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PLAINFIELD N J
Sabbath Recorder.

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FIND THE THREADS OF GOLD.

By M. A. DEANE.

Along life's road, the joys most sweet,
We cannot be too careful to let him remain, and "New York-must do the
But if we are consistent and faithful, we will cer-
believing that its influence is left.
been constant and wholesome growth. There
and, instead of correcting the evil of
the Sabbath, sink out of sight religiously. But
can be said of the young people of every
denomination. We cannot be too careful to teach our young people, by precept and ex-
ample, that above every other consideration they should be loyal to God and their own

The public school system has nowhere
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Close to this, and an interest in the spirit, meth-
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RELY L.
SOUTHEASTERN ASSOCIATION.

The South-Eastern Seventh-day Baptist Association held its 25th Anniversary with the church at Greenbrier (Salem P. O.), Va., May 28, 29, and 30. The attendance was good throughout, and on Sabbath and Sunday it was phenomenally large. The spiritual earnestness and fervor which pervaded all the sessions were strongly marked, and the influence of the evangelistic work which took place in the Association by the "Banker Evangelist," E. B. Saunders, appeared on every side. Praise services were frequently interspersed with the other services which abounded in testimonies and prayers. These were in a good degree the culmination of the month's work which preceded the sessions of the Association at the present time. To one who has known West Virginia for thirty years, the absence of the old-time "noisy demonstrations," and the presence of more subdued, but not less genuine, forms of expression, was most gratifying. The influence of Salem College on the life of West Virginia, intellectual, social and religious, is demonstrated in many ways, and not least in such public services as the late Association. The transition from the type of thought and life which prevailed before the war, to the present type shows as great and as rapid advancement as the writer has ever witnessed. Those who were the children of that time are the leaders and strong workers of to-day. The Executive officers of the late sessions were all young people connected with Salem College. John H. Wolfe, Moderator, Salemville, Pa.; Samuel B. Bond, Secretary; Beatrice Lowther, Assistant Secretary, Salem, W. Va. They conducted the Association to marked success.

The opening sermon was by E. G. Davis, a theological student at Salem. 2 Chro. 31: 21. Theme, "Working for God." Preparation for work, earnest work, careful work, and consecrated work were points brought out.

The afternoon of Fifth-day was devoted to business and discussion of resolutions (as below.) A praise service in the afternoon was rich in faith, which sang joyfully of "Standing on the promises." In the evening J. A. Platts conducted an evangelistic service in song. In the visiting delegates and the home talent, was lack of unity, and the necessity of having spiritual songs from hearts filled with Christian life were a prominent feature of all the sessions.

After the business of the morning on Sixth-day, A. H. Lewis conducted the Tract Society Hour. This is mainly in a free interchange of opinions concerning the value of our publications, the best methods of securing attention to them by our own people, the circulation of the new series of tracts, etc. The people were urged to speak freely of the work of the Tract Society, and to come into closer touch with it.

The session closed with a sermon by W. D. Burdick, of Jackson Centre, Ohio, from John 14: 23. Theme, "God's Abiding Presence Secures Through Obedience. The sermon had a vigorous denominational tone, and advocated a broad Biblical Sabbath-keeping Christianity, springing from the Divine Law, written in men's hearts and made living through divine love; a blessed "Slavery of the redeemed," an unbounded liberty through loving and obedient service. The preacher counselled his hearers to "Stand firmly and bravely and patiently on the truth until the world comes round to God's law."

Sixth-day afternoon was occupied by the Missionary Bishop. He spoke of the great power of the pastors for success in the last years with special reference to missions, and in all our denominational work; he showed how they can aid the work by several practical illustrations and recommendations. It was a speech which all pastors ought to hear and heed. Miss Susie Burdick followed with a vivid word-picture of the mission buildings and work in Shanghai. It made foreign work seem very real to many who had only a vague notion of it before. E. B. Saunders conducted this hour.

Then came Woman's Hour, conducted by Mrs. Cortez Clason, of Salem. This included a letter to the women from Corresponding Secretary Whittford, of Wisconsin. A paper, "How to be an Evangelist," by Mrs. M. G. Stillman, of Lost Creek; a paper by Mrs. R. K. Rogers, of Maine, on "Woman's Work for Christ," and some excellent remarks from Miss Burdick upon the fact that mission work is not "optional," but "imperative."

Sixth-day afternoon was given to a fervent and helpful prayer and conference meeting, led by M. G. Stillman, of Lost Creek, and to evangelistic services in the neighboring church on Buckeye Run.

SABBATH-DAY.

A large congregation crowded the Sabbath-school room at 10 A. M. on Sabbath; the lesson being taught, under the direction of L. D. Seager, the programme having been arranged by Superintendent of Greenbrier school.

At 11 o'clock A. H. Lewis preached to a full house from Isa. 58: 12. Theme, "Seventh-day Baptists as repairers of the breaches and restorers of paths to dwell in." He set forth that the cause of the Sabbath, after centuries of changes and efforts to drive the true Sabbath out of Christianity, had now ripened toward a crisis in which the Sabbath and the Baptist met face to face; a time when the Christian world must choose between going farther into the prevailing ruin of holidayism, or returning to the Sabbath according to the Bible. He urged Seventh-day Baptists to stand firmly and bravely at their post until victory is won.

On Sabbath afternoon, as President Davis, of Alfred, could not be present, Miss Burdick gave a Bible Reading upon "Our reasons for engaging in foreign missions." She showed that God's covenant of love and redemption includes all men; that all may be heirs with "faithful laborers" and that Christ's commission reaches unto the ends of the earth.


This was the crowded day of the Association. A. H. Lewis preached to a packed and overflow-house, on "The Three Crosses." Divine law and divine love sacrificing for the redemption of men on Calvary. It was a vigorous series of word-pictures pointing men to the Lamb of God who taketh away the sins of the world. At the same hour an overflow meeting was improvised in a neighboring grove, where A. H. Lewis preached to another large congregation from John 3: 16. "The eagerness of divine love to save men."

Seven-day M. Miss Burdick spoke upon educational work in China, and exhibited some Chinese costumes. Crowds of people waited outside unable to hear for an hour until the "hand-shaking collection" began and the people might make way for them to enter and join in the hand-shaking.

The closing sermon was by J. G. Burdick, from Rom. 12: 1. "Applied Christianity," or "Consecrated living."

The Resolutions passed by the Association were as follows:

1. Resolved, That a high state of religious interest and activity is the most effective way of holding up our Sabbath cause and members as a people.

2. Resolved, That we recommend that the Sabbath cause should press forward in the evangelistic work of our denomination.

3. Resolved, That every phase of our denominational work should receive the most hearty and loyal support of all our people.

4. Resolved, That we heartily approve the action of the Evangelistic Committee in sending out evangelists to carry the blessed Word of God to sinful men; and in order to make this work accomplish its desired purpose, we as an Association do hereby pledge to our evangelists and Evangelistic Committee our prayers, our personal and our financial support. And we an Association do earnestly pledge that the Missionary Board take such steps as they may be able, to make this work permanent enough to hold the various interests in West Virginia.

5. Resolved, That as the Seventh-day Baptists of West Virginia in Association assembled do hereby approve of the steps taken by the Board of Directors of Salem College in planning for the erection of a commodious residence on the college grounds for a home for the Presidents of our college, and we recommend that all our people, as far as possible, encourage and aid our college Board in any plan it may adopt for the completion of this work.

6. Resolved, That it is the duty of every Christian to labor assiduously to create a legislation which shall be able to create and sustain effective prohibitory laws, and further,

7. Resolved, That the license of the liquor traffic is wrong, and that whoever favors license or votes with any party supporting the license system is culpably responsible for that evil, and that we, as Christian voters, will not be guilty of that sin.

8. Resolved, That we believe that the Sabbath is a divine institution, the appointment of the seventh day of the week to be kept holy unto the Lord, and that it is the province of civil law to determine or enforce its observance.

9. Resolved, That we ask the legislatures of the states to carry into effect Sunday laws because of the law of the Sabbath; and because of the injury to the denomination thereby of the state upon matters which men owe alone to God, and because the simulation of the Sabbath by the force of law in order to obviate the observance of the day we are commanded of God to keep holy.

10. Resolved, That we esteem the blessings of the Sabbath to be a great good; but that the compulsory idle law which the attempted supervision of civil law premises to interpose is subversive of that good; that it gives, and only can give, a holiday instead of a holy day, and that the enforced leisure intended for aid of the church is instead of that a corroding of the soul in the interests of the saloons.

11. Resolved, That we will have nothing to do with any law prohibiting the church, but that the attempt to prohibit the church on the Sabbath is seven, because it is such a compromise as implies a tacit admission for it to continue the other six days, because it invites the states from effort or prohibition, en­gaging its friends in a very much harder task than it would be to maintain entire prohibition.

The readers of the Recorder will rejoice to know that Bro. J. L. Huffman, who is now in
a sanitarium at Jane Lew, W. Va., sent word to the Association that his health is much improved and that he believes his full recovery is assured. They will also rejoice to know that Rev. S. D. Davis, who has been an efficient and honored leader among the Seventh-day Baptists of West Virginia for more than half a century, is recovering from a severe illness which his friends have feared would carry him home. Prayers of thanksgiving were publicly offered for these brethren, both of whom have for years been wise counsellors at the meetings of the Association.

CONTRIBUTED EDITORIALS.

Two Ways.

There are two ways of preaching a sermon, yes, more than that; but two that I have tried. One is to strive anxiously to gain attention and impress truth, to wonder even while you speak if the people are listening, and if they are helped; to struggle and strive and, perhaps, get blue afterwards with fear that you have made a failure. Yes, you know all about that way.

The other way is to get filled with the Spirit and filled with your subject and then say: "This is the Lord's meeting. I am only the channel for the message. I have nothing further to do with success or failure, but to do my best." Then let the titles of God's infinite love and pleading sweep forth. Preen with the serene confidence that God is with you. But you cannot do that unless God is with you. Pray God, brother, that it may not take you eight years to learn how to preach this way.

