CONTENTS.

EDITORIALS.
Prayer—Poetry.................................................. 322
Paragraphs................................................................ 322
"The Higher Critics Criticised.".............................. 322
NEWS AND COMMENTS.
Paragraphs............................................................... 323
CONTRIBUTED EDITORIALS.
Paragraphs............................................................... 323
The Faith of the Sisters of Bethany....................... 324
Summer Schools...................................................... 224, 325
Paganini—Poetry................................................... 325
Angels....................................................................... 325
POPULAR SCIENCE.
Paragraphs............................................................... 325
MISSIONS.
Paragraphs............................................................... 326
From J. H. Hurley.................................................. 326
From D. N. Newton.................................................. 326, 327
Cleanliness and Order.............................................. 327
WOMAN'S WORK.
Paragraphs............................................................... 327
Receipts..................................................................... 327
Correspondence....................................................... 328
Enduring to the End............................................... 328
Letters to the Smiths.—No. 16............................... 328, 329
The Degenerate Heart............................................. 329
A King of Shreds and Patches................................. 329
YOUNG PEOPLE'S WORK.
The Prodigal—Poetry.............................................. 330
President's Letter................................................. 330
C. E. Athletes—II.................................................... 330
How Christian Endeavorers Can Best Help the Pastor's Wife.................................................. 330
Our Mirror—Paragraphs........................................... 330, 331
Third Quarterly Report of Treasurer...................... 331
CHILDREN'S PAGE.
The Boy With Sand in Him........................................ 331, 332
The Storm Averted.................................................. 332
HOME NEWS.
Louisiana, Missouri............................................... 332
The Sabbath of the Lord........................................... 332, 333
California Colony.................................................... 333
Mormonism and Theosophy..................................... 333
Tract Society—Treasurer's Report.......................... 333
SABBATH-SCHOOL.
Lesson for June 1, 1895. The Resurrection of Jesus........ 333
SPECIAL NOTICES.................................................... 334
An Independent Barber.......................................... 335
Living at Our Best.................................................. 335
The Art of Breathing.............................................. 335
It Didn't Work....................................................... 335
MARRIAGES AND DEATHS.......................................... 335
LITERARY NOTICES................................................. 335
LOCAL AGENTS....................................................... 336
BUSINESS DIRECTORY.............................................. 336
LIST OF PUBLICATIONS............................................ 336

$2.00 A YEAR

BABCOCK BUILDING
PLAINFIELD N J

THE LATE REV. WILLIAM M. JONES, D. D., LONDON, ENG.
Sabbath Recorder.

REV. L. E. LIVERMORE, Editor.
REV. L. C. RANDOLPH, Chicago, Ill., Contributing Ed.
CORRESPONDING EDITORS.
REV. W. C. WHITE, D. D., Milton, Wis., Historical.
Young People's Work.
MRS. R. T. BOHRS, Waterville, Maine, Woman's Work.
J. P. MOSEH, Plainfield, N. J., Business Manager.

Entered as Second-Class mail at the Plainfield, (N. J.) Post Office, March 13, 1888.

PRAYER.
Why, therefore, should we do ourselves this wrong, One another—always strong.
That we are ever overcome with care.
That we should ever wear or heartless be.
Anxiously or troubled, when we as is prayer.
And joy and strength, and courage are with Thee.

Trench.

We present our readers this week with the picture of our recently deceased brother, Rev. Wm. M. Jones, D. D., pastor of the old Millard Seventh-day Baptist Church, London. Death, untimely and scholarly man, whom we and our brethren across the waters will greatly miss. Bro. W. C. Dulan, under appointment of the Missionary Society, arrived in London last week to look the field over with a view to its future occupancy.

Among the special notices will be found the dates and places for the opening and closing of the remaining Associations and the General Conference. As a matter of convenience for reference these notices will be kept standing until these respective meetings shall have been held. There was a mistake made in the time for the opening of the Conference in August, as printed on the cover of the last Conference Minutes. It should read August 21st, as in the notice, instead of Aug 20th.

A problem in economics has found a practical and sensible solution in some cities, viz., in New York and Detroit, and is under consideration in other localities. It is in turning to good account unused city lands. There are thousands of acres owned by nearly all cities that are practically useless. These acres could be utilized and put under good cultivation, and the crops grown furnish their living by their work thereon. In that way multitudes of idle and starving people could be employed and becoming self-supporting. This could be done under general supervision and pay, or the land could be divided into lots and allotted to families for a time.


Among the Golden Rule proverbs is this one: "Christians must be one with Christ before everything else. But to be with Christ when separated from one another is not strictly true, for in the midst of the discord existing among Christians, sinners are continually being won through the power of the gospel, still the proverb embodies an important truth. There can be no doubt that the lack of harmony or oneness among professed Christians is a great hindrance to the progress of the gospel. It is entirely practical for Christians the world over to be united in Christian work and general reformatory efforts, even while in diversity of view on matters of church government and doctrine. Christian union and fellowship is not necessarily identical with church union and fellowship. A broad and genuine Christian charity will do much toward bringing in the "millennial dawn."

Frequently, in the Scriptures, the duty of obedience to its behests is distinctly taught. The importance of walking in the light, and the danger attending its rejection, are vividly impressed. The critical is an attempt to substitute another experiment to test God's command. Many people seem to regard it as a light offense, or a matter entirely at our option, as to whether we obey the commands of the Unicoply, implicitly, or make such changes as to virtually get ourselves substituted and give them and substitute something more in harmony with our convenience or choice. But, evidently, God does not so regard it. He is represented as being jealous of his honor and authority. Hence, when people deliberately reject the light of His Word, and refuse to obey any of his commands, while conscious of their obligatory nature, they ought not to be surprised if God should count them as unprofitable servants, and take away from them even the light which they seem to have. A friend in Central New York, speaking of a church in which, a few years ago, several of its members were deeply convicted of the Sabbath truth, but finally they rejected the light and are now in great darkness and shockingly torn by dissensions. The question is raised if there is a connection between the rejection of these fundamental truths. Why not? "He that knoweth his master's will and doeth not it shall be beaten with many stripes. Therefore the light that is in thee be darkness, how great is that darkness."

One of the most remarkable organizations, considering its rapid growth, is the American Protective Association, or, known by its initials, the Annual meeting of its supreme council occurred in Milwaukee week before last. The principles of this body of citizens were fully and clearly stated; and, first among its declarations, is anti-Romanism. It is not a political organization, or at least not a political party, although, possibly it may yet become such. It now claims to have 4,000,000 members, who are voters, in the United States. Its purposes, as announced, are, taxation of all church property, toleration of all creeds, the entire separation of Church and State in public schools and reform of our naturalization laws. This statement of principles does not include all they aim to accomplish, but embodies the more important points. There are several things in the avowed object of this movement that will commend themselves to the good judgment of many American citizens who will not approve the methods used to propagate them. Many Christian people have no sympathy with secret organizations, believing them unscriptural and fruitful of evil. But in the case of some wise or otherwise, there can be no doubt that so large a body of men will exert a powerful influence among existing political parties, and perhaps soon come to hold the balance of power in general and municipal elections.

"THE HIGHER CRITICS CRITICIZED."

Critical study of the Bible is always commendable when carried on in a reverent and teachable spirit. The Bereans were advised to "search the Scriptures." That is what a careful, critical study signifies. A careless, superficial study is not searching, neither is it critical. Before us is a volume published by H. L. Hastings, Boston, and bearing the above title. It consists of about 460 pages, and appears to be a compilation of several papers published first as tracts. On the fly leaf is the following announcement, which gives a general idea of its contents: "The Higher Critics Criticize the Pentateuch for Popular Reading, being an Inquiry into the Age of the so-called Books of Moses, with an Introductory Examination of Dr. Kuenen's "Religion of Israel," by Rufus E. Stebbins, D. B., with preliminary chapters on "The Higher Criticism," and an appendix concerning "The Wonderful Law," by H. L. Hastings.

Mr. Hastings is a vigorous defender of the Bible against such criticisms as tend to throw doubt on its authorship and reliability as usually maintained by devout believers. In this book there is much evidence of careful research and an honest array of facts and arguments in support of the authenticity of the sacred Scriptures as so "long accepted." Mr. Hastings, as well as Dr. Stebbins, has great respect for the results of scholarship, and yet he will not forget the positions taken by "learned men" have been distinctly repudiated by other men equally learned, and in many cases new discoveries have shown that, with all their learning, these men were ignorant of many important facts. He presented these things not to prove, but which subsequent investigations have disproved. These writers cannot forget, when the authorship of the books of Moses and the prophets are called in question that "many of the words which Jesus spoke had reference to the writings of the ancient prophets." He himself read out of those Scriptures in the synagogue on the Sabbath-day. He constantly referred to the Scriptures, and bade them search the Scriptures that they might know the truth. He said to his disciples, "O wise, and slow of heart to believe all that the prophets have spoken. These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Dr. Hastings says, "Moses ye would have believed me; for he wrote of me." Dr. Stebbins says in his preface to the study of the Pentateuch, "This work is not addressed to scholars, but is an appeal to the sound sense and sober thought of the people. It has been published, however, at the request of scholars, professors in theological schools, and ministers of different denominations, for their own use and for the use of their classes and parishes." Dr. Stebbins first reviews "Kuenen's Religion of Israel," the prominent work of the Pentateuch under I. Introduction. II. External Evidences. III. Internal Evidences. This embraces 236 pages of the work, and is a scholarly and candid investigation of the evidences that the Pentateuch is an old as the time of Moses. Then follows a review on "The Wonderful Law," by H. L. Hastings, in which the Law of Moses is compared with the laws of other nations, objections of skeptics are answered, and many points made plain to the common reader as well as the student, that for the want of printed text and thought have been enshrouded in mystery. The volume may be safely and profitably placed in the hands of any one who desires to "know the truth" concerning important portions of the Bible.

