Western, the first, second and third weeks in June. This arrangement will avoid the inconvenience often occasioned by the University and College Commencements occurring partly at the same time with the Associations which are in session in their immediate localities.

Though the Jewish Voice perpetrates the following, still, "Brother Daland" keeps right on as though nothing had happened: "A veritable waste of paper, ink and some labor is The Peculiar People, which persists in its wishes to convert the unbelieving Jews. Brother Daland, give up the 'job'; you will never succeed, and what would the missionary frauds do for a living, were all the Jews really in the Christian fold? They would have to starve or invent some other similar scheme. Leave the Jews alone, Brother Daland, they are all right as they are."

The United States Court has finally rendered its decision in the legal controversy over the opening of the World's Fair on Sunday. It declares that the local directory has full power. It is therefore probable that the Fair will be open regularly seven days every week from this time on. Though some may boycott it, yet that will not stop the Fair, nor very materially reduce the receipts. We have taken no sides in this controversy except always to lift our voice against any legal settlement of the question involving legislation for the enforced observance of any Sabbath-day.

SOUTH CAROLINA

South Carolina starts out in the liquor business, July 1st. After that date all private saloons will be abolished and the State will control the business within its own boundaries. It is stated that by this new device in the temperance reformation not less than five thousand persons will be thrown out of employment and $2,000,000 of invested capital will be set aside. By this new law a commissioner is appointed by the Governor, who is to sell liquor to dispensaries at fifty per cent above net cost. The retail dispensaries will be guarded by a county board of control, while the Governor, Comp- troller-General and Attorney-General constitute a State Board with general supervisory power. This is a liquor trust under control of the State, and one thousand and fifty barrels of whisky and six carloads of beer have already been bought as the first stock in trade. This is prohibition with a vengeance.

The great injustice which it is possible for the State to inflict upon its worthy citizens and subjects is strikingly illustrated in the recent incarceration of Lincoln Borden and her most aggravating trial. Though suffering many months of imprisonment, and the torture of being suspected and tried for the crime of murdering her father and step-mother, her only reproof is simply to be declared innocent! All this added to her natural sorrow for her great bereavement, must have placed her under tortures greater than it is the lot of most mortals to endure; and still no redress! All the comfort the State offers her is that she may thank her stars that there was no greater lack of evidence to prove the charges so persistently but groundlessly made. What a poor showing of human justice! The same possibilities of suspicion, false charges and injustice, stare every person in the face, and should increase our charity for the accused, and teach us the importance of carefully weighing evidence and withholding judgments until ample proof has been found.

COMMENCEMENT week at Alfred University is always an event of denominational interest. The University has not been as full in attendance this year as for many years previous. Various circumstances have contributed to this decreased attendance, but there is good ground to look for a much larger patronage the coming year.

The Baccalaureate sermon for this year was preached on Sabbath morning, June 17th, by President Main, and the First Annual Sermon before the Young Men's Christian Association and the Young Women's Christian Association, organizations recently founded, on Sunday evening, the 17th, by the pastor of the First Alfred Church, Rev. Boothe C. Davis.

On Monday and Tuesday the Literary Societies followed with their customary treat of good things, and the Twelfth Annual Concert on Tuesday evening under the skilful management of Dr. La Prone Merriman, Director.

Tuesday, June 20th, at 10 A.M., the Annual meeting of the Trustees of the University was held in Memorial Hall and again in the afternoon at 2 o'clock. Geo. H. Babcock, of Plainfield, N. J., was unanimously chosen President of the Board of Trustees; L. E. Livermore, Vice President, Isaac M. Langleworthy, Secretary, and Will H. Crandall, Treasurer. Plans were freely discussed looking to the increase of facilities and equipments which are greatly needed.

By unanimous vote of the Trustees, Dr. L. A. Platt was requested to withdraw his resignation, recently tendered, to enable him to accept a call to the Missionary Secretariat, vacated by President Main. It is expected that he will be soon in the Chair of Church History and Homiletics.

Prof. E. P. Saunders, of Westerly, R. I., was called to the Normal and Preparatory Department, and Prof. Scott to the Chair of Latin Language and Literature. Other important plans and purposes are before the Trustees for consideration, and we trust for execution, which will give new life and vigor to the University.

Alumni Day, which for several years past has been on Wednesday, opened with its public services at 10 A.M., with a good audience, though somewhat conspicuous for the absence of several of the most noted members who have usually been in attendance at this period. But in spite of these embarrassments, with Judge Dexter as the presiding offi-
The Sabbath Recorder


True Scientific Knowledge Compatible with the Idea of God (Thesis), Martin Sindall, Alfred.

Doctor's Announcements.

Overture, Original Composition, La Fronz Merriman, Mus. Doc.,Hornellsville.

The Confering of Degrees and the Address of President. Led to the class of twenty-four, all told, were very impressive ceremonies.

The Class Exercises held in the evening were of a dignified and interesting character.

Thus the noble work goes on year after year, while the censing of immortal spirits are trained to habits of study, thought, and useful labor.

Men are made more manly and women more womanly, and all are fitted for fields of useful labor here, and let us hope for continued usefulness and happiness hereafter.

WESTERN ASSOCIATION.

In the last issue of the Recorder an abstract of the first and second days of the Association at Niles was given. We now mention briefly some points in the two remaining days of that session. But since our last writing did not include

SIXTH-DAY EVENING

We are glad to say that this meeting, under the leadership of Joshua Clarke, was one of the best of all the meetings of the kind we have ever attended. It has the elements of a genuine revival. A large number participated and the spirit of the Lord was present in power to awaken and to save. Thus being, followed up by the ordinary means of grace employed in revival efforts, would undoubtedly have resulted in a large ingathering of souls. We hope that good day is not far distant when Niles shall have such a glorious work of divine grace.

ON THE SABBATE

At 10:30 A. M., W. C. Whitford, delegate from the Eastern Association, preached from Acts 1:8: "But ye shall receive power after that the Holy Ghost is come upon you." The sermon was followed by a collection for the Missionary and Tract Societies, which, together with that of the following day, amounted to $800.

The Sabbath-school, conducted by Superintendent Burdick, was an occasion of interest.

The lesson was taught by several persons, topically, as follows:

2. The Sinful Nation. L. D. Seager.
3. The Gracious Results. B. C. Davis.

Following the Sabbath-school service, a Young People's meeting, of which B. C. Davis was leader, was of great interest, continuing the spirit and goodness of the Sabbath-day evening meeting. Ninety-two testified their love for Jesus and their purpose to serve him. Fifteen or twenty rose for prayers.

In the evening was the Young People's Hour, conducted by Miss Edna Bliss, Association Secretary, a notice of which will be found in the Young People's column of this issue.

PUNT-DAY

The ordinary business of the Association occupied the time up to 10:30, when L. D. Seager, Delegate from the South-Eastern Association, preached from the text, Eccl. 12:13.

The Woman's Hour, conducted by the Association Secretary, Mrs. J. B. Whitford, is more fully noticed in the Woman's Work column.
pose to ask an injunction from the United States Court to close the Exposition on Sundays. What the outcome will be is a subject worthy a clearer prophetic vision than ours.

We asked what Seventh-Day Baptists believe on this point or that point of doctrine? We usually try to convey to the questioner the idea that Seventh-Day Baptists are not built on the plan of plaster of Paris images, all cast in the same mold so that one is just like another. The Seventh-Day Baptist creed to which every church member is supposed to subscribe covers two small pages and touches only the central things of Christianity. Each member is encouraged to think for himself, and as a result some and sometimes all the members is the Seventh-Day Baptist position regarding the Sunday opening of the Exposition. While there is considerable diversity of view among us touching the various phases of this question, it is our proud conviction that the following statement will hold true in the main. We shall be glad to hear from any brother who objects to them:

1. Seventh-Day Baptists generally will certainly not attend the Fair on the seventh day of the week. They certainly will not advise any one to make sacrifices to be present in this respect. The Fair grounds is not the place to promote the purposes for which God gave the Sabbath.

2. Seventh-Day Baptists generally are pleased to see the growing Sunday desecration, in so far as that desecration groves out of a growing looseness, self-indulgence and defiance of religion.

3. Seventh-Day Baptists generally would have made no objection if the Exposition authorities had in the beginning said, the Fair gates closed on Saturday. Indeed, they would rather have rejoiced if public sentiment had been so uniformly and universally in its favor that that course of action would have seemed the natural one for the directors to take.