There are two ways of living. One is to worry and fret for fear that your plans will not come right; to fear and strive and grow timorous like a child in the dark; to fight the battle alone and bear the burden of the responsibility down to the grave. The other way, blessed be God, is to say: "This is the Lord's meeting. I am His. I love Him and I have promise down in black and white that He will cause all things to work together for good to me. I will do my best and then trust serenely in Him." "My peace I give unto you," said Christ. How many a disciple has failed by a tempestuous night. I have gone with a Master at hand waiting to say, "Peace, be still."

The Milwaukee Boycott.

The Milwaukee street car strike and boycott in effect at this writing is one of those manifestations of human nature which occasionally surprise the wiseacres and baffle their attempts at off-hand prediction. If anyone had prophesied four weeks ago that in a month the well-equipped electric cars would be almost deserted as they flew from one end of the beautiful city to the other; that twenty-four out of twenty-five of the citizens would prefer riding in ancient hacks to patronizing the Milwaukee Electric Railway Light Company; that business men and others whose superiors have lived in the tempestuous night are infected by her enthusiasm. It is through experience, agitation and partial failure that higher conditions are evolved, and the better day to which the elastic spirit of humanity looks forward is brought nearer.

Yet in just such a tight grip does King Boycott hold the town. Public indignation has been accumulating against the offending company for some time. It is not necessary to recite the history of this feeling. Suffice it to say that the fallow ground of public sentiment had been well plowed, sowed and watered in preparation for the strike which was ordered on Monday.

The essential demands of the men were for a cent an hour advance in wages, an eight-hour day for power house employees, arbitration as a rule of procedure in disputes between company and men, and, inferentially, complete recognition of the union. The company believed in arbitration, they said, but they could not surrender their liberty of management so far as to agree to apply it in every case. Moreover they were too poor to pay more wages.

The strike failed, as strikes inevitably must in a country filled with unemployed men, competent and eager to get work at almost any price. Within a week the company had practically resumed service on all its lines with men imported for the purpose. Efforts were made to induce the company to consent to re-instate the former employees on compromise terms, but they received not the slightest encouragement. Public opinion grew warmer, though of violence and law-breaking there was scarcely any. Then came the boycott. It was planned in the city center upon a fight to the death with the company and the unspoken manifesto soon came to embrace in its application all who rode in the company's cars. It became the cause of patriotism, almost of religion, to enlist in the war against the hated monopoly.

The company has already lost a sum probably greater than would have been involved in one year's concession to the demands of the men. Business is paralyzed to the degree that a mass meeting of merchants has appealed to the public to relax the boycott. But the people do not seem to be tired. The Dutch blood is up, and it does not cool down in a hurry. Municipal ownership is the talk now. We are no prophet, but we do not expect to see peace declared until important concessions are granted. Indeed, at the present writing the economic and political results promise to be of quite a far-reaching character.

The Milwaukee boycott, while without a parallel in this or any other country, is only an incident of a great and growing movement; it is the first of a great campaign. However unreasoning and grotesque the boycott may be in some of its features, it is refreshing in the midst of an ease-loving and self-indulgent age to see a great city stirred to its depths with a common sense of justice and a common willingness to sacrifice for the sake of its triumph.

The street railway companies pay their heavy dividends on enormously watered stock by virtue of their use of a right of way which is given them by the public. They are quasi-public corporations. They are not private concerns. Too long the American people have looked apathetically on while great monopolies to whose wealth they have been the chief contributors have snapped their fingers in the face of justice and honor. The Milwaukee movement will make the people think. Other cities may profit by her mistakes while they are infected by her enthusiasm. It is through experience, agitation and partial failure that higher conditions are evolved, and the better day to which the elastic spirit of humanity looks forward is brought nearer.

North Loup.—Thinking that a few lines from North Loup, Neb., might be of general interest to your readers, I will say: Brighter prospects never existed for this section of the country than at present, as far as health, crops, fruit and fine grass. Small grain has that perfect condition of soil, plenty of water and cool weather, so essential at this season of the year for the most favorable results. An unusual amount of small grain has been put in, and already this has been eagerly sought after and some kind of crops put thereon. Prices seem to be the greatest drawback here at present, as everything is low: real estate, stock, or grains of any kind. As the saying is "it is a splendid time to buy, but a poor time to sell," as there is but very little money in the country. "But better times are coming." We have had no disastrous storms, or frost, to injure anything. The hard winds of about one week ago caused considerable of the fruit to fall, and yet there is an abundance of abundance of tame as well as wild fruit. Our rains have been so plentiful and at different times that our soil is in better condition than it has been for years. We fondly look, and can reasonably expect, brighter times for Nebraska. Corn is coming forward nicely. One can see by the many good gardens which are well filled that their owners appreciate, and intend to improve, the present propitious season. A larger number of acres of potatoes planted here than ever before. As yet the irrigating ditches have not been used this season. We simply take the water as it falls from above, and that has been abundant for all practical purposes. The Lord is indeed showering blessings upon the people here. Oh that we might all receive them with thankful hearts.

M. South Dakota.

VERMILION.—I thought that I would let the readers of the Recorder know something of my work in Dakota. I am now using my whole time in the Lord's work. Have been holding meetings in the following places: Meckling, nine miles west of Vermillion, five meetings; in a school-house south of Meckling, one meeting; Gayville and Mission Hill, Jank­ton County, five meetings; in Vermillion we are holding meetings every week. This week we have five meetings in town. At all these meetings the preaching has been in the English language. One meeting in the Baptist church at Daleburg was in the Scandinavian language. There have been several conversions. I make Divine healing a part of my mission, and many have been perfectly healed in the name of Jesus; others have been greatly blessed in their spiritual life. I have rented another house and will build a Divine Healing Home, and am now prepared to take to our home some of God's afflicted children to be healed through faith in Jesus. I praise the Lord who gave his dear Son, not only to be the Saviour of the world, but also to be the Divine Healer. I have no more use for medicine in my practice; when I have Christ with me he will do the work for me. He is the best Physician; and I know now if we live close to Jesus and trust in his promises that he will hear us and give us great blessings.

C. J. SUNDAL.

May 29, 1896.
WILLIAM BLISS CLARKE.

William Bliss Clarke was the son of Hazard P., and Phebe Whitford Clarke, and was born in the town of Brookfield, at or near the village of Leefordville, Madison county, New York, Nov. 14, 1807. He was the oldest in a family of ten children—three sons and seven daughters,—four of whom survive him.

About 1820, or when the subject of this notice was in his 14th year, the family moved into Allegany county, and settled upon a farm lying partly in the town of Andover and partly in the town of Independance. There the lad grew to mature manhood.

On October 24, 1830, he was happily married to Mrs. Elder A. Wheelock, whom he has found blessed companionship for fifty-six and one-half years, and who has tenderly cared for him in his declining days, sitting today in the bereavement and loneliness of widowhood. To them was born an only child, a son, who lived a few brief months and then passed on to the better home. While thus left childless, they have opened the doors of their hospitable home, at different times, to a number of otherwise homeless or orphaned children.

For three years after marriage, they lived in the town on the farm before mentioned, and then, in 1842, they moved into the village of Andover where most of their time for these fifty-four years they have resided.

In early manhood, with his father, he learned and worked at the trade of a blacksmith. This has been his occupation during the greater part of his active life.

In the later 50's and the early 60's, at a time when Allegany county cared for its poor by a committee, or board of commissioners, he was twice elected member of such board from the eastern part of the county, serving in that capacity for six years. He also, at different times, held important town offices, all of which he filled with credit to himself and to the satisfaction of his constituents. But of this, the significance to William's life was his conversion to Christ when about twenty-seven years of age. This occurred in 1834 at Independence during an extensive revival conducted by Elder Stillman Coon, who a little later became pastor of the church. He was converted by Elder Walter R. Gillette, and, with a maturity of judgment and a conscientiousness of purpose which has always characterized his life, he professed his faith in baptism administered by Elder Gillette and entered the church and the service of Christ, from which he never desired so much as a furlough, until the final discharge should come. Indeed he delighted in the worship of God's house and the companionship of those of like precious faith, as much as a walk from Andover to Independence, often in inclement weather, would abundantly testify. But to the service of God his consistence not alone in going to church, His Christian faith dominated his whole life.

When, in 1871, the Seventh-day Baptist church was organized, he was one of its constituent members, remaining until death a most loyal and liberal supporter of its, and, until disabled by the infirmities of years, a faithful attendant upon all its appointments. Soon after the organization of the church he was invited to assist in its services as deacon, to which office the late Welcome Burdick, he was called to ordination a little later. In this capacity he filled out, in large measure, the Apostolic idea of the deacon, which he concludes his life, for they who have used (or administered the church's offices well, put themselves to a good degree, and great boldness in the faith which is in Christ Jesus." The funeral services were held in the Seventh-day Baptist church in Andover, on Sunday morning, May 5, conducted by the pastor, L. A. Platts, assisted by W. L. Burdick and Jared Kenyon, of Independence.

An unusually large concourse of people assembled to testify of their love for him whom they had known so long and loved so well. The Baptist church in the village adjourned its own services to join in the services in memory of this good man. It was the only expressed wish of Brother Clarke that neither at his funeral nor in obituary notice should excessive eulogy be indulged. But when a testimony from lips which know how to be brief, that a good man is fallen, it is not excessive eulogy to put such testimony on the record. This discourse was preached from Genesis 5: 24, "And Enoch walked with God: and he was not; for God took him."

FUNERAL OF JOSHUA WHEELER.

From the Topeka State-Journal, Kansas, May 18, 1896.

This town, Nortonville, was well filled with prominent people Sunday. After a brief service at the residence, the funeral train made its way to the Seventh-day Baptist church of Nortonville, at 10.30 A. M.

A very large audience was present and many prominent men from different parts of the state, near and far, attended the service, including ex-Senator John J. Ingalls, Chief Justice David Martin, Judge W. D. Webb and A. J. Harris. Rev. S. R. Wheeler, a brother of the deceased, came from Boulder, Col., to attend the funeral.

The pall bearers were President Geo. T Fairchild of the State Agricultural College, Manhattan; Thos. M. Potter, Peabody, President of the State Board of Agriculture; J. K. Fisher, of Atchison, and O. Davis, J. W. Harris and M. P. Stillman, of Nortonville.

