BE STRONG.

Be strong to bear, O heart of mine!
Faint not when sorrow comes.
The summits of these hills of earth
Touch the blue skies of home.

So many burdened ones there are,
Close journeying by thy side,
Assist, encourage, comfort them,
Thine own deep sorrow hide.

What though thy trials may seem great?
Thy strength is known to God,
And pathways steep and rugged lead
To pastures green and broad.

Be strong to love, O heart of mine!
Live not for self alone,
But find in blessing other lives
Completeness for thine own.

Seek every hungering heart to feed,
Each saddened heart to cheer,
And where stern justice stands aloof,
In pity draw thou near.

Kind, loving words and helping hands
Have won more souls for heaven
Than all the dogmas and the creeds
By priests and sages given.

Be strong to hope, O heart of mine!
Look not on life's dark side,
For just beyond these gloomy hours
Rich, radiant days abide.

Let hope, like summer's rainbow bright,
Scatter thy falling tears,
And let God's precious promises
Dispel thy anxious fears.

For every grief a Lotehe comes,
For every toil a rest.
So hope, so love, so patient bear:
God doeth all things best.

—Womankind.
Sabbath Recorder.

A. H. Lewis, D. D., Editor.
J. P. Mosher, Business Manager.

[Address: Second Floor, Main Post Office, Platefield.] [Post-Mark: March 12, 1896.]

EMERSON said, "The world belongs to energetic men." That is true. Earnestness is power. Even folly succeeds when earnestly pronounced. The street vender of a worthless article makes its sale successful through earnestness alone. Advocates at law gain success, ill-deserved and leading to injustice, through earnestness. The defense of truth, above all other things, justifies earnestness. He who attempts such a defense without earnestness is an unworthy advocate. Half-heartedness is failure. Half-heartedness indicates that the advocate is not inspired by truth.

Love is always earnest, and love for truth makes an earnest advocate. Do not shame yourself, nor wrong the truth, by feebly advocating that which is worthy of earnestness approaching vehemence. Better not advocate truth nor defend righteousness than to do it lazily.

Curser glorified common life. The heavenly light which surrounded his birthplace illumined a stable. His boyhood sanctified a carpenter's bench. He was a leader of those who followed him. The price which Judas received for betraying him was the ordinary price for a slave. All common life is glorified by honest service for Christ. Common service is the most needful service. Extraordinary service is often called for; even then, from the higher standpoint, it is but common service. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me," teaches that greatest of all truths, greatness in little things.

SOUTH-EASTERN ASSOCIATION.

The South-Eastern Seventh-day Baptist Association held its Annual Session with the Bithie church, at Berea, Va., May 18–21, 1898.

We have not space for a detailed report of the program, but shall aim to give a summary of each day. The opening address, by the Moderator, A. J. Bond, is another excellent address. A young man who is studying at Salem College.

The forenoon of the first day was occupied by an address of welcome from Ellsworth Randolph of Berea, the address of the President, the opening sermon by R. G. Davis, pastor at Berea, and reports from the churches.

The opening sermon was from Rom. 14: 7, "For none of us liveth to himself." Theme, "The necessity for Christians being sociable." The central idea of the sermon was that Christians ought to cultivate the spirit of sociability and helpfulness, as an essential factor in Christ's service and in drawing men to him.

All the churches in the Association (nine) reported by letter, and all by delegates except Salemville, Pa. The reports showed a good state of spiritual life and growth. See the report of Committee on "State of Religion.

Corresponding Bodies were represented as follows: H. D. Clarke the North-Western Association, E. B. Saunders the South-Western, Clayton A. Burdick the Central, W. D. Burdick the Western and O. U. Whitford the Eastern. These delegates, together with President B. C. Davis and Secretaries O. U. Whitford and A. H. Lewis, were welcomed to seats in the Association.

The afternoon session was the "Sabbath-school Hour," conducted by Geo. W. Lewis, of Salem. The "Importance of Sabbath-school Work," and various forms and phases of the work were discussed by the leading men. The discussion was followed by an Open Parliament in which many took part. The discussion emphasized many valuable suggestions, such as the study of the Bible itself rather than lesson helps, the value of Teachers' Meetings, the danger of spiritual indolence, the value of spiritual help to teachers, Junior work and the supreme need of consecrated officers and teachers, who are possessed with the spirit of evangelism and a desire for the salvation and spiritual development of their scholars. The session was excellent as to spirit and rich in helpful suggestions.

In the evening, after the praise service, came a sermon by D. W. Leath, late of Arkansas, but about to settle as pastor in West Virginia. Text, Jer. 8: 22, "Is there no balm in Gilead," etc. The sermon presented the fact of moral disease through depravity and sin, the provision of Christ and the need of radical repentance, conversion and obedience. In doctrine it was strong and pointed.

At the close of the sermon, Bro. Leath recounted, in outline, his experience in embracing the faith. After a few years, when, as a Baptist, he was working in Texas, the Sabbach Outlook came to him and sent him to the Bible to test the truthfulness of its claims. Being conscientious he was compelled to obey God and embrace the Sabbath, although wholly alone. In 1871, he found great peace of soul and strengthening in spiritual life. He made an earnest appeal for high, holy living and consistent Sabbath-keeping.

The morning session on Saturday opened with a praise service led by W. D. Burdick, delegate from the Eastern Association, by request of the delegates, to follow with the "Missionary Hour," conducted by Mrs. Rose Davis, "Select-Reading" by Mabel Lowther and "Woman as a Factor in Evangelization" by Mrs. G. W. Lewis. The program was excellent and well sustained throughout. After the "Missionary Hour," Bro. D. W. Leath gave his address, and the following subject, "Sabbath-school Work," and some business items—including the recognition of O. U. Whitford as delegate from the Eastern Association, by request of the delegate who could not be present, President B. C. Davis preached from Mark 5: 8, Theme, "The Power that removes guilt from the hearts of men." Nothing earthly can purify the heart. As in the text, so now God's Spirit is the only purifier of men.

After a business session on First-day morning came the "Education Hour," conducted by President Gardiner. "Advantages of education to the individual, the family, the church and the state," were discussed by President Davis. He set forth that true education lies at the foundation of success in all these departments. "Where to Educate," was discussed by Secretary Whitford. His discourses on our own schools have in no other way can our children be fitted for the great and special work God has committed to Seventh-day Baptists. He also showed that the close contact of pupils with teachers and the emulation which attends smaller classes make the "smaller colleges" a better
place for individual development than the great universities are. The writer spoke up on the "Duty of Parents to the Children" in the matter of education. Parenthood is a sacred trust for time and eternity. Parents re-live through their children. It is thirty years since Dr. A. H. Brown made the remarkable change of his life for the cause of Sabbathism, and his work is so well known that it is not thought necessary to say much about it. The increasing danger of the popular notion that the Ten Commandments are done away. It was estimated that 1,000 people were on the ground. One-half of these could hear the speakers as they stood at an open window. The editor of the Recorder, for sake of work at the office, left Berea before the afternoon service, which included a sermon by Secretary Whitford, the "Young People's Hour," by E. B. Saunders, and concluding business. We trust that a report of the afternoon session will be communicated to the missionary papers, as a part of President's Letter on Young People's page.

Taken as a whole, the South-Eastern Association has had a session remarkable for strength, and delightful as to spirit, harmony and general character. Although taxed by the large numbers present, Berea entertained the visitors and visitors, "right royally," and the business of the Association was without jar or entanglement of any kind. The last thirty years have witnessed a marvelous advancement among our people in West Virginia. More is needed, but what has been gained is due in part, to the custom of the family of reading our papers and for you perform, but the self that lies back of the self that is is, that character, the all-pervading influence of character, the unspoken power of character, the fact that makes itself felt as words and actions do not. Much is said, and honestly said, in favor of right and righteousness, that men heed but little, if at all. Actions have a certain temporary and ephemeral nature. The constant presence of an upright and holy life is like the constant presence of sunlight. No one can escape it. All evil is rebuked by it. It cannot be kept bottled in words. It cannot be set aside by the acts of one opposing it. In material things it finds its counterpart in the power men call gravitation. Nothing we can do checks the action of that power; soon or later everything must yield to it. The power of character finds another analogy in the silent working of what we call life. Things grow, life develops, unfolds, beautifies and strengthens, silently but irresistibly.

The practical question arising from these thoughts is plain. Words are sometimes actions in themselves. That actions and words are good, that the noise you make, but what you are, will determine the influence of your life. Not the deeds you perform, but the self that lies back of the deeds, will do most to help or hinder all that is good. Silent, all-pervasive, irresistible power of character, grows, strength, and in the midst of it was the power of character.

The New York Independent has lately spoken concerning this question by noting the fact that a given author sent a story to three different papers, and complained that what we expected, without having been read; it was not that he had pasted two certain leaves together, and these leaves had not been separated. Speaking of this, the Independent says:

We do not think of reading through a half or a quarter of the articles that are sent to us. It often does not begin with can do checks the action of that power; soon a strong momentum is developed, and the silent power of character is at work. If the thing is true, if it is anything, we can't print it. A given article may not be competent, but the principle which obtains in every business, that each man must decide for himself how the work in hand shall be done, applies with double force to the work of an editor.

