A WEALTHY woman in New York has recently provided in her will that $1,000,000 shall be expended in building a mausoleum for her remains. Ten thousand dollars thus expended would leave $900,000 for benevolent purposes, and a much brighter hope for an inheritance among the misions which Christ assured his disciples he was going to prepare for them.

In Maryiland inebriate institutions are established for the care and treatment of confirmed drunkards. The legislature has recently passed a law providing for the compulsory treatment of drunkards. By the order of the Court the inebriates are to be sent to these institutions. First, establish drunkard-making factories, and then, at State expense and high taxes, maintain an asylum for inebriates! Then beware the hard times, oppressive taxes and general bad government!

We print in this week the last article of the late Rev. Nathan Wardner, D. D., in reply to an “Open Letter” by Rev. A. McLean, D. D., which appeared in the Recorder of March 19th, page 151. This reply was prepared about two weeks before Dr. Wardner’s sudden departure for his long anticipated home. By mistake it was not mailed until the day before he passed away, and reached this office after he was at rest. It will be read with interest as his last contribution to the Recorder, for which paper he has written so much and so well.

President Gardner’s earnest appeal for the life of Salem College in the last Recorder is still fresh in the minds of all who have read it. We all know it is possible to save that valuable school from insolvency and make it a permanent blessing to our people and to the cause in general. Probably many are wishing that something may be done to save it, and we hope some are already planning to do handsomely for that sacred interest. But the cause is very urgent. “What then dost do quickly.”

President Gardner’s earnest appeal for the life of Salem College in the last Recorder is still fresh in the minds of all who have read it. We all know it is possible to save that valuable school from insolvency and make it a permanent blessing to our people and to the cause in general. Probably many are wishing that something may be done to save it, and we hope some are already planning to do handsomely for that sacred interest. But the cause is very urgent. “What then dost do quickly.”

The Golden Rule, always loyal to its principles, in the first issue for April gave its readers a symposium of articles, by many editors, on the advantages of taking a denominational paper. All Christian people should read these articles and heed them.

HOW GREATLY it will help us in times of deep affliction, when the archangel in cracks our homes and takes away those we love, if we remember that the angel of death is also the angel of life. This beautiful messenger comes to the Christian home as a white winged escort to conduct the soul, released from pain and earthly sorrow, to the joys of the upper world. Lazarus had such an escort. So also are all who fit for the kingdom.

CONTEST is a quality of mind and heart greatly to be desired. It is approved in Scripture and recommended by many wise men. It is not the product of wealth, or favorable surroundings; but it comes from the cultivation of a habit of cheerfulmindedness, charity, trust in God. Henry Ward Beecher said, in “Pulpit Pungencies”: “If a man has come to that point where he is content, he ought to be put in his coffin; for a contented live man is a shame.” Well, we always had to let Mr. Beecher say just what he pleased; and with the definition of the word which probably was uppermost in his mind when he wrote that “pungency,” he might have been measurably correct. But to offset against his statement we have others fully as authoritative, recognizing contestment as a cardinal virtue.

“For I have learned in whatsoever state I am therewith to be content.” Phil. 4:11.

“And having food and raiment let us be there­with content.” 1 Tim. 6:8. “Be content with such things as ye have; for he hath said I will never leave thee nor forsake thee.”

“Their is better to be lowly born, and range with humble ladies in content, than to be perk’d up in a glittering grief, and wear a golden sorrow.”

Not long since we listened to two very witty, original, entertaining, and in many respects valuable addresses on temperance, by one of our noted lecturers. These lectures were given upon the invitation, and financial guarantee, of Christian women, and in one of the largest churches in Alleghany county, well filled, mainly with Christian people. In each of these addresses the speaker scored the church and Christian people unmercifully and held them largely responsible for the existence of the rum traffic. While listening to this arrangement of the church and Christian people two questions were constantly in the minds of some of the audience, (1) are these charges true? and (2) what will be the natural effect of such statements upon the minds of the un-Christian part of the audience as to the value of Christianity? We thought of that great and world­moving organization known as the Woman’s Christian Temperance Union. Take out the “Christian” element and what of substantial value will be left? Among men who are the ablest and most consistent advocates of prohib­ition, within the range of political movements or outside, after deducting the clergymen and faithful Christian workers what per cent will be left?

We feel inclined to give more weight to the opinion of the honorable and venerable Neal.

There is much in a pledge. Do not fear to promise to refrain from evil. John B. Gough said, “If the pledge had been offered me when I was a boy, in Sabbath-school, I should have been spared those seven dreadful years.”

THE SABBATH RECORDER.

FIFTH-DAY, APRIL 26, 1894

Terms: $2.00 in Advance.

There is much in a pledge. Do not fear to promise to refrain from evil. John B. Gough said, “If the pledge had been offered me when I was a boy, in Sabbath-school, I should have been spared those seven dreadful years.”

THE SABBATH RECORDER.

REV. L. E. LIVESTMORE, Editor.

REV. L. C. HARKNESS, Chicago, II.

CONTRIBUTING EDITORS.

O. D. WhittRED, D. D., Westerly, R. I., Missions.

W. G. WhittRED, D. D., Milton, Wis., History and Biography.

Prof. Edwin Shaw, Milton, Wis., Young People’s Work.

Mrs. Rebecca T. HOBART, Watertown, Maine, Woman’s Work.

Rev. H. D. CLARK, Dodge Center, Minn., Sabbath-school.

Jno. P. MORRIS, Business Manager, Alfred Centre, N. Y.

ONE LESS.

"be charmed circle broken; a dear face
Missed, long by the forms of a loved place;
But, clasped, and saved and perfected by grace;
One more in heaven!

One less at home!
One voice of welcome hushed, and evermore
One cords word unspoken; on the shore
Where parts come not, one soul landed more—
One more in heaven!

One less at home!
A scene of loss that meets us at the gate;
Within, a place unfilled and desolate; of the late Rev.

One less at home!
Chill as the earthborn mist the thought would rise,
Our sight of the eartborn mist the thought would rise,
Within, a place unfilled and desolate; of the late Rev.

Is home and heaven!
Is home and heaven!

And wrap our footsteps round and dim our
Chill as the earthborn mist the thought would rise,
Our sight of the eartborn mist the thought would rise,
Within, a place unfilled and desolate; of the late Rev.

Is home and heaven!
Is home and heaven!

In the first issue for April gave its readers a symposium of articles, by many editors, on the advantages of taking a denominational paper. All Christian people should read these articles and heed them.

HOW GREATLY it will help us in times of deep affliction, when the archangel in cracks our homes and takes away those we love, if we remember that the angel of death is also the angel of life. This beautiful messenger comes to the Christian home as a white winged escort to conduct the soul, released from pain and earthly sorrow, to the joys of the upper world. Lazarus had such an escort. So also are all who fit for the kingdom.

The Golden Rule, always loyal to its principles, in the first issue for April gave its readers a symposium of articles, by many editors, on the advantages of taking a denominational paper. All Christian people should read these articles and heed them.

HOW GREATLY it will help us in times of deep affliction, when the archangel in cracks our homes and takes away those we love, if we remember that the angel of death is also the angel of life. This beautiful messenger comes to the Christian home as a white winged escort to conduct the soul, released from pain and earthly sorrow, to the joys of the upper world. Lazarus had such an escort. So also are all who fit for the kingdom.

There is much in a pledge. Do not fear to promise to refrain from evil. John B. Gough said, “If the pledge had been offered me when I was a boy, in Sabbath-school, I should have been spared those seven dreadful years.”

The Golden Rule, always loyal to its principles, in the first issue for April gave its readers a symposium of articles, by many editors, on the advantages of taking a denominational paper. All Christian people should read these articles and heed them.

HOW GREATLY it will help us in times of deep affliction, when the archangel in cracks our homes and takes away those we love, if we remember that the angel of death is also the angel of life. This beautiful messenger comes to the Christian home as a white winged escort to conduct the soul, released from pain and earthly sorrow, to the joys of the upper world. Lazarus had such an escort. So also are all who fit for the kingdom.

There is much in a pledge. Do not fear to promise to refrain from evil. John B. Gough said, “If the pledge had been offered me when I was a boy, in Sabbath-school, I should have been spared those seven dreadful years.”

The Golden Rule, always loyal to its principles, in the first issue for April gave its readers a symposium of articles, by many editors, on the advantages of taking a denominational paper. All Christian people should read these articles and heed them.

HOW GREATLY it will help us in times of deep affliction, when the archangel in cracks our homes and takes away those we love, if we remember that the angel of death is also the angel of life. This beautiful messenger comes to the Christian home as a white winged escort to conduct the soul, released from pain and earthly sorrow, to the joys of the upper world. Lazarus had such an escort. So also are all who fit for the kingdom.
Dow who recently said: "The heart and soul of the temperance movement are the church members engaged in it. They are very few compared with the entire membership of the churches, but few as they are, without them the temperance cause would collapse. There is no doubt that the temperances, party affiliations, and the like, can be very important in some cases, especially through business engagements, party affiliations, and inexcusable indifference on the part of many who profess to be Christians, but the wholesale and indiscriminate attack upon the church" and "Christian people," which becomes a sort of handy shuttlecock, used half unconsciously many times, is neither convincing, helpful, nor a fair representation of the real state of the case. The most valuable, efficient, and hopeful temperance movements of our times are carried forward mainly by Christian people.

The Translatability of the Scriptures.

By Rev. W. Elliot Griffis, D. D.

The diversity of human languages is one of the most striking phenomena of history. Earth-to-day presents the enlarged picture of the moon on which God scattered the Babel builders.

Read the 11th chapter of Genesis as we will object to the suggestive parallelism and pictorial history, the narrative of the confusion of tongues is an epitome of the story of the peopling of the earth. In every nation there is a tongue, nay, may be many tongues. Languages have arisen, flourished, died, and vanished. In the same human there are graveyards and catacombs of dead languages. The scholar enters into the buried treasures of the past, and finds that what Homer's hero called "winged words" are often more piercing than granite. Nervous of buried lore have delight ed the world with their revelations. There have been nations and whole civilisations which, to-day, are known only by their words.

As different in their structure and finish as is the Salta from the Cologne cathedral, are these languages and nations. From the solemn halls of the Greek and the illuminating Greek to the rude savage dialects, and the dark lingoes which sheds only a glow worm ray of thought, what marvelous difference! There are languages to-day able to express the highest conceptions of man, in whichoolks who speak them cannot count higher than five, and wherein the narrow perceptions of leaf or branch have not been united into the conception of a tree. There are still millions of men who have no letters, no writing, who have not yet reached that lanky line of letters that divides savagery from civilisation.

Furthermore, languages spring up, grow, flourish, live their appointed life, grow old, decay, and die. The living speech which once united tribes and peoples becomes broken up into dialects and languages. In one language of a people, in capacity for ideas, the languages of earth-to-day seem to out-babel Babel with their divisive and tendering complications. Yet in the face of this diversity stands Christ's command to go into all the world and preach the gospel to every creature. Infolded in this command lies the necessity of translating the Bible into all the languages of humanity. This is a lofty doctrine which the natural man knows not. The ethical religions of the world know not such a command. The Word of God is of universal and of infinite importance, and nothing is to take the place of it. No hierarchy or organisation, no compendium, creed or cate chism, no ritual or liturgy, nay, further, not even a translation, however skilful, can take the place of the living Word of God.

Only the Holy Scriptures can rightly and fully present Christ and his words. Both those languages and nations which are heirs to the search, which testify of him, and those which record his sayings, and the teachings of those whom he immediately instructed, will fulfill the meaning of the Redeemer's last command. Let us repeat again the words of the Master, "Ye shall be witnesses unto me, both in Jerusalem,..." that is city missions; "and in all Judea and in Samaria," that is home missions; "and unto the uttermost part of the earth," that is foreign missions. The Scriptures of the Word, then, are to be carried by the living teacher, whose teaching and preaching are ever to be conformed to that Word, to the ends of the earth.

