has broken the disgraceful deadlock in the Senate and thereby overwhelmed Senator Adair and all his colleagues in this shameful and upon good order and good statemanship. The great victory of the people at the polls last fall was measurably defeated by these unprincipled Senators until the decision of Chief Justice Beasley, rendered March 21st. It causes great rejoicing in every circle that good government is respected, and is regarded as a second great victory in New Jersey politics and a vindication of the honor of the Court.

There seems to be no end to schemes for creating excitement by pandering to the whims of uneasy men who seek for some sort of notoriety. Among the latest inventions of awkward and ill-advised movements is the Coxe "Army" of discontented new voters now gathering numbers and moving on from Ohio toward Washington. It would not be easy to define their object, but it is not difficult to foresee their inevitable discomfiture. No permanent good is likely to come from such a wild scheme. It will break to pieces from its own weight like an intense snowball, which the boys roll up just to see what they can do, and with full as much point and purpose as seems to actuate the Coxe movement.

The Rev. Mr. Bushnell, of the First Congregational Church of Galesburg, III., preached a sermon against Catholicism on a recent Sunday evening. He is now threatened with death for his presumption. It is a question worthy of consideration, why differences between Catholics and Protestants cause them bitterly, but who ever heard of the Catholics being threatened with death for their temerity? But here, in this free and Protestant country, it is unsafe for a Protestant clergyman to express his honest convictions against this would be his dominant power. True it may be said in reply that the Catholic Church ought not to be held responsible for the rash and wicked words and acts of all its members. But the above incident was a clear case of persecution is in the Catholic Church. It has always, attended its history and is encouraged by its assumption of rights and powers—the assumed divine right to dominate. It recognizes and treats all who are not of its faith as heathens and deserving of savageness and savagery. This spirit, as an essential element of the Catholic faith, naturally results in threats and deeds of violence.

For several years the government of Amherst College has been harmoniously and successfully administered on the plan proposed by President Seeley, of referring questions of discipline to a senate composed of representatives elected from each class, and the Faculty of the College. Recently, however, a difference of opinion has developed, and the plan is temporarily, at least, inoperative. This trouble grew out of the fact that in a recent case of misdemeanor the Faculty saw fit to discipline a student without referring his case to the senate. To act this the members of the senate objected, and not arriving at any agreement with the Faculty the classes resolved to withdraw their senators and thus to end the senate. Still, in all this disagreement there has been no interruption in good order, or in the progress of the class work. Fried of this system of college government are hopeful that there will soon be a readjustment of the plan, and that it will be placed upon a more permanent and satisfactory basis. Some other college authorities having been favorably impressed hitherto by the successful working of the Amherst system are planning for the adoption of similar methods.

The New York World has been the chief instigator of the great raid that has been made upon the Elmina Reformatory. From a personal acquaintance with Superintendent Brockway, and visits at different times to this remarkably successful institution, we expressed several months ago our faith in the final vindication of its management. We were much surprised at the recent report of the Board of Charities condemning the management and professing that the charges of cruelty, incommen- surable and mismanagement were maintained. After this the World sent out letters to editors asking their opinion and endeavoring to secure such a power of influence upon the legislature of the State as to compel the renewal of Superintendent Brockway.

But the World is now advised to go a little slow. The title is settling in strongly against the one-man investigation and the evidently prejudiced and partial decision. Mr. Litchfield himself is just now in much more danger of being overwhelmed by the decision of the public than is Mr. Brockway, whose invaluable services have so long been acknowledged. This prison reform experiment has been the pride of the State. It has shown to the world that a large proportion of the criminal classes can be saved to the State and society through these whole some of schooling, educating, training influences. Hold a little longer Mr. World, and let us get at the bottom facts in this interesting case before we condemn and remove from such an important position a man who, more than any other living person, is credited with the invention and execution of this remarkable system of prison reform in Elmina.
but possibly mistaken men. It is no small matter in Mr. Hastings' mind that the Scriptures have been so wonderfully preserved during all these ages; that a book so unique in its character and position, that lived in the blaze of immortality for two millennia; has fought its way through the storms and convulsions of generations and ages; and has maintained its position in the face of all attacks and opposition, until, after having endured ten times as many attacks and criticisms as any other book that ever was made, we have to-day ten times as many of them in existence as of any other book that ever was printed. He says:

These facts do not exempt the book from critical examination, but they should ensure its being a defiant, respectable opponent of the hands of candid and impartial critics; and they should serve as a caution to persons who suppose that every question concerning this book can be settled at short notice and with little difficulty. For a book which has held its way and maintained its position for so many centuries, is not likely to be disposed of by a sneer or demolished by a pamphlet. The man who undertakes the work of criticism in the spirit of rashness and self-confidence, may well remember that the hares in the wood are not to boast like him that putteth it off, and the man who in a more reverent spirit supposes that he has mastered this entire subject, the yet incomplete testimony of which is unsearchable, and ways which are past finding out.

There are signs of the existence of a mortal fear among students of theology, that is the rapid progress of scientific criticism they may be left behind. They have heard about Gallileo and Copernicus, the discoveries of mathematics, of chemistry, mankind against common and similar instances of "religious bigotry," until—forgetting that these were simply instances of old science discounting the claims of new science, a philosophy critically—have concluded that nobody shall get the start of them in the race of modern scientific investigation. Hence, whatever advances as a scientist on child male, they hasten to accept his statements and obey his behests. But this plu of unintended surrender may be very distasteful to some men believe, and we can well imagine, according to the evidence down where the common people can read and understand it; and if they will kindly agree among themselves so that when one of them has settled everything no one else need come in and divide the whole, we shall be truly thankful. Especially would we be glad to have them tell us whether the man who, finding his way into the tropics of civilization where others, I thank God that I have been able to do so, we shall hold out hope in the promises of God, the peace not be left without something, and we wish to know pains of the race. Hence, whatever advances might be made, we shall be glad to have them tell us how to divide our cable; will we prove all things and hold fast that which is good; and in doing we believe that we shall still be found holding fast the faithful Word, that we may rejoice in the day of Christ, that we have "not run in vain, neither labored in vain." Titus 1: 9, Phil. 2: 16.

One thing somewhat perplexing to the average mind, is the air of semi-omniscience with which this whole subject of Biblical Criticism is discussed. We are assured that "all thinkers" think thee and so; that "all leading minds" have reached certain conclusions; that "there is no doubt" in all these matters. But while the whole subject be so plain that it is beyond question in the minds of the learned, they must be able first, to come to an agreement among themselves, and secondly to bring the facts and arguments on which they rest their conclusions to the understanding of candid men of average intelligence. A thing is said to be thoroughly true, then its truth can in some way be shown. Ordinary people wish for argument, not authority. They are not so positive that "all learned men" are agreed upon this matter; nor are they entirely certain that all these eminent critics are agreed among them.

We live in the tropics of civilization where strange forms of goodness and depravity thrive luxuriantly. Shall we class under the latter head the unnatural and uncanny impulses of men which have given rise to the "suicide club," as the grim reporter terms it? Poor fellows in most cases they are not so positive that "all learned men" are agreed upon this matter; nor are they entirely certain that all these eminent critics are agreed among them; and they are not so anxious to know what certain wise men believe, as they are to know why they believe it.

This desire seems to be reasonable and proper, and any man who sets himself up as an authority in these matters, should be able not only to state his position, but also to defend it. The arguments which are appreciated, and can be grasped by the common mind.

Moreover, it has come to pass within the last few years that many positions taken by "learned" men have been distinctly repudiated by other men equally learned; and, in many cases new discoveries have shown that within twenty years three times were ignorant of many important facts. The spade of the explorer has sometimes played havoc with the lofty assertions of scholarly men who had been isolated from infallible. They have presented theories which they could not prove, but which subsequent investigations have shown were wholly unwarranted. The unprovable objections have been melted away in the light of extended research. What we want to know is, just what we can depend on, and just what we cannot.

And then, if we find ourselves short of Bible, we want to know on whom we shall call to make the decision. Shall we go to Confucius, or Buddha, or Plato, or Pythagoras? Shall we trust a religious idol, or a subscription list? To the Big Vada, or the Book of Mormon? To the Age of Reason, or the Light of Asia? Shall we consult the 6,000 volumes of the Choldylopysia, with its eighteen volumes of index; or shall we examine the 220 volumes of the Jangyn, the pocket cyclopedia of the Choldylopysia? Of course we shall not be left without something, and we wish to know definitively—whom to whom shall we go to find the words of eternal life. We are tired of being unsettled, and /if our learning critical hands come together and divide this whole business, once for all, we shall be relieved and feel thankful. But this is a thing which we depend upon authority when we drop the Bible. We cannot make a fetch of the new books of the Higher Criticism. They must give us evidence which will bring them to evidence down where the common people can read and understand it; and if they will kindly agree among themselves so that when one of them has settled everything, no one else need come in and divide the whole, we shall be truly thankful. Especially would we be glad to have them tell us, what they believe and why they believe it. "Tell me what you believe, I have doubts enough of my own," is a saying attributed to Goethe. These gentlemen have spent time enough telling us what they do not believe, now will they inform us what they do believe, and also why they believe it? They have showed us how to cut our cable; will they now come to anchor, and where we are to come to anchorage ground?

