma, not an unconscious address to deity, not a medley of vain repetitions and not a rashness of much speaking. It must be a plain, simple, unaffected, direct, intelligent, humble, and heart-felt petition to God, in the belief that he hears and answers.

It is a favorite theory of some religious thinkers that the divine Master knows and regards only the summaries, not the special items, of our conduct. They say that he judges us by the general tendencies of our habits, the main traits of our hearts, the broad features of our business pursuits, and the salient points of our morality; and that he does not notice the smallest deed, the casual expression, and the apparent good or bad thoughts. The instructions of the Bible are explicit on this subject, and sharply antagonistic to the above mentioned view. "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." "Every idle word that men shall speak, they shall give account thereof in the day of judgment." In man's schemes, there is "nothing covered that shall not be revealed." We are not released from an obligation to discharge a debt, until we "have paid the uttermost farthing." At every meal we are required to give thanks, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." These describe the every-day little, and particular, duties; on the faithful performance of such depend the approval of our Maker and the final destiny of ourselves.

At every meal we are to lead him surely to the ascent or the descent and by the roughness or the smoothness of the road by which we are conducted. The conduct of him who depend the approval of our Maker and the final destiny of ourselves.

The Sabbath Recorder.

It promises at every point, that any location along its track or at its ends can be selected by us, thankfully, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." These describe the every-day little, and particular, duties; on the faithful performance of such depend the approval of our Maker and the final destiny of ourselves.

The Sabbath Recorder.

It promises at every point, that any location along its track or at its ends can be selected by us, thankfully, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." These describe the every-day little, and particular, duties; on the faithful performance of such depend the approval of our Maker and the final destiny of ourselves.
It is the especial business of the traveler to advance, to move forward on his way, to his chosen place of stopping. In thus exerting himself, he develops increased strength, hope, and confidence. He has been satisfaction in passing each new scene which he can make continually when he has accomplished his journey. Then he realizes that he has greatly invigorated his powers of body and mind, and has become a far more capable man. There is exceeding joy in perfecting an important work. So a Christian is pleased when, working diligently, he can make continual progress in divine things. It is his duty to press toward the mark for the prize of his high calling. In doing this, he trains and develops his religious nature by the application of the moral laws. He exercises his powers of sentiment, of his heart always before hidden to him, and by the use of the stoutest volitions of his will executing his governing purpose to obey and serve the Redeemer of his soul. All this growth in holiness is shaped by his conscious effort to attain unto the liberties of the single and faultless model set before him by our Lord.

3. A highway is usually laid out along these stretches of ground in plains, valleys, and depressions between hills, which enable traveling over it to be carried on with less difficulty and expense. The solid and durable materials within reach are employed in building the best serviceable track. A passenger on any line of travel will have his interest in the journey constantly growing as he views the ever-varying scenery which he meets; or participates in the many and new incidents which occur on the way. The instinctive bowing of the head and the distinct utterance of the desires of existence, to choose those modes of labor, and to execute the purposes of many people toward a higher civilized life, is the especial business of the Traveler, who becomes thus under a light into eternity. Geo. W. Hills, A. E. WENTZ.

ORDINATION OF DEACONS.

A council was invited by the Walworth Church to commence at 230 o'clock on the afternoon of May 25th for the purpose of examining, and if the examination proved satisfactory, to ordain the office of deacons of the church brethren W. H. Cran dall and W. R. Bonham. Pursuant to this call the delegates appointed for this purpose from the various churches composing the Seventh-Day Baptist Quarterly Meeting of Southern Wisconsin, met with the Walworth Church and organized as follows: O. U. Whitford, President and examiner; Geo. W. Hills, Secretary. The examination proved satisfactory and the ordination services were conducted in the following order:

L. E. M. Dunn preached the sermon from Mark 10: 43-45.

Geo. W. Hills, offered the consecrating prayer.

O. U. Whitford gave the ordination to the candidate.

E. M. Dunn gave the charge to the church.

Geo. W. Hills, Sec.

ROBINSTEIN says that he would become an American citizen of the United States, for the objections of his wife. "I am a Russian of Russians," he told Miss Kate Field, "but I am also a republican, and America is the land for those who love liberty."
YOUNG PEOPLE'S WORK.

PRINCIPLES OF THE SAINTS.

(1.) Among the advantages we most often hear mentioned in the drill which is derived from constant practice in the conjugations and declensions.

(2.) The English language is made up in good measure of words derived from foreign languages, and these for the most part from the Greek and Latin. There is never a more difficult language to learn than the Latin which comes before wholly unknown to him.

