THE HEART'S STORY.

WILL not doubt, though all my ship's at sea
Come drifting home with broken masts and sails,
I will believe the hand which never fails—
From seeming evil worketh good for me;
And though I weep because those sails are tattered,
Still will I cry while my best hopes are shattered,
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still white realm above;
I will believe it is an all-wise love
Which has refused these things for which I yearn:
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about to hive;
I will believe the heights for which I strive
Are only reached by anguish and by pain,
And, though I groan and wretch beneath my crosses,
I yet shall see through my severest losses
The greater gain.

I will not doubt. Well anchored in this faith,
Like some stanch ship, my soul braves every gale;
So strong its courage will not quail
To breast the mighty unknown sea of death,
Oh! may I cry, though body parts with spirit,
"I do not doubt," so listening worlds may hear it,
With my last breath!

"(Author unknown.)
The Eastern Association for the year 1897 is now reckoned among the events of the past. The place of the meeting is historic; the attendance was good, the weather was delicious, cool and comfortable, and, up to the last session on Sunday evening, was pleasant. The last evening was rainy, but this fact did not occasion a much lighter attendance than during the three preceding nights.

In general influence and spiritual uplift, the Eastern Association was a season of more than ordinary interest and value. It is too early to announce permanent results; but there can be no doubt as to the general helpful influence of all these sessions. God will take care of the permanent results, if the people will continue to do their part. May each succeeding gathering of our people, in their turn, receive large shares of divine blessings and a constantly increasing momentum of spiritual power.

Several things contributed to make the recent sessions of the Eastern Association unusually interesting and profitable, among which were a very carefully arranged program by the Executive Committee, the faithful fulfillment of the duties assigned to each, an evidently increasing sense of the importance of the principle lines of work committed to our care, the deeply pervasive spiritual sentiment from the first, the fine weather, the excellent singing, and the unremitting pains of the New Market people to care for their guests and help make the meetings a success. May God’s rich blessing rest upon the “mother church,” and long may she continue to bless the world.

The last session of the Eastern Association held on Sunday night, was in some respects the climax of all. The sermon by Rev. T. J. VanHorn and the conference meeting led by Evangelist Saunders were so well suited to the occasion that even the storm and darkness could not check upon the joyful experiences and spiritual illuminations within. One sister, desiring to give up the practical to the expressions of loyalty and support of the new movement in Sabbath Reform, said her interest was at least equal to her regular duties. Then the conclusion asked for more, all who were ready to give a similar expression of interest, and about fifty dollars were immediately pledged.

Eastern Association.

In the afternoon of Thursday, May 27, at 2 o’clock, the Association re-assembled. The devotional service of fifteen minutes was conducted by Rev. W. L. Burdick, delegate from the Western Association. Reports of a delegates were then presented. Rev. O. D. Sherman, delegate to the South-Eastern Association, reported having a “grand, good time” at the meetings just held at Salemville, Pa. He spoke of the meetings as a grand source of inspiration. The interesting and last item, was an outburst of appreciation of the services of the Association, considering their isolation from most of our churches, were very marked.

Rev. A. McLearn, delegate last year to the Central, Western and North-Western Associations, reported deeply interesting and spiritually refreshing sessions of the Central Association at DelRuyter, N. Y. The Western Association was marked by its high standard of intelligence and high sentiments. The North-Western was in a thriving and hopeful condition. The delegate expressed his appreciation of the great privilege of attending these gatherings and receiving inspiration therefrom.

The revival of Rev. A. B. Prentice, joint-delegate to the South-Western Association, had been forwarded and was read by the Secretary, A. W. Vars. It gave an interesting report of the meetings held last fall with the church at Hampton.

Rev. Elsey Davis, delegate from the South-Eastern Association, presented the annual letter of greeting and fellowship.

Rev. O. S. Mills, delegate from the Central Association, read the corresponding letter, following it by remarks indicating a fair condition of religious interest and growth.

Rev. W. L. Burdick read the corresponding letter as delegate from the Western Association, and spoke of several revivals within its borders during the year. He mentioned also the valuable convention of Sabbath Reform recently held in the First German Church, and spoke hopefully of our University located in that Association.

Rev. T. J. VanHorn, from the North-Western Association, read the letter and made additional remarks respecting the cause of Sabbath Reform in that Association, and, while there was evident life and growth, still he felt that there was need of more vital piety in all the churches.

Rev. A. H. Lewis, by request, represented the South-Western Association and read the corresponding letter, showing some growth and a hopeful religious condition on that comparatively new field. The letter breathed a spirit of Christian love and fellowship, and regrets that they were unable to send a delegate. He spoke of it as a rich field situated among a good people.

Rev. A. E. Main also presented a letter from the Corresponding Secretary, still later than that presented by Dr. Lewis. After some pleasantry between these two representatives of the same Association and suggestions of contested congressional seats, both of these brethren were warmly welcomed as representatives of the South-Western Association.

Rev. S. H. Davis, by request of the presiding officer, as suggested by Bro. Main, offered an earnest prayer for all these interests, including also the tract, missionary and educational societies.

At 3.30 P. M., Rev. O. S. Mills, delegate from the Central Association, presented from the text, Ex. 32:26: “Who is on the Lord’s side? let him come unto me.” Bro. Mills announced his theme as “Seventh-day Baptists as Religious Leaders.” It was an earnest plea for the return of all who profess to serve God in the Christian religion to the primitive service of the Lord, in the observance of God’s holy law, as a whole; not a mutilated law. He emphasized the following point: We can urge men to stand with us for God’s truth, because our platform is broad and inviting:

1. We stand on God’s side of the great moral issues of our day.

2. We stand for the Bible as the book of God—as the authority for the Primitive Gospel.

3. We stand where we can consistently claim everyone of the 80,000 promises of God. We can find, for instance, 40 promises certified by the Bible and quickened by the Holy Spirit.

4. The Lord is with us: the God of Jacob is our refuge.”

Brethren, with God’s help, let us prove our mission by our logic and our lives.

Evening Session.

The prayer service led by Rev. E. B. Saunders, for fifteen minutes, was responded to by many brief prayers and spirited singing.

At 8 o’clock, after a brief prayer by L. E. Livermore, Rev. A. McLearn preached from the text in Psal. 40:1, 2, “I waited patiently for the Lord: and he inclined unto me, and heard my cry.” He brought up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.” The speaker gave his theme as, The sinner’s dangerous condition and his rescue. He defined the sinner’s helpless condition as represented by his being confined in a horrible pit, with no possibility of effecting his own escape. But this condition however wretched is not hopeless, because he does not depend upon himself for his rescue. But the Lord Jesus is able to save. He can establish the sinner’s going.

After the sermon a male quartet sang an impressive selection, and then Rev. I. L. Cotrell conducted, what was called, a “Brotherhood” session. This organization, as the readers of the Recorder, during the last Conference year, will remember, is a simple voluntary association of pastors and other Christian people, for mutual spiritual uplifting and the promotion of fellowship and godliness. The Conductor announced a paper on “Why the Brotherhood”? written by Mrs. Dr. Walt of New York, and read by Rev. J. G. Burdick. This essay gave a comprehensive definition of the universal Brotherhood, and then maintained that the church of Christ is the only Scriptural “Brotherhood,” of which every Christian is a member.

Rev. A. E. Main spoke on the subject, The Church and its Benevolent Labors. He explained the nature and origin of what is called the “Brotherhood.”

Prof. F. L. Greene spoke on What the church is and what it ought to be.

President B. C. Davis spoke on the Need of Financial Revival in our churches.

The Conductor then closed the services of this interesting hour by a few remarks emphasizing the sentiments of the papers presented and some of which the thoughts of the speakers may beagazled. It is expected that the papers will find their way to the readers of the Recorder through the “Brotherhood” column; hence no abstract of them is given here.

Sixth Day.

The morning prayer-meeting held at half past six o’clock was well attended by earnest Christian workers of all ages. Bro. Saunders led the meeting. The general subject was, the practical use of the Bible as an influence over our lives. This meeting, attended by about thirty people, was spoken of as very inspiring.

At 10 o’clock the Association convened and after a short business session, Rev. G. J. Crandall preached from Matthew 28:19, 20.
"Go ye then and make disciples of all men." He likened the Christian life to a school and the Word of God is the text book. This Word or school is a vital energy and has corresponding greater power than other studies.

The Sabbath-school literature is adapted to every one. Notice its rules:

1. One is your Master even Christ and all ye are brethren.
2. Every individual must be a follower of his

The problem is, how can we reach men with the gospel and bring them to Christ? The gospel method is to preach, persuade and rebuke.

Following the sermon, an Education Hour was conducted by Rev. A. E. Main.

Bro. Main, in his introductory remarks, explained the work of the hour and then called on the speakers to whom the items had been assigned.

President B. C. Davis spoke of educational interests in general, and of Alfred University and its particularities. He called attention to the past work of the University and some very encouraging prospects for its future success.

Rev. T. J. Van Horn spoke in behalf of Milton College, and mentioned the work done by the alumni of that school, especially in the educational movements of the denomination. He spoke of the favorable standing of that college as compared with other institutions of learning in the West, and of the needs of the college, mentioning especially its need of a new Science Hall.