We must act prudently where such mighty issues are involved, while doctors disagree so radically, calmly waiting until some critical theories have run their course, and their authors and their imitators are forgotten. We will read the Bible until our judgment in the case has become so clear as to welcome all legitimate criticism, which brings light instead of darkness. We will scrutinize every book and every page. We will prove all things and hold fast that which is good; and in doing we believe that we shall still be found holding fast the faithful Word, that we may rejoice in the day of Christ, that we have "not run in vain, neither labored in vain." Titus 1: 9, Phil. 2: 16.

We clip from the daily paper the following letter which Rev. John Brown, widely and familiarly known as "Parson," read to his congregation at Fall River, Mass., on a recent Sunday. After reading the vigorous, earnest and manly words, we shall watch the work upon which their author has entered with deep and sympathetic interest:

"My dear friends—On the first of June I shall have been in the ministry 25 years. These years so quickly passed away, I have been unable to do so much, but yet I am not satisfied. I feel that I have given my strength largely to digging wells in the desert country, and I do not wish to do this again. I have been, I fear, a little too anxious about my own life! In the morning paper their deed is recorded, their name is blest forth to the world just once and then dropped out forever. So common have these occurrences become that they cause only a ripple on the sea of time, and we are no longer struck dumb by them.

"The Master put but very little value on church buildings can be seen from his conversation with the woman of Samaria.

Then too I want perfect freedom to emphasize the social aspects of Christianity. There are Jericho walls
THE SABBATH RECORDER.

April 5, 1894.

THE SABBATH RECORDER.

211

THE SABBATH RECORDER.

211

THE SABBATH RECORDER.

211

THE SABBATH RECORDER.

211

THE SABBATH RECORDER.

211

THE SABBATH RECORDER.

211

THE SABBATH RECORDER.

211

THE SABBATH RECORDER.

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211

THE SABBATH RECORDER.

211

THE SABBATH RECORDER.

211

THE SABBATH RECORDER.

211

THE SABBATH RECORDER.

211
THE SABBATH RECORDER.


THE CHURCH AND ITS RIVALS.

BY REV. CHAS. H. BURDICK.

The Church.

When Peter uttered the confession that Jesus was the Christ, the Son of God, Jesus said: "On this rock will I build my church, and the gates of hell shall not prevail against it." Accordingly the church was born of the Holy Spirit at Pentecost, and was established by the power of the Holy Spirit working through the apostles and their co-laborers, in his church, the church "which he purchased with his own blood." It is divine in its origin, it is established by God, and is governed and ministered by divine appointment. Its principles of government are the laws of God's kingdom. It is the visible form of that kingdom in the world. Christ designs to make it "his temple," to "sanctify and cleanse it," and "present it to itself a glorious church, not having spot or wrinkle." This church in its concrete or visible form consists of local organizations, each equipped with its ordinances and ministry for active service. Now, an institution thus founded and fostered by Christ, and which he calls his own, and of which such glorious things are spoken, must have some high mission. Thus Christ instituted his church to prosecute the work for which he came into the world, cannot admit of a doubt, for it is the church which he had in the world to represent his work. If this be true, then its mission must be as broad as its scope as the redemption of the world. And his work of redemption embraces the whole range of man's nature, and whatever is needed to perfect him for the life here and for eternal citizenship in heaven. It is to restore to each believer all he has lost by sin. And so, in Christ's mission, the mission of the church is to the sin-laden, the ignorant, the poor, the sick, the blind, the oppressed, the afflicted, and sorrowing of every degree. "I was an hungered and ye gave me meat, thirsty and ye gave me drink, a stranger and ye took me in, naked and ye clothed me, sick and ye visited me, in prison and ye came unto me." "Inasmuch as ye have done it to one of these my brethren, ye have done it unto me." Nothing that lies within the compass of man's needs, physically, mentally, and spiritually, lies outside of the scope of the gospel, and of the mission of Christ. It is said in her constitution, ordinances, ministry and membership, she is fitted for every branch of religious and reform work. What need then of outside institutions for these branches of work? And yet the church has

Many Rivals.

There is a multiplicity of societies of every conceivable name, which claim to be organized for benevolent and reform work. And societies are continually multiplying, and are generally made up, in part at least, of church members. There are in the villages, the towns, and in the cities, five churches. There are also seven or eight secret organizations, claiming to have some beneficent purpose. I suppose that every one of these is in part made up and supported by members of one or another of the churches. I mention this simply as an example of what exists throughout the land. Of course there are very many societies outside of the church besides secret societies. I am not going to assert that, as things are, there is no use or excuse for other societies than the church. But if Christ ordained an institution adequate to meet all the needs of the world, should we not conclude that there is a defect somewhere on the human side, if other and independent societies are needed for religious and reform work? But what is

The Effect of these Rival Societies on the church? 1. One effect is to confuse the work of a local church to that done by the pastor, Sabbath School officers and teachers, and a few others, leaving the large majority of the membership without any thing to do. Hence the church falls into a condition of apathy, and occasional visits of evangelists to arouse it to spiritual life. 2. If members of the church join other societies as a channel through which to do benevolent work does it not tend to discredit the church? 3. If members turn church to other ends for social purposes for reform work, it must inevitably divide to a greater or less extent their affections between the church and their societies. It divides also their financial support.

In conclusion, why not the church, by means of various standing, encourage in all branches of benevolent work, and thus give every member something to do? Why not, by holding the discussion of various forms of work, the appointment of committees, and for hearing reports of committees, bring all the members into closer sob­

MINISTERIAL CONFERENCE.

The following is the programme for the Ministerial Conference of the Western Association, to convene at the Portville Church, May 9, 10, 1894:

1. Introductory Sermon, S. P. M., S. S. Powell.
2. The Bible doctrine of the resurrection. L. R. Burrell.
3. Does the Bible teach the conversion of the world to Christ through the gospel prior to his second coming? J. B. Kelly.
4. The responsibility of parents to train up their children for Christ. A. F. Davis.
5. A contrast between heaven and hell. A. A. Place.
7. What is the Higher Criticism? B. G. Davis.
8. The mission of church and state. H. H. Kenyon.
9. T. F. Bennett.
10. S. B. Proctor.

THE SINNER AND THE CHURCH.

The Salvation Army is receiving many kind words of endorsement but they are all deserved. Rev. Joseph Cook said, last week Monday in a service in Portville Church, "I ask you if God has crowned it and its work and its life during the past twenty-five years." The Independent relates the following incident: "A young man, recently, a woman whose life was bad, and who had been touched by a sermon at the funeral of her child, was converted. Her petticoat was real, and the determination to lead an entirely new life fixed. She at once broke off her sinful relations, but would not join the church. "I cannot," she said; "I should not feel at home. The women know what my life has been; they would try to judge, but they would not forget. I do not want you to judge me, but I must. And the women of the church did not urge her. She joined the Salvation Army. "It will make no difference to me," she thought, "I can work with them." There ought to be no Christian church where a truly penitent sinner would not find a welcome. The Master said, "For the woman that was a sinner, and so should his church to-day.—Christian Secretary.

Don't judge a man by his clothes; God made one and his tailor the other. Don't judge a man by his family; Close friends to a good family. Don't judge a man by his house he lives in, for the rat and the lizard often inhabit the grandest structures. When a man dies who survives him, property he left behind; the angel, as he bends over the dy­

(To be Continued.)

{M. B. KELLY, Sec.
THE SABBATH RECORDER.

MIS SIONS.

SABBATH DAY, March 24th, was spent in the morning at Little Genesse and the afternoon at Main-Settlement. Congregations were fair in numbers and the attention excellent. The Little Genesse Church did the right thing in calling Bro. Powell to be their pastor, and we are glad he has so good a place among us. It was a pleasure to form the acquaintance of Mr. and Mrs. Powell, and we hope it will not be long before our people will have that pleasure and appreciate the good people at Little Genesse. Pastor Powell is proving himself to be a scholarly man, and he is as conscientious and devout as he is scholarly. The Little Genesse Church adopted the weekly envelope system of giving of $2, and have kept it up fairly well. The collections therefrom last year amounted to $111. There has been a falling off in the amount but we have reason to believe that our visit among them will bring the collections up to the usual sum, and probably exceed it. Rev. G. F. Kenyon presided at the churches at Main Settlement and Shingle House. These churches are small and have all they can do to maintain themselves. They really need some evangelistic help to encourage them, and it may be possible to save them from going out. May the brethren and sisters there, and especially the young people, be faithful and loyal, and may help come to them soon.