The next begins in school-girl style, among these thoughts is plain. Words are some- thing, in a strengthens, silently but irresistibly. The next begins with a page or two of commonplace introduction, and that is the power men call character.
OLIVER CROMWELL.

April 25 was the three hundredth anniversary of Oliver Cromwell's birth. Many, he was the last great contribution of the sixteenth century. He was born and reared a farmer, near Huntington, Eng. He studied somewhat at college when a boy, and before he was twenty-one years of age, was making a worn as a farmer. At twenty-nine he was sent to Parliament. He was always deep and earnestly religious, and was a leading character among English Puritans. As the struggle grew intense between Puritanism and the established government, Cromwell rose to leadership. When open rupture came, he gathered an army of fighting men, seeking only such as were eminently religious. He said, "We must have good sturdy men, honest men, men of religion." The regiment he led at the battle of Marston Moor (July, 1644), he called a "lovely company, in which there was no blasphemy, drinking, nor disorder." When Charles I. was put to death, in 1649, and Cromwell became Dictator, the intense hatred wreaked vengeance in Westminster Abbey. In 1661 his grave was pulled up, and his body was hanged at Tyburn, near where his ship, the Olympia, went into dry-dock for a few days. The American steamer Paris ran on the rocks, known as "The Manacles," on the southwest coast of England on Sunday morning, May 21. No lives were lost, and, at the present time, there is hope to float and save the vessel. It is acknowledged that she is badly damaged. The Forty-first Session of the General Assembly of the United Presbyterian churches of the United States opened in Philadelphia, on the 24th of May. The American Sunday-school Union, which originated in Philadelphia, held its Seventy-fifth Anniversary in that city May 24, 25. It reported an average of four schools a day organized by it, or an aggregate of 100,928 schools, with 2,058,428 scholars and 680 teachers; 5,000 books, besides a much larger number of tracts, have been issued by the Union. The General Assembly of the Presbyterian church (North) is in session at Minneapolis, during this week. Several importantrecommendations have been made for consideration. Victoria, Queen of England, passed her eightieth birthday on the 24th of May. It was celebrated in a becoming manner by the Royal family and the people of England. She has reigned 62 years; longer than any other Sovereign known to history. She was born May 24, 1819; crowned June 28, 1838; married to Prince Albert, of Saxe-Coburg, Feb. 10, 1840, and became a widow Dec. 14, 1861. She has honored the throne, and ennobled all womanhood by the purity and nobility of her life. The National Baptist Convention opened at San Francisco on the 24th of May, 1899. The International Peace Congress, at Hague, Holland, has opened auspiciously; Baron De Staal is President. Russia is crowding upon the United States, by the Tampa soaries, and menace increases to all. The indications tend toward the final and permanent breaking up of the Chinese Empire. The prospect of war between England and the Transvaal, in Southern Africa, increases. Strenuous efforts are being made to adjust matters by diplomacy, which efforts we hope will be successful. The relations between Turkey and Russia are considerably strained, and hostilities may appear. Bishop Whittle, at the Episcopal Council, Richmond, Va., lately spoke sadly of the decline of religious interest in his diocese. The lack of candidates for the ministry is a prominent feature of this decline. During the past week negotiations have been going forward in the British colonies, between State Commissioners and those representing the insurgents. Considerable progress appears to have been made, and the Filipino Commissioners returned on May 25, appearing to be in the mood for making a favorable report. The Filipinos have been pushed well as on other points. We do not join in the wholesale condemnation made by the Mirror, but what it says cannot be passed by lightly, nor can it be ignored as a factor in the religious problems which confront the Protestants of the United States.

NEWS OF THE WEEK.

A great Peace Jubilee was inaugurated at the National Capital on the 23d of May. More than 5,000 men joined in the parade, which was reviewed by President McKinley. On the 24th a civic parade was the main feature. Admiral Dewey is on his way home. He reached Hong Kong, May 21, where his ship, the Olympic, went into dry-dock for a few days. The American steamer Paris ran on the rocks, known as "The Manacles," on the southwest coast of England on Sunday morning, May 21. No lives were lost, and, at the present time, there is hope to float and save the vessel. It is acknowledged that she is badly damaged. The Forty-first Session of the General Assembly of the United Presbyterian churches of the United States opened in Philadelphia, on the 24th of May. The American Sunday-school Union, which originated in Philadelphia, held its Seventy-fifth Anniversary in that city May 24, 25. It reported an average of four schools a day organized by it, or an aggregate of 100,928 schools, with 2,058,428 scholars and 680 teachers; 5,000 books, besides a much larger number of tracts, have been issued by the Union. The General Assembly of the Presbyterian church (North) is in session at Minneapolis, during this week. Several important recommendations have been made for consideration. Victoria, Queen of England, passed her eightieth birthday on the 24th of May. It was celebrated in a becoming manner by the Royal family and the people of England. She has reigned 62 years; longer than any other Sovereign known to history. She was born May 24, 1819; crowned June 28, 1838; married to Prince Albert, of Saxe-Coburg, Feb. 10, 1840, and became a widow Dec. 14, 1861. She has honored the throne, and ennobled all womanhood by the purity and nobility of her life. The National Baptist Convention opened at San Francisco on the 24th of May, 1899. The International Peace Congress, at Hague, Holland, has opened auspiciously; Baron De Staal is President. Russia is crowding upon the United States, by the Tampa soaries, and menace increases to all. The indications tend toward the final and permanent breaking up of the Chinese Empire. The prospect of war between England and the Transvaal, in Southern Africa, increases. Strenuous efforts are being made to adjust matters by diplomacy, which efforts we hope will be successful. The relations between Turkey and Russia are considerably strained, and hostilities may appear. Bishop Whittle, at the Episcopal Council, Richmond, Va., lately spoke sadly of the decline of religious interest in his diocese. The lack of candidates for the ministry is a prominent feature of this decline. During the past week negotiations have been going forward in the British colonies, between State Commissioners and those representing the insurgents. Considerable progress appears to have been made, and the Filipino Commissioners returned on May 25, appearing to be in the mood for making a favorable report. The Filipinos have been pushed well as on other points. We do not join in the wholesale condemnation made by the Mirror, but what it says cannot be passed by lightly, nor can it be ignored as a factor in the religious problems which confront the Protestants of the United States.

LETTERS TO YOUNG PREACHERS AND THEIR HEAVERS.

LETTER XXXII.

Peroration should be fitted to the wants of the hearers.

Peroration by inference and remark is didactic as well as hortatory. It is an earnest, and should be a terse, method of telling your hearers what they ought to do. Therefore, it should be fitted to their wants. If the audience is of a mixed character, so that two classes are represented, the obedient and the disobedient, the peroration should touch both these. Make the contrast just as great as truth makes it, even though the peroration be unfavorable to the evil doer. Be careful, however, and not destroy the unity and power peroration. The peroration is a minute distinctions and applications to different classes. If there be special demand, it is better to let one sermon or series of sermons apply to one class and then a befitting sermon or sermons to the others.

The peroration by inference should never be attenuated and weak. Use only bold and vigorous conclusions. These will commend themselves by their strength and vigor. Men naturally love such conclusions, and will accept them, even though adverse to their practices and choices, when they would disregard a weak and indirect one. Inferences must be clinging, pliable, vigorous, in order to be effective. They should always be arranged culminatively. This is essential in a peroration. Each part should rise above the other in order that the whole may rise above the parts. The inference should grow with the great results come from piling up and intensifying. The peroration should rise step by step to the climax; where the key-stone is laid. The peroration should be distinguished by vehemence, by the utmost intensity, energy, vividness and motion. When, therefore, it consists of inferences, these should be of such a nature and so arranged as to press with more
and more weight; they should kindle with hot and hotter heat; they should glow with strong and stronger light; they should stir with deeper and more intense life; they should manhandle a microscope to a microcosm, and work with a steadily increasing and irresistible force. The impassioned peroration should end like a well regulated cyclone; the argument should end with the crushing grip of everlasting logic.

A somewhat common method of ending a sermon is, to say: 'You will do well to vary your language in such a manner, from that which has been used as the heads of the discourse. Great care should be taken to make it a real recapitulation in plain, terse form, and not a new discussion, or a mere reiteration of the arguments. It requires nice discrimination and skill to gather thus the salient points in the sermon, telling the story again, repeating the arguments and continuing the appeal without losing the force which ought to attend the peroration, and ending tamely. There is danger, in the use of this simple form, of falling into monotony. We have witnessed perorations which were like the closing sentences of one of Guil Hamilton's essays, when she said, after a long, somber sermon: 'Let it be known to the world Champlain with great force, 'Thus we sailed through the gates of the dying day, and landed in the mud at Rowse's Point.'

STOP WHEN YOU ARE THROUGH.

In the repeat the warning already given concerning brevity. A peroration is easily spoiled by making it too long. Your discrimination as to the length should be equal to that of a French cook in broiling a meat; the precise limit cannot be given by an arbitrary rule. Circumstances, and the success of your work, will vary the length; and thus modify any general rule. But there is a natural limit to each peroration—a point where it is not worst to rest. Not moving beyond this, you weary or disgust the hearer. This destroys the good results already produced. The only safe rule is to stop when your hearers are hungry and full of attention. Be careful to note the effect as shown in the attention, or non-attention, of your audience. The repeated warning, you will rarely succeed in regaining it. Either change your tactics or stop abruptly at the first sign of weariness. It is easier to lose than win an audience. It is sad when a teacher finds that he has worked with eager ears; and that, after the fire had laid bare the mouldering trunks, he took me over to the patch of woods where the fire had laid bare the virgin soil. Picking up the fallow is clearing the fallow timber land ready for the crop.

