THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 53. NO. 22. MAY 31, 1897. Whole No. 2727.

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$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

HYMN TO THE NIGHT.

I heard the trailing garments of the Night
Sweep through her marble halls;
I saw her sable skirts all fringed with light,
From the celestial walls!

I felt her presence, by its spell of might
Stoop o'er me from above;
The calm, majestic presence of the Night,
Like some old poet's rhymes.

From the cool cisterns of the midnight air
My spirit drank repose;
The fountain of perpetual peace flows there—
From those deep cisterns flows.

O holy Night! from thee I learn to bear
What man has borne before!
Thou layest thy fingers on the lips of Care,
And they complain no more.

Peace! Peace! Oroutes-like I breathe this prayer!
Descend with broad-winged flight,
The welcome, the thrice prayed-for, the fair,
The best-beloved Night!

—Voices of the Night.
DELEGATES from the South-Eastern Association bring encouraging reports of the meetings held at Salemville, Pa. This is the first time the Association has been held with the delegates and friends who were present at this meeting. Visitors were cordially received and hospitably entertained. Delegates have many good words to say of the friends at Salemville.

The serics who performed the arduous duty of copying the ancient manuscripts of the Scriptures were required to be extremely careful that not the slightest mistakes should occur. In our day very few people ever think of the great task of preserving and extending the Scriptures while they were written on parchment only. Nor do people usually think of the great consequences that often come from what may be regarded as a small mistake. The value of accuracy cannot be overestimated. One of our states is under the necessity of calling a special session of its legislature, because a typewriter in copying a law wrote "provided," instead of "prohibited." Now, while these words are both "pro," it is evident that one is far from the other against. The legislature in its wisdom must rectify the typewriter's blunder.

GAIL HAMILTON's advice shows that she has been a shrewd observer, if not a practical soldier; she would not count the cost before going to war, and if he cannot stand the strain, let him not draw the sword. Many a boy and many unsound men were found in our Civil War, who evidently had not counted the cost before enlisting, and were unequal to the strain. But it is too late to reconsider, and retrace their steps. It was not easy getting out of the service as it was getting in. The result was sickness, discouragement, and suffering. The hospitals were filled, the army embarrassed and the cause hindered. But the folly of making hasty decisions, before counting the cost, is seen in cases covering a wide range of human pursuits and activities. The wholesome advice herein quoted should be constantly heeded by all people. Its application should begin in early life, and never be omitted.

In an article on the Young People's Page this week, on the subject of tithing, the question is asked: "Can you give an estimate of what the tithe of our denomination would amount to? While others are waiting for data from which to give an approximately correct answer, it may be well to say that a few years ago one of our shrewdest and best informed business men made an estimate of the probable total income of our people that could be legitimately tithe. These incomes were supposed to aggregate $1,500,000, and the tenth of this sum would be $150,000. This may be too high an estimate, but until it is shown to be erroneous it seems the best estimate raised. Compared with what our people are actually giving it is a large amount. If any one is in possession of reliable information that will enable him to successfully counter this estimate, let him communicate such knowledge to the people through the Recorder. But if these figures must stand as facts, then we should give about three times as much for the support of the gospel, at home and abroad, as we are now giving.

The EASTERN ASSOCIATION opened Thursday morning, May 27, at 10.30, in the old historic church of Piscataway, in New Market, N. J. This church was organized in 1706, and was the last church building in the third one which has been erected during the existence of the society, and having been recently repaired and modernized, it is a very neat, convenient and attractive house of worship. The attendance at the opening services was very favorable. After a devotional service, from 10.30 to 10.45, conducted by Rev. T. J. Van Horn, delegate from the North-Western Association, president J. D. Spicer presented a brief history of the church, to give incire to the occasion, which will be published in our next issue. Rev. O. U. Whitford then read the Scriptures, and prayer was offered by Rev. A. McLearin. Following the singing, the Annual Sermon was preached by Rev. George Seeley, of Berlin, and on the text in Acts 28: 22, "But we desire to hear of thee what thou thinkest: for as concerning this sect it is known to us everywhere it is spoken against." Also Rev. 14: 12, "Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus." As we hope to give this able sermon, entire, we will not attempt an abstract. Following the sermon was the usual routine of business, notices, etc., after which the Association adjourned to the dining hall for refreshments. The Presbyterian, Baptist and Methodist churches were present at this opening session. Because the Monday on which this paper would naturally be issued is a holiday, and the paper goes to press earlier than usual, we can only make this brief notice of the meetings in this issue.

GREAT plans are being made for celebrations, conventions, congresses and other notable gatherings of people in the year 1900, the closing year of the 19th Century. The trustees of the United States of Christian Endeavor are planning for a Young People's Congress that year, to take the place of the usual Annual Convention of the different societies. The Epworth League of the Methodist Episcopal church is inactive, for when his opinion was asked in regard to that refusal to marry, he said: "That magistrate was absolutely right. When I see a marriage, I simply see two misguided people taking out a license to quarrel and fight the rest of their days. I never see a man or woman coming out of a church, without asking why a benevolent Providence had not interfered to save them."

This is a fair sample of the mischief from which the proponents of one-sided evidence. If those magistrates are themselves married men, very likely their own experiences coincide with their observa-
time. Had they been very happily married, their opinions would doubtless have been materially modified. Or, if they had taken pains to observe as much in the ranks of the sober, industrious Christian people of the city, and of the nation, and of the world, there is reason to believe they would have entertained a much more hopeful view of the case.

BREVITIES.

The blighting effects of Roman Catholic influence on education can be seen in the condition of the inhabitants of Spain. With a population of 17,500,000 only 6,000,000 can read and write.

Much objection has been raised in different states over the enforcement of the law compelling school-children to be vaccinated. The Supreme Court of Illinois has decided that the state Board of Health has no right to compel school-children to be vaccinated.

The proposition of the Roman Catholics to build a chapel—"in perpetuity of the Roman Catholics who may reside at West Point," and under the acceptance of the Secretary of War, has been refused by the Attorney-General in his opinion rendered at the request, of the Secretary of War, Gen. Alger.

The telephone wires now in use are sufficient to encircle the globe sixteen times. Twenty millions of dollars are invested in telephones in the United States alone, and their use is rapidly spreading. He went up 500 feet, sailed twelve miles, and the ship turned around in the air several times at the will of the operator.

The crows have been known to pull up a little corn and a few peas, farmers have counted when they were established. But the proprietor rid of them. The crow as their friend.

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The May number of The Pulpit, a magazine of sermons, published by G. Holzapfel, at Cleona, Pa., contains sermons by Rev. Dr. Burdick, Rev. A. M., Rev. C. P. Gifford, D. D., Rev. H. P. Burdick, E. M., M. D., and Rev. Wilbur P. Thirkield, D. D. This magazine, now in its thirteenth volume, presents excellent sermons by numerous contributors, and is well worth the cost: to ministers, $1; to others, $1.25. The May number has three fine portraits, among which may be seen the familiar face of our veteran temperance worker, Dr. H. P. Burdick, accompanied by a brief sketch of his life.

DEACON ISAAC D. TITSWORTH.

On Sabbath afternoon, May 15, there passed from this life to the heavenly, one who, far more than ordinary, occupied a large place in the church, in the community, and in the lives of a large circle of relatives and friends. While never occupying any exalted official position in the state, or attaining a wide notoriety, during a long and active life he exerted an influence for righteousness and for enlightened purposes as well as for the kingdom of heaven. Those few experience, and those who knew him well, have long been in the house of the Lord. He was the third child and second son of Mr. and Mrs. Titsworth.

The increase in her own country during the sixty years of the reign of Queen Victoria, the population of the United States has increased from 17,000,000 to 70,000,000, or an increase of 54,000,000 in sixty years. The increase in her own country has not been as great. Her reign began with 26,000,000 in the United Kingdom; now it is 39,000,000. But there are other countries subject to the Queen, so that the total number of people under her rule is more than one quarter of the population of the globe, or 402,514,000.

Miss Francis E. Willard, LL.D., President of the World's Woman's Christian Temperance Union, sends a Memorial Day message to all Christian Endeavorers, in which she says: "It is the inmost belief of my heart concerning you that you cannot serve your native land in any better way than by being, personality, for the destruction of stimulants and tobacco, and casting your ballots against the liquor traffic. Whoever does this, and keeps on doing it from youth to age, has proved himself a patriot."

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A COLUMBIA motor carriage has recently been tested in Hartford with much satisfaction. People are becoming somewhat impatient because these motors, which have been so often promised, do not yet come into general use. The horse has not yet been supplanted on the road and will not be until these carriages can be made nearly as cheap as a horse and carriage together can be afforded. At present the cost is too great for popular use. But that they are coming into general use within a few years at most there can be little doubt.