(3.) In the study of science there are a great many words and terms in use which are derived from classical languages. These can more easily be remembered by one who has spent much time in the Greek and Latin.

(4.) In these languages there is a grammatical reason for any and every form of a word; so that to understand fully a Latin sentence we must know the reason for the peculiar termination of every word. In this way it may be said that we fall into the habit of inquiring into the cause of anything we see.

(5.) A benefit which should be derived from classical study is the enlargement of the student's vocabulary in his own language. But as a rule, I think that students do not avail themselves of this privilege so much as they might; yet they are benefited in this way even more than they themselves realize at the time.

(6.) Men, who, in their line of work, have never been equalled, have left their own thought expressed in the grammatical construction of the classical languages. If other people investigate their works and present us with the good thoughts which they obtain, we do not value them so highly as when we dig them out for ourselves.

(7.) Not among the founts of benefits is the enjoyment which we derive from original research. We get more in sympathy with the author, we put ourselves in his place. We are with Xenophon marching through the ancient ruins of Nineveh many years before the time of the famous "ten thousand," was a great and flourishing city, and we wonder whether this is the same where Jonah waited and longed for the destruction of that notoriously wicked city. We seeTacitus reviewing the history of the German wars and among prohphets of the Roman Empire even as it did come at last.

As we see that people may tell us to be wasting our time, we can derive much good things from a thorough course of study in the classical languages.

FRAKE SHAW.

NOTES OF SOUTH AMERICA.

There are only three missionary stations in Columbus,—its population is four millions.

Ecuador, with between one and two millions of people, has no missionary, and never had one.

Dr. Thomas B. Wood is the only Protestant pastor among the three millions of Peru.

There are not more than 25 to 30 light-bearers among the two and a half millions of Chili.

Eighteen workers for the 4,000,000 people of the Argentine and Patagonia! Why, O Church, dost thou not hasten to save? Paraguay has five foreign missionaries for its 600,000. The proportion is the same in Uruguay.

A few passing visits have been made by colporteurs of the American Bible Society among the people of this continent, but not yet one resident Protestant missionary for its 2,200,000 souls.

Forty million people in Brazil, and twelve million of them still unevangelized! That republic, which alone is larger in area than the whole United States, has not more than one missionary on an average to every 175,000 souls.

Venezuela, with an area of 565,159 square miles, more than nine times as large as England and Wales, and two and a half times larger than Germany, and with a population of 2,100,000, has only one Protestant missionary.—Regions Beyond.

HELPFUL SUGGESTIONS.

If you are impatient, sit down quietly and have a talk with Job.

If you are just a little strong-headed, go to see Moses.

If you are getting weak-kneed, take a look at Paul.

If there is no song in your heart, listen to David.

If you are getting worldly, spend a while with Isaiah.

If you feel chilly, get the bolero discard to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are having sight of the future, climb up to Revelation and get a glimpse of the promised land.—Golden Censer.

TREASURY ACCOUNTS.

The Y. P. S. C. E. of the Pawcatuck Church have collected a box of papers and magazines, which have been sent to the Missph Mission in New York City. Contributions of money for the support of this mission have also been made by some of the members. The members are busily engaged in buying and selling various articles of merchandise, thereby trying to increase the nickels which have been given them for investment.

Three young girls were recently baptized, and have received into the church at the communion service in June.

An interesting temperance meeting was held May 20th, led by Mr. Daland. The topic for
the meeting was "Tarrying near Temptation," and in his opening remarks the leader showed the students how to keep away from the temptations of every kind, as well as that to indulge in alcoholic liquors.

The quarterly meeting of the Local Union of Christian Endeavor Societies of Westport and vicinity, held May 23d with the First Baptist Society, was an enjoyable occasion. The President of the Rev. W. C. Daland, president.

The exercises opened with a prayer service, followed by reading of the Scriptures and prayer. After the singing of an anthem by the choir, several items of business were discussed, and the Union invited to the Rhode Island State Convention to be held in Westport in September. Reports from the various Societies were given by the Presidents and showed that much encouraging work had been accomplished. The speaker of the evening, Rev. W. S. Kolsey, assistant pastor of Berkeley Temple, Boston, was introduced by the President and delivered an interesting address on "Work for Young People by Young People." He described plans of work which have been successfully tried in Boston, and said Christian workers should study to touch the home circle, as they would thereby giving them the assistance they need, whether it be in the line of food and clothing, social companionship or sympathy, and then, having supplied their wants, and thus brought them into a condition to receive it, present to them the gospel of Christ. At the close of the service a pleasant social hour was enjoyed, a collection being saved in the vestry by the entertaining Society.