Bro. Davis, a student in Salem College, specified the good work done, and the high standing of that comparatively new college.

He spoke of his own personal benefits received, and the prospects and needs of Salem College.

Then followed volunteer remarks from several who were present, and who had been students in DeBury, Alfred and Milton.

These remarks were brief and very interesting experiences, and words of grateful appreciation of our schools and the noble men and women who have been so self-sacrificing and devoted to their calling, many of whom have gone to receive their rich reward, and some of whom still remain to serve in helping the young to higher ideals and qualifications for usefulness.

After fifteen minutes of devotional services conducted by E. B. Saunders, the Missionary Hour was conducted by Rev. O. U. Whitford. He called on H. F. Randolph to offer prayer especially for God's blessing to rest upon our missionary work and workers.

The report of this service will be found, as prepared by Secretary Whitford, on the Missionary page.

At 3:30 P.M., L. E. Livermore conducted the exercises designed as the Sabbath-school Hour. This service was opened with brief remarks by the conductor concerning (1) The importance of the study of the Bible, (2) The methods to be employed, and (3) The need of employing a specialist in this work to prepare our Sabbath-school literature and give attention to the general work of improving our Sabbath-school interests. Then the subject was left in the hands of the audience for general discussion in an open parliament. There was a lively interest taken, as will be seen by the names of those who made remarks during the 35 minutes remaining for this service.


The spirited remarks and questions raised and answered, clearly indicated the interest taken in the Sabbath-schools and the need of improvement.

At 4:15, Bro. Riley Davis, a student of Salem College, was asked to preach a short sermon, which he did, from the text, Micah 6:8, Theme "God's Revelation of Good to Man." The speaker, deploring the existence of the same moral and spiritual laws and thus planted life, thus pointed out that a student's great need is that of finding his own personal benefits from seeking spiritual laws.

For FIRST-DAY-MORNING.

The program for Sabbath morning, as arranged by the Executive Committee, had provided for only one sermon, and that by Pres. B. C. Davis. But, to satisfy many who had expressed a desire to hear both Bro. Davis and Dr. Lewis, it was voted by the Association to have two sermons instead of one.

Dr. Lewis spoke from John 12:44, 45. After mentioning some general principles of the prevalence of natural law in the spiritual world, as maintained by Drummond, the speaker likened the workings of the spiritual laws to the inevitable law by which vegetation grows, or the invisible law of electrical phenomena; and then spoke of the great law of life from death as shown in the grain of wheat: "That which thou sowest is not quickened except it die." He said loath his life shall find it." Paul the theologian stated this in his own words: "As dying and beholding well life. Men of science say, "death nourishes life." Life is evermore fed by death. It is all under law, and is all a part of the great plan of God. You cannot think of a finger, an eye, or any other part of the body as separate and bearing relation to the body. We cannot separate a leaf from nature, or nature from spirit. All constitute one universal body. Whatever has been accomplished by Edison is only a reproduction of the thoughts and discoveries of many others. All men are related to that which is past.

The spiritual life, the world's redemption in Christ is only a weaving of what was sown in death. This is the universal law of sacrifice and the condition of life and growth. Thus, out of that which is good to-day may be born that which is better, and our life may be more complete than ever before. There must first be the planting and then the growing.

As individuals there is a possibility of planting our lives now for future life and growth. One way of planting a life is to make ample preparation for life work. For the young this means a liberal education. A life thus planted in years of toil will germinate in a life of ripe, rich harvest. There are several ways in which we may plant our lives: 1. In loyalty to truth. 2. In Sabbath-school work. 3. In Mission work. 4. In institutions of learning.

Dr. Lewis followed, making his sermon harmonize beautifully with the facts and illustrations in the sermon of Pres. Davis. He said: "God's universal law in all the world is only a part of God's great process in purifying and uplifting and regenerating men. It is God's world; all things are God's; victory is sure. Out of the darkest night comes the bright sunshine. Some of the worst physical maladies come because men dwell in the great and populous centers of the earth. It is well to notice God's planting and his uprooting.

Church authority and civil law have been the great supporters of Sunday-observance. To-day, the great and hopeless disregard of Sunday, the week's day of rest, is out of the control of law. This is an error. These people have changed the service in public sentiment within the last five years in Toronto, where from a large majority against the running of street cars on Sunday the case is now completely changed, and cars, a majority vote, are allowed to run; also the agitation in several of the states, with constant defeat of the advocates of the Sunday Sabbath.

When planted on the foundation of truth there will be a rich harvest. There can be no failure. The triumph of God's law will surely come upon the breaking down and failure of the civil law, which is made to usurp God's authority.

The large audience that listened to these services was deeply impressed, and inspired with a sense of the importance of adhering to the authority of God's natural and revealed laws as the rule of faith and practice.

In the afternoon, at 3 o'clock, the people assembled again to listen to the remarks of several persons who had been chosen by Sabbath-school Superintendent L. T. Titsworth, to present the important points in the Sabbath-school lesson, on the subject of "Faith and Works." These speakers were: H. M. Maxson, A. S. Babcock, Dr. Lewin, E. B. Saunders and D. E. Titworth.

These exercises were interesting and should be heard to be appreciated. The song by Mrs. John B. Cottrell, "Suffer Little Children to Come Unto Me," was beautifully rendered. At 5 P.M., Mrs. H. M. Maxson, Superintendent of our Junior Christian Endeavor Society of Plainfield, conducted a very pleasant service, in which all the juniors present took part. The 23d Psalm was repeated; a beautiful exercise, consisting of many quotations from Scripture, the word "Love" were read; and, then, many links of love were made to appear in a united golden chain. Reports from other Junior Societies were read.

The evening services were spoken of as very interesting, by some, those who took the privilege of attending. The Y. P. S. C. E. prayer-meeting was conducted by Mrs. J. G. Miller, and was full of spiritual power.

At 8.15 the address of Rev. S. H. Davis, on "A Higher Standard," was listened to with much interest and attention. It was said that the day, so full of blessing was well and profitably closed by the evening services.

FIRST-DAY-MORNING.

At 10 A.M., the Woman's Hour was opened, under the leadership of Mrs. Anna Randolph, by singing, "Stand Up, Stand Up for Jesus," and prayer by Rev. A. E. Main. Then Dr. Randolph made his opening remarks on, "Women in their Homes in China." She narrated several incidents in the home-life of Chinese women, illustrative of their character and their willingness to learn the story of "Jesus" and his love. Dr. F. Randolph exhibited a photograph of a group of scholars in our China school. Mrs. Dr. Wait...
then presented a paper which she called "Stray Thoughts," being a review of the efforts to revive and increase the efficiency of the China Mission, especially from the beginning of Dr. Swinney's consecration to the work. As this address by Dr. Wat will probably be published in The Woman's Work Department, we refer our readers to that page in a subsequent issue.

Then, the conductor, Mrs. Anna Randolph, who is the Associational Corresponding Secretary of the Woman's Board, made an equally impressive address on the importance of the work of women in missions. Following a song by a male quartet, and a brief prayer by Dr. Lewis, Mrs. J. G. Burdick spoke, relative to the Mizpah Mission. She spoke of some increase of interest and some radical changes in the line of her work, especially branching out into new channels, and related many incidents of interest connected with her work in that mission. J. G. Burdick then sang, "Throw Out the Life-line," and Rev. W. L. Burdick, delegate from the Western Association, could be heard from the text, Matt. 4:4, "It is written." The speaker commended the Executive Committee for suggesting that this annual gathering should be largely denominational. He considered it an important example for himself as well as his appeal adhered closely to the Bible for the defeat of the enemy and for the encouragement and strengthening of the disciples. This sermon was a clear, strong, logical presentation of the reasons for faithful adherence to the supreme authority of the Word of God, as the guide in all religious activities.

In the afternoon the business of the Association was completed.

The officers elected for the ensuing year were:

President, A. S. Babcock, Rockville, R. I.; Vice-President, Frank Hill, Ashaway, R. I.; Recording Secretary, Curtis Randolph, Hopkinton, R. I.; Assistant Recording Secretary, Allen C. Whitford, Westerly, R. I.; Treasurer, George J. Crandall, Ashaway, R. I.; Engrossing Clerk, F. E. Peterson, Dunellen, N. J.; Commissary, Harriet Mosher, Ashaway, R. I.; Committee on Ordinations, A. E. Main, Plainfield, N. J.; U. Whitford, Westerly, R. I.; G. H. F. Randolph, Shiloh, N. J.

The delegate appointed to attend the South-Eastern Association next year is Horace Stillman, with George Seeley, alternate. G. H. F. Randolph was appointed delegate to the Central, Western and North Western Associations next year, with A. E. Main, alternate, for the joint appointment to the South-Western Association, whoever is appointed by the Western Association.

The Layman's Hour was a somewhat novel and very interesting departure from our usual exercises. But why not emphasize the work of the laymen and lift it to its proper position and importance in the gospel scheme for the promotion of Christian principles? This service was conducted by the President of the Association, and was a decided success.