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president, in which capacity he served until his removal to the southern part of the state.

During the rebellion he was active in sustaining the government. Four of his sons and two sons-in-law enlisted in the army and navy. All served their country faithfully, and five of these sons were brevetted.

In disposition Dan. Tinsworth was cheerful and hopeful, a pleasant companion, a good conversationalist, a true friend, a man of broad views, of deliberate judgment, of quick, decisive action, and of deep piety, of staunch principles. He was a noteworthily noted and zeal for the church and for every cause that makes for righteousness. It is no small tribute to the parental attributes of him and his faithful wife, that every one of their ten children, now all evidences of the work that they gave their hearts to the Saviour, and became strong, active members of the church.

F. E. PICTON.

LONG vs. SHORT ARTICLES.

Largely contributions are troublesome things for the editors to handle. Of them the Lutheran Observer well remarks: "An article of six or eight hundred words is quite generally read, while an article of three or four thousand words is not so readily given, that one cannot give to one article an amount of space which is sufficient for several articles. We hope all our contributors will bear this in mind, so as to save us and themselves the embarrassment of returning long articles. Of course contributors often generously say, 'If my article is too lengthy, you are at liberty to condense it.' But condensing another man's production is a delicate, embarrassing task, for in doing so you run the risk of cutting out what he may regard as the most important part of the production. How much better that the author condense his own article. Surely he has as much time to devote to it as a busy editor has. He who writes briefly and to the point, and discusses live, practical subjects, has but few articles rejected. The world and live editors all hunger for such productions. Religious Telescope.

GREECE AND THE GREEKS.

Greece has a population of 2,187,208. No part of Greece is forty miles from the sea.

Greece is a little larger than West Virginia. Holland is the name by which the Greeks call their country.

The royal palace at Athens, built by King Otto, stands on a hill.

Greece has a longer coast line than that of Spain and Portugal together.

About one-half of the population of Greece are shepherds and agriculturists.

The present king of Greece, George I., came to the throne in 1863, at the age of seventeen. The children of the Cross on the ground, the Bavarian colors and the Greek cross.

King George of Greece is a brother of the Princess of Wales and of the mother of the Czar of Russia.

The standing army of Greece consists of 16,800 infantry, 3,120 cavalry, 3,423 artillery, 1,308 engineers and trainmen, and 3,600 foot guards, besides 8,400 to 8,577 men capable of bearing arms, 450,000.

The legislative power of Greece is vested in a single body, called the Boule. The members are elected by the people every four years. The present boundary limits of Greece were determined by an arrangement of Great Britain, France, Russia and Turkey, July 21, 1832.

The best way for a man to get out of a lowly position is to be consciously effective in it.—Dr. John Hall.

CONTRIBUTED EDITORIALS.

By L. C. KANDOLPH, Chicago, III.

Another Thing to be Thankful For.

It is one of the rare compensations which fall to the lot of a Seventh-day Baptist minister, that he has the opportunity of preaching on two days to one who loves to tell the old, old story, that is, indeed, a privilege. It is also something to be prized, that when he is not preaching on the extra day, he can get out and see what other preachers are thinking and doing.

This particular denial, whole-souled fellow, unsobemised himself very frankly that Sunday afternoon regarding some of the tendencies in his denomination which troubled him. I should hesitate to believe that the case was quite as sweeping as his words would indicate. "The pastors of our people," he said, "regard the size of the salary as the test of success and worth. Consequently they seek the larger salaries, not so much because they want the money, as for the sake of the standing that gives them. Pastors are graded on a financial basis."

We were happy to answer him that it was not so among us. We devoutly hoped that it would never be. So far as our knowledge went, financial considerations were in the background and had little to do in determining a preacher's standing. Salaries varied with the ability of the church to pay and the cost of living. In general the pastor received a larger salary, not so much because he was such a pleasant companion, but in the Master's service. In such an organization as this they find a full opportunity to live and serve, rather than to make the problem of subsistence.

How to raise money and how to make it acceptable to one much and anxious very closely connected. Christian people give but a small part of what they ought for the advancement of Christ. Statistics of the Volunties, however, suggest how much more money might be raised, if there were more aggressive Christian work in this country, and with self-sacrifice economy and business sagacity.

Many a man has drifted off into holy channels whose splendid talents might have been saved to the service of the gospel, if he had been encouraged and put into the work at the critical time. There is a great open field in this country for the employment of young men in evangelistic campaigns. Mission boards are almighty. Let individual churches send out their own missionaries and, like Antioch of old, separate Barnabas and Saul for the work to which the Lord has called them.

RESOLUTIONS OF RESPECT.

Passed by the Ladies' Benevolent Society of Shiloh, N. L., May 14, 1897.

Since God, our beneficent Father, has seen fit to remove from our midst, to himself, our loved sister, the honored President of our Society, Mrs. L. J. Cottrell, and though this and bereavement so unexpected, came like a storm on a clear day, and while we are amused and shocked, yet we believe that the sudden call was grandly met and that the summons found our loved one ready; and that in all this mysterious dealing of Providence we are willing to bow in submission to his mandates and aid his work, who has beseeched, cheered and useful; and we believe that this life, fruitful in good works, beautified by a purity of character, successful in all the Christian graces that she was prepared for the change, will receive the Father's welcome "Well done!" and not only in our own society, but in the church at large. In such a condition, her loss is and will be sadly felt; therefore be it Resolved, That while in her death we as a Society have lost an irreplaceable tie, we may be inspired by her example of devotion and faithfulness to more consecrated service and that her mantle may be made bright for us. And be it further Resolved, That we extend to our beloved pastor and his family in their bereavement, also to the aged parents of our dear sister, our heartfelt sympathy.

Mrs. A. W. Sullivan,
Mrs. Theo. F. Davis,
Miss Julia M. Davis,
Miss Mary H. Davis,
THE SABBATH RECORDER.

May 31, 1897.

Tract Society Work.

By A. H. Lewis, Cor. Secretary, Plainfield, N. J.

The South-Eastern Seventh-day Baptist Association held its twenty-sixth Annual Session with the church at Saler Ilville, Pa., May 20-23, 1897. Saler Ilville is about thirty miles north of Altoona, in a mountain valley, known as "Morrison's Cove." A few historic facts will aid the reader to understand the situation.

German Seventh-day Baptists.

The origin and history of the German Seventh-day Baptists are full of interest, as one of the factors in the coming history of Sabbath Reform. The "Pietistic Movement" in Germany, at the beginning of the last century, developed a class of men who were far more spiritual-minded and devout than the average German Protestant of that time. In many respects they were the "Quakers" of Germany. With this deeper piety and this seeking for the light and guidance of the Holy Spirit, was coupled a high regard for the Bible as the only rule of faith and practice. In their efforts to adhere to the first principles of the Protestant movement, drawn by their affinity with the doctrines of William Penn, many of them found their way to Philadelphia and Eastern Pennsylvania. Here they came in contact with the Seventh-day Baptists, and Conrad Bixel accepted the Sabbath about 1728. Imbued also with the idea of secession from the world, he sought to become a "Hermite," in the wilderness, and made a home for himself at Ephrata, in Lancaster County, Pa. Others followed him and the effort to develop the "Hermitage" soon developed a semi-monastic brotherhood and sisterhood at that place. This was from 1730 forward. This community flourished, and a branch was formed at "Sauer Hill" in Franklin County, about 1760. Twenty years later, about 1780, the tide flowed westward, and a settlement was formed in "Morrison's Cove," but without the specific "monastic" type. Still later, 18 and farther west, at the town of Stoy's Town, now "Foreword," in Somerset Co., Pa. Churches of these German Seventh-day Baptists still remain at each of these points. The people of Saler Ilville coming into frequent contact with the Seventh-day Baptists of Western Virginia, and having been visited from time to time by missionaries from the North and East, have become better acquainted with their "English Brethren," and in 1886 a church was organized at Saler Ilville, under the immediate labors of Rev. S. D. Davis, of West Virginia, who dropped the name "German" and united with the South-Eastern Association. Most of the members of this church were formerly members of the "German" church. The churches have separate places of worship, but there is a growing feeling of fellowship between them, and at the late session the German brethren were constant attendants at the sessions of the Association, and it was a source of great pleasure to the delegates to mingle with them in their hospitable homes, hardly knowing whether the welcome, which was everywhere, was "English or German." The writer expresses the universal sentiment of all the delegates when he hopes that the day's near at hand which will see but one church in this home of our German brethren. The German language has practically disappeared from the community. "Foreword" is the location of the church, and is a lovely, beautiful, and the evidences of German thrift and economy abound. The community was moved and attracted for miles around by the coming of the Association, and when the "foreword" meeting-hall was destroyed by fire yesterday morning (May 24) it was like the parting of "old friends." We give an outline of the leading features of the various sessions. The weather was fine; the house was crowded, often "densely packed," the general tone was deeply spiritual, and the business ran like a bit of perfect machinery. The Moderator was F. J. Ehret, and the Secretaries, M. G. Stillman and A. J. C. Bond. Abundant and excellent music was furnished by a large choir, under the efficient leadership of Prof. Gideon Long. The Moderator made a brief, but appropriate opening address.