4. Seventh-Day Baptists would be pleased if the schools would be opened as a religious institution to the children of Seventh-Day Baptists generally, while believing so strongly in the Sabbath and its importance, have an equally strong belief in religious freedom. They are utterly opposed to any attempts to force religious beliefs, religious institutions or religious practices upon men, believing such attempts are open war against the spirit of the Gospel and can result only in harm. They have a distrust of all Sunday laws which have yet been devised, believing that they either are so administered as to violate the inalienable rights of men or lie a dead letter upon the statute books.

5. Seventh-Day Baptists generally believe that the movement which resulted in the Sunday closing amendment of Congress was a religious movement, and that its purpose was to exalt Sunday as a Christian institution. Most of the reasons from the standpoint of the New Testament and of the Constitution such action was unwise and improper.

Your Western Editor believes—and we suppose most Seventh-Day Baptists take the same position—that after the gift of Congress had been accepted and its conditions agreed to, after each exhibit had been installed and the Fair opened with the published understanding that it should be closed on Sunday, it was unfortunate that the directory should still try to escape from their contract. Although Chief Justice Fuller has decided that the United States cannot interfere to close the gates, the Sunday opening of the Exposition is a question of business however and good faith is still up. Let us steer clear of the hot-headed extremists. It is foolish and intemperate to say that the directors are “anarchists a hundred times worse than the Haymarket murderers.” Neither is it true that John Wannamaker (who has labored and still is laboring so strenuously for Sunday closing) is “an oily-faced hypocrite.” John Wannamaker is one of God’s noblemen. The directors are a body of high-minded business men. We trust that they will yet find just the right thing to do and do it.

When the smoke of conflict is cleared away and some historian yet unborn shall prepare to write full-fledged history, I fear he will find that the responsibility for this conflict which has been so fierce and bitter, which has been so productive of taunts, sneers and hard words, which has put the church still farther out of touch with the masses whom it is its mission to win, largely at the door of the church herself. The church has gone outside the limits of her commission. In despair of saving Sunday in any other way she has appealed to law and governmental sanction. She has been meddling and the irreverent multitudes in whose name she has been offering her legal watchword, have flung back her professed guardianship with scorn. But if we could only lift our eyes above this strife we should see the patient Master standing as he has been standing all through the centuries, simply pleading to his followers, “My kingdom is not of this world. If my kingdom were of this world then would my servants fight.” “No man can come unto me except the Father draw him.” “Go preach the Gospel to all nations.”

THE FINANCE OF THE SABBATH-SCHOOL.

BY THE REV. R. C. DAVIS.

Almost all our Sabbath-schools have a financial problem; and with some schools it is quite an important problem. But it is not usually how to make appropriations of money raised, but how to beg or tense or frighten the pupils enough to make the collection sufficient to pay for the meager supply of lesson helps and papers used by the school.

All are glad to feel, that the school is the nursery of the church, yet not as we would act with any other nursery, we endeavor to make it a self-supporting institution; and further still, to make it functional, to give the reading matter to the home ought to furnish to the children and young people. As a result of this the children must have a public lecture from the Superintendent once in so many weeks, if not every week; and still be left to feel that it is always a struggle to pay for their lesson helps and reading matter, and so they come to look upon them as a kind of necessary evil; and to feel that it is a hardship to have to continually argue for their pennies for pay these papers, for which when they have done their best they are always in debt.

Another result is that a majority of our schools do little or nothing for denominational or local benevolence.

Would it not remove these unhappy conditions and prove invaluable to our Sabbath-schools, if the church would treat the Sabbath-school in whose behalf she has been working, as the master of her own house, and when it is making its annual estimate of expenses include in this estimate a liberal appropriation for these necessary expenses of the Sabbath-school? In such a way the children would be provided with helps in a liberal way, not stingily, but as a matter of course, because they are the children of the Christian people who compose an active working church.

Again, the contributions which the Sabbath-school members should be encouraged to make would be free-will offerings, to be used entirely for benevolent purposes instead of being the forced payment of a debt incurred by the purchase of a commodity which they themselves have used.

THE CHURCH OF THE FUTURE.

BY THE REV. WILLIAM C. DALAND.

“A dream, a thought, a prophecy.”—What is it? We’ll see.

The church of the future will be easier to get into than the church of to-day. Like her Master, she will forbid no one who will come to her, leaving the sift ing process of a life experience to do its work, not bidding a disciple turn back while yet upon the threshold. It may not be a creedless church, yet her creed will be much simpler than those muses articles of faith found in our church constitutions, or than those creeds which our neighbors employ as showcards of orthodoxy. Its creed will be a creed of simple facts, like the so-called Apostles’ Creed, or a creed of simple personal faith in the things which he has revealed to his Word and in his works, through his servants the prophets, and especially through his Son.

The building will also be easier to enter. It will be always open, not simply on the Sabbath or at certain stated times. It will welcome the tired, the sorrowing, and the sinning soul at all times of the day. There he will find the proof that there is a better life than the common life of men. The portion of the church properly devoted to worship will be sedulously guarded from secular intrusion, and it will always by its very atmosphere invite him who enters to pray. The church will welcome the stranger, and will furnish all that is needed to minister to the one whom the Christian worker would lead to a perfect Christian life.

The church of the future will not be sectarian. It will not exist in denominations. Parties there may be, or congregations, differing in phases of Christian thought and varying in manners and customs. We shall doubtless find in the same town the varieties of high ritual, low ritual, and no ritual; music varying from the Gregorian chant to the Salvation Army march; congregations differing in the degree to which they have made the so-called Apostles’ Creed, or no Sabbath, congregations “keeping Sabbath” all the time, and congregations with the full complement of festivals,—including the Sabbath it may be. Who knows? There may be congregations where immersion is the rule, others where it is not, others where there is no baptism save that of the Holy Ghost. So of the Lord’s Supper. But all these will be one body in Christ.

Will this be the final church? Perhaps not. Is it the ideal church? Doubtless not. But it will make some things easier. It will facilitate the spread of the truth. More easily will the Word of God have free course and be glorified. Truth will more easily impress those who have not received it than when it is, as now, the special charge of a particular sect. Errors will soon disappear. There will be no more of what is now being branded as such by an opposing party. The spread of the gospel will be greatly facilitated. Economy of organization and of machinery will be attained,—perhaps by a flexible, adaptable, practical epicureacy,—and the evangelization of the world will be less an iridescent dream than it now is.

This unity in diversity will be brought **Load overskepship if this word is offensive.**
about by each denomination's acknowledging, and in whole or in part accepting, what is good and efficient in others; by becoming little by little more disposed toward such acceptance, rather than as now, to condemn all that others have that itself has not.

Will this not bring with it evil as well as good? Yes, verily! The coming of our Saviour brought strife as well as peace; the Protestant Reformation entailed skepticism and rationalism upon these days. But we would not go back. Nor will they of the future care to revisit the scenes of these days. Evil will come; but the army of God's church must ever fight evil. The sooner Christians are united in this fight and in the salutation of the world, the sooner will the church of the future have her being.

YE'S. "STAY AWAY."

BY REV. T. L. GARDINER.

It is rather amusing to note the bluster some of our religious papers are making over the question of boycotting the World's Fair. Here lies before us the prominent leaders of our denomination, who might be expected, almost the first glance at it revealed the usual bitter, bitter talk, making free use of the word "boycott." Really so much of this angry talk about "unfair" and "dishonorable" means to prevent the closing, begins to sound a little like the talk of the early Sunday-school teachers who felt that if the leaders in the boycott movement had never used deception and misrepresentation in their effort to secure the closing. Men who petition Congress with fictitious numbers, who sign for thousands of people who never authorized such representation; men who falsely misrepresent facts in order to obtain some special legislation, and who stoop to the lowest political methods in order to secure controlling influence, are usually the first ones to cry, "fraud," "trickery," and accuse the opposition of "trampling on honesty," when the tables are turned against them.

There is too much of the loud-mouthed brag-gadocio of one who has been worsted in the fray. And mark you, it does not keep people from sin, so much as people. And can do nothing but heap epithets upon the other fellow, to have much effect upon the others, to the end of making them fail, to the end of bringing upon them to their face the facts upon which they are depending. Nay, should you chance to be so wicked as to stand for the day with greater or less reverence, differ widely as to the grounds on which such regard should be placed. In such a changing state of public opinion it is not strange that legislators hesitate when asked to legislate in favor of a Sunday law legislation. But the fact that many states are agitated over the Sunday laws betokens a healthful activity which will lead men into deeper investigation and to more intelligent conclusions. — Evangel and Sabbath Outlook.

"LORD'S-DAY" IS NOT SUNDAY.