Interesting papers were prepared by the following brethren: Corliss F. Randolph, on "Denominational Loyalty" (this paper, in the absence of a brother, was read by his brother, Elese F. Randolph); John P. Mosher on "Business, and Seventh-Day Baptist Young Men"; A. H. Burdick, on "The Golden Rule in Business"; D. E. Titworth, on "Some Benefits from Christian Fellowship." Those were all carefully prepared papers, on practical themes, and are worthy of a wider hearing than one audience could give.

The Tract Society Hour was conducted by A. H. Babcock.

The Sabbath Reform movement was considered from various standpoints. Rev. A. E. Main spoke from the standpoint of a pastor; Rev. George Seeley, from that of a recent convert; Frank L. Greene, from the standpoint of a Baptist; Orson Campbell, from the position of one who has stood among other reforms, notably that of temperance; and Hon. A. S. Babcock spoke from the point of view of a State Senator. These remarks were instructive and were well received. If there were space that could well be devoted to a more extended report of these excellent sessions of the Association, we would gladly add more. But the succeeding gatherings of a similar nature in their order must have their recognition and place.

PRESIDENT SPICER'S ADDRESS AT THE EASTERN ASSOCIATION

As early as the fall 1810 the question was raised at our General Conference regarding the propriety of holding two General Conferences, one within the bounds of the Eastern and Northern churches, and the other within the bounds of the Southern and Western.

At that time the existence between the two churches remote extended only from Newport, R. I., to Salem, Va., but the facilities for traveling were such that this distance had to be made with not a little difficulty and expense. Hence, but comparatively few of the people could enjoy by their presence the benefits of the annual gathering, and the feeling became more and more general that we were failing to interest the masses as we otherwise might in our denominational work.

This question of the two Conferences was discussed more or less for several years, but nothing definite seems to have been done to change the situation until 1853. At the Conference of that year another suggestion was made—that our churches form themselves into different associations instead of holding two Conferences, but the matter was finally laid over until the following year.

Accordingly, in 1835, the matter again came up and a committee of six was appointed to prepare a plan for carrying out the proposed arrangement. This committee consisted of Orson Campbell, Alexander Campbell, Joel Green, Amos R. Wells, N. V. Hull, and Ebenezer Davis. The matter being duly considered, the committee presented the following report:

That, upon mature reflection, we deem it expedient that the Seventh-Day Baptist churches in the United States form themselves into three Associations, which may properly be denominated the Eastern, Middle and Western, with the object of forwardin our common cause prior to the sitting of the General Conference, and we would suggest the appointment of twelve delegates to sit in the Convention to be convened thereafter.

That the churches in Rhode Island, New Jersey and Connecticut form the Eastern; the churches east of Allegheny River, west of the Mississippi form the Middle, leaving the choice of the churches of Berlin, Peterstown and Shenendoah to attach themselves to the Eastern or Middle, as they wish, and that all the churches included in Allegany and westward form the Western.

This report of the committee was adopted, but it was a new departure from the old customs, and the churches were not all ready to fall into line. Hence the new arrangement did not go into operation until two years later, and even then it appears that several of our churches were not quite ready to cast in their lot with the others. And so the Seventh-Day Baptist Convention convened for its first real session in 1837, in this very house, and within two days of this very date. The churches comprising the Association that year were the Piscataway, the Shiloh, the Waterford and the Second Westerly.

Since that day sixty years have told their story. Of those whose names appear in the records of that session not one remains on this side of the great river. Those from the Piscataway who have crossed over, some of you will be interested in calling to mind. They were Wm. B. Maxson, John Watson, David Clawson, Lewis Titworth, Randolph Dunham, Phineas Dunn, A. D. Titworth, Jacob Martin, Isaac S. Dunn, Isaac Dunn, J. G. Burdick, Wm. B. Maxson, G. H. F. Randolph, Pinkham Mosher, D. A. F. Randolph, John D. Titworth, David Dunn and Isaac D. Titworth.

The Plainfield church joined the Association in 1838, the year of its organization; the First Hopkinton and Salem, in 1840; the First Westerly, in 1841; the Pawcatuck, in 1842; the Third Hopkinton, in 1845; the New York City, in 1846; the Berlin, in 1850; the Greenmanville, in 1851, and the Second Westerly, in 1865. No mention is made here of those churches which have no present existence.

During these sixty years many changes have taken place in connection with our history as an Association, and in the lives and methods of those who compose our churches. We may not be a more devoted people than those of that day; we may not be any less encumbered with worldly cares; God's law may not be any more rigidly kept; yet, it does appear that all along these years there have been evident signs of progress in a healthy direction. Whether these signs appear especially in the advanced methods in Bible instruction, and in the general conduct of our Sabbath-schools. The old practice of allowing each class in the school to select their own lessons, and then giving stereotyped answers to stereotyped questions, many times with the faintest idea of the true significance of the lesson taught, has been widely superseded by the present system of uniform lessons. Then, a general review of the lessons taught was impossible, whereas, at the present time, such a review is conducted with very beneficial and helpful results.

Another difference between that time and the present may be easily seen in the improvement made in the general make-up of the Sabbath-school hymns we sing. These have become an important factor in the education of our children in the teachings of Christ, and the applications of those principles to the minds and hearts of all who take a part in this inspiring and helpful service. True, we may now and then hear some one mourning for the good old days, but it is to be remembered that, as many of us remember, they were limited in number and often became monotonous, and sometimes even tiresome. Judging from personal experience, it is safe to say that when we sang, "I want to be an
angel," or, "I'll awake at dawn on the Sabbath-day," we were not over-anxious to become the one, nor did we intend to do the other.

Now we have such a great variety of beautiful hymns by Miss Fanny Crosby and other composers, whose very souls seem imbued with the Christ-spirit, and whose words reach tender chords in every heart, that our children almost unwares may sing themselves into the kingdom of heaven on earth.

Another organization of more recent birth, but one of great promise, is the T. P. S. C. E. This body is in the adjacent church, and has already come to be a very important instrumentality in helping our young people to become active and efficient workers. It should receive every possible aid and encouragement from our older members. The responsibilities that must soon fall to their hands are far greater than they can now comprehend, for they must very soon take the places of those who are passing on before. And then there are the Juniors, who are coming to be recognized as a proving ground to the working forces. Who of us have ever witnessed the exercises of these little ones, without having our hearts stirred within us, and we led to raise a silent prayer that God would keep them in his own tender care, and help them to become true and faithful workers for him.

One of the most hopeful signs of our future prosperity is this bringing into line our children and young people, and educating them to feel that there are responsibilities resting upon them that none of us so fully realized until the very few years.

Another glance at the minutes of the Association in the past will reveal the fact that not until within recent years have our church councils recognized to any extent the importance of appointing our young people as delegates, or of calling them to fill positions of responsibility in carrying forward our work.

But why need we dwell longer on the past? The real, living present is what should interest us far more. It matters not what the past has been, nearly so much as what the present is, and what the future is to be. What concerns us most is the part we are to bear in working out the momentous problems committed to us, and what account we shall render of our stewardship. Convened as we are in this sixty-first session of our beloved Association, let us come to the work and the worship that awaits us, realizing as fully as possible that there are responsibilities resting upon us that no others can bear.

It has been the aim and purpose of your Executive Committee to so prepare for the work of this session, that it shall be an occasion of soul uplifting and spiritual power. Let us then remember that we are to be held individually accountable for the manner in which we improve it. Let each of us endeavor to make it a season of real spiritual awakening, that we may bring permanent good to all our churches, and magnify the name of him whom we serve.

We lay it down as an elemental principle of religious truth, that faith once born with the Regeneration was ever gained by one who did not take time to be often and long alone with God. Not otherwise, and the one who partakes of God enter into a man's life, and dwell there supreme.—Austin Phelps.
Tract Society Work.

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

AFTER THE WESTERLY CONVENTION.

BERLIN, N. Y.

The church of Berlin, New York, although it belongs to the New England group of churches, failed to be represented at the Sabbath Reform Convention at Westerly, R. I., May 1. The Secretary, therefore, went to Berlin on the evening of May 6, in order to bring the other members of the New Movement more closely in touch with the people there.

The new pastor, Rev. George Seeley, late of Petalcadian, N. B., a recent convert to the Sabbath, has given the work of Sabbath Reform an upward trend, and the people were well prepared for its consideration. A Sabbath Reform prayer-meeting on Sixth-day evening, May 7; a sermon on Sabbath morning on "Our Duty in the Light of Our History," an address on, Methods of Work," before the C. E. Society, on Sabbath afternoon; sermons by Speculators on "Sabbath Reform as an issue between Protestant and Roman Catholicks," and a sermon on First-day evening upon "Agitating Influences in Sabbath Reform," made up a full program. The attendance was good, and the discussion was extensive and earnest. So Pastor Rogers, of Scott, was in Berlin, and aided the work in various ways. The young people created a committee for the immediate work in canvassing for the distribution of literature. They have had a table in the vestibule of the church, well supplied with literature, for some time past, and a supply of the later publications taken by the Secretary was exhausted during the sessions.