OPENING SESSION.

The Opening Session was preached by Pastor M. G. Stillman, of Lost Creek, W. Va. Text, Jonah 3:1, 2. "And the word of the Lord came to Jonah the second time." The sentence, "And the word of the Lord came to Jonah the second time," shrunk from delivering an unpleasing message, the call to repentance and the impending destruction to Ninevah, and God had to reverse his orders with emphatic. We often compel God to do so by us. As Christians and Seventh-day Baptists we have a message not less imperative and important. Obedience to such a command from God means salvation to the messenger and to the hearers. Obedience is the only true liberty. God's Spirit leads to liberty, by the way of obedience, of clean lives and consecrated service. Sin equals the lowest slavery. If we fail to declare the whole counsel of God; if we remove even one of the ten pillars which support God's platform, on which the Christian church must be built, we are guilty of neglect, and may be called to account for loss and injury to others. Love to God and truth casts out all fear from the hearts of God's messengers. God gives abundant reward to those who are true to the message. The sermon was worth the time and place. It set the key-note for the excellent sessions which followed.

AFTERNOON SESSION—FIFTH-DAY.

The afternoon session was occupied, largely, with reports from committees, and communications from the churches. The state of the churches, as to spiritual life and activity, is good, and several of them reported additions during the year. Delegates from other Associations: Eastern, O. D. Sherman; Central, O. S. Mills; Western, W. L. Burlick; Northern-Western, A. J. C. Bond; South-Western, A. H. Lewis; Missionary Society, Secretary O. U. Whitford; Education Society, President Booth Colwell Davis; Tract Society, Secretary A. H. Lewis; Salem College, President T. L. Gardiner.

The report of the Committee on Resolutions was a prominent feature of the afternoon. The resolutions were discussed with much spirit and interest, but the details of the discussion, as they appear on our "notes," cannot be granted space here. The resolutions were then adopted.

1. Resolved, That in our participation in the work of evangelizing the world we need to give more careful heed to all the terms of the great commission as recorded by Matthew, emphasizing the idea that the more intelligent the understanding on the part of the believer of all things which Christ has taught, the more permanent and satisfactory will be the result in gospel work.

2. (a) Resolved, That our missionary work in both the home and foreign fields heartily commands itself to our sympathies, prayers, and financial aid.

(b) Resolved, That we endorse the plans of our Mission Board, in concert Board, to increase our funds by enlarged systematic giving.

3. Resolved, That in the opinion of this Association the home Sabbath-school is an indispensable means of Christian growth, and home Sabbath-schools observe both the sign and cause of spiritual decline, and therefore, we urge that in our family life more attention be given both to the form and spirit of true Sabbath-observance.

4. Resolved, That we heartily commend to all Sabbath-keepers in this Association the various publications of the American Sabbath Tract Society, and especially the Sabbath Recorder, which is the efficient and natural means of acquainting and interwoven among those of "like precious faith."

5. Resolved, That we reafirm our interest in all moral reforms, and would hereby pledge ourselves to oppose the use and sale of intoxicating liquors as a beverage, upon every day in the week.

6. Resolved, That we as a people who believe the Bible to be the word of God and that it contains the rule of faith and practice for all Christians, should be earnest and faithful scholars in our Sabbath-schools and strive to make them as efficient as possible in their work.

On the fifth evening A. H. Lewis preached on the "Duty of Seventh-day Baptists, in the Light of History, and at Such a Time as This." Esther 4:14. This sermon made a strong appeal for better activity in the work of living and spreading Sabbath truth. The special history of the German Seventh-day Baptists was traced and elucidated, as bearing on their part in the coming "New Movement." A crowded house listened with deep interest.

SIXTH-DAY.

After devotional services, business, reports of committees, etc., came the TRACT SOCIETY'S HOUR.

Conducted by A. H. Lewis. The purposes and work of the Society were explained at some length, and the features of the "New Movement" were set forth. O. D. Sherman, M. G. Stillman, B. C. Davis and O. U. Whitford aided in the discussion by questions and remarks.

SESSION.

The closing service of the morning was a sermon by O. S. Mills, Matt. 6:12, Theme, "Forgiveness." Our God places us under infinite obligations to obey him in all things. These obligations rest on all alike, professor and non-professor. Disobedi- ence brings us under condemnation, and makes us "liable for damages," for wrong results in our God's moral government. The evil grows, and as one match will start a flame which covers an uneasured space of prairie in autumn, so our sins spread ruin. God is anxious to forgive our sins and restore us to love and harmony, through forgiving grace. This forgiveness is full and free, when we repent and seek new life in Christ.

We may not hope to be forgiven unless we are willing to "forgive our debtors." We should live so that we can pray the Lord's Prayer with joy, and gladly grant the forgiveness we seek.

AN ESSAY.

"Open Doors" was the theme of an essay, by A. J. C. Bond. "Experience" is the pathway to open doors. We find what we "want;" the door, by A. J. C. Bond. "Experience" is the path by which we can pray the Holy Spirit, the path by which we can know God's moral government. The evil grows, and as one match will start a flame which covers an uneasured space of prairie in autumn, so our sins spread ruin. God is anxious to forgive our sins and restore us to love and harmony, through forgiving grace. This forgiveness is full and free, when we repent and seek new life in Christ.

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AN ESSAY.

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with us, and we should give the right the bene- fit of every doubt. Follow Christ, and the Bible, and all doors will open to ways of righteousness and peace.

MISSIONARY HOUR.

Secretary Whitford conducted the Missionary hour. He reviewed the work of the Missionary Society since 1843, in Home and Foreign fields, dwelling upon its work in spreading the Gospel of love and peace; a gospel which binds the human and the divine in Christ and makes us "workers together with God," in saving men. Our mission is to teach a full, free, and entire Gospel, in which Law and Love blend to honor God, bless men, exalt Christ's kingdom, and bring men to obedience in righteousness. Questions and answers followed, touching many points and making the "hour" full of interest and profit. 

WOMAN'S HOUR.

This was conducted by Mrs. E. L. Bond. Mrs. M. G. Stillman read an excellent paper, with the title "The Money Church." Mrs. Whitford, of Gissburg, Ohio, "Search for the Lost Sheep." Christianity began in a search for the "Lost Sheep of the House of Israel." Christ still weeps over them, as he wept over Jerusalem. The Messiah and salvation came to us from the Jews, and Christians are under the deepest obligation to return the blessed truths to them now. Christianity has need to show greater "Christlikness" toward the Jews, that it may atone for its past opposition, and open doors of hope for the future. The Old Testament, the Law of God and the Sabbath, form a common bond between Jews and Christians. In 1883 there were 50 societies for carrying the Gospel to the Jews, and 150,000 converts were then reported. Jews will have much to do with the future of the Sabbath-question. The paper was a Christlike plea for a better treatment of the Jews.

Secretary Whitford gave a history of the Womap's Board work for the Missionary and Tract Boards, in creating sentiment, raising money, educating children in denominational work, etc., etc. Mrs. Walters read a paper, "Pineapple Literature," prepared by Mrs. R. T. Rogers, of Waterville, Maine. The value of such literature was illustrated in many ways. A printed sermon was the means of starting Judson on a mission to the heathen. At the present time missionary literature is abundant. More than thirty societies are engaged in issuing it. Reports are frequent from all parts of the world, and one who wishes may be well and widely informed, as to the great Missionary work of the world. The paper urged the women to turn their attention to such literature, and to the important facts therein set forth.

Beatrice Lowther gave an appropriate recitation, "The Widow's Mite," and a paper on "Love" as the central motive in all mission work, prepared by Mrs. Biggins, of Aspinwall, Pa. Miss Mary Blaise Brown added to this, Annie Wood read a "story" of John Laws, an earnest and devoted worker for Christ, who was so efficient in stirring people up to good works that he became known as "The Little Ohio Poker.