The religion of Jesus Christ is eminently practical. It is not a theory. Its truths, principles, love and spirit are to be embodied into character. They are to control and direct the activities of the soul in all the relations and duties of life. There is no place on earth where we should go without Christ, and an act of whatever nature that should not be directed and controlled by his spirit and teachings. Christ should be in every home to make and mould it; to make it the fountain of law and controlled by his spirit and manhood and Christ. They are the principles, love and spirit which make it practical. It is not to the churches that they go for their support. The true place to influence Congress is at the home of the Congressman, and at the ballot box.

The capital attracts cranks, visionaries, pettual motion lunatics, maggot-brained reformers, incendiary politicians, pickpockets, and pocket book snatchers. This has made stringent vagrancy laws necessary to prevent an overplus of criminals and idle dissipated beggars. The police are experts in detecting and banishing such, and the law gives them full power. Hundreds escape workhouse fare only by promptly leaving the city.

The city has about 120 Chinese laundries. The Chinese are industrious and temperate, except for the use of opium. Whatever may be true of Chinatowns in other cities these people do not appear exceptionally criminal. The treaty recently negotiated with China meets with general approval as in effect secures her consent to the somewhat arbitrary Geary law.

Many sons of Italy are seen in our streets, either grinding organs or peddling fruit and candy. They monopolize the fine fruit business here as in New Orleans and other cities. It is surprising that so many dirty hand-cart peddlers can make a living, especially the candy peddlers who are forever and always wearing their sticky wares with greasy fingers. One would think that the few nice looking retailers of other nationalities who wear clean white aprons and gloves would get the street trade. The Italians will certainly have to wash their hands.

POLLS in New York. Breckenridge says, "The woman tempted me and I did eat." He also alleges that his promises to marry were mutually understood to be for bonumbe. How the woman's display of pistols and threats of shooting harmonize with this theory is not clear. Washington has little sympathy or respect for these people and least of all for the Congressman. His Presbyterianism and religion and receptability seem to have been of the Turdy-drop style. His defense is especially contemptible in the stress it places on the fact that the woman was twenty-one years of age at the time of seventeen when they went riding in a closed carriage, and in that it showed to that the young woman was what the mature man by his own confession acknowledges himself to have been, a sinner. As between the two sinners the older and stronger ought to have stood by the promise which decency, public morality and common honesty, to say nothing of religion, made binding on his conscience.

CAPITAL.
WOMAN'S WORK.

CHOICE OF WORK.

Do the nearest duty;
Leaves the less to God,
All the possibilities
Of the paths undone.
Just where greatest need is,
Out where blessings wait,
He knows, and knows also;
What would be too late.

Do the nearest duty;
Nearest to thy soul.
Though from thy feet farther.
Count not work too trifling;
Fear not shifting scenes.
Trust, though finished patterns
Always be in God's hands.

Do the nearest duty.
Mindful that to-day
Might put to-naughts
"Out of plumb" for eye?
Let thin eye be single
For this duty.
For the humblest heart strokes
Must be felt in hearts.

Do the nearest duty
Promptly; lest to-day.
Dare not be a morrow,
Shall have passed away.
Least some hearts you might help
Burdened with their cares
Pall: since things alike
Shy us unavaries.

Do the nearest duty;
Naked and bleeding fear,
Call not from the followers
As if none could bear;
Love a watching, waiting.
Offering needed aid,
He knows, and feels not
Says, "Be not afraid."

Do the nearest duty;
Over, Father, is hand
May do the work that angels
Never could have pleased.
So shall love eternal
In its light brighten.
And a blessing spring from
E'en your humbliest thought.

L. H. TILSON.

SO TIRED.

"So tired; yet I would work
For Thy Lord, last Thee work
Even for now?
Shall thinkings which others, pursuing on
In Thy blessed service, swift and strong,
Might never see.

So tiresome; yet I long to rest
A flower to cherish and teach
Some saddened heart;
Or for perpetual peace, perhaps might bring
One cup of water from the spring.
Eve I depart.

IN HIS NAME.

The King's Daughters of Alfred Center are happy in being able to add ten dollars to the Sing Chong Burial Fund. Mrs. Wm. C. Burdick, who is a member of the Margaret Bottom Circle, very kindly opened her home on the evening of March 18th for a Chinese tea, from seven to nine o'clock. The girls of the Sunshine and Helping Hand Circles were dressed in Chinese costumes and helped in serving and entertaining. Outside the guests were greeted with Chinese lanterns, and each one was expected to leave ten cents on the silver plate at the door. For those who did not drink tea, coffee was served with wafers, cake and olives. Together with music, flowers and the many pleasures which are always found in Mrs. Burdick's parlor, the evening passed very pleasantly. Considering the other appointments of the evening, ten dollars was thought good proceeds.

I have been asked to say something of the work of our King's Daughters, but when the work is mentioned it amounts to very little. The Sunshine Circle was organized, Jan. 17, 1893, with the motto, "The Lord is my light," Ps. 27:1, by a Sabbath School teacher who wished to do all she could for the consecration of her scholars. Nine began to wear the silver cross with the significant letters, L. H. N., and pledged themselves to scatter the sunshine of God's love, each morning making the prayer: "Take me, Lord, and use me to-day as thou wilt."

"Whatever work thou hast for me to do, give it into my hands."

"If there are those whom thou wouldst have help in any way, send them to me."

"Take my time and use it as thou wilt."

"Let me be a vessel, close to thy hand and meet for thy service, to be employed only for thee and for ministry to others. "In His Name."

Weekly meetings have been held, the hour sometimes being spent in sewing, at others in reading or listening to some little programme opened by Scripture reading and prayer. The only work worthy of mention is two light comfor-tables sent to children's hospitals in New York. Those were bright and pretty and won with the prayer that they might comfort and cheer some suffering children. A box of cake made by the girls was sent to the New Mepham Mission last fall, and at Christmas time they aided the Helping Hand Circle, which had just been organized by Miss Grace Swidny, in making paper and ditty bags for the same Mission.

Our circles do not accomplish the work which they might if there were not so many demands upon leisure time in Alfred, but it is a constant prayer that these dear young girls may become pure consecrated women, true daughters of the King.

Edna Bliss.

SEVENTH-DAY BAPTISTS.

"WELL-INFORMED AND GROUNDED."

The following conversation recently took place in a Baptist church in Illinois. Two very able and impressive sermons had been preached that day by the President of a college, and after the evening service a business meeting (albeit it Sunday evening) was held to consider the coming year. Eliard—stood at the entrance of the audience room and as two ladies passed he greeted them cordially, asking if they were not Baptists, and why they did not remain. One said, "I am, but my home is in Pennsylvania, and I hardly feel it my place to remain." Turning to the other, the elder repeated the question. She replied: "Yes, I am more of a Baptist than any of you," at which he eagerly enquired, "How can that be?" She replied: "I am a Seventh-Day Baptist." Said he: "Why splatter, you are getting back under law!" The expression of his face was a study for an artist. She told him that she believed in the commandments of God and the faith of Jesus; that for nine years she was a member of the regular Baptist church, and that after a thorough study of the Bible she became convinced that the Scriptures taught no day but the seventh day as the Sabbath, and since that time she had observed it. His reply was: "I know your people, they are sound, well-informed and well-grounded. I have seen how to do it, I have seen how to do it that you did." The conversation was continued and the College President talked enthusiastically of his school, of his students preparing for the ministry, etc. Among other things he said that he knew no school, even among Baptists, where the Bible was brought to the front of their teaching as at his own college. This thought, let the Bible come to the front, has set me thinking, in what way can our Woman's Board stimulate in that class of young theological students an earnest investigation of the Sabbath question from a Bible standpoint. Some literature has been sent to them and many prayers have been offered to the end that this professor and his pupils may be helped to see the whole truth concerning the Sabbath.

Mrs. S. O. STENTERS.

FAIRMONT, ILL.

MRS. WILMOT'S TENTH.

BY APRIL A. TILSON.

The Wilmot family was fairly good circumstances. Besides the few necessities of life, care­ful Mrs. Wilmot managed to lay aside quite a respectable sum "against a rainy day." There was one thing which troubled her, however. Ever since her conversion the plan of systematic and proportionate giving had regularly presented itself to her, and had as regularly been put aside. But the time came at last when she settled the question once for all. It happened in a peculiar manner. The young Mrs. Wilmot was ill, the baby and the pet of the entire household. The doctor de­spaired of its life, and her heart was wrung with anguish. There were nine besides, but the loving mother could not spare even one. Father Wilmot was away on a trip and she was alone with the children. About mid­night the doctor was called away; and she knelt beside the bed and poured out to her loving Father the story of all her anxious fears.

Mrs. Wilmot did not believe, as she after­wards expressed it, "in making bargains with the Lord," but this old vexing question came to her so forcibly while kneeling there that she cried to Father, "Save my child, and I will give thee one-tenth of all I possess!"

The hours sped on and still the little one lay in the quiet sleep into which she had fallen at midnight. The doctor came and, looking at her, exclaimed: "She is much better; I think she will live! It is marvelous! I do not under­stand it!"