Imagine the difficulties involved if the Bible were an untranslatable book. Supposing its beauty, its inspiration, and its truth lay only in the original or the one approved form and language could not be changed without neutralising their power. Suppose—and the suppos ition is very easy,—that the inspired library were cast in an inimitable and highly artificial form, and that its literary finish were such, that they could not be transferred to another language; and this might be the case if the beauty and power were in sound rather than in sense. To attempt to put this perfection of highly developed language into the vulgar tongues of the earth, the Indian, African, Polynesian, etc., would be like taking Kaazee to make a Fellehine's hut. What a "sea-change," not into "something new and strange," but into something uncanny and hideous would be the result.

This is neither dream nor fancy. Imagine the poem as carried by the living teacher, of Ten ne son, put into the language of the Digger In dians, or of the Tasmanians. The beauty of those poems being largely artificial and dependent for their charm to English ears upon their artificial structure, almost wholly disappear s when such poems are translated in a language like those of Asia. The ethical Bibles, like the Vedas, Shastras, and Sutras, the Confucian classics, and the Japanese Kojiki, when translated even by experts into English, are so variant from the original form, gloss and melody, as can well be imagined. The contrast between ripes, mellow, juicy apples, and the bleached, than the preserved funeral flower which will be better than the original in literary form.

Does the present Arabic scholar tell us that "Hebrew seems only broken down Arabic?" Let us be glad, then, that in literary form this lower form-may be better where he lists enth in all the nations of the earth. The Bible is not the reflecor of one phase of civilization only, nor is it the work of one pen. Many writers through many ages have contributed to it. The men who have translated the Bible, as the steady star light of Alpha Lyra is to that of a Fourth of July rocket, or the search-light on the modest ship.

Hence the Bible's amazing capacity for translation. If its divinity and its inspiration reside in any one of its qualities, is it not in its translatability? Its prose is acknowledged by no wonder that Mohammedan orthodoxy declares that the Koran shall stay at home in its original Arabic. No wonder the men of the critical school in India, that finds various readings and studies them, are denounced as "heretics." No wonder that many Turks shudder with horror at the thought of the Sultan's order to have the Koran translated. We hope the Koran will be translated.

On the contrary, the Bible is not, in its literary form, a diamond brilliant. It is rather pure gold, which can stand the crucible of acids, the fire and the oxygen. It neither rusts, corropts, or perishes. Of all languages, this one language it is in two or three, with a vocabulary that has in it the deposits of crystals of many nations. Indeed, one can see on the landscape of the Bible great moraines of words, which are all that remain after the great glaciers of melting human life have carried away.

Both the Hebrew and the Greek, in which the immortal thoughts of prophets and evangelists are enshrined, are not in their general form classic, they are rather the best colloquial languages of their time. Hence the seeming paradox, that a thoroughly equipped language of to-day, the translation may actually be better than the original in literary form.
better in form than the original, while the new spirit infused into the language of the translation creates new horizons and atmospheres. In savage dialects and barbarous tongues it summons to being new worlds of thought which uplift the mind not only, but the whole nature of the world. Profound thinkers and learned writers have shown how greatly the Septuagint version of the Old Testament made not only a new star but a new system "swim into the ken" of the quickly sensitive Greeks. How much more does it mean for a new world for the nations which, though ambitious, are yet in the redness and poverty of the primitive stages of civilization! One writer, using a thoroughly modern metaphor, says that the translation of the Bible is "like building a railroad through the national intellect."

The translated Bible put into the hands of rude savages unabled to read or write, or do any abstract thinking until the missionary translates among them, is, to use a homely simile, like a great yeast cake; it is sure to rise and transform the whole lump. From a literary point of view and to the scholar, whole pages of that translation may illustrate the cause and result of the Bible. The manifold spiritual conceptions are apparently bedraggled and bereaved in a foul dialect of men not apparently possessing great superiority to the brutes. To take, for example, that glorious passage in John 16, "God so loved the world," etc., and to talk at what scandalizes above the idea of animal passion of "incineries" of the "Big Boss," of trade and barter, etc., seems almost like blasphemy or at least impious. But wait, wait a generation. The translation has made a helping up the whole low plain and range of ideas and conception to plateaus with peaks. The very men who once found it more than sufficient for their want, and for a time almost beyond their comprehension, now demand a revised and improved version, for they have a new vocabulary, new mounds of thought, a new outlook upon the world given by the word itself. The universe contain new inhabitants and over all is One, and able to save and to destroy," but who, O happy thought "doth not willingly grieve to afflict the children of men, but who loves and seeks to save.

In Wellesley College, in the beautiful Faculty parlor, furnished by the late Professor E. H. Hooper, who leaves us, a book was written, to use a paradox, "in the language which have no literature." Until the Word came there was no written word, no letters, no record of thought. The Bible has been the creator of whatever books or writings are now possible for those who once lived below that line of hope and writing. The Bible has been the nucleus, and around this nucleus have gathered whole literatures.

In our own dear mother tongue, we have one of the most conspicuous examples of the translation of the Bible. Furthermore, the English Bible has given to our language its permanence, its models of excellence, its moral purity. Its thoughts have permeated not only our literature but our daily speech. To the child it is a book of books and of books, and the reader, who once read and the last forgotten. Master minds kindle the torches of their genius at its altar. Stylets are proud to imitate it, and the homy sage counts its the central jewl in his crown of homelike speech and dialect, the likeness of its divine simplicity. The English Bible keeps our thought and speech chaste and pure because it calls things by their right names. The vile person is not called liberal nor the church said to be beautiful. The Bible took our own words, as they fell from the lips of our ancestors, "faith," "gospel," "goodness," "truth," "sin," "holiness," and infused into them a deeper meaning, and so transfigured them that the mystical and divine true as with a shining garment and thus to the region of truth are consecrated forevermore.

Finally has Lord Houghton (Richard Moncure) Milnes expressed the difference between the Koran and the Bible, between the teacher of Mecca and Nazareth.

"Mohammed's truth lay in a holy book, Christ's in the human heart."

So while the world rolls on from change to change, And realms of thought expand, The latter stands without pause or range; Stiff as a dead man's head.

While, as the life blood gives the growing form, The Spirit Christ has shed Flow through the ripening ages fresh and warm, More fair than beard or read.

IRVING, N. Y.

ORDINATION.

In accordance with a previous action of the Council, a committee for the examination and ordination of Brother Andrew J. Potter to the gospel ministry, met in the seventh-day Baptist church at Waterford, Conn., April 11, 1894, at 10 A.M. Descan A. B. Burdick, of New London, called the meeting to order and stated the object of the council. The following delegates from sister churches were found to be present: Plainfield, Rev. A. H. Lewis; New Market, Rev. E. F. Potter; New York, Rev. J. C. Potter; Pawcatuck, Rev. W. C. Dar- dwick; Wallingford, Rev. W. J. White and W. L. Clark; Eastern Association, Rev. W. C. Dal- land. The members in attendance of the Waterford Seventh-day Baptist church were constituted members of the council. Elihu H. Potter, Charles Potter, and Wm. Smith, visiting brethren from New London, were invited to sit with the council and take part in the deliberations.

By vote of the council A. H. Lewis was chosen Moderator and F. E. Potter Secretary. The following were appointed as a committee to draw up the committee's report: Brothers A. B. Burdick, W. L. Clark, J. G. Burdick. While the committee prepared its report a short prayer and praise service was held, in which all seemed to earnestly join. At the close the following report was presented and adopted: To conduct the examination, Rev. A. H. Lewis; afternoon session—sermon, Rev. W. C. Daland; consecrating prayer, Rev. J. G. Burdick; right hand of fellowship, Rev. F. E. Potter; charge to church, Rev. A. H. Lewis.

There being no further preliminary business, the council then proceeded to the examination under the direction of Dr. Lewis. Bro. Potter first stated his Christian experience, which briefly is as follows: He was converted when sixteen years of age, but soon backslid. This soon occurred in the life of Mr. Potter, and then followed a long period of skepticism and infidelity. About fourteen years ago (Mr. Potter is now sixty years of age,) he happened into the Methodist church, and was there strongly convicted that he had not, and a longing for spiritual things was aroused. His skepticism disappeared, and he soon became active in the service of the Mas- ter. A few years ago the Sabbath question became a topic of grave interest to both churches, and he was kept from embracing it some time by prejudice.

While not educated in the schools Mr. Potter has had a singular experience, which the Spirit

of God has used to educate and discipline and to fit him into the likeness of that of the Great Teacher. Ready familiarity with the Scriptures, and thorough understanding of the great doctrines of God's Word, was shown on the part of Bro. Potter. Unfailing faith in the name of Jesus, abidng in the sustaining power of the Holy Spirit, and an intense desire to serve, seems chiefly characteristic of our brother's spiritual nature.

Brother Potter has been supplying the Water- ford pulpit wholly or in part for the past two years, and has served so successfully in this capac- ity, and in his private walk has shown so ex- emplary a life, that the church concluded—and the council thought wisely—to call him to the ministry and to the pastorate of the church.

At the close of the examination, Brother Potter retired, when remarks from Dea. A. B. Burdick, Elihu H. Potter, Chas. Potter, Wm. Smith, W. C. Daland, A. H. Lewis, and others, were presented. The council declared itself satis- fied with the examination and voted to proceed to its ordination.

At two o'clock in the afternoon, the council again convened, and the remainder of the pro- gramme was carried out, as given above. Mr. Daland preached an instructive and helpful sermon from 2 Tim. 4: 2, "Flee the Word!" Notwithstanding that the weather was exceedingly stormy a goodly number were in attendance both morning and afternoon.

Although small in numbers the Waterford Seventh-day Baptist Church has, during its history, set apart ten of its members to the gospel ministry. The following is the completed list:

David Rogers, Nov., 1876.
Nathan Rogers, at Hopkinton, by request of Water- ford Church, March 13, 1876.
Jabez Beede, Jr., Feb. 14, 1766.
Leeder Rogers, Sept., 15, 1845.
Leeder Rogers, Jan., 1849.
Benjamin Weecott, Feb., 1822.
Halsey H. Baker, January, 1862.
Edmund Darrow, March, 1866.
Booth C. Davis, August, 1892.
Andrew J. Potter, April 11, 1894.

The following also were members before or- dination:

Jas. W. Rogers, Drayton, N. Y., Sept., 8, 1783.
I. C. Rogers, New Market, N. J., Nov. 25, 1788.

S. R. Wheeler, Hebron, Pa., 1895.

WASHINGTON LETTER.

(Written By Our Correspondent)

WASHINGTON, D. C., April 30, 1894.

South and West versus North and East is a much-talked of political combination. An out and out free trade and free coinage party that shall cut loose from Wall street, New England, New York, and even New Jersey, and trust to the solid South and the growing West, is a favorite topic of certain politicians gathered at the Capital. Cleveland the opposition to silver coinage, Senator Hill's bold assault upon the Wilson Bill, the threatened split of the New York Democracy, the Republican title that seems to be rising in the North and East, and the opposition of many Northern Democrats both to free silver and to unqualified free trade; all these furnish texts for those who are saying, 'let New York, Wall street, Tammany, Hill and Cleveland go, and let us look to the West.' In these three topics they are given three by the 253 electoral votes which make a majority necessary to choose a president. On hundred and twenty-
The fate of the Wilson Bill is uncertain. A bill will be enacted into law no doubt, but how much of the original Wilson Bill it will be, cannot be foretold. The Louisiana Senators have said to their friends, "If you wish our votes you must protect sugar." Hill says, "If you want my vote you must knock out the income tax," and he is certain to insist that when that is done the deficit thereby created shall be made up, in some of the national products, and no doubt Murphy will stand with him. Peffer says, "You protect sugar, you must protect wool and other agricultural products."

Smith of New Jersey and Brice of Ohio, and possibly others, are expected to ask for modifications of the bill. When it has been shaped by the Senate so as to command a majority vote and goes back to the House, that body will refuse it and a conference must be had. What shall come out of the conference committee is hard to say, but commanding the House and Senate, the bill will be made upon largely upon how vigorously a few Democratic Senators stand by the productive interests of their constituents. As to Senator Hill, there can be no doubt that he intends to have what he thinks New York wants.