Boards of committees followed. On Sixth-day evening, a prayer and praise meeting was led by D. E. Lippincott, pastor elect of the Salemville church. It was a season of refresh-
food and guidance to him who is the Bread of life. The world is hungry for Christlike lives on which to feed. We must teach men their need of the Sabbath and of the spiritual power which comes from a correct apprehension of it. Do not say: "What are so few Seventh-day Baptists among so many?" Believe more, work more, hope more. Bring your little for Christ's use, that he may make it much unto his glory.

SABBATH REFORM CONVENTION AT WESTERLY, R. I.
(Concluded from last week.)
SALVATION AND LAW.

Under this theme many excellent words were spoken. Pastor A. J. Potter, of Waterford, said: "We are told, in the Gospel, that the whole Bible doctrine of salvation centers round it. By personal experience I know what it is to be convicted of sin and slain by the law, and I know the joy of forgiveness and the glory of liberty under the same law, but free from its consequences. God's law is not a nightmare, nor a boggie to frighten men into repentance, but a glorious rule of life, by which to abide in love, because God has made us free from its condemnation through Christ. He is the light and revealed on earth, through everlasting love. It is a looking-glass in which the sinful man may see his wretchedness, and be led to Christ. The seventh chapter of Romans is the finest picture of law and salvation in the blessed Book. Every man is arrested, condemned, and slain by the law he had broken; but forgiven and made alive by repentance and faith. But the highest point is reached when Christ dwelling in us, completes salvation by enabling us to continue in obedience, and spending himself in us. We are not saved by casting "Old Carnality" out, but by the changing of carnality into spiritual childship with God. A pet cat was taught to sit at table with the family, decorously, as though almost human, but a mouse crossing the dining-room overturned all her decorousness and revealed the cat nature. Salvation is not dressing the cat up as a pet, but is changing the whole nature and purpose of life. The man who is saved delegates the law to others, but he is saved, and not because he expects to be saved by "deeds of the law."

Pastor Sherman, of Mystic, said: "Law equals God as to origin, and comes to us, his children, as a rule of conduct, established by him at the foundation of his love. In the natural world, laws abide forever; flowers, trees, stars, and suns follow law, obey implicitly, and run on forever. Divine law is divine beneficence, and spiritual things are perfect and eternal laws, born from the thought and Word of God. They are in the end of the law of salvation, and but for our failures and disobedience that end would be attained. Divine laws have the same blessing order, and for man's highest good. Moral lawlessness is moral ruin, as lawlessness on our part in relation to material law brings ruin and death. "This do and live" is God's message with every law. Why then do we need a Saviour and the forgiveness which comes through God's love? Because we break the law which is ordained to give us life, and is an instrument of death only when we contravene and disregard the requirements of love.

Pastor Randolph was called away, by a matter requiring his immediate attention.

The officers elected for the ensuing year are as follows:
Moderator, Ernest Randolph; Treasurer, F. M. Killow; Secretary, O. A. Bond; Assistant Secretary, Beatrice L. Lowther; Delegates, F. J. Dee, L. E. Davis; Introductory Sermon, T. L. Gardiner; Alternate, D. C. Lippincott; Essayists, Roy Randolph, A. L. Davis, and Wm. H. Van Horn; Executive Committee, G. M. Stillman, T. L. Gardiner, E. D. Davis, J. J. Lowther, L. DeGregor, Theodore Davis, Wm. Fisher, Geo. Nagley, A. J. C. Bond.

Next session with the Middle Island church.
The Sabbath Recorder

[Vol. LIII, No. 22.

Tuskegee Normal and Industrial Institute.

This institution for colored youths at Tuskegee, Ala., has been brought into prominence by the fame achieved by its Principal, Booker T. Washington. Not to be surprised to hear that some of these divines had used some illustrations in their sermons, drawn from what they saw in this paper-mill. Indeed we caught Dr. Lewis at it before the first day of the Association closed. This town of about 10,000 inhabitants is toiled over by Roaring Springs because of large springs of pure, sparkling, crystal water, which boil up in the middle of the town and form a brook large enough to run a big fluming mill, all the year round, or furnish quite a large city with water. A branch of this pure, cool, fountain, walked beside a pond it made, saw a boy fishing for trout in the brook which made out from it, who reported that he had a little while before pulled out one eleven inches long. That was a great temptation to the writer to spend a day there fishing, but he did have strength of character enough to resist the temptation; yet it was a close shave. After an early dinner we all took the stage for Salemville, riding through the beautiful valley home for 16 miles to Morrison's Cove, where our German Seventh-day Baptist brethren have a fertile, beautiful, goodly heritage, and where the Salemville church is located. This cove is a wide expanse of rich farming land, almost of the shape of a half-moon, made by the skirting foot-hills of the mountain, in which their fathers settled over a hundred years ago. Nowhere have we seen such luxuriant clover and winter wheat fields. We met here some seventeen brethren and sisters from West Virginia, all whom we were glad to see from the members of the Salemville church. As Dr. Lewis represents the Richmond, in the Association and will write up its sessions, we will not encroach upon his territory.

The Missionary Hour was held on Sunday at 2:30 P.M. Some points in the needs and methods of our work were brought out in the very earnest and deeply interesting discussion of the report of the Committee on Resolutions in the forenoon. The Missionary Secretary took pains to explain in this hour in detail to our German Seventh-day Baptist brethren and sisters the various lines of our mission work in China, Holland, England and in our own country; also, the needs and demands upon us and the various open doors which invite us as a people to enter. This took a good share of the hour. The rest of the hour was occupied in answering questions upon our missionary interests and needs. Excellent remarks were made by several of the brethren upon systematic giving, evangelistic work, the relation of evangelism to the Sabbath cause, aid to the small churches, what these churches are doing in supporting young men for the ministry, the open doors for general missionary work, and the need of men and means for the demands upon us. The programme of this interesting hour was interspersed with appropriate gospel songs, sung with native melody. A very delightful and sweet and tender solo was rendered by Eld. L. D. Seager, who is one of our sweetest singers. Sunday evening the Secretary spoke to a large congregation upon God’s Present Work in the World: World-wide Evangelization.

Washington is the ablest negro in the country, though it had never moved a peg, and had to come in at a little side gate. It was very interesting, you think caused all this tumult, though it had never moved a peg. That poor little figure wandered about, and that poor little figure wandered about, and had to come in at a little side gate.

O. U. Whitford, Cor. Secretary, Western, R. I.

THE TREASURER'S COMPLAINT.

By Virginia C. Moore.

A Treasurer sat with haggard men, Two great, deep lines her eyes between, And as she searched her mind and searched all day For one small figure—gone astray.

And then she found her slender search— And then she found her slender search—

For the weary brain she was strong of will— And when about to give the light, That figure appeared, just before daylight, And then it rose and fled, and it curled up leg.

As though it had never moved a peg, But then she took her eyes from the Treasurer's view, Just where she ought to have seen it, too!

Why didn't she make a sudden dive And dig up that night for four corners? And what do you think caused all this fuss— Got the book of accounts in such a mase? That five-dollar bill tooled away, and had to come in at a little side gate.

When the door was shut and the lights put out, And that poor little figure appeared about, And there it stood, pale, on that cold, and night, Till the yearly accounts brought it to light; And the Treasurer almost was made to declare She'd give up her place at the end of the year, But she was not enough; though she had been six months late, She gave up her place at the end of the year.

Now, who was to blame that the figure was late, And had to come in at a little side gate? Was it carelessness then on some Manager's part, Or had she been so weak as to let him into her secrets?

And the Treasurer almost was made to declare She'd give up her place at the end of the year, But she was not enough; though she had been six months late, She gave up her place at the end of the year.

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And that poor little figure wandered about, And that poor little figure wandered about, And had to come in at a little side gate.

It was very interesting, you think caused all this tumult, though it had never moved a peg.
WOMAN’S WORK.

By Miss T. R. Round, Waterville, Maine.

LITTLE sparrow, he sits on his roof so low,
Chirping the summer day long.
The children all say, "Mother, look up, and see Sylvia’s home!
And lift to heaven her song!
But high is the flight of the eagle.

Little sparrow, he buildeth his nest and nest
Close decked by the shingles red.
The children all say, "Mother, look up, and see Sylvia’s home,
And lift to heaven her song!
But high is the flight of the eagle.

Little sparrow, he searcheth from far away,
Over wild waves and mountains high;
Sheltered on the land of eternal day,
Where the summer shall never die.
For high is the flight of the eagle.

Little sparrow, he searcheth from near and near,
He knoweth no shining shore;
His nestlings he feedeth and gathereth his grain
And yeareth for nothing more;
But high is the flight of the eagle.