But Mrs. Wilmot understood and knelt once more, this time in thanksgiving. The baby grew better and in a week or two was as well as ever.

Did Mrs. Wilmot forget her vow? No, from that day to this she has given to the Lord one-tenth of all she had. Even more, for many an extra gift has found its way into the Lord's treasury.

But she was called upon to give a tenth of the possession more dear to her than life. It was the only time in that she had wavered and shrank from fulfilling her pledge. It was years later, although to her it seemed but a day.

Yet "the baby" was a young lady of twenty-three when she came to her mother one day, and piking her arm about her neck said: "I do not wish to give you more, mother dear; but when you promised the Lord to give him a tenth of all you possessed, did that include me?"

Mrs. Wilmot opened her eyes in astonish­ment. "Include you? Why, what do you mean?"

"I mean did you give me to God, too? I hope that you did, for I would, very much to go as a missionary soon. Can you spare me that tenth, mother dear?"

The mother's arms clasped the girl tightly for a moment and the tears fell softly, then in a word, simply away. When alone with her Master, there was a struggle; but when she called her daughter there was no sign of it upon the smiling peaceful counte­nance.

"Yes, dear, you may go where you will in the Lord's service as my "tenth" though dearer than life to me. May God bless all your efforts. He may have saved your life for this"

After the first sorrow and the pain of separa­tion was over, Mrs. Wilmot rejoiced in her mis­sionary daughter. Could you have seen her fair, sun-shining face, and felt the warm-hand shake which characterized her after-life, you would agree with me that Mrs. Wilmot derived
many blessings from proportionate giving. As for Mrs. Wilmot herself, should you seek her about it, she would tell you that it was by far the bravest act. Such a hazard-giving can not be pleasing to the Lord. Why should not his cause be treated as fairly and squarely as are the interests of the family who does not know what the income is, does not know how much be used for the Church, or how much for rent, how much for fuel, for food, clothing, and other things, but who thoughtlessly spends all upon one or two or more without another considered at least a poor manager. Yet may treat our Father's interest in just that man's interest, to know what it may be given? One who tries it will be surprised to see how much such systematic giving can accomplish how much, also, we will have that we may give outside this regular giving. The most delightful thing in my life has been when I could give a 'thank offering' unto the Lord. I would not go back to my old way of giving, for I think though I may be wrong, that I have been blessed spiritually and materially because I have given to the Lord.—Zion's Advocate

CORRESPONDENCE.

To the Editor of the Sabbath Recorder:

Dear Sir:—Having frequently received letters from persons in the United States, asking me to communicate to particulars was executed, and communicated the information to his client, it appeared, received the support of a number of davits, or to direct the trial of issues by a jury.

The appeal was argued on the 6th, 7th, and 8th inst., and their lordships took time to consider their decision. Lord Justice Lindley delivered the judgment of the Court, which stated that the question raised by the appeal was whether Colonel Jaques was entitled to receive Thomas to do and allow cross-examination on affi­

matters of the family who does not know what the income is, or about his his client's account to be performed for the purposes of the Court, and the solicitor that had been dealing with under the letters written by Miss Susie Burdick, of Shanghai, to her parents.

Shanghai, China, Feb. 10, 1894.

Affairs in China seem to be moving on much the same as usual, perhaps more sickness than usual, yes, a good deal more. This summer there were incessant and heavy rains followed by exceedingly hot weather in September. These and doubtful others can have produced an evil effect. The winter rains have been very heavy, and it is said the authorities preferred boys from Mission Board­ing-schools—quite a tribute to those institutions, was it not? The school is open to with twenty boys and this young man who aspires to be my "son-in-law," writes to tell me that he has been successful in passing the examination and has been admitted to the first class. He then dwells upon the length of time he must remain away from home, his financial prospects, and then adds:

"Now, my dear madam, as I am about to leave, my mother talks a great deal about my future and she wishes to ask if there is any objection to a betrothal between Miss Kwe Tung and me, if it should meet with your favorable consideration my mother and I earnestly hope you will kindly permit this engagement. Because of the limited time excuse me for not writing any longer."

Don't you call that pretty well done? You could not do much better than if you were writing to a prospective mother-in-law, could you Father? Is a right serious business all this and the responsibility of such an engagement would be an unbearable burden if I had to carry it myself all alone.

Letter to Miss Burdick of Shanghai, China, Feb. 10, 1894.

Some time ago I wrote you of the young man who wished to become engaged to our Kwe Tung, and you enjoined upon me not to forget to let you know how it came out. I do not re­
member whether I wrote you of his call or not. In answering his letter it fell to me to tell him that I had not seen the mother of the young woman, so could not give him a positive reply until the mother's mind on the matter was known. I also incline to think if the young lady going on with her study at Dr. Swinney's hospital, and a few other questions, also gave him permission to call. At the appointed time a pleasant-faced young man came. With the requisite promptness he prepared to answer the questions I had asked, and then we talked about various things, but the young man was uneasy and seemed a bit depressed. While we were talking Lee Niang called me from the next room to say the fully approved of the engagement. When the young man was told of her permission he quite jumped from his chair and his face fairly beamed with joy. Several days after, in a very round about way, word was brought back that we had made the young man very happy by consenting to the betrothal. Of course his see her last summer, if he did see her, and his writing to me and coming to tell, is all quite unlike true Chinese custom, but even that can hardly account for his great joy in the matter, and her evident agreement. The point has been truly appreciated that an affair so managed by third persons, go-betweens, should have anything in the least sentimental about it.

So the young man has gone north to study, and the young woman has attended to her work in the school, and since Dr. Swinney's return, has gone to take up her work at the hospital. Last Tuesday was fixed upon for the exchange of presents and important papers. This betrothal ceremony is as important and as binding with the Chinese as is the marriage ceremony. Kwee Jong bought for the young man an embroidered watch-case pocket-book, fan-case, and a lavender silk sash, before the appointed day. Papers telling the day of her birth and other things, also one promising to become the young man's wife, were written and carefully wrapped up in bits of silk. By frequent cakes, jellies, watermelon seeds, oranges, and olives, with tea, had been prepared. As it was my first experience I was obliged to depend upon Lee Niang, the mother, to go ahead. Kwee Jong's brother and a young man had got part of the work, and at the proper time the go-betweens drove up in a carriage. I will not try to describe the various bowings and greetings. The great event was the bringing in of the two trays of presents for the young woman and the box of money. The two long red trays had, in the center of each, boxes gaily decorated, containing the bracelets, ear-rings and ornaments for the hair, which the young man sends, the tray also has the important papers. Then the trays are handed over, all mannertly, with small silk things, fishes, fruits and flowers, ornaments for the hair, paper flowers and many indescribable things and tea. After the go-betweens had partaken of the refreshments the jewelry was removed to one of the middle of the room and fancy things were put with them, and the gifts for the young man were all carefully arranged on one of the red trays and were taken to the young man's mother. We departed on this occasion from the usual custom by having a short talk. It may interest some to know that I know of the two parties who are apparently most interested in the matter having the least to do about it, the young man studying the circulation of the blood, say, up north, and the young woman making up powders over at the dispensary.

After the people had gone Lee Niang took everything over to the dispensary to show to the people, then her share of the gilded nuts and fruit she divided up, putting a few with a quantity of tea in red envelopes and sent them about to the various friends. This is the way they announce the betrothal of a child. What she sent to me I have put in a box and am going to try to find a use for you can see for yourself and, if you care to do so, taste of them for yourself. Some of the things you will certainly like.

We are having a series of union meetings among the Chinese churches, two meetings a day. I have promised to go with Mrs. Davis anah this afternoon and I must make ready for it. Mr. Davis started for Hong Kong last week. There has not been time to hear from him yet.

**BIBLE SANCTIFICATION.**

By REV. M. D. HIGMAN.

The doctrine of sanctification has, during the entire Christian era, had the attention of doctrinal writers. Volumes might be written in giving its history; and yet to the average Christian mind there is much that is vague and indefinite, and that is not clearly understood at the best. Hoping to throw some light on this subject I present that premise that it is a Bible doctrine and one of great value and comfort.

All Christians believe that "without holiness no man shall see the Lord," and that "this is the will of God, even our sanctification." There are at least two theories of sanctification that deserve notice.

1st. That of the Roman Church which teaches that the sins of believers must be purged away in the fires of the intermediate state, and that to many, if not most Christians, purgatory is an element in their sanctification. It is also held that this restraint in purgatory may be much shortened and mitigated by the prayers of the living, and the intercession of departed saints.

It is sufficient to say that this doctrine is a necessary sequence of that of baptismal regeneration. It is quite manifest that many persons who have been baptized and made members of the church have no real change of heart or of life, and unless their sins are purged away by some influences after death, they will be wholly unfit for the fellowship of the holy. The only wonder is, that all who hold this doctrine of regeneration by baptism should not also hold to that of purgatory. For if they have a regeneration that does not regenerate in this life, it certainly ought to be supplemented by some reformatory agency in the world to come. It is the ancient, the consistent, and the most potent of those who regard the Bible as their creed.