THE Young People's Hour of the Southern-Eastern Association was held Sabbath afternoon, May 27th, conducted by S. H. Davis, with a program as follows:

Singing, led by Miss Victoria Davis.
Prayer, Ernest Randolph.
Annual report of the Association Secretary, Mrs. J. L. Ruck.
Music, "Endeavor," Quartet.
Remarks, "Bible Ideal of Character," by leader.

After which the way was opened for a general testimony service in which ninety-seven took part. The testimonies were frequently interspersed with songs led by Eld. L. D. Seager.

OUR Society at Scituate yet maintains an existence, although there are but few members. Several of our most active members have gone away to other fields of labor and we very much feel their loss. Some of our members live so far from the church that it is not convenient for them to attend our meetings often. It is very much pleasant to report progress and success than failure. We hope not to die as a Society, but that others may come to fill the places of the absent ones, and that we may gain in numbers and spirituality. We hope our sister Societies will continue to do so.

THE regular monthly meeting of the Christian Endeavor Society of Independence occurred on the evening of May 29th. At this time an interesting programme was presented. Mr. Sindall and wife were with us and furnished some music, which added much to the interest of the meeting. Mrs. H. P. Hancock, who has recently returned from China, also gave a talk on the opium habit of the Chinese, portraying the wretched condition of those who are under its power. Other exercises were participated in by various members of the Society.

SABBATH SCHOOL

INTERNATIONAL LESSONS, 1893.

SECOND QUARTER.

April 15. The Value of Wisdom.... Prov. 8: 1-11.
May 6. Against Intemperance.... Prov. 30: 10-35.
June 24. Review.

LESSON XII--Messian's Kingdom.

For Sabbath-day, June 17, 1893.

SCRIPTURE LESSON--Mal. 1: 1-11.

GOLDEN FSYX.--They shall be mine, saith the Lord of hosts, in that day when I make up my jealousy.--Mal. 1: 11.

INTRODUCTION.--Malachi means my messenger. Of his personal history we know nothing. He is the last of the Old Testament prophets, and is regarded as contemporaneous with Nebuchadnezzar. He calls upon God to avenge all the wrong he has suffered in his hands. In connection with the study of this lesson the whole book should be read, and the work of the enemy, as which he on the Lord's Kingdom, as described in the book, will be presented.

EXPLANATORY NOTES.--v. 1. "I will send." God the Father will send a forerunner to prepare the way for Messiah. The Star of Bethlehem was the forerunner of the Baptist. "Prepare the way." The world was a spiritual wilderness and a road for the spiritual King was to be prepared. "Repentance and baptism," about which he called the way. The promise of Messiah fulfilled by the Baptism of Christ. Messiah fulfilled the promise of God to his fathers. He was the mediatrix of the new and better covenant. v. 2. "Who may abide?" Who will be prepared for the best of faith and character? They wished for a King but did they know the moral change that his coming necessitated? People wish to go to heavens at last, but do they realize what that means for the present? "Who shall stand?" Endure. Who will expect and believe? v. 3. "Refrain and purify." Shall resist them. "Baptize with fire." "Sons of Levi." The ministry. He desires a pure people, so that these bear the name of the Lord. They must be "pure" in their works. The Pharisees, many of them, did this. "Cleanse." Offer . . . an offering. An unclean minister will teach false doctrine and mislead the people. They are smitten, cursed, excommunicated. It must be "in righteousness" to be acceptable to God. v. 4. "Pleasant unto the Lord." Worship shall be in spirit and in truth, shall spring from an obedient heart. v. 5. "I will come again." They thought him afar off. They who think of Christ as afar off generally follow him, if at all, afar off. "To judgment." Christ is to be Judge to condemn or to commend. "Swift witness." He sees men in the very act of sin. Judgment will come before they look for it. "Sorcerers." Those who practice witchcraft. "Meditators and deceivers and deceived." "Oppresses the hireling." Deprave the laborer. This is a common sin and is much spoken against in the Scripture. "Half-conversions, half-souls, who declare the truth or half truths to the people and the laborers. A judgment is coming for all such selfish people. The helper, the stranger, and all classes should have just treatment. v. 6. "I am the Lord," I will come again, and will not be ashamed to manifest it to you. "I change not." I keep all my promises. The Jews would long ago have been utterly destroyed but for God. "I change not." We must be pure in the days of your fathers. From the very beginning of their history they had been a stubborn, selfish, disobedient people. This must cease and the heart be purified and ready for Christ. "Return unto me." Come back to loyal, willing service. "But ye said," Not doing the true commandments, but "terror of the last days." "A terrible apathy, they ask what they had done. They thought themselves already God's people and saved through Abraham. v. 8. "Will a man rob God?" Dare anyone steal from his Creator? "Yet ye have, We have not considered the breadth and length of God's
law. We talk of the two tables of the law as referring to the duties we owe God and man. When the commandment says, "Thou shalt not steal," do we think of the time that belongs to God for worship, for family and society, and for the Word?... Have we stolen in our greed for the "almondy dollar"? Do we remember that the tenth of our earnings belong to Him? How can we ourselves have it all and will not now say, Wherein have we robbed thee? Sure enough. Listen. "In tithes and offerings." O, but that is Jewish! But that is the never-changing principle of the forces of the fourth commandment. "Jewish" has set-tled much controversy and saved many a conscience. Chris says of tithing and the weightier matters of the law, "The letter killeth, but the spirit giveth life, and now let the tongue be set forth." While others write in the "almondy dollar"? Do we remember that the tenth of our earnings belong to Him? How can we ourselves have it all and will not now say, Wherein have we robbed thee? Sure enough. Listen. "In tithes and offerings." O, but that is Jewish! But that is the never-changing principle of the forces of the fourth commandment. "Jewish" has set-tled much controversy and saved many a conscience. Chris says of tithing and the weightier matters of the law, "The letter killeth, but the spirit giveth life, and now let the tongue be set forth." While others write in the