The neighboring church at Petersburg has ceased as an organized body, but we hope that the canvass for literature in Petersburg and Stephentown, as well as in Berlin, will yield good results from the places once occupied by our people. Isolation has brought its benefits and its injuries to Berlin, but the church is strong at heart, and needs only a new impulse to activity in denominational work. It has much of the influence and power which characterized it, when it was an important station between New England and "the west," a century ago. The welcome accorded by the people to the Secretary, and to the "New Movement," and the opportunity for presenting this message, is an invitation to Pastor Seeley and his wife, made the visit and work as pleasant as we trust it will be fruitful in all good results. As the Northwestern picket post of the Eastern Association, which has been occupied by Seventh-day Baptists since 1789, it might be well to make a good record for the "New Movement," and the future of denominational life.

Through the kindness of one who bears a name honored for generations among Seventh-day Baptists, the writer was able to visit the family cemetery of his ancestors, in a plateau valley, in the town of Petersburg. Up a long and narrow gorge, which rivals an Alpine pass for rugged beauty, and out across all ordinary highways for unfitness for carriage wheels, we climbed to where the "Lewis Hollow" grave, made famous by the name which, as the writer was born in 1808. The ancient name, "Lewis Hollow" remains, and the dust of several generations mingle in graves, marked some by rude stones from the fields, and some by chiselled marble. The great-grandfather of the writer, Captain Abraham Lewis, of the "Revolution," born 1750 and living to his 88th year, is buried here. We will, in brief, sketch his career in shorter form. The writer's grandfather died in the "War of 1812." They were men of stalwart souls as well as soldiers. Would that the Seventh-day Baptists of those years might all be stalwarts in conscience and devotion to the principles which is best in life, in truth and in righteousness.

MODIFICATION OF THE SUNDAY LAW OF RHODE ISLAND.

The attempt of the friends of Sunday to prohibit the ordinary diversions in Roger Williams Park, Providence, on Sunday, seems likely to end in a marked modification of the existing statute. We are indebted to Hon. Albert Babcock, a member of the "Special Legislation Committee of the Senate," for the following summary of the facts, up to May 15, 1897. It comes to hand just as we go to press.

Under the present laws the stopping of all amusements at the Park on Sunday would continue indefinitely. A simple request for the Chief to enforce the laws would be sufficient to prevent helpful and healthy amusement on the first day, and if the head of the department followed the letter of the law, to stop the running of street cars, steamboats and the like.

Should the present movement continue without any modification of the law, it is probable that the running of trains, street cars, would be prohibited, until a reaction took place which would restore freedom to the desired amusements. To prevent such a conflict, on Tuesday, the 15th of May, an act was introduced in the House of Representatives, as follows:—This is the first draft as furnished to us by Mr. Babcock.

SECTION 1. Section 17 of Chapter 281 of the General Laws is hereby amended to read as follows:

"Sec. 17. It shall be unlawful for any person to employ any labor or business or work of his ordinary calling on the first day of the week, or to use the hire of children, or perform any work, or carry on any business of necessity and charity only excepted, shall be fined not exceeding five dollars for the first offence and ten dollars for the second and every subsequent offence."

Provident that nothing in this section shall be so construed as to prohibit the operation of steam-boats, steam or electric railways, the use of amusements at any public park of any city or town, in the discretion of the lawfully constituted authorities of said park, the publishing, selling and delivery of newspapers, or the opening of drug stores whose owners are registered pharmacists. Town Councils and City Councils by virtue of the powers vested in them by Chapter 40, Sections 21 and 22, may in their discretion prohibit the use by any person of any place, sport, play or recreation on the first day of the week.

Sec. 2. All acts or parts of acts inconsistent herewith are hereby repealed.

Sec. 3. This act shall take effect immediately.

Assurances have already been received of strong support for the bill when it is introduced. It has been found impossible to include in the list of things allowed on Sunday all of the things now regarded as a legitimate part of the day. Much must be left to the discretion of the officials, and the intent of the framers is for a liberal interpretation. The things not mentioned are intended to include some number of necessities, and are of comparatively small importance.

This movement sustains the prophecy made in these columns many times within the last ten years, that any effort to enforce existing Sunday laws, which are at all stringent, will result in modification or repeal. Sunday legislation from a religious standpoint can never be restored, and as the tendency to legislation increasing will be modified to suit local taste, or all restrictive legislation will be swept away. Sabbath Reform must cut loose from civil law and return to the Bible, as the standard, and to the Sabbath as there taught and commanded, or it can have no future.

SUSPENSION OF THE EVANGEL AND SABBATH OUTLOOK.

The publishers of the Evangel and Sabbath Outlook are now returning subscriptions sent in for the next volume, because they propose to suspend its publication, at least for a few months. The principal reasons that have induced them to take this change are (1) because they wish to use the fund devoted to its publication to a wide-spread distribution of tracts and other literature, and (2) because the Editor, having become Corresponding Secretary of the American Sabbath Tract Society, finds some time away from the office of publication to continue his editorial work on that paper. But he will continue to edit a page in the Sabbath Recorder, and we trust that those who do not have both papers now, and who will "feel the skin of a fish," as the phrase in the Sabbath Outlook, will promptly transfer their love and loyalty to the Recorder. The Editor of the Evangel and Sabbath Outlook desires to hold all old friends, and add to the list of new ones every week.

TRACT SOCIETY.

Receipts in May, 1897.

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Total | $1,601.30 |
The Missionary Hour at the Eastern Association was one of deep interest and inspiration. The presence of Dr. Ella F. Swinney, our returned Medical Missionary from China, and Evangelist E. B. Saunders, gave added interest to the occasion. In a Missionary Hour of this sort our missionary work and needs can be put before the people, but we are thankful for the opportunity to do that much. Pastor G. H. F. Randolph, of Marlboro, N. J., began the hour with an earnest and fervent prayer for the work and the workers in the various mission fields. Evangelist Saunders spoke upon “The Needs and Benefits of Evangelism in our Churches.” The need comes to me as I see so much of the spirit and lake-warmness in the churches. The church is on the decline and many people are of the opinion that only thing that can bring a church back and make it something is to build up. The church needs those out of the church as much as those inside need the church. Churches, like the individual, drift gradually away from Christ, and the work of salvation remains. The spirit is not only thing that cannot bring a church back and make it something but is the only thing that can build up. The real live church cannot keep still. The grace of God will transform a church, harmonize and unite all its membership in the work for which it stands. A little church of a few members, fired with the rescue spirit, is better than one of a thousand members, selfish, only interested in themselves, or at variance and finding fault with each other. Our little churches hungering and thirsting, are the ones that can be used and challenged and built up by evangelistic efforts, and they are paying us back by giving us the boys to be future rescuers. The large churches ought to send out their pastors to do missionary and evangelistic work in the small churches. It will bring a great blessing upon both churches and pastors.

Dr. Swinney gave an excellent address upon our China Mission. It was a warm motion in the dispensary, and a woman, having received the medicine wanted to tell the Word. Again and again she asked to have it repeated. In the first hour of the instruction given her she showed me her responsibility. If God made me and the world, and gave his Son to save me, then he owns all my time and all my powers. I must hear more of him. I will come again. A wonderful remark for a heathen woman, before whom many of us might well be ashamed. God is love, that is the center of his being, and all of his activity. Does he not want the same spirit of love in us? If we have it, it must show itself. Are we faithful to this love and to the truths that come to us, so that we step right out to meet the calls which come to us? It is not the flashy boy, but the faithful one that goes up. Faithfulness is what wins. Is it not strange that God should commit to such frail beings as we are his wonderful gospel? And, yet, he will give us the faith and the power. It is the heathen woman, If each and every church member felt or her responsibility in the Gospel, what a wonderful church it would be! Another woman asked me, “How long since the Gospel news came?” Eighteen hundred years, and you have never been before to tell us?” The question brought guilt to my heart. Read the book of Job, and you will find it hard to understand, but as you come toward the close you will see the story, in many ways, of Job’s life. I have prayed for others. Our powers belong to God. Let our stewardship be found faithfully discharged. I have always said that the women of our denomination would come forward to do a great work, and not? They are coming forward grandly to the support of our denominational work. May we all have a deep sense of our responsibility. At the close of her address the male quartet sang with inspiring power, “Sped Away.”

Dr. A. E. Main spoke as follows upon “Our Interests in London”:

1. “There are many converging lines of truth and fact that ought, at least, to make us look favorably upon the plan of standing by our cause in London.

2. “Business enterprises do not, as a rule, stop voluntarily when times are hard, but seek to struggle through, in the hope of better times. Although depressed by debt, it is just this that our Missionary Board is trying to do.

3. “It is much easier for some to find fault with the Boards than to help them in their struggling. Some magnify this department of their work, some that, some the other; but, in the midst of well-awakening perplexities, they are prayerfully seeking to do their best.

4. “Many thoughtful persons, some of whom had visited London, were in favor of sending a laborer there.

5. “We may not be able to understand why it is so, but the principles and practices of our religion seem to flow and ebb. From the East the gospel teachings flowed on toward the West; and now we are sending the gospel back to its original historical sources. The Sabbath doctrine came to America from London, and America is sending it back.

6. “Many facts relating to our cause in England are calculated to awaken favorable sentiments toward the London Movement.