Counting a quorum is necessary to expedite business in the House, and the majority, while they will not concede that the speaker can properly call a quorum present but not voting, as Reed did, and will not authorize such a calling by the speaker, have nevertheless concluded to have the counting done, though in a more formal way. It is too absurd that the House in trying to get a quorum may send to California for an absent member, and having got him here, shall have no power to use him or to have him contribute to the purpose for which he was summoned. Under such a practice a few bally cards can block the whole caravans. Better let the willing ones go ahead, though they drag the holds back along bodily, rather than have the whole team stalled in the mud.

Breckinridge moves for a new trial which he probably will not get, but he says he will appeal. The prevailing opinion is that an appeal will be made for the purpose of aiding his re-election in Kentucky. Very few see any ground for expecting a reversal of the verdict.

CAPITAL.

CORRESPONDENCE.

From L. F. Skagg.

To the Editor of The Sabbath Recorder:

I am at present at Tyrone, Texas county, holding a series of meetings, having preached here the evening before the Sabbath, the 14th. I preached that evening and on the Sabbath at 11 o'clock, and on the first day at 11 o'clock, and have been preaching each evening since. The congregations are good, although farmers are busy planting corn, and others preparing to plant. The religious interest is good and is growing.

It is said that the place was in January last, so I find the people hungry for the living Word. The Providence Church is located here, and own a house of worship. This is the place where the South-Western Association will meet October next. Tyronc is the post-office, two or three stores, one wood-work shop and one blacksmith shop. It is about sixteen miles from the Memphis, and Springfield, and Ft. Scott, and Kansas City Railroads, and it is said there is a good prospect for a railroad to reach this point, which will make the north and south. This is not strictly a grain producing country, but wheat does fairly well; corn grows well, the yield not being very large. It is a very fine fruit country. Apples and peaches are extra good; all kinds of small fruit do well. There will be no peach fruit this season on account of the late cold wave in March, which destroyed the most of the fruit throughout the South. Land is very cheap here at present but is going up in price. The winters are mild and short. Why do not those Seventh-day Baptists who are wanting cheap homes in a warmer climate come and look at this place? Here is a small Seventh-day Baptist Church that needs your assistance, and would welcome you at this place. Timothy and all kinds of grass grow very fine here, and clover does well. So those of you that want cheap homes come to the Association this fall, and if any of you want to come write to Eld. S. W. Rutledge, Tyrone, Texas county, Missouri, who would take pleasure in answering any questions as to price of land, and would gladly meet you with conveyance from railroad to this place.

Your in Christian love.

Boaz, Mo., April 17, 1894.

From H. H. Hinman.

To the Editor of The Sabbath Recorder:

A visit to Spearville, Ford county, Kansas, by Rev. G. M. Cottrell in the spring of 1893, resulted in the conversion of several persons to the Bible doctrine of the Sabbath, and some were baptised. There are now five Sabbath-keepers in that vicinity, spending eight days and preaching seven times. One young man declared his intention to lead a Christian life and others were strengthened and encouraged. I was strangely reminded of the message that came to Nehemiah concerning Jerusalem, that "the remnant are in great affliction and reproach."

The drouth has been most severe. No crops were raised last year, and this spring the fields are utterly brown and bare. Cattle and horses are barely living on the old buffalo grass, and universal gloom pervades the hearts of all the people. With many it is a serious problem how they shall subsist. Happily there is yet hope of rain and a crop; for no country yields more bountifully under favorable conditions. I was most pleased to see the exceedingly hostile feeling against Sabbath-keeping—a feeling that manifested itself in certain acts of inspired rowdism. Surely such conduct will react against the cause it was intended to promote. It is equally true that Sabbath-keepers have need of greater patience, forbearance, and "meekness," and that the fruits of sectarian bigotry will be always evil.

Whether Sabbath-keeping churches will be built up in this arid region remains to be seen, but surely Sabbath-keepers should have our sympathy and our prayers.

MARION, Kansas, April 15, 1894.

"SHIPS THAT PASS IN THE NIGHT."* A recent acquisition to modern fiction is the little book written by John T. Harraden, "Ships that Pass in the Night." The title brings swiftly to mind Longfellow's purest poem, "Elizabeth," in Tales of a Wayside Inn. But the scene is

*This Book is published by G. P. Putnam's Sons. Price $1.00. There is also a paper edition.

in vast contrast to that of the pioneer Quaker home. It is laid in Peterhoff in the Swiss Alps—a resort for consumptives,—and natural beauty is the main, if not the only, keynote of life. A gay and thoughtless wife, a neglectful, ailing, a wretched suitor, the maid's worst loiter kept by lust love,—these are some of the many things made interesting by the author.

The early chapters impress one as some of Webster's plays—with lack of unity of plot. As the story proceeds, however, the objection vanishes. We enjoy the crisp mountain air, the sleigh-rides, the peasant mother's amusing blunder, and the "disagreeable man," and the book as a whole becomes intensely interesting. We cannot leave the book till finished, and, best of all, we have no inking of the sequel till it is reached. Yet, how could the end be otherwise?

We who believe in a personal Saviour regret that the heroine could not have revealed more of God and heaven to the dying man whose loneliness she had lessened. But the last words on her lips in the hospital have in them something of hope. And the introduction to the many characters that are brought in is the embodiment of a hope to which humanity will cling as long as human life endures.

The little volume has taken up its abode in many a literary mind, and is certainly sufficiently realistic to please the populace.

Rev. C. G. CHLAMUN.
BOSTON, Mass., April 23, 1894.

IN THE FIELD OF EDUCATION.

There are 369,654 teachers in the United States.

The first Normal School was opened in 1816.

The science of Geometry is ascribed to the Egyptians.

Vassar College was founded by Matthew Vassar in 1861.

The Annapolis Naval Academy was founded in 1845.

Schools of Forestry were established in Austria in 1810.

The first work on Geology was written by Cuvier in 1824.

The first Normal College for the blind was founded in 1873.

The Spelling Reform Association was established in 1879.

The earliest treatise on Arithmetic is by Ely, G. C. 300.

The first Christmas School was established by Pantaleon in 1581.

Rutgers, in 1829, had 43,100 schools and 2,510,000 in attendance.

The first Latin dictionary was compiled by Varro, about A. D. 10.

Any one possessing, even in a moderate degree, a knowledge of the resources of the English language, can make known to any one, the human mind can conceive or that shall ever expressed, in chaste words and a style which can be understood, not read, and not degrade the cultivated. Many are sung under the impression that it is more forcible. That can be so only when there is no force in their minds.

How SODA-WATER TASTES. A little boy, after having drunk his first glass of soda-water, was asked what it tasted like, and replied: "It tastes like when your foot aches."
I COULD not help thinking all the way home from the funeral of Dr. Nathan Wardner how beautiful was his death. Sitting at the table for the morning meal, reading, as was his custom, a selection from the Bible, commenting on passages as they came to his mind, and before he could finish the lesson or offer the morning prayer, he went to the glory land. I shall feel greatly.

God has given us a beautiful world in which to live. It is very pleasant and enjoyable as one journeys along on the train to view the varied landscapes and admire the picturesque scenery. Now the fields are being clothed in living green and the dandelion is lifting up its golden head along the way. The streams are full, the trees are budding, and spring is bringing in nature’s resurrection. As we see the brook flowing from the mountain, no wonder if he were almost translated like Enoch or Elijah. We might all wish to go as he did. Whether in that way or in an altogether different way, may we see each day as to be ready for the summons. It should be our highest aim and purpose in life to build up a noble Christian character and leave behind us a sweet savor of life.

Missouri, being therein embodied, and doubt the being of God? We hold communion with her visible forms of purity and loveliness, and can the chemical laws of earth and air and water. We wonder to see the streams are all, the brooks of clear sparkling water we wonder at the sweet savor of life. The streams are translated like Enoch. We look at the beautiful world in which we do live each day and leave beautiful was their appointments have been somewhat interrupted for several weeks by the sickness of some of our own young people. We believe we missionary, Bro. L. Skaggs, and again permanently become a worker than when he went. May God bless Bro. Skaggs and all those for whom he labors. WELTON, IOWA, April 9, 1894.

FROM GEO. W. LEWIS.

Dear Bro. Who:—The quarter closing March 31st was indeed with us an enjoyable one, and we trust a profitable one also. For some weeks we had been corresponding with a view to securing one of our evangelists to aid the doctor there. Mr. Allen’s life and work for the Master although their appointments have been somewhat interrupted for several weeks by the sickness of some of our own young people. We believe we missionary, Bro. L. Skaggs, and again permanently become a worker than when he went. May God bless Bro. Skaggs and all those for whom he labors. WELTON, IOWA, April 9, 1894.

From E. H. SOCWELL.

According to arrangements I performed two weeks labor in Christian and Barry counties in Missouri, being associated in the work with our missionary, Bro. L. F. Skaggs. The first part of the labor was performed with the Delaware Church, near the home of Bro. Skaggs, where we had very fair congregations and the best of attention. The First-day people of the community attended all the meetings and aided in making them profitable. One young man professed faith in Christ during the meetings and expressed his determination to live a Christian life. Another brother is deeply impressed with the duty to become a Christian and to observe the commandments although he made no public profession yet he said, in my last conversation with him, that he expected to do so in the near future. God help him to do so. This man’s wife is a Christian woman and, together with her brother, came with the sun to meet the First-day, and is the only Sabbath. My prayer is that Bro. Skaggs may soon have the pleasure of receiving them into church fellowship and that their children may grow up into Bible truth. I visited all the community and received a warm welcome everywhere.

From thence we went to Barry county and held several meetings, where the congregations numbered as high as one hundred, all of whom gave respectful attention. There are several in this community who are deeply interested in the Sabbath question and we trust they may have strength given them to follow their convictions. At this place we received great pleasure in forming the acquaintance of our brother, Eld. J. B. Redwine and family, and enjoying their kind hospitality. Though I am not permitted to report any conversations at this place, I yet am confident that the requests were received by the Lord, which, through God’s blessing, may yet bring forth fruit unto the Master.

The Delaware and Corinth churches are each quite small in numbers, and nearly all in each place who observe the Sabbath are already members; hence conversions, if there be any, must be among First-day people who are quite prejudiced against the Sabbath. This renders the field quite difficult, but Bro. Skaggs is overcoming much of the prejudice which once existed by giving the people the pure gospel and by his kind, Christian visits among the various families on his field. Bro. Skaggs is widely known and is everywhere respected as one of upright character. He has a difficult field but is doing faithful work upon it, and should have the sympathy and support of all our people.

It was not my privilege to visit the Provincetown Church, where I very much regretted, and to form their acquaintance, laboring with them for a season, helping and receiving help in return.

Altogether I feel that the labor in South-west Missouri for the two weeks spent in it all was not thrown away. Bro. Skaggs said the effort had encouraged and helped the people and had strengthened him, and I am sure I returned home a stronger worker than when I went. May God bless Bro. Skaggs and all those for whom he labors.

April 16, 1894.

THE SABBATH RECORDER.

261

The First-day Baptists of the place were especially well represented as they meet for regular worship in our house. Some 8 or 10 of their number were converted during the meetings and several are seriously considering the Sabbath question.

Though most of our own young people are already professors and good workers too, yet three more were added to the number by baptism. Two adult sisters also professed faith in Christ, one of whom is a convert to the Sabbath, making five in all added by baptism. Others will join soon by letter or verbal statement. Let the good work go on. In fact, we shall no doubt continue the same, as we have come from the waves set in motion during this revival series. The last two evenings were occupied by settling forth our idea of the Bible Sabbath. There were many anxious listeners. What the result will be time alone can tell.

The little baud at Beauregard, Miss., are still doing faithful work for the Master although their appointments have been somewhat interrupted for several weeks by the sickness of some of their members. Bro. Threlkeld (Bro. Richard Clarke) has recently passed on to the higher life, after the joys and struggles of 51 summers of earthly experience.

Bro. Threlkeld and myself went to Beauregard immediately after the close of our proscribed session at Hammond. We regret that circumstances were such that his visit at that place was necessarily short because of urgent calls to other fields. His labors would be greatly appreciated there. Please remember this in your prayers, who remain among them, that the work may not lag because of any neglect of ours.

CORRESPONDENCE.

As friends have been inquiring where I am, and what I am doing this winter, please allow me a little of your space to tell them in the Recorder.