CHRISTIAN ENDEAVOR TOPIC. (For week beginning June 11th.)

The spirit of missions is the spirit of the gospel, and every redeemed sinner is to have this spirit, and in the exercise of self-denial for the sake of Christ, who is worthy of our highest love, be to yield strict obe-dience to His will and become a missionary, who is to thought that you and I are to be co-workers with Jehovah in giving to the villages that Kedar doth inhabit, and in the little mountains of the increase of the land, and in the better parts, and little paralized babe, so the poor little paralized babe, so

MISSIONARY-MEETING. Rockville—On the 22d inst. this village was visited by one of the most destructive fires in the history of the place. It originated in the barn of the late Rev. E. H. Babcock, and in the space of half an hour the building fell. Several other houses caught fire, but through the prompt efforts of the persons present the fire was soon extinguished. The contents of the house of the late Irish estate were mainly saved, but the loss of valuables from the dam, the dam...range our hearts through being called upon to part with our dear brother, Oliver Maxson, and two young sisters, who, with a niece of the sisters, passed from this earthly life to the life eternal, within a space of four weeks. Bro. Maxson had served the church as Treasurer seven years, and after that as Clerk for 28 years, making 35 years' service as an officer of the church. Sadness also came to us through parting with our beloved pastor. At a Sabbath meeting held May 12, 1895, the following resolutions were adopted:

Whereas, Rev. Booth G. Davis having broken to us the Bread of Life during the past three years, first as supply, then as pastor, being by us ordained to the work of the gospel ministry, sharing with us our joys and our sorrows, we would at this time, as he is about to go from us to enter upon the important work of pastor of our Church, at Alfred, and to share in the appreciation of his labors with us; therefore Resolved, That we extend to him our hearty thanks for all the work he has done, and express our愿 to him our appreciation of his labors with us; therefore Resolved, That we extend to him our hearty thanks for all the work he has done, and express our wish to him our appreciation of his labors with us; therefore...
can show a larger degree of spirituality than this church, and I think it largely due to our small membership and a feeling that we need to touch elbows as we move along.

A. B. B.

New London, Ct., May 27, 1893.

THREE GATES.

By DEITI HAM.

If you are tempted to reveal
A tale some one you have told
A bout another, make it pass,
Before you speak, three gates of gold.

These narrow gates—First, "Is it true?"
Then, "Is it useful?" In your mind,
Give a little thought, and the next
Is last and narrowest, "Is it kind?"

And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be—

The Housekeeper.

MINISTERIAL CONFERENCE.

The Ministerial Conference of Southern Wisconsin convened in its last session at Walworth on May 20, 1892.

It was called to order at 10 A. M. by the President, A. B. Spaulding. Prayer by O. U. Whitford. Appropriate hymns were sung.

O. U. Whitford spoke on the subject which had been assigned him, "What is the best method of studying the Bible for the making of disciples, i.e., the observance of one day in seven is all that is required at the present time."

This article was reported the following Tuesday, May 27, 1893, by Geo. W. Hills, Sec.

GEORGE W. HILLS, Sec.

MEMORIAM.