Dr. Stebbins says in his preface to the study of the Pentateuch, "This work is not addressed to scholars, but is an appeal to the sound sense and sober thought of the people. It has been published, however, at the request of scholars, professors in theological schools, and ministers of different denominations, for their own use and for the use of their classes and parishes." Dr. Stebbins first reviews "Kuenen's Religion of Israel," the prominent work of the Pentateuch under I. Introduction. II. External Evidences. III. Internal Evidences. This embraces 236 pages of the work, and is a scholarly and candid investigation of the evidences that the Pentateuch is an old as the time of Moses. Then follows a review on "The Wonderful Law," by H. L. Hastings, in which the Law of Moses is compared with the laws of other nations, objections of skeptics are answered, and many points made plain to the common reader as well as the student, that for the want of printed text and thought have been enshrouded in mystery. The volume may be safely and profitably placed in the hands of any one who desires to "know the truth" concerning important portions of the Bible.
NEWS AND COMMENTS.

Commencement week at Alfred University opens June 15th with the Baccalaureate Sermon by President Main.

At the close of the war the United States debt was $2,508,151,211. In 1893 it had been reduced to $800,961,084.

California, after all of her hard fight against the Chinese, now has 73,472 within her borders, and Oregon 9,540.

Princeton Theological Seminary held its eighty-third commencement last week. The graduating class was very large, enrolling seventy-nine names.

New Brunswick Theological Seminary held its commencement exercises last week, Wednesday evening the 15th. The three speakers were graduates of Rutgers, Class of '92.

Our national debt sometimes appears alarmingly large, but it is only about one-fourth that of Great Britain, which is $3,509,000,000. But ours is not diminishing very rapidly just now.

News from Santiago, Cuba, tells of the ravages of yellow fever on which the insurgents rely to an almost alarming extent. Many Spanish soldiers have already fallen victims to this dread disease.

Maine has no breweries or distilleries, but it has many industries, savings banks, and thirty building and loan associations. And yet, the cry is often repeated that the Maine law is a failure, and prohibition does not prohibit.

A movement is on foot to form a new State out of territory taken from Michigan, Northern Wisconsin and North-eastern Minnesota. This new State, if formed, is to be called "Superior." Several public men of prominence favor the scheme.

The following are the ages of some of the sovereigns of the world: The Czar of Russia is twenty-six years old; the Emperor of China, twenty-three; Khedive of Egypt, twenty; King of Servia, eighteen; Queen of the Netherlands, fourteen; King of Spain, eight.

As may generally be suspected when the cry of heresy is raised against some hitherto honest but independent thinker, it turns out in the case of Dr. Heber Newton that his most objectionable words were the interpolations of reporters and not Mr. Newton's, at all.

Johns Hopkins University has an enrollment of 584 students this year, the largest attendance in the history of the school. There are 86 members of the faculty. Thirty-eight States and Territories and five foreign countries are represented among the students.

Chicago has a very large percent of foreign population. Of the Germans alone there are 216,324. Besides these there are multitudes of "all nations, and kindreds, and people, and tongues," crowding the streets and the tenement houses of that great city.

Women are successful in many employments that a few years ago seemed, in public sentiment, to be beyond their reach. Nearly all the learned professions are now open to them. There are now about fifty papers and magazines in this country edited and managed by women.

The frost last week is said to have ruined the entire Chautauqua grape belt in New York State. The number of acres last year in Erie county and vicinity was 26,000. This entire industry seems to be blighted, and the damages are estimated at one and one-half million dollars.

Arkansas is ahead. In the Legislature, the House of Representatives has passed a bill fixing the rate of telegraphic messages at fifteen cents for ten words, and one cent for each additional word. Why is not this as legitimate as to fix the rate per mile for railroad fare, in the case of the New York Central?

Russia is becoming very saucy toward Japan, and though professedly satisfied with the concessions recently made, is now demanding more as a condition of friendly relations. She now wants all of Corea. There will certainly be serious trouble with more than the two nations if Russia persists in enforcing her demands.

Ex-President Julius H. School of Amherst College, died of paralysis, at his home in Amherst, Mass., May 12th. He had been sick a year and a day. A needful, Conn. Sept. 14, 1894, graduating from Amherst in 1849. He was elected Professor of Mental and Moral Science in Amherst, in 1858, and President in 1876.

A careful investigation into the effect upon health and longevity of living in basements of houses or upon the first and second floors, shows much in favor of living above the material influences that always accompany basement and ground floors if improperly ventilated. Sleeping rooms on the second story are more promotive of health.

Gov. Evans, of South Carolina, is urged up to a high pitch of excitement over the decisions of the Supreme Court in reference to election laws, and indulges in treasonable talk. He appeals to the "sovereign people of South Carolina, to protect their homes and properties. This State has a record for the preservation of which it ought not to be proud, and which it should be slow to repeat.

We go to press too early to admit of giving our readers a reliable statement of the results of the re-hearing, before the Supreme Court, of the Income Tax Law. There are various rumors. One day it is thought, by the press correspondents, sure to be declared unconstitutional, and the next day the chances are that it will be sustained. Before our next issue it will probably be settled in some way.

In all the history of electrical or "trolley" street cars no other lines have ever equaled in injuries and fat accidents in use in the city of Brooklyn, N.Y. Another great mass meeting of citizens was held last week with an attendance of 5,000 to arouse public sentiment and compel the stubborn company to give better service. Already 108 persons, mostly children, have been killed, and 500 others injured by this reckless rapid transit company.

Whatever may be the opinions of men in regard to the bill of the Pullman Limited, hotel law in South Carolina, all will agree that the warfare of Ex-Governor Tillman and his successor, Governor Evans, should not go too far. These two governors have fought with refreshing valor every effort to flood the State with illegal liquor selling. Wherever this State dispensing system has held a fair trial, the testimony is heartily to the effect that drunkenness and crime are greatly decreased.

The question of individual communion cups in church services is still being pressed to the front. Many churches have already adopted them, and others are contemplating making the change. As for our own opinion there seems to be greater stress placed on the danger of contracting disease than the case seems to warrant; but we must see any movement in the right direction than might be urged against the baptism in the church, or the celebration of the Lord's Supper in the daytime instead of the evening.

CONTRIBUTED EDITORIALS.

Artemus Ward used to say with that innumerable host of comic speakers that has been the despair of humorists ever since: "How often do large fortunes ruin young men! (after a pause) I should like to be ruined a while that way myself." The question whether wealth really brings happiness has rarely been put to several men who ought to know, and the Chicago Tribune publishes their replies. Without exception they are in the negative.

John D. Rockefeller says that a man's wants increase with his wealth. No matter how rich he is, there is always someone else who is richer and will make him feel dissatisfied. Levi P. Morton declares that in our hours of pleasure we forget for the time being that we are millionaires or paupers. Russel Sage finds that a rich man is compelled to live constantly in the public eye. Privacy is practically impossible to him. Russel A. Alger thinks that the clerk driving a hired livery horse in company with his best girl has every wit as much pleasure as the owner of a $40,000 Maud S. Andrew Carnegie calls wealth a sacred trust and a responsibility. George M. Pullman was happier working by the day than he is now with vast interests and business cares resting upon him.

No doubt the witnesses are sincere in their testimony, but some points of the discussion shake one's nerves. We cannot forget Home-stead even when reading Carnegie's voluminous dissertation on the moral responsibilities of wealth. The bitter events of last summer's strike interweave themselves with Pullman's pathetic references to the former years when he went to sleep as soon as his head touched the pillow—the days when he was poor and light-hearted.

In heaven's name why should a man grind his fellows to gain that which gives him no happiness? If wealth is a sacred trust how shall account of such wealth be demanded that by the man who so uses it as to produce bloodshed and bitterness?

The irrepressible Western good nature finds something to laugh at even in the high price of beef. A recent earner in New York was once turned as a bank messenger to protect the porter house steak which he is carrying home. But underneath the badinage, people remember as they read their morning paper, that the matter has a very serious side. The increase in the price of beef is not for the benefit of the farmer, but for the clique of specula-
tors who have "cornered" the market. These have combined—not to assist in distribution—but to prevent it until they can dictate terms. The price that the rise in the market is blood money stolen from the consumers. It means privation for many, distress for some. For every dollar that the speculators make some one may have to go hungry. These "gamblers in hunger" are worthy successors of the old-time highwaymen who terrorized travelers, held captives for ransom, and posed as dancing heroes. There should be no soft terms for their business. It is robbery, and the time is coming when it will be stopped.

THE FAITH OF THE SISTERS OF BETHANY.

G. C. MASON, D.D.

The doctrine of importance in prayer is certainly taught in the Bible. It is easy to find injunction and exhortation, promise and illustration. Christian experience throughout the ages is full of object lessons. Devout souls cannot mistake the significance of Abraham's supplication for sinful Sodom, doomed for its nameless crimes, against God and man. They cannot mistake the experience of wrestling Jacob what time he prayed and found himself cornered because he "had power with God." Nor can good people forget the words of our Lord when he taught in the parable of the unjust judge and the unfortunate widow that "men ought always to pray and not to faint." It is common, for the best people to think of God in a false and pagan way, when they give themselves to important prayer. The "heaven think that they shall be heard for their much speaking," and the divine Father tells us: "or ye be not like unto them." The priests of idolatry, in the awful list of Carmel, understood importunity in prayer precisely as our Lord teaches us not to understand it. They thought that by importunity their gods might be induced to do what, without importunity, they would not think it wise or good to do.