Prof. J. H. Thayer, of Harvard University, and editor of the latest and best Greek-English Lexicon of the New Testament, in a Review of the Gospel of Peter (New World for March, 1893), says

"With these indications of a more advanced stage of theological development than appears in our gospels, accords the use of the phrase "Lord's-day," and as the designation of the first day of the week, for that part of it which is regarded in Rev. 1: 10 as at least questionable. Even in the "Teaching" (14: 1) it is styled παρακαταχθεν σάββατον, the Lord's-day of the Bible."

We have often set forth similar facts from the highest authorities; for instance, it is indisputable that the phrase in the "Teaching" belongs to the "second part," i.e., the later additions to the original, which, according to Bryenios, consisted of only six chapters. These additions are unauthoritative, and belong to the second intermediate number rather than the first. In spite of such facts, men who know nothing about the matter, when compared with Thayer or Bryenios, continue to assert that Rev. 1: 10 is positive proof that Sunday was called "Lord's-day in the New Testament period. Ignorance makes men bold, but facts triumph at last. But when ignorance and meekness combine to pervert truth, faith in men's honesty is well-nigh shaken. — Evengel and Sabbath Outlook.

A CORRESPONDENT writes us that a Methodist preacher in his neighborhood recently preached a sermon in which he asserted that Sunday is the Sabbath. But we can not see how this does not make it so. The Sabbath is the Lord's-day. Ex. 20: 8; we read that, "the seventh day shall be a Sabbath to the Lord." Then it is the Lord's-day. In Isa. 58: 13, we have these words: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, then shall there be joy and gladness, thanksgiving and sound of the drum." The Sabbath is the Lord's-day; then in Mark 2: 28, we have the declaration of our Lord that He is Lord of the Sabbath-day; and in Mark 3: 9, "The Sabbath was made for man, and not man for the Sabbath." This difference does it make what any number of preachers say, when we can read for ourselves what the Bible says?—American Sentinel.
MISSIONS.

We are glad to learn of the safe arrival at Seattle, Del., of Dr. Ellis F. Swinyee, on Sunday, June 3. His visit to this country will prove a blessing in many ways, we fully believe.

FROM DR. SWINNEY.

VANCOUVER, B.C., June 13, 1903.

Dear Bro. Main.—We have had a quiet and pleasant voyage from England through running so far north—by the Aleutian Islands off Alaska—many have suffered with severe colds. Our mail has already reached us, coming on board at Victoria, and now we are nearing Vancouver. I am thankful for blessings received, and rejoice at the prospect of soon reaching home. We leave on the train tomorrow morning, and probably will reach New York City next Monday.

from china.

last Monday afternoon the missionary prayer-meeting was conducted by the Rev. Wharry, pastor of the Pacific Covenant Church, in speaking of the mission work at the capital of this great Empire, he said that the various missions there were giving more attention than ever to educational work. Of the London Mission, he said that it had been the policy to devote their time and energies to evangelistic work, having nothing whatever to do with schools, but such has been their experience that now they are establishing schools. They have come to the conclusion that helpers taught in Christian institutions are more trustworthy and efficient than those who have not been so trained.

SUSIE M. BURDICK.

SHANGHAI, May 26, 1903.

SOME HINTS ON CHURCH MUSIC.

BY GEORGE G. DALAND.

CONGREGATIONAL SINGING.

In this age of widely diffused musical education, there is a large portion of the music of the church services should not be rendered by the entire congregation so much as by the choir; it is artistically as well as physically necessary to allow about a half hour's practice at each session, for it is easy for the young to learn. The habits of accurate and expressive singing thus early secured will go with them to the preaching services, and will greatly aid in the speedy attainment of excellent congregational singing in the church. Older members of the congregation will then visit the school to hear the children sing, and will be tempted to join them, and their practice will spread; and in a certain way, congregational rehearals, and a most successful one too. This need not in the least destroy the devotions or character of the services; nor should the training of the voices of the little ones interfere with the training of their souls.

HYMN TUNES.

If a student of music were to devote his whole life to observing, critizing, and studying the works of Beethoven, the greatest of composers, he would soon or later come to some composition not at all resembling as it might be, to Beethoven's overtures. He would have his own individuality and character and a certain human being, after all, and, moreover, he would be very one-sided in his conclusion. How much more, with the lesser lights that shine in the realm of hymn-tune writing? Some of the greatest of hymns to be had, are the works of composers who have charge of the, and are not only good musicians, but of the very few who have attained great eminence.

Artistic music is cosmopolitan; it is the peculiar possession of no nation or religious denomination. So when we come to hymn-tune singing to any one style, it is below the level of the artistic. Each style has its faults. A careful study of them is here and now. It is a necessary preparation for the intelligent selection of hymn tunes. No one of these faults is so great, however, as to make it desirable for the tunes in which it occurs; but any one of them is great enough to render the exclusive use of that particular style inarticulate, monotonous, and dwarving to the musical intelligence. A great fault with every denomination is that narrow-mindedness which prevents it from freely using the musical productions of the other denominations. How much better to select the tunes from each class for its own, good, and bad, of the class which we regard as our peculiar property!

Lovers of hymn tunes would be astonished to find the same methods of worship as in the unexplored territory of this kind there is open to their use, if, laying aside all prejudices, they would seek for the best and select, they could fill it. If churches would take this stand, compilers of hymn books would soon discover it, and make use of this principle in future publications.

ELIZABETH, N. J.

Be gentle, boys. It is high praise to have it said, "the boys are good." Many celebrated church choirs attribute much of their success to the early training they received in the boy choirs of England. Why not the Sabbath-school? Why not the mission schools? Where is the necessity of religious education depending on the absolute separation of Church and State? In questions of conscience, we are told to make haste to the temple of the Lord. Napoleon once said, "Where the dominion of conscience begins mine ends."—Dayton (Iowa) Review.

A RELIGIOUS paper solemnly tells its readers that the "dead" man found on Lake Pepin was a judgment of God. What then are the gates that carry ninety-nine per cent of the people to their final haven? And what of the Monday gates that wreck churches and drive pious descents to their destroyers' hands? When I was a boy Father Crow was the pastor. Nor has he given to any of us the keys to interpret his providences. Let us retire the analogy, and let the Dr. Price or Father Crow flock to it with laughter instead of flying from it. Sunday excursions are dangerous, but in a deeper sense. —Christian Statesman.
THE SABBATH RECORDER.


EDUCATION.

SALEM COLLEGE.

Four years ago last February I came to West Virginia to look after the prospective school, met the Board of Managers, proposed the plans for the new building, and was elected president of the school. In the next September, Miss Hoard, my daughter, and myself, began school in two chamber rooms, which we vacated at Thanksgiving for the new building which had been nearly completed, although there were no steps or walks.

The long heavy task of raising money to buy the bell, the seat for the recitation rooms and the chapel, the stoves and the other furniture, was entered upon vigorously and mostly raised without expense to the Board. The charter was legally changed to cover collegiate as well as academic work. The General Conference at Salem held many of its sessions in the new hall, and raised a generous fund for the running expenses of the school. As the patronage increased other teachers were added to the faculty, for, like the other schools of this State, the attendance is increasing as the school privileges are better appreciated. From year to year the progress of the work has been reported to the Association.

One paragraph in the report this year reads, "Salem College found herself all but overwhelmed with a deficiency in running expenses of more than $1,800 over and above every available dollar of income." In the term "running expenses" there was included the cost of enlarging and repairing the dwelling house belonging to the property, the erection of a large combination, the building of the first permanent steps and walks on the property, the interest on loans, and the deficiencies of the previous years. Several of these items should have been called permanent improvements instead of running expenses. Also in the $1,300 raised to pay this debt some hundreds of dollars were realized from promises made at the Conference at Wesley, and during that school year.

The people at home and abroad have responded well to the efforts of the school, and it is a painful fact that the small income from the low tuitions alone, with no room rents or boarding profits, will scarcely pay the teachers in the college as good wages as they might earn in the common schools. The people ought to realize that they must not expect miracles. If the tuitions are too low contributions must be larger. The people of West Virginia, I mean especially.

The denomination needs the school. The school needs the denomination, particularly in the South-Eastern Association.

Being now in agreement with the College, I refrain, as I often did when identified with it, "If Salem College is to succeed the Seventh-day Baptists of West Virginia must make it succeed by their endorsements and material support.

S. L. MASON.

BROADWAX COLLEGE, June 18, 1882.

MONDAY was Convocation Day of the University of Chicago. The exercises took place at O'clock. The address was by Head Professor William Gardner Hale on "The Place of the University in American Life." Then there was the quarterly statement of the receipts and expenses, the conferring of and diplomas and awards and a reception in the vestibule. To this meeting a general invitation was given to all friends of the University. Tickets were not required, and the beautiful hall was packed to its utmost capacity.