I expected to return to Alfred in a few weeks after leaving Chicago last fall, but was taken sick at Judge Hubbard’s, near Cedar Branch. The doctor there said I ought to go to a warm climate as soon as possible. Our dear sister, Mrs. Lizzie Nelson Fryer, had invited me to spend the winter with her in Oakland, California, as soon as I was able to travel. I hastened on bringing my work with me. There had been a call from old students and friends that Mr. Allen’s life and writings should be published; this work I have been preparing for some time, and am glad to say that the book is now nearly ready for publication. Perhaps many have been surprised that it has taken so much time to get the manuscript ready, but there have been many causes for this besides my poor health.

The Pacific Press here in Oakland is considered one of the best Publishing Houses in the country, and as it is so convenient, I have thought best to have the book published while I am here on this coast. As I can not be to the expense of having it stereotyped, I would like much to have now have large a name or copies ought to be printed to meet the demand for the book. If friends wishing it would write me here as soon as possible, I shall feel greatly obliged.

A. A. ALLEN.

206 SIXTH STREET, Oakland, Cal., April 15, 1894.

The man who wants to go to heaven alone is the man who will never get there.
THE SABBATH RECORDER.

WOMAN’S WORK.

THE FIELD.

BY IDA FAIRFAX.

“Among so many, what are they? Five loaves, two fishes small, Seems the contrast quite abnormal. We cannot feed them all!”

The Lord, who knew the heart and seen Displayed, the power divine, Whose with the Cariss marriage feast Changed water into wine.

We think of earth’s uncounted hosts Who never heard the name of light, And as their Saviour came! We sit in such a way before the thought, “And who are we,” we cry, “So few to bear the bread of life To those who faint and die!”

But He, who in that desert place Felt Hunger and gave no bread, And fed the hungry thousands there, Is not He still our friend?

“So ye in all the world,” he said, “And everywhere I proclaim! (Wherever earth’s mighty millions wait) This gospel in my name.”

MRS. ANNIE BEASANT is known in this country, in connection with Colonel Ossost and others, as a representative of Theosophy. We learn from a paper published at Patnamu, Southern India, that Mrs. Beasant recently visited the great temple of Menachchi at Madura where one of the high officials met her, saying that Sarsawal had now incarnated herself (Mrs. Beasant), and that he was therefore glad to meet one of his Hindu goddesses in person. Mrs. Beasant is said to have thanked the official very much for this high honor, and to have walked barefoot to wrong-doing, bowing before the gods Ganessa and Subramania. The paper from which we learn this, naively remarks that while fair ladies are not seldom termed angels it is not common for a goddess of real flesh and blood to visit their community. —Missionary Herald.

TO MOTHERS.

MOTHERS, a word with you, please. Cast not this shaft aside unread; and wonder not why you are thus addressed. We have been sleeping; and while we slept a serpent has crept into our midst, and the possibility of the serpent of old, has sown his deadly seed, and the injection of his poisonous breath is sapping the foundation of the moral health of our children. Our young men and maidens have listened to his sly reasoning until that which they should recoil from with horror, as a deadly sin and shame, has come to seem as only an indication, and no great harm, if not found out. Each mother has confidence in her own darlings, thinking them safe and above yielding to temptation. But is it so? Our time is short, and the means of our immoral ones ever more. Then we lapse again to slumber, leaving the poor sinner to her sad fate, an outcast for life, and our own to their course of indiscriminate associations, perhaps with the very one who has caused a companion’s downfall, until by and by, we are again awakened, this time, perhaps, by the cruel shock caused by the fact that one of our darlings has fallen a victim. Then indeed, we are crushed, bowed down with sorrow and grief, perhaps not even then awakened to a full sense of our own responsibility in the matter of our criminal neglect to instruct and watch over our children, to know where and with whom their hours of leisure were passed. But fully awake to the fact that they were not proof against temptation; that they have sinned against God and brought disgrace and shame upon themselves and all their friends. Then, too, we fearfully mark the sins and kindred shown to the repentant sinner, made repentant by the realization of the depth to which they have fallen, will be far more likely to reclaim the sinner than unkindness and banishment from the society of the pure and good.

Oh my sisters, let us arouse ourselves and stay hours as maps, to be disposed of, and to the necessity of guarding our homes and the loved ones God has given to us to keep from unswallowed and debasing influences. Let us teach our daughters to shun the society of fast young men, to avoid all undue familiarity with the opposite sex. For therein lies temptation and danger. You, mothers, with little ones climbing upon your knees, begin to instruct them in the proprieties of life now in their childhood. Put aside that false delicacy which leads you to shun all allusion to indecent subjects with the children. As soon as they are old enough to begin to learn of such things from others, let them learn of the mysteries of life and the temptations and dangers from a loving mother’s lips, rather than from impure companions, as these are near to their own voices. Teach them the exceeding sinfulness of sin. Watch over them and select their companions for them. Not from the streets, but from home and home amusements so pleasant for them. Not from the streets, but from home.

We shall never acquire any great capacity for joy, the blessed peace of God will possess our mind and heart, so long as we shrink from self-denial. —D. March.

If you do not wish for his kingdom, don’t pray for it, but if you do you must do more than pray for it, you must work for it. —John Ruskin.

If you could once make up your mind in the fear of God never to undertake more work of any sort than you can carry on calmly, quietly, without hurry or flurry, and the instant you feel yourself growing nervous and begin to breathe out of breath, would stop and take breath, you would find this simple, common-sense rule doing for you what no prayers or tears could ever accomplish. —Froude.

Never bear more than one trouble at a time. Some people bear three kinds—all they have ever had, all they have now, and all they expect to have. —Rale.

Happiness may fly away, pleasures pall or cease to be obtainable, wealth decay, friends fail or prove unkind; but the power to serve God never fails and the love of him is never rejected. —Froude.

When the mind, like a pure, calm lake, reflects back the light which is shed from heaven, to the image of God in man, it communes with its capacity; for the tiniest drop of dew strewn upon the truth, though not the smallest of the thorns of the earth.

As a fountain finds its expression in overflow, as a river in rushing to the infinite main, as trees bursting into life and blossom in the sun, so God forms love and joy, and makes them gush out of heart and tongue, without effort; and to give above all we can ask or think or desire, for Christ’s sake. —Cumming.

He who never connects God with his daily life knows nothing of the spiritual meaning and use of life; nothing of the calm, strong patience which all ill may be endured; of the gentle, tender comfort which the Father’s love can minister; of the blessed rest to be realized in his forgiving love, his tender Fatherhood; of the deep, peaceful sense of the Infinite One ever near, a refuge and a strength. —Farrar.

RESOLUTIONS OF APPRECIATION AND SYMPATHY.

Nettie L. Vara, daughter of John and Ellen Potter, and wife of Morton B. Vara, was born Jan. 7, 1890, and died March 24, 1894.

Whereas, in the providence of God this dear sister, who ever since her organization has been one of the most generous, active and efficient members, has been removed from this world by death; therefore be it

Resolved, That we tender to all who mourn her loss, joyful, unalloyed sympathy in their great affliction, and pray that they may be deeply sustained and comforted by him whose grace is sufficient for all our needs.

Resolved, That we hereby extend to her bereaved husband and little children, her kindred and friends, our heartfelt sympathy in their great affliction, and pray that they may be deeply sustained and comforted by him whose grace is sufficient for all our needs.

By order and in behalf of the Women’s Missionary Executive of the Seventh-day Baptist Church of West Hallock, Ill.,

MRS. MARY POTTER,

Mrs. Ann Potter,

[COMMISSIONER] MRS. ALICE STEWART,

WOMAN’S BOARD.

NOTICE FOR FIRST HALF OF CONFERENCE MEET.

Baptist Missionary Society

M.RD. 22

Missionary Record

150th Anniversary

CHICAGO, Ill.

Hiram Missionary Baptist Association

Bazaar

Burlington, Ia.

Banded Expense

$10.85

Beale in Hospital

175.60

Baptist Missionary Society

Bolton, Ind.

D. B. White

50.20

Mississippi Missionary Union

New Orleans, La.

$2,037.60

E. & M. INVESTED

B. S. K.

ELIZABETH A. SPENCER,

BENZON, Wis., April 10, 1894.

Women are mighty, words are living; Serpents with their venomous stings, Or bright angels clothed in their light. With heaven’s light upon their wings. Every word has its own spirit. True or false, that never dies; Every word man’s lips have uttered Echoes in God’s ears.

—Adelaide Proctor.

“Blessed are the sorrowful who carry a cheery face.”

We shall never acquire any great capacity for joy, the blessed peace of God will possess our mind and heart, so long as we shrink from self-denial. —D. March.

If you do not wish for his kingdom, don’t pray for it, but if you do you must do more than pray for it, you must work for it. —John Ruskin.

If you could once make up your mind in the fear of God never to undertake more work of any sort than you can carry on calmly, quietly, without hurry or flurry, and the instant you feel yourself growing nervous and begin to breathe out of breath, would stop and take breath, you would find this simple, common-sense rule doing for you what no prayers or tears could ever accomplish. —Froude.

Never bear more than one trouble at a time. Some people bear three kinds—all they have ever had, all they have now, and all they expect to have. —Rale.

Happiness may fly away, pleasures pall or cease to be obtainable, wealth decay, friends fail or prove unkind; but the power to serve God never fails and the love of him is never rejected. —Froude.

When the mind, like a pure, calm lake, reflects back the light which is shed from heaven, to the image of God in man, it communes with its capacity; for the tiniest drop of dew strewn upon the truth, though not the smallest of the thorns of the earth.

As a fountain finds its expression in overflow, as a river in rushing to the infinite main, as trees bursting into life and blossom in the sun, so God forms love and joy, and makes them gush out of heart and tongue, without effort; and to give above all we can ask or think or desire, for Christ’s sake. —Cumming.

He who never connects God with his daily life knows nothing of the spiritual meaning and use of life; nothing of the calm, strong patience which all ill may be endured; of the gentle, tender comfort which the Father’s love can minister; of the blessed rest to be realized in his forgiving love, his tender Fatherhood; of the deep, peaceful sense of the Infinite One ever near, a refuge and a strength. —Farrar.

RESOLUTIONS OF APPRECIATION AND SYMPATHY.

Nettie L. Vara, daughter of John and Ellen Potter, and wife of Morton B. Vara, was born Jan. 7, 1890, and died March 24, 1894.

Whereas, in the providence of God this dear sister, who ever since her organization has been one of the most generous, active and efficient members, has been removed from this world by death; therefore be it

Resolved, That we tender to all who mourn her loss, joyful, unalloyed sympathy in their great affliction, and pray that they may be deeply sustained and comforted by him whose grace is sufficient for all our needs.

Resolved, That we hereby extend to her bereaved husband and little children, her kindred and friends, our heartfelt sympathy in their great affliction, and pray that they may be deeply sustained and comforted by him whose grace is sufficient for all our needs.

By order and in behalf of the Women’s Missionary Executive of the Seventh-day Baptist Church of West Hallock, Ill.,

MRS. MARY POTTER,

Mrs. Ann Potter,

[COMMISSIONER] MRS. ALICE STEWART,
REPLY TO DR. McLEARN'S OPEN LETTER.

Dear Brother McLearn,—Before I had finished reading your letter I began to fear that the subject which you thought was so seriously affecting my mental powers, had become epidemic a thousand miles away.

In answering your letter, I begin by asking, What was the church which Christ organized? Was it a body called out from the world, to do his work, empowered to act according to the rules he gave them; or, was his church everywhere in general, and nowhere in particular? Is an organization such as he established, with which it is required to exclude his authority for their substitutions, have not followed? He says, "I know not how you who are called a brother, have not excluded yourselves from every brother that walketh disorderly, and not after the traditions which he received of us." Was it an organized church, or scattered individuals, here and there, inside and outside of every sect? And how withdraw? By each individual shunning him, one by one, as they would those they disliked, or were they as a representative body acting under the law of Christ, to withdraw fellow members after effects reform him had failed? Paul was here instructing an organized, local church, how to act in reference to Christians who did not walk according to the doctrines he had taught them.