Since 1817 there have been about fifty English Seventh-day Baptist writers.

James Ockford’s work was condemned to the flames.

John Trask, a school-teacher, was pilloried, tied to the cart’s tail, and whipped from Westminster to Fleet Prison. His wife, also a teacher, was imprisoned fifteen or sixteen years. Thus began the Mill Yard church.

John James was hanged, his body drawn and quartered and beheaded, and then exhibited on the four city gates and on a pole in front of the meeting-place.

Joseph Horned lost the loss of his goods and ten years in Oxford castle.

Dr. Chamberlen was physician to three kings and queens.

Nathaniel Bailey was an eminent philologist and lexicographer. His dictionary was the best of his day, and became the basis of Johnson’s great work.

William Tempest was lawyer and poet.

Francis Bampfield, an Oxford student, was converted to the Sabbath and baptism in prison, where he preached; and died in Newgate prison.

Thomas Bampfield was at one time a speaker of the House of Commons under Richard Cromwell.

“Of the four Stennetts, Edward, Joseph, Joseph Jr., and Samuel, two are well-known as hymn writers.

If we love the Sabbath truth as do the Sceleys of Berlin, the Newtons of Carolina, and many others, we ought to be grateful that London sent it to Newport in 1664.


9. “His presence and influence there increase the possibility of receiving, at last, some substantial benefit from the estate of Joseph Davis.

10. “These are days of important religious and social movements among Jews. London is a great center of Jewish interests. And Dr. Daland is eminently well-qualified to carry them the gospel by the way of the Sabbath, the way Prof. Delitsch said it must go.

11. “London is a great metropolitan center of thought and action; and if Seventh-day Baptists want to move the world they must stand upon it.

12. “All that can possibly be said of the necessity and magnitude of Sabbath Reform is so much said in favor of aggressive world-wide missionary and evangelistic labors.

13. “There have been, in the past, fourteen English Seventh-day Baptist churches; and the late Dr. William M. Jone’s says in ‘Jubilee Papers’:

The question has frequently been asked, What was the cause of the decline of these churches? My answer is, that from the study of the church-books and other sources of information, the conclusion is that it was in great measure due to the lack of combination and unity for mutual encouragement, growth in the saving faith, and defense of the truth. Arminianism and other theistic and controverted matters to the necessities of the teaching and practice of a tenet that requires sacrifice, persecution, and death, fifty-two times a year, every year of one’s life. The enemy of every good cause understands that “in union there is strength;” why cannot the children of the kingdom know and feel this as well as the enemy?” Mr. Bampfield and the Mill Yard church in his time greatly desired such union. Unfortunately their efforts were not seconded by the other churches. The Sabbath Reform in England is reviving, the lamp is being replenished, and a brighter day for the long-drawn-trodden and despised Sabbath is beginning to dawn.

After Dr. Main’s address, President B. C. Davis, of Alfred, N. Y., presented briefly, but in an able and earnest manner, “The Relation of our Schools of Learning to our Missionary and Evangelistic Work.” Our schools are auxiliary to our Missionary and Tract work. Have been much interested in Br. Horner’s sketch of the evangelistic spirit in Milton College. We have much of the same spirit at Alfred. This winter, for four weeks, the students carried forward meetings to the saving of many, and with great blessing to the whole community. One school of the church and are grandly inspiring and fitting our young men and women to be earnest and successful workers in all lines of our work as a people. The Conductor closed the hour with an exhortation. As a people we should strive to do our best, and to guard against for our fields and the workers. Work for the salvation of souls, work personally. Give, give generously, systematically and faithfully.

Sec.
Woman's Work.

By Mrs. R. T. Rogers, Waterville, Maine.

MARTHA.

No time to pray—
The busy cares of life.

Do we not know
whether in our hearts we truly desire the things we ask for? Do we not know
that we must help to answer our own prayers?

God's ear is open to every cry of his children. His hands are open wide and filled with the blessings we need. He gives them to all liberally. He is always more ready to

give than we are to receive. May our lives be so closely united to his life that all men may know that we are his disciples.

CHURCH EVANGELISM.

By Mrs. C. M. BABCOOK.

A church is a body of Christians with a distinct history, and an ecclesiastical government and forms of worship. Evangelism is an organized system which labors to spread the gospel.

First, then, church evangelism is a church at work. The church exerts an influence. Christ intended that the church should be the light of the world. The church should maintain the pure doctrine of Christ. The Church is there to let more that Christian sympathy and love are manifested among the members of the church, the more are they capable of being church evangelists. Each member, old or young, should be an evangelist, and should be intensely interested in the salvation of the world. Watch, pray and work. Deny yourselves and patiently hear the cross. Without doubt there is evangelistic work to be done in every home. Some member of the family brings the glad tidings and read of Christ; but does not know what is the first step to be taken, or may not have the strength to come out on the right side. Here is work to be done.

Speak to all men loving words of sympathy. Teach them if they would be Christians that they must deny themselves of all selfishness. There is not a noble deed done that does not require self-denial of some kind. They must not expect all their good things in this life, but must be willing to make sacrifices for Christ's sake and the good of humanity. This will bring them the bright hours of sunshine are hastening away, the narrow places. Wicked men can resist anything else better than they can a holy example. They can make a mock of preaching; they can definitely deny the Bible, but the mission of the Church is to give earnest desire the salvation of those to whom they preach, and of all others as well. They must offer up those desires in fervent prayer. Bury the throne of Him who reigns in glory, and the result of the good in every department of the great work of life. They must learn the grand lesson of life's responsibility, that it is not alone to enjoy, but to live for others, then making life a deep and grand reality.

The Golden Rule must be the monitor every day and hour.

A holy life sheds a hallowed influence in all places. Wicked men can resist anything else better than they can a holy example. They can make a mock of preaching; they can definitely deny the Bible, but the mission of the Church is to give earnest desire the salvation of those to whom they preach, and of all others as well. They must offer up those desires in fervent prayer, humble prayer for his blessing on the work, if they would be successful. They must earnestly desire to receive their mission from God, and then go forth and evangelize the world. Their seed broadcast, in the church, in the home, in the neighborhood, in the school, in the neighborhood, in the highways and byways, along the hedges and through the back alleys, and dark valleys of sin everywhere.

"Go to work in my vineyard! oh work while the day is good; and white hours of sunshine away. And night's gowy shadows are gathering fast; the hours of the night are past. Begin in the morning and toil all day. Thy strength I'll supply and thy wages I'll pay; what is needed, third blessed, the least few. Who finish the labor I've given them to do."

"They who sow in tears shall reap in joy."}

The true relation of body and soul, then, is reciprocal, each recognizing the other, but the soul dominating. Any one who wants to be in spiritual health and to serve Christ will care for his body, and it will repay such care by making him so much the more effective.
CHRISTIAN SOLDIERS.

BY REV. A. W. COOK.

We are soldiers, Christian soldiers, in the army of the Lord. We will here set up our banners beneath the name of Christ our God.

Our brave captain is a hero,
He never lost a battle,
And through all his conflicts
Where clash of arms did rattle.

He calls us now to face our foe,
For this is a war of steel,
So let us buckle on our armor
And never yield to fear.

Our Captain will we follow
Where he may lead, and
Onward to victory,
No triumph of his head.

Till the enemy is vanquished,
And we lay our armor down
Before the King of glory,
And receive a royal crown.

THE RESURRECTION BODY.

BY REV. CHARLES A. RIDDELL.

The Scripture distinctly teach the doctrine of a resurrection of the dead, or from the dead. But there are some difficulties attending the doctrine that give rise to diverse views concerning it. The thought of all the ages has not availed to furnish an exposition of the doctrine that is accepted of all. The old Christian question forever recurring: "How are the dead raised? and with what manner of body do they come?"

The popular view seems to be that at the time of the second coming of Christ, the bodies that are laid in the grave will be raised with the same physical parts that composed them before death. One difficulty with this view is the seeming, if not real, impossibility that all bodies in the resurrection can have the same matter that composed them at the time of death, as it is altogether probable that the same particles of matter have had a place in several, perhaps many, different bodies. The matter of which our bodies are made up is primarily inorganic—particles of earth and air—which become organic and fitted for the human body by the vital processes in vegetable and animal life through which they pass. In the dissolution of the body after death, all these particles of matter are set free and return to earth and air as dust and gases, ready to furnish food for succeeding generations of vegetable and animal life, and, in turn, furnish food for man. (For illustration, many of the battles of the world's history have been fought on cultivated fields, and the blood spilled and the decaying bodies of unburied soldiers have become part of the soil from which food products are annually raised to feed the bodies of men. It would be strange if some of the matter which formed the bodies of those soldiers has not also entered the bodies of some of the thousands that have since been fed from the products of those fields.)

Another difficulty in the way of this view is, that Paul's description of the resurrection in 1 Cor. 15, does not seem to harmonize with it. "That the body is sown in smoking, that it is raised not that body that shall be. It is sown a natural body, it is raised a spiritual body. And there is a natural body, and there is a spiritual body. Two kinds of bodies. The first is flesh and blood; but "flesh and blood cannot inherit the kingdom of God."