CENTRAL ASSOCIATION.

FIGHTER. as the change of time of holding the session of the South-Western Association would require our delegate to make a second journey nearly on the same route in order to attend its session, therefore

Resolved, That we do not send a delegate to that Association this year.

Sixth resolution read and adopted without remarks.

Report of Committee on Nominations presented as follows:

Your Committee on Nominations would respectfully present the following report:

Moderator—O. D. Greens, Jr.
Assistant Clerk—Alfred Stillman.
Corresponding Secretary—George A. Stillman.
Treasurer—Miss Elizabeth Hibbard.

Report adopted.

Petitions Committee presented its report, which was adopted, as follows:

Your Committee on Petitions would respectfully present that only one petition has come before us, namely, from the Scott Church, asking for the next session of the South-Western Association; and we recommend their petition be granted.

B. F. STILFLAN.

Reported from:

E. L. Mason.

Voted that the 5th resolution be taken from the table. After remarks by the Rev. J. A. Fields, Moderator, and the Rev. C. A. Burdick, R. S. Sills, and H. B. Lewis, it was adopted.

Committee on State of Religion presented the following report, which was adopted:

Your committee would respectfully report that we have made the following extracts from the letters presented:

First Brookfield.—The regular appointments of the church are well attended. The work is deepening and spreading to the community, with the hope that several families will be brought in soon. Added by baptism, one.

DeBurger.—No large revival, but a drawing together of the membership for better work. No additions.

Great hope expressed in the Home Department of Sabbath-school work.

Committee on meetings well attended, so of the Sabbath school. Occasion for rejoicing. Two converts to the Sabbath truth baptized and joined the church.

First Vermont.—The spiritual condition of the people is very favorable. Great encouragement, the work of Christian Endeavor aiding much.

Adams Centre.—Harmony in all our church work. Are in a healthful and spiritual condition. Added by baptism, five.

Second Brookfield.—Good religious interest. Added by baptism, thirty-five; by letter, one.

West Edmonton.—Interest rather declining.

Osceola.—The membership encourages, strengthened, and brought into renewed activity. Added by baptism, two; by letter, one.

Lincoln.—Enjoyed a revival. Added, eight by letter.

Second Vermont.—Fair interest. No additions.

Watson.—Interest fair. Attendance good. No change in membership.

Norwich.—Common interest. No change.

Summary.—Added by baptism, 47; by letter, 16; total increases, 63; Dismissed, 14; deaths, 33; rejected, 9; total decreases, 13; net gain, 17.

While we have great cause for rejoicing for the blessing of God received during the past year, yet we feel that we have need to humble ourselves before him, and more fully to consecrate ourselves to his work, believing that our labor will not be in vain.

All of which is respectfully submitted.

H. B. LEWIS.
B. R. ROGERS.
A. P. HARRIS.
E. L. MASON

Voted that the annual sessions of this Assoc.
The Sabbath Recorder.

The Committee on Ordinations presented its report, which was adopted. "During the past year, from all our churches, with their young people of culture and grace, we have not received a single call for the ordination of minister or deacon. And we would here and now call upon the fathers and mothers to give their children, and upon our young people and older ones too, to give themselves to this work of the Lord.

A. B. Prentice, L. R. Swinney, {Com.}

Corresponding Letter read and adopted. Voted that the Committee on Nominations proceed to nominate a Missionary Auxiliary Committee and a committee on Ordinations.

Voted that the Corresponding Secretary prepare and send a fraternal letter to the South-Western Association, explaining the attitude of this Association with reference to sending a delegate to that body.

Voted that the Secretaries be instructed to supervise the printing and distribution of the minutes.

The Committee on Nominations presented a supplementary report, which, after amendment, was adopted as follows:


B. F. Rogers, S. W. Maxwell, {Com.}

J. P. Davis.

After singing and the reading of the Scriptures, a solo by the Rev. J. A. Platts, and prayer by the Rev. G. F. Kency, the Rev. Stephen Burdick, the delegate from the North-Western Association, preached. Text, Jer. 6:16. Theme, Adjustment to God's truth and duty.

Following the sermon there was taken a joint collection for the Tract and Missionary Societies. Amount, $63 22.

After singing, and benediction by the Rev. H. B. Lewis, the Association adjourned.

EVENING SESSION.

Open, as on previous evenings, with a song service. Minutes read and approved.

Voted that the Committee on Obituaries consist of the Revs. C. A. Burdick, B. F. Rogers, and C. S. Mills.

Voted that when the Association adjourns it be to meet with the Scott Church on Fifth-day before the first Sabbath in June, 1894, at 10.30 A.M.

After reading the Scriptures, and prayer by the Rev. L. R. Swinney, the Rev. J. A. Platts then preached, Text, Matt. 22:42. Theme, Person of Christ.

After singing occurred the closing conference, conducted by the Rev. L. R. Swinney.

After singing "God be with you till we Meet again," the Association adjourned with prayer and benediction by the Rev. A. B. Prentice.

A. B. Prentice, Moderator.

W. W. Day, C. R. Williams, {Secretaries.}

Great's side of every question is the side the devil doesn't want us to take.
For the Sabbath Recorder.

LIFE'S RIVER.

BY A. K. WHITFORD.

I am floating down life's river; I am drifting with the tide; I am not an expert, but drift along, On the rocks where dangers hide.

Here the rocks of earth's temptation, The waters of sin's desire, Lie scattered; wait to meet their fall. Lest, through some slight deviation, On this rock my bark be cast.

With his flaming arrows stranger!
In every ill a rife, 'Tis the rock of greatest danger In the rushing stream of life.

Further on, the rocks of sorrow, Where the whirling whirlpool plays, Where the wind of day and night, Hide the sunshine of to-morrow.

Far yea'r, death's rocks are rising, Higher than we can surmount, Of its near approach apprising, On the current's swift flow.

Eagerly we may be striving, But the bark can never steer past; For the tempests winds are driving, Wildly crecking the shattered mast.

Mortal life and cares diurnal, Of young and old are ever near, Christ will give the white stone, grave

With the name that we shall wear.

SEMI-ANNUAL MEETING.

The Semi-Annual Meeting of the Minnesota Seventh-day Baptist churches convened with the church at New Auburn, June 9th, at 2 o'clock P. M. After singing and the reading of Scripture, prayer was offered by the Rev. E. H. Socwell, of Garvin, Iowa. W. H. Ernst, who was to have preached the introductory sermon, being absent, Rev. O. U. Whitford, the alternate, preached upon the subject of "Devotion to Christ," from the words, "For God is my witness, whom I serve with my spirit in the gospel of his Son." Rom. 1: 9.

After the sermon Pastor Crofoot called the Semi-Annual Meeting to order for the transaction of business. Rev. H. D. Clarke was elected Moderator, and D. B. Coon, Clerk. After the appointment of various committees the Rev. E. H. Socwell, of Garvin, Iowa, was elected to report for the Iowa churches, was called upon to make a report of the work in Iowa. Among other things he said that we had only one regular minister in Iowa. As a result of last summer's work in Garvin by the "Budelius Evangeliasts" and the pastor, twenty­ nine were added to the church, either by letter or by baptism. The Grand Junction Church, which the Rev. Socwell visits once each month, is growing in numbers and in interest. He has made occasional visits to Welton and other places. The work in Iowa is encouraging.

Friday evening the Rev. E. H. Socwell preached from the text in Luke 18:14. The sermon was followed by an interesting conference meeting led by the Rev. H. D. Clarke. Sabbath morning, at 11 o'clock, sermon by H. D. Clarke, from the words found in Heb. 8: 9. This was followed by communion, after which all remained for the regular Sabbath-school service.

At 2 o'clock the people assembled again and listened to a sermon from 1 John 2: 14, given by the Rev. W. H. Ernst. Following the sermon the regular section of the Y. P. S. C. E. was introduced by five minutes of prayer service, conducted by Miss Eva Bailey. The remaining part of the Young People's meeting was conducted by Burdette Coon.

The evening after the Sabbath a heart-searching sermon was preached by the Rev. O. U. Whitford, upon the subject, "Prepare to meet thy God." A conference meeting followed, in which a good degree of interest was manifested, and one request was made for baptism.

Sunday morning the Moderator called the meeting to order at 10 o'clock. Prayer was offered by Deacon J. W. Crosby. The report of the committee to arrange for the next semi-annual meeting was then read and adopted, as follows: "The committee would recommend (1) that the next semi-annual meeting be held with the church at Dodge Oct. 15-16, (2) that prayer be offered by Rev. W. H. Ernst at 2 o'clock P. M. on Sixth-day before the second Sabbath in October."