CONTRIBUTED EDITORIALS.

BY L. C. RANDOLPH, Chicago, Ill.

Cuttings From Correspondents.

I have found out the secret. It is siosible. Be sure your way is the right way, and then have patience.

"I was glad to see your suggestion in the Recorder, asking advice for the Student quartet men. It will be a fine thing for us, I am sure."

"Some, I fear, do not realize the magnitude and responsibility of the work put in our hands. When men have the spirit, things are possible which would not otherwise be possible."

"Just be good and don't worry about results. God is the judge and he gives the harvest."

"I do trust, I try to be brave and bright and cheerful, to fill the lives of others and make them happy and home happy, but there are sad homes where no one sees and pities but the infinite God. Human sympathy is both helpful and precious. With God's help and guidance I purpose hereafter to render greater love and more consecrated service to the Master."
The trip from New York to Pennsylvania was uneventful. Plenty of thunder showers along the way refreshed us. The train would not stop for lunch, so we got off at Westerly and waited six hours for the accommodation train. While waiting a telegraph and a telephone message were sent to those who came from Berea with teams for the delegations, and in due time learned that a team would wait for us. For C. A. Burbank, of Brookfield, N. Y., Dr. Lewis and self. This waiting gave us the first opportunity for doing Clarksburg, which we improved notwithstanding the rather oppressive heat. Brother Burdick used his Kodak to take with him some of the pictures of the scenery about the various sections came flocking in, so that Sabbathday and Sunday there were from 500 to 600 people in attendance. A large number of First-day people came those days. The people trade. There has been a great change in the churches, and in the homes by families in picnic style. At these dinners, and at their homes, all the delegates and visiting friends were entertained, not only by our people, but by the First-day people, with a royal Western hospitality. We have never had a larger or more interesting number of association in Western Virginia. The sermons, the addresses, the Hours of our denominational Societies and Boards, the singing, the devotional services were excellent, and everybody acted as though hungry for this feast of good things. Never at any of our associations have we seen so many young people, good looking, good mannered, neatly dressed, and so interested. We first came into West Virginia twenty-two years ago. Then we hardly saw a buggy; now all the people, old and young, travel horseback. Now almost all have buggies and two-seated spring wagons, yet many young men and women ride horseback, and at the Association as they came and went it looked like a cavalry line of gray, but a great change and progress among our people in every way in these twenty-two years. They owe very much of this to our missionary and evangelistic efforts among them, and to Salem College. The spirit of missions, of Sabbath Reform, of work of effort of Christian Endeavor effort, and of all lines of Christian labor, ran high at this, the first Association of the round of associations, and such was the high tide of spiritual impulses, inspiration and power in all the sessions, that the other association was what, a wonderful spiritual uplift was realized by our people in all the associations.

The Missionary Hour, conducted by the Missionary Secretary, was full of good things. Emphasis was put on the fact that our missions, home and foreign, are the missions of our people, and not of the Missionary Society; that the Society and its Board of Managers are but the instruments of our people. It is their duty and responsibility to carry on these missions as our people shall direct and furnish the moral and financial support. The work of our home and foreign missions, in detail, was graphically outlined; their condition and the steps taken by the Board to re-inforce the Mission were stated. The present status of the Mill Yard church property in the Court of Chancery, the reconsideration of the recall of Bro. W. C. Daland, and the decision to keep him in London for another year, because of the recent important information concerning the Davis funds, were all explained by the secretary. Questions were asked by the people concerning our missions, and answered. Secretary A. H. Lewis occupied a part of the hour in stating how Mr. Booth became engaged in Industrial Missions in Eastern Central Africa, why he came to this country, how he came to the Sabbath, and the inauguration of the Sabbath Evangelising and Industrial Association and our people, its progress and the sailing of Mr. and Mrs. Booth to their field of labor. The people were very much interested in all the missionary matters presented at this hour, and very heartily expressed their willingness to do all they can to support, build up and advance our missions.

HE WON'T LET ME SLIP.

The Atlantic had blown her long whistle and moved out majestically away from the Chicago dock. Down the narrow channel she steamed, between the long wooden piers, past the breakwater, and out into the blue waters of Lake Michigan.

Close to the railing surrounding the deck and as far forward as possible stood a tall, strong man, one arm thrown around a little lad in a blue sailor suit who stood on the rail beside him, perched in careless ease between the darkening sky and the darkening water. The little fellow was all excitement, watching the water as the sharp prow divided it and swept it away to the sides in foam-topped ridges, and certain women who saw him were much distressed in mind lest a false step of the dancing feet should plunge the child headlong in the steamer's path. At last one of them mustered up courage to speak her fears.

"Aren't you afraid you'll fall, dear?" she asked anxiously. "I'm so worried for fear you'll get hurt." The boy looked at her a moment in surprised silence. Then he answered, gravely and politely, "No. I'm not afraid, and I hope you won't be, either. You see father has his arm around me, so I'm all right. If it was anybody but father, maybe I'd be afraid," he added, as if willing to yield a point, "but father knows what's safe for me, and he won't let me slip."

Surely what this father is able and willing to do for his son, my Heavenly Father will do for me, his child. "He knows what's safe for me, and he won't let me slip."—Selected.

TREASURER'S REPORT.

For the month of April, 1899.
Geo. H. Utter, Treasurer.
In accord with THE SOUTHEASTERN EPISCOPAL MISSIONARY SOCIETY,
E. H. Dodge, Secretary.

Balance in treasury, April 1, 1899. $1,693 59

Churches:
Boulder, Colo.................. 2 39
Biltmore, N. C................. 3 23
Bloomington, Ill................ 1 25
Chattanooga, Tenn........... 1 25
Carmel, Ind......................... 4 45
Carnegie, Iowa............... 9 52
Cedar Rapids, Iowa........7 32
East Westbury, N. Y......... 4 70
Evanston, Ill................... 1 05
Flint, Mich....................... 9 90
Merideen, N. Y................ 1 17
New York, L. I............... 27 00
First Alfred, Alfred, N. Y.... 30 30
Second Brookfield, Brookfield, N. Y............. 9 00
Sycamore, Ill................... 6 25

Sabbath School,
Dodge City, Mo............. 1 10
Frankfort, Ky. .................. 2 42
F. P. R............ General Fund, IL., China Mission........ 5 00
G. J. Crocket, Jackson City, Mo.............. 4 50
G. W. Carter, New Haven, Conn........... 5 00
E. R. T. Castle, Cor., Cardington, Ohio........ 9 50
J. E. Pound, St. Paul, Minn., Home Missionary, 480, Boys' Home Missionary........ 2 00
J. A. Kennedy, Kirkville, Ill........ 8 10
M. A. Stone, Westfield, N. Y........ 8 00
D. H. Davis, Shanghai, China, to reinforce Boys' School, 10 00
W. H. Davis, Shanghai, China, Foreign Missionary........ 3 00
R. E. Crook, Ohiro, Wash........ 1 00
Dr. W. P. Rogers, New London, Conn........ 2 10

Evangelistic Committee:
Collection:
J. H. Husley................... 12 58
W. H. Darby....................... 2 00
L. C. Randolph, Dodge City........ 5 10
Dodge City, Mo............. 5 00

Leases:
H. H. Commonwealth, 1 00

Total................................ 1,200 00

O. C. Willsford, balance salary, etc., quarter ending March 31... 247 48
E. H. Utter, secretary's quarterly report ending March 31... 84 50
E. H. Utter, salary, etc., quarter ending March 31... 20 85
E. H. Utter, salary, etc., quarter ending March 31... 30 50
E. H. Utter, salary, etc., quarter ending March 31... 40 10
E. H. Utter, salary, etc., quarter ending March 31... 30 00
E. H. Utter, salary, etc., quarter ending March 31... 10 00
E. H. Utter, salary, etc., quarter ending March 31... 10 00

For the year:
H. H. Commonwealth, lease, $15 00
E. H. Utter, $50 00

Incidental Mission Schools, Shanghai, 6 months ending

June 31.............................. 3 00

Churches, quarter ending March 31:
Boulder, Colo.................. 20 60
Carleton, Carlisle, Iowa........ 4 80
Cedar Rapids, Iowa........7 32
Cedar Rapids, Iowa........7 32
New York, L. I................... 1 00

J. H. Husley................... 12 58
W. H. Darby....................... 2 00
L. C. Randolph, Dodge City........ 5 10
Dodge City, Mo............. 5 00

Leases:
H. H. Commonwealth, 1 00

Total................................ 1,200 00

Cash in treasury, May 1, 1899:
Available for current expenses 225 75
Total................................ 425 75

E. H. Utter, Treasurer.

COMMENCE the day with prayer and Scripture reading. Follow some plan in Bible study, if only one verse a day. Pray for a revelation of the deep things of God while studying. Ask that, in addition to unconscious influence, definite opportunities for winning souls to Christ may be given. You may be too busy to take the opportunity, but ask him to do this and give you the wisdom to meet it. Give the day back to the Lord and abide by this. Go forth believing that nothing will come to you in the day's care but what may work together for good, Guard your health; much comes from physical causes. Never harbor the thought that you are more spiritually-minded than other Christians. When we are confident of pleasing spirituality the Lord may see very little of it in us. At the close of the day spend some time in communion, asking God to help you to the mine of the day wherein you have acted in your own strength, or been disobedient to the heavenly vision. Learn to wait on God in prayer and he will guide and mold you in activity.—Congregationalist.
The babies come and grow, one, two, three and more, and the family begins each day with a song. What holier sight on earth than a family—all of it—gathered to begin the day with accordant greeting, prayer and singing. The blending of the voices of young and old makes the sweetest music heard on earth, or in heaven. This bit of harmony is as needful for the building up of the spirit, as food is for the body.