Relief from these difficulties has been sought by many in the theory that the resurrection is not a resurrection of the body, but of the spirit of man; that it is not a resurrection of the dead, but a resurrection from the dead; and that it occurs at death, when, as they say, the spirit is raised up out of the body.

There is difficulty also in making this theory harmonize with Scripture. "If the dead rise not, then is Christ not raised:" 1 Cor. 15:16. Jesus said, "For the hour is coming when all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John 5:28, 29. For the hour is coming when all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

1 Thess. 4:16. So there is to be a resurrection of "the dead," of the body. "It is sown a natural body, it is raised a spiritual body." If, then, there is to be a resurrection body, and yet not composed of the matter that was laid in the grave, the question recurs, "With what manner of body do they come?"

If we could settle this question,—in what does bodily resurrection consist?—we might find help in our inquiry. Of one thing we are certain, namely, that bodily identity does not consist in sameness of the visible matter of the body, for this is constantly changing. Every hour there is exhaustion and removal of worn-out matter and its place being filled by the assimilation of our food; so that in a few years the entire matter of the body is changed. And yet, though there is not now a particle of matter in my body that it had some years ago, I know that I have the same body I have always had, with its form, features, and even the scars that I got when a boy, all unchanged. Amid all the changes the matter of the body is undergoing, there is something about it that does not change. This something must constitute the identity of the body; and that which constitutes the identity of the body during this life, must be that which constitutes its identity in the resurrection. What is that something?

If there is, as some suppose, within this physical frame, an invisible, ethebral body, corresponding to the material body in all its physical parts, which molds the matter into the form and features which the body wears, it must be this that preserves the identity of the body during all its changes of matter, and would not fill the requirements of the resurrection body.

Let us see whether this theory harmonizes with the facts of science, and with the teachings of Paul. Science teaches that there is in a seed and its plant something distinct from the visible matter; a principle of life, which determines the kind and structure of the plant or tree, the features of which the same seed must be the same in all. It also teaches that the seed sown decays; that germ may develop in the plant; and the corresponding fact that the human body decays and returns to dust in the grave. Paul takes these facts as the basis of his answer as to the "manna of that carnal nature." "The soweth not that body that shall be, but a baregrain." "God giveth it a body." "That which thou sowest is not quickened except it die." "It is sown in corruption; it is raised in incorruption. It is sown a natural body; it is raised a spiritual body.

According to the theory of an inner, invisible body, in which the identity of the body consists, this inner body corresponds to the germ and principle of life in the seed, which Paul uses in his illustration. That is reconcile a good working theory which accounts for all known facts. What theory accords better with facts and Scripture than the above?

THE TESTIMONY OF A GOOD CONSCIENCE.

There are moments of serious inquiry in every thoughtful, honest, earnest inspection, when the one supreme question is: "Am I really accomplishing God's purpose in life concerning me?" That question does not, of necessity, originate in a moribund condition of soul. It may be, and ought to be, entertained to produce a healthful, intellectual and moral activity. It will result in this, provided we are sure of our relationship to him as the adopted children of his spiritual household. In other words, if we have in our hearts the witness of his Spirit to our adoption, we will abide, without injury to ourselves, to submit to rigid self-examination upon questions that effect our secret motive and manner of living.

Am I doing the will of God, and as he would have me do it? It is well for each one of us to ask this question. We can answer this question with confidence if our hearts are right with him. It is possible for us daily to live so that we can say: "Lord, this is thy work, and I am doing this task that thou hast given me for thee." All this may be said with a feeling of unworthiness and insufficiency. And yet it may be spoken with humble boldness and inward strength. When this is our attitude before him there will come into our hearts joy, peace and love for his service, however trying that work may be to the flesh. We may go forth day by day with an uplifted countenance; with a feeling that, while we are weighed in the balance, through the mercy of God we are not "found wanting."—Christian Advocate.

MOODY'S STORY OF ALEXANDER THE GREAT.

"There is a story told of Alexander the Great and his trust in his attendant physician," relates Evangelist Dwight L. Moody, in his Sunday school manual, writing on "Faith" to his Bible class. "Some one who was jealous of the doctor's distinction sought to bring about his ruin by arousing suspicion against him, and sent an anonymous letter to the king accusing the doctor of treason. In the letter the writer warned the king that on the following morning the doctor would bring some deadly poison with medicine which he would bring him. Alexander knew his friend too well to believe the accusation. When the doctor came the next morning, the king, taking the goblet containing the medicine, gave the doctor the warning letter, and then, without waiting for him to read it, he drank the prescribed medicine. By that act of fearless faith he showed his implicit confidence in his friend, and displayed a love that was beyond suspicion. That act of faith, that could not and would not be shaken, no matter what the tests to which it might be subjected. And such is the faith that God would have us have, in this hour; a faith which would not tolerate suspicious doubts and fears; a faith that would trust him implicitly however dark the shadow, and would fall across the path where he would lead us."
Young People's Work
By Edwin Shaw, Milton, Wis.

PRESIDENT'S LETTER.

The second Association of the series has closed. A blessed meeting it was; some think it the best Association they ever attended. We were royally entertained. From the early morning prayer-meeting, attended by as many as fifty people some mornings, until the last evening, when a moment was lost. Each session, I believe, was opened by fifteen minutes prayer and praise. God wonderfully answered our prayers, in making each session better until the closing. Nearly one hundred and fifty dollars were raised for the Board during these sessions. The closing meeting Sunday night sent Christian greeting to the remaining Associations, pledging them our prayers, and raised over fifty dollars for the Tract Board. Nearly everyone pledged themselves to do better work for the Master during the coming year. They then formed in line, making a circle around the audience-room of the old New Market church, clasped hands and united in singing "Blest be the tie that binds our hearts in Christian love." Dr. Lewis led us in prayer and benediction. Then while we shook hands and passed from the house, all joined in singing "God be with you till we meet again. The Recorder will tell you of the many good things which I thank God some of us could enjoy, but wish you all could have witnessed. E. B. Saunders.

INTELLECTUAL CULTURE AND RELIGIOUS GROWTH.

I. "A little learning is a dangerous thing." Is there any truth in this old adage? If so, what is its basis? Would it apply to you if the word "little" were omitted? Is "learning a dangerous thing"? In a certain sense, yes, a real danger. A distinguished writer has said: "The difficulty of conduct does not lie in knowing what it is right to do, but in doing it when known. Intellectual culture does not take away responsibility. It provides no motive to overcome the weakness of the will, and with wider knowledge it brings also new temptations." Now the acquisition of knowledge produces in the life of an individual greater changes than can be produced by moving from one side of the world to the other. No geographical change can so alter one's surroundings as learning alters them. This same writer quoted above says also: "Moral habits grow under given conditions. They correspond to a given degree of temptation. When men are removed into situations where the use and want of their fathers no longer meet their necessities; where new opportunities are offered them; where their opinions are broken in upon by new objects, where pleasures tempt them on every side, and they have but to stretch out the hand to take them; moral habits yield under the strain and they have no other course to fall back upon."

Among the queries put to the Rev. John H. Barrows, while he was in Indiana recently upon business, was: "Upon Christianity, was this: 'Is not material improvement an impediment to religious improvement?'

All the foregoing points to the fact that in mere intellectual culture or material improvement there is either very little, or nothing, which aids the religious growth of an individual. Shall we then avoid these things? Shall we shield our children from them? By no means. We must provide for a religious growth in connection with material improvement. At some future time we purpose to speak of methods for religious growth in connection with material improvement, but this time may we suggest four methods for developing religious growth in connection with material culture, especially notably that of our schools higher than our common graded schools.

1. Christian academies and colleges. Parents who are careful of the religious growth of their children will see to it that the boys and girls are sent to Christian schools, where there are daily devotional exercises, where every student is required to attend the services of some church every week. The numerous high schools of our land furnish excellent instruction, no doubt at all, but they also lay the foundations of infidelity and haughty skepticism. How many readers of the Recorder can testify to the restraining, uplifting influence of "chapel exercises"? Then send the young people, not to the godless high schools of this country, but to Christian academies and colleges and universities.

2. Religious organization. Much good is done by the Y. M. C. A. and the Y. W. C. A. in our schools. There are also many local societies of various names which do the same work. Those weekly or semi-weekly prayer meetings are very helpful, and every student who really wishes to develop the religious nature should make it a fixed duty and habit to attend all these regular meetings.

3. Christian teachers. Say what you will, a large portion of the ideas, methods of thought, and even the habits of life, come directly from the teachers. This is unavoidable. It is not seen so much in school life, as in the work done after school days are over. The young person who goes out to teach will in the main follow the methods of the teacher. This is, of course, the most evident illustration, but the principle is true in other things. Whatever problem comes before the young man or woman will be attacked by methods taken from their teachers. How essential, then, that our boys and girls are put under the instruction of Christian teachers.

4. Biblical study. No person is really fitted for life in any vocation whatsoever, without some knowledge of the Bible—what it is and how it came into being. Every college course should require at least one year of work, five hours a week, on subjects connected with the Bible. This might be very elective. For example, a course of one term on the history of the Jews, or a similar course on the history of the early church, or a course in literature, using the Psalms, or Job, or John, or almost any book of the Bible, as the text-book for study. These courses might be increased almost indefinitely, but at least three of them should be required.