Grace N. Clarke, daughter of Dan W. and Irena B. B. Clarke, was born at Gorton, Ct., Oct. 25, 1873, and died at Westerly, R. I., May 29, 1893. She was a student of the Westerly High School, a member of the class of 1894. She was compelled, early in January last, to leave school by declining health, but for several weeks clung to the hope of a speedy return to her school work. But the desired benefits of the fair spring days came not, and one after another of the bright hopes of youth faded away. She loved life and clung to the hopes of recovery almost to the last, yet she was willing to trust an almighty Father as to what was best, and was patient and uncomplaining through a long and wearisome illness.

She deeply regretted that she had not given her heart to God while in health and strength, and besought his mercy in the salvation of her soul. Her message to her friends was, "Tell them that if I could live I would serve my Saviour."

THE SOUTH-EASTERN ASSOCIATION.

It was a great privilege to go back to West Virginia and see our people in the midst of the face, and to attend the good meetings at Lost Creek and gather the white roses from our little children's graves.

After nearly seven years' absence, signs of progress could be seen on every hand,—in the roads, in the homes of the young people, and in the character of the meetings. The attendance at the Association was large, and on Sabbath and First-day unusually so. With better roads and the best road machines, carriages were carried everywhere seen, and while hundreds of saddle horses were hitched along the fences, the two acres of church-yard were filled with vehicles of all kinds, bringing the people from near and far. Thank God that such multitudes in the church, and at the overflows meeting in the yard, could hear the gospel of Jesus Christ.

In the throes were some familiar gray heads, but the moving power was the young people, most of whom have caught their inspiration from that noble institution—Salem College. And these young people, disciplined and cultured, yet still retaining the fervor of the South, are the hope, and I may justly say, the pride, of all who love our cause in West Virginia.

Our churches in that State have been blest with the toils and sacrifices of our Northern ministers, and I am glad that our Northern churches are beginning to be blest with the labors of those who were born and bred in West Virginia.

The Southern churches may be blest by coming in contact with the cold blooded logic, and persistent energy of the North, and the North by coming in contact with the cold blooded logic, and persistent energy of the South, thus, be able to give greater attention to spiritual things.

One of the commonest duties is, if our religious life is at a low ebb, that an improvement in our worldly circumstances would greatly help us to higher attainments. With a little more worldly wealth, people imagine they would be freed from many of the annoyances and necessary en­gagements which likewise demand our time and, thus, be able to give greater attention to spiritual things. But who can look around in his circle of acquaintance and truthfully declare that he knows a single instance of a man whose piety has made a fortune? One does not have to look far to see the man who is ready to teach a million of his countrymen to be honest and upright, yet, when he himself is faced with the temptation, is likely to bear such much fruit for the Master. This is the method of the future, and everyone will for the time when heat can be obtained without smoke and dust.

NEW USE FOR STRYCHNINE.—It is thought that, should the results of Baron von Muller's treatment of snake poisoning prove permanently successful, no greater boon could be bestowed by medical science upon the millions of people who are liable to the pestilential and imminent dangers from the venom of serpents. The venom of serpents does not destroy the tissues of the body, but has simply a depressant effect, suspending the action of the motor and sensory nerve centres, and for this, therefore, the required antidote is found in strychnine, which is directly antagonistic in its action to snake poison, and Her von Muller has applied the remedy to cases of snake bite to the satisfaction of the physician, who, by the ligature and other venoms of serpents, and with variable success. His method is to inject ten to twenty minim of the drug under the patient's skin, repeating the operation every fifteen minutes, until slight muscular spasms are produced, these being an unfailing sign that the patient is out of danger, and large doses may safely be thus injected until the poison is neutralised.

RECENT TELEGRAPH.—During the last two years, trials have been made in the French army of the quite remarkable telephonic system of Cpt. Charloisine, which depends upon the use of insulated wires of steel core covered with copper. This wire is stronger and costs less readily than that ordinarily used. With the same receiver as with the ordinary telegraph, messages may be sent upon a line upon a line fourteen miles long, and 200 miles in length, between two cities. Special apparatus is fitted to the military cap, and the wire is carried on reels in a sort of breast-plate, being so light that a man's ordinary equipment weighs less than six pounds. The wire is rapidly laid by foot soldiers, cavalrymen or bicyclists. By successive sets of operators a line fourteen miles long was established in five hours and taken up in one hour; and an order of assault, sending two or twenty force, was received and put in execution in ten minutes.

L. R. B.

SPECIAL NOTICE TO RECORDER SUBSCRIBERS.