But the Christian doctrine of prayer rests upon the doctrine of the divine fatherhood of God, who is "too wise to err, too good to be unkind." No amount of importunity can induce an infinitely Father to do what he has predicted his wisdom or thwart his love. We must rid ourselves utterly of the childish notion that God may be teased into doing what we simply clamor for. Weak and indulgent parents treat their self-willed children so; what we simply notion that God may be teased into doing what contra in the spirit in which he ended his wrestling, 16th, courses in Hebrew will be offered by Prof. Sanders, of the University of Chicago, and Prof. Frank K. Sanders, of Yale University. Prof. R. F. Weidner, of the Lutheran Theological Seminary, Chicago, and Prof. Rush Rhees, of Newton Theological Institution, will give courses in New Testament Greek. In the English Bible School, President William R. Harper, of the University of Chicago, will give a course, taking up groups of Psalms. Hebrew history will be studied under the direction of Prof. Price and Sanders.

The English New Testament work in the school will be conducted by Profs. Weidner and Rhees. President Harper will also give six Sunday morning Bible studies on the general subject, "The Men who Mark Critical Periods in Hebrew History." The Summer work in the Departments of Hebrew, New Testament Greek, and the English Bible, in the University of Chicago, is affiliated with the Institute. There will be placed in the classrooms, covering the period between July 1st and Sept. 22d. Twenty-four courses are offered, in Old Testament Literature and Interpretation under the following instructors: Head Professor Harper, Prof. Hirschi,
The following aims to induce the reader to careful investigation. The appearance of an angel upon earth, of which we have any account, was in answer to the cries from Hagar. Gen. 21. The next one came to meet Abraham and release Isaac, in the land of Moriah at Jehovah-Jireh. Gen. 22. Generally, only one angel was sent as a messenger, but three were commissioned to visit Abraham on important business. Gen. 18. Lot, entertaining two of them at his house for the night, in Sodom, causes a mob to assemble and an assault to be made. Gen. 19. Gideon found one hundred men, and sent them to examine their character. Judges 6. And Manoah also had the same difficulty. Judges 13. Jacob says he wrestled all night with a “man,” but when morning came he mistrusted he was more than a man, so he asked him his name, but he would not give it.

An angel seems to have been specially commissioned to take charge of the Israelites, in their journey of forty years, from Egypt to Palestine. He first appeared to Moses in the form of a burning bush (Exodus 3: 2), and ever after appeared to him by day, before them (Gen. 14: 19, Num. 20: 16), and a pillar of fire by night, behind them. Exodus 13: 21. People who have seen angels really thought they had seen God (Gen. 32: 30; Judges 13: 22). Jacob, as he represented God to man so fully, that it was believed that God did speak. Gen. 48: 16.

Angels are represented as existing in very large numbers, composing the hosts of Jehovah (1 Kings 22: 19), or the hosts of thetraffic, according to the word of God in heaven. Ps. 103: 20. They are the angels of old dispensation, so in the new, the ministry of angels is closely connected with the salvation of sinners, and in helping them to attain eternal life. Heb. 1: 13, 14. Jesus gave testimony of the existence of angels, and of their mission to Nathanael. John 1: 51. Also to Peter of their willingness to obey. Matt. 26: 53. People actually saw angels at the resurrection. Matt. 28: 5. Peter was sure he saw one the night that he was let out of prison. Acts 12: 11.

An angel appeared to the shepherds in the field and bring them good tidings, when a multitude of them suddenly appeared to praise God on earth for peace and good will to men. Matt. 2: 8-14. There can be no question that angels rejoice at the salvation of sinners. It is like a grand and final congratulation on Christ’s kingdom on earth. Luke 15: 10; 1 Peter 1: 12.

Gabriel came the second time to earth and revealed his name. Luke 1: 26. Happy thought! That the saints, at the resurrection, will see the angels! But then, can they see the angels? Matt. 22: 30; Luke 20: 26); and still more comforting to know that Christians are the equal of angels, if not superior, in some respects. Heb. 2: 1 Cor. 6: 3.
MISSIONS.

It was my pleasure to address and conduct chapel services in Salem College the morning of May 10th. President Gardner said he had no chapel roll, nor had made my speech on “Higher Education,” and my box, I visited the library and looted over the many valuable books which had been given the College by friends, the new apparatus purchased for the department of Physics, and went into several relations. There is as fine a class of students in attendance as can be found in any of our schools. They are very busy now in getting ready for commencement. Pres. Gardner is rushed just now, for in addition to his classes and reading, he is preparing for commencement, he is at work on a Catalogue of the College.

Sabbath morning I preached to a large and attentive congregation a missionary sermon, and made an earnest plea for systematic giving for our denominational work. In the afternoon I preached to our people at Greenbriar. There came a storm during service which was followed by a gentle rain, but not enough came to wet the ground at much depth and break up the drought. There is a coolness used our overcoats. I am now calling on the brethren in Greenbriar and Middle Island before the convening of the Association. There is a great blessing in receiving, especially when the gift is in the line of our greatest need. It is a great blessing to receive food when we are famished. Our greatest blessing in receiving is to accept Christ and to receive into our heart the Holy Spirit. Our Saviour said: “It is more blessed to give than to receive.” We get the greater blessing when we give ourselves entire to the Saviour. Indeed, we cannot fully receive Jesus Christ into our souls until we thus give our souls to him. There are many portions of our beloved Zion that have been receiving from the Missionary Society evangelistic and mission means to increase their funds. We are now upon the last quarter of the Conference year. We shall soon come to the Annual Reports. We do not want to have the painful experience of reporting ourselves in debt, but we fear we shall have that experience unless you send in your good generous gifts. We want the blessing of receiving them, you cannot afford to lose the greater blessing of sending them into our treasury. Send them in promptly and get the blessing.

FROM J. H. HURLEY.

In Bro. J. H. Hurley’s report I have combined two reports, one of the previous quarter, that the work which he did among our people in South Dakota, and the condition of that interesting work as possible. The most considerable field might come before the people. Our Scandinavian brethren in South Dakota have purchased a tent which they propose to run among their people the coming season, beginning the middle of May. The arrangement was made for Bro. J. H. Hurley to go with the tent as the evangelist, and for Bro. C. C. Van Horn, of Welton, Iowa, to be his helper and singer. We believe this effort will be attended by the Holy Spirit, and great blessings will come upon this field. Let us pray for it.

Sec.

I left home on the morning of Oct. 16th and reached Bro. Davis’ on the evening of the 17th. The next day I went over to Flanadel and visited some of our brethren who are living there. According to appointment, the yearly meeting was held on the 19th. The Yearly Meeting closed on Sunday evening. The interest was so good on that evening we thought best to continue longer. With the exception of two evenings, meetings were continued seven consecutive days. We got increased interest from the first. The membership seemed greatly quickened and strengthened. During the last eight of the young people and children asked for prayers, and the most of them spoke for Christ publicly several times. Some of these were First-day young people. Since I came home, Bro. Davis wrote me that two of our young people had joined the Y. P. S. C. E. as active, and I think he said there were three joined as associate, members. By special request, on the evening of Oct. 21st, I preached in the Presbyterian church at Flanadel.

At Smythe I gave foursermons and one at Flanadel. Nov. 2d I went down to Trent. Bro. Nelson met me there and we made the arrangements for the use of the Trent school-house for Sunday morning and evening Nov. 4th. Sabbath morning, Nov. 3d, I preached in a schoolhouse six miles west of Bro. Nelson’s, and in the evening at Bro. Nelson’s house.

On Sunday morning and evening we held services at the Trent school-house, and at the close of the evening service they requested that the meetings be continued during the week. At the close of the first week some of our own young people became interested and we thought best to continue another week. Before the close of the second week the interest spread. The most despondent young man in all that country had, by the power of God, been transformed into an earnest Christian. His earnest prayers and touching words to his companions to keep them from joining the mob and doing much to melt down the hearts of others.

We continued the meetings here until the evening of Nov. 20th. During these meetings thirteen professed having found Christ. The last evening four new ones asked for prayers. I left this field with regret, feeling that the work ought to be continued for two weeks longer. But I found my health was falling so rapidly that I could not hold out much longer and do both singing and speaking. While here I delivered 24 sermons.

Nov. 21st I came down to Hawarden and went out to Bro. Ring’s. His brother was to be married the next day, and Bro. Ring said he thought we had better not begin the meetings until the evening of the 22d, which was on Sixth-day evening; then Sabbath morning and evening and Sunday morning and evening at Big Springs. The number in attendance increased very rapidly from the first. On the 26th, Monday, after counseling with the doctor, I started for home, reaching there the evening of the third day and delivering 44 sermons. Both going and coming I was obliged to stop over night at Sioux City, Iowa. On the way up I sought and found the home of Mrs. Carrie E. Swain, of Sioux City. She is a Sabbath keeper and a member of the Church of New York. I was kindly entertained at her house and received a warm invitation to stop on my way home. When I returned I was too sick to go so far from the depot, so stopped at the first hotel. She extended an invitation to me, the Sabbath keeper passing through the city to call and see her at 1021 Nebraska Street.

I look upon South Dakota as a hopeful field for evangelistic work. Work should be begun on that field as soon as possible after the middle of May, beginning either at Trent or Big Springs, as the case may be. Work these three places first. If there is enough work to talk to go over to Wittenburg. If the men and means can be found, I should think it a good thing to keep in use all the time the weather would permit.

Since Jan. 1, 1895, I have visited Calamus only once. Dan. Bouz, John L. Coon and family, and Charles Hutchins and family have moved to Walerville, Oregon. Mrs. Bouz and Mrs. Kipling are dead. So, with deaths and removals our little church at Calamus is almost gone. The few that are left of our people, and also the First-day people, seem glad to have me visit them. I have been hindered from visiting them a few times because of storm. I expect to visit them and preach for them as often as I can in the future.