Also to a similar church in Rome he said (16: 17), "I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye learned and avoided them." The doctrine he taught took in every command of the Decalogue (Matt: 5: 17-19), and all gospel institutions and rules for church order, of which he says, "All things does not necessarily make the Lord's Supper prominent, both in 1 Cor. chapters 5 and 11. It seems to me, the instruction in chapter 5, is too plain to be misunderstood. The Corinthian church in its partial emergence from heathen darkness, and in its discipline, did not need any ordinances, such as we, would be a gross sin; but evidently not to them. It is said, the Jews hold that converts to Judaism were released from their former ties of consanguinity, so that a man might marry his sister or mother. Dr. Saurin says this idea existed in the Christian church, under Paul's influence. And to be organized under his guidance, is one thing and to be organized under human rules is another. And we are required to choose and take our stand. "If ye love me," says Christ, "ye will keep my commandments." He inspired Paul to say, "By the commandments of Christ, pre-argument; DR. McLearn;" Before all, and not to follow sayings;" He inspired Paul to say, "Nothing before the will of God, has a right to dis-You say, "They were not the civil authorities—was held responsible for the poorer ranks of society, as the existence of this ordinance. It was obligatory to see that all the requirements of the Christian religion were properly carried out. If they neglected, they were reconnued to their trust, and such a church should be discarded like any other disorderly conduct.

The close communion rule published in the Methodist discipline A. D. 1876, Art. 40, is a consistent one. It says, "No person shall be admitted to the Lord's Supper with us who is a known and guilty sinner would exclude us from a member of our church." Any other rule involves contradiction.

But you say, "All true believers are the church." Well, when and where can you get such a church together, out of all denominations,—Baptists, Presbyterians, Methodists, Unitarians, B'nais Catholick, Mormons, Universalists, etc., and all that are outside, to do business and discipline disorderly walkers; and should you get them together to discipline a person, you are not a Sabaist, brethren, but we would exclude a member of our church." Any other rule involves contradiction.

You say, "There is nothing in the nature of the enas of a Christian to distinguish it from preaching, and praying as a Christian privilege. Whatever there is any discouragement, confusion and self-contradiction result. You say, "There is nothing in the nature of the enas of a Christian to distinguish it from preaching, and praying as a Christian privilege. Whether there is any discouragement, confusion and self-contradiction result.

You say, "There is nothing in the nature of the enas of a Christian to distinguish it from preaching, and praying as a Christian privilege. Whether there is any discouragement, confusion and self-contradiction result.

You say, "There is nothing in the nature of the enas of a Christian to distinguish it from preaching, and praying as a Christian privilege. Whether there is any discouragement, confusion and self-contradiction result.

You say, "There is nothing in the nature of the enas of a Christian to distinguish it from preaching, and praying as a Christian privilege. Whether there is any discouragement, confusion and self-contradiction result.

You say, "There is nothing in the nature of the enas of a Christian to distinguish it from preaching, and praying as a Christian privilege. Whether there is any discouragement, confusion and self-contradiction result.

You say, "There is nothing in the nature of the enas of a Christian to distinguish it from preaching, and praying as a Christian privilege. Whether there is any discouragement, confusion and self-contradiction result.

You say, "There is nothing in the nature of the enas of a Christian to distinguish it from preaching, and praying as a Christian privilege. Whether there is any discouragement, confusion and self-contradiction result.

You say, "There is nothing in the nature of the enas of a Christian to distinguish it from preaching, and praying as a Christian privilege. Whether there is any discouragement, confusion and self-contradiction result.

You say, "There is nothing in the nature of the enas of a Christian to distinguish it from preaching, and praying as a Christian privilege. Whether there is any discouragement, confusion and self-contradiction result.

You say, "There is nothing in the nature of the enas of a Christian to distinguish it from preaching, and praying as a Christian privilege. Whether there is any discouragement, confusion and self-contradiction result.

You say, "There is nothing in the nature of the enas of a Christian to distinguish it from preaching, and praying as a Christian privilege. Whether there is any discouragement, confusion and self-contradiction result.

You say, "There is nothing in the nature of the enas of a Christian to distinguish it from preaching, and praying as a Christian privilege. Whether there is any discouragement, confusion and self-contradiction result.

You say, "There is nothing in the nature of the enas of a Christian to distinguish it from preaching, and praying as a Christian privilege. Whether there is any discouragement, confusion and self-contradiction result.

You say, "There is nothing in the nature of the enas of a Christian to distinguish it from preaching, and praying as a Christian privilege. Whether there is any discouragement, confusion and self-contradiction result.

You say, "There is nothing in the nature of the enas of a Christian to distinguish it from preaching, and praying as a Christian privilege. Whether there is any discouragement, confusion and self-contradiction result.

You say, "There is nothing in the nature of the enas of a Christian to distinguish it from preaching, and praying as a Christian privilege. Whether there is any discouragement, confusion and self-contradiction result.

You say, "There is nothing in the nature of the enas of a Christian to distinguish it from preaching, and praying as a Christian privilege. Whether there is any discouragement, confusion and self-contradiction result.

You say, "There is nothing in the nature of the enas of a Christian to distinguish it from preaching, and praying as a Christian privilege. Whether there is any discouragement, confusion and self-contradiction result.

You say, "There is nothing in the nature of the enas of a Christian to distinguish it from preaching, and praying as a Christian privilege. Whether there is any discouragement, confusion and self-contradiction result.

You say, "There is nothing in the nature of the enas of a Christian to distinguish it from preaching, and praying as a Christian privilege. Whether there is any discouragement, confusion and self-contradiction result.

You say, "There is nothing in the nature of the enas of a Christian to distinguish it from preaching, and praying as a Christian privilege. Whether there is any discouragement, confusion and self-contradiction result.

You say, "There is nothing in the nature of the enas of a Christian to distinguish it from preaching, and praying as a Christian privilege. Whether there is any discouragement, confusion and self-contradiction result.

You say, "There is nothing in the nature of the enas of a Christian to distinguish it from preaching, and praying as a Christian privilege. Whether there is any discouragement, confusion and self-contradiction result.

You say, "There is nothing in the nature of the enas of a Christian to distinguish it from preaching, and praying as a Christian privilege. Whether there is any discouragement, confusion and self-contradiction result.
Young men in Seventh-day Baptist Churches find an opportunity for true heroism that is seen nowhere else and indeed is often mourned. It is not uncommon for a pastor to hear the lament that there are no opportunities for Sabbath-keeping business men, and as young men must enter business they must of necessity give up their Sabbath. When the truth is fully professed it usually appears that the parents of these aspiring young people have been accustomed to say to them, or in their presence, "We have struggled along at a poor rate and still intend to try to get along and keep the Sabbath, but the poor children! it is dark for them. I do not know how they can ever get along if they sacrifice everything for the Sabbath as we have done."

When the children of such parents bring their woes to the pastor it is no easy task for him to convince them that it is a privilege, not a burden, to keep the Sabbath, that the honest, wide-awake business man can be true to his conscience, and to his Sabbath, and yet make himself a useful and prosperous business man and a messenger of truth to others. But a good example of such a successful Sabbath-keeper is the most convincing argument that can be produced. Such examples are not rare in Seventh-day Baptist churches, and any one who seeks them can find them. A recent incident however, may add to the list and help some one to appreciate the Sabbath as a privilege and not a burden.

A few weeks ago a public business man, without a peer in his line of business, received an invitation to attend a banquet to be given on Sixth-day evening to his business associates. This business man replied to the invitation that he could not attend as he observed the Seventh-day Sabbath, and as he believed it to begin at sundown on Friday evening, he could not conscientiously accept an invitation to attend a banquet on that evening. A return letter expressed the deep regret of the host that an arrangement should not be made which would deprive him of the banquet because of conscientious scruples; and assured him that such an accident would not again occur. A few hours later he received a telegram stating that the time of the banquet had been changed on his account, that he might be present without violating his conscience. When the time for the banquet came scores of business men from all over the State of New York saw among them a man whom all knew to be a Seventh-Day Baptist, true to his principles, and at the same time one of the most successful men in the company.

Business tact and push are only made truly successful when they are accompanied by a genuine conscientiousness.

A LEGACY

Friend of my many years! When the great night of rest is on me, Let me not leave to pain and sadden thee A man accomplished.

But pleasant thoughts alone Of one who was thy friendship's honored guest, And drank at the wine of consolation pressed From sorrows of thine own.

I leave with thee a sense Of bands of cord never less.
The unselfish joy which is to helpfulness Its own great recompense;

The knowledge that from thine As from the garments of the Master, doth Calmness and strength, the virtue which makes whole And happy every soul.

Yes, more, the assurance sure That love, which fails of perfect utterance, lives on by the wish and prayer, Whose immortal song.

—John G. Whittier.

BUSINESS MEN AND THE SABBATH.

BY REV. W. C. DAVIES.

Mr. Stead's book, following the example of his public speeches in Chicago, has raised a storm of protests. One large news company has refused to handle the book. Whether they consider it too shocking to be read, (a judgment which the new publishers would pass on more of the books they sell,) or whether their ox was gored, we are not qualified to state. So long as the book continues to sell at the rate of several thousand a week, however, its author will probably not fret over its unpopularity.

Profits favorable to wealthy and powerful have the business men. He makes it plain to his readers just at present seems to us to be: "Are these things so?" And "if so, what shall be done?"

We notice that some of the news boys on the down-town street corners have a new cry lately, somewhat as follows: "Chicago American—A. P. A. paper." It is stated that some of these news boys have been subjected to persecution for selling this organ of an anti-Catholic organization. Even policemen have tried to prevent them from selling it in a few cases have a few persons pretended to arrest or actually arrested the busy peddlers. Any man who attempts such brow-beating methods must be more than a giant—a fool. He might know, if he were able to stop and think, that all such methods must react against the cause in whose interest they are employed. The leaders of the American Protective Association are brainy enough to make capital out of persecution.

The strike on the great Northern Railway, paralyzing business in several North-Western States, is a new order of labor trouble. It is not so much a contest between labor and capital as a rivalry between labor organizations. The public will watch with interest to see which shall succeed, the old brotherhoods of engineers, firemen and conductors which oppose this strike, or the American Railway Union, the new organization, which has ordered it.

The State Assembly of Iowa, which has just adjourned at Des Moines left a record of one hundred and ninety-nine laws. Among which we note, an act to prohibit the use of imitation butter or cheese in hotels, etc., without a placard. To prohibit the sale or gift of cigarettes to persons under sixteen of age.

Mr. Stead's new book, "If Christ came to Chicago," has created a sensation, and is having a large sale.

There are some who are uncharitable enough to say that that is all the writer wanted. We have never felt called upon, however, to dis-trust Mr. Stead's motive to make his corner of the world better. He calls his book a "plea for the union of all who love in the service of all who suffer." Unless the man who wrote these beliefs believed that he had a mission from God, and was trying to fulfill it in very truth, his words are blasphemy.

From preface to appendix the interest never flags. Even the title cover is occupied by a picture which broadly suggests Mr. Stead's idea of what the Master would do if he came to the World's Fair City. It represents him with the whip of cords driving out from their haunts the A. paper. It is the generally accepted theories as to the more or less poetical or mythical nature of the narrative in the first chapter of Genesis. Hence much perturbation among many good souls inside the church, and a more or less languid curiosity on the part of those who are willing to see whether anything will happen. The alarm is quite unnecessary, and the public interest might well be devoted to something more practical. The religious issue is, is whether Cain killed Abel, but whether races, compared with whom Cain was a gentleman, are to be allowed to continue to sit as aldermen in the City Council.

Mr. Stead's book, following the example of his public speeches in Chicago, has raised a storm of protests. One large news company has refused to handle the book. Whether they consider it too shocking to be read, (a judgment which the new publishers would pass on more of the books they sell,) or whether their ox was gored, we are not qualified to state. So long as the book continues to sell at the rate of several thousand a week, however, its author will probably not fret over its unpopularity. Profits favorable to wealthy and powerful have the business men. He makes it plain to his readers just at present seems to us to be: "Are these things so?" And "if so, what shall be done?"