We cannot close without referring to a method of religious growth which we believe is in the main wise, if not positively harmful. This is the method of "revivals". In our experience and observation "revivals" have injured, rather than helped, the religious growth of students. To be sure, this experience is rather limited, extending only about fifteen years. "Revivals" disorganize all the regular work of the student. They over-power and destroy in a week or ten days all interest in the regular work of the school, which it has required perhaps months and years to secure. Revivals make students irresolute and dissatisfied with all the occasions when "a revival" is just what is needed in a school; but such occasions are very few and far between. The subject of revivals in general has been under discussion in the Recorder of late, and we hope to have a page of simple words to say on the subject in the near future.

OUR MIRROR.

Our Young People's Society of Christian Endeavor, at Dodge Centre, Minn., has but little if anything to report this spring for this column. Our attendance has been small, for various reasons, some absent, some sick, some living quite a distance in the country. Still, interesting meetings have been held each week. May 5, under the leadership of K. R. Wells, we had the subject of "Present Phases of the Sabbath-question." Our County Convention comes soon at Manterville, seven miles distant. Among the subjects to be presented will be those by S. C. E. Assisting in Home Evangelical Work," by our pastor.

Upon invitation of the superintendent and pastor, and his wife, the Juniors, with their teachers, were invited to the parsonage upon a recent evening. There were fifty-six present, all youths but twelve. With ice-cream and cake and merry-making, a grand time was had, and all felt that it was good to be Juniors, or friends of Juniors. This work still goes on here with unabated interest. One class nearly large enough to be promoted to the C. E. Society, yet we hope they will remain quite a while longer, as they are a good help to those younger. Dear Juniors, do not be too great a hurry to graduate, and when promoted, still linger to help along the work in the Junior Society.

The topics for special days, suggested by the Brotherhood, have been considered by the Juniors, and we have a report from Nile Parish School of the work they are doing to his people. The subject of temperament was carried into our C. E., in the form of a temperance program for our monthly meeting, which occurred the evening after the Sabbath following the temperance sermon. The special features were the temperance edition of the C. E. Messenger, edited by Pastor Shaw and Nellie Gardiner; biography of P. A. Burdick, by C. B. Clarke, and recitation by Fred Millard. Testing of the milliards came on the Sabbath of our roll-call and communion service, so it was postponed one week, when the entire hour was given to the Christian Endeavor Society. After the usual opening exercises, the following program was presented:

Devotional Service, C. S. Clarke.
Recitation, "The Charly Fair," Mary Burdick.
Music, Quartet, Pastor Shaw, Frank Stillman, De- lette and Charles Gardiner.
Reading, "Iora and Me and the Mission Boards,"
Rachel Warden.
Music, Quartet, George Witter, Fannie Whithard, Clarence Clarke, Fred Whithard.
Singing by congregation.

The entire program was full of inspiration and seemed to be greatly enjoyed by all.

The minutes were taken by Miss Millard, and the names of Misses C. S. and M. D. were added, two of whom were associate members of our C. E., and three of our Junior Endeavor. We hope soon to enroll several of these as active members of our Society.

P. A. W.
A BOY'S PROMISE.

Joseph Crowe, in his recent "Reminiscences," gives several instances of the manner in which religious belief in India may conflict with the practical affairs of life.

He had numerous servants there, for a man who had been hired for one sort of work always refused to undertake anything else, and the consequence was that the place was full of people, either idle or fast asleep.

When they did work, however, it was often under certain restrictions which a stranger was not likely to guess in the beginning.

At one time the bungalow was overrun with mice, and so a boy was ordered to buy half a dozen traps and set them. He obeyed, and next day took his master round triumphantly to show that each of them was occupied by a prisoner.

A few days later it was evident that the mice were still rampant all over the bungalow, and the master called his boy.

"Have you set the mouse traps?" asked he.

"Yes, sahib."

"How many nice did you catch?"

"Fifty."

"What did you do with them?"

"I let them out again."

"But," said the master, "they were to be caught and killed."

"Oh," said the boy, "I never kill anything."

And then the truth was told. The Hindu religion makes that merciful but inconvenient provision.

This explained to him a circumstance he had observed in the house of a neighbor who kept a dog. The animal suffered from vermin, which a servant was hired to pick off and destroy. The man did, indeed, spend the day in removing them, but he only transferred them from the animal's back to the ground, whence they incontinently hopped on again.

"Why do you think they did?"

"We don't know," said the twins.

"They all took hold of it together, said mamma;" and then they could fly with it.

The children laughed and looked at each other; then they all took hold of the basket together, and found it very easy to carry.

"The way to do all the hard things in this world," said mamma, "is for every one to help a little. No one can do them all, but every one can help." —Christian Leader.

CHILD (who has a great idea of her grandmother's age): "I say, grandpapa, were you in the ark?" Grandpapa: "Why, no, my dear." Child: "But, grandpapa, you must have been, or else you would have been drowned."
Home News.

New York.

WEST EDMONSTON.—This church still aims to be "a city set upon a hill." Though not as large as its membership in former times, it is in very good working order. The regular services are maintained. Sabbath school, under the efficient superintendence of Miss Abbie Millard, is doing good work. A Y. P. S. C. E. is about organized with fair prospect. In connection with its regular preaching hours, the pastor keeps up two appointments semi-weekly at each of two places, South Brookfield and North Edmonston. At the former place an organ has recently been bought. This church has a society which visits their interests in singing by supplying themselves with three dozen copies of the excellent New Praise Hymnal, by the Fillmore Bros. South Brookfield followed suit by ordering thirteen copies. An increased spiritual interest is manifest. There have been four conversions during the winter and spring, three in the village and one in the country; but they are First-day people. Others are hopefully interested. The church has been fortunate, at last, in securing a parsonage, mainly through the will of a deceased member. The house is in the church, and is as sweet incense. The building has been remodeled and retailed, painted inside and out, and is quite comfortable and fairly commodious, having a good garden lot and yard with some fruit trees also.

The Yearly Meeting of the Leonardville, Brookfield and West Edmonston churches was held in our church, on Sabbath, May 15. Although roads were muddy, the house was full, and excellent sermons were preached by Elders C. A. Burdick and J. A. Platts. While there is much to encourage, for which we give thanks, yet there is more to do, and we greatly need the prayers of all interested ones and the divine guidance and help.

M. HARRY.

June 2, 1897.

ABOUT COLONY HEIGHTS.

Los Angeles, Cal., May 14, 1897.

To the Editor of the Sabbath Recorder:

Dear Sir,—By request of J. T. Davis, president of the Colony Heights Land and Water Co., Lake View, Riverside Co., Cal., I will attempt to give whatever aid I can in that place and try to give my idea of Colony Heights from a purely business standpoint. Leaving my home, 1,443 Bush St., this city, via the Santa Fe Railroad, I passed through Pasadena, a city of beautiful homes owned and occupied largely by retired capitalists from the East; thence through the San Gabriel Valley, an old settled section well developed. Passing Azusa, Glendora, Lordeburg, North Pomona and old San Bernardino, where we changed cars for Colton, I arrived in time to secure a number of beautiful homes, where the celebrated Naval orange has been propagated to its present magnificent condition. This city is not only famous for being the largest shipping point in the state for oranges, but also for its beautiful avenues and luxurious homes, all of which render it a very attractive point.

From here the train went through a region of country which, while comparatively new and unsettled, was possessed of scenery that is very grand, winding through the hills and valleys, until the noted Perris Valley is reached, which is a broad extended strip of country capable of holding a large population when it becomes settled. In this noted Valley the thriving young city of Pervis is located, and it possesses a goodly number of large frame buildings. The buildings are indications of doing a good deal of business. Upon my arrival here, I was met by Mr. J. T. Davis, who drove me over a most beautiful tract of country along the San Jacinto River, which, with its bottom lands and the adjacent settlement, is quite a spot worth traveling a long distance to see.

At arriving at the Colony near evening, we passed the ten or twelve houses that have been built by the pioneer members of this Colony, their new beginnings showing well for the length of time since their settling there. The fields of grain and young orchards speak volumes for their laborious efforts. I saw apricot trees well laden with young fruit that would astonish people from the older settlements. In company with Mr. Davis I looked over their tract comprising about 2,000 acres of land, including the hills which are showing quite a prospective development of minerals and may become the best part of their purchase. To any one desiring to settle a farm and find the best reasons of a climatic nature I know of no new section that presents more advantages in point of healthfulness, beauty of scenery, and productiveness of soil. The Colony possesses all the essentials by nature for a large settlement of people. Those men settled there have had the hardest of the privations to bear, and from this time onward as they are able to develop a supply of water from their plant now in operation, but requiring more labor to fully complete, by the laying of pipe lines and the building of reservoirs to hold the water, they will have accomplished a great deal. This they are in a fair way to do at an early date. They have just finished their indebtedness upon favorable terms so that every one can pay out independently and be releasing from their labor of discovering the land of the colony. From my observation and experiences in this country, I can most cheerfully recommend this locality to all desirous of making a home in a new section of Southern California. I believe those who have come through the process of 10, 20 or 40 acres in this valley will be satisfied that I have not overestimated the present or future prospects of this special locality. In saying what I have, will simply add I have no financial interest whatever, but do consider an investment there as perfectly safe. Hoping to visit the Colony again and to see many valuable accessions to their numbers, I am,

Most respectfully yours,
E. W. BAIRD.