New Spring was breathing its healing breath,
With life besmear the earth and sky.
And red were darkness and coldness and death in the days now long gone by.
For high is the flight of the eagle.

The same were as the land of light,
As they softly they built their nest;
Their nestlings there so wide a sight,
And there would so safely rest.
But high is the flight of the eagle.

For they saw in the sun its glory rise,
Saw it flower chaunted as by one;
And they long to breathe in those radiant skies
For some precious life it has lived;
But to me they reveal our connection with the divine.

I never knew, I think, of a low base soul growing tired of this world—
Unless a convict dreading penalty—or in any way looking high upon life and feeling irritibly the buoyancy of mounting upward as a part of his being.

Have you ever seen such an one? If so it seems to me they must have been faint movings, and something like the thought everywhere in every being of the immortality of the soul, though many times covered with rubbing and their Incessant desires.

Is there not some who live in higher thoughts naturally and especially if such are followers of Christ, and therefore have the presence of the Holy Spirit within them, who are moved with the deep feelings and the clearest aspirations toward righteousness, holiness and that completeness which our Lord himself desires to see in us, when he says, "Be ye therefore perfect as even your Father which is in heaven is perfect?"

Are not these aspirations only the beginning of other movings; for we shall be infinitely expanded in our souls in that sphere of all perfections, where we shall see our Redeemer as he is, and untrammelled be able to worship him in the fulness of our joy?

The sweet Psalmist’s aspirations:

Create in me a clean heart, O God; and renew a right spirit within me.
0 God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where there is no water.
I opened my mouth and panted; for I longed for thy commandments.
Show me thy ways O God; teach me thy paths.
Lead me to the rock that is higher than I.

Paul aspiring, says:

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being conformed to his形象; if by any means I might attain unto the resurrection of the dead.

A heavenward woman said: "0 that I might hear more of the One who loves us, so I could truly be his child!"

ELLA F. SWINNEY, M. D.

ELOQUENCE in the pulpit without the Word of the Lord in the sermon is like a tree which blossoms abundantly, but never bears any fruit.—Youth’s Advocate.

For the Sabbath.
Young People's Work

BY EDWIN SAW, Milton, Wis.

Below are extracts from letters written by persons who tithe their income and have sent their names to me for enrollment in the Tenth Legion. If you wish a certificate of membership, please enclose a stamp; but I am paid the postage on it. There are now six names on the roll, an increase of five hundred per cent in two weeks:

"I am no longer a young person, having long since reached the summit, and am now going on to higher si
des; but I am intensely interested in the work of all our young people. This matter of the tenth has been brought to my mind anew this morning. I have been reading in a Baptist missionary magazine on this subject of tithes, and I find that 'the estimated tithes of the Baptist denomination alone in this country are fully eighty million dollars a year.' Could you give an estimate of what the tithe of our denomination would amount to in a year?

I am convinced that we are failing far behind in our ability and our blessed privilege, both in the matter of giving and of real consecrated living—fruits. Sometimes I trem
ble, lest the peculiar treasure, which is in
trusted to us as a people, be taken away and given to a people who will rejoice in the gift, and count no sacrifice too much, that they may carry this complete and glorious gospel to every soul.

I believe the conscientious setting aside of a tenth of our income leads directly to more gratitude to God for the blessings we receive, and more power to us the more we see them multiplying. The more we give, the more we have to give, and the more we rejoice in giving and the more we love him who makes it possible for us to have something to give. The one who gives gets the greatest benefit after all. We have practiced tithe-ing our income for many years.

"Yours in the work."

"I was glad to see your announcement in the Recorder, asking those who were tithe rs to send their names to you for enrollment.

"I gladly send you mine. I have been a tithe since the beginning of the year, and find it is a pleasant duty, and one which we are called on to do. It is a way through school, but that does not prevent God's having the tenth I earn. I believe I get along as well financially, or even better, than before I became a tithe."

"Yours for the cause."

A PLEA FOR FOREIGN MISSIONS.

BY J. FRED WHITFORD.

In nearly every community you will find a certain class who do not believe—or at least claim that they do not believe—in foreign missions. While not wishing to be little home missions in the least, I will try and bring up briefly a part of the good work being done in our foreign missions, together with the privilege of that which might be greatly benefited if our missions could be advanced so as to reach them.

To those who may object to the foreign mission, I would refer to the example of Paul, and the results of his invaluable missionary work among the heathen. His life was doubtless a miserable failure in the eyes of the world, but a glorious success in his own eyes and in the millions who have been influenced and blessed by him and his work.

Our principal foreign missions are located in Shanghai, London, and Holland. I shall not dwell on all the good work that has been done, and is now being done, for you and me, by those who read the Recorder cannot fail to be well informed in regard to the value of the work done by these missions. Still the work in China will bear rehearsing. It may be summed up briefly in the following: The work done by Mr. and Mrs. Burkard, Miss Davis, and others, has resulted in the organizing of two schools or missions, one for boys and the other for girls.

The boys' school now consists of 18 members, while the girls' school has a membership of 15. At the request of the boys, their regular Sabbath preaching, followed by a Sabbath-school very similar to our own. They have prayer-meetings Friday nights, and these have proven a blessing to those who avail themselves of the opportunities afforded.

One evening the boys conduct their C. E. meetings, while Dr. Palmberg assists the girls in holding theirs each Sabbath afternoon after Sabbath-school. Last December the teacher in boys' school organized a Band of Men, who take much toward making the children less cruel to animals and insects. This society meets every Wednesday afternoon. Besides these, three-day schools have been carried on during the past year. One in the City, Nativity, one about a mile west of the Shanghai Mission School, and the third is held near the Bridge, near the hospital. These schools have 23, 33 and 21 pupils respectively.

The visible results of the Shanghai Mission within the past year are an increase of seven members by baptism and ten names of the roll of probationers. This is splendid work, when you take into consideration that our missionaries there are teaching 103 pupils daily, besides translating the Bible, and doing other regular school and missionary work. These same seven souls leave darkness and heartlessness into the beautiful light of Christ Jesus. Is not that ample pay for the labor, time, and money expended last year?

But did you ever think how there arose the curiosity of several Tientsi priests who, after attending divine service and concluding their prayer meetings on the church-book as enquirers, and soon threw off their priestly robes and put on ordinary Chinese clothes? Those who turned from idolatry, will be of great influence for good in the future. The officials are having more and more confidence in the missionaries, seeking them, in preference to others, as instructors of their sons. The seed of truth is evidently working in the hearts of both the low and high, for many people have found in the missionary a true friend. China evidently feels her need now as she has never felt her need before. The day of this need be the occasion of a perfect conversion to pure Christianity. What would be the effect on China if it were necessary to accept Christianity? China would accept civilization and the habits, customs, manners, etc., of the leading nations of Europe and America. Soon the country would be filled with railroads and telegraph lines, it would adopt all modern improvements, and a poorly educated, neglected and poisoned people—a thousand years behind in civilization and modern improvements—would be transformed into intelligent citizens, perhaps ranking with the European nations. Is not this worth a little extra effort on the part of intelligent Christian people? Of course it seems like, and probably is, a hopeless task to Christianize China as a whole, but even a small company of heathen brought into the light of the gospel is a wonderful work.

There are many other fields for missions which are reached, but which need the truth nearly as much as China. The inhabitants of the East India and adjoining islands, many countries of Africa, all of Africa, afford fields for the work of missionaries for years to come. In China the missionary work of the last fifty years shows a growth of the churches to a hundred thousand members for the Protestants and a number of Catholic churches. This century is the great one for Christian work in this country. And the missions of the East are the forerunners of the missions of the world. China would accept civilization and Christianity? China would accept civilization and Christianity?
"It would just upset everything!"

"What would? You look as if you were deciding the fate of a nation."

"Oh, she is, isn't she?" answerd Bob, who was perched on the railing, tapping his foot with his tennis racket.

"Why, you see, Tom," Maud explained. "I went down to the village to call on Miss Munroe, that old acquaintance of mother's, who has come to board at the hotel. She was not well when she came, and has taken cold, and now she has neuralgia awfully! There she is, alone in that noisy hotel, with her head just splitting, and a crying baby in the next room. And so I was wondering whether we might bring her up here till she gets better. We could bundle her up so it couldn't hurt her."

"And none of us want her one bit," broke in Sue.

"I say it will spoil all our fun," Bob grumbled, "if she has neuralgia, and we'll have to walk on tip toe, and whistling be a deadly crime."

"Yes, and we can't even play tennis with any comfort, for she will have to be in mother's room, and the court is right under it. Our singing in the evenings will be stopped, too, I suppose."