The service was conducted by the pastor; Rev. J. M. Todd, from 1 Cor. 15: 57, 58, “The sting of death is sin, the strength of sin is the law, but thanks be to God who giveth us the victory through our Lord Jesus Christ.”

The sermon was an earnest and logical argument for the natural fear of death and the victory achieved over this through the Lord Jesus Christ.

Rev. G. M. Cottrell, Secretary of the Santa Fe Railroad Y. M. C. A., and Mr. Wheeler’s former pastor, gave a brief outline of his life and analysis of his character, from which we extract the following:

Biographical.

Joshua Wheeler was born in England in 1827, came to America in 1844, to Kansas in 1857, and settled on the farm on which he passed the rest of his life. Professed conversion at about 12 years of age, member of the Seventh-day Baptist church at Nortonville in 1863.

He was a man of broad life and wide influence, having been connected with the educational, agricultural, and political interests of the state for nearly forty years; having been State Senator, Regent and Treasurer of the Agricultural College at Manhattan, and President of the State Board of Agriculture. Tributes were also paid to him as a systematic farmer, a man of splendid memory, fine decision, and hence a deliberate conversation. A man faithful to his friends, of official integrity and worthy of reliability, devoted, best of all, of strong religious convictions, and adding Christian faith.

Rev. Isaac Fairchild, long a member for thirty-nine years, spoke the praise of Mr. and Mrs. Wheeler as kind, wise and good neighbors, of Mr. Wheeler’s most cordial desire to give advice and sit in counsel in every time of need.

Tributes of Respect.

President Fairchild brought his tribute as a personal friend and as a representative of the College at Manhattan. He felt that he belonged among the friends for six years he had been connected with Mr. Wheeler, in the college work, and at this hour, he feared at any time were remembering and mourning with you.

He paid high and beautiful tribute to Mr. Wheeler as a man of clear mind and excellent judgment. He could take any question, hear the argument, weigh the evidence and draw his conclusions and you would find that he was always right or not. He could differ with you in a friendly way and oppose you without revenge. He was present when you counseled them what you trusted to him was yours and his, and his and yours, and you soon found that your evidences had won your case and you came not only to trust but to love him.

President Thomas Potter spoke for the State Agricultural Society, a valuable Mr. Wheeler’s work had been to the Agricultural Society, and how great would be her loss by his death.

Ingallo’s tribute.

Senator John J. Inglalls, in his eloquent and inimitable way, spoke of the tragedy of humanity that on this occasion no man ever appeared of his own accord to say what we are all sent here, said he, “upon our mysterious mission and when the purpose for which we were sent is completed, without being consulted, we are summarily discharged and sent across the boundary of the mysterious kingdom. We are all engaged in what we please to term the battle of life, a battle in which there are no volunteers, but all are compelled to fight, and when the battle is fought, we are mustered out. From one standpoint I have no right to speak upon this solemn occasion, and I purpose to keep faith and conscious creation and cheat the Lord of them all? Has Joshua Wheeler been cheated? No,” said Mr. Inglalls in closing, “Joshua Wheeler is not in this coffin, this is but the temple he has left, while his spirit has entered upon its immortal destiny. Brother Wheeler, farewell, good-bye; we shall meet again.”

The choir furnished most appropriate and exalted music, and after the service had taken its farewell view of the body, at least a solid half mile of conveyances followed the procession to the last resting place where Joshua Wheeler was laid in his last resting place.

A wife and two brothers, four sisters, and two children are left together with the church, a little later became a constituent member, of the village of Nortonville. was well filled, in the procession to the burial...
missions.

The blank report for the quarter ending June 30, 1896, and also for the year closing at the same time, have been sent out. It is desired that the missionaries and missionary pastors make a full, yet concise, report of their year's labor. It is hoped that they will give a frank statement of the condition, needs, and prospects of their respective fields. If any should fail to receive their blanks, inform the Secretary and he will mail others.

Evangelist Saunders, assisted by Bro. L. D. Senger, reports that the meetings held with the Middle Island church, New Milton, W. Va., have steadily increased in interest. Some wanderers have returned to the Lord. God is here with power. From 15 to 20 forward each night. Baptized two at Black Lick yesterday and expect baptism here soon. Have organized a Y. P. S. C. E. of 20 members at Black Lick.

Evangelist Geo. W. Hills is conducting a Gospel Tent work among our Scandinavian brethren in South Dakota. He is assisted by Bro. H. P. Pearson, of Chicago. The tent was first pitched at Viborg, where gospel services are held now every day. The work was commenced May 15, but the heavy rains and high, cold winds were against them for a few days. Better weather prevailing, the interest and attentiveness have increased. This gospel tent campaign is to continue for two months among the brethren in South Dakota. May the work and the workers be greatly blessed by the Lord to the winning of many souls to Christ and unto obedience to all his requirements.

Brethren S. H. Babcock and D. Burdette Coon closed their series of meetings at Fish Lake, Wis., Sunday night, May 10. The attendance was good, considering the busy season of the year. Often the house was crowded, and at the last meeting many came who could not get in on account of the crowd. The Sabbath before the closing of the meetings three were baptized. Two of these, and a lady formerly baptized, joined the Coloma church. Some who had long been in a backslidden state were reclaimed. The faith of the few workers at Fish Lake was greatly strengthened, and the cause of Christ holds a dearer place in the hearts of the people than ever before. The sermons of Bro. Babcock were well adapted to the needs of the people, and the gospel was presented so pure and simple that the children could easily understand it. He bore witness to the gospel with great melody and power. For the good accomplished in the meetings at this place we would give God all the praise.

FROM F. J. BAKKER.

Dear Sister Wardner and all dear brethren and sisters who are with you: "May peace and love be multiplied unto you."

I did receive your kind letter, and you always, however poor in health, are ready to write and give good words of advice and comfort in our way, which is in many instances lonely and unpalatable. But however, our Father in heaven, for whose sake and truth we do stand and work, watch and wait—and if need—would bear loss and suffering in this sinful world, will keep us, give us power and gladness, yea even all and everything which is good. Leaning on his promises makes us to stand and go ahead in the strength and power of him.

To give an account of my work in this quarter I must commence with thanks to our God, who did keep me, and give me health and power to go on and to serve the cause of Christ. I am not able to be near and fit in every way, with the daily prayer that our God will bless the work and give me wisdom, knowledge and understanding, also love in my heart to my fellowmen, to give me whole devotion for their sakes.

I could go my usual trips to the emigrants every week. Once when Mrs. Bakker was very poor and lay sick. The tracts and papers I offer them, they take in general with gladness, and in many instances I can talk with them about the ways of God and give them good advice. Until now I never could obtain Hebrew tracts, but now, I believe I found a way to get them from a Dutch Tract Society, which works among Jews and would help me to get them. Nearly every time Russian and Polish Jews do ask me about Hebrew tracts; and a few weeks ago I did meet two Russian Baptists, and very strange, when I offered them Russian papers, they asked me if I was a Baptist. I told them that I was ever a Baptist and a Sabbath-keeper, so they told me that they were Baptists, but in their country there were some Sabbath-keepers too.

We did have the privilege to baptize a young man, a teacher in a school, of twenty-seven years of age, but as soon as his principal, a Darbist or Plymouth brother, did know about it, he must leave, because they keep school here in town and environs on the Sabbath, but now he is in the north part of this country, in a little place where they do not keep school on the Sabbath. May our heavenly Father help him in his lonely way. A fortnight ago he had been with us two Sabbaths.

I could make 110 visits and calls, and speak many a good and true word about God's love and his commandments. Also could I make my usual trips to the harbors, and visit about 120 or 130 ships and give many tracts and papers to them. May our God give his blessing to it; without that, it is all in vain.

On the Sabbath we have our regular meetings and Sabbath-school. In this quarter I could hold 37 meetings in all. Also did hold two temperance open meetings, one in town, and the other outside the town in a little fishing place. There we had a houseful of people, which leanteth through the Providence of God so that I at the same place could speak on a Sunday evening from the light of the cross, and the leader did ask me to come (and) to preach again. And my friends, I try to do what is—after my knowledge—good and fit to the whole and benefit of my fellowmen and to honor my God and Father in heaven.

Rotterdam, Holland, April 23, 1896.

It is not more faith that men are wanting, but a change from faith to sight. Faith says not, "I see," but, "I believe it is true," but, "God sent it, and so it must be good for me." Faith, walking in the dark with God, only prays him to clap his hand more closely; does not even ask him for the lifting of the darkness, so that the man may find his way himself.

Phillips Brooks.

The Constraint of Love.

There are two restraining impulses, that of love and that of fear. One drives, the other draws; one is painful, the other pleasant; but both are effective, and both are necessary.

This is a universe of law; and law has its penalties if disobeyed. It is a fact, and a useful and necessary fact, that fire will burn, that a fall will hurt. Because these laws must have their penalties we must be afraid to do things that have no penalties; we must run from a burning house, and we must avoid falling from the roof. Fear constrains us. It is a good law, and a beneficent constraint of fear.

The same holds true in the moral realm. The state must punish crime, and the fear of the prison will keep people honest. This again, is a healthful fear and constraint. Just so the various social punishments which we put on wrong doing, the taboos of society, are good and healthful constraints. Most of all, the threatenings of God's word, the punishments of sin after death, are good and healthful influences, deterring from wrong and inducing habits of right living. The terrors of God's law persuade men, and doubtless many have been turned from bad to good ways by being warned of the eternal loss of the soul.

But there is another sweeter and more efficient constraint—that of love. The best way for a parent to teach a child to be good is by appealing to its love rather than to his fear. The child that is frightened all the time is pretty sure to be ruined. It is the drawing of the mother's affection, the repeated appeal of the father's love, that creates and fosters good character. Because the child loves its parents, it does what they direct a hundred times more because it fears them. The same is true of the state. We love our country, and we want to obey its laws because we love it and love them rather than because we are afraid of its jails and gallowys. For some the jails and gallowys are needed, and their constraint is good; but for most of us love and honor are better.