RESOLUTIONS OF SYMPATHY.

WHEREAS, our heavenly Father in his infinite wisdom has seen fit to remove from our midst by death our dear friend and brother, James E. Gillespie, who, by his sterling Christian character and steadfast discharge of his duties as sexton, endeared himself to all who knew him; therefore,

Resolved, That we are hereby moved to eulogize his virtues, his faithfulness in the discharge of duties, and his loyalty to the law of God.

Resolved, That while we submit to the will of him who doth all things well, we desire to express our deep sense of loss, and our sympathy for the bereaved family. In behalf of the church.


SALEM.

The friends of Salem College will be glad to know that the school has been enabled to do excellent work throughout the entire year, notwithstanding the hard times of the last year. The year closes June 16, and I take this way of reminding all who intend to aid in this year's work, that our bills will be due the first of June, and our reports must be made before Commencement Day. It is only fair, if you have had hard times, to offer to help us, that we have been able to go thus far through the year, with a fair prospect at this date of being able to pay all the year's bills when due. This we will do if all who expect to aid us can see the way clear to send it soon.

There are 126 students this term, all told. This is a little short of last spring's registry, but is due to the hard times that have made it impossible for some to come. We have a fine graduating class of eight young men and women. The term has been one of faithful work on the part of the students; and of very heavy work, too, with the teachers. Six teachers have carried fifty reitations per day, ranging in mathematics all the way; and among the younger students completing Trigonometry. There are then all the classes in Latin, Greek, French and German; Physics, Chemistry, Botany and other sciences; besides the special work for teachers in the Normal course.

These seven years of college effort have brought in many students who are now well up in the courses, and this is now a primary work, today. Let no one underestimate the real work which your benevolence has promoted. The frugality is everywhere apparent in Central Kentucky. Again the funds thus concentrated are made to go as far as possible. This you can readily see by the salaries paid to teachers. This year the six teachers, who have carried this work,—some of them almost double work,—receive an average salary of only $491.66, for teaching. These salaries range from $300 to $700, and for the year to come the average will be a considerable less, according to the terms upon which they are already hired.

We have made quite a gain in apparatus and library facilities this year; and also in specimens for the cabinet in Geology and Natural History. The shells sent us last year, by our California friends, attract much attention, and we have encouragement that all of the varieties of the Pacific coast will yet be sent. The specimens in Archaeology also continue to come, one at a time; and these are all helpful in college work.

It is remarkable how the Lord has put it into the hearts of his people to keep this good work going. With a walk by faith. But it has been a pleasant walk, because the blessed results have been so clearly seen year by year. I believe that the Lord, who has led thus far, and who has given such a harvest of good fruits, will not allow the crop to be so long left hanging. He will continue to open the way here, and to touch the hearts of his children elsewhere, filling them with love for the good cause, until Salem is placed upon a solid footing, and better equipped for its labor of love. It is this faith which gives me, now, that our great needs will all be met for this year without adding a dollar to our debt.

THEO. L. GARDINER, ENS.

Salem, W. Va., May 30, 1897.
MAY NOT TO EAT FISH OR TO DRINK WINE. THESE EXPRESSIONS SEEM TO REFER PRIMARILY TO FEASTS CONNECTED WITH IDOLATRY. SEE 2 COR. 8 AND 10.

The principle of right is whatever may exact a bad influence. If you have any doubts, says Paul in effect, the safe course is to abstain from the source in question. It is honorable and better to abstain from such exercises. If you drink, however, only the exercise that is lawful for you, and if you drink, do not be a stumbling-block to the weak brother. A brother has a right to abstain from the exercise, and a brother has a right to be grieved by what seemed to him laxity. Here is the principle of the apostle. It must be stated that Paul and the same writer to the Colossians are regarded as Paul. The apostle, while agreeing with the stronger brother's conduct, did not make a false distinction between things ceremonially clean and unclean; between days sacred and common. The apostle, while agreeing with the stronger brother's conduct, did not make a false distinction between things ceremonially clean and unclean; between days sacred and common. The apostle, while agreeing with the stronger brother's conduct, did not make a false distinction between things ceremonially clean and unclean; between days sacred and common.

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Special Notices.

**Sabbath Keepers in Uxus, N. Y., will meet the last Sabbath in each month for the purpose of holding a common service at 10 A. M., at the residence of Dr. S. C. Maxson, 22 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, on Randolph street between State street and Wabash avenue, at 2 o'clock. Stranger's are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6120 Englewood Ave.**

**The Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner First and Genesee streets, 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.**


**WESTERN ASSOCIATION.**

Alfred Station, N. Y., June 10-12, 1897.

**PROGRAM.**

**Fifth-day Morning.**

10.00 Prayer Meeting, conducted by Luther Lewis and O. E. Burkle.


1.30 Opening Exercises.

1.45 Commission from Corresponding Bodies. Appointment of Standing Committees.

2.30 Masonic Society's Hour, conducted by O. U. Whitford.

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10.00 Prayer Service, conducted by Luther Lewis and O. E. Burkle.


1.30 Opening Exercises.

1.45 Commission from Corresponding Bodies. Appointment of Standing Committees.

2.30 Masonic Society's Hour, conducted by O. U. Whitford.
MARRIAGES.

HUCKLE-ADAMS.—At the former home of Mr. and Mrs. J. D. Huckle, Rich­
mond, N. Y., on May 29, 1897, by Rev. L. M. Cottman, of Albion, N. Y., and Miss Minnie Austin, of De­
 Hence, N. Y.


DEATHS.

Short obituary notices without fee of charge. Soldier exceeding twenty lines will be charged at two cents per line in excess of twenty.

EDWARDS.—In Albion, Wis., May 28, 1897, Burton Edwards, aged 81 years.

See obituary in this issue.

KENYON.—In Rockville, R. I., May 30, 1897, Eldridge E. Kenyon, second son of Hon. E. E. Kenyon, aged 13 years, 8 months and 10 days.

It is a sad privilege to record the death of a person so young has caused such a general feel­

ing of sorrow and regret. He seemed to be just beginning to enjoy life. The funeral was attended by a large con­
gregation of sorrowing people. In the fall of 1893, Bro. Huffman held a preaching and prayer meeting at one of the happy converts, was baptiz­
ed and united with the church there. He was the oldest patient sufferer, and testified to her

testimony to the high estimation in

her band, and an only son, survive to mourn the loss of a good majorities.

B. Champlin, of Alleghany, N. Y., on May 18, 1897, Barton Euwalker, of Hornellsville, N. Y., aged 75 years.

Marshall E., of Honeoye Falls, N. Y., on May 18, 1897, Mina Whitehead, of Hornellsville, age.

of four children, one of whom, the parents, hus­

band, and an only son, survive to mourn her loss. She made a profession of reli­

on in the church there, and was baptized by Rev. A. H. Lewis into the membership of the Sec­
dial church, where she remained, last visiting the church

H. A. Thomas, of Hornellsville, N. Y., after an illness of several years.

of the Seventh-day Baptist church, as well as the large company found waiting at the Second­

church, where the funeral services were conducted, bore testimony to the high estimation in

which she was held. She was a most patient sufferer, and testified to her readiness to go at the call of her Lord.

F. D. Hevenen, of Alleghany, N. Y., died at the home of her parents, May 31, 1897, aged nearly 21 years.

It is said she lived just one week about nine years of age and had been one of the strong and faithful ones among the young people for some years. She had been teaching Public School the past winter, until sickness compelled her to give up. It was soon found that severe lung disease had set in and was advanced, and that her time here was short. She bore

with great patience and grace the severe pain with which she was troubled, and commu­

nication with her Lord and Saviour, at times seeming to catch bright glimpses of heaven. The family and friends are mourned by a large company of friends and neighbors. But when one can look heavenward at death with such grace, and who holds in love in such measure, it should lead us to higher grace and deeper love for such light-bearing souls as God may give us to see.

M. G. S.

CRANDALL.—At Adams Centre, N. Y., May 25, 1897, Mina L. Crandall died of consumption, aged 14 years, 6 months and 25 days.

She was the daughter of Albert Crand­

all and Medora Trowbridge, and the

mother’s death, some years ago, she has been tenderly cared for in the home of her

grandmother, Mrs. Dix, Genesee Centre. About a year ago she had the measles, which affected her lungs, and she went into hospital with a steady decline. She had been a Christian, very patient in all her suf­

ering. We believe she was a Christian, and have declared her love for her Saviour, but was not afraid to die. To her aunt Eva, who was her constant attendant, she said, "Do not feel sorry, it is all right." When a profession of faith was made by many kind friends, we laid her weary body to rest, comforted with the assur­

ance that her spirit is with the angels, where she cannot die any more.

20: 36.

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**The SEVENTH-DAY BAPTIST Missions.**

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Page 351.

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