"It would be bore, that's a fact," said Tom. "I say, don't let bother about her; most of us never even saw her, and she can't expect us to invite her up when mother isn't here."

"But just think how you would feel, Tom," pleaded Maud, "if you had to lie there in a little room with only one window that makes a draught over the bed, and the piano going, and children racing through the halls, and no quiet, no peace."

"Oh, well, if you want her so much, go ahead. I can stand it."

"I don't want her for the fun of it," answered Maud. "Everybody says I am lazy, and I don't enjoy the prospect of carrying the baby around, and sitting on an invalid. What do you say, Agnes?"

"I was just thinking," the eldest sister replied slowly, "that I have heard mother say there would not be so many crooked lives if more were laid out by the Golden Rule."

"Oh, if you are going to measure us off by the Golden Rule, I'll give up," Bob said.

"Good boy!" exclaimed Maud, giving him an approving pat.

"Agnes, do you happen to know whether this lady is wealthy?" Tom asked with a twinkle in his eye.

"No, she is not, you mercenary creature! So you needn't cherish any hopes of having a fortune left you. Now, are we all willing? There's no denying that it will be more or less of a trial. It is not so much the extra work, it is the having a stranger among us to break up our jolly times."

"And that's a good deal, after being scattered in school for a year," sighed Sue. "But I'm willing; I'll do the cooking for the invalid. We made a lot of 'dishes for the sick' at cooking school."

"Bob and I will relieve Maud of that try she dreads, and we'll try to keep quiet," Tom said, springing up. "Come Bob, let's have one good game before she comes." The years the Harmer family had spent the summer months in their country cottage, about a mile from the popular little resort. Each season had made the place dearer, and since the boys and girls had been scat tered at school and college during the winters, they had more than ever looked forward to their summers together in the country. This year they were there alone for the first time. Mr. Harmer having to go to England on business, had persuaded his wife that it would be safe to leave "the children" at the cottage with their faithful maid, Betty. Almost immediately, however, Betty had been called home by the illness of her brother, and the young people were in high spirits at the prospect of being in sole possession for the two months. After a week spent in putting the house and lawns in order, they felt that they were ready, as Bob said, "to take life easy," and to enjoy to the utmost the rows and drives and games that always filled the summer days. It was at this point that the unfortunate Miss Munroe was taken ill, and Maud divined the family by proposing to bring her to the cottage. Having once agreed to the plan, however, they determined to welcome the stranger heartily. Their mother's chamber was put in daintiest order, and twelve-year-old May expressed the feeling of her sisters when she said, as she ar ranged a cluster of sweet peas in a bowl: "I'm glad we are going to bring Miss Munroe here, it makes me think of that verse about 'I was a stranger and ye took me in.'"

That afternoon Miss Munroe lay in her little room at the side of the hall, her head covered with a plush shawl, and Maud's bright face appeared. "Why, my dear, come in!" she exclaimed.

"You didn't expect to see Miss Munroe so soon, did you?"

"I just came to ask you to come home with me and stay till you are well. You have no chance here. I can put what you will need in this traveling bag. You can keep on your wrapper, and Bob and I will help you. He has the buggy to bring home, with pillows and shawls. It's warm, and I'll bundle you up so that you won't know you are out. We will drive very slowly. I'm sure it won't hurt you half as much as to listen to that cross baby."

Miss Munroe tried to protest, but Maud would not listen to her. "Oh, you must come; my orders are to bring you with me. I should be sorry to have to use force on account of the notoriety. Think what a leading it would make in the papers!—Daring Case of Kidnapping in Day light!"

And so, unable to resist, the half-bewildered little lady was soon tucked into the roomy old buggy, surrounded with pillows, and carefully driven home by Maud, while Bob followed on the rear. Then, what a delight it was to find herself in a large airy room, fragrant with Mayflowers! After Sue had given her a cup of hot broth, and, after darkening the room, had left her alone, how could she help dropping into the sleep she so much needed? Downstairs Sue was saying, "I'm her firm friend for life. She said, as all mother's old friends do: 'You look just as your mother did when she was young,' but she is the first one who has failed to add: 'Only you are not nearly so pretty.' So for sparing me the trials of meeting her, she shall have the best the pantry affords."

During the days that followed, the young hostesses did all in their power for their guest's comfort and pleasure, May's self-appointed duty being to lay a blossom on her plate before the tray was sent upstairs, and the boys, Maud said, behaved beautifully. They not only carried the tray, but frequently did what they called "girl's work," in order to give their sisters time for rest, or a short drive. In the evenings, Miss Munroe, contrary to their gloomy expectation, liked to have them all sing on the veranda, insisting that she could enjoy the music better when she was entirely alone. So rollicking college songs, interspersed with the sweet, pensive strains of the old songs their mother loved, rose to the windows above, and recalled to the listener the long-ago days when she, too, was young and gay. Sometimes she talked of those days, and once she told of the long years spent in caring for her invalid father, and how lonely she had been since his death; then the gentle little lady could not refrain from listening to the music of her past."

Two weeks of rest and quiet found Miss Munroe with recovered strength and entirely free from pain. When the time came for her to say good-bye, she said, with tears in her eyes, "I can never tell you how much good you have done me. If you are ever sick and alone yourselves, perhaps you will understand. Susie looks like your mother, but you have all shown her lovely, unselshless spirit."

A few weeks later, Agnes, who was reading a letter from their mother, said: "I am going to write to this: 'I have just received a letter from Miss Munroe, telling of your kindness to her. She says I have children to be proud of. I am proud and very thankful that my children are showing such a spirit of helpfulness. I am sure that you will be happy all the summer for the time you gave up so cheerfully."

"That's so," Tom said emphatically. "We have had a fine time."

"And if we had not," Maud added, "that praise from mother is worth it all."—New York Observer.

As an advertisement, praising the virtues of a new make of infants' feeding-bottle, says: "A baby is a baby is a baby. It must be unscrewed and put in a cold place under a tap. If the baby does not thrive on fresh milk, it should be boiled."

"I think, George, if you intend subscribing for a funny paper," said Mrs. Spriggings, "this year you might take 'Ex.' I see it quite often, and she jokes me nearly as good. —Life.

When a man considers himself as "one in a thousand," he naturally regards others as ciphers.
Home News.

New York.

SYRACUSE.—The Sherman Park Mission has been growing in members and interest the past quarter. At the opening of spring some new families have moved in and some from the villages of DeRuyter have commenced attending the services. These have added to the permanent religious interest of our meetings and made the services take on more of a revi

val character. For the past two trips we have driven the sixty miles across the country; this has enabled to visit the various Sabbath-keepers on the way. How important, it seems to us, to visit all who keep the Sabbath, and distribute Sabbath literature, and keep them interested in our denominational work. How eager they are to learn about our missionary operations and about Dr. Lewis' Sabbath Reform work.

Next Sunday we expect to go on the train to Syracuse, so as to get there early and attend to the ordinance of baptism for the young people who wish to join the DeRuyter church. Our Sabbath-school there has also increased. The coming of spring, and Dr. E. S. Maxson is very faithful in its supervision and encouraging all lines of denominational work. L. R. S.

HARTSVILLE.—When we last wrote from Hartsville the earth was covered with snow, which the wintry wind in its wild freaks would drive before it, and deposit it in places regardless of the convenience of those who traveled the road, or the beauty of the shape of the drifts into which it should be piled. A few short months make a great change in the appearance of nature. The ride now from First Alfred to Hartville is delightful; the air is healthful, the scenery beautiful. When we reach the summit, and a little way beyond, we come to the church, of which it may be said, "behold, how good and how pleasant it is for brethren to dwell together in unity."

The pastor or has filled his appointment each week since he began laborers with them, except once, when he was at the Sabbath Re-form Convention at Little Genesee. The attention which the congregation gives to the preaching of the Word is inspiring and encouraging to the pastor. The house is well filled each Sabbath with the people whose homes are in the valleys or on the hillsides. A very few of the aged people are left who attended services on Hartsville Hill, when the present pastor served them a score of years ago; among whom are Eld. H. P. Burdick and wife, and three or four others.

The Sabbath-school is flourishing under the supervision of Mrs. Daniel Whitford. The school is divided into five classes. The teachers are earnest in their work and help to make the school a success. It is pleasing to see the interest manifested by the old and the young.

Mrs. U. M. Baincock.

Wisconsin.

UTICA.—It has been some time since anything from the Utica church has appeared in the "Home News Department." But the church is not dead; in spite of decreasing members it is very much alive.