It is just the same in the greater government of God—greater than that of the family and the nation. Some of us fear, and therefore obey—a poor obedience, but better than none: an obedience, and happy it is that it is so, which grows to be better than its origin. But that is a higher, happier obedience which has its source in love. God's law seems to us good; we love it, and we want to follow it. God seems a loving Father, and we love him and must obey him. God's character seems to us worthy of all our love, and his law worthy of our obedience. So love of him constrains us.

But the most constraining exhibition of the character of God appears in Jesus Christ. If God so loved the world, and Christ so loved the world, it is a strange, cold heart that will not desire to respond with both gratitude and obedience to the gift of the cross. It may be that a soul hardened in sin requires the terrors of the law; but to the child we tell the story of the Father, who gave his only Son. We tell of the Father who has given this crowning gift of all. Such a simpleheart, and the child-like heart everywhere, requires nothing more than the lesson of love; and such a heart cries out, "The love of Christ constraineth us."— The Independent.
**WomAn’s Work.**

**Decoration Day.**

BY MARGARET E. BARGFREED.

Breadth of thought is the name of the ladies sweet, and the glow of steel, the stutter of flage, and the tramp of marching men; for and they burn the taper that burns and drums repeat.

Till the certain lifts from the face of the past, and now is the same as then.

"I am standing straight in the shadow of the honey-

vinkle vine, with Harry, my bold-eyed lad, clutching a fold of my gown.

And Mary, my laughing baby—oh, never were babes like mine—

Ashed on Christian’s tender shoulder, not heeding the air of the town.

The town is in strange commotion; the men are marching away.

All brave and old and the crippled. We covered our heart-sick pain

With such wild lilies as May blossoms, brazen the desolate day.

Kindness to the soldiers. Shall we ever see them again?

Husbands and sons and brothers, lovers and friends

And they carry the sweet light with them; they are gone; there is nothing to do.

But to comfort the wandering children, to lock and bar the door.

And then to pray for one’s darling in the gray coat or the blue.

Yes, we poured our tears at the parting, with nobody dear to know.

For women are brave at need, dear; they can bear the work and wear the care.

You would never dream they were wounded, so steadfast their clear eyes glow;

And the only means they make, dear, is made at the feet of the Lord.

Many a spring and summer have flashed their lights of love.

Over the narrow rides where sleeping the soldiers tramp;

And whether they fell in the morning, or passed away in the night,

They will lie till the great archangel soundeth the trumpet of fame.

The children do not remember—it was all before their days.

The passionate love, the passionate hate, the sorrow, the sobs:

We felt who were young and buoyant when our brave comrades marched away.

It is little to these young people which of them lived or died.

But I carry my pot of lilies, and I bid them bloom for one

Who was master of my life and soul of my heart, whom I gave for my country’s sake.

I bear myself with courage, as I will till my day is done;

For I have seen my dearest one, though a heart, alas! may ache.

Breath of the space, breath of the glees, and the music

And the sound of marching men, a power of jubilant music, and the drum’s insisting beat.

Why, I’ve only to shut my eyes, dear, and now is the same as then.

And ever dear Mother Nature, from the seed time to the sheaf.

Cuts for the deal who are silent, and cares for the living too;

She weathers their decorations in the snow-flake and the leaf,

Nature the ever faithful, though the sky are gray or blue.

—Harper’s Bazaar.

**Ashaway Ladies’ Society.**

The Eastern Secretary of the Woman’s Board has requested something in the way of a report concerning the ladies’ societies for the woman’s page in the Recorder, thinking that knowledge of the methods and measure of success of each society may be of interest, and possible benefit, to all the others. The Ashaway Ladies’ Sewing Society usually takes up works for four or five months during each year, as some members are always away during the hot weather, and for many reasons it is not practicable to hold sessions during that time. The vacation period begins in May and ends in October. It is the custom of the society to serve dime suppers semi-monthly during their period of meeting.

Some standard articles on the bill of fare being furnished from the treasury of the society and the remainder furnished and served by two members, in alphabetical order, at each meeting. The results of the suppers are not large financially, but a pleasant, social evening, sometimes varied by a slight entertainment, is enjoyed by old and young, inspiring good-fellowship and unity of purpose. The members of the society look forward to these suppers and the transaction of business prior to the supper hour. There have been but twenty active members, and but twelve regular supper members since October, 1895.

Three entertainments consisting of readings or addresses, with music, followed by refreshments, have been held. The members of the society were and are to be congratulated for the receipts of the season. The sale of articles made, and other sewing done by the society, is another source of income. The benevolent disbursements for the present season, which includes a small sum in the treasury October, 1895, are as follows:

- Missionary Society.......
- Tract Society...........
- Improvement on Parish...
- Hymn Books for Church...
- Assistant Pastor’s Salary...
- Missionary Post......
- Woman’s Board......

Total $123.40

When we consider the pressing needs of many departments of good work which we could like to aid, the amount we can do seems pitifully small, but when we remember the barley loaves and few small fishes we can thank God and take courage, knowing that his blessing will greatly enlarge the efficiency of even small work which is done in his name.

ASHAWAY, R. I., May 20, 1896.

M. R. C.

**WOMAN’S WORK AT LEONARDSVILLE.**

The Sabbath Recorder is ever a welcome guest in most of our homes. We turn first to the woman’s page; we are glad to learn that, notwithstanding the cry of “hard times,” the women in our societies are not discouraged. The society at Leonardsville has not lost its interest in benevolent work, and the receipts for the past year have not fallen off. We have money to pay all our pledges and have raised two hundred dollars for church repairs.

We still continue our ten-cent teas with a good attendance. In the winter we had a district school, in early spring an experience of which a few members are always away; the hot weather, and for many reasons it is not practicable to hold meetings during that time. The vacation period begins in May and ends in October. It is the custom of the society to serve dime suppers semi-monthly during their period of meeting. Some standard articles on the bill of fare being furnished from the treasury of the society and the remainder furnished and served by two members, in alphabetical order, at each meeting. The results of the suppers are not large financially, but a pleasant, social evening, sometimes varied by a slight entertainment, is enjoyed by old and young, inspiring good-fellowship and unity of purpose. The members of the society look forward to these suppers and the transaction of business prior to the supper hour. There have been but twenty active members, and but twelve regular supper members since October, 1895.

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ASHAWAY, R. I., May 20, 1896.

M. R. C.

**Lilian Conover.**

Lilian Conover was blind. Scarlet fever had resulted in the loss of sight when she was twelve years old, and added to this affliction were many complications of disease, which hindered her activity and constantly diminished her strength, until she had become quite helpless. She was now at eighteen confined to her bed and unable even to feed herself. But—and O, what a but is this in such a suffering life!—Lilian loved the Lord, and knew him as her Father and constant Friend.

"Dear Father, how good he is to me!" she would often say.

Her mother sat by her bedside one day feeding her with a spoon from a dainty dish which had been sent to her by a kind friend.

"O, that is delicious!" said the dear girl as she swallowed the morsel.

Then she felt the touch of the spoon on her lips again.

"It is so good!" she responded.

Another spoonful followed, and another, till all had been given her.

"Is that all, mother?"

"All, my dear."

"I am sorry it is all gone. Do you know, mother, what I’ve been thinking of since you have been feeding me? That this is just the way my dear heavenly Father feeds us. He gives us what we need to-day, and then discharges us for morrow and then for morrow, and so on day by day we get our daily bread for soul and body—little by little, just as we need it and just as we can take it, as you feed me, mother dear."

"But there is one point where my feeding is not like the Lord’s, Lilian!"

"What is that?"

"My supply has given out; the Lord’s never does."

"O, mother, that is delightful! I will not forget that. Day by day, and always, always.

What a Father we have!" and she lay silent for some time in deep and pleasant thought.

One would know her thoughts were pleasant from the radiance upon her face.

"Mother!" she called at last.

Here I am," answered mother.

"Why, that is just what the Lord says when I call him! Don’t you remember, mother, the verse Dr. Evans read yesterday from the Bible? It came to me like a span new verse, and I asked him to read it over again, and he then told me where it was, and said, Isaiah 58:9. Find it, mother dear, and read it to me again."

Her mother did not need to open the Bible; she could repeat it. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here am I."

Lilian smiled. "How near that brings him!" said she. "And how affectionate he
History and Biography

MRS. LORINDA CLARKE.

The subject of this sketch, who died at Walworth, Wis., last March, was the daughter of Daniel and Esther Coon, of the town of Plainfield, Otsego County, N. Y. These parents were born in the Hopkinson, R. I., the former, September 14, 1774, and the latter, December 4, 1784. Their homes in this town were on farms, and here they were reared in the faith of the Seventh-Day Baptists. The mother's maiden name was Clarke, and she was a descendant of Joseph Clarke, Esq., and Bethania (Hubbard) Clarke, both of Newport, R. I., the first Sabbath-keepers of this family in America. On the organization of the Westerly (now First Hopkinton) church in 1760, these ancestors, having settled over forty years before in this locality, among those who constituted this church, changed their membership to it from the Newport church, with which they had been connected almost since 1671, the year of its formation. Very many of the families that have, in the last two centuries, united with both these and other churches of our denomination. Mr. Clarke was a prominent citizen in his town and colony, and a useful officer in the churches mentioned.

The surname of the progenitors of Lorinda's father was originally Macoon. It is variously spelled in the early records of Rhode Island and the Westerly church. By the year 1768, some branches of the family had shortened the name to Coon, which is now by far the most common among their descendants. The immigrant to New England was of Scotch origin, according to the tradition found among his posterity; and he retained the patronymic of his forefathers, John Macoon, with seventy-five other inhabitants of the Island of Newport, signed, March 22, 1661, articles of agreement respect-, ing the purchase and settlement of a large tract of land, obtained from an Indian Sachem, and located on the Paweatak River, in Rhode Island. They subsequently called it Westerly. After eight years, this pioneer, with his name written MacKoon in the account of the transaction, and twenty-two others on this tract, pledged themselves to defend their possessions and the colony from the mouths of Connecticut to the adjoining territory. A John Macoon appears to have been a member of the Westerly church in 1724. Others evidently of the same family, bearing the surname MacKoon, and having the given names Anne and Daniel, had united with this church by 1750.