March 21st I went to Farnam and spent with two Sabbath schools with them, returning home last evening. Notwithstanding the hard times, they gave $8 for the Missionary Board. That is the result of the tithe system. They gave Bro. Hinman $10 when he was there last Octuber. I wish all of our churches would adopt this, I found the church there in good working order. They are feeling quite hopeful of getting a crop this year. Some others have moved there from Humboldt and Nor-townville this spring. One young man and his wife were to join the church on Sabbath-day, March 30th, but were prevented from doing so on account of the sickness of their little child.

While at Farnam we held union services with the Congregationalists. They very kindly offered the use of their house and managed a perfect willingness to join with us. The meetings were well attended and a good interest taken. The pastor of the Congregational Church told me he thought five or six would join their church as a result of the meetings. Our own people felt that it was good for them as it was to have a more friendly relations with their neighbors. While none were added to our church, they all seemed helped and encouraged. I feel hopeful for the Farnam Church. I think evangelistic work is needed there, and should be given as possible.

From D. N. Newton.

As to-day ends the first quarter of 1895, I write you my report, which is, as usual, a meagre one. Cold and rainy weather have, I
**Woman's Work.**

PERMIT us to add one suggestion for the children in the work of filling our own Christmas boxes. Pretty paper dolls with different dresses to put on—which our girls can cut out of fashion plates—wonder balls for the boys, made by winding colored yarn around various small articles, which will please the little boys in China as they learn that their little brothers in America have sent them these little surprises; knitted or woollen articles are very acceptable. The knitted wirestlets must be about four inches long and large enough for children of seven to thriceen, and the more yellow the more beautiful! Old linen is very much needed for hospital use. Cretonne bags of bright colors for holding their work are also very useful.

"The love of Christ constrained" finds beautiful expression in the following incident:

"A young girl, a member of one of our churches, desired to serve the Master in the foreign field, but whose funds were so small as to require several years of saving to raise enough for mission work, had a little money left her lately, which will yield her about ten pounds a year. She has devoted the entire sum to support two native agents in connection with Cretonne bags. She writes:

'It is a piece of noble self-sacrifice; the girl's family are only in poor circumstances, all of them having to go out to work; but, as she says, 'I got quite well without this, and can still do so, and I would like to use it as long as I can in Christ's work in this way.'"

—*Zenan Mission Quarterly.*

**FROM OUR SISTERS OF NORTH LOUP.**

During the past few months we have received practical assurance that distance does not separate us from the kind remembrance of our sister societies.

We are grateful to all who have contributed to the relief of the needy in our midst, but we assure them that the loving sympathy of Christian fellowship is warmer and more enduring than the richest physical comforts alone could possibly be. "Our Sabbath Recorder is another link to unite us all in one body," writes the editor of our "page" as she unfeignedly secures us in the "one body." Our circumstances have been such for some time that we have not been able to do very much in the way of raising funds for mission work, but the past year is the first time since our organization, that we have been obliged to curtail our help to the Sabbath Recorder "portion," the work at home calling for more help, and our means becoming more limited. However we have forwarded quite recently something near ten dollars of this, and hope to do more so soon.

In January of this year the society voted that each member try to earn one dollar during the quarter. At the end of the given time nearly twenty dollars was brought in, and each one asked to give an account of the way, or ways, in which she earned the money. We also relate trials, and incidents connected therewith. These accounts were both interesting and amusing. One being written out in verses, and all showing that: "Where there's a will there's a way." The money was used to reparer the church and make other necessary repairs in this quarter more than at any other time since their organization.

Some intercutions seem to lead to indifference on the part of some, but they also show who are the more faithful ones. Some discipline will be necessary at our next conference (May 22nd), and those should withdraw from some of its members. How hard it is to deliver back to the iron grip of the world those whom we have loved as brethren or sisters! Will not the pious of our denomination pledge their most earnestly for these backsliding ones?

The monotony of this quarter has been most agreeably broken by a visit from the Missionary Secretary in company with Mr. T. B. Burdick.

During this quarter I preached twice and made a talk on the subject of giving. Average congregations about 14. I also filled as best I could my usual place as superintendent of the Sabbath-school. Distributed a few tracts, purchased new papers, etc.

**FAUSTVILLE, N. C., April 1, 1895.**

**CLEANLINESS AND ORDER.**

It is a source of satisfaction to the manager of a printing office, when receiving callers, to be able to show them a clean and well-regulated establishment. The dirty condition of the average printery is so familiar as to merit the numerous jokes and rhymes which have been composed upon it, until the printery has become almost a synonym for untidiness.

There is no need of composing or pressing rooms being any dirtier than a dry-goods store; indeed, the regulations concerning cleanliness are essential in one and the other, since in neither case can soiled or dirty work be turned out, excepting at a loss.

I well remember the first day I took my position as "devil" in a printing office. The proprietor said to me: "Young man, a workman is judged by his chips and lace edges. If you sweep this office well you are quite apt to do your work well; but if you are slovenly in this matter, the chances are that you will care little how your more important work is done.

I gave the room like a veteran sweep, and the result was that nooks and corners were cleaned out that had not felt the broom for a long time. After the office was once thoroughly cleaned, it required little care to keep it so, and the time occupied in the work proved a paying investment.

Given a clean workroom, the printers will wear better clothes at work, and themselves assist in keeping their surroundings in order. When a sheet of paper or a card is dropped, it can be picked up and replaced on the pile, effectually clearing the table of detritus. Again, in the wiping up of machinery, loose screws are detected and tightened, which otherwise would, sooner or later, have caused a breakdown and consequent delay. Packages of "patties" are dragged from their hiding places and brought into view, which, but for the sweep's presence, the sweep of the overseer, would have lain there indefinitely, along with the accumulation of old shoes and other refuse so common in offices where less stringent rules are enforced.

Looking back on my position as manager, I attribute much of my success to systematic cleanliness and order, and believe that it pays to use every means for keeping a printing office thoroughly clean.—D. D. Turner, in *Newspaperman.*
CORRESPONDENCE.

To the Editor of the Sabbath Recorder.

In the Sabbath Recorder for May 2, 1865, noticed among the articles contributed by Bro. Randolph, the following in regard to Theophilus Gill:—

"His article was bright from constant use until Prof. Burton took the matter up. The latter has his own ideas as to how such cases should be handled, and passed the word along as follows: 'If any one wants to observe some other day than Sunday, it is your own business with him.' I would like to be allowed space for a few words of explanation to the above, in order to avoid any erroneous idea that possibly may be in the minds of some of the readers of the article.

It might be inferred that I have had a discussion with Professor Burton. Such is by no means the case. I was at my post in church, attentively listening to the Word of God, on the particular Sabbath that was taken to answer questions in connection with the Biblical Institute, and in which Professor Burton was speaking to an audience, gave views concerning the Sabbath.

With all deference to our good Professor, and recognizing both his deep spirituality and the divine beauty of his intentions, in my humble opinion, and it is that only of a student, I must say, that his idea of the Sabbath, which met with so much favorable comment, and which was afterward so happily quoted by another Professor as being "an excellent and very clear statement of the question, and in perfect agreement with his views," (I think I have recorded faithfully the words used), was nothing more than a plausible semblance of liberality, which was gradually boiled down into the syrup of bigotry, and finally solidified into an absurdity.

I have simply told it to the readers of the Sabbath Recorder, and they will instantly know what I mean: the wonderful argument was that of no-Sabbathism!

Having shown the article of May 2d to a friend, this brother remarked that it did not do me justice. I cannot see anything wrong in the article, and perhaps he thought that unintelligible. I will quote him the sermon conveyed that I had been defeated by the University Professor.

For fear this erroneous idea may be in the minds of the loyal veteran vanguard, who are fighting in our denomination for Christ and his Sabbath, allow me to say that your "Drummer Boy" for the Sabbath, in Chicago, has not met his Waterloo. I have indirectly drawn the fire from the guns of our professors in the Divinity School on the Sabbath question, and in no spirit of bragadocio, declare that if they will face the issue squarely, and discuss the question on Bible grounds only, leaving out empiricisms and adherence to a purely Scriptural consideration, I have not the least fear of meeting them. God has helped me so far, and he will not surely permit me to be tried beyond what I am able to bear.

In closing, I shall simply say, I came to this university because I believed it offered, for me, the best advantages along the line of work to which I desired to be found in all the world; also, because I believed that it promised ultimately to be the greatest university in America. I now advise all Seventh-day Baptists who are looking for something higher and broader than our denomination can at present offer, to come to the University of Chicago.

Because I chose it above all others, and because a merciful Providence has made it possible for me to come and tarry where sweet springs of knowledge daily quench my thirsty soul, I love it.

I am deeply indebted to its estimable, learned, and honored professors, for they have been nothing but kindness itself to me, and may God grant that I may always be grateful for all the blessings which I have received. But when it comes to a consideration of a choice between two views, that of the inspired Word of God, and all that the University has to offer, it is like asking me to choose between a speck of untruth and a whole solid globe of compromise without it.

I am forced to become an iconoclast, and smashing the idol in my heart, while I trust that I do no harm to the external nobility and adoration of men, I have slain the bright diadem ever worn by the Holy Spirit, to the air of "Jesus Saves!"

What care I for the opinion of the world; or Christ for me; What care I for the U. C. of Christ;

Jesus reigns as Lord of Sabbath, and I am willing to be his slave.
I have slain the Pagan mammoth, and am now a free man.
Sincerely yours in Christ,

Theophilus A. Gill.
University of Chicago, May 13, 1865.

ENDURING TO THE END.

The Saviour did not promise his disciples smooth sailing in life's ocean. He did not seek to win any followers by glowing pictures of ease and opulence in this life; on the contrary, he apprised those that would come after him that they would be persecuted. His warning was to all that accepted his teaching: Beware of men. However, he offered the best possible incentive to endure the trials, opposition, and persecutions of this life. He offers a reward that far outshines in beauty and splendor the brightest diadem ever worn by those whom men delight to honor. His reward is eternal life everlasting to the end shall have saved. Matt. 10: 22.