This church is situated in a farming community, and some thing has happened to this community as is happening in many another country neighborhood. The families of the earlier settlers have grown. The sons have entered some profession, (the Utica church has been a mother of ministers) or gone into business other than farming. The parents no longer able to carry on the farm work, have sold the homestead and gone away. The purchasers have been, without exception, Luthcrans, from whom no new members have come to take the places made vacant by removals. This is the conditions of things at Utica. Mr. W. H. H. Coon and wife, who fifty years ago chose this place for their home, and have since dwelt and labored at the church, still remain, though in declining health. Two of their sons with their families are still with them. Members of these, and three other families, constitute the resident members of the Utica church; all over eleven years of age, with one exception, being church members.

In spite of this decrease in resident members, the church building and property have been kept in excellent repair, and regular church services have been maintained. The late Eld. Nathan Wardner's last pastorate was with the Utica church, and was a score of years distant. Since his death Eld. Witter, pastor of the Albion church, preaches to them every other Sabbath. On the alternate Sabbaths a sermon is read by one of their number. Although there are but four individuals between the ages of forty and twenty, the Sabbath-school has been regularly maintained. "As long as there is a child left it will be our duty to have a Sabbath-school," is their motto, and, indeed, were there no children, no doubt a Sabbath-school would still be kept by this community. For this reason older people have always been among its members.

Those who study the church statistics in the Conference Minutes will notice that the non-resident members of the Utica church are more than double the number of the resident members. Some of these are isolated Sabbath-keepers, but the majority are those who realizing that their removal from the community was weakening the church, have never removed their membership, though living works and communications with which they became associated. Of these, the greater portion live at Milton and Milton Junction.

One year ago, at the time of the regular communion service in May, it chanced that a few of the absent members met at the home church, and a very tender and precious service it proved to them. This year, "Father's" Coon, as Pastor Witter called him, feeling that it might, perhaps, be his last communion service here, sent an invitation to the absent members to be present at this service. To this invitation their hearts at once responded, and those not able to be present sent words of greeting.

The morning was a beautiful one, thus making the long drive all must take to reach Utica a pleasant one. The service began as usual with prayer. As Pastor Witter's arrival the communion table was spread; then followed the covenant meeting and communion service. It was an occasion long to be remembered. Years had passed since some of these brothers and sisters in Christ met in covenant meeting. How familiar each voice sounded in testimony! None were silent, though the voice was often choked with emotion, and none were able to express the deep undercurrent of feeling of which all were conscious. The younger people present had here first spoken their covenant vows. The older ones had watched over them and prayed for them. The church was filled with sacred recollections.

On a morning it was evident blessing that it was proposed to hold such a meeting annually, on the second Sabbath of May, in each succeeding year, as long as the church organization is continued. To this all readily gave consent, and as members of a family could unheard love the Thanksgiving or Christmas season, in the old home, so the members of the Utica church will gather for spiritual refreshing and strengthening of bonds of Christian love, in the old home church.

H. E. W.

DOODGE CENTRE.—Notwithstanding the security of money and constant cry of hard times, our village is growing and new houses constantly being built, and it is only a question of time when it will be the most flourishing town between the cities of Rochester and Utica. We are building a new lumber yard, making two now doing a flourishing business; another business-block is "going up," and when the present administration fulfills its extravagant anti-election promises we shall boom. Intelectually our citizens have feasted the past few weeks—we except the class that prefers the dime minstrel troupe. Rev. R. N. Joselyn, of St. Peter, gave a fine lecture on Social Purity, under the auspices of the Florence Mission. An excellent stereopticon lecture was given on City Work, by Rev. P. S. C. Ford, of St. Paul, chaplain of our State Legislature. Miss Mary P. Wright, Congregational Missionary from Turkey, addressed an audience on "The Settlement Abroad." A series of six lectures by Prof. J. E. Woodbridge, of the University of Minnesota, were commenced, but only three delivered owing to lack of patronage. They were on the average mind, or pocket book, but declared interesting and profitable to those who attended.

The Data of Ethics in Common Experience," by E. B. Dodge, "Soviet Russia," and "The History, and "The Last Two Presidents," were the subjects of the three delivered. We are soon to have the eloquent and fearless J. Winfield Woolsey, who should hear, and the writer is trying to make engagements here-a-bouts for Mrs. Ellis C. Burdick, wife of the late P. A. Burdick, of blessed memory.

Our state, at its last legislative session, failed to give us the County Option law, but did pass in enacting a strong tobacco law making it criminal to sell tobacco or give it away in any form to all persons under the age of twenty years. It prevents tobacconists to be seen in any public place, or highway or school-grounds, using it. Such youth will be compelled to sell who gave or sold or cause to be had the tobacco, under severe penalty. It is hoped that the law will check or prohibit this great and growing evil.

Our church has bought a carpet recently purchased by the Ladies' Benevolent Society, assisted by the Y. P. S. C. E. and Juniors. This is arranged with a recent and unexpected visit at the parsonage of eighty-six friends who, after a social time, were presented to the writer and wife with a beautiful marble finish, eight-day clock. This is greatly appreciated and greater yet the affections of those who hold up our hands in this blessed gospel work.

We hope many delegates to the Association at New Auburn will return home by the way of Dodge Centre, and stop off to see our church and people.
Sabbath School.

LESSON International Lessons, 1897.

SECOND QURARTER.

LESSON 1.-PAUL'S ADVICE TO THE THY. [For Sabbath-Day, June 12, 1897.]

GOLDEN TEXT.—From a child thou hast known the holy Scripture, which are able to make thee wise unto salvation. 2 Timothy 3: 15.

EXPLANATORY NOTIn.

1. Paul the brnld of God. This is Paul's usual designation of himself, which he had long been accustomed to. According to the promise. This is Paul's reason whon he was appointed an apostle; so that he should proclaim to men and nations eternal truth.

2. Timothy. The son of a Greek father and Jewish mother residing probably at Lystra. This young disciple was much beloved by Paul, and was sent by him at different times to visit various churches and strengthen them. See 1 Thess. 2: 1; 2 Cor. 4: 17; Phil. 2: 19. Tradition says that he was bishop of Ephesus and suffered martyrdom about the year 67 or 68. Nerva. Grace. "That spiritual condition which God has bestowed, as a perfectly free gift, on those that are his, to enable them to do his will and to keep his commandments."—Dictionary.

3. With pure conscience. The apostle affirms that his fathers had served God to the best of their knowledge and conscience. How unerring is the remembrance which I have of thee.

4. Tears. Which were shed at their parting. Notice the expression of personal love and admiration which with which Paul opens the epistle, and thus opens the way for and leads up to the fatherly exhortation and reproof.

5. Undesigned. Not hypocritical, but sincere. Lois, Eunice. Eunice was a Jewess and Lois probably was. It is likely they were Hebrews, or Grecian Jews as they are called in the authorized version, Acts 6: 1 and elsewhere. Such Jews were those who were born or had settled in lands outside of Palestine and had adopted the Greek language. It is likely that Eunice and Timothy were converted to Christianity on Paul's first missionary journey. In thee also. Of course through his mother's faith. Notice the expression of personal love and admiration which with which Paul opens the epistle, and thus opens the way for and leads up to the fatherly exhortation and reproof.

6. For which cause. Because you have inherited, and I suppose still possess such faith. Stir up. As a fire on the altar. Timothy seems in Paul's long absence to have become cold and quenched in zeal. At any rate he is now urged to greater efforts. Gifts. All the gifts necessary for the ministry. Laying on of my hands. This was the laying on of Paul's dedication to God's work. See 1 Timothy 4: 14.

7. Hatch not gives. God did not give us, when we entered the covenant. It is not the province of God to have and give us what we demand in zeal. At any rate he is now urged to greater efforts. Gifts. All the gifts necessary for the ministry. Laying on of my hands. This was the laying on of Paul's dedication to God's work. See 1 Timothy 4: 14.

8. Hatch not gives. God did not give us, when we entered the covenant. It is not the province of God to have and give us what we demand in zeal. At any rate he is now urged to greater efforts. Gifts. All the gifts necessary for the ministry. Laying on of my hands. This was the laying on of Paul's dedication to God's work. See 1 Timothy 4: 14.

9. Hath not given. God did not give us, when we entered the covenant. It is not the province of God to have and give us what we demand in zeal. At any rate he is now urged to greater efforts. Gifts. All the gifts necessary for the ministry. Laying on of my hands. This was the laying on of Paul's dedication to God's work. See 1 Timothy 4: 14.

10. Hath not given. God did not give us, when we entered the covenant. It is not the province of God to have and give us what we demand in zeal. At any rate he is now urged to greater efforts. Gifts. All the gifts necessary for the ministry. Laying on of my hands. This was the laying on of Paul's dedication to God's work. See 1 Timothy 4: 14.