Mary, with two others, all known by the shortened name of Coon, by 1768; and Esther, with eleven others, also registered with the latter surname, by 1779. In subsequent years, though the additions from this family have been numerous, they have been recorded as accepting this change in the name. Now, the father of Mrs. Lorinda Clarke, as has been stated above, was called Daniel; also her eldest brother, the Honorable Henry Clarke. He was married, John, after the first of the family here noticed. Three of her sisters were named Anna, Esther and Mary, the same as the three women already mentioned. The Daniel first recognized in this statement was an influential member of the Westerly church and of the community in which he resided. His given name has been borne by a number of his posterity, counting at least eight in as many different lines of the family, in the fourth generation from him.

It seems that the parents of Mrs. Clarke resided several years in the vicinity of Saratoga Springs, N. Y. After the birth of their three oldest children, they removed in 1807 to Otsego County, in the same state, and settled on a farm a mile and a half east of Leonardsville, and lying on the western slope of a hill which borders the beautiful valley of the Undalia River. Here a dense and heavy forest was cleared away, the stubborn, clayey soil was subdued, and a comfortable frame house and outbuildings were finally erected. Here six other children were reared, and there they were all reared to their majority, except two, a son and a daughter, who died early. Here the parents lived to old age, greatly respected by their relatives and neighbors.

Lorinda was born March 16, 1814, the third child of the marriage of Thomas B. Clarke, a farmer, and his wife, Mary, the same as the Clarckes of Newport; and she was reared in the bosom of her parents. She grew, even in her youth, to have a well-developed and vigorous body, the picture of robust health. She was accustomed to very active habits in the home and outdoors, and was industriously employed in the art of household, in the struggles and hardships of first bringing a hilly and timbered farm into cultivation. She attended, during her girlhood, in the Spaulding district, a country school, which was far better than the ordinary in her day. She was quick in thought, vigorous in spirit, cheerful in disposition, firm and self-reliant in her decisions, and kindly and affectionate at heart, inheriting the chief traits of both the father and the mother. When seventeen years old, she attended, for two or three years, a seminary for young ladies in the village of Hamilton, Madison County, N. Y. In the same year, in October, 1831, she was baptized and joined the First Brookfield Seventh-Day Baptist church, during a revival which took place in the church under the ministry of Elder William B. Maxon. At this time eighty members were added to the church, among whom were the brethren, Dea. Nathan M. Burdick, Dea. J. Vernon Greenman, Joseph T. Crumb, Paul, Dr. Charles H., and Dr. Jacob B. Stillman, Geos.; Charles M. Lewis, Russell E. Crumb, Roswell P. Dowse, and Henry G. Greenman, Esq.; and the sisters, Harriett M. Crumb (Coon), Esther Lamphere, afterward the wife of Elder Joshua Clarke, Susan Stillman, the wife of Thomas B. Stillman, of New York City, Melissa Ward, then of Scheneectady, N. Y., and afterward the wife of President W. C. Kenyon, Mary B. Greenman, Aliza Maxson (Walters), and Harriett Clarke (Whitford), the mother of Rev. Oscar U. Whitford.

Lorinda Coon was married to Dr. Henry Clarke, at her home, May 28, 1832, when she was slightly over eighteen years of age. Her husband was twenty-one years her senior, having been born in 1793, in Hopkinson, R. I., also a descendant of Joseph Clarke, Esq., and the Honorable Henry Clarke. He was admitted to the notice of medicine in 1818; served in the following two years as surgeon's mate in the New York Militia belonging to the United States Army; settled at the close of the war with England as a practicing physician on Plainfield Hill, and then at Inness Forks, Otsego County, N. Y.
Y. joined the First Brookfield church in 1829; acted as one of the editors of the *Seventh-day Baptist Missionary Magazine*, 1821-35; was chosen by the General Conference to a committee, to which he belonged, on a committee to compile by 1826, "A New Selection of Psalms and Hymns, from the Most Approved Authors, Adapted to Public and Private Worship" of this people; and was an assemblyman in the New York State legislature in 1830. He had been married by 1832 an extensive and growing patronage in his profession. He was one of the foremost men in the society in which he lived. He was surrounded by a large number of his immediate relatives, by whom he was affec- tionately more and was called Henry. He had previously lost by death two wives, both of high standing in an intelligent community, and had under his care five children born to him by them. Scarcely can be imagined a situation involving more trial and anxiety than the one entered upon by the young Dr. Clarke. Her removal was from a farmhouse to a commodious and well-furnished home in a growing village. She was introduced among the most cultured people of the town and vicinity was a very social and hospitable neighbor. His conversational powers were most pleasing and instructive, full of sprightliness and anecdotes. His visits upon the sick absorbed a great share of his time and exhausted his strength. His children, some of them quite young, came under his spon- somite supervision and guidance. By superior tact, genuine kindness and sympathy, and remarkable industry, she discharged, in a most acceptable way, the severe duties of this new relation. Her husband had, always in his death, words of praise and affection for her. His children received her to their hearts with full confidence and esteem. The writer of this article often heard Col. George B. Clarke, the founder of a well-known Mission in Chicago, and one of these sons, his boyhood so well lived, the most loving terms of his step-mother. The brothers and sisters and other near relatives of Dr. Clarke learned to approve warmly of his choice.

Another decisive test of the sterling qualities of her character was experienced in the removal of the family to Walworth, Wis., then a small and settled community. Her husband left Undalia Forks for Chicago, in 1836, to practice his profession, and to find a suitable location for a farm in a very fertile region. His main purpose was to give his children, some of whom were prepared to establish for themselves, the advantages offered in the rapidly growing West. By 1837 he made claim to two half-sections of government land, joining each other, a half mile in width and two miles in length, part prairie and part woodland, and situated in the northeastern portion of Big Foot Prairie, in the town of Walworth. His wife and some of the children resided two years with him in Chicago; and then, in 1839, the family settled on the land just described. At that time Mrs. Clarke had given birth to three sons, one of whom died this year in its infancy. They were the first Sabbath-keepers in this portion of the State, and, of course, the originators of the society holding the same views and since existing in this region, at least two years their home was in a log house erected on their farm, which was in the process of being fitted by the breaking-plow and the harrow for sowing the grain and planting the corn. Few very were their neighbors at this time, and these lived mostly at considerable dis- tance. Dr. Clarke, without hesitation, entered upon the spirit of the country about, and his patronage rapidly increased. He soon took a leading part in the political proceedings of the town and the county; and six years after his permanent settlement in Walworth, he was chosen by the Territorial Council, the upper house of the Wisconsin legislature. His door was open from the beginning to receive visits from relatives and numerous other friends, chiefly from the East. He sought his aid in securing for themselves unencumbered farms into farms, on which they could dwell. Sometimes these visits were prolonged into weeks and months. The Seventh-day Baptists in the community organized the Walworth church, and the Walworth church was compelled for years to supply a large and bountiful table, and to meet promptly, and with many sacrifices of the comfort of his family, other demands upon his generous nature. All these circumstances, the hardship and com­ the disgrace of his children, in the next few years, taxed to the utmost the abilities, the strength, and the efficient toil of Mrs. Clarke. No word was ever heard uttered that she failed, in any sense, to meet satisfactorily and heroically the difficult responsibilities thrown upon her. Few of the situations in which a woman can be more useful and more beloved than the one filled by the wife of a leading pioneer in a new country.

Dr. Clarke died April 15, 1853, in the sixtieth year of his age, and in the full maturity of his superior powers of body and mind, and very greatly esteemed by a wide circle of acquaintances. This event not only caused the deepest sorrow ever felt by his wife, but also compelled her to exercise, when thirty-nine years of age, the strictest control of her large emotional nature, the calmest judg­ ment in the discharge of her duties, and the severest labors in meeting the trying obligations which at once devolved upon her, and to many of which she was entirely unaccustomed. Her husband had always furnished even daily advice, which she had implicitly accepted. Her oldest child was then only nineteen years of age, and her youngest, a daughter, about two and a half years. There came to her care the keeping charge of the family together, the rearing of the younger ones, the management of the household affairs, the oversight of a large farm, and the maintenance of established relations with the neighborhood and with the church. In bearing patiently and suc­ cessfully these heavy burdens, she was effi­ ciently aided by her husband, and by the four sons and a daughter to whom she was a step-mother. Though the latter had born homes of their own, their affect­ ions still clung tenderly to the old household. She remained as a widow in Walworth, the most of the colored population in the com­ munity on the farm, supplying them an educa­ tion in a common school and in an academy, leading them into church membership, seeing them all married, and counselling them as engaged in lucrative occupations. In her later years she resided with some of her chil­ dow at Walworth, mainly with her daughter, Alice, until the latter's death, June 7, 1885, and afterwards with her son, Dea. Oliver Perry Clarke. Her daughter's two girls and a boy, when left motherless, received for a time the most loving and instructive care and guidance. She continued to sustain an active interest in all the efforts and relationships of her surviving children, and in the prominent enterprises, social, business and religious, of the community in which she lived.

Soon after the organization of the Wal­ worth Seventh-day Baptist church in 1845, she transferred to it her membership from the First Brookfield church, with which she was connected about sixteen years. She became closely identified with all the princi­ pal movements of this second religious body of her choice, and this from the days of its greatest weakness in the beginning up to its firm establishment as a strong and enduring institution. Her work was not demonstra­ tive in frequent exhortations and prayers in the public meetings of the church, but was exhibited in her staunch character, in her cheerful and loving spirit in her home and among her neighbors, and in the ready and frequent discharge of her duties, in maintaining by herself fellowship with Christ, and in serving most helpfully her kindred and many acquaintances.