The publishers of the Evangel and Sabbath Outlook announce the following liberal proposition 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, whom the subscriber may designate. This is a rare opportunity for direct Gospel Sabbath Reform and Missionary Work. The friends of truth and righteousness cannot in silence witness such an offer in which will be likely to bear so much fruit for the Master.

Send for two, four, six or more names as the Lord has prospered you.

Draft on New York, Postal Note or Post-office Order, address The Evangel and Sabbath Outlook, 100 Bible Boards, New York, or Sabbath Recorder, Alfred Centre, New York.

Don't wait till next week. This offer helps hold good until the first of July only. This is The King's business, and it demands promptness and dispatch.


### SPECIAL NOTICES.

1. The Treasurer of the General Conference expects to attend the Central, Western and North-Western Associations. The churches which have not yet paid their assessments may take this opportunity to settle accounts, or if more convenient please remit to William C. Whitford, Treasurer, Alfred Centre, N. Y.

2. Programme of the Seventh-Day Baptist Western Association, to be held at Niles, N. Y., June 15-18, 1893.

#### FIFTH-DAY MORNING.

10. Call to order by the Moderator. Prayer and Praise Service.


#### AFTERNOON.


#### BUSINESS.


#### EVENING.


**SABBATH MORNING.**


#### AFTERNOON.


**EVENING.**

7.45. Praise Service.

8. Sermon by delegate from North-Western Association.

**SABBATH MORNING.**


1.30. Sabbath-school, conducted by the Superintendent of the Niles Sabbath-school.

2. Young People's Prayer meeting, conducted by George B. Shaw.

**EVENING.**

7.45. Prayer and Conference, conducted by E. B. Saunders.

#### SABBATH MORNIN.


1.30. Sabbath-school, conducted by the Superintendent of the Niles Sabbath-school.

2. Young People's Prayer meeting, conducted by George B. Shaw.

**EVENING.**

7.45. P.M. Devotional Services.

**FIFTH-DAY MORNING.**


#### AFTERNOON.

2. P. M. Devotional Services.


7.45 P. M. Devotional Services.

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

#### SABBATH MORNING.


11. A. M. Missionary Board Hour. Adjournment.

#### AFTERNOON.


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

7.45 P. M. Praise Service by G. M. Cotrell.

8.30 P. M. Sermon by delegate from the Central Association.

#### EVENING.

9.30 A. M. Sabbath-school conducted by the Superintendent of the Parma Sabbath-school.

11 A. M. Sermon by delegate from the Western Association, followed by a collection for the Missionary and Tract Societies.

#### AFTERNOON.

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

4 P. M. Young People's Hour.

**EVENING.**

7.45 P. M. Praise Service, prayer, and conference meeting conducted by H. D. Clarke and L. C. Randolph.

**FIRST-DAY MORNING.**

9:30 A. M. Bidding of minutes and correcting the list of delegates.

9:45 A. M. Tract Society Hour.

10:45 A. M. Devotional Services.


#### AFTERNOON.

2 P. M. Devotional Exercises.

2.15 P. M. Unfinished and Miscellaneous business.

**EVENING.**

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

**SABBATH MORNING.**

10. A. M. Sabbath-school conducted by the Superintendent of the Parma Sabbath-school.

11 A. M. Sermon by delegate from the Western Association, followed by collection for Tract and Missionary Societies.

#### AFTERNOON.

2 P. M. Devotional Services.

2.15 P. M. Unfinished and Miscellaneous business.

**EVENING.**

7.45 P. M. Praise Service, prayer, and conference meeting, conducted by the Rev. H. B. Leonard.

**SABBATH MORN.


#### AFTERNOON.


**EVENING.**


**EVENING.**

7.45. Praise Service.

8. Sermon by delegate from North-Western Association.

#### EIGHTH-DAY MORNING.


1.30. Sabbath-school, conducted by the Superintendent of the Niles Sabbath-school.

2. Young People's Prayer meeting, conducted by George B. Shaw.

**EVENING.**

7.45. Prayer and Conference, conducted by E. B. Saunders.

#### SABBATH MORN.


1.30. Sabbath-school, conducted by the Superintendent of the Niles Sabbath-school.

2. Young People's Prayer meeting, conducted by George B. Shaw.

**EVENING.**

7.45. P.M. Devotional Services.

**FIFTH-DAY MORNING.**


#### AFTERNOON.

2. P. M. Devotional Services.


7.45 P. M. Devotional Services.

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

#### SABBATH MORNING.


11. A. M. Missionary Board Hour. Adjournment.

#### AFTERNOON.


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

7.45 P. M. Praise Service by G. M. Cotrell.

8.30 P. M. Sermon by delegate from the Central Association.

#### EVENING.

9.30 A. M. Sabbath-school conducted by the Superintendent of the Parma Sabbath-school.

11 A. M. Sermon by delegate from the Western Association, followed by a collection for the Missionary and Tract Societies.