2d. Another theory of sanctification is, that it takes place in the article of death. This is the doctrine of most Calvinists. It assumes that the believer's soul is necessarily corrupted with sin, but that in the hour of death his sanctification is completed, so that he enters heaven purified and holy. Of this theory, so widely held, it may be said, as of purgatory, it is rather a tradition of men than a teaching of the Bible. It is moreover affirmed that the saints are sanctified in death, nor is there any thing in the nature of our mortal dissolution to change our moral character and fit us for heaven. The theory was a result of the reaction against popery and purgatory, rather than a deduction from the Scriptures.

3d. This theory is that of Wesley and his followers, though it belongs not exclusively to them. It assumes that in the new birth men are saved from actual transgressions, but that there may be a latent, hidden, and from the view of the law, a source of temptation and defilement. This they hold is removed by a subsequent work of grace which takes place instantaneously, through the exercise of faith, and brings entire sanctification. They hold that the high degree of likeness to God can be maintained only by the continued exercise of this specific faith, and that there is always danger of lapsing either into a state of mere justification or of absolute unbelief. It is unquestionable that this doctrine is most sincerely held and has an important influence on the minds of those who profess to enjoy this experience. It has been held alike by Catholics and Protestants, Calvinists and Arminians. The mistake seems to be in the assumption of a mixed moral character, or that there may be in the heart at the same time a state of faith and a state of unbelief of sin and holiness. It also assumes that the work of grace is imperfect and incomplete. Our Lord says, "Ye cannot serve God and mammon." John tells us that "now ye are clean through the word that I have spoken unto you." Job 15: 13. This must mean that they were freed from sin. The distinction between a state of justification and a state of sanctification is a distinction without a difference; since "if any man be in Christ, he is a new creature; old things have passed away and all things have become new, and all things are of God." He "that abideth in him sinneth not." 1 John 3: 6.

4th. There are other scriptural objections that might be urged, but I will state what seems to me the obvious. (1) God's law requires supreme love to him as the law of our life. (2.) Sin is the transgression of the law. (3.) Unregenerate persons do not obey God, "for the carnal mind is enmity against God," Rom. 8: 7. (4.) Unregenerate persons, then, are out of the law of God neither indeed can be, hence there is no element of moral excellence in them. (5.) Regeneration implies the repentance of all sin and the consecration of the entire being to God. For "he that cometh to me and forsaketh not all that he hath, cannot be my disciple." (6.) The work of grace is a perfect work. "He forgiveth all their iniquities." He cleanseth us from all unrighteousness." He is to the believer "wisdom, righteousness, sanctification and redemption." We are complete in him.
weaknesses of children and are liable to lapse in their faith.

Like children they fall and then recover themselves, as Peter did when he denied his Lord, for all such are a denial of our Lord. There are manifestly some Christians who abide in Christ, but they are the exception and not the rule. Is it the privilege as well as the duty of all to abide in him? Manifestly it is. We may be confirmed and established in our sanctification through the gift of the Holy Spirit. This was the promise given in Joel and repeated by our Lord, "Behold, I send the promise of the Father." It began to be fulfilled on the day of Pentecost, and has been dear to all believers in all subsequent ages. His mission is to establish us in the faith and fit us for service. All God's people ought to "tarry at Jerusalem until they are ended with power from on high. There is a special blessing for us, just as there was for the immediate disciples of our Lord; and it is a pertinent question to ask of every disciple, "Have ye received the Holy Spirit since ye believed?" Especially as reformers and evangelists, we need this "power from on high." May the dear Lord give it to us all!

FARMS, Neb., Feb. 19, 1894.

IN MEMORIAM.

The Rev. Thomas R. Reed was born in the town of Lowville, Lewis county, N. Y., Oct. 15, 1830. His father afterwards moved to the town of Watsontown, in which town he lived until he died, which was the 25th day of March, 1834, of phthisis pulmonaria, brought on by the seclusion. He was about three months and 10 days old.

When about sixteen years old he went to live with Mr. Aaron Grondal, of Watson, with whom he lived about seven years. At this time he began to keep the Sabbath of Jehovah, and about twenty years of age he professed faith in Christ, was baptized by Elder William Qilbell, and united with the Watson Seventh-day Baptist Church, in whose fellowship he lived and died. When about twenty-three years of age, he married Miss Martha Robinson, daughter of Eld. Robinson, by whom he had one son, who married Miss Arcess, daughter of Joshua Williams, by whom he had five children, but their mother died Nov. 1, 1851.

Mrs. Reed and her son, and his five children, are all of the family of Brother Reed remaining in the one living breathing body, who is in Chicago. Bro. Reed and one brother other, are all of his father's family who kept the Sabbath of the Lord, and these two were members of the Watson Church.

Brother Reed was ordained by the Watson Church in 1859, and served this church continuously, except one year when he preached for the First and Second Yecora churches. He was a faithful minister, and often preached when he could hardly do so on account of his bodily ailments. He was very faithful in and tending all the appointments of the church, and was present when but a few others came. He never had any stated salary, but took whatever the people saw fit to bestow on him in one way and another. He lived on a farm of his own, but his circumstances were such that others who worked on the farm did not. It was known that he had so many duties devolving upon him, such as the care of a family, the care of a church, and official duties, as Notary Public, he was indeed a very busy man. In the office of Notary Public, he had to do many things, one of which was to conduet duties for the women widows in obtaining pensions. He was very generous to all with whom he lived, and especially to those in need or those in trouble.

He certainly was a godly man, and was beloved by all who knew him. It has been well said that those who knew him best respected him most.

Another standard-bearer has fallen, and there is no one who can fill his place, because there never was another just like him. He did what some others could not, and was well adapted to the place which he was called to fill. The Seventy-day Baptist Church has lost many devoted ministers in the last few years, but perhaps none more devoted than Bro. Reed. There may have been those who were more talented and better educated than he, but no one could have done better than he in the place which he filled. It appeared he was peculiarly fitted for this field, and that God called him to work in this part of his vineyard.

It can be truly said that he did his work well and faithfully. He will be missed by a large number of people who have long known him, and to listen to his preaching, his prayers, and his exhortations, and observed his consistent daily life and character.

Apostolically, loved ones cared for him, ministered to his every want and there is last long sickness, and then tenderly laid him away to rest in the cemetery which is opposite the beautiful little church to which he generously gave to build, when the old church, in which he had so long labored to worship the Lord, was set on fire and burned a little over 15 years ago, because of the devotion of its pastor and people to the temperature cause. He requested his pastor to preach his funeral sermon, and made all other necessary preparations for his burial, and breathed his last in the arms of Jesus. Jeremiah 1:11: 24. A very large concourse of people attended the funeral at his late residence.

U. M. BARBOUR.
YOUNG PEOPLE'S WORK.

LEADERS in Christian Endeavor circles suggest a three-fold crusade of practical work for the coming year. 1. For good government. 2. For more missionary activity. 3. For interracial fellowship.

Our societies now have a great many committees and some of them do little work, but we suggest the addition of one more to be called the "Good Citizen Committee."

The two following papers were read at the Local Union meeting of the Christian Endeavor Societies at Milton Junction, Wis., Feb. 25, 1894. The next meeting will be at Rock River, Wis., May 27th.

THE ESSENTIAL QUALITIES OF A SUCCESSFUL ENDUEavor WORKER.

Every person has some of the essential qualities of a successful personal worker, and may be successful in proportion as he or she puts these qualities into practical use. There are those who are exceptionally successful, but it is safe to say that all may attain a high standard of success in this line of work by a study of the nature of the human heart and the close application of the rules which guided our Saviour in his personal work with sinners while on earth. Like him a personal worker must be thoroughly anxious for the salvation of sinners and not scrupulous as to means. No! by joining him in his battle against sin, one lightens the heart for the seed which concerns him. The word of God is blessed where it is planted the heart. Whose seed will it bear? To whom do we want it to go? The evil effects of "blunting" the sinner and accusing him of some wrong that he has done need not be dwelt upon. All have experienced the feeling of the sinner in such a case; let us strive as Christian Endeavorers to:

Prove to men with precision, By lies that tell in every place, That those who fight against God, That all we have are gifts of God, Our minority, food, and even our breath.

Cure the weary, grieving soul. By works of hope, securing rest. Pray with dying sinful hearts, Prove the Christian life the best.

Thus by influence, silent power, Thou canst turn the wicked things, With patience, all they have, And sing with thee the glad new song.

Pray then, unceasingly, For the assurance, touch the chord That silent lies in hardened hearts, That they may turn to the Lord.

Edward M. Holstein.

Walworth, Wis.

THE SWORD.