We notice that some of the news boys on the down-town street corners have a new cry lately, somewhat as follows: "Chicago American—A. P. A. paper." It is stated that some of these news boys have been subjected to persecution for selling this organ of an anti-Catholic organization. Even policemen have tried to prevent them from selling it in a few cases have a few persons pretended to arrest or actually arrested the busy peddlers. Any man who attempts such brow-beating methods must be more than a giant—a fool. He might know, if he were able to stop and think, that all such methods must react against the cause in whose interest they are employed. The leaders of the American Protective Association are brainy enough to make capital out of persecution.

The strike on the great Northern Railway, paralyzing business in several North-Western States, is a new order of labor trouble. It is not so much a contest between labor and capital as a rivalry between labor organizations. The public will watch with interest to see which shall succeed, the old brotherhoods of engineers, firemen and conductors which oppose this strike, or the American Railway Union, the new organization, which has ordered it.

Mr. Stead's new book, following the example of his public speeches in Chicago, has raised a storm of protests. One large news company has refused to handle the book. Whether they consider it too shocking to be read, (a judgment which the new publishers would pass on more of the books they sell,) or whether their ox was gored, we are not qualified to state. So long as the book continues to sell at the rate of several thousand a week, however, its author will probably not fret over its unpopularity. Profits favorable to wealthy and powerful have the business men. He makes it plain to his readers just at present seems to us to be: "Are these things so?" And "if so, what shall be done?"

We notice that some of the news boys on the down-town street corners have a new cry lately, somewhat as follows: "Chicago American—A. P. A. paper." It is stated that some of these news boys have been subjected to persecution for selling this organ of an anti-Catholic organization. Even policemen have tried to prevent them from selling it in a few cases have a few persons pretended to arrest or actually arrested the busy peddlers. Any man who attempts such brow-beating methods must be more than a giant—a fool. He might know, if he were able to stop and think, that all such methods must react against the cause in whose interest they are employed. The leaders of the American Protective Association are brainy enough to make capital out of persecution.

The strike on the great Northern Railway, paralyzing business in several North-Western States, is a new order of labor trouble. It is not so much a contest between labor and capital as a rivalry between labor organizations. The public will watch with interest to see which shall succeed, the old brotherhoods of engineers, firemen and conductors which oppose this strike, or the American Railway Union, the new organization, which has ordered it.

Mr. Stead's book, following the example of his public speeches in Chicago, has raised a storm of protests. One large news company has refused to handle the book. Whether they consider it too shocking to be read, (a judgment which the new publishers would pass on more of the books they sell,) or whether their ox was gored, we are not qualified to state. So long as the book continues to sell at the rate of several thousand a week, however, its author will probably not fret over its unpopularity. Profits favorable to wealthy and powerful have the business men. He makes it plain to his readers just at present seems to us to be: "Are these things so?" And "if so, what shall be done?"

We notice that some of the news boys on the down-town street corners have a new cry lately, somewhat as follows: "Chicago American—A. P. A. paper." It is stated that some of these news boys have been subjected to persecution for selling this organ of an anti-Catholic organization. Even policemen have tried to prevent them from selling it in a few cases have a few persons pretended to arrest or actually arrested the busy peddlers. Any man who attempts such brow-beating methods must be more than a giant—a fool. He might know, if he were able to stop and think, that all such methods must react against the cause in whose interest they are employed. The leaders of the American Protective Association are brainy enough to make capital out of persecution.

The strike on the great Northern Railway, paralyzing business in several North-Western States, is a new order of labor trouble. It is not so much a contest between labor and capital as a rivalry between labor organizations. The public will watch with interest to see which shall succeed, the old brotherhoods of engineers, firemen and conductors which oppose this strike, or the American Railway Union, the new organization, which has ordered it.
There is a tendency with them to bewail the loss of the excellent advantages left behind, to despise those offered them where they go, because altogether less favorable, and to drop all active Christian work. The most of our frontier communities, men and women who were once Christians by profession—church-members; but who seem now to care very little for the upbuilding of God’s kingdom among men. When they went to the West they missed the eloquent preacher they had heard at home; or they found that there was no pipe organ; or they did not think the singing quite so good as that “in the East”; or the congregation was less stylish; or the pews were not cushioned; or the church was small; or the minister was less good: or perchance, it had no steeple, or had not been painted; or it had no stained windows; or it was too far away; or there was, as like as not, no church of their denomination there; or they felt nobody of their own sect; and they did not feel like going to meeting; or they could not become leaders there all at once; or they were too busy; or they found it a good time to slip out of the harness they never did like anyway; or they grew worldly-minded; or they had lately married somebody who had no interest in church going; or, or—something else.

And you have known more than one young person to seem quite earnest in Christian service, attending regularly upon the means of grace—so long as a certain other young person was likely to be there. John and Mary would both be sure to go to prayer-meeting or committee-meeting on the stormiest nights of the year—and then John would religiously go to Mary’s home. But after the wedding they went back to the world’s rule, the weather was no obstacle, no reason to allow them to go to church on the Sabbath, and they quite gave up the prayer-meeting.

Richard, if the Eastern people, of whom I have spoken, and the Johns and Marys, would return at once to the cheerfulness of Christian activity in the West (?) of the Alleghanies, a new world could be quickened into a new life; there would result such a revival of religion as this country has never yet known.

I have watched you and Susan through your “courting” days. I do not forget that you two used to go to prayer-meeting on stormy nights, and I have been witness to your constant prayer that she should not lose her zeal in church going. Your energy in Christian work always seemed to me to be of the kind that would last.

How much the church needs the continued help of young and growing manhood and womanhood. And how beautiful it is to see these two elements—vigorous manhood and gentle womankind— uniting in better service than either could do alone. In every case a new family altar is erected, new plans for the upbuilding of the kingdom are laid; and united efforts are always the best. The adherence of families to any cause is its source of greatest strength.

One of the best things of all about you and Susan is the fact that you are bringing your college culture to bear upon the people of Quiet Dell. They have not enjoyed very much of what a good education brings with it. The very few boys and girls who have gone from that region to college have, after graduation, sought new fields of labor. One cannot blame them for doing so, yet Quiet Dell might have been the better for their remaining. The people there are glad that you two, Dick and Susan, are quietly and modestly working into the hearts of their few young folks a love for things beautiful and uplifting. The teacher is beginning to feel that she has in you such helpers as she has long needed. And I hope that this spirit of helpfulness in every good word and work will grow in you so much that you will be a kind of a blessing to Quiet Dell, and that it will always be with you wherever you go.

I have not written you this letter to praise you; it is only to show you that your efforts in doing good are appreciated, not only by your people but by the class of young folks among whom you have made your home. And I may as well confess that on some accounts I have a peculiar interest in the people of Quiet Dell. I have personal reasons for thanking you for your good work there.

I know that you must forego many of the advantages common to the East, and do without a great deal of the best pleasure you enjoyed there. I know, too, that your long rides about the country, both night and day, and in all kinds of weather, tire you all out. Yet the advantages you can help give your new friends, and the pleasure that comes from their good-will for your help, will do not a little to rest you and bless you; and the spiritual comfort you may afford a dying patient after all human efforts have failed, will put new strength into your crown of rejoicing. Wishing you, Dick and Susan, all good success, I am sincerely your

Uncle Oliver

Do not be forever lamenting the past. If mistakes have been made use them as warnings for future action. Consider well each important step in your life, and having decided upon the course to pursue, spend no time in looking back. Look forward. Go ahead.

Words are the seeds of deeds. They fall in hearts ready to receive them, and germinate in the thought which grows up into a life. Good or evil, they appear in kind in other lives.
**Young People's Work.**

It is often said that we are the architects of our own destiny, we make our own dwelling.

**Frequently it would be better if we could let out the contract to some one else who was better fitted for the work.**

For some people in building, wishing to make the dwelling high and lofty, make it so thin and narrow that it will scarcely cast a shadow.

**Others give most of their attention to the plaster, putting it between the walls and on the outside as well as within, and in many cases the plaster is mostly hair.**

Some people neglect to put in windows except on the north side, and those so small that what little light gets in is ashamed of itself and hides in the corners, and the whole house is damp and gloomy.

**Some houses are all foundation, others all superstructure; some are mostly kitchen, others mostly front hall and stairway; some houses are painted for protection, others for decoration.**

In building our houses let us not forget to consult the wise Master-builder, who has told us to build upon the rock; let us not spend time and energy upon any one part to the neglect of some other part of equal importance.

Let the windows be large and sunny, let broad shady porches give the building an inviting appearance, let the latch-string always hang out side, and let the reception room be the largest in the house.

**Success.**

We all know what constitutes success, true success in theory. We wrote essays about it when we were boys and girls, and what was still harder, when we grew up we heard others read essays about it. We have heard the young soul grow eloquent as he analyzed success and gave us some of its essential elements. We have heard preachers in the pulpit, lawyers behind the bar, lecturers on the platform, when they wished to make a most favorable impression on their hearers, we have listened and written as they described the true success which is within the reach of any one who will but put forth the hand and grasp it. I say we all know what success is, in theory, let me tell you what it is in practice, and first the standard, or measure of success. A man's success is measured by what little light gets in through the small house on the outskirts of the village, and you will find that the young men of the greatest success in theory. We wrote essays about it. We have heard the young men grow eloquent as he analyzed success and was given the measure of success, which has made it possible to develop the new family never moves into the village that he is ashamed of it, and the reception room be the largest in the house.

Our Mirror.

President's Letter.

Revival meetings at Ashaway had been in progress three weeks when Randolph and myself came to assume. After about two weeks Mr. Randolph was taken sick, and finally called home, but he returned to work nearly five weeks. The consecration meeting on July 27th, which has made it possible to develop the new family never moves into the village that he is ashamed of it, and the reception room be the largest in the house.

... A man's success is measured by what little light gets in through the small house on the outskirts of the village, and you will find that the young men of the greatest success in theory. We wrote essays about it. We have heard the young men grow eloquent as he analyzed success and was given the measure of success, which has made it possible to develop the new family never moves into the village that he is ashamed of it, and the reception room be the largest in the house.

... A man's success is measured by what little light gets in through the small house on the outskirts of the village, and you will find that the young men of the greatest success in theory. We wrote essays about it. We have heard the young men grow eloquent as he analyzed success and was given the measure of success, which has made it possible to develop the new family never moves into the village that he is ashamed of it, and the reception room be the largest in the house.

... A man's success is measured by what little light gets in through the small house on the outskirts of the village, and you will find that the young men of the greatest success in theory. We wrote essays about it. We have heard the young men grow eloquent as he analyzed success and was given the measure of success, which has made it possible to develop the new family never moves into the village that he is ashamed of it, and the reception room be the largest in the house.

... A man's success is measured by what little light gets in through the small house on the outskirts of the village, and you will find that the young men of the greatest success in theory. We wrote essays about it. We have heard the young men grow eloquent as he analyzed success and was given the measure of success, which has made it possible to develop the new family never moves into the village that he is ashamed of it, and the reception room be the largest in the house.
OUR YOUNG FOLKS.

WHAT THE SCHOOL BELL SAYS.

It is wonderful what unlike things the school bell says to the boys when it rings! For instance, last week, who dared along on his way to school, heard this sort of song:

O — buzz — hum!
Study till four —
Books are a bore.
Oh how I wish
I could see a fish and fly!
Oh! there's the brook,
Here's line and hook.
What's that you say?
My goodness! don't go.
O — buzz — hum!
Books are a bore!

Then he knew he was to be faithful and true, for what does his parents think best he should do. Gently, bravely along with satchel and books, he passed between them, and on the way he heard the burn in his books:

Heaven so blue,
Gleams of the sun in the sky.
Oh how I wish
I might be happy always.

Then his thoughts wandered and he must have done something, for presently he heard the bell say:

Find study a joy!
When my work's done.
I'm ready for fun,
Ready to play.

To work when you work, and play when you play.

—Journal of Education.

"JUST AS I AM, WITHOUT ONE PLEA."

More than a half century ago, in the year 1839, you will remember, Charlotte Elliott, was preparing for a grand ball, to be given in her native town. Full of gay anticipation, she started out one day with her dressmaker, to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the course of their chat passed between them, she learned his errand. He reasoned and ex-postulated, and finally pleaded with her to stay away from that ball. She answered, "I wish you would mind your own business!" and went on her wayward course.