"That W. H. Ernst preach the Introductory Sermon; A. G. Crofoot, alternate.

"That Mr. E. Frank, of Dodge Centre, Mr. Chandler Sweet, of Alden, and Miss Gertrude Campbell, of New Auburn, be requested to furnish essays."

The letters from the Alden and Dodge Centre churches to this Semi-annual meeting were then read. A committee was appointed to apportion the expenses and asked the Minnesota churches on their delegate to the Semi-annual Meeting in Iowa. The business meeting was followed by a sermon by Rev. W. H. Ernst, from the words in Heb. 10: 25, 29. After the sermon Mrs. A. G. Crofoot read an essay upon the subject of "Woman's Work," which was ably presented under two heads: "Women in the Home," and "Woman in the Church."

In the afternoon at 3 o'clock, a paper was read by the Rev. A. G. Crofoot, which had been prepared by Mrs. Anna B. Olin, of Dodge Centre, upon the subject of "Woman's Christian Organizations."

A sermon was then preached by H. D. Clarke, from 1 Tim. 1: 15.

The closing session of the Semi-Annual Meeting began at 7.45, Sunday evening, with several earnest prayers for the outstanding of the Spirit of God. The Rev. E. H. Socwell then preached from the words, "How shall we escape if we neglect so great salvation." The sermon was followed by an enthusiastic conference meeting, led by W. H. Ernst. The sessions were fairly well attended and suggested many motives for better living. The Rev. H. D. Clarke used his musical talent to a good advantage, which was greatly appreciated. From his address we regret that we noticed the absence of young people from our sister churches.

D. BURDETT COON, Clerk.

WASHINGTON LETTER.

From Our Regular Correspondent.

WASHINGTON, D. C., June 16, 1893.

Human life is cheap. Railroad collisions that could easily be avoided at a reasonable cost, holocausts that ought never to have been possible, dead babes gathered in the alleys and sewers, the sepulchre of the poor, the grave-wardens by intemperance that paints the saloon a ghastly red; these and a host of other facts attest the wasteful, criminal cheapness of human life. The general government shares this extravagance. For twenty-five years at least it has herded a large part of its clerks at the capital in unhealthy, ill-ventilated, badly­soiled, tottering and dangerous rookeries. Every one here knows it; official investigations have been made; the newspapers have denounced; expert architects and engineers have given opinions; committees have been called, but greatest officers have been recommended; representatives and senators have denounced building after building as unsafe and disgraceful. And yet the government is to-day occupying these condemned death traps most of them hired at an extravagant rental, and several just ready to tumble upon their unfortunate inmates as has just happened in the accursed theatre where Lincoln was shot. This old building was known to be unsafe and denounced upon the floors of Congress years ago, when used as a hotel, and denounced by the Secretary of War. The national government is heartily ashamed of itself. Most of the living occupants, together with the old bones, preserved limbs, frightful wounds and pickled horrors, were removed to it. But the old Ford's Theatre was soon filled again with additional clerks and accumulated records and at the date of the late crash, that killed twenty­two or more and badly wounded several times that number, was occupied by about 500 employees, many of whom were compelled to work by the light of the 50 gas jets required to illuminate its dark, ill-smelling interior every day.

The printing office is an unsafe structure in which 2,500 men, women and children work, and has been propped and patched and watched, and denounced by Congress. Congress has been feebly negotiating for a site for a suitable building, but no site has been secured. It is said that the pension office has been completed and a suitable site for a second building. But just how Uncle Sam is to get land for his use without a real estate deal no one explains.

The Seston building has been another favorite site of a false economy that occasionally leaves the bunghole open. The pension office occupied the Seston house in the late crash, that killed twenty­five persons, and it had to be propped and braced and "set up nights with," everybody fearing that it would come down in a heap. Its weak, rough, irregular floors, narrow, crooked halls, and small, badly worn stairways were most unfit. Fortunately the pension office has been completed and a suitable building has been purchased and is under way.

The Winder building is another old anti-war ark, antiquated in style, defective in arrangement, ventilation, illumination and sewerage, to which the government sticks as persistently as do the rats. There would be a palliation for the use of these buildings if there was a necessity, or possibly if they were economical, which they are not. The high rents paid would more than cover the interest upon the cost of structures that would be safe, healthy and suitable.

Congress has provided a few fine buildings since the war that are needed and suitable for national use and will doubtless erect more. The national business is large and growing, and large expenditures are necessary. Nothing is saved by paying high rents for unsuitable buildings.

CAPITOL.

WASHINGTON, D. C., June 23, 1893.

Ex-Deputy Commissioner Bussey's very liberal construction of the late enactments in favor of veterans unable to earn a living and the disabled veteran, the pensions which are being overhauled by the new administration. Pensions are now refused under this law unless actual inability to earn a living, is proved. And pensions hereafter granted under a liberal construction are to be stopped. For example, fifty Pittsburgh, Pa., pensioners will be notified when they call for their money next July that payments of their pensions have been suspended. This will be the experience all over the country of pensioners who were not disabled in war, and have not been subsequently disabled by illness.

Wheat has declined to less than 65 cents a bushel, the lowest price since 1892. An unusual quantity is now going abroad and gold stays at home. Uncle Sam must do as other farmers do if he does not wish to be ruined. He must sell more than he buys. It seems hard.
to deliver wheat in New York at 65, but it will not go abroad at a higher rate.

The government has in hand a large amount of coin silver which the public will not use, and would not have sent from the mint of the United States to any other country. It is idle to declare that the silver in its condition has not a just and legitimate demand from the public, or to attempt to attach to it any value which is not based on the demand for it.

We must be content with the world's price for silver. Our financial safety consists in producing more salable articles in greater variety, in buying less superfluities, less foreign luxuries, less foreign travel, less foreign titles, and in borrowing less foreign money to carry out unprofitable schemes.

Representative Pendleton, of Texas, expresses the views of a considerable portion of Southern silver men. He says that if Carlisle should redeem the notes issued for silver under the Sherman Bill the silver dollar would immediately drop to sixty-five cents. He favors coinage, the silver dollar to have a gold dollar's weight.

Sixty-seven clerks were dismissed from the Land Office recently, partly on account of reduced appropriation. Eighteen of these were old soldiers, some of them crippled. Many have been in office for ten to twenty or more years, and they are accomplishing anything. There is nothing outside of government employment for them to do here. They are practically strangers in their old homes. They have no opening either there or here, and little fitness or ability for anything but clerical work, and are in a bad condition.

The coroner's inquest, growing out of the fall of Ford's old theatre building, now owned by the government, has proceeded far enough to show that the job of providing room in the basement of that structure was let out to the lowest bidder, and that the successful contractor undertook to change the floor supports cheaply without the work of the floor of the United States, and an infringement of the civil and religious liberty of American citizens.

Resolved, That whereas we appreciate the necessity of an institution of religion, we do nevertheless protest to any attempt to thereby maintain the law for closing the World's Fair on Sunday, to the schools of this Association.

We believe that the traffic in intoxicating beverages with all its expenditures necessary to carry on is a steady flame, in others a burning fire, and the physical nature is a mere grave which contains this fire.

Perhaps the man within whom the spark is very small and feeble may conceive a mad infatuation for some woman who believes she can reform him through this love. But if he were to appeal to a woman in whom the divine principle is feeble, his reform is liable to be on an unstable foundation.

The woman who felt that the woman appealing to his better nature, who has felt the holy spark within his soul fanned into a larger flame by her influence, who has the power of spiritual influence above her physical charms, that man may be reformed and stay reformed although his past may have been worse than that of the prodigal son. And yet I think, as I said before, that the spiritual nature which enabled him to respond to his own love could have saved him by its own upreaching force, perhaps.

The water of life is free, but it costs something for the pitcher.
Young People's Work.

The list of Corresponding Secretaries has increased two hundred and twenty per cent since the list was published there might just as well have been five hundred.

The C. E. Union of Louisiana has recognized our denomination by electing E. M. Irish, of Hammond, as a Vice-president. We are glad to note that the action of the United Society is not being followed by the State Unions. E. B. Saunders was recently elected a Vice-president of the Southern Wisconsin District.

You can't make anything of anybody who will not make anything of themselves.—Aunt Deal.