"And take the sword of the Spirit, which is the Word of God." Taking a sword means fighting; and what is there to fight? Plenty of things when we stop to think of them. Who is there who is not beast with doubts and peculiarities, trials and temptations, every day of his life? If we are to fight them with the sword of God, as the "character" to which our weapons are suited to its use, we must realize that the Bible is a book which can help us in our daily work. We must make it personal and practical. Take a verse and applying it to one of our weaknesses, think of the moment when it is a command or a promise given especially to you. It will have a new meaning. The commandments should mean just as much to each man as though he had been called up in the thick darkness of Sinai to receive them graven upon stones from the hand of the Almighty himself.

Do you worry about how you are to get along these hard times? Would you, if Christ himself should come into your house to-night and say to you, "Take no thought for the morrow, for your Father knoweth what things ye need?" Yes, it might be called the foundation of a personal worker's success. Love for the work aids the worker in a very great degree, although much good is accomplished and many souls influenced to take the right step by those who do their duty for Christ. Give them what they love in God. Has wonderfully blessed some individuals with a natural love to labor personally with sinners, and it is very evident that many stiffs and even crass out entirely this gift by per­sisting in the wrong sort of work. But the Lord has evidently a will because they must attend strictly to business. But to those who do their duty for Christ's sake comes the greater blessing, for what Christian has not experienced the blessing that comes from performing a repulsive duty? In continuing in personal work, though it may be repulsive and seem difficult at first one may cultivate a love for it which will also be strengthened by the success of previous labor. Test, or more plainly speaking, common sense must be needed profusely in every mode of the worker toward influencing the person with whom he is laboring. A sinner must be touched in the most tender spot and there is always one to be found in the most hardened heart, even if it takes time, patience, and good judgment must be exercised. The evil effects of "blunting" the sinner and accusing him of some wrong that he has done need not be dwelt upon. All have experienced the feeling of the sinner in such a case; let us strive as Christian Endeavorers to:

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miracles, transforming men from worse than brutes to the noblest mankind. A heart of flesh for a heart of stone. Even though saved by infant sprinkling and laying on of hands years before, the holy spirit comes at a time like this, transforms the whole life by redeeming love, and demonstrates the weakness of rites and ceremonies in the hands of the church. Some of the clergy have to turn aside from the Higher Criticism even, to defend their church, have to go around their incoherencies, roll on a rite here and a picket there, blown off by the late revival. They have to call the flock up and salt them often as they have ever done before.

Now what the flock wants is fresh fodder (gospel) where they can reach it, and it is only a matter of time when they will have it, even if they have to break out to get it. Christ said, “feed my lambs,” not call them together to feed them and then offer them only criticisms on the food of other flocks. I, too, am “not ashamed of the gospel of Christ, it is the power of God unto salvation to every one that believeth.”

Credoes are powerless, anchor to Christ. A revival, a revival—This brings confusion and demonstrate that you are adrift and not anchored at all. I see by the Recorder that the Young People’s Christian Endeavor of Geneseo, N. Y., have pledged one dollar per member for this line of work. How many more have or will do the same.

E. B. SAYRE

REVIVAL AT COLOMA STATION, WIS.

The Milton College Quartet have just returned from this place, where, in company with Rev. E. A. Witter, of Albion, they have held a series of revival meetings extending slightly over two weeks. They found the people there exceedingly kind and hospitable, and well disposed toward the work thus done among them. The Methodist Episcopal Church opened their home evening and once upon the Sabbath to these services. On all occasions the house was filled, and on some closely crowded.

This first meeting was held March 11th, and was followed by a concert to raise funds to meet the traveling expenses of the Quartet. Rev. E. A. Witter, of Albion, they have held a series of revival meetings extending slightly over two weeks. They found the people there exceedingly kind and hospitable, and well disposed toward the work thus done among them. The Methodist Episcopal Church opened their home evening and once upon the Sabbath to these services. On all occasions the house was filled, and on some closely crowded.

The preacher of Eld. Witter was with great earnestness and power. Almost from the first there was special outing of the Holy Spirit in all the places where services were held. On every occasion Christians acknowledged themselves greatly strengthened, and our little church there were very grateful for the work done. Frequently unprofessors asked interest in the prayers of the leaders and others. Some sat so long inside a church in four or sixteen years. At Coloma twenty-one, and at Bar Oak two, decided to live for Christ of these, seven or eight embraced the Sabbath, and others are expected to follow their examples.

Eld. Witter was asked by the First-day people to explain, on one of the evenings, his Sabbath views; but taking a severe cold, he was unable to do so. It is expected that he will return sometime and accede to their request. Bro. Coon’s coming was very timely, and his sermons were forcible, practical, and convincing.

The work performed by the Quartet consisted largely in giving out exhortations, conducting experience meetings, and visiting from house to house. To all the company it was a source of great joy that they had been directed to work in this field. The last meeting, on the 29th inst., was one long to be remembered for the gracious visitation of the Spirit. The meetings, it is expected, will be continued by the pastor of the Methodist Church. Baptism could not be administered on account of the stormy weather, but this will be attended to hereafter by way of more beautiful vest in that place.

C. S. SAYRE

MILWAUKEE, Wis., March 30, 1891.

OUR YOUNG FOLKS.

FACTS FOR YOUNG BIBLE READERS

A was an emperor, who gave a decree. Luke 5: 1
B was a bishop, anxious to see. Mark 10: 46-52.
C was a heathen. Acts 17: 34-35.
D was a tanner, who weakened the strong. Judges 16: 4-5.

E was a twin son, loved by his mother. Gen. 29: 28.

F was a ruler in place of another. Acts 24: 27.

G was a proverbs man. Matt. 11: 16.

H was a lyrant for easily founded. Matt. 2: 10.

I was a counselor of the elders. Acts 34: 5.

J was a shepherd, possessor of 8 sheaps. 1 Sam. 11: 16.

K was a gypsy. 2 Kings 5: 17.

L was a mountain with a burden of serpents. Jer. 18: 14.

M was a priest with no pedigree found. Heb. 7: 1-3.

N was a butcher, whose service was kind. 2 Tim. 1: 16-18.

P was a deep of changeable mind. Ex. 36: 28.

Q was a speaker of words. 2 Kings 18: 10-15.

R was a scribe, punished justly enough. 2 Kings 19: 35.

S was a disciple raised from the dead. Acts 9: 35-42.

T was a man of good head. Neh. 9: 17.

U was a father who refused to obey. Esther 1: 12.

V was a father whose sons went away. Matt. 13: 21-32.

SELECTED.

THE SOLDIER’S TESTIMONY.

Among thetouching incidents of the Cimrbin war comes the following:

The battle was over. All day long it had raged, but now the conflict had ceased, the victory was gained in battle field. Among the wounded, the dying and the dead, lay one who had fought bravely and well through the day. The dimness of death was upon his eyes; its icy hand was stopping the slow beating of his heart, andchilding the current of his blood. He was dying, and he knew it, and now in the quiet evening he lay silent, waiting for the end. Searching for the live among the dead, two of his comrades found him there, and with gentle hands lifted him to carry him to the camp. All tender as they were, the movement was more than he could bear, and stilling the moan upon his lips, he bade them lay him down and let him die in peace. They laid him down, and stood beside him with uncertain will. It seemed so cruel to leave him there unattended and alone, to die him further to hasten his death. And so they left him, and hurried on their way of mercy. An officer soon passing by, saw him and stopped.

“Shall I get you a drink of water, my poor fellow?” he asked gently.

“No, thank you, sir.”

“Have you any relatives or friends to whom you would like to send a message? I will gladly take it.”

“I have a friend in the world.”

The officer was silent. He had stood by many a dying man, but never yet one who had not some loved one. The officer kneeling down, he wiped the dead simplex of his sorrow by pitting hand.

“Is there nothing at all I can do for you, my poor fellow, for nothing?”

Slowly the dying man opened his eyes and looked into the kindly, sympathizing young face. “There is one thing, sir, I should like, he murmured. “Is my knapsack—my Bible.”

Opening the knapsack, the officer took out a well-worn Bible.

“Is there any particular part you wish to read?” he asked.

The fourteenth chapter of St. John—near the end—you will find something about peace.”

He turned over the leaves, and found the text. “Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”

The dim eyes opened and a look of radiant happiness fell upon the soldier’s face. The cold lips moved with unuttered words, and the officer bowed his head to listen.

That peace—is mine! Heaven—is mine! That Saviour is mine!”

The night closed round, drawing it’s pall of darkness over the dying and the dead. Multitudes were without a ruler, as the Holy God had laid the body of the friendless man, with his little, worn old Bible lying on his breast. And they laid him in a nameless grave in a strange and far-off land. —Christian Guardian.

LIFE OF A BABY GIRL.

The Berlin Zoological Garden is the possessor of a young gorilla which—though the temptation is always to say wife, he is so much like a human being that one cannot but feel that he is very clever, and imitates the actions of the people about him to such a degree that the Berlin boys and girls call him “Zelig.”

He has a round black face, with a big mouth, and small fl ick nose, and bright eyes.