#### AFTERNOON.

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

4 P. M. Young People's Hour.

**EVENING.**

7.45 P. M. Praise Service, prayer, and conference meeting conducted by H. D. Clarke and L. C. Randolph.

**FIRST-DAY MORNING.**

9:30 A. M. Bidding of minutes and correcting the list of delegates.

9:45 A. M. Tract Society Hour.

10:45 A. M. Devotional Services.


#### AFTERNOON.

2 P. M. Devotional Exercises.

2.15 P. M. Unfinished and Miscellaneous business.

**EVENING.**

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

**SABBATH MORNING.**

10. A. M. Sabbath-school conducted by the Superintendent of the Parma Sabbath-school.

11 A. M. Sermon by delegate from the Western Association, followed by collection for Tract and Missionary Societies.

#### AFTERNOON.

2 P. M. Devotional Services.

2.15 P. M. Unfinished and Miscellaneous business.

**EVENING.**

7.45 P. M. Praise Service, prayer, and conference meeting, conducted by the Rev. H. B. Leonard.
Condensed News.

The American Institute of Homeopathy in the city of New York and the American Institute of Homeopathy in the city of Chicago voted to meet next year at Denver.

Robert T. Lincoln, ex-minister to England, has returned to Chicago, and will resume his former position.

Ross and the United States are Christian nations and friendly States. Ross expresses the hope of a permanent alliance.

In the criminal court at Pittsburgh, all cases against the officials of Carnegie Company for complicity in Homestead troubles have been dismissed.

The Presbyterian General Assembly, as at 3:25 P.M., June 1st, adopted the report of the committee, suspending Dr. Graves from the ministry of the Presbyterian Church.

The formal permission of the Compromise of 1877, which opened the Capital National Bank of Indianapolis was received Wednesday and the bank will be opened Thursday.

There is great agitation among politicians over President Grant's order to the office-seekers to stay away from the White House. They believe that he is trying to make public business; but the people like it.

British residents of the city of Mexico, celebrated Queen Victoria's birthday with a public dinner Saturday evening. One hundred covers were laid. Sir Spencer St. John, British minister, presided.

A dispatch was received at the State Department, Washington, from Minister Baker, dated Maysville, June 1st, stating that all the political prisoners of the old party in the prison of the new government went into operation that day.

At Cincinnati, Ohio, 5,000 furniture workers were locked out by the manufacturers Saturday night. The latter say this is the dull season and they are determining to try their strength with the Unions.

The company of Revolutionists who made an attempt to land in Buenos Aires, Spain, on Friday, have been dispersed by the military. Two Revolutionists were killed and two others were wounded.

The Columbus caravans will start from New York on their long journey up the coast, that they may have time to go from the St. Lawrence River, thence to the lakes to Chicago. The cruiser New York will go along to convey them as far as the St. Lawrence River.

Fire in the Fuentes coal mines, Mexico, near Eagle Pass, Texas, Saturday night, injured twenty-six men, all of whom are supposed to be dead, though two others were recovered yesterday.

At Kingston, a daring mail robbery was perpetrated Tuesday night at the lower Grand Trunk depot. Robbers broke into a partially-completed 13-ft. 11-in. bags, packed with letters and papers, and carried off the contents of twenty-six registered letters containing over $5,000.

N. N. Morris, a salesman in the employ of the Troy Laundry Company, Chicago, met with a frightful accident in the machinery hall at the Works last Friday afternoon. He was working with one of the company's big iron rollers when his hand accidentally caught in the machinery, and the right arm was torn from his body. The whole thing occurred in an instant, and when Morris was found he was lying on the floor in a faint. His recovery is doubtful.

MARRIED.

William Whiffen - At the residence of the bride's father, F. F. Murray, N. Y., May 30, 1893, Mr. James F. Kenyon, in the 75th year of his age, and Miss Polly A. Cook, in the 23rd year of her age.

Harvey - At St. John's, N. Y., May 10, 1893, after a short illness, Rev. George N. Sands, Lawrence Hubbard, Lawrence L. Harris, and Miss Lillian A. Nott.

Harkness - At Stubbs, N. Y., May 18, 1893, after a short illness, Rev. Lawrence B. Dickson, in the 24th year of his age, and Miss E. D. E. Cook, in the 22nd year of her age.

DIED.