She meant, I suppose, that it is useless to help those who will not help themselves. She meant more than that; she meant that in case of a certain class of people who are so very sensitive about being asked to go to church, who have to be coaxed and teased and potted and treated like babies in order for them to keep in line, we are overlooking the hurt if the pastor does not call once in so often, who are constantly having their toes stepped on by their brothers and sisters,—she means, I say, in the case of such people—it is almost useless to try to make anything of them for they will not make anything of themselves. Now I confess that we are wanting in this matter of asking people to come to church, we are careless about asking people to subscribe for our papers; but on the other hand, I maintain that when a person is a regular subscriber to our publications and then feels hurt because he has not been spoken to in regard to the matter, there is something wrong in him; I maintain that when a Christian man has lived in a community a year and has not asked the privilege of joining the church, if he wants to join, and feels hurt because he has not been invited, there is something wrong in him as well as the church.

Young friends, let us make something of ourselves. Instead of feeling hurt and sulking in a corner because we have not been asked to do this or invited to do that, let us go to work and do something which we are capable of doing for others, not doing.

A CYCLONE OF SYMPATHY.

"Miss Nellie Brayton is gradually failing and we fear death will claim her ere long."

The above item is taken from the news column of the little village by the county paper. I am well acquainted with the local correspondent and know him to be a kind and sympathetic man; and also know that his item is, also, too true. Nellie is rapidly sinking under that dread disease, consumption. She is well known here, and a host of friends sympathize with her and her family. Yet the most sincere friends have sometimes caused poor Nellie the keenest mental suffering by their bickering and bickering to death. And some things are meant to bring comfort and joy to the hearts of others, but perhaps it may be very annoying to them to accomplish it. The correspondent meant well, but his item is so worded that it cannot but bring a pang of sorrow to the hearts of those most deeply interested. He would be a hard-hearted wretch indeed, who could see her dying, and not wish to do something to brighten his gloomy way. To bestow comfort and sympathy is a God-like act, and it should be a joy for us to cheer and comfort those who are sick. But we ought always to remember that the frail and delicate flower needs careful and gentle handling. As a sudden and bulky dash of water may crush and injure the flower that is sadly in need of moisture, so lavish and ill-chosen expressions of sympathy may be far more cruel to the sick one than kind words would be.

There is nothing of which the sick man is so conscious as that he is sick. And if one can't bring any other thought into his weary life, one had better not call on him at all.

There are many ways of helping and cheering the sick, and one of them is that if we will; and let us take care that our presence always brings sunshine, and never shadow.

CHRISTIAN ENDAVOR CONVENTION OF LOUISIANA.

Our Christian Endeavor Society of Hammond was represented at the State Convention held at New Orleans, May 19th to 21st. The Union is small, composed of thirteen Societies, three from Hammond. Ours is the only Seventh-day Baptist Society in the State, and our delegate, Miss Esther Davis, said she felt the least hit all alone, but nevertheless she was a little proud to read the report of the Seventh-day-Baptist Society, knowing that in thus uniting, need often falls in fertile ground. Several telegrams were received during the convention, one from San Francisco, where greeting and welcome to California in 1895. The telegram from Montreal was very impressive, sending us greeting and those precious words of Paul in Rom. 1: 11, 12, "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you, by that mutual faith both of you and me." Mr. E. N. Irish, our President, was elected third vice-president of the State. A paper on the Lookout Committee, read by a young lady, was very interesting and instructive. She considers this committee the life of the Society. On earnestness in Christian Endeavor work it was said: "We have push and vim in worldly things, and are negligent and slack in our Christian work, which is by far the most important; we are so proud to be noticed by the world, that we do not to our own injury. The Bible was here styled the Endeavorer's tool with which to do his work. The young hearts want to be filled with the Holy Spirit, and can be only through a knowledge of the gospel. Hence each member, being thus filled with the Holy Spirit will work through them and reach those around, while without it growth is impossible.

On Sunday morning a sunrise prayer-meeting was well attended. Subject: "They that seek me shall find me early in the morning when our minds are fresh and bright, before they are filled with worldly cares, and thus we are made stronger for daily temptations; likewise in early life we are so much purer than after our lives have been tainted with sin and sinning."

Save the Redeemer. It was very inspiring to see how eager the young people were to speak a word for Jesus. In the afternoon the Christian Endeavor pledge was discussed. The speaker said, "Nothing outside the Bible equals the pledge which by faith Christ did once give us. It is my duty to read the Bible daily, and by taking the pledge it helps us in this duty, as we know by experience." This was the closing session of the Convention, and our delegate said "it certainly was an inspiration to her, attending those meetings, and she wishes we could all have enjoyed them with her."

LEONA HUMMINGTON, Cor. Sec.

OUR MIRROR.

PRESIDENT'S LETTER.

My Dear Young People,—Ten months of the present Conference year have passed. We have left us only two months in which to do the remaining work of this year. Are you satisfied with the past? I am not. I think you will confess with me that we have not accomplished what might.

I asked of you at the commencement of the year, that each one try and lead another person to Christ this year; have you prayed and worked for this? If you have not succeeded, you have only two months left in this year in which to work for this end. When you read this will you think as hard how to do this as you do for an excuse for not having done it? It is very hot weather now, it has been a time of more leisure. You were also asked, each one, to contribute something for the Young People's Work, have you given something this year? I hope none of us have spent more frivolously than we have given to this work. We have left us only two months in which to put this year's balance sheet in the condition in which it must forever be.

At the commencement of the year it was also suggested that each Society should organize, at least, one other Society during the year. Have you been successful in doing this? Do not say that there is no need for this work about you unless you have investigated the matter. I have usually found those who honestly believed this, were mistaken and had not investigated the matter. There are some six churches locked up in the county I live in; we supposed there were none in that condition until we investigated it.

Have you contributed this year as much or more than has been asked of you, or as you are able to give? If you, individually or as a Society, have been overlooked will you not give something for the Young People's Work, and send it to the treasurer of our Board, Ira L. Maxson. We have only two months left in which to "rebuild the time." Many of the Societies have not responded yet as to what they would give this year. We could tell better what to give if you were to send your Bibles or more pocket-books. A colored minister was once administering baptism; the candidate found after getting in the water that he
had in his pocket his money-purse; he requested time to take it out and send it ashore, but the missive replied: "No, sir; as far as I am concerned, you, BILLY, may keep your money-purse."

I am assured that we have been leaving our purses unbaptised.

Breluther, the Boards do not want the money to run hospitals for feeble-minded Christians, but to lead to Christ our boys and our girls. "Christ receiveth sinful men." Say not there are yet two months and then cometh the harvest. It is in white now. Our harvest for this year will be over in two months. Let us pray, give and work this last two months as we have never done before. E. B. SAUNDERSON.

So far as we have been able to learn, the first Junior Society organized in our denomination was that at North Loup, Jan. 17, 1891. With a present membership of fifty, it is one of our strongest societies.

So proceeds from the North-Western Association show that with an enrollment of sixteen societies there are but four Junior societies, three of these having been organized during the present year. We hope that when reports are received from the other Associations they will show a proportion of Junior societies, that the officers of the societies have aroused to the importance of this work. We feel strongly that this opportunity for seed-sowing should not be neglected, and that careful thought on the part of every P. S. C. E must result in a Junior.

We publish, by request, the following note of thanks from Miss Maggin Beek of Addison, W. Va., for the hearty response to her request in these columns some weeks since: "I desire to thank the many dear friends, especially the children, who have responded so generously to the call for Sabbath Visitors for gratuitous distribution. I have given and sent out about one hundred and fifty papers to over twenty families, and still have a bountiful supply at hand, perhaps sufficient for the present. If there are those who from time to time are willing to send some, they will be gratefully received. If you could see the bright faces and hear the expressions of gratitude from some of those to whom papers have been given, it would make your hearts glad, and you would feel that truly it is more blessed to give than to receive."

One of the pleasantest features of the Work in our neighborhood is the Young People's Hour, Sabbath evening, June 17th, and presided over by Miss Edna Bliss, the Associational Secretary. The Secretary's report cheered all by showing an unusual amount of good work done during the past year.

Carefully prepared papers on "The Practical Christian endeavor," "Work for Outlook Committees," "Music in Prayer-meetings," and "Junior Work," gave instruction and encouragement to a large audience of earnest workers, eager for suggestions which should aid in this great work.

The Question Box contained many questions which often puzzled the Christian Endeavorers, and drew forth many helpful answers and suggestions from experienced Christian workers. The question paper was given by a quartette, who added much to the enjoyment of the occasion, and we feel that none who came with a desire for help, could have been disappointed.

BILLY.

The clerk at the general delivery window of a city post office is usually a pretty busy individual, but on rare occasions he has his moments of leisure. It was at such a time, one summer afternoon, when active business seemed entirely suspended, that the young man who presided over the general delivery was startled out of a comfortable daze by the sound of a piping voice coming from outside.