His favorite pastime is to break out to get it. He has an eager appetite for sweet fruits, and is very particular about selecting good fruit. Diner is eaten at one o’clock, and this meal always excites the keenest interest in Mr. Goddard. A cup of beef tea is the first course; then a stew of rice, vegetables and meat. The gorilla has been taught to feed himself with a spoon, but when he thinks nobody is watching him, he uses his fingers. After dinner he takes a walk in the garden, on tiptoe; he romps for a time; and eats a right supper of bread and butter and tea. At half past eight he makes up his bed, rolls out of bed, and sleeping on a mattress like a child. His keepers are very fond of him.—Christian Science.

KEEP A CLEAN MOUTH.

A distinguished author says: “I resolved, when I was a child, never to use a word which I could not pronounce before my mother.”

He kept his resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of vulgar words and expressions, which are in respectable circles. Of course, we cannot think of girls as being so much exposed to this peril. But wait and imagine a young girl who would not utter before her father or mother.

Such vulgarity is thought by some boys to be “smart,” the “next thing to the world,” and yet “not so wicked;” but it is a habit which leads to profanity, and fills the mind with evil thoughts of the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Girls should learn to keep their mouths free from all impurity, and your “tongue from evil;” but in order to do this, ask Jesus to clean your heart, first, for “out of the abundance of the heart the mouth speaketh.” —The Christian.

There is no passion which steals into the heart more imperceptibly and covers itself under more disguises than pride.—Addison.
SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1894.

LESSON III.—JOSEPH SOLD INTO EGYPT.

For Sabbath day, April 16, 1894.


GOLDEN TEXT—"Ye thought evil against me; but God meant it unto good; Gen. 50:20.

GENERAL STATEMENT.—The story of our last lesson is contained in this: The children or Rachel lived with Jacob, who sought comfort and happiness in the industry of his sons. He was sold for twenty shekels, however, it was supposed by them that his plan meant the starvation of Joseph. He is hated and envied by the children of Jacob, who, as they saw him, they thought that he would have the favor of his father, and they wished to ruin him, even if they could not get rid of him. Thus was Jesus stripped of his clothes," Matt. 27:28.

EXPLANATORY NOTE.

THE CONSPIRACY. 23. "When Joseph was come home, he said to his brother Benjamin, "Get thee into the flock and bring me two of the best sheep with thee." Then Joseph sent his brethren away from him, and said, "I prepare a feast for my father." So Benjamin went in and Joseph did not speak to him until they were all gone out from before him. Then Joseph said to his brethren, "Tell our father, 'My son Joseph sent me unto you to meet you.'" So the brethren said to him, "By whom did this man begin to be rich?" He said, "By the favor of my father. He sent me to meet you. But now, if you will do well to the man, you shall be delivered alive; but if not, your eyes shall see my face for good. For indeed I am the God of your father. Let him come down today, and I will show him kindness. But I will not do this unless you do this thing. Send your brother, and bring him down, that I may know that you are true; and afterward bring your brother also. And Jacob said, "I am old; my days are at an end. I should not see the death of my son, before I go. I will go to you, and I will bring him down to you. When your sons come to me, they shall say, 'Our father brought us out of Egypt; but we have a brother here, a young man, the son of your brother Rachel.' Then I will say to them, 'Bring him down to me, that I may see his face, unless you bring him, I will not eat with you.' So they did according to the word of Joseph, and brought him down to him. And Joseph said to his brethren, "Do ye truly come to Jacob?" They said, "The man who bought us, and brought us out of the land of Egypt, is the son of the man who bought us. Go now to my father, and say to him, 'Jacob's son is come to me. Behold, his words are comfort to my old age, because his pure life was a balm to the heart of his father. His father said, 'Is it true that my son is come to me? I will not eat until I see his face.'"

NEW YORK.

DEBUTER.—We believe that the Sabbath Recorder, the Expositor and Sabbath Visitor are the best papers for Sabbath-keepers, and that the Sabbath Visitor is the best paper for the purpose of sending the best reading to our homes and the latest reports on Bible, Sabbath, Re-form and missionary work, and all who are not subscribers are cordially invited to take a copy and read and give to others. Special articles are mentioned, as H. M. Max­son's "Success," and an interest awakened to see and read them. Then the copies that are left over are taken in daily pastoral visits and given to old and young who want them. Such remarks as these are heard: "Oh, that is the Recorder. I am so glad to see it. How I wish I could take it." Now we think this ex­ception to the Recorder, as natural as the the exchange of library books in the Sabbath-school, and certainly the reading in our papers will compare favorably with our Sabbath-school books. Already an increased interest is noticeable on the Sabbath question and in all our work.

On the 20th of February a reception was given for the benefit of the pastor, at the town hall, and our people and many others attended to listen to the exercises and enjoy the bountiful supper, which, under the direction of Bro. H. L. B. Adams, was served with a marked success, and yielded ninety dollars. May God richly bless all the givers.

ADAMS CENTRE.—Our people seemed to enjoy very much Bro. Cottrell's visit and canvass here. The pledges he secured are partly a marked success, and yielded eighty dollars. May God richly bless all the givers.
joyed a precious work of grace this winter. The Baptist and Seventh-Day Baptist churches united in observing the week of prayer, and, under the lead of the pastors, the meetings were continuous for three weeks. There was very little that could be called preaching in these meetings. The leader generally occupied from ten to twenty minutes in emphasizing some thought that was in line with the direction he designed the service to take. The Holy Spirit was pleased to use the prayers and efforts of his people in this way to the professed conversion of about fifty souls.

Don. O. DeGrasse Greene, who has served the Adams Church as choirister for forty-two years, recently resigned that office, whereupon his son, O. D. Greene, Jr., was chosen his successor. But the people of the society did not allow the matter to rest there. The deacon and wife returned from a visit a few evenings since and found the house filled with invited guests.

The pastor explained that they were there to convey to their host their great appreciation of his invaluable services as leader of the choir for so many years, and as a slight token of such appreciation in behalf of the company, presented them with a book case.

Watson.—The people in this vicinity agree that the past winter has been very mild, and spring appears to be coming, though we have light snows. When the weather is warm enough for the sap to run, then the people are busy making sugar. They are also making ready for their spring work.

Health is generally good. But one death has occurred among our people since our coming to Watson last October, Eld. Reed, whose obituary may be seen in another column.

U. M. B. New Jersey.

PLAINFIELD.—Our Sabbath School is in an unusually prosperous condition, as indicated by all the reports at the annual meeting held March 23rd. The work of the school for the year has been carried on with the utmost harmony. Seventeen new scholars have been added, and the average attendance for the last quarter was the largest on record. The following officers were elected: Dr. E. E. Tiffany, Superintendent; H. M. Maxson and W. M. Stillman, Assistant Superintendents; Arthur J. Spicer, Secretary; Clarence L. Titworth, Treasurer; Charles S. and Robert B. Randolph, Librarians, and Bessie E. Titworth, Organizer. The religious interest, both in the school and the church, is very encouraging, and it is expected that quite a number will join the church by baptism at an early day.

The Sabbath service on March 24th, "Restoration Sabbath," as Dr. Lewis termed it, was of extraordinary interest, and the pastor preached a powerful discourse to a large congregation, many visitors being present.

The Crescent Avenue Presbyterian Church celebrated its fiftieth anniversary on the 16th inst., and on the 5th the pastor, Rev. Dr. Richards, preached his tenth anniversary sermon. This church has prospered very greatly under the pastorate of Dr. Richards, and now has a membership, including its chancel, of ten hundred and forty. They have been in existence over fifteen hundred. The Mount Olive Baptist Church (colored) has just installed a new pastor, the Rev. P. S. Gibson, with very favorable prospects.

MINNESOTA.

DODGE CENTRE.—The subject of temperance seems to be of great interest to the people here.

Col. P. E. Holp, in a series of popular lectures recently given, incidentally made some strong points on this line. The Colonel is one of the star lecturers of the North-west, and his talk is replete with brilliant expositions, pointed wit and flights of oratory. Temperance is not his theme, but many hits were made that set people to thinking on that burning question.

Sabbath, March 17th, was temperance day at the Seventh-Day Baptist church, the pastor preached about the church and the saloon, from Eph. 5: 11, and gave chalk talks upon the subject before the Sabbath-school, and also the Junior Endeavor.

Sunday evening, the 18th, the Rev. Mr. Norton treated, without gloves, the license question, in the Methodist church. On the evening of the 24th our Sabbath-school gave its annual prohibition entertainment to a house full of interested hearers. On the evenings of the 29th, 27th and 28th, the national lecturer, orator and author, Rev. E. O. Taylor, M. A., of Chicago, gave his three lectures, "That Boy of Yours," "Fallacies Concerning Alcohol," and "A Glass of Beer Among Friends," he being a specialist on Scientific Temperance, and meets the demands of the hour for knowledge needed on this line. His chemical experiments before his audience cannot but convince all thinking men that the popular use of tobacco is, in the light of present medical and scientific investigation, criminal to say the least.