Seven obituary notices are inserted free of charge, for one month, at the rate of ten cents per line for each line in whole numbers.

KEYES - In the town of West, N. Y., May 26, 1893, Mr. James F. Kenyon, in the 75th year of his age.

COOK - At Westley, R. L., May 24, 1893, of the town of West, N. Y., Mr. James F. Kenyon, in the 75th year of his age.

HARRIS - At Sturbridge, N. Y., May 10, 1893, after a short illness, Mr. George N. Sands, Lawrence Hubbard, Lawrence L. Harris, and Miss Lillian A. Nott.

HARKNESS - At Stubble, N. Y., May 18, 1893, after a short illness, Rev. Lawrence B. Dickson, in the 24th year of his age, and Miss E. D. E. Cook, in the 22nd year of her age.

Liturgical Notes.

The Treasury of Religious Thought for June is not a whit behind any of the religious magazines in style, matter and variety of its portraits of Dr. J. D. Parker, of Fleshing, forms the frontispiece, and his sermon on the Law of Giving and Love is a masterpiece. H. M. Parke's sketch and view of his church are also given. Dr. C. H. Parkhurst's sermon on Consolation should be read by everyone. The three sermons on the Sabbath in the Cornfield are excellent ones for Children's Day, and the Rev. G. B. Hal- laday's sermon on the Sabbath in the New World is the worthiness of all church-goers. Many practical themes are discussed by Rev. Dr. W. W. Chadwick, and many others. Persons and church-workers should possess this Treasury. All departments are overflowing with good things. Weekly subscription, $2 50; Clerical copies: 50 cents; single copies, 5 cents; to be had at the Treasury, Publisher, 5 Cooper Union, New York.

Washington's Illustrated Magazine for June will be published under the title entitled, "Random Notes on Hawaiian Life," by C. J. Rodgers, M. D., a prominent medical and naturalist, and a resident of Hawaii. Dr. Rodgers is an able and interesting writer, a close student of human nature, and personality familiar with every phase of life in the Hawaiian Islands, which are of so great commercial and political importance, and are now attracting the attention of the whole civilized world. We, of the United States, have an uncommon interest in them just now on account of the threats and actual adventures of the Chinese in Hawaii; the physical and mental characteristics of its native people, their homes, modes of dress and manner of living; the motley foreign population of Honolulu, its streets and markets, are all portrayed in vivid and graphic style, by one whose profession and habits of keen observation during many years' residence in Honolulu make him thoroughly familiar with his subject. The illustrations are especially noticeable. We have never seen the "Sunny Islands" more fully and beautifully illustrated. The engravings are from beautiful photographs, and are very artistically reproduced. They add greatly to the interest and enjoyment of the article.

Tired Professional Man.

Our Henderson's Acid Phosphate.

This tired professional and literary man will find nothing so soothing and refreshing as Henderson's Acid Phosphate. This is the testimony of thousands of these classes of men.

For Sale.

A well-established Business College, in a growing city. Well equipped, good attendance, income from $2,000 to $2,500, buildings and equipment, $2,100. Seventy-first Baptist Church in the city. Preaching and Sabbath-school every Sabbath. A rare chance for a young man wishing to go into business and keep the Sabbath. For further information address H. C. Ford, Hornellsville, N. Y.

Foreclosure Sale.

ALLEGANY COUNTY COURT.

THE SEVENTH DAY TABERNACLE ECONOMY SOCIETY, Plaintiffs.

vs.

Alfred Central Allegheny Agents, Defendants.

In pursuance of a judgment of the Allegany County Court of New York, in the above-named action, pronounced July 8, 1893, at the time of this sale, the Hon. Wm. H. Hare, of the City of Alleghany, Allegheny County, N. Y., late the Judge of the Seventh Day Tabernacle Economy Society, was appointed by the judge of the Seventh Day Tabernacle Economy Society, Defendants.

In pursuance of a judgment of the Seventh Day Tabernacle Economy Society, Pronouncement of January 14, 1504, N. Y. and now on record in the Seventh Day Tabernacle Economy Society, Defendants.

The sale was made at the Seventh Day Tabernacle Economy Society, Defendants, in the City of Alleghany, Allegany County, N. Y., late the Judge of the Seventh Day Tabernacle Economy Society, on the 14th day of January, 1893, at the time of this sale, and was pronounced by the judge of the Seventh Day Tabernacle Economy Society, Defendants.

In pursuance of a judgment of the Seventh Day Tabernacle Economy Society, Pronouncement of January 14, 1504, N. Y. and now on record in the Seventh Day Tabernacle Economy Society, Defendants.

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