But how shall we endure? How shall young converts in the Christian life? How shall we keep the holy fire burning on the altar of our hearts after years of Christian experience? We are especially fortunate at the close of our revival meetings. Indoctriation in the truth of God is one of the greatest essentials to perseverance in the Christian life. There is no better food and no better stimulus for the young convert and the experienced Christian than the cardinal doctrines of our faith. Sensational preaching or lecturing on current topics may excite the emotions for the time being, but they do not remain any more in the spirit of man. The spiritual life can thrive only on that which God gives for strength and life. It is in this that education in the schools especially fitted by young and old, must be preached in simplicity. The gospel is so simple that everyone can understand it, and he who darkeneth with high-sounding technical terms is not a true shepherd of the flock. The plain, unadorned words of the inspired Word of God will lead the young convert always to God and in safety through life.

If we expect young converts to endure unto the end, we should give them plain directions to personal prayerful consideration of duty when the convert is just starting in a new life, in which all the experiences and all the surrounding circumstances will have bearing on the whole course of life following. A little deflection from the right in the beginning will lead the young convert always in years to come. These four duties of Christian life should be forcibly impressed on the mind and heart of every convert: (1) Read the Bible every day with a retaining mind and understanding heart. If only a short passage of God's Word be stood. The mind defies all futyre meditation, in the course of time the soul will be strongly equipped with the armor of God's Word. (2) Go to church. Attend the public means of grace, which are primarily the preaching of the Word and the Lord's Supper. Let the young convert begin at once to hear some part in supporting the cause of Christ, and participation in this matter will prove a means of strength and attachment to the church. This quartet of duties, read the Bible and pray, and go to church and pay, should be made the order of procedure for every young convert.

We shall all endure to the end if we prove faithful to our trust. "If God be for us, who can against us?" This is the victory that overcometh the world, even our faith. If we would spend eternity on the common round, endure to the end.—Evangelical Messenger.

LETTERS TO THE SMITHS.—No. 16.

TO FLORENCE SMITH.

My dear niece,—Some one has told me about the discouraging circumstances under which you are trying to get an education. It was not told me that you feel disheartened, yet I am sure that many girls under such circumstances would give up entirely. You have an earnest desire to get the best possible training, and so your schoolmates tell me, when you can be in school you do your very best, but the ill health of your mother does not allow you to be in school more than half of the time. They say they should think you would feel like letting study go altogether; but that, in spite of all that comes in your way, you seem cheerful and resigned, and keep up your books all the spare time you have. They can hardly understand how you can be so contented.

I think I know something about it, though. It is your faith in the goodness of your Father in whom you put your trust. That abiding faith does wonders with the weaknesses which you have it. And do you know, my dear child, I think, after all I have seen in this world, that the having of this faith—in an intelligent way—is the very best part of a good education. He that is without is a mere man, but he who has faith gives power to live in contentment where many a college graduate would quite fail; and that something you have—and he lacks—is something not at all to be despised.

Once when I visited your mother, as I sat by her bedside, I remember I asked her if she was contented to see her husband just now living only to die. She answered me that she was contented to see him to her; that she watched over her tenderly day by day, worked hard to keep the house in order, even when you were tired out and nearly sick yourself, and never so much as complained a word. What wholesome praise and how good advice! I gathered up and gave to the young convert half so much for you. The parchment could testify only to your mental training—and then its testimony might be doubtful; but what your mother said about her faithful husband's courage, carries with it the stamp of truth. Moreover, we were without any fear of soil. We are too little a part, Florence, to regard education as almost wholly connected with books, when, in a higher and better
A KING OF SHREDS AND PATCHES.

BY ARNIE W. YOUNG.

No looked less like a king than little Archie Smithsonian. His toes were coming out of his well-worn shoes; there were patches in his coat and trousers; untidy patches too, for they were put in by a little girl hardly older than Archie, who lived before the time of compulsory education, and had never learned to sew; no hat, no collar, no socks, a veritable little beggar boy to look at, though he might have answered with all due assurance, "Yes, Archie was a hawker of children’s watches.

"Watch and chain complete!" he cried; "only one penny.

Now and then a well-dressed little boy would pass by in the street, and would look with envy at every atom of glittering jewelry. "Dobuy me a watch and a chain, mother," he would say; and soon he would pass on, the happy possessor of one of Archie’s trinkets, and would forget all about the poor little salesman who had been standing at the street corner all that day.

Archie’s case was only one of many and sad cases in Brinksmans town—no mother, a drunkard, and a child, who did her best for all. Archie’s father spent the money which the boy earned, and he and his sister depended upon the necessities of life. Such a wistful little patient face the boyl had that many a penny found its way into his hands. Many a Christian who still walks this earth, and there was bread to take home to Aliee, and Archie’s heart was glad.

But times were bad. People said they were getting worse and worse, and there was no money to buy the glittering watches and chains, and they were as far from their aim as before, no one might be lawfully put to death except by the testimony of at least two witnesses, these two agreeing. And having failed with regard to the plan of false witnesses, yet being determined to put him to death, Calpurnia, the high priest, and, by virtue of that office, the president of the council, arose in all his dignity and sought a seeming occasion from Christ’s own mouth. He questioned him first with regard to the testimony of the witnesses, and men, received to him, asked, “Are you the Christ, the son of the Blessed?” And receiving an affirmative answer, he seizes on this as the auspicious moment in which to make such a demonstration as shall at once cause him to judge him guilty. So he rends his clothes and cries aloud, “Ye have heard the blasphemy, what thing ye?” And very naturally the scheme succeeded; they were all of one mind, that he had blasphemed God by claiming to be his son, when they chose to believe that he was not. And according to their law blasphemy was death. And they all condemned him to be guilty of death. “For eny they had delivered him,” and also condemned him, because as the Messiah he came not in their appointed way. Nobody was nearer than you received to him the truth not, but condemned him on the very evidence of his own innocence, purity and truth. Every form of law and justice was violated, the highest priest acted with as much impudence and judge when the most-sought “false witnesses” failed to agree; ignoring entirely the necessary immunity of truth. And even the Prophecies were examined with Christ’s own words, and works, their testimony would have agreed with him, but instead were the ruin of all religions, and therefore could not serve their wicked purpose which was embodied in their words, “Crucify him, crucify him!”

M. B. Youn.

FASHA, III.

No one looked less like a king than little Archie Smithsonian. His toes were coming out of his well-worn shoes; there were patches in his coat and trousers; untidy patches too, for they were put in by a little girl hardly older than Archie, who lived before the time of compulsory education, and had never learned to sew; no hat, no collar, no socks, a veritable little beggar boy to look at, though he might have answered with all due assurance, "Yes, Archie was a hawker of children’s watches.

"Watch and chain complete!" he cried; "only one penny.

Now and then a well-dressed little boy would pass by in the street, and would look with envy at every atom of glittering jewelry. "Do buy me a watch and a chain, mother," he would say; and soon he would pass on, the happy possessor of one of Archie’s trinkets, and would forget all about the poor little salesman who had been standing at the street corner all that day.

Archie’s case was only one of many and sad cases in Brinksmans town—no mother, a drunkard, and a child, who did her best for all. Archie’s father spent the money which the boy earned, and he and his sister depended upon the necessities of life. Such a wistful little patient face the boy had that many a penny found its way into his hands. Many a Christian who still walks this earth, and there was bread to take home to Aliee, and Archie’s heart was glad.

But times were bad. People said they were getting worse and worse, and there was no money to buy the glittering watches and chains, and they were as far from their aim as before, no one might be lawfully put to death except by the testimony of at least two witnesses, these two agreeing. And having failed with regard to the plan of false witnesses, yet being determined to put him to death, Calpurnia, the high priest, and, by virtue of that office, the president of the council, arose in all his dignity and sought a seeming occasion from Christ’s own mouth. He questioned him first with regard to the testimony of the witnesses, and men, received to him, asked, “Are you the Christ, the son of the Blessed?” And receiving an affirmative answer, he seizes on this as the auspicious moment in which to make such a demonstration as shall at once cause him to judge him guilty. So he rends his clothes and cries aloud, “Ye have heard the blasphemy, what thing ye?” And very naturally the scheme succeeded; they were all of one mind, that he had blasphemed God by claiming to be his son, when they chose to believe that he was not. And according to their law blasphemy was death. And they all condemned him to be guilty of death. “For eny they had delivered him,” and also condemned him, because as the Messiah he came not in their appointed way. Nobody was nearer than you received to him the truth not, but condemned him on the very evidence of his own innocence, purity and truth. Every form of law and justice was violated, the highest priest acted with as much impudence and judge when the most-sought “false witnesses” failed to agree; ignoring entirely the necessary immunity of truth. And even the Prophecies were examined with Christ’s own words, and works, their testimony would have agreed with him, but instead were the ruin of all religions, and therefore could not serve their wicked purpose which was embodied in their words, “Crucify him, crucify him!”

M. B. Youn.

FASHA, III.

A KING OF SHREDS AND PATCHES.

BY ARNIE W. YOUNG.

No looked less like a king than little Archie Smithsonian. His toes were coming out of his well-worn shoes; there were patches in his coat and trousers; untidy patches too, for they were put in by a little girl hardly older than Archie, who lived before the time of compulsory education, and had never learned to sew; no hat, no collar, no socks, a veritable little beggar boy to look at, though he might have answered with all due assurance, "Yes, Archie was a hawker of children’s watches.

"Watch and chain complete!" he cried; "only one penny.

Now and then a well-dressed little boy would pass by in the street, and would look with envy at every atom of glittering jewelry. "Do buy me a watch and a chain, mother," he would say; and soon he would pass on, the happy possessor of one of Archie’s trinkets, and would forget all about the poor little salesman who had been standing at the street corner all that day.