Her death, from paralysis of the left side, induced by the gripe, occurred March 5, 1886, in the home of her son, Oliver Perry, at Walworth. Her age was almost eighty-two years. She had outlived all her own brothers and sisters and those of her husband, and also his children but one, the daughter, by his former marriage. With the close of her final illness, she was cared for most tenderly by children and grandchildren. As an indication of the life-long habit of relying upon herself when possible, and not burdening others with unnecessary attentions to her wants, she, just before breathing her last, apparently roused herself from an unconscious state, in which she had been for hours, and asked the right hand to be held, closed them, so that they should not be seen in her death-struggle, and should be ready for her last determination. Her husband was held upon the Sabbath after her death, a day largely attended by her relatives and neigh­ bors. An appropriate sermon was preached by her pastor, Rev. S. C. Wood. The following remarks concerning her character and work were made by the author of this sketch, a grand-nephew. The former said, "Here has been a consistent life, and a triumphant death."

**RESOLUTIONS OF RESPECT.**

The following were passed by the Ashaway Ladies' Sewing Society in memory of Mrs. Elisha C. Stillman.

With sorrow we chronicle the death of one who was for many years an active and settled member of our society, but who was called to come up higher April 2, 1890.

Resolved, That while we mourn her absence we ad­ mit the right of our all-wise Father to call home his child, and bow in submission to his will.

Resolved, That we acknowledge with gratefulness the many ways in which her life and companionship has been blessed to us, her faithfulness in labor, unselfish in­ tegrity, and in everything that was helpful to others and patient continuance in well-doing.

Resolved, That this token of loving remembrance be spread upon our records and sent for publication in the *Sabbath Recorder*. By order and in behalf of the society,

W. E. L. CLARKE, Co. Rec. MRS. J. D. PRICE, As. Rec. CLARKE, MIN.

ASHWAY, R. L., May 5, 1890.
Young People's Work

One loses a great deal by being late at divine service. If you are always on time, just for an experiment, try being twenty minutes late for just once, and you will realize how much you lose. If you are always late just for an experiment, try being on time not once, but on every occasion, and you will never regret it. There was a most excellent editorial in a late number of the Sunday School Times on the subject of punctuality. I cannot quote the exact words, but the idea was that punctuality does not consist in being exactly on time; it is being ahead of time. If one hundred people should all arrive at church at precisely eleven o'clock, it would require five to ten minutes for them to become seated. Punctuality requires enough margin to attend to all preliminary arrangements, such as securing seats, removing wraps and rubbers, becoming calmly settled, all ready to begin at the appointed time, for, remember, you can cause just as great a disturbance by being fifteen seconds behind as by being fifteen minutes late.

PRESIDENT'S LETTER.

Dear Young People:

The first Association of the year, the South-Western, has just closed its session at Greenbriar, W. Va. I was never permitted to attend this one before. There were two distinguishing features to this meeting: the very many young people, and the gospel spirit running through all of the sessions. In order that the young people might have an hour or two, and six to eight, or if possible, eleven to twelve, to work on their Association things about the Associations, no don't forget that the young people might have an hour or two, and six to eight, or if possible, eleven to twelve, to work on their Association things.

Now, while you may have very little responsibility as to whether your society is hot or cold, strong or weak, clear or muddy, you can have a duty in being the medium by which the character of the coffee is made known to the world outside of the pot, and a weak, or unsteady, or broken, or treacherous handle has often been the cause why a pot of coffee was wholly lost to any use outside of itself.

Now, while you may have very little responsibility as to whether your society is hot or cold, strong or weak, clear or muddy, you can have a duty in being the medium by which the character of the coffee is made known to the world outside of the pot, and a weak, or unsteady, or broken, or treacherous handle has often been the cause why a pot of coffee was wholly lost to any use outside of itself.

Here is a new Christian Endeavor at Blacklick of which I have written you, now being organized not counted, and the young people of Roanoke are working, carrying on with the older people the prayer meeting without an organization. The old Christian Endeavor at Salemville, Pa., has, we understand, gone down.

The Sparrow Society reported a membership of ninety-four, average prayer meeting attendance of sixty. The Ritchie Society reported sixty-two members, and thirty attendance: Middle Island twenty-seven members and twelve attendance; Lost Creek forty-eight members, and on account of being soWhatsApp scattered, prayer meeting attendance of only thirty; the Buckeye Society of thirty-two members, an attendance of only twenty members. Their entire membership as reported is two thousand and forty-three. If we have not increased numerically during the year, we certainly have spiritually. I will not write more at this time for the Recorder will be crowded with good things about the Associations, no doubt, from this on. My prayer is that God will very bountifully bless the young people’s work in all these gatherings.

E. B. SAUNDERS.

LETTER FROM M. I. DEW TO THE CORRESPONDING SECRETARY.

My Dear Friend: I sometimes fear that you do not realize the importance of the position you hold. I know that you are busy and that you have many responsibilities, but you are the only one who has the full responsibility of the task. I have noticed in a recent number of the Recorder, a short paragraph in which a Christian Endeavor Society that was without a corresponding secretary was compared to a hot coffee-pot without a handle. If this is a fair comparison, and it seems to me to be a good one, this may be an instance of the importance of a corresponding secretary.

The constitution, as first adopted, differed materially from the present one, in that it did not include the pledge to pray and read the Bible every day, and to take active part in every prayer meeting. In the early part of 1889 the society was the strongest, number of members, and outnumbering all the societies in the state; still, the most earnest workers felt that all the members were not growing as they should in spiritual things, therefore, believing that the pledge would aid them, they voted to let the matter before the society. This resulted in the adoption of the present constitution and the consequent reorganization. Although the numbers were considerably diminished by this, and there were other things that seemed like hindrances, it appears now, as we take a backward look, that it was the beginning of great things in the way of consecration and deep spiritual power which have been characteristic of the majority of our members.

There are a few ways by which we have been brought into contact with other societies which have been both pleasant and helpful:

1. By the formation, in 1887, of the Local Union of Westerly and vicinity. To quote from the constitution of the Union: “Its object shall be to draw together the local societies, and to discuss subjects of mutual interest.” That this purpose has been accomplished, those who have attended the meetings would willingly testify. It has brought us into touch with other young Christians, and many friendships of value have been formed; also, we have profited by not a few bright ideas and plans that have been advanced; so that it is with much gratification that we frequently hear our president announce that some obliging young gentlemen now, as we take a backward look, that it was the beginning of great things in the way of consecration and deep spiritual power which have been characteristic of the majority of our members.

2. By the union prayer meetings of the Potter Hill and Ashaway Societies. These have been particularly helpful in uniting in good works the young people of the immediate neighborhood; and the quantity of the good works has, we believe, that there never existed a stronger bond of union between the two societies than at the present time.

Just among ourselves our regular prayer meetings have been varied by missionary excursions, special services (some of which were prepared by our own members), addresses by our pastor, and by several of our missionaries. Socially, we have not been lacking, either. There have been socials, socials with entertainment, and entertainments. Perhaps it will awaken pleasant memories to mention a few of these. Twice Mr. and Mrs. G. B. Carpenter have extended the hospitality of their pleasant home to the society; the door of the parlor has always been open to us, and many of the pleasant evenings we have spent within its sheltering walls; and among the programs we have presented to the public are the “Stanley Evening,” the “Flower Concert,” the “Star Concert,” the “Barn Dance,” all at Ashaway, and others, the mention of which would make the list too long.

That we have striven to pass along the good received may be proven by noting a few instances. Beginning with the church, we have cheerfully tried to aid our pastor with his parsonage; we have gladly agreed to use our house; we have conducted the church service in the pastor’s absence; we have raised the salary of...
These earnest givers simply set up near the depot, and so followed the talks of the speakers. The services consist of a short and practical talk on some important and practical work. What a glorius showing for the Master would be, the following year! Eternity alone will tell the full value of such labors.

The Dodge Center (Minn.) Junior Superintendent sends the following exercise for a Junior chalk-talk. The leader can amplify each heading and teach the youth several important things in regard to the Sabbath. Let Juniors read the references.

What Does The Sabbath Tell Us?

Sabbath "in the Sabbath. Geo. 2: 2; Ex. 20: 10; Heb. 4: 4.

Talks of God's appointment of a special day for rest and worship.

And God Spake These Words. Ex. 20: 1; Deut. 5: 22; That God himself through Christ is the Author of the Sabbath; it is not of man's making. Mark 2: 26.

To Be Holy, Poe I am holy. 1 Peter 1: 15, 16; Lev. 11: 44; Rom. 7: 12; 1 Cor. 7: 34. Told of God's holiness and our need of it. Ex. 20: 8; Heb. 12: 14.

To Be Perfect. Ps. 19: 7; Matt. 5: 48. A perfect law tells of a perfect God, and we are to try to be like God in Christ. 2 Tim. 3: 17. 

And I Gave Them Their Instructions. . . . Sanctify them. Ex. 20: 11, 12. Told of how God sets us apart for a holy life.


Talks of God's order of worship and special day for it.

HOLY DAY . . . A DELIGHT. Is. 56: 2; 58: 13, 14.

Talks of the happiness God gives us in serving him.

The Pawcatuck Y. P. S. C. E. of Westerly, R. I., has lost a most efficient leader in the removal of its President, Rev. C. W. Daland, to London, England, and A. Saunders, who have been the faithful President of the Society for two years, in the past, has been again elected to that office, and Mr. Albert L. Saunders has been chosen Vice-President.

A small delegation from our society attended the meeting of the Local Union of the Christian Endeavor Societies of Westerly and vicinity, held at Potter Hill, May 19. The attendance from many societies was large, the congregation filling the chapel. The President of the Union, Mr. Edwin G. Carpenter, of Ashaway, presided, and after the opening devotions, some matters of business were attended to, and it was announced that the Rhode Island State Convention, in February, 1897, would be held in Westerly. The address of the evening was made by Mr. Geo. H. Utter, of our church. Mr. Utter said that the adequate performance of Christian citizenship had been suggested to him. He accepted it, consious of its importance. This country of ours was one of immense size and of unlimited resources. It was so situated as to be free from the entanglements growing out of dangerous and powerful neighbors, and because its citizens came from all parts of the world the American of to-day was a sort of composite character, combining the strong traits of all other nations. This signified a great mission for the nation, which, the speaker believed, was the fulfillment of the angel's song of peace on earth, good-will toward men. Such a mission demanded a strong citizenship. This could come only from an educated citizenship, a self-sacrificing citizenship. The speaker made personal appeals under each of these heads, and closed by urging his hearers to lead the full, well-rounded Christian lives which would fit them for sharing in the working out of this mission. A unanimous vote of thanks was extended to Mr. Utter for his inspiring address.