"Say, mister," said a voice, "is der a letter for me?"

The clerk started out across his little corner, but failed to see the owner of the voice. Then he poked his head half way out of the narrow window, and discovered a ragged fellow with a bootblack's kit swinging around his shoulders.

"A letter for me?" he echoed, with a smile.

"Don't know. What's your name?"

"Billy."

"Billy—what else?"

The little fellow shifted from one foot to the other, but his clear blue eyes looked steadily at the clerk.

"Not 'in,'" he said. "'See' Billy."

"I guess not," the clerk replied. "Were you expecting a letter?"

"Yon, son."

There was an expression of faith in his er rand in the little fellow's face, and the clerk raised his brain for a simple explanation to offer him.

"Mebbe," said the boy, "if I told yer why I was a-lookin' for a letter, you' cu'd find it for me."

"Perhaps I could," said the clerk. "It won't do any harm.

The little fellow set his bootblack's kit down on the floor.

"It was like dis," he said. "Las' Sunday mornin' I was out makin' Sunday-school lessons in town, an' on my way back I walked wid Miss Maggie Rogers. You know her?"

"No," replied the clerk, still smiling.

"Yo' other. She's d' teacher uv our class. She wuz a-tearin' me erbout d' lesson, an' when she got to de last one she left her book house I jes knew it all. Well, I walked on down d' street, an' pretty soon I seen an old gentleman in front of me droped me a pocketbook, when I tuck it up, an' tuk it over the alley where I live. I seen it was full of money, but I never touched none uv it. Long erbout night time I begun to think of the Sunday-school lessons an' the more I thought uv it, the more I got worried. D' nex' mornin' I put my good clothes on, an' I wuz a-goin' to ask d' principal. But, when I got to school, I seen a written letter to him, an' I writ it up, an' sent it to him by mail."

The clerk paused a moment, and then continued: "It won't do any harm."

"The principal read the letter to Billy, and then handed it to him with the envelope."

"Go to Miss Rogers," he said, "and tell her the whole story. She will advise you what to do."

Little Billy's eyes sparkled as he thanked the clerk for giving him his kit over his shoulder again, and promising to return to explain the rest of the adventure, he trudged out into the street.

It was a week later when he came back to see the clerk. His clothes were new and fitted him better than his old bootblack kit was not visible. He reached up and shook hands with his friend as he said:

"Mebbe," said he, "I'm sin' shinin' shoes no more. D' gentleman dat wuz the dat letter hez gave me, he put it in his office, an' I'm goin' to night school now."

He said more than this, and the two had a chat during the first bell in business. But we have told enough of little Billy's story to show how true—always true—is that story about honesty, which is the best policy. We had been no letter for Billy, the policy would have been the same. Selected.

IGNORAMUSES.

Sensible people sometimes make very odd mistakes, which a little reflection would have enabled them to avoid, while people who are liable to take very small things generally. At the Centennial Exhibition two country girls stood before a copy of the Flemish picture, "Potter's great people, and one of them read from her catalogue, "The Young Bull, after Potter."

"I'm an ignorant woman," one of the other, "there's the bull, but where's Potter?"

"Don't you see him," asked her companion, pointing to the figure of the herdsman, "behind the tree?"

Two others were admiring a statue of Andromeda, which was labelled, "executed in terra del Fuego." "Where is it," asked one of them, with probably some vague idea of Terra del Fuego.

"I don't know," was the reply, "but I pity the poor girl, wherever it is."

A man, after gazing at a photograph of the Terra del Fuego, exclaimed, "Those women are all! Those girls have not got money enough to buy themselves clothes, yet they spend the little they have in having their photograph taken."

Two boatmen on the Ohio River were talking about cold weather, and of a certain severe cold they had just had. One of them: "At Cincinnati the river was froze tight, and the thermometer went down to twenty degrees below Cairo."

"Below which?" asked his puzzled companion.

"Below Cairo, you blubber-head! You see, when it freezes at Cairo it must be pretty cold so they say so many degrees below Cairo."

But light was bursting in upon the other, "No, they do not," he exclaimed, eagerly. "You've got it all wrong—it's so many degrees of the Fahrenheit scale, but that's what they say when they are cold."

GEN. O. HOWARD AND THE BEGAR.

When General O. Howard was in Chattanooga, a beggar with a withered arm, from which the fingers and part of the hand were missing, came up to him and asked for alms. The General, with a smile, held out his empty sleeve and said: "You are better off than I am, for you have your arm left, while I have only a stump of a hand." The beggar, referring to General Howard: "this is all I've got, but you're welcome to it." There was a general expression of respect at the manner of the commanding officer of the department of the East, and he made the man happy by giving him a silver dollar—Argonaut.
THE SABBATH RECORDER.

THE SATURDAY, JULY 5, 1883.

INTERNATIONAL LESSONS, 1883.

SECOND QUARTER.

July 1, Paul called to his labor. Acts 18:1-17.
Sept. 9, Paul, Personal Letter. 2 Cor. 12:11-15.
Sept. 16, Review.

LESSON II.—PAUL AT PHILIPPI.

For Sabbath-day, July 5th, 1883.


GOLDEN TEXT.—Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts iv. 33.

INTRODUCTION.—The gospel was preached at Philippi for some time, so doubt, without persecution from the Jews, there being but few there. A Christian church was formed. But avarice and greed are opposed to the regeneration of hearts. There were frauds in those days as now, speculators and confidence men who make money by deceiving others. A slave girl under the direction of her masters was told about telling fortunes. Probably she was also insane. Following Paul and Silas, crying out in regards to their unclean spirits, they shamed them, so that in Christ's name Paul cast out the evil spirit. Thus saved from the evil malady she no longer served her wicked masters. The earthquake was past and no badly hurt had come. From what would be the result to them if they continued to go on with their evil self a lost sinner needing salvation. v. 31. Here is the answer. Salvation is by faith in Jesus Christ. There is no doubt. This is the expectation of God's way, a compliance with his terms. Faith commits us to his service, to obedience to his holy law, and fills our hearts with holy love to Christ. v. 32. The evangelist at this point preach the word which included the fundamental doctrines of Christianity. The jailor and his family became believers. v. 33. Wrote a letter to his friends. Froze them and to reduce the inflammation and swelling. In turn, Jesus washes him from sin. Religion promotes tenderness and affection, and makes us compassionate to others. v. 39. Again we observe the public service of the glorious Christian, with all its effects. v. 40. Which was probably connected with the prison. He fed them. Christian hospitality again observed. v. 41. Religion makes a man joyful, produces happiness.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning July 5th.)

How to Meet Troubles.—Acts 16:21-25, 2 Cor. 7:3-7.

Very much if not the most of the troubles of this life come from our own follies and mistakes. How many times we go contrary to light and truth and always with this result, injuries and sufferings to ourselves and others. This may discipline us and happy are we if by the discipline we learn to avoid the causes of trouble. There are many troubles that do not come from our own sins, but which come from opposition to our efforts to serve God and obey his truth. Error hastes truth, is antagonistic. If any man live godly in Christ Jesus he shall suffer persecution for the same. v. 22. He said, do not avoid it unless he compromises with evil. But no child of God should make any such unwise concessions in the case at hand as Paul did, as Christ did, the troubles which arise.

In the first place Paul had unwavering faith in God. He gave himself to all things that were acceptable to him that love God. The wrath of man would be used to work out redemption and the unwavering wrath would be restrained. (2) Doing his part he could be expected to suffer trouble, to be patient, to exercise his opportunities to escape trouble, and submit to all beyond his control. (3) He was enabled to meet trouble by being encouraged by his friends. This came to him and also reported the love and sympathy of the church at Corinth. So may we be comforted and comfort others in trial by this same burden bearing (Gal. 6:5).
the same love and Christ-like sympathy expressed in words and deeds.


—Anthony sought for happiness in love, and found disgrace; Brutus in glory, and found disgrace; Caesar in dominion, and found ingratitude. All of them found distraction. Marcus Aurelius knew that only one thing—philosophy, was able to conduct a man. This, he declared, consisted in keeping the “man within a man free from violence, superior to pains and pleasures, doing nothing without a purpose, not yet falsely and with hypocrisy, not feeling the need of another’s will; and not doing anything; and besides, accepting all that happens,” all that is allotted, as coming from where he himself came; and, finally, waiting for death with a cheerful mind, as being nothing else than the dissolution of the elements of which every living being is composed.