As the young folks grow, they must sing rollicking songs, and whistle gay, glad notes, to show that their courage is up, as well as to keep it up. What are boys and girls good for if they cannot shout and sing as free as any wild birds when it is glad.

And that reminds me to say that I am sorry for those people who do not enjoy anything but classical music; “those who cannot abide sol-fa music started with a pitch pipe,” as I heard a man once say. What a world we would have if God listened to those and stopped off all the classical music. We poets, singers, painters, have to be silent, and the robins as well, and the sparrows, poor things, and the bobolinks also, I fear, and some of our sainted deacons and minsters and some “Mothers in Israel” would just take their harps out and find a willow tree for them, and the world would be a sad, sad world with no songs of Zion floating in the air, no “Sweet Marie” or “Daisy Belle,” on the sidewalks to cheer us “in the still night.”

But let us go back to our boys and girls. When they are older they must have music. What could the Musselkreek tell of songs sung on its waters for generations and generations by Indian men and maidens, canoes full, for centuries? And the early settlers with their generations, and the later ones, all the way down. And we, of our generation, have to wake the echoes and keep the music swelling to preserve the resonance of the stream. It is like an old violin and has stored in itself the combined harmonies of all its past existence. The water, the trees, the earth is the foundation of those past generations. That is the reason it answers so readily to our new songs, and out of its old perfections makes our poor melody complete.

Our young people must have their own songs to tell the tales of innocence, gladness of heart, bravery and the old, new tale of love. Can you think of a band of normal youths without the power and grace of song? Let the young hearts sing. Along about this time, as the almanac says, we common folks feel the need of another kind of music; something tuned to the step of the world, the heart is ready, and the old, new tale of love.

No heathen rites of old shoes or scattered rice, but rather let the young people go out from our sight to the sound of a song of glad, good cheer. You will observe, when the birds begin to nest in their nests, that when their nests are not full of food or building material, they are full of song. This is as it should be.

But we grow older, and, as we toil, life’s burdens press harder. Friends come and go; some are false, more are true; courage has its ebbs and flows. When we look for sweetness we find only ashes, and, again, when we look with anxions forebodings, our greatest blessings appear. We grow and glae to sing on our gayer days, and the heart is comforted as it tries to sing words of hope and faith; even when the words arefollowed of by the weary heart. Many times we sing ourselves or others singing to us in the voice of sorrow lift; and we only aware that the mystic care lies in the music. It is no new gift to be able to recall “a song in the night.”

The man and the woman grow older again; they are old and wise, and like old Jean Anderson and her Jo, they sit down together by the fireside and sing in the twilight of their lives. She sings:

“John Anderson, My Jo-Jo, We climbed life's hill together, And many a sunny day, John, We've lain with wishe in shelter, Now we morn together down, John, And hand in hand we go.”

And when these, like children again, have heared the last lullaby, and laid them out of our sight, even then we shall not cease our singing; but over their white faces we will breathe out to each other sweet songs of our faith in a loving Father and a home up there among the many mansions, and we dry our tears and think they years at most shall separate us, and we shall all join the song of the redeemed—the multitude of the Heavenly Host, who make heaven's high arches ring with their loud hallelujahs.

It is a grand thought we will ever keep in mind that we ourselves can choose the music to which we set the motion of our own souls going, forever and forever.

WOMAN'S BOARD.

April Receipts.

Mrs. P. D. Rogers, Sequent, State Burdick, $10, Dr. Redfield.

Ludlow Evangelist Society, Milton, Wis., Tract Society, $6.

Mrs. G. S. Fox, Burlington, Wis., for Miss Wisconsin, $4.

Miss E. W. Hinkley, Star Center, N. Y., Unappropriated, $3.

Ludlow Evangelist Society, Milton, Wis., Tract Society, $4.

Women's Society, Blue Earth, Minn., S. M., $1.

Henry Burdick, Boys' Aid Society, $1.


Womans' Society, Madison, Wis., unappropriated, $5.

Mrs. E. E. Bailey, Wausau, Wis., $1.


Women's Missionary Society, Brown County, $2.


THE AFRICAN INDUSTRIAL MISSION.

By Henry M. Maxon.

[Concluded from last week.]

Some Estimates.

Nyassa Land, being the site of our first station, is adapted to the cultivation of a large variety of tropical products, which may in time be cultivated on the mission plantation. For the crop on which the material most needed such mission is corn. In its early years, coffee seems most desirable. It has already been somewhat extensively introduced in that region, and the land seems specially favorable to its growth. The crop with which the coffee is to be cultivated and marketed makes this a very valuable product, and there is also a value in the permanence of the plant, since the trees are ready bearing for a decade or more. In the fourth year, the trees, from the seed planted the first year, will produce a small crop. In the fifth year the acreage set out from the seed planted the second year will come into bearing. In the sixth year another hundred acres which have been planted the third year will begin to bear. In this year, if conditions are favorable and the plantation has been carried on according to the full scheme, the crop should pay running expenses and furnish nearly enough surplus to pay the total cost of starting a new station and maintaining it until it also becomes self-duplicating, and it should continue to duplicate each year for an indefinite period.

The figures given below are a modification of the estimates made by Mr. Booth on the basis of his experience at the Nyanza Land. The number of produce per acre and the net returns for the crop of coffee are the figures given by Brown & Wright, Bulletine contractors. Mr. Booth is confident that he can do better with this variety.

Figures furnished by the United States Consul in Hawaii, where the cost is three times as great as in Nyassa Land, show that 100 acres planted in coffee will pay back the original cost by the seventh year. Cotton furnishes, in an annual income thereafter of $12,000 to $15,000.

Making large allowance for changes, accidents and overestimates, there still seems to be ground for strong confidence in the industrial mission as a means of conserving and multiplying the money contributed for mission work. While the industrial workers are carrying on the plantation as a business enterprise, a full-fledged religious workers is developing the religious and educational work among the natives collected to labor on the plantation.

The plantation, as a business enterprise solely, could be carried on at a less cost than the $20,000 estimated in our prospectus, but it does not seem right to ask of any one the sacrifice and consecration of such an effort without joining with it the accompanying religious and educational work, hence our earnestness in issuing the full 5,000 shares of each of the four annual series that we may have funds to carry along all sides of the work on the strong basis necessary to assure full success. Curtailing or hampering the industrial work by diversion of funds to the evangelical, must decidedly lessen the financial and duplicating results we expect; but we must, I think, as servants of the Master, carry on the evangelical as well as the industrial.

No mission work can be complete that does not plan for work among the women, and if there ever was a class of women, the. sex needed such mission is the women of Africa. From the first, our plans have included work for women as an integral part of the mission. The appended Schedule B shows a general view of what have plantations, as work has already been entered upon by our sending out Mrs. Booth who, before her marriage, had taken a course of special training for hospital work, is now in charge of a home for girls of Livingstonia. God would some day find a way for her to go to Africa. In order not to multiply organizations, it seemed wiser not to make a separate department of this work, but to put women on the Board and make this work an integral part of the plan; hence

we make no appeal for money for the women's work as such, but every woman is asked to contribute by subscribing for shares according to her ability, with the given purpose of this money we have not decided to solicit money in this form. It is similar to the way in which money has been solicited for the Mission Board, and might conflict with that work. We believe that the Industrial Mission can be helped most quickly and with least likelihood of interfering with other interests by securing subscriptions to the Capital Stock as follows:

We should be very sorry to have contributions turned to the Industrial Mission at the expense of our other interests. We are pushing the Industrial Mission in the belief that it should and will increase the interest and support of our other enterprises.