The roll call of the societies, to determine which should hold, until the next meeting, the banner and conduct the closing endowment service was ably conducted by Mr. J. W. Crofoot, of Clarke Falls, and after a collection had been taken, the meeting was closed with the Christian Endeavor benediction. A colation was then served by the entertaining society.

H. LOUISE AYERS, Gen. Sec.

The Plainfield Union held its annual meeting April 9, and since the State Convention is to be held next month, the work of the Union is dropped for the present, and one who has been uppermost on Thursday evening. Dr. Brett, state vice-president and chairman of the Plainfield ('96) programme committee, stirred his hearers with his address, "How to prepare for the coming convention." The purpose of this convention is to be evangelism, and Rev. B. Fay Mills will commence, on the Sunday preceding the convention, a series of meetings as a preparation for the days following. He also will conduct the closing endowment services, Dr. Talmarine has promised to be present, and Governor Griggs and Mr. Thomas Roosevelt have been invited to speak. The four Presidents will assist with the music.—Golden Rule.

There are to-day recorded 10,091 Junior Societies.—Golden Rule.

"Two Sent Per Week."—From China Rev. Albert A. Fulton sends us an account of the glorious work done by his medical missionary boat in its trips far into the land to reach interior of China. This boat has gone on its blessed errands now for three years. During this time 37,000 patients have been reached, and in 1,114 villages preaching services have been held, in the presence of 105,000 people. All this good has been brought about by four young Christian societies,—three Christian Endeavor Societies, in Harribang, Detroit and Indiana, and one young man's foreign work, in China. These earners simply set apart two cents a week for foreign missions, and use them to do the same. This sum seems small, and yet it is far in excess of what is given by the average Christian that the results would be all Christian preaching, and all who have confessed Christ's name could be brought up to this inadequate standard. This is a two-cents-a-week plan, if adopted by the Endeavorers alone, the results would come to mean "two sent a week," for they could send out and support every one of their people, and they could each a comfortable home, and pay the salaries of five thousand natives to help them. Also, how soon will the message be all the world and preach the gospel to every creature at the rate of even a postage stamp a week?—Golden Rule.

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**OUR MIRROR.**

The Dodge Center Juniors held their business meeting and social on the evening of April 18. They gave a supper to over one hundred persons at the residence of E. A. Sanford. Music, recitations and visiting made up a delightful evening.

Is your society beginning to consider the advisability of sending delegates to your yearly association? If not, it is time you were. Be sure and have your work well represented. A good report prepared to be read. Let your light shine and show forth your good works.

The Missionary Committee of the Milton Endeavor Society is doing true mission work this spring. With the help of other members of the Society they are conducting meetings every Sunday night, at a school-house, some six miles from town. The services consist of a short and practical talk on some passage of Scripture by one of the Endeavorers, followed by a general testimony meeting. A male quartette is usually present, and adds very much to the meetings. The interest manifested is excellent, and every evening there is a large attendance. Services will be held the following week. In the hope that their efforts may be blessed of the Spirit and much good done, they need your earnest prayers. We cannot but wish that more of our young people would engage in this practical and ever-presents work. What a glorious showing for the Master would be made the coming year! Eternity alone will tell the full value of such labors.

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JUNE 1, 1896.]

THE SABBATH RECORDER. 347
Children's Page.

A MAN.

BY FRED E. ENSCHLAG.

Nance O'Brien was a clear-scratcher and ironer; at least, so her signboard over her mother's mantelpiece at 111, East End Road proclaimed, with many a curious flourish. That signboard was justly considered by the inhabitants of the street to be a masterpiece. To its painter it was a labor of love, for had not Nan (as she was generally called) nursed his wife through a long illness? And so vivid green and flaming scarlet on a gray ground testified to his skill and her attention.

Nan had six parents when she was barely fourteen, but by degrees acquired quite a respectable business, and was the envy of the street. Indeed, such was the respect that the unadulterated honesty had earned among her neighbors that the use of the fist and heavy boot in domestic differences had become nearly superfluous, for the busy street was as close knit as a sash. There's a lot of it, said Jim stoutly, after carefully looking over the bannisters as you left; the rest was quiet.

The tired brain was working actually enough now. In a trice Jim remembered lending his knife, one of his most cherished possessions, to his brother not a week ago. It had never been returned and now was the damning proof in his mind against his brother.

For a moment he thought of going quietly to his lodgings, who noticed the expression of his prisoner and compared it favorably with that of the majority of the men who passed through his station.

"Can I send a letter to my brother, sir?" asked Jim.

"Yes, it's against the rules, but I don't see why you shouldn't," the inspector added, seeing the downcast features of the unfortunate man.

He consideredly turned his back, and Jim, with the handcuffs removed, tried to write a letter. His spelling was not after much effort he placed the following in an envelope given him by one of the policemen standing by.

"This is to tell you I am in good for bugger- lary on Toodday nite. Come tomarrow and see, sharp with no hare on your face. Jim."

"No, sir," called Jim, there's a lot of worry if you could send that letter to his lodgings at No. 167 Whitecross St."

Well, I'll call it to‐night," said the inspector, taking the letter.

In half an hour Jim was placed in a cell, and was spending his first night in jail.

He was sitting on his cell bed the next morning when his brother was shown in, and the inspector, who had taken an interest in Jim, after searching his brother, allowed the two to have five minutes' undisturbed conversation.

For a moment Jim looked at the pulpit, trembling man before him, trying to recognize in the clean-shaven man who looked so ill at ease and unctuous, the young Jack, who was kinder elated like. Softly Jack was there—he and me's to be spilled the same ink.

"You never told me you were going to spill it," said Bill, twisting and untwisting his elder's hand. "I thought you wouldn't like it—be Nan?"

"Go on, tell me all about it," broke in Jim. "Sure, I'd want all my saved money when that blazingstrike was on and had to pawn me bits of furniture, and there in full view of the lodger, and then he gazed about his sticks and that."

"And so you went and stole for Nan, eh?"
"That’s it, Jim.”

"And left my knife behind on purpose, eh?"

"No, Jim! I ain’t so bad as that; but what are you going to do?"

"Why, Bill, last night on Tuesday night at twelve till three, my landlord can swear, for I had a touch of the colic, and he came to me—I'm all right, are you?"

The two brothers stood eye to face, to face, Bill pale as death.

"Now look here, Bill; I loved that girl along fortnight; and when she woke up I made a move. Now, suppose I let the boobies put me in quo for you?"

"Well?"

"Steady, man—listen! Swear to me you'll be a good man and a true one to Nan; so help you God!"

"So help me God!" Bill muttered, as his damp hand clutched that of his brother.

"Don't tell Nan, Bill, it.

"Time’s up, my men; the prisoner has to go now," broke in the inspector, and Bill was hurried out.

PART IV.

For four long years Jim endured the awful monotony of Dartmoor Prison, cheered only by the letters that regularly were sent by his sister. By dint of great contrivance he conducted his escape one year before his sentence had expired, and, un­known, started north the following Mon­day on Paddington Station—a free man. His brother was living at Mortlake, where he had started in business as a manufacturer soon after his marriage. Helped on by Nan, he was rapidly becoming known as a steady, smart man, and was living in his own cottage. A man of medium height, he had a compact, firm, and powerful frame, and seemed to be what the ancient Greeks, also, the ancient Greeks, also, the

INTERNATIONAL LESSONS, 1896.

INTRODUCTORY.

After delivering his prophecy on the Mount of Olives, Christ returned to Jerusalem, and the priests and scribes sought to have Jesus; but failing in this, he set before them the case of two thieves. Luke 22: 34. Luke 20: 1-4. "Let this mind be in you, which was also in Christ Jesus." Phil. 2: 5.

EXPLANATORY.

v. 24. "A strife among them." At least once before there had been strife as to who should be greatest. See Mark 9: 33, 34. On that occasion the upper supper Jesus washed the feet of his disciples, and then asked them if they knew what he had done. Matthew 20: 20-28. "Ye shall do well." The contrast is strong. Here is a rule for Christians. "He that is chief, as he that serveth; but they that serve best are the greatest who most serve their fellows."—Pepoliah.

v. 27. "I am among you as he that serveth." This was the position of Jesus as King of kings. Christ said of himself that he "came not to be ministered unto, but to minister, and to give his life a ransom for many." Paul says of Jesus that he "took upon him the form of a servant, and was made in the likeness of men." See Phil. 2: 7.

v. 28. "Ye are they." Many of Christ's disciples went back and walked no more with him. John 9: 66. The twelve had their faults, but they had continued with their Master. "My temptations." Who can estimate all the ills and wrongs to which Jesus was subject during his ministry? See Mark 9: 24-37.

v. 39. "I appoint unto you a kingdom." This was their inheritance. The disciples were the little flock to whom it was the Father's good pleasure to give the kingdom. Luke 12: 32. They were "heirs of God, and joint-heirs with Christ." Only Judas forfeited his right to the kingdom.

v. 36. "Eat and drink at my table." They were most dear to the Master. They would be worthy of the highest privileges. "Sit on thrones." In heaven. "Twelve tribes of Israel." This term is probably intended to include all that are saved.

v. 31. "Simon." The repetition throws emphasis on what follows. So we have "Martha." repeated in Luke 10: 41; Hannah in 1 Samuel 1: 9; and Bathsheba to have Jesus; but failing in this, he sought to gain the disciples. Over Judas Satan obtained complete control; but Jesus, with Peter and John, was still at God's service for a short time.

v. 32. "I have prayed." "Jesus did not pray that Peter might be saved from the trial, but saved in the trial."—Pepoliah. In the end Christ's prayer proved stronger than Satan's attack, but not without a struggle.

v. 37. "Then thou hast turned again."—R. V. "Strengthen thy brethren." Peter did this and at last, it is said, died a martyr.

Sabbath School.

INTERNATIONAL LESSONS, 1896.

JESUS.


LESSON X.—WARNING TO THE DISCIPLES.