Archie’s case was only one of many and sad cases in Brinksmans town—no mother, a drunkard, and a child, who did her best for all. Archie’s father spent the money which the boy earned, and he and his sister depended upon the necessities of life. Such a wistful little patient face the boy had that many a penny found its way into his hands. Many a Christian who still walks this earth, and there was bread to take home to Aliee, and Archie’s heart was glad.

But times were bad. People said they were getting worse and worse, and there was no money to buy the glittering watches and chains, and they were as far from their aim as before, no one might be lawfully put to death except by the testimony of at least two witnesses, these two agreeing. And having failed with regard to the plan of false witnesses, yet being determined to put him to death, Calpurnia, the high priest, and, by virtue of that office, the president of the council, arose in all his dignity and sought a seeming occasion from Christ’s own mouth. He questioned him first with regard to the testimony of the witnesses, and men, received to him, asked, “Are you the Christ, the son of the Blessed?” And receiving an affirmative answer, he seizes on this as the auspicious moment in which to make such a demonstration as shall at once cause him to judge him guilty. So he rends his clothes and cries aloud, “Ye have heard the blasphemy, what thing ye?” And very naturally the scheme succeeded; they were all of one mind, that he had blasphemed God by claiming to be his son, when they chose to believe that he was not. And according to their law blasphemy was death. And they all condemned him to be guilty of death. “For eny they had delivered him,” and also condemned him, because as the Messiah he came not in their appointed way. Nobody was nearer than you received to him the truth not, but condemned him on the very evidence of his own innocence, purity and truth. Every form of law and justice was violated, the highest priest acted with as much impudence and judge when the most-sought “false witnesses” failed to agree; ignoring entirely the necessary immunity of truth. And even the Prophecies were examined with Christ’s own words, and works, their testimony would have agreed with him, but instead were the ruin of all religions, and therefore could not serve their wicked purpose which was embodied in their words, “Crucify him, crucify him!”

M. B. Youn.

FASHA, III.
The pastor and his people
With eyes bright full of tears,
Now felt like singing praises
In the form of ringing cheers.

"We heard a sermon, brethren dear,
From heart was won from conviction,
And now with words from the Lord
Receive the Benediction."

PRESIDENT'S LETTER.

To dear Young People:
I write this week from Brookfield, N. Y.
This is one of our fairly strong churches, the
one where the last Conference was held, and is
located in a beautiful valley. On my way
from Adams Center here, I spent several days
at Leonardville, N. Y. Every night I was
there, and indeed every night during the week,
one or more gospel or prayer meetings
were held. This is three months after my work there
closed, and two months since one of the
prophets of Bala spoke after this wise: "Oh,
son of man, behold their enthusiasm now, but
just wait until dog-days and hard-elder shall
come, and then see where all these boys will be.
There is more foundation than we wish for
such flings, but they need not injure the
cause or Christians. They show a bad condition
of heart in one who rolls such things as
a sweet nectar over his tongue. Evil shall be
never far from it when tempted; "Do not do this
thing now, for it will not compare well with
a clean religious life;" but he does say, "Do not
get interested in something good, or become active,
for you may want to do something severe some time." The
Brookfield meetings have been in progress a week,
and the busy people are badly driven. Yet,
the attendance is fair and interest growing
rapidly. The Lord is here; keep praying for
this work.

E. B. SAUNDERS.

C. E. ATHLETICS.—II.
BY EDWIN SHAW.

The success of a foot-ball or base-ball team
depends very largely upon the degree of
confidence which the team has in the head
manager of the club. If the players all have
an abiding trust in the wisdom and ability of
the manager to direct all the movements and
to plan all the details of the game, if they know
that their methods and ways of playing not
only have the approval of the manager, but have
also been devised by him, if they know that
other clubs who have carefully and
explicitly followed his instructions have never
yet lost a game, then are they inspired to do
their very best, and certain victory awaits
them.

Jesus Christ is the head manager of the
Christian Endeavor club. Players, who have
obeyed loyally all his instructions, and have
observed the methods and principles which he
has laid down, that is, the tactics upon which
he would have the team conducted, have never
been known to fail of reaching successes.
And it is necessary for success in this mighty
conflict between right and wrong that every
member of the C. E. team have complete and
unqualified confidence in the Head of the
department.

Next week we may consider "Submission to
Higher Authority."
Children's Page.

THE BOY WITH SAND IN HIM.

A NOVA SOCIETY STORY.

BY HIRAM STEELE.

"I have come to live with you, Mr. Johnson, and I have brought my bundle with me. It is a little bundle, but it holds all I have. I know you have not asked me to come, and do not know anything about it, but I will tell you. I can help you ever so much. Of course, I will take the cows up to pasture every morning, and every night I will bring them all back."

"Look out, little fellow; are you not out of breath? Is that not rather a long talk for such a little boy?"

"Oh! that is only the beginning, Mr. Johnson. I have it all fixed ready. Please let me say it."

"And you think you could take care of all my cows and bring them back at night? Why, Jake was nearly twice as big as you, and I had to send him back to his mother. He would come home here at night, crying and telling how he had been lost in the woods and rocks, and I would have to go off on horseback and hunt them up."

"Yes, I know; but we have been studying the same subject during the week, and I think I can soon teach them. At first, if you are willing, I will take my bite with me, and stay all day and watch them, and get them out of the habit of running away."

"Just suppose it should rain?"

"I have been wet before, Mr. Johnson."

"And how will you know the time?"

"O, I have learned to tell the time by the sun, so as to know when to start home, and we will come down the mountain slow, so they can nibble at the sides all they want to. I will not stone them and beat them, but give them plenty of time at the creek, and soon they will like me and then they will mind me, all but Skip; she is so bad, I am afraid I can never do anything with her."

"Who is Skip?"

"Oh, that is just such a cow."

"I forgot that you did not know my name for the cows. Skip is the one that you had to go up the mountain for that rainy day when you thought you would never find her, and were sure she would break all four of her legs before you got her back to the barn. I was talking to her yesterday, I told her I would be patient with her, but if she did not improve I was going to ask you to beef her back; she ruined all the other cows."

"But you are such a very little boy."

"Yes, I know it. I am very sorry. I would help it if I could. This Sammie said as though it was something he was to blame for; but he soon brightened up as he added: 'But father often says I have plenty of sand in me.'"

If you have visited Nova Scotia, you have learned that sand is used with the people there as we use salt here. Sammie said as though it was something he was to blame for; but he soon brightened up as he added: 'But father often says I have plenty of sand in me.'

Soon Sammie hurried on to the rest of his prepared talk. "Just as soon as I get the cows taught, then I can help Mrs. Johnson ever so much. I will watch and keep the chip basket and wood boxes full without her telling me. I can carry all the spring water I cannot carry two big pails at once, as you or the hired men do, but I can go with the little pail ever so often."
mount him and drive on ahead. They both wondered what work they were to accomplish, but neither of them asked any questions.

When the dykes were reached, after a fine ride of six miles, Sammie was told to frisk and play till he was wanted, as he was really too small to be of any use here.

In the distance he spied the oxen resting, and he was soon down in front of two of them, talking:

"Dear old Slick and Steady, shall I tell you all about it? When we all go home to-night there is the greatest hay procession ever seen around here. Master will drive on the biggest, and I'll be out in front and steady, and as flat as a barn floor, for the ladiness from 'the States' are to ride home on it. The loads will all be big, because every wisp of hay goes to-night; but then to-morrow is Sabbath, and you can rest. It is the biggest and best crop that master ever had this season, with not one drop of rain on it all. Yesterday, while I was cleaning in the barn, the ladies came out with their books to smell the sweet hay while they were reading. What will they do next week, with all this stored away?"

"I was afraid that they did not know I was to pay, and I petted him controlled herself, and finally turned coldly.

"I won't; you will sit on the seat and hold the reins."

"All aboard!" called Mr. Johnson.

"May I not sit on Spring's back, please?"

"Certainly not; you will sit on the seat and hold the reins.

But just as they started Spring did what most Nova Scotia horses do, he turned and looked at the driver, and it was "all right.""

All this happened several years ago. Sammie continued to be more needful to that, so little consideration! He put up a white flag. Should they come over to see what I was doing. It appears feeble and has been for months.

He was as he told me he twice she seemed on the point of speaking, but MAY 8, 1895.

"Cold wave," he said.

"Why do you want to be so mean?" she asked, tearfully. Why can't you be the dear, kind man you used to be? I won't be across again."

"He put up a white flag."

"Fair weather," he said, "and, also a flag of truce. I capitulate to tears."

"And the white flag floated the entire evening—Golden Rule."

THE STORM AVERTED.

It is our candid opinion that the weather-observer in the following tale was a decidedly mean man. Be that as it may, his method of averting a deluge was ingenious. It appears that this individual had forgotten to go home to supper one evening, and, knowing what was awaiting him, he purchased a lot of miniature flags, and put them into his pocket:

"John Henry!" exclaimed his wife, as he entered the house, "I should think you'd be ashamed of yourself to treat your wife with so little consideration!"

He slowly unrolled his little package of flags, took out a square red one with a black square in the center, and fastened it to the mantel. "What's that?" she demanded sharply.

"Storm signal," he replied pleasantly.

She drew herself up haughtily. "Once or twice she seemed on the point of speaking, but she recovered herself and turned away again.

"Cold wave," he said.

There was a moment's silence, and he saw that her feelings were hurt.

"You're cruel," she said at last. "You stay away from dinner, and then you come home just to make fun of me. I—I—"

He put up a white flag.

"Rain or snow," he said.

"Why do you want to be so mean?" she asked, tearfully. Why can't you be the dear, kind man you used to be? I won't be across again."

"He put up a white flag."

"Fair weather," he said, "and, also a flag of truce. I capitulate to tears."