—Many were the philosophers, and often strange, by which men of the past sought happiness. Some in these days are no wiser. But there are many who know of the happiness of faith, and are gradually wearing off. No standard-bearers are failing, but God and His will are teaching us to be patient, for future use. Nothing wanting, even in the home land. The thought of the seed that has been sown, and which A. Stillman, whose earlier life was spent at Lincklaen, then at Verona, N. Y., but for many years an honored deacon at DeRuyter, has become a preacher and Deacon, and seems to be gradually wearing away; but his strong faith in God and love for his cause brightens his rapidly declining days.

Brother Artemas Coon has been very sick this spring, and we feared his work was done, but God has raised him up, and we trust he may be spared and blest for many days.

Deacon J. B. Wells, so widely known among our people for his long and faithful service, had a stroke of paralysis in March, and has given up house-keeping and moved across the street to his daughter’s. His general health is good, and he gets down street with his cane, and always, when able, fills his place in the house of God. And so these aged and honored standard-bearers are falling, but God is raising young men and women of activity and devotion to carry the work forward.

The only change we observed was that the parsonage had received a new coat of paint in our absence. As we alighted, the brother, who so kindly brought us from the station, remarked that he could step into his neighbor’s house at will, and that we had the key. We took our valuables from the wagon and placed it on the piano, while he returned with the key and put it in the door. We opened it and to our great surprise found the room was seated around and standing, while loud peals of laughter, mingled with hearty expressions of welcome home, greeted us. Then followed the warm hand-grasp, with other tokens of esteem, all expressing of heart-sympathy and friendship. We found then the deacon had admirably managed to have themselves locked in the house to await in silence the coming of the usual occupants. Who but the good Scott people could plan so complete a surprise and carry it out so successfully, to effect the purpose for which it was intended, that of a cordial reception to the returning pastor and his wife. Not only was a bountiful supper prepared, but numerous packages of value were left behind for future use. Nothing wanting, even a nice bouquet graced the table to add cheerfulness to the scene.

It is more than likely the deacon was on the road of life, and we trust he may be spared and blest for many days.

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NEW YORK.

RICHBURG.—A meeting called for the ordination of Ethel Rogers and Samuel Grandaal, as deacons, was held at Richburg, N. Y., Monday, June 10th, at 10 A. M. Delegates were present from Nile, Little Genesee, West Genesee, Portville, Scio, Wellsville, Andover, Independence and the 1st Alfred church. These with the members present of the Richburg Church constituted the council, which was organized by the election of Geo. W. Burdick as chairman, John King as secretary; and Joshua Clarke as leader in the examination. About thirty minutes were taken in the examination and the candidates found to be very thoroughly orthodox touching the general doctrines of our religion. The council having expressed its satisfaction with the work of the three, John King and D. Yapp were appointed to arrange a programme. Joshua Clarke gave the sermon, setting forth in very plain and practical manner the kind of material needed for the church officers. It was a sermon long to be remembered by all who heard it. The closing words of the sermon were: “If we would be like Jesus let us teach each other what we should find such life and growth in our churches that the enemy of all souls, the devil, would want to make impossible. Consecration prayer was offered by A. A. Place, charge to candidate by G. H. F. Randolph, and right hand of fellowship by E. M. Conklin. All of these exercises were given by the choir, and all having passed very pleasantly, the meeting closed quite promptly at the regular time for dinner.

M. G. STILLMAN.

DeRuTER.—Our churches in Central New York have agreed many members that are quite aged, and DeRuyter has also a goodly number at its door who have left their own men and women. These venerable fathers and mothers are known because of their connection with DeRuyter Institute, and in our denominational gatherings where they have held a worthy place. A great many in the East and West will remember the devoted wife of Bro. L. H. Babcock, who was a mother to so many of the students and will regret to learn that for some weeks she has been suffering from serious nasal hemorrhages which have greatly reduced her system, but she is at present comfortable, and we hope she may soon return to her grandchild; and continue a blessing to others.

Deacon Avery T. Stillman, whose earlier life was spent at Lincklaen, then at Rosenhayn, N. J., then at Verona, N. Y., but for many years an honored deacon at DeRuyter, has become a preacher and Deacon, and seems to be gradually wearing away; but his strong faith in God and love for his cause brightens his rapidly declining days.

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THE SABBATH RECORDER.
TEMPERANCE.

The Norwegian Total Abstinence Society has 100,000 members in the 883 local unions.

There are 1,200 houses on the Slabtown estate in London, and not one of them is a brothel or pawnshop.

This is Sweden has passed an education bill providing that instruction on the nature and effect of alcohol shall be given in the public schools.

Dr. Norsen claims that hot water is more efficacious and less dangerous to use in the collapse which follows cholera than any form of alcoholic stimulant.

A Sunday-school bill could be passed in England it would set free from Sunday toll between 200,000 and 300,000,000 barmaids and bar-men who now work about fifteen hours a day for seven days. But the bill as it now stands would not allow Sunday-schools to open all the time. Why not do that? A Sunday-school measure is always in the interests of Sunday, not of temperance.

Newspapers representing both the dominant political parties, agreed in picturing the closing hours of the recent New York Legislature as a disgraceful and drunken orgy. The World said that the Assembly chamber at a late hour was heavy with the fumes of alcoholic stimulants, and that many of the members were in a state of inebriation. And this is one of the most corrupt and shameless Legislatures that ever disgraced the State.

And give bonds for the fulfillment of the contract, that your city may have a new hall. Light carts to go in every house, and moving lanterns and the cluster of voices betokened a general alarm. What this midnight summons out of the skies might mean filled the rural fancy with terror, and the note of fear could be heard in many of the voices that floated up to us. We were near the earth that we could hear the drag-rope slapping the sticks and stones with its tail.

"Village aho-o-yo-o!" whooped the captain, at the top of his lungs. "Aho-o-yo-o there. Bear a hand, you land-lubbers, at the rope, and pull us down to the picnic friends."

With a hearty cheer tumbled over each other in their zeal to get hold of the rope—for fear now was known so much light was no more safe; one ground with the airship anchored for the night.—Harper's Young People.

SPECIAL NOTICES.

All persons contributing funds for the New Miriam Building Rooms for women will please notice that Mrs. W. L. Hunsicker, Secretary, has just dressed her at 515 East 50th street, New York City.

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

The Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Room, corner of Clark and Washington Streets at 3:30 P.M. Sabbath-school following preaching service. The church is located in the top story of a building securely tenanted by Sabbath-keepers remaining in the city over the Sabbath.

ALFRED CENTRE, N. Y.

If you will pay for this book in books you will help to keep it on the market.

THE SABBATH RECORDER.

[Vol. XLIX., No. 25.

NEW YORK, BOSTON, CLEVELAND, CHICAGO.


Friends and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Tract Society's headquarters, Room 100, Bible House, House. Office hours from 9 A.M. to 6 P.M. Special appointment made if desired. Elevator, 5th st.


WESTERN OFFICE.

[Note: Content not transcribed due to the nature of the document and the limitations of the model.]

ADVENTURE IN A BALLOON.

It was indeed the fierce bluster of the gale tearing its way through leaf and branch that we heard. If the balloon should dash against the hedge of trees, ambushe them, it would be not only wreck, but the sharpest peril of life. "We must trust to that," said Donaldson, grinning a still tighter; "we can't do anything. But be ready to spring for a big limb, and hold on for dear life when I give the word."

We were not long in suspense. The downpour increased, and the balloon rose a little. It still thundered and lightened, but the rage of the storm had spent itself. The captain of the balloon was hard grit; "We're all right now," with a quiver in his voice, for his iron nerve had been shaken; "but let no tell..."
New York City.

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For Sunday School classes, 

June 23rd. Exam. Wednesday, April, 21st. Inclouds.

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July 18, 1888.

Milton, Wis.

FOOTBALL.

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FOOTBALL.
DIED.

Some curious notions are inherited free of charge.

Harper's Bazaar for June 24th will contain a bright summer story by Martha McClure Williams, called "A Vivrant and Practical Woman," and practical advice on the "Veranda," by Christine Terhune Herring; and a new department, "En Passant," in which a society man will give his view of the entire week and fashion notes for the summer.

The celebrities represented in the "Human Documents" series in McClure's Magazine, which presents portraits of distinguished people at different periods of their lives, will include in the July number Edward Everett Hale, M. D., Blows, Thomas A. Edison, and the Franklin and Wister, the foremost illustrator of the world.

"Uncle Tom's Cabin" has certainly "broken loose!" The copyright on this most famous of American novels, by Mrs. Stowe, has recently expired, freeing its publication from the monopoly of high-priced publishers, and though in announcement of this fact they have within a few months greatly reduced its price, now that it is really "uncopyrighted," is expected to sell for $1.25.

M. D.

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