In due time the bell came off, and this young girl was dressed and ready to go. She was flattener and caressed; but after dancing all night, laying her weary head on her pillow only with returning to her childhood dreams, she to her dressmaker, to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the course of their chat passed between them, he learned her errand. He reasoned and ex-postulated, and finally pleaded with her to stay away from that ball. She answered, "I wish you would mind your own business!" and went on her wayward course.

In due time the bell came off, and this young girl was dressed and ready to go. She was flattener and caressed; but after dancing all night, laying her weary head on her pillow only with returning to her childhood dreams, she to her dressmaker, to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the course of their chat passed between them, he learned her errand. He reasoned and ex-postulated, and finally pleaded with her to stay away from that ball. She answered, "I wish you would mind your own business!" and went on her wayward course.

In due time the bell came off, and this young girl was dressed and ready to go. She was flattener and caressed; but after dancing all night, laying her weary head on her pillow only with returning to her childhood dreams, she to her dressmaker, to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the course of their chat passed between them, he learned her errand. He reasoned and ex-postulated, and finally pleaded with her to stay away from that ball. She answered, "I wish you would mind your own business!" and went on her wayward course.

In due time the bell came off, and this young girl was dressed and ready to go. She was flattener and caressed; but after dancing all night, laying her weary head on her pillow only with returning to her childhood dreams, she to her dressmaker, to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the course of their chat passed between them, she learned his errand. He reasoned and ex-postulated, and finally pleaded with her to stay away from that ball. She answered, "I wish you would mind your own business!" and went on her wayward course.

In due time the bell came off, and this young girl was dressed and ready to go. She was flattener and caressed; but after dancing all night, laying her weary head on her pillow only with returning to her childhood dreams, she to her dressmaker, to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the course of their chat passed between them, he learned her errand. He reasoned and ex-postulated, and finally pleaded with her to stay away from that ball. She answered, "I wish you would mind your own business!" and went on her wayward course.

In due time the bell came off, and this young girl was dressed and ready to go. She was flattener and caressed; but after dancing all night, laying her weary head on her pillow only with returning to her childhood dreams, she to her dressmaker, to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the course of their chat passed between them, she learned his errand. He reasoned and ex-postulated, and finally pleaded with her to stay away from that ball. She answered, "I wish you would mind your own business!" and went on her wayward course.

In due time the bell came off, and this young girl was dressed and ready to go. She was flattener and caressed; but after dancing all night, laying her weary head on her pillow only with returning to her childhood dreams, she to her dressmaker, to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the course of their chat passed between them, he learned her errand. He reasoned and ex-postulated, and finally pleaded with her to stay away from that ball. She answered, "I wish you would mind your own business!" and went on her wayward course.

In due time the bell came off, and this young girl was dressed and ready to go. She was flattener and caressed; but after dancing all night, laying her weary head on her pillow only with returning to her childhood dreams, she to her dressmaker, to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the course of their chat passed between them, he learned her errand. He reasoned and ex-postulated, and finally pleaded with her to stay away from that ball. She answered, "I wish you would mind your own business!" and went on her wayward course.

In due time the bell came off, and this young girl was dressed and ready to go. She was flattener and caressed; but after dancing all night, laying her weary head on her pillow only with returning to her childhood dreams, she to her dressmaker, to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the course of their chat passed between them, she learned his errand. He reasoned and ex-postulated, and finally pleaded with her to stay away from that ball. She answered, "I wish you would mind your own business!" and went on her wayward course.

In due time the bell came off, and this young girl was dressed and ready to go. She was flattener and caressed; but after dancing all night, laying her weary head on her pillow only with returning to her childhood dreams, she to her dressmaker, to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the course of their chat passed between them, he learned her errand. He reasoned and ex-postulated, and finally pleaded with her to stay away from that ball. She answered, "I wish you would mind your own business!" and went on her wayward course.

In due time the bell came off, and this young girl was dressed and ready to go. She was flattener and caressed; but after dancing all night, laying her weary head on her pillow only with returning to her childhood dreams, she to her dressmaker, to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the course of their chat passed between them, she learned his errand. He reasoned and ex-postulated, and finally pleaded with her to stay away from that ball. She answered, "I wish you would mind your own business!" and went on her wayward course.

In due time the bell came off, and this young girl was dressed and ready to go. She was flattener and caressed; but after dancing all night, laying her weary head on her pillow only with returning to her childhood dreams, she to her dressmaker, to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the course of their chat passed between them, she learned his errand. He reasoned and ex-postulated, and finally pleaded with her to stay away from that ball. She answered, "I wish you would mind your own business!" and went on her wayward course.

In due time the bell came off, and this young girl was dressed and ready to go. She was flattener and caressed; but after dancing all night, laying her weary head on her pillow only with returning to her childhood dreams, she to her dressmaker, to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the course of their chat passed between them, he learned her errand. He reasoned and ex-postulated, and finally pleaded with her to stay away from that ball. She answered, "I wish you would mind your own business!" and went on her wayward course.

In due time the bell came off, and this young girl was dressed and ready to go. She was flattener and caressed; but after dancing all night, laying her weary head on her pillow only with returning to her childhood dreams, she to her dressmaker, to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the course of their chat passed between them, she learned his errand. He reasoned and ex-postulated, and finally pleaded with her to stay away from that ball. She answered, "I wish you would mind your own business!" and went on her wayward course.

In due time the bell came off, and this young girl was dressed and ready to go. She was flattener and caressed; but after dancing all night, laying her weary head on her pillow only with returning to her childhood dreams, she to her dressmaker, to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the course of their chat passed between them, she learned his errand. He reasoned and ex-postulated, and finally pleaded with her to stay away from that ball. She answered, "I wish you would mind your own business!" and went on her wayward course.

In due time the bell came off, and this young girl was dressed and ready to go. She was flattener and caressed; but after dancing all night, laying her weary head on her pillow only with returning to her childhood dreams, she to her dressmaker, to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the course of their chat passed between them, she learned his errand. He reasoned and ex-postulated, and finally pleaded with her to stay away from that ball. She answered, "I wish you would mind your own business!" and went on her wayward course.

In due time the bell came off, and this young girl was dressed and ready to go. She was flattener and caressed; but after dancing all night, laying her weary head on her pillow only with returning to her childhood dreams, she to her dressmaker, to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the course of their chat passed between them, she learned his errand. He reasoned and ex-postulated, and finally pleaded with her to stay away from that ball. She answered, "I wish you would mind your own business!" and went on her wayward course.

In due time the bell came off, and this young girl was dressed and ready to go. She was flattener and caressed; but after dancing all night, laying her weary head on her pillow only with returning to her childhood dreams, she to her dressmaker, to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the course of their chat passed between them, she learned his errand. He reasoned and ex-postulated, and finally pleaded with her to stay away from that ball. She answered, "I wish you would mind your own business!" and went on her wayward course.
SCHOOL

INTERNATIONAL LESSONS, 1894.

SECOND QUARTER.
June 5. The Passover Instituted...Ex. 13: 1-10.
June 12. The Passover Instituted...Ex. 13: 11-16.
June 26. Review...Psalms 104.

LESSON VI.—JOSEPH'S LAST DAYS.

FOR SABBATH DAY, May 5, 1894.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

EXPLANATORY NOTE.

JOSEPH'S FORGIVENESS. 15. "Fear not." Not that this kind of forgiveness will now be required. "In the place of God." Have I not, in God's name, forgiven? Shall I take it back? Or, shall I attempt to change God's purpose who has turned judgment into deliverance? "It is very trying to a generous nature to be misunderstood." 18. "Brothers...fell down." The continued fulness of Joseph's dreams. "We be thy servants." They had once sold him for a slave, now they offer to be his slaves for the sake of life.

FOR SABBATH DAY, June 9.

LESSON V.—JOSUEH'S LAST DAYS.

FOR SABBATH DAY, May 26.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

NOTE. It is not a small thing to be a missionary. How many have been stone, whipped, imprisoned, maligned, put to death? Shall we refuse to labor for the kingdom of God? All the message and messenger have often been rejected. Their hopes. Acts 20: 17-24. Hope in desire with expectation. This course is to be finished with joy and though many of them die, the message of love and hope will not be in vain.

FOR SABBATH DAY, June 16.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

TWO CONSIDERATIONS. 1. The force of true, obedient, disciple: the grace of God which is sufficient for the tried and afflicted of all ages. Their strength is made perfect in weakness. 2. Their reward. There is meat in the very doing of the work. For all the labor of brothers is a great satisfaction in it. But the fruit unto life eternal gathered, the wages in the world to come, are rewards sufficient for the hard labor, the discouragement and opposition encountered.

FOR SABBATH DAY, June 23.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

CHRISTIAN ENDURELYOPIC TOPIC.

FOR SABBATH DAY, JUNE 30.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

NOTES. It will be of interest and profit to have two short papers prepared, and read at this meeting, upon the lives of Joseph and Carper, and Eld. and Mrs. Wardner, of the Shanghai Mission.

FOR SABBATH DAY, JULY 7.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

CHRISTIAN ENDURELYOPIC TOPIC.

FOR SABBATH DAY, JULY 14.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

NOTES. It will be of interest and profit to have two short papers prepared, and read at this meeting, upon the lives of Joseph and Carper, and Eld. and Mrs. Wardner, of the Shanghai Mission.

FOR SABBATH DAY, JULY 21.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

CHRISTIAN ENDURELYOPIC TOPIC.

FOR SABBATH DAY, JULY 28.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

NOTES. It will be of interest and profit to have two short papers prepared, and read at this meeting, upon the lives of Joseph and Carper, and Eld. and Mrs. Wardner, of the Shanghai Mission.

FOR SABBATH DAY, AUGUST 4.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

CHRISTIAN ENDURELYOPIC TOPIC.

FOR SABBATH DAY, AUGUST 11.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

NOTES. It will be of interest and profit to have two short papers prepared, and read at this meeting, upon the lives of Joseph and Carper, and Eld. and Mrs. Wardner, of the Shanghai Mission.

FOR SABBATH DAY, AUGUST 18.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

CHRISTIAN ENDURELYOPIC TOPIC.

FOR SABBATH DAY, AUGUST 25.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

NOTES. It will be of interest and profit to have two short papers prepared, and read at this meeting, upon the lives of Joseph and Carper, and Eld. and Mrs. Wardner, of the Shanghai Mission.

FOR SABBATH DAY, SEPTEMBER 1.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

CHRISTIAN ENDURELYOPIC TOPIC.

FOR SABBATH DAY, SEPTEMBER 8.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

NOTES. It will be of interest and profit to have two short papers prepared, and read at this meeting, upon the lives of Joseph and Carper, and Eld. and Mrs. Wardner, of the Shanghai Mission.

FOR SABBATH DAY, SEPTEMBER 15.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

CHRISTIAN ENDURELYOPIC TOPIC.

FOR SABBATH DAY, SEPTEMBER 22.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

NOTES. It will be of interest and profit to have two short papers prepared, and read at this meeting, upon the lives of Joseph and Carper, and Eld. and Mrs. Wardner, of the Shanghai Mission.

FOR SABBATH DAY, SEPTEMBER 29.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

CHRISTIAN ENDURELYOPIC TOPIC.

FOR SABBATH DAY, OCTOBER 6.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

NOTES. It will be of interest and profit to have two short papers prepared, and read at this meeting, upon the lives of Joseph and Carper, and Eld. and Mrs. Wardner, of the Shanghai Mission.

FOR SABBATH DAY, OCTOBER 13.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

CHRISTIAN ENDURELYOPIC TOPIC.

FOR SABBATH DAY, OCTOBER 20.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

NOTES. It will be of interest and profit to have two short papers prepared, and read at this meeting, upon the lives of Joseph and Carper, and Eld. and Mrs. Wardner, of the Shanghai Mission.

FOR SABBATH DAY, OCTOBER 27.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

CHRISTIAN ENDURELYOPIC TOPIC.