And the white flag floated the entire evening—Golden Rule.
MORMONISM AND THEOSOPHY. 

Surprise has been expressed that Mormonism could have so long existed in the nineteenth century, and it has been said to be a serious impecunishment of the intelligence of the age. Being familiar with the Book of Mormon, a copy of which we received when in Utah in 1871, from one of the three presidents, and carefully read, and having purchased all their other books and tracts, and read those, and being familiar with everything that Madam Blavatsky has ever published, and having followed the controversies between Judge, Mrs. Besant, Occott, and the rest, we affirm that Mormonism, theologically and doctrinally considered, is irrational and more coherent than theosophy, and that the plates that Joe Smith produced are not so great a tax on credulity as the alleged communications from Mahatmas received by Judge—whom Mrs. Besant says he got up himself.

Intelligence and a people which have little to do with credulity or the absence of it. No one can produce anything so absurd that some highly informed man has not believed in it true and reasonable that some learned person has not rejected. —Christian Advocate.

THIRD QUARTERLY REPORT.

J. P. Hubbard, Treasurer.

In accordance with the American Sabbath Union, Sabbath School, 20th St. and K, New York, N. Y., the treasurer, J. P. Hubbard, submits the following statement:

Balance from last Quarterly Report ........ $ 450.38

Received from above, as follows:  
  Sales, $2,304.33  
  Rent of building, $500  
  Miscellaneous, $75  
Total $2,879.66

Balance, $429.29

CASH ACCOUNT.

Balance, Cash on hand ................................ $1,773.76

PUBLISHING house, MACHINERY AND FIXTURE ACCOUNT.

Demand Loans ........................................ $2,009.00

Restaurant on Type (T. F. Hubbard, agt.) .... $1,089.45

By Cash paid, as follows:  
  8d. per stick, $140.48
  12d. per stick, $209.50
  1s. per bundle, $30.50
  1s. 6d. per bundle, $15.75
  2s. 6d. per bundle, $7.50
Total $1,590.23

Mormon School.

April 20. Witches' Week.
  April 21-22. Witches of To-day.
  April 23. Witches of To-morrow.
  April 24. Witches' Tales.
  April 25. Witches' History.
  April 26. Witches' Traditions.
  April 27. Witches' Customs.
  April 28. Witches' Legends.
  April 29. Witches' Folklore.
  April 30. Witches' Literature.

LESSON IX.—THE RESURRECTION OF JESUS.

For Sabbath-day, June 1, 1895.

INTRODUCTORY.

At the opening of this lesson a dark cloud rests upon the minds and hearts of the followers of Jesus. The form of him they dearly loved and trusted, lay in the tomb. But it is often darkest just before daybreak. Their hearts are about to leap for joy at the knowledge of their risen Lord.

EXPLANATORY.

"Women prepare to annoint Jesus's body." v. 1.

"When the Sabbath was past," i.e., the Sabbath which "drew on" when he was put in the tomb. The Sabbath of the following week is the day of the week that year. Luke tells us these women prepared spices and ointments and rested the Sabbath-day according to the commandment before entering into their churning and preparing was after the Passover Sabbath and before the Sabbath of the fourth commandment. "Heb brought, "bought, as in Ex. V. The tense is not past perfect. "Sweet spices." Sweet is not in the original. Spices, such as were used in embalming. Perhaps aloes and myrrh. See John 19: 39, 40. "Anoint him." Bodies to be kept in tombs were embalmed to prevent decay.

"Let the visit to the tomb." v. 2.

"First-day of the week following the Sabbath." Literally, one from one of the Sabbath. The translation of the word Sabbath, by week is misleading. v. 3. "The stone." It had been placed at the entrance to the tomb, by Joseph, assisted by Nicodemus. Mark 15: 46, John 20: 19-22. It had been sealed and guarded by soldiers until the expiration of the three days. If the women knew this, they also knew that the three days had expired. v. 4. "The stone was rolled away." Matthew says by an angel, before whom the watchers fell as dead men. v. 5. "They." Mary Magdalen had probably hastened to tell Peter and John. John 20: 1, 2. "Young woman." Matthew calls him an angel. Luke says there were two. "What garment." Symbol of purity. "Aftighten." 

"The message received," v. 6. "Be not afraid." 

The "call for announcement" Matthew had repeatedly foretold this event. But physical senses are dull in apprehending spiritual truths. Behold the place where the angel was standing." v. 6. "Tell his disciples. His dearest friends should be the first to hear the good news. And Peter." Peter had denied his Lord and might justly be counted out; but he had repented and been forgiven, and all should know it. "As he said." Mark 14: 28, Matt. 26: 32.

"Hastening with the Message," v. 8. "They lost no time in telling the good news along the way, but hastened to those to whom they were sent. Matt. 28: 8. According to the two oldest and best manuscripts known to us, the Sinaitic and the Vatican, Mark's gospel ends was verse 9th."

I COMPARE the troubles which we have to undergo in the course of the year to a great bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unites the bundle, and gives us first one stick, which we are to carry to-day, and another, which are to carry to-morrow, and so on. This we might easily manage, if we would only take the burden appointed for us each day; but we choose to increase our troubles by carrying yesterday's stick over again to-day, and adding to-morrow's load to our load, before we are required to bear it.—John Newton.
SABBATH RECORDER

Special Notices.

ANNIVERSARIES.

CENTRAL ASSOCIATION, First Verona, May 30 to June 2.
WESTERN ASSOCIATION, Alfred, N. Y., June 9-10.
NORTHEASTERN ASSOCIATION, Jackson Centre, O., June 13-16.
COMMENCEMENT, Alfred University, June 15-20.
COMMENCEMENT, Milton College, June 15-19.
COMMENCEMENT, Salem College, June 12.

EASTERN ASSOCIATION.

The Eastern Association will convene at Marlboro, N. J., on Fifth-day, May 23, 1895. The following is the programme so far as completed.

FOURTH-DAY-MORNING.

1. 10.30. Devotional Service, F. E. Peterson.
2. 11.00. Introductory Service, L. P. Randolph.
3. 11.50. Witness Meeting, G. H. P. Randolph.
4. 11.55. Appointment of Committees.

AFTERNOON.

2. Praise and Prayer.
3. 2.15. Communications from churches and Associations. Reports of delegates, Executive Committee and Treasurer.
4. 3.20. Praise by delegate from South-Eastern Association, E. M. Martin.
5. 4. Business.
6. 4.20. Adjournment.

EVENING.

8. 7.50. Praise, delegate from Central Association, J. A. Platt.
11. 10.00. Business.
12. 10.15. Praise, delegate from North-Western Association, D. W. Davis.
13. 11. Tract Society Hour.

AFTERNOON.

2. 2.15. Educational Hour, L. A. Platts.
3. 2.45. Sabbath-school Institute.
4. 4. Adjournment.

SABBATH-EVENING.

7.30 Praise Service, W. C. Dulan.
9. PRAISE AND CONFERENCE.
12. 10.15. Missionary Hour.
13. 11.15. Praise, S. S. Powell, delegate from Western Association.

AFTERNOON.

2. 2.15. Business.
3. 2.30. Women’s Hour, Mrs. L. L. Cotrell.
4. 3.00 Conference Meeting, Andrew Potter.
5. 4. Adjournment.

EVENING.

7.30 Song Service, Walter B. Davis.

CENTRAL ASSOCIATION.

Programme of the Central Association at First Verona Church, May 30th to June 2d.

FIFTH-DAY-MORNING.


AFTERNOON.

1. Missionary Hour, Sermon by the delegate of the South-Eastern Association.

SABBATH-MORNING.

5. Teams will meet delegates at Green’s Corners on New York Central going West, 11.42 A. M., 2.07 and 5.05 P. M., going East, 10.45, and 2.51 P. M., both Wednesday and Thursday.
6. O. R. MILLER, Sec.

WESTERN ASSOCIATION.

The Western Association will convene at Alfred, N. Y., on Fifth-day, June 6, 1895. The following is the programme.

FIFTH-DAY-MORNING.

1. Call to order by the Moderator. Prayer and Praise Service, conducted by S. S. Powell and W. W. Con.

AFTERNOON.

1. 1.30. Devotional Exercises.
2. 1.45. Communications continued, appointment of Standing Committees.
3. 2.30. Missionary Society’s Hour, conducted by O. U. Whitford, Secretary of the Missionary Society. Annual Reports—Corresponding Secretary, Treasurer, Delegate to Sister Associations, Committee on Obstetrics, Miscellaneous business.

EVENING.

Adjourned to attend the University lecture by Prof. Corliss F. Randolph on University Extension.

SABBATH-EVENING.

2. 9.15. Daily Order.
3. 9.45. Prelude.

AFTERNOON.

2. 1. Daily Order.

EVENING.


SABBATH-MORNING.

7. 12.15. Sabbath-school, conducted by E. P. Saunders, Superintendent of First Alfred Sabbath-school.
8. Christian Endeavor Prayer-meeting, conducted by W. C. Whitford.
10. 8.15. Young Men’s Hour, conducted by E. C. Hamilton, Assistant Secretary.

AFTERNOON.

1. 1.30. Praise Service.
3. 2.15. Our Educational Work, conducted by L. A. Platts, Agent of the Educational Society. Unfinished business.

EVENING.

8. Woman’s Work, conducted by Mrs. M. C. Stillman, Associate Secretary of the Woman’s Board. Unfinished business.

AFTERNOON.

GEORGE R. SHAW, Sec.

The next session of the Quarterly Meeting of the Southern Wisconsin and Chicago Seventh-day Baptist Churches will be held with the Utica Church, beginning Sabbath evening, May 24th.

PROGRAMME.

7.45. Sermon, Geo. W. Burdick.

SABBATH MORNING.