For Sabbath-day, June 6, 1896.


GOLDEN TEXT. —Let this mind be in you, which was also in Christ Jesus. Phil. 2: 5.

"Ready to go with thee." Peter thought he could go anywhere for Christ, but he trusted too much in his own strength.

v. 33. "From this verse and its fulfilment we see the exact forsknowledge of Christ. "This day." The day extended from sunset to sunset, according to God's di­rection. It is worth while to study the ancient Greeks, also, the day was considered as begin­ning at sundown.

v. 35. "When I sent you." The account of the sead­ling of the twelve disciples is found in Matt. 10: "Script." —Wallet. —R. V. The scrip was a leather bag in which lood was carried. "Locked ye anything?"

"They had been like children for whom the parent cared and provided."—Thadoc. Christ intended that the disciples should use all proper means in defending themselves. Probably Jesus' words concerning the use of the sword were not intended to be taken too literally.

v. 37. "This that is written." Isaiah 53: 12. "Ac­complished." "Fulfilled." R. V. "Reckoned among the transgressors." For he was to be crucified between two thieves. "Have an ear!" A little whilchinger and he would exclaim from the cross, "It is finished."
The Sabbatarian's Record

[Vol. LIII. No. 22.]

SABBATH-DAY MORNING.

Sermon, Dr. A. H. Lewis.

ADDRESS.

Address, Miss Susan M. Burdick; Sermon, Rev. P. R. Burdick.

EVENING.

Young People's Hour.

First-day Morning.

Business, Tract Society's Hour, Sermon, Delegate from the Western Association.

ADDRESS.

Business, Woman's Hour, Sermon, Rev. A. McLearl.

Prayer and Praise; Sermon, Dr. A. H. Lewis.

WESTERN ASSOCIATION.

Program of the Sixty-first Annual Session, to be held at Little Genesee, N. Y., June 11-15, 1896:

10.00 A.M. Prayer Service, Geo. B. Shaw and O. E. Burdick.

10.30. Introductory Sermon, H. P. Burdick; Report of Executive Committee, Communications from Churches.

ADDRESS.

1.30. Opening Exercises.

1.45. Communications, Appointment of Standing Committees.

2.30. Missionary Society Hour, conducted by O. U. Whitford and Susie Burdick.

EVENING.

Sermon by Delegate from South-Eastern Association.

SABBATH MORNING.

9.00 A.M. Opening Prayer Meeting.

9.15. Daily Order.


11.00. Sermon by Delegate from Central Association.

ADDRESS.

1.30. Daily Order.

2.00. Tract Society Hour, Sermon, Dr. A. H. Lewis; Question Box and Informal Conference, conducted by Dr. Lewis.

EVENING.

Prayer and Conference Meeting, T. B. Burdick and W. C. Whitford.

SABBATH MORNING.

10.00. Morning Prayer Meeting.

10.45. Service of Song, conducted by T. B. Burdick.

11.00. Sermon, Delegate from Eastern Association; Joint Collection for Tract and Missionary Societies, followed by Sabbath-school, conducted by Superintendent of Little Genesee Sabbath-school.

ADDRESS.

1.30. Daily Order.

4.00. Endowment Hour, Sermon, Leader, O. E. Burdick.

EVENING.


7.45. Young People's Hour.

Music.

Devotionals.

Music.


Music.

"Giving," Walter Green.

"What Are We Here For?"—Junior paper, Lilian Ashurst.

Endeavorers as Missionaries at Home," B. F. Whitford.

Music.

Junior Exercise, Little Genesee Juniors.

Report of Associational Secretary.

Music.

Benediction.

FIRST-DAY MORNING.

9.00 A.M. Prayer Service.

9.15. Unfinished Business.

10.45. Education Society Hour, conducted by President Davis, of Alfred University.

ADDRESS.

1.30. Sermon by Delegate from North-Western Association.

WOMAN'S HOUR.

Woman's Hour, conducted by Mrs. E. A. Lyons.

EVENING.


H. L. Jones, Moderator.

CENTRAL ASSOCIATION.

Programme of the Sixty-first Annual Session, held at Delaughter, N. Y., June 4-7, 1896.

FIRST-DAY MORNING.


ADDRESS.

Communications, Appointment of Standing Committees, Annual Reports, Conference and Prayer, Subject: "Hearers and Doers."

EVENING.

Sermon, Delegate from the South-Eastern Association.

SIXTH-MORNING.

Report of Standing Committees, Miscellaneous Business, Essay—Miss Villa Davis; Discussion.

ADDRESS.

Missionary Hour, Sermon, Delegate from the North-Western Association.

EVENING.

Prayer and Conference; Leader, J. A. Platts.

SABBATH-DAY MORNING.

Sermon, Dr. A. H. Lewis.

ADDRESS.

Address, Miss Susan M. Burdick; Sermon, Rev. P. R. Burdick.

EVENING.

Young People's Hour.

FIRST-DAY MORNING.

Business, Tract Society's Hour, Sermon, Delegate from the Western Association.

ADDRESS.

Business, Woman's Hour, Sermon, Rev. A. McLearl.

Prayer and Praise; Sermon, Dr. A. H. Lewis.

WESTERN ASSOCIATION.

Program of the Sixty-first Annual Session, to be held at Little Genesee, N. Y., June 11-15, 1896:

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10.30. Introductory Sermon, H. P. Burdick; Report of Executive Committee, Communications from Churches.

ADDRESS.

1.30. Opening Exercises.

1.45. Communications, Appointment of Standing Committees.

2.30. Missionary Society Hour, conducted by O. U. Whitford and Susie Burdick.

EVENING.

Sermon by Delegate from South-Eastern Association.

SABBATH MORNING.

9.00 A.M. Opening Prayer Meeting.

9.15. Daily Order.


11.00. Sermon by Delegate from Central Association.

ADDRESS.

1.30. Daily Order.

2.00. Tract Society Hour, Sermon, Dr. A. H. Lewis; Question Box and Informal Conference, conducted by Dr. Lewis.

EVENING.

Prayer and Conference Meeting, T. B. Burdick and W. C. Whitford.

SABBATH MORNING.

10.00. Morning Prayer Meeting.

10.45. Service of Song, conducted by T. B. Burdick.

11.00. Sermon, Delegate from Eastern Association; Joint Collection for Tract and Missionary Societies, followed by Sabbath-school, conducted by Superintendent of Little Genesee Sabbath-school.

ADDRESS.

1.30. Daily Order.

4.00. Endowment Hour, Sermon, Leader, O. E. Burdick.

EVENING.


7.45. Young People's Hour.

Music.

Devotionals.

Music.


Music.

"Giving," Walter Green.

"What Are We Here For?"—Junior paper, Lilian Ashurst.

Endeavorers as Missionaries at Home," B. F. Whitford.

Music.

Junior Exercise, Little Genesee Juniors.

Report of Associational Secretary.

Music.

Benediction.

FIRST-DAY MORNING.

9.00 A.M. Prayer Service.

9.15. Unfinished Business.

10.45. Education Society Hour, conducted by President Davis, of Alfred University.

ADDRESS.

1.30. Sermon by Delegate from North-Western Association.

WOMAN'S HOUR.

Woman's Hour, conducted by Mrs. E. A. Lyons.

EVENING.


H. L. Jones, Moderator.

CENTRAL ASSOCIATION.

Programme of the Sixty-first Annual Session, held at Dellauney, N. Y., June 4-7, 1896.

FIRST-DAY MORNING.


ADDRESS.

Communications, Appointment of Standing Committees, Annual Reports, Conference and Prayer, Subject: "Hearers and Doers."

EVENING.

Sermon, Delegate from the South-Eastern Association.

SIXTH-MORNING.

Report of Standing Committees, Miscellaneous Business, Essay—Miss Villa Davis; Discussion.

ADDRESS.

Missionary Hour, Sermon, Delegate from the North-Western Association.

EVENING.

Prayer and Conference; Leader, J. A. Platts.
CECF L RHODES

THE SABBATH RECORDER.

Higliest of all in Leavening Power. —Latest U. S. Gov't Report

ROYAL BAKING POWDER

ABSOLUTELY PURE

CECF L RHODES

You have been a good mother to us." The wrinkled and wan face colored again, as her mother's eyes kindled into a smile, and she whispered, "You never said so before, John." Then the light died out and she was gone.

How many parents have di­

ved more than half their living with their children, and hungered and thirsted after their own good, and lamented and appreciated, but have died without receiving them. If your friends have been a blessing to you, if your master's house is a home, try to be ready to speak of it. Pronounce their enolgy while they are alive. It will add joy to their hearts, if not years to their lives, to know from your lips that you appreciate their sacrifices and efforts for you. Don't wait to cover their coffins with flowers. By your words you can paint roses on their cheeks now: Tell your love, boys and girls, now, for tomorrow they will not be able to hear, and then your words will be in vain.—Baptist Union.

LEGAL VERIFICATIONS.

The Roman or block letter is becoming more popular, with the style of engraving its visiting-card plates, while the fashionably thin card of two-sheet quality is eminently proper, and suitable for both men and women are considerably smaller, and the script engraving in some cases, following more closely the English style than the Parisian, which is still very flourishing. The block or Roman letter plate is very English, and within these artistic limits, it finds great favor. The price more than doubles that of script engraving. Ladies use the block style now on their cards for teas and receptions, as it admits of the necessary en­
graphy of something more than a letter space than the script, and enables a smaller card being used.—May Ladies' Home Journal.

FASHIONS IN CALLING CARDS.

What can a man do more than die for his country and live for them. It is longer work, and therefore a more difficult and noble one.—Charles Kingsley.

A young mother was left penniless by the death of her husband. She had four chil­
dren to care for. She deter­
mined that they should have the same educational advantages that would have enjoyed had their father lived. So she taught school, painted, she gave herself simply to time to eat or sleep. She suc­ceeded in teaching the girls to read and the boys to college. They returned refined young women and cultured young men, fully abreast with the ideas and tastes of the day, but the moth­er was a prematurely old, broken down woman. She lingered five years, and was suddenly.pdf - 351 KiB - page 1/1