<table>
<thead>
<tr>
<th>Industry</th>
<th>Coffee raising</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Subscribed Capital (paid in annual shares)</td>
<td>$15,000</td>
</tr>
</tbody>
</table>

**FIRST YEAR.**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land, 1,000 acres at 60 cts.</td>
<td>$ 600</td>
</tr>
<tr>
<td>Furlough for two</td>
<td>$ 125</td>
</tr>
<tr>
<td>Salaries for two</td>
<td>$ 125</td>
</tr>
<tr>
<td>Supplies, etc.</td>
<td>$ 125</td>
</tr>
<tr>
<td>Wages of natives</td>
<td>$ 125</td>
</tr>
<tr>
<td>Natives' wages</td>
<td>$ 125</td>
</tr>
<tr>
<td>Balance for surplus fund</td>
<td>$ 125</td>
</tr>
<tr>
<td>Subsidies</td>
<td>$ 125</td>
</tr>
<tr>
<td>Income</td>
<td>$ 125</td>
</tr>
<tr>
<td>Expenditures</td>
<td>$ 125</td>
</tr>
<tr>
<td>Yield of 100 acres, at 40 cts per acre, 30 tons at $30 per net</td>
<td>$ 6,000</td>
</tr>
</tbody>
</table>

**SECOND YEAR.**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries for four</td>
<td>$ 1,000</td>
</tr>
<tr>
<td>Wages of natives</td>
<td>$ 1,000</td>
</tr>
<tr>
<td>Balance for surplus fund</td>
<td>$ 1,000</td>
</tr>
<tr>
<td>Subsidies</td>
<td>$ 1,000</td>
</tr>
<tr>
<td>Income</td>
<td>$ 1,000</td>
</tr>
<tr>
<td>Expenditures</td>
<td>$ 1,000</td>
</tr>
<tr>
<td>Yield of 200 acres, at 40 cts per acre, 60 tons at $30 per net</td>
<td>$ 12,000</td>
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</table>

**THIRD YEAR.**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries for six workers</td>
<td>$ 1,500</td>
</tr>
<tr>
<td>Furlough for two (see Note B)</td>
<td>$ 1,250</td>
</tr>
<tr>
<td>Tools and wages of natives</td>
<td>$ 300</td>
</tr>
<tr>
<td>Balance for surplus fund</td>
<td>$ 300</td>
</tr>
<tr>
<td>Subsidies</td>
<td>$ 300</td>
</tr>
<tr>
<td>Income</td>
<td>$ 300</td>
</tr>
<tr>
<td>Expenditures</td>
<td>$ 300</td>
</tr>
<tr>
<td>Yield of 300 acres, at 40 cts per acre, 105 tons at $30 per net</td>
<td>$ 18,000</td>
</tr>
</tbody>
</table>

**FOURTH YEAR.**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries for eight workers</td>
<td>$ 2,000</td>
</tr>
<tr>
<td>Furlough for two</td>
<td>$ 1,500</td>
</tr>
<tr>
<td>Wages of natives</td>
<td>$ 1,500</td>
</tr>
<tr>
<td>Balance for surplus fund</td>
<td>$ 1,500</td>
</tr>
<tr>
<td>Subsidies</td>
<td>$ 1,500</td>
</tr>
<tr>
<td>Income</td>
<td>$ 1,500</td>
</tr>
<tr>
<td>Expenditures</td>
<td>$ 1,500</td>
</tr>
<tr>
<td>Yield of 300 acres, at 40 cts per acre, 150 tons at $30 per net</td>
<td>$ 30,000</td>
</tr>
</tbody>
</table>

**FIFTH YEAR.**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries for eight workers</td>
<td>$ 2,000</td>
</tr>
<tr>
<td>Furlough for two</td>
<td>$ 1,500</td>
</tr>
<tr>
<td>Wages of natives</td>
<td>$ 1,500</td>
</tr>
<tr>
<td>Balance for surplus fund</td>
<td>$ 1,500</td>
</tr>
<tr>
<td>Subsidies</td>
<td>$ 1,500</td>
</tr>
<tr>
<td>Income</td>
<td>$ 1,500</td>
</tr>
<tr>
<td>Expenditures</td>
<td>$ 1,500</td>
</tr>
<tr>
<td>Yield of 300 acres, at 40 cts per acre, 180 tons at $30 per net.</td>
<td>$ 30,000</td>
</tr>
</tbody>
</table>

**SCHEDULE B.**

Designed to show the cost of the proposed work for women.

**Training Home for thirty girls.**

Parsonage, with all conveniences furnished to a woman. ... $ 350

Tin and copper, &c. ... 1,000

Wages of twenty native women ...  300

Total cost of thirty girls' home for two years ... $ 750

**SCHEDULE C.**

Cost of brick house of twelve beds with house for girls ...  $ 1,000

Cost of three years' maintenance of twelve patients at ...  3,000

Cost of Medicine, Furniture and Sundries. ... $ 200

**OPENING ADDRESS AT THE SOUTH-EASTERN ASSOCIATION.**

By A. J. Bond, Moderator.

There is an innate principle in the human mind which gives it a desire to know the future. This is specially true of the young, and I believe it is possessed by older people in proportion to the manifest hopefulness of the cause in which they are most interested. While living in the future may prove detrimental to the individual and to the cause he represents, while day-dreaming may be worse than folly, it is necessary to face the future, and to see, if possible, how well the efforts we are making are fitted to bring about the results for which we labor. It is true, indeed, that now is the time to labor. But purposeless effort is little better than no effort at all.

A West Virginia pastor once said, "If you wish to hit something you must aim at it." That statement cannot be strengthened by argument. It is true there are some discouraging features in this Association. Perhaps not the least of these is the resignation of the pastor of the church with which we have met. While we miss him who has been the means of strengthening every church in this Association, there are others whose others have entered the field, and the work moves on.

In my opinion one of the very hopeful signs is the organization of the "Tithers' Union," which is meant to be an Associational organization. It is not important because of an increased treasury since its organization, for nearly all of its members practiced tithing before, but we expect it will become an educating factor which shall reach the heart, conscience and pocket-book of every true Seventh-day Baptist in this Association. When the members of all our churches bring their tithes into the store-house of the Lord, and the free-will offerings to his treasury, then the interests of the denomination will not be crippled by a lack of funds to carry on the work.

When the people come to feel it not only a duty, but a privilege, to give one-tenth of the increase which the Lord gives them power to gain, for the purpose of advancing his Church, then will not only the condition of our financial support to us and a power for good to others, but the increase in spirituality will be proportionately great.

A source of spiritual strength, which many do not appreciate, is the attendance upon our annual gatherings. Many do not see why it is important that they should make the necessary effort to reach the place of our
Associational meetings. There will be enough present, they think, to attend to the business of the Association, and they can hear sermons at home. But that command, "neglect not the assembling of yourselves together," was written for Seventh-day Baptists as well as for those early Christians. Nowhere else is your soul likely to be so thrilled with a love for the cause as here. Our needs are brought before us. Here we hear of the efforts of those among us who are active, and, above all, the devotional parts of our programs are so deeply spiritual that your hearts will be touched. I say this is the most important because the only service which pleases God is a hearty service, and the God who isAlienated from the Father the deeper well be our love and the more acceptable our service. Our attendance here will compensate nothing for any neglect in the past; it will excuse from no duty in the future. But it does great service if it makes us feel sorrow for past iniquities, and gives us a desire to do nobler deeds in the future. Parents will be better prepared to train their children aright by attending these meetings. Children will get wholesome ideas that can never be eradicated from their minds, and will find great thought in the right direction. They surely need. The world is calling for ambitious youth. Seventh-day Baptist young people hear the call, and its appeal is almost irresistible. A sense of duty to God must be the predominant incentive before they, or they are likely to be lost to the denomination.

The greatest power in keeping young people to the Sabbath is the influence of parents who direct into the hearts of their children, by precept and example, a love for God and divine law. It seems to me that second to this is the presence of the young people themselves at our annual gatherings. Some one has said that if a young man wishes to be come great, he should attach himself early to some unpopular reform. History has verified this statement. But it seems to me that being great must be the world cannot satisfy the longings of a heart in which Christ dwells. And, popular or unpopular, the cause we espouse should be one in which Christ is involved, and in which the Holy Spirit is leader. Those who come here should try to bring something which will bless the meetings. At least a sympathetic heart and an inquiring mind. Those who do this will feel, when the meetings have closed, that they are the better prepared for what lies before them. Then the work of the Association has just begun. It is far more and more of the work is done at these meetings, where minds are touched. It is this which has caused her treasures of wisdom to be hidden from the world. It is this which has kept her from rightfully fulfilling her mission to the nations. It was this which kept her from learning from Him who said, "Take your yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls."

The pride which drove out humility has kept Israel from the greatest and best gift God has bestowed upon his own. This pride has been both and it has been a great handicap to that nation. This is most natural, but most sad. So there are often put in closest relation the most God-like of virtues and the most deifying of faults. Was it not pride that caused the angels to fall? Is it not the humiliation of Deity which means the redemption of his creatures? Let us learn the lesson.

CATHOLIC AND PROTESTANT COUNTRIES COMPARED.

Readers of the Recorder are well aware that the Catholic church in America is pushing its claims with ever-increasing boldness and activity. A few years ago the Allied Young, of the Paulist Fathers, New York, carried the war into his enemies' country by comparing Catholic and Protestant countries, as regards civilization, good manners, morals, education, liberty, and, in fact, all the essential elements of civilization and in the quality of Catholicism. If he be correct, much of our history will have to be rewritten. But, at any rate, our recent conquests make it obligatory to study Catholicism as we have never before, and, at the same time, give us much material for study.

If Catholicism puts manhood higher than money, as Father Young claims, it has a work to do in this land. If Catholicism fosters liberty and Protestantism despotism, it is very important that we find it out soon. If Catholicism elevates and elevates savage and pagan, while Protestantism universally destroys them, the South and the Philippines certainly should be given over to the Catholics.

I think that so far as education is concerned, we will ultimately have to come upon Catholic ground and make religion an active element of education.