2. 11.30. Sermon, B. H. Babcock.
3. 11.55. Sermon, B. H. Babcock.

FIRST-DAY.

7.30 A. M. Sermon, W. C. Whitford.
2.30 P. M. Young People’s Hour.

The Utica people are looking forward with much interest to this meeting. It will afford them real pleasure to entertain many during this meeting. Come praying God’s blessing to attend the gathering.

The Ministerial Conference of the Southern Wisconsin and Seventh-day Baptist Churches will meet with the church at Utica, Wis., May 24, 1895, at 10 A. M. The following is the programme:

1. What aid, if any, may be derived from tradition in the investigation of Bible truth? Prof. W. D. Thomas.
2. Person of Christ. E. D. Dunn.
3. Exegesis of Mark 3: 28-29, and how do these words apply to the present time? E. A. Witter.
5. Exegesis of 2 Cor. 6: 14-17. N. H. Babcock.
6. To what extent is it necessary to affiliate with other denominations? W. D. Ticknor.

SECRETARY.

Harry west of Chicago who wish to attend the General Conference at Plainfield, N. J., will do well to confer by letter with Ira J. Ordway, 206 West Madison St., Chicago.

Those intending to attend the Eastern Association at Marlboro will be met by teams at Bridgeport, on the arrival of the 3.30 P. M. train from Philadelphia, on Wednesday, May 24th. Persons wishing to come at any other time, please notify the undersigned. Trains also leave Philadelphia at 8 A. M., noon, and 5 and P. M. W. D. Burdick.

The next Annual Meeting of the churches of Berlin, Coloma, Mineral, will be held with the church of Coloma at Coloma Station, Wis., on the 1st Sabbath in June, and continue over First Day. Prof. Edwin Shaw of Milton, Wis., was invited to be present and preach the introductory discourse on Sabbath evening of May 31st at 7.30, and J. R. A. Witter as alternate. Dr. A. J. Burdick, Mrs. Orin Winchell, Miss Nellie Hill and E. D. Bidgood have been requested to prepare essays for the occasion.

E. D. BURDICK, Clerk.

Our Sabbath-school Board of the Seventh-day Baptist General Conference through its Secretary has nes-iued the Vice-President for the North-Western Association, H. D. Clarke, to arrange for Institutes in said Association during the present Conference. Will the Sabbath-schools of the North-Western Association act upon this matter, and through their Superintendents or Secretaries communicate with Rev. H. D. Clarke, Dodge Centre, Minn., or regard to time when they would like such an Institute. Two or more schools near each other might unite in such a profitable convention.

For Sale or to Let.

House and Lot in North Loaps, Nebraska. Has plenty of room for garden. For terms and particulars, address C. B. MAXSON.

188 Main St., Westfield, R. I.
AN INDEPENDENT BARBER.

Here is an entertaining story about a man who was too proud to do things which were against his principles. The story is not a factual account of a person or an incident, but rather a fanciful narrative created by the author. It does not contain real events or historical figures.

LIVING AT OUR BEST.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which will never come. For some little things are always claiming your attention, do them with much pleasure, and with the motive, for the glory of God, to win his smile and approval, and to do good to men. It is harder to plow on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still and gaze. But no such act of valor can ever be performed without the preparation, the formation, and the ultimate recompense of Christ. To fulfill faithfully the little duties of your calling, to use to the utmost the gifts of your ministry; to bear chafing among men in the ills of your calling; and to set your preparations as martyrs bore the pillory and stake; to find the one noble trait in people that try and molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of storms, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this in the name of the Lord, is the praise of man, but for the sake of God this makes a great life.

- F. B. Meyer

DEATHS.

SOURCE—Of diaphragm, at the home of their parents, at Osceola, R. I., three sons, Abel, Arch, and A. H.

Abel died April 11, 1891, at the age of 19 years, 11 months, and 29 days. Over two years he accepted Christ as his Saviour, was baptized in July, 1889, and united with our Seventh-day Baptist Church. He had been trying to serve God from his childhood and remained faithful until the end, and we believe God in his solemn word to take him home. Alvin died April 17, 1891, at the age of 11 years, 5 months and 29 days.

Evelyn died May 3, 1891, at the age of 14 years, 1 month and 29 days.

To the above, we tender our heartfelt sympathy. The remainder of the family have been brought up in the faith, but before the family had united in the faith, for the sake of the young ones, have from time to time been touched by the hand of God. We are confident that they are at rest. They have been arrayed in the beauty of the morning, and in the resurrection of the righteous, their bodies are left to feel the gladness of God. They leave their parents, two brothers and one sister to mourn for the loss of their loved ones.

MARRIAGES.

NEALSON-FORMOSO.—At the Seventh-day Baptist parsonage, Walworth, Wis., and by the Rev. Dr. J. D. Daboll, April 20th, 1891, between Miss Frances Nealson, of Harvard, Ill., and J. C. Formoso, of New York.

LITERARY NOTES.

Harper's Round Table, as Harper's Young People is henceforth to be called, announces the publication during the summer the following special features: "Heroes of America," a series of six articles by Hon. Theodore Roosevelt; "The Student's Stories," by Ellen Douglas Daland and Capt. Charles King; "Sports of English Schools," by Casper W. Whitney; and "Great American Painters" (articles of this character).-From the "Round Table," May 21st.

WANTED 1000 MORE BOOK AGENTS.

Harper & Brothers, of New York, announce the following:

DARKNESS DAYLIGHT

REDUCED PRICES ON

ALPS AND HILS

DARKNESS DAYLIGHT

OUR EXCLUSIVE

CHULELROA-

WANTED 1000 MORE BOOK AGENTS.

Harper & Brothers, of New York, announce the following:

DARKNESS DAYLIGHT

REDUCED PRICES ON

ALPS AND HILS

DARKNESS DAYLIGHT

OUR EXCLUSIVE

CHULELROA-

COMPLEXION POWDER

THE EXCLUSIVE EXCLUSIVE POWDER

HARPER'S ROUND TABLE.

MARRIAGES.

NEALSON-FORMOSO.—At the Seventh-day Baptist parsonage, Walworth, Wis., and by the Rev. Dr. J. D. Daboll, April 20th, 1891, between Miss Frances Nealson, of Harvard, Ill., and J. C. Formoso, of New York.

LITERARY NOTES.

Harper's Round Table, as Harper's Young People is henceforth to be called, announces the publication during the summer the following special features: "Heroes of America," a series of six articles by Hon. Theodore Roosevelt; "The Student's Stories," by Ellen Douglas Daland and Capt. Charles King; "Sports of English Schools," by Casper W. Whitney; and "Great American Painters" (articles of this character).-From the "Round Table," May 21st.

WANTED 1000 MORE BOOK AGENTS.

Harper & Brothers, of New York, announce the following:

DARKNESS DAYLIGHT

REDUCED PRICES ON

ALPS AND HILS

DARKNESS DAYLIGHT

OUR EXCLUSIVE

CHULELROA-

COMPLEXION POWDER

THE EXCLUSIVE EXCLUSIVE POWDER

HARPER'S ROUND TABLE.

MARRIAGES.

NEALSON-FORMOSO.—At the Seventh-day Baptist parsonage, Walworth, Wis., and by the Rev. Dr. J. D. Daboll, April 20th, 1891, between Miss Frances Nealson, of Harvard, Ill., and J. C. Formoso, of New York.

LITERARY NOTES.

Harper's Round Table, as Harper's Young People is henceforth to be called, announces the publication during the summer the following special features: "Heroes of America," a series of six articles by Hon. Theodore Roosevelt; "The Student's Stories," by Ellen Douglas Daland and Capt. Charles King; "Sports of English Schools," by Casper W. Whitney; and "Great American Painters" (articles of this character).-From the "Round Table," May 21st.

WANTED 1000 MORE BOOK AGENTS.

Harper & Brothers, of New York, announce the following:

DARKNESS DAYLIGHT

REDUCED PRICES ON

ALPS AND HILS

DARKNESS DAYLIGHT

OUR EXCLUSIVE

CHULELROA-

COMPLEXION POWDER

THE EXCLUSIVE EXCLUSIVE POWDER

HARPER'S ROUND TABLE.

MARRIAGES.

NEALSON-FORMOSO.—At the Seventh-day Baptist parsonage, Walworth, Wis., and by the Rev. Dr. J. D. Daboll, April 20th, 1891, between Miss Frances Nealson, of Harvard, Ill., and J. C. Formoso, of New York.

LITERARY NOTES.

Harper's Round Table, as Harper's Young People is henceforth to be called, announces the publication during the summer the following special features: "Heroes of America," a series of six articles by Hon. Theodore Roosevelt; "The Student's Stories," by Ellen Douglas Daland and Capt. Charles King; "Sports of English Schools," by Casper W. Whitney; and "Great American Painters" (articles of this character).-From the "Round Table," May 21st.

WANTED 1000 MORE BOOK AGENTS.

Harper & Brothers, of New York, announce the following:

DARKNESS DAYLIGHT

REDUCED PRICES ON

ALPS AND HILS

DARKNESS DAYLIGHT

OUR EXCLUSIVE

CHULELROA-
LOCAL AGENTS.

The following Agents are authorized to receive orders for the Sabbath School, and to issue the Publishing House, and pass receipts for the same: Westley, E. R., Easton, Pa.; Glendale, E. S. Haldane, Chicago, III.; Brooklyn, E. S., R. B. B. B. B., and R. B. B. B., New York, N. Y.; Hope Valley, R. E., S. B. B., and S. B. B. B., New York, N. Y.; New Auburn, Minn., John B. Stich, and L. S. B., St. Louis, Mo.; Chicago, Edgerton, Albion, New Milton, Edgerton, New Milton, Baldwinsville, N. Y., B. F. B., and B. F. B., Baldwinsville, N. Y., and Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldwinsville, N. Y., Baldw