11. Hath not given. God did not give us, when we entered the covenant. It is not the province of God to have and give us what we demand in zeal. At any rate he is now urged to greater efforts. Gifts. All the gifts necessary for the ministry. Laying on of my hands. This was the laying on of Paul's dedication to God's work. See 1 Timothy 4: 14.

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13. Hath not given. God did not give us, when we entered the covenant. It is not the province of God to have and give us what we demand in zeal. At any rate he is now urged to greater efforts. Gifts. All the gifts necessary for the ministry. Laying on of my hands. This was the laying on of Paul's dedication to God's work. See 1 Timothy 4: 14.

14. Hath not given. God did not give us, when we entered the covenant. It is not the province of God to have and give us what we demand in zeal. At any rate he is now urged to greater efforts. Gifts. All the gifts necessary for the ministry. Laying on of my hands. This was the laying on of Paul's dedication to God's work. See 1 Timothy 4: 14.

15. Hath not given. God did not give us, when we entered the covenant. It is not the province of God to have and give us what we demand in zeal. At any rate he is now urged to greater efforts. Gifts. All the gifts necessary for the ministry. Laying on of my hands. This was the laying on of Paul's dedication to God's work. See 1 Timothy 4: 14.
large centrifugal pumps, that suck in through these pipes this immense volume of sand and force it away in a rapid stream beyond the liability of a future bar to navigation. It is claimed that this invention will greatly facilitate commerce on rivers such as the Mississippi, Columbia, St. Mary, and Ohio, and some others in this country; the Danube, Volga, Hoogly, and many others in Europe, Asia, and even Africa.

Scientific engineering skill has triumphantly penetrated the mountains, and made the wide miles of solid rock at the base of towering mountains, for commercial purposes, why may we not now see their skillful work causing rivers to jet down their bars and allow the merchant marine to proceed along their courses, and complete, in this most desirable way, the exchanges of the world.

CHANGE IN PUBLIC SENTIMENT.

A bright day is dawning upon us. Many realize that a great change has come over society as the light is shining upon the great reforms of the day. Before the war, brethren of the Eastern Association, including Elders Morton, Josiah Clarke, Gristow, Henry Clark, New York; Boston City, and the pastor of the Rockville church, arranged a program in which it was proposed to present in well-arranged sermons every phase of the Sabbath-question, as it was then studied by the people. Eld. Backus Bailey, of the Baptist church of Locustville, L.I., was invited to present the arguments for Sunday-observance, but did not respond only to say, "We could do it well, if it was in our hearts." One of our own members made an earnest effort to present the excuses, the reasons and arguments for Sunday observance. At that time it was thought that there was quite a good argument for consecrating the first day of the week as the rest day. Many warm apologies were made for those who left the Sabbath. There was no settled conviction that it was a sin to trample on the Fourth Commandment, or to substitute another day, as the Sabbath of the Lord.

At the Yearly Meeting at the First Hopekinton church our beloved pastor, Matthew Stillman, preached from the text, "Behold to obey is better than sacrifice," and in his discourse made some reference to the Sabbath claim, which displeased some of his good friends, because they thought it would give offense. The change in the public sentiment upon this question is to-day, most obvious. At present a Seventh-day Baptist is a representative of a high grade of Christian obedience. The ministry and the membership stand committed to a bold defense of the Bible against the customs and traditions of men. Many who never thought people had a commendable pride in their efforts to labor and sacrifice for Bible truth. The forces that obstruct the progress of Christian obedience are yet defined. Many are driven to take sides with error and defeat and fight for the life of their long-cherished substitute, by the authority of civil law. The conflict is increasing. It goes to the very center of Christian society. It is the grand question of sanctified time, for the worship of the Almighty in the assembly of a nominal church, and to the personal interest of our fellow-men.

Partook part in the services of that meeting. It was a great satisfaction to the people of Rockville, when the meeting was held, that there was such enthusiasm and gave us more zeal in Christian effort. But how much greater our joy to-day, while so many are studying the Bible upon this question. To the Lord be all the praise.

L. M. C.

DEBUTTER, N. Y., May 18, 1897.

Deafness Cannot Be Cured by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Misery is caused by an inflamed condition of the mucous lining of the Eustachian tube. In this tube you have a rumbling sound or imperfect hearing, and when it is entirely closed, the ear is ulcerated. If the membrane be destroyed, the hearing will be destroyed by the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give you One Hundred Dollars for any case of Deafness (coryza, catarrh) that cannot be cure by Hall's Catarrh Cure. Send for circulars, free.

HALF'S FAMILY PILLS are the best.

Special Notices.

To the Sabbath-keepers in Ulica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of S. G. Masson, 29 Grant St., Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

The First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, 128 Randolph street between State street and Washington avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6126 Inglewood Ave.

ALFRED WILLIAMS, Church Clerk.

The Seventh-day Baptist Church of Hornellsville, N.Y., holds regular services in the lecture room of the Baptist church, and tent meetings, and, at 2.30 P.M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

M. B. KELLY, Pastor.

SOUTHEASTERN ASSOCIATION, Salemville, Pa., May 20-23.


CENTRAL ASSOCIATION, Brookfield, N. Y., June 3-6.

WESTERN ASSOCIATION, Alfred Station, N. Y., June 10-13.

NORTHEASTERN ASSOCIATION, New Auburn, Minn., June 17-20.

Delegates and all others intending to attend the session of the North-Western Association, please notify A. G. Crofoot, pastor of the New Auburn church. Teams will be at Sunter, our nearest railway station, to meet the delegates at 11 A.M. and 10 P.M., on Wednesday, June 16, 1897. Any one coming at any other time will please notify J. W. Crosby, Chairman of Railroad Committee, or stop at Glencoe and come to New Auburn by train and at Glencoe and come to New Auburn by train, or to substitute another vehicle, and they will be cordially invited to attend.

CENTRAL ASSOCIATION.

Brookfield, N. Y., June 3-6, 1897.

PROGRAM.

Fifth-day Morning.

10.30. Words of Welcome by the pastor of the New Auburn church.
10.45. Call to order by Rev. L. C. Randolph, the Moderator not being present.
12.00. Adjournment.

Fifth-day Afternoon.

2.00. Communications from churches. Appointment of Standing Committees. Communications from Corresponding Bodies. Reports of Delegates to Sister Associations.
5.45. Sabbath-school hour conducted by Rev. L. A. Platts.
5.50. Adjournment.

Sixth-day Evening.

8.15. Sermon by Delegate from the Central Association.

Sixth-day Morning.

10.15. Missionary Service. The program to be arranged by Secretary O. U. Whitford.
12.00. Adjournment.

Sixth-day Afternoon.

2.00. Miscellaneous Business.
2.30. Sermon by the Delegate from the South-Eastern Association.
3.30. Woman's Hour.
5.00. Adjournment.

Sixth-day Evening.

8.15. Sermon by Delegate from the Central Association.

Sabbath-Morning.

10.00. Sermon by the Delegate from the Western Association, followed by a collection for the Missionary and Tract Societies.
11.30. Sabbath-school conducted by the Superintendent of the New Auburn Sabbath-school.

Sabbath-Morning.


First-day Evening.

10.00. P. S. E. C. O. Hour.
12.00. Adjournment.

First-day Afternoon.

2.00. Business.
2.30. Tract Society Hour. The program to be arranged by Secretary A. H. Lewis.
7.45. Praise Service conducted by Rev. L. C. Randolph.
DEATHS.

Joseph Chittister, sexton of Mount Sinai Cemetery, departed this life on the 18th inst., at the ripe age of 67, leaving a wife and three children.

Rogers.—Esther Rogers, daughter of John Henry, and dau. of William Newcomb Rogers, was born in 1874 and died March 18, 1917. She was a bright, self-denying, self-sacrificing, ever ready to serve others. She is survived by three sisters, Miss Margaret J. Rogers, Mrs. Ada B. Halpert, Mrs. Mary J. Hew, and one brother, Mr. Charles A. Rogers.

Butner.—Royal Burdick was born in Delaware, N. Y., Feb. 9, 1814, and died at his home north of the village, of acute pneumonia, Feb. 10, 1897. He was the oldest son of William and Elizabeth (Hill) Burdick, and was the father of sixteen children, of which six only survive him, Miss Sarah L. and Mr. John Burdick of this village, Mrs. Charles Halpert and Mrs. Solon W. Lang and Mrs. John W. Wedderburn and Mr. Charles A. Rogers, of Foot-Lore of the Cliff-Dwellers.
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