Our village election will not have the license question a direct issue this spring, only as an effort will be made to elect officers favorable to the enforcement of the excise laws. Under our village charter the citizens desiring this issue must petition the village board. Failing to do this, the last election on this question determines the matter for the coming year. We have at present no license, and business men are satisfied that morals and business are much better under no-license. So much for temperance in Dodge Centre this spring.

As to other work, let me say that our church has put its name on the "Catholic and the Sabbath," into every home in this community, and the Christian Endeavor Society has again sent broadcast much Sabbath literature.

NEBRASKA.

NORTH LOUIS.—The prevailing hard times have cast a gloom over Nebraska as well as elsewhere, yet they have not materially affected conditions necessary to comfortable living. The crop of last year was sufficient to supply the requirements of food and fuel, but there was no surplus to be used for improvements, or to pay large debts. The winter weather was favorable to social gatherings and church and missionary work; and, with all, the people generally have been landed into the lap of spring in good spirits.

Our new pastor in the family of Dr. F. O. Budrick, from Milton Junction, is doing us credit. The doctor is well received by all faithful church and Sabbath School. His chemical experiments before his audience is in the light of present medical and scientific investigation, criminal to say the least.

Our village election will not have the license question a direct issue this spring, only as an effort will be made to elect officers favorable to the enforcement of the excise laws. Under our village charter the citizens desiring this issue must petition the village board. Failing to do this, the last election on this question determines the matter for the coming year. We have at present no license, and business men are satisfied that morals and business are much better under no-license. So much for temperance in Dodge Centre this spring.

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E. D. C.

CAPTAIN THORNTON PERSONS.

On Feb. 3, 1894, there died, at Poughkeepsie, N. Y., a man that desired to see the triumph of God's "holy day." I refer to Captain Thornton M. Persons, of the Salvation Army.

Writing from Scranton, under date of Feb. 27, 1895, Captain Persons said: "I am a firm believer in the Sabbath of the Bible. I hope the day will come when the proper day shall again be observed; God's Sabbath instead of man's." While admitting that he did some laborious work on Saturday, the Captain added, "However, I do not consider Sunday the Sabbath and never call it such. I am willing my name shall be used in any way as supporting the proper day."

Captain Persons was born in Cleveland, Ohio, May 9, 1857. Much of his life before entering the Salvation Army was spent at Hudson, Mass. He was a man of some education and considerable musical attainments. After being at the Salvation Army Garrison in Brooklyn, Captain Persons was stationed at the following places: Paterson, N. J.; Brooklyn and Port Chester, N. Y.; Portland and Bangor, Me.; Buffalo, Scranton and Scranton, Pa.

Commander Ballington Booth refers to him as a "front rank man," and in the War Cry Captain Persons is spoken of as "a widely loved and respected officer of several years' standing." One of the Army officers composed by him is now sung in various parts of the world, and his work as an evangelist must go on bearing good fruit.

Persons leaves a wife and young child, and is greatly lamented by those who knew him.

E. S. MAXSON, M. D.

WYOMING.

A MARIAN schoolmaster said with stern emphasis the other day: "I saw the person who was whispering then. I am looking at that person now. Will that person arise before the school and claim whispering me?"

Two boys and four girls stood up blushingly. The master is cross eyed and wears glasses.

H. H. HINMAN.
God's promises are coming to pass, and some are going. Do not strive to grasp them all.

One by one the duties wait thee. Let thy whole strength go to each; let no future dreams rob thee, lest the Lord find thee without heart in all these.

One by one (bright gifts from heaven) joys are seen; each one here before; though it may seem but a drop when cold, Handy, too, to let them go.

One by one the griefs shall meet thee, and they are known, an aimed load. One will fade as other griefs, subduing each, passing through the land.

Do not look at life's long sorrow; see how small each moment's pain; God will help thee for to sorrow, so each day begin again.

Every hour that flees so swiftly has its work to do or be done. Luminous the brow, holy, the life each man with care.

Do not linger with regretting, or for pining hours despised; fear not the end, forget not, Look too eagerly beyond.

Here are golden links, God's token, Ever more, ever; but one by one Take them, lest the chain be broken; fire the pilgrim bugles become.

—Adelaide A. Foveler.

BETTER THAN LOGIC.

By LEADER S. KEYSER.

Jonas Winkman was an atheist. He concluded strictly that his dog drove him to that position.

"Why," he would argue, "the mere tyro in science and knowledge has it in his power to control laws that are inexorable; every cause produces its legitimate effect just as surely as two and two make four; there is a certain order in the world of nature of any supernatural interference. Now," he would continue, knitting his brow into logical folds and fissions, "it stands to reason that if the world had been made by an all-wise God, he never would have left it to itself, or abandoned it to the control of chance; therefore, therefore, there can be no God."

Whether Mr. Jonas Winkman looked upon the universe as a syllipagm or not, I do not know, but at all events he felt that the argument was unanswerable. He wondered that everyone was not convinced by such a process of reasoning.

One day, while Mr. Winkman was busy in his office, a terrible storm arose and swept over the city. He sprang to the window and looked out upon the flying missiles with a nameless terror. The whole of the building in which he stood shivered and rocked from side to side every moment, and he expected the great structure to crash to the ground. Awful beyond description were the roar of the thunder and the play of the lurid lightning. It seemed as if the heavens were on fire, and were crying out with the pain of their burning.

Presently, however, the fury of the storm abated somewhat, and Mr. Winkman could look out upon the scene with more calmness. But what was that? A building on fire a few blocks away. How the smoke rolled up in black columns, and then the flames belched forth in great tongues. Jonas Winkman grew as white as a sheet rolled out of his office.

"It's my own house that's on fire!" he shrieked. "O my wife! my wife!"

Without waiting for his last, he sprang out of the doorway with the force that has swept over the street toward his home with the desperation of a madman. When he came near, he saw, with a thrill amounting to actual pain, that his house, after all, was on fire, but a building farther away.

He dashed into the door of his house and there before him stood his dear wife, safe and well, though pale from fright.

"O why," she cried, as she flung his arms around her, "you're still alive, thank—"

He was going to say "Thank God!" when he remembered that he was an atheist. For many days he thought over the matter, and at last concluded that there are some things which are better than his dog's promises, even though they result of the heart to God in great crises, for example—Golden Rule.

CLOUDS AND STORMS.

There is no journey of life but has its clouded days; and there are some days in which our eyes are so blinded with tears that we find it hard to see our way even when God's promises. Those days that gave a bright sunnier, followed by sudden thundershouts and bursts of unlooked for storms, are those that test our trust of our graces the most severely. Yet the law of spiritual sight very clearly resolves the law of physiology. When we come suddenly out of the daylight into a room even moderately darkened, we discern nothing; but the pupils of our eyes gradually enlarge until unseen objects become visible. Even so the pupil of the eye has the blessed faculty of enlarging in dark hours of bereavement, so that we discover that our loving Father's hand is holding the cup of trial, and by and by the gloom becomes luminous with glory.

The fourteenth chapter of John never fails with such music upon our ears as when we catch its sweet strains amid the pandemonium of some terrific storm. "Let not your hearts be troubled; ye believe in God, believe also in me. I will not leave you comfortless."—Dr. Cuyler.

Readers of the Recorder, who happen to have any coins dated before 1873, may find among them a quantity of varieties which are worth many times their face value. The National Coin Co., 522 Stock Exchange, Boston, Mass., sends cut six-page circular with illustrations of United States and foreign coins, with price they pay for coins, stamps, Confederate and Continental currency. Cut this out and send stamp, and you will receive book by return mail. Send low. It may mean a fortune to you.

A young man of 20 with a fair education in English and German, correct in figures, wishes to find employment in an office or the like, among our Seventh-day people. Can furnish best references. Reply to this personal may be given through the Recorder's office.

Wanted.

A Seventh-day Baptist young man wishes a situation, or a score or two of land to work on shares. Has spent several years in raising crops, has some vegetables and some fruit. Can furnish best references. Immediate correspondence desired. Address, "Willing to Work," care Hope Publishing Co., 56, 5th avenue, Chicago, Ill.

For Sale.

To settle the estate of Rev. James Bailey, deceased, the home occupied by him in Milton, Wis., is offered for sale. It is a splendidly built Queen Anne cottage, large, finely finished and in perfect repair. It is offered at a great mortise. Every room in the house is comfortably furnished, and carpets, bed-room set, and heavy furniture is offered for a mere trifle of its cost. For price apply to R. S. Bailey, 3034 Michigan Ave, Chicago, Ill.

SPECIAL NOTICES

"The Seventh-day Baptist minister would be glad to correspond with any interested in the dissemination of Bible truth in Georgia.

A Bulletin of Information, designed to be a medium of communication between Seventh-day Baptists needing workmen or women and those seeking employment, has its head office at the Recorder's Office, 11 Federal Street, Providence, R. I., and is welcomed by many Seventh-day Baptists. It is a diligent effort to keep the name of God before all classes of people, and especially to Seventh-day Baptists remaining in the city over the Sabbath.

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C. P. Potter, President, Platform, N. J.

JOHN T. G. SULLIVAN, M. A.

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