Every time we urge our young people to choose a religious college, we admit the validity of the Catholic claim, for if religious influences are valuable for a collegian they are doubly so for younger pupils.

After all, the kind of world one carries about in one's self is the important thing; and the world outside takes all its grace, color and value from that. — J. R. Lowell.
May 10. Names

A CATALOGUE of names is, as a rule, rather dry reading matter. I venture here, however, to run the risk of censure and give a portion of the names of persons who belonged to the Excel Band mentioned in the preceding paragraph. The list is without date, but it must have been in 1888. So far as known I give the present post-office address: E. D. Bilsie, Milton, Wis.; Mrs. Edna Shepherd, Alfred, N. Y.; Mrs. Minnie Davis Coln, New York City, N. Y.; Miss Corn Clarke, Undallia Forks, N. Y.; Dr. C. M. Post, Alfred, N. Y.; H. L. Emerson, Esq.; Mrs. Mary Boss Cunningham, Janesville, Wis.; Mrs. Jennie Dunn Belknap, Oak Park, Ill.; A. C. Bothwell, Belvidere, Ill.; Mr. Post, Barron, Wis.; Mr. Alfred Williams, Chicago, Ill.; Rollie C. Green, Albion, Wis.; Mr. M. Laiphreme, Smythe, S. D.; The Rev. W. D. Burdick, Nile, N. Y.; Mr. T. I. Place, Milton, Wis.; Mrs. Ethel DeFord Stillman, Madison, Wis.; Dr. A. L. Burdick, Chicago, Ill.; Mr. Lewis Boss, Rock River, Wis.; Prof. J. P. Clarke, Glenwood Springs, Colorado; Mr. Florence Bliss, — Mo.; Miss Lillie A. Steer, — Mass.; Mr. E. W. Jeffrey and W. D. Kennedy. This is only a selection from the list. I have published this list with the hope that many of the persons whose names are given will see and read it; that the reading will call to mind the pleasant, helpful evenings which were spent in Excel Band work in Milton; and that it may, with like skein, lift the heart, brighten and freshen the path, way of to-day. And may it bring to all who read like pleasant memories of by-gone days.

May 17. Troubles.

NO ONE who reads the daily papers can fail to have noticed that during the past four months there has been formed a very large number of trusts. In the year 1898 capital to the amount of a billion and a quarter of dollars was consolidated in trusts in the United States. This was considered to be a very large sum; but during the month of last March, in the state of New Jersey alone, chartered companies were formed representing capital to the amount of $1,110,000,000. These trusts are organized in all sorts of industries, from electric car companies to chewing gum manufacturing. What does it all mean? Is it a good thing, or a bad thing for our country? Can our people do the good? Is the capital all bad? There is no doubt that competition, stern and unrelenting, has been the main cause just now for the formation of these trusts. Men have been driven to it. Again there is no doubt that a certain gain is secured by thus combining; there is less superintendency needed, less advertising, less office work, less waste. These trusts, however, does not in consolidation, but in the securing of a monopoly, and in an inflation of capital; for in nearly all trusts, as we are told, the capital is two and three times the real value of the property invested. In this lies the chief danger, a huge financial bubble is being blown, the bursting of which is sure to bring a wide-spread fearful panic.

May 15. Ditto et cetera.

YESTERDAY I wrote a paragraph about trusts. This morning I see in the paper accounts of new trusts as follows: Cornet trust, with a capital of $50,000,000; plumbing supply trust, with a capital of $35,000,000, and the privilege of inflating to $50,000,000; a steel chain trust, chiefly bicycle chains, the capital not known; a lamp chimney trust, with a capital of $2,000,000; a warranted yarn trust, with a capital of $50,000,000.

What is pleasant during the last weeks of May than a drive of eight or ten miles through the country! To-day I drove to Janesville; the sunny sky, the breezy breeze, the green grass, the pastures, the broad expanse of smooth fertile fields ready for corn—why, it almost made me feel poetical. Then there are other drives; from Bridgewater to Leonardville; from Alfred to Hornellsville; from Welton to DeWitt, ad infinitum. And certainly, C. G. of course, saw a great many people riding bicycles. There was one lady who attracted my attention, not because of her beauty and grace, but because of her manuish appearance. She rode a man's wheel, wore skirts, and was bent over like a frog. You have seen such people yourself. She wasn't all pretty. I would not marry such a girl if I were a bachelor. There are very few men who would.

Girls, don't do that way, please.

May 19. A Poem.

This is hardly worth your time to read, unless you like to solve puzzles. It is easy; there is no moral attached to it; there is no hidden meaning in it; it is merely a puzzle.

There is a word of one syllable, having six letters. Take away the first two letters and it leaves a word of two syllables. Four of the letters spell a stopper, four spell a pointed stake; four spell a cement, four spell a strong wind, four spell a loud sound, four spell to bound, four spell to swallow, four spell to yarn, four spell an excuse, three spell a beverage, three spell a part of the body, three spell to carry, three spell to loiter, three spell to mimic, three spell a generation, three spell to nick, and three spell a wooden pin. What is the word in one syllable having six letters? Here is another, that has a little Bible in it:

My first is in Levi, but not in Dan; My second in Lord, but not in man; My third is in Jonah, but not in sea; My fourth is in Jude, but not in sea; My fifth is in Jordan, but not in sea; My sixth is in Judea, but not in Judea; My seventh is in time, but not in forever; My whole is a committee of Christian endeavor.

MEMORIAL DAY.

BY MARV.

It was the thirtieth of May, and as the day drew to a close, Captain Knowlton and his wife were sitting in silent meditation before the open fire in their pleasant parlor. As the twilight shadows deepened, the rising moon shone in through the east windows flooding the little apartment with its mellow light.

Breaking the silence at last, Captain Knowlton said, "It pains me, Margaret, to see how Memorial-day is coming to be regarded by the rising generation."

"What's that you are saying about me grandpa," was a sweet little voice asked; and Hazel Stacy came into the room, kissed her grandparents affectionately and laid aside her wraps.

"How cozy you are here, with your moonlight and firelight," Hazel said, and seating herself on the arm of her grandfather's chair she added, "now grandpa, what is it about the rising generation? You know I belong to it, so of course you were talking about me."

"Yes, Hazel," her grandfather replied, "I will gladly tell you what was in my thoughts, and perhaps your influence may be like the proverbial waves from the pebble thrown into the pond. But first will you tell me how you have spent the day?"

"Why, this morning about a dozen of us went to the woods to flowers," Hazel answered, "and went to Mrs. Dean's to arrange them. After dinner we went to hear the speech; and then we went to the cemetery for the decoration. Then Grace Nelson invited some there to play tennis and take tea. O, I've had the jolliest kind of a day."

"I wanted to go to the ice cream social this evening, but mamma objected. So I came to stay with you while papa does some business with Mr. Ellis, and he will call for me as he goes home."

"And are Dick and Marian at the social?" asked her grandfather.

"No," Hazel replied, "they, with the rest of their class in the high school, went to Green Lake this afternoon for a ride. They were to have supper at the Welland, and Dick and Marian, Bert and Bill and Carrie and Emma Olney would start for home about the time the moon rose, while the rest of the class were going to Brewer to attend a party."

"That brings me back to what I was saying when you came," Captain Knowlton said. "The spirit of merry-making and festivity with which the young people seem to regard Memorial-day grieves me deeply. It is quite out of harmony with the purpose of the day, with all the associations, and the solemn ceremonies by which we express the grateful, loving memory in which we hold our nation's fallen heroes, whose lives were a part of the price paid for the preservation of the Union, with its free institutions.

"To me, the day always brings back the
The Sabbath Recorder.

Children's Page.

A SCIENTIFIC GRANDPA.

"Yes, Hazel," her grandmother said, "it was the last of May that my brother Ray fell at Fair Oaks, and Decoration-day is a sad and merry time. My brother Nathaniel sleeps in the National Cemetery at Gettysburg, and although I cannot carry flowers to their graves, the thought that someone is doing it adds to the solemnity of the ceremony in our own cemetery." "You know, my child, how many of your own near relatives lost their lives in our Civil War?" her grandmother asked. "Why grandpa Knowlton," Hazel replied, "don't you know the one I am proud of? No, my grandfather told me all my great uncles were soldiers? I know, that of the ten, only you and uncle John Stacy and uncle Frank Marsh lived to come home." "Yes, dear, that is true," her grandmother said, "though my brother Edward and your uncle Jack Leigh were brought home for burial; and their graves are among those on which we placed affection's tribute to-day. Nor were our families exceptional ones; but bands and fathers went that of the ten, only you and uncle John Stacy and uncle Frank Marsh lived to come home." "In my own company were three brothers who had two brothers in a cavalry regiment. Of the five, two were left on the battle field; one died of fever in the hospital, one in Libby and one in Andersonville prison. Their aged father and mother are still living, cared for by a very devoted daughter. You will realize, am sure, what sad memories the day must bring them, and that to see it made a day of festivity must be as painfully discordant to them as it is to me." Hazel's eyes had filled with tears as she listened to her grandmother, and when he ceased speaking she threw her arms around his neck saying, "Dear grandpa, I do not wonder you are grieved, I never before realized the full significance of Memorial-day; but you make it seem a solemn, sacred thing." "Yes it is so to me," said her grandfather, "filled, as it is, with thoughts of my brothers, friends and comrades who have answered the death angel's summons. The flowers we strew above them are but the symbols of the loving appreciation and loyalty with which we cherish their memories. And now, my girlie, since you too see how foreign to the spirit and purpose of the day are the gay assemblages which are becoming so common, perhaps you can persuade your young friends that there are enough other days in the year for such make togethers, without Memorial-day." "Perhaps I can," Hazel replied, "you may at least be sure I will try to do so." The blood shed by our brothers in the performance of duty does not wash away for us the same duty.—Rev. G. C. Steeple.

The Happy Boy. (From a letter written by a little boy.)

He was a gay and happy little figure, a red fox with a tassel on his head covered with kinky black hair; his face was the color of bronze, and was beautiful because of its happiness. A yellow jacket, a gay plaid dress, and red stockings made a bright spot in the street that day. He sat flat on the sidewalk, with his stubbed shoes stretched out in front of him. The people had to walk close to the curb or the railing, but the small boy paid not the slightest attention to them. The clanging of the cable cars, the rumble of the cabs, the people passing at him, were all unnoticed, for he held in his hands his greatest treasure—his precious doll. The head was a round wooden ball, not at all a stick, but driven into a hole in the ball was neck and body; about this was wrapped a gay shawl. Two round spots of black paint made the eyes, a long straight line the nose, and two lines of red paint the mouth. He cuddled, hugged, and kissed this doll, his face shining with pleasure.

"What a real 'kiddy doll!' I said to the small boy. "What is her name?"

"Mar'get," he answered.

"She is delightful," I said.

"Want to hold her?" asked the boy, with the friendliest smile, holding the doll up. I took the doll in my arms and hushed it to sleep. He watched intently and swung softly back and forth, as if he were rocking. "Now she is asleep," I said, giving Mr'get back to him; "you must not wake her." He stood up, holding the doll in his arms, humming softly, "Hush, hush, 'ush!" He put a penny in his hand; he looked up surprised, asking, "What for?"

This little colored boy lives in a street that is half a business street; he is the only child ever seen in the neighborhood. He never seems lonesome, nor idle, nor tired. He skips from one end of the block to the other, plays with his doll, sits on the steps of the house where he lives watching the wagons and the people. If a wagon stops on the block, he hurries off and begins making friends with the horse; putting the sides if he can, rubbing the horse's nose if the horse holds his head down. Every dog who goes through the street is his friend. The other day he sat on the stoop with his arm around the post talking earnestly. The doll was on his lap covered with his jacket. A happier small boy is not to be found in New York than this small boy who looks like a gaily dressed piece of bronze when he stands still.—Outlook.

A GARDEN CINDERELLA.

The pear-tree and the cherry-tree were dressed in snowly white. But the tardy little apple-tree was in a sorry plight. Her branches were bare and ragged, and the trunk was covered with round spots of black paint. "Poor tree," said Hazel, "I'll paint you brown and make you look so pretty." She gave a gay plaid dress to the trunk and covered the limb with some very nice cardboard paper when she was through it, she added a gayly dressed piece of bronze when she was through.

GRANDMA'S DEER.

When grandmother was a little girl, she had a pet deer. Her father had caught it in the woods one day back of the house, and brought it home to her. It soon grew very tame, and would often follow little grandma into the house and go from room to room, and could even be trusted to stay outside.

One day, just the very day before Thanksgiving-day, the big brick oven had been heated, and little-girl grandmother's mother had baked a great many very nice Thanksgiving pies. She had spread them out in an unused upstairs room, right over the kitchen, on the shelves of a big closet.

There were many mince and apple pies with crisp, flaky crusts; and there were delicate custard and golden squash and spicy pumpkin pies, all side by side in tempting array.

Some time that afternoon little-girl grandmother heard a noise overhead—a little tap, tap, tap, as if some one were walking about in the empty room over the kitchen. Upstairs little-girl grandmother went. And what do you think she saw? She saw the closet door wide open, and she saw the empty crusts of her mother's nice Thanksgiving pies, and she saw the naughty, guilty, little deer who had licked out all their sweet, delicious contents! And what did she do then? She took him by his pretty ear and led him down the stairs, wept as peacefully as though he had done nothing wrong. —Babyland.

Mrs. Hiram—Supposing, Bridget, I should deduct from your wages the price of all the china you broke? Bridget Brittledeash—Well, men, I think I'd be loike the china.
Our Reading Room.

"Hence then as we have opportunity, let us be working hard, and yet not forgetting the family of the faith."—Gal. 6:10. "But do so good and communicate, forget not."—-Hob. 13:16.

MILL YARD CHURCH, LONDON.—Yesterday (May 13) was a Sabbath of peculiar interest to our church. On Friday Mr. and Mrs. Joseph Booth, with their little daughter Mary, left London for Southampton, in order to have all ready for their departure by the Union Line S. 8. "Glasgow," which sailed yesterday for New York, the prayers of all fondly go with them as they go to their field of labor. The family of our deacon, Mr. William O'Neill, has moved to London, and we were glad to have Bro. O'Neill with us, both at the Sabbath Eve prayer-meeting, and at service yesterday. His constant presence hereafter will be a source of added strength to our little church. There was also with us yesterday Miss Eleanor Vane, who is soon going to leave us for South Africa, where she goes to take a position as teacher. She sailed yesterday, the 15th of May. We are made to feel that this world is a world of transition and that here we have no continuing city. Just as we welcome some to whom we hope there will be a relation of loving labor for God, so must bid good-by; even to others to go farther and farther away. If God open the way for Miss Vane's brothers to go to Africa to help Mr. Booth, as we have some reason to think may be the case, this will mean on the one hand a loss to our little flock here, but on the other it may prove a blessing in enlarging all our hearts and binding more closely together those of like precious faith on three Continents. Old Mill Yard may yet be the binding link between America and Africa, from the point of view of Sabbath-keeping Baptist fellowship and service. May God grant it! W. C. D.

ALFRED, N. Y.—The Alleghenian Lyceum of Alfred University will celebrate its Semi-Centennial this year, in connection with the Commencement Exercises. Tuesday afternoon, June 20, is appropriated to this purpose, and the exercises will be furnished mainly by graduates, members, and students, who are expected to be in attendance. An Alleghenian banquet will be held on the evening of the same day. The Society has members in almost every community of Seventh-day Baptists, and each one is cordially invited to attend, promptly by letter. 

SILEN C. BURDEE, For the Committee.

May 20, 1899.

NEW MARKET, N. J.—Since coming to New Market we have had nothing in the line of poor weather to hinder our work, hence the attendance at church service and prayer-meeting has been good. We have not, as yet, been able to see whether the good people of New Jersey are brave enough to go to church in a storm. We think they are. Will you tell us later, perhaps? Our Friday evening service is most successful. We have from 30 to 40, each week, in attendance at the prayer-meeting. We make it a live, practical meeting. A few of the subjects will explain the reason why we have a good, profitable hour together, and how and when they are to be treated: "The people who do not attend prayer-meeting;" "Our part of the Kingdom." This was a "Sabbath" meeting, each relating why he was glad he was a Sabbath-keeper; the trials and temptations; and more, the joys, in connection with keeping the Sabbath. Also, what our duty is as related to the world. "The family altar." Last Sixth-day evening we had a special service, "Preparation for the Association," which was really a fruitful theme, and a preparatory service for the Association, which is near at hand. May God anoint the one who ascended to that high place to do part, and to receive great blessings from this session. The following, slipped from our local paper, the Cull, will explain itself.

The sermon preached in the afternoon, last Sabbath, by Rev. S. H. Davis, was listened to by a fair-sized audience, considering the fact that a storm was threatening, and two services had preceded it. He presented a large number of facts in an interesting manner, and, it is hoped, with enough "winning" power to enlarge the contributions of missions and assist their usual size. We shall be glad to welcome Mr. Davis many times.

DODGE CENTRE, MINN.—Forty years ago, June 4, 1859, a party of early settlers met and organized what is now called the Dodge Centre Seventh-day Baptist church. The church is now preparing to celebrate this event in connection with the Semi-Annual Meeting of the Minnesota churches, which occurs June 2-4. A program for the occasion has been prepared, and a number of ministers, and others connected with the history of the church, have been invited to be present in person or by letter. We are trying to make this a joyous occasion for all concerned, and that there will be a large number here from the other Minnesota churches, as well as from churches in other states. We would be especially glad to hear from all those who have been in any way connected with the church. Write a few lines, at least, to let us know that the church is red membered. We would be glad to hear from any one not connected in any way with the church, but who may possibly be interested in its work. There will be papers on the following subjects: 1. Causes for the Organisation. 2. Progress of the Church. 3. The Church as Related to Reforms. 4. The Growth of the Church. 5. The Church in Prophecy.

Eld. H. D. Clarke has closed his pastorate here, and, after returning from the Associations, will move to Garvin, Iowa, where he has accepted another pastorate. Eld. J. H. Hurley has accepted a call from this church, and will begin his labors some time in July. Eld. W. H. Ernest preached a most acceptable sermon on Sabbath-day, May 20. By the way, why don't some large churches get this good man as pastor. He should be in the harness yet for years.

Crops are looking well, although the weather is quite cool. Corn-planting is near done.

Our S. is a wholesome; 12 classes and 12 teachers. They are all doing good work. Teachers are seldom absent.

Yours for the work,

F. E. TAPPAN.

May 21, 1899.

VINING, S. D.—The Scandinavian Seventh-day Baptists of South Dakota will begin their tent work at Dell Rapids, S. D., June 2, 1899. The tent will remain at Dell Rapids over the next two succeeding Sabbaths, then will go to another point, South Dakota to remain over two Sabbaths. It will then go to Big Springs, Union County, S. D., for their Yearly Conference, commencing Friday, June 30, continuing over Sunday. Parties wishing to attend the Conference should correspond with P. A. Ring, of the last named place. A cordial invitation to these meetings is extended to all.

COMMITTEE.

May 20, 1899.

JOHN CONGDON.

It is seldom that the death of a private citizen causes more genuine regret and poignant grief than were witnessed in the city of New- port, R. I., when it was learned that John Congdon, of that place, had passed away. But when the facts in the case are considered, there can be no prettier place than Newport for a tomb. Indeed, the Funeral came during the forenoon.

Bro. Congdon was born in Jamestown, R. I., Feb. 7, 1824, and lived there until 1874, when he moved to Newport, where he resided till the time of his death. When he was 18 years of age he became a member of the Seventh-day Baptist church, and united with the Seventh-day Baptist church in Newport, May 14, 1843. For many years he had been the sole representative of that ancient church; and although his life has been devoted to a strict observance of the seventh-day, and united with the Seventh-day Baptist church, he had been a fervent disciple of that place, had the most perfect moral integrity, that he has been entrusted with weighty responsibilities during his long and useful life. About three years ago he was-elected President of the corporation of the First Baptist church of Newport. He was a member of the Newport Historical Society. He has been for many years engaged in the coal business. And although he has occupied all these positions of responsibility, and dealt with so many persons of widely differing characters and dispositions, yet there was never attached to his character or business career the shadow of a stain or suspicion.

When the news of his death was made known, the flags at the ferry landing and on the steamers steaming out to half mast, expressive of the high esteem in which he was held by his fellow-townsmen.

His funeral was attended by a large congregation of representaive people from the various religious denominations of the city. And many who would not have been present at the funeral came during the forenoon, and, with trembling lips, desired once more to see the face of the best friend they had on earth; the one who had befriended them in trouble, and to whom they had so often come for counsel and advice.

Is not such a life a standing rebuke to all those who claim they cannot keep
May 20, 1899.

THE SABBATH RECORDER.

Sabbath School.

CONDUCTED BY SABBATH-DESIGN BOARD.

Edited by REV. WILLIAM C. WHITFORD, Professor of Biblical Lan-
guages and Literature in Alfred University.

INTERNATIONAL LESSONS. 1859.

Lesson for Sabbath-day, June 10, 1899.


INTRODUCTION.

After the death of our Lord, his side was pierced by one of the soldiers who were sent to make sure that the condemned ones should die on that day. Before night Joseph of Arimathea had bought a winding-sheet. He went to the Lord, and with the help of Nicodemus placed it in a new tomb near the place of crucifixion.

On the next day morning, the Jews requested that the sepulchre might be made sure till the third day, lest the disciples should steal the body away and say that Jesus was risen from the dead. Accordingly the stone which served as the door of the sepulchre was firmly sealed and a guard of soldiers stationed to watch.

But the tomb could not contain our Saviour; the third day he arose from the dead, as he had foretold. Mary Magdalene and the other women coming early to the tomb found that our Lord had gone. Mary ran at once to tell the disciples who were mourning and saw a vision of angels. Peter and John visited the tomb and found it empty, as Mary had told them. We can imagine the wonderful joy that came into their hearts as they glanced about the garden, and the bitter sorrow had no substantial foundation. Their Lord had died upon the cruel cross; but it was all a mistake to suppose that that was the end of him, or that the kingdom of heaven which he came to establish had proven a failure.

Our lesson brings with the first appearance of our Lord after his resurrection. How suggestive of the higher position of woman under the new dispensation, that the Christ should manifest himself first of all to a woman, Mary Magdalene.

NOTES.

11. But Mary stood without. at the sepulchre weeping. From verse 1 it is evident that this is Mary Magdalen. She was one of the women who followed Jesus and ministered unto him. The charges of immoral im-

13. And they say unto her, Woman, why weepest thou? As in other accounts the angels seem to have been sent to bring comfort to the sorrow-stricken visit-

14. And know not that it was Jesus. This may be explained from the fact that she had been weep-

15. Supposing him to be gardener. From his early presence in the garden and from his questions, she at once jumps to the conclusion that he is the one who has taken away the body for the body by which she is seeking. And I will take him away. That is, to a suitable place of entombment else-

16. Jesus saith unto her, Mary. He called her by name, and by this voice speaking her name she recog-

17. Touch me not, etc. The reason for this prohibi-

18. Mary Magdalene came and told, etc. She carried out the directions given her.

19. Being the first day of the week. That is, the day 

LISTENING TO THE PREACHER.

“It is difficult for some people to listen, it is ten times harder for other people to follow, for it is evident a person may listen and not follow,” writes Ira Mclaren, of “The Art of Listening to a Sermon,” in the May Ladies’ Journal. “Very few are accustomed to think about the same thing, or indeed to think about anything, for thirty minutes; after a brief space their interest flags and they fall behind; they have long ago lost the thread of the preacher’s argument and have already forgotten his lesson. The sermon which suits such a desultory mind is one of twenty paragraphs, each paragraph an anecdote or an illustration or a startling idea, so that wherever the hearer joins in he can be instantly at home. Sensible people ought, however, to remember that a series of amusing lantern-slides and a work of severe art are not the same, and if any one is to expand the gospel of Christ worthy he must reason as he goes, and ask his hearers to think. The chain may be of gold, but there ought to be links securely fastened together, and a hearer should try them as they pass through his hands. If one does not brace himself for the effort of hearing a sermon, he will almost cer-

The great secret of success in life is to be ready when your opportunity comes.—Beau-

If conscience smite thee once, it is an ad-

Nathaniel Howthorne.
Popular Science.

Creeping Rails.

In the Recorder of April 24, the article in the Popular Science Department on "Creeping Rails," seems so astounding in some of its statements that I should be glad of more light on the subject. The writer of the article states that "the St. Louis Bridge, on the structure of the creepings of the rails varies from eleven inches to twelve feet and three inches per month for six months, and on the approaches to these, the creepings of the rails varying from one-half inch at the points nearest to the bridge, to twelve feet three inches on the structure, and sixty feet on the approaches, per month, was the sum of all the creepings by all the rails independent of each other, creeping in either direction. If any rail were put in and then removed, a gap twelve feet three inches on the structure, and sixty feet on each of the approaches, this averaged an opening of two feet per day, a distance that even a moderately moving train would be very likely to notice with deep concern."

DEATHS.

Condon.—In Portland, R. I., at his late residence, May 14, 1899, John Condon, aged 75 years.

A more extended notice will be found on another page.

Pettibone.—Daniel S. Pettibone was born in Hartsville, N. Y., June 18, 1834, and died May 11, 1899, a few years from where he resided. He was married to Miss Mary L. Burdick, July 26, 1856. He had been out of health for two years, some of the time he suffered very much. He had frequently expressed an anxiety to die, that he might have no more fear than the dead, and enter into the joys and the understanding of the light of heaven.

He was a son of the Rev. J. H. Pettibone, who was a subscriber to the North Western Tract Depository. He was a member of the Baptist Church and died in the faith.

A. R. P.

Literary Notes.


One of the most valuable changes in medical treatment is the emphasis upon diet, exercise and hygienic rules of life, rather than drugs. This book is one of the guides to this direction in the treatment of a variety of diseases. It is the result of a long series of experiments and researches, and gives many recipes for foods and drinks, description of taste (etc.). Health Foods, Diet for Infants, Diet in different diseases, and other topics of interest. The views of the writer seem to us sound and sensible, free from the narrowness and one-sidedness of many dieting books. Such a work is a rare acquisition. Such a work should be placed in the hands of those who have consumptive tendencies to employ that diet. It is better to use such a book before one is ill than after.


Improvements of our day have shown themselves as fully in the magazines as anywhere, and very fortunately the children have the best of the good things if they have St. Nicholas. It is if they find a wide range of scientific, historical, educational, and artistic articles, facts, current events, letter box, riddles, all set forth with the highest art of pen and printer. Probably the most young people have seen copies of St. Nicholas, but too rarely does it visit many homes and educate and interest all from the youngest reader to the white-haired grandparent. In the profusion of spin-off literature we ought to note special articles in the volume before us. We usually have the magazines pressed upon us in the numerous riddle columns, but they may help us to enter into the joys and the understanding of the new world opening up to them.

Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sab­bat Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis.

The Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are prayed to attend the Bible Class, held every Sabbath after­noon at 4 o'clock, at the residence of Dr. F. L. Irons, 224 Great Street.

The Seventh-day Baptist Church of Hornsbyville, N. Y., hold regular services in the Seventh-day Baptist church, corner of Church and Genesee streets, at 2.30 P.M. Sabbath-school following preaching service. A great attention is