FOR SABBATH DAY, NOVEMBER 3.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

NOTES. It will be of interest and profit to have two short papers prepared, and read at this meeting, upon the lives of Joseph and Carper, and Eld. and Mrs. Wardner, of the Shanghai Mission.

FOR SABBATH DAY, NOVEMBER 10.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

CHRISTIAN ENDURELYOPIC TOPIC.

FOR SABBATH DAY, NOVEMBER 17.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

NOTES. It will be of interest and profit to have two short papers prepared, and read at this meeting, upon the lives of Joseph and Carper, and Eld. and Mrs. Wardner, of the Shanghai Mission.

FOR SABBATH DAY, NOVEMBER 24.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

CHRISTIAN ENDURELYOPIC TOPIC.

FOR SABBATH DAY, DECEMBER 1.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

NOTES. It will be of interest and profit to have two short papers prepared, and read at this meeting, upon the lives of Joseph and Carper, and Eld. and Mrs. Wardner, of the Shanghai Mission.

FOR SABBATH DAY, DECEMBER 8.

GOLDEN TEXT.—The path of the just is as the shining light; the skins were more and more the perfect day. Prov. 4: 18.

CHRISTIAN ENDURELYOPIC TOPIC.
The rite of baptism was administered last Sabbath, and there are yet others to receive it.

The pastor of one of the local churches recently preached upon the theme, "Why Christians keep Sunday," and occasioned quite a little stir and many comments. One hearer said no one reason was given for keeping it, but that his own was for not keeping it every day. The main argument was the abrogation of the ceremonial law in the New Covenant, and the singling out of the fourth command as a ceremonial law and no more binding than that for circumcision. Several non-observers of the seventh day remarked that the whole argument benefitted our people rather than otherwise. This may be so among mature minded ones, but the result upon the many new converts may be injurious. Mr. Daland received numerous requests and challenges to answer the sermon. Last Sabbath he preached from Rom. 3:31, "Do we then make void the law through faith? God forbid: yes we establish the law," and gave such unanswerable evidence that the "law of love" compelled obedience, rather than release from obedience, to the moral law, that he was requested to have the sermon printed. Next Sabbath his theme will here be "Christians Ought to Keep the Seventh-day." 

WESTERLY, R. I., April 15, 1894.

WISCONSIN.

ALBION—The interest in the various branches of church work and appointments is all maintained. The Endeavor Society is having several additions to its membership.

The hard times have been quite keenly felt all have taken this field. The rite of baptism, five of these were from the same county. The family of church work and appointments, the recent settlement among them, and is expected to take collections for the $35 binding.$3,000. They have repaired, enlarged, and beautified the church the past season at a cost of about $5,000, which now makes quite a complete imposing house of worship. The masts will be done, and the good people of Brookfield will be ready for the coming Conference, as soon as the calendar points out the date in August.

Elder J. M. Todd was pastor of this church thirty years, and it is evident that he is by no means forgotten. He was called on far and near on funeral occasions, taking charge of some 900 white-pastor here. In this his mantle has fallen upon his successor, Pastor Burdick, who has had 30 funerals in the past five years.

Bro. H. D. Maxson, and now supplying the pulpit for the First-Baptists, Sunday morning. He is so much improved in health he would like to get to work again among our people.

Between these three churches, Brookfield, Lebanon, and Albion, with Bro. H. D. Maxson supplying the Congregational Church at Bridgewater, and Bro. Sindall at South Brookfield, Sunday evenings, our preachers practically have taken this field.

A little more than four days' canvass brought $82 in for the Sunday-school, 14 new subscribers, which, with collections on arrearages, amounted to $70 for the Recorder Office. The subscription list was good, but the annual pledges not nearly so large as it is hoped they will be when church improvements and Conference do not engross the attention and the pocket-book.

At Utica there are a few faithful Seventh-day Baptists, who have made arrangements with the Verona churches so as to have Elder Joshua Clarke's services one Sabbath in the month. Some collection is made here, and two new subscribers secured. Dr. Maxson has a fine practice as eye and ear specialist, and H. D. Babcock, of Leonardsville, is in the city most of the time, employed on large salary as Business Manager of the Standard Spring Tooth Harrow Company. It becomes more and more a question: What is there to hinder Seventh-day Baptists from occupying all the good places they are fitted to fill, in the city as well as in the country? Utica is a good deal of a city, and Genessee Avenue a very fine one.

The 14th inst. I preached at both the First Verona and the Second Verona churches, and was surprised to find such a beautiful country, and so large, bright, and young congregation at the First Church. They held their Christian Endeavor meeting, before church service, and it is almost a wonder, being without a pastor more than a year, that church interests have kept up so well. Elder Joshua Clarke has recently settled among them, and is to supply the third and fourth churches, and preach in Utica once each month. It is greatly regretted that Bro. Clarke has been confined to his house for a couple of weeks as a result of a bruised limb obtained while unloading his goods. The society is improving, and it is hoped that he will be able to assume the duties of his field are long.

In the Second Church society $22 was contributed, about $30 pledged, and in both Societies the new subscriptions amount to about a dozen books sold, which, with collections on old subscriptions, will reach about $60 for the Recorder Office from this field. But few pledges were made in the First Church. The changes have been bought a new sash window at a cost of about $100, and expect to lay out $100 in church repairs, so do not feel able to do much away from home this year.

Rome is a beautiful city about 14,000 population, noteworthy for its great amount of flag-stone sidewalks, shade trees, fine streets and residences, and points of historic interest. Old Fort Stanwix was located in the heart of the village previous to Revolutionary times, from which the United States flag, made of the shirts and coats of the soldiers, first floated in battle, Aug. 3, 1777. Fort Ball was two miles west of the city, where the battle was fought in 1796 between the French and English. The battle of Oriskany, one of the decisive battles of the Revolution, was fought five miles from here, where a large monument commemorates the victory. This is the farthest northern point on the Central Railroad and the Erie Canal.

There are several Seventh-day Baptists in Rome, among them Elder J. E. N. Backus' family (he is working throughout the State for the Good Templars), and W. H. Lewis, who is in charge of that important branch of enterprise. The Seyon can be a good Sabbatarian and a successful business man for "a' that and 'a' that." The Secretary had a pleasant visit in Mr. Witter's family of Oneida, where he also visited the noted Oneida Community, but of which I cannot take time to make further mention now. Syracuse to-day and Dr. Hunter to-morrow, is our programme.

The Mohawk Valley from Rome eastward, and the broad stretch of flat fertile country westward, all the way to Syracuse, over which we have just passed, has just one of the broad San Joaquin Valley of California, in which Fresno is situated. After all, windy Minnesota, sunny Kansas, and fertile Illinois, I fear will have to yield the palm is many things to the old Empire State.

G. M. R. COTHELLE, Field Sec.

Rex's, N. Y., April 15, 1894.

GLEAMINGS.

A gloomy heart is one that keeps God out. Small troubles sometimes throw large shadows.

The wicked man hates vice in everybody but himself. We should never give advice we are not willing to take.

Every right act gives God a firmer hold upon us.

Good looks to be permanent must begin on the inside.

If you love the Lord, don't send your preacher to sleep in a dump feather bed.

There is plenty of employment for those who want to make others happy.

The hypocrite is only his good behavior when he thinks that he is watched.

The devil goes to church every time some one just happens along his path to the meeting.

Never be found living where you would not be willing to be found dead.

Efforts to be permanently useful must be uniformly joyous.

If you would lift up you must be on higher ground.

Are you willing to take your weights and measures to the judgment with you?

Many men owe the grandeur of their lives to their tremendous difficulties.

A man never has so much use for his watch as when listening to a long sermon.

The last promise in the Bible is an offer of salvation to every one who will have it.

The devil sets no traps for the man who expects to get to heaven by being religious a couple of hours a week. — Ez.
NATIONAL EDUCATIONAL ASSOCIATION.

The National Educational Association of U. S. A., with Hon. A. G. Lane, Sup't. Public Schools, Chicago, President; Hon. J. M. Greenwood, Principal Normal School, Kansas City, Treasurer; Hon. Irwin Shepard, President State Normal School, Winona, Minn., Secretary, and Hon. N. A. Calkins, Asst. Sup't. Public Schools, New York, Secretary of Trustees; will hold its 38th meeting at Asbury Park, N. J., July 6th to 12th, inclusive.

Asbury Park is one of the most beautiful seaside resorts on the Atlantic Coast, about 40 miles from New York City and two hours' ride from Philadelphia. It has most spacious and magnificent hotel accommodations, and all members of the Association will be granted half-rates at hotels on presentation of their Membership Certificate. The railroad rates are half, no matter how far the meeting is from the points within 30 miles from Asbury Park, where a cheap summer excursion rate is available. The tickets will be good to return until Sept. 1st, if deposited with the railway joint agent at Asbury Park during the meeting.

The Western roads have all been asked to grant the same rates and are now acting through other associations on the question, and without doubt will make the same rate to the Travellers' Association. There will be the very finest facilities for sea bathing, boat riding and coast-wise excursions, on the ocean, as well as the most quiet retreat.

To be unloving, even to the unlovable, is to be ungodly. — Hor-ner.

SOUTH-EASTERN ASSOCIATION.

The South-Eastern Association will convene with the church at Roanoke, Va., on the Fifth day before the third Sabbath in May, 1894. (May 17, 1894)

The following programmes, subject to such alterations as time and circumstances may deem desirable, will be carried out:

FIFTH-DAY—MORNING.

10. Call to order, Moderator; Introductory Sermon, Rev. T. L. Gardner, from church reports or correspondence; report of Executive Committee; communications from Corresponding Bodies.

APRIL 1ST.

2. Devotional service, Moderator.

230. Appointment of Standing Committees; Annual Reports; report of Committee on Resolutions-committee in charge of Rev. D. D. Davis and delegates from Corresponding Bodies; exercises, Luther Briggs, J. H. Wolf, miscellaneous business.

SIXTH-DAY—MORNING.


30. Roll call; reports of Standing Committees.

10. Miscellaneous Hour.

11. Sargent, delegate North-Western Association.

AFTERNOON.

2. Devotional service.

230. Tract Society's Hour.

230. Woman's Hour conducted by Miss Elsie Bond.

430. Miscellaneous business.

SABBATH MORNING.

10. Sabbath school conducted by Superintendent of Roanoke Sabbath-school.


AFTERNOON.

2. Essay, Miss Mary E. Munch, followed by Young People's Hour, conducted by Mrs. J. L. Huffman.

FIRST-DAY—MORNING.

2. Devotional service.

230. Tract Society's Hour.

230. Woman's Hour conducted by Miss Elsie Bond.

430. Miscellaneous business.

FIFTH-DAY—MORNING.

1. Devotional service, Moderator.

230. Appointment of Standing Committees; Annual Reports; report of Committee on Resolutions-committee in charge of Rev. D. D. Davis and delegates from Corresponding Bodies; exercises, Luther Briggs, J. H. Wolf, miscellaneous business.

SIXTH-DAY—MORNING.


30. Roll call; reports of Standing Committees.

10. Miscellaneous Hour.

11. Sargent, delegate North-Western Association.

AFTERNOON.

2. Devotional service.

230. Tract Society's Hour.

230. Woman's Hour conducted by Miss Elsie Bond.

430. Miscellaneous business.

SABBATH MORNING.

10. Sabbath school conducted by Superintendent of Roanoke Sabbath-school.


AFTERNOON.

2. Essay, Miss Mary E. Munch, followed by Young People's Hour, conducted by Mrs. J. L. Huffman.

FIFTH-DAY—MORNING.

1. Devotional service, Moderator.

230. Appointment of Standing Committees; Annual Reports; report of Committee on Resolutions-committee in charge of Rev. D. D. Davis and delegates from Corresponding Bodies; exercises, Luther Briggs, J. H. Wolf, miscellaneous business.

SIXTH-DAY—MORNING.


30. Roll call; reports of Standing Committees.

10. Miscellaneous Hour.

11. Sargent, delegate North-Western Association.

Afternoon.

2. Essay, Miss Mary E. Munch, followed by Young People's Hour, conducted by Mrs. J. L. Huffman.
Getting into debt is getting into...

She received...

She was the fourth of twelve children of Edward...

She remained faithful...

Her life was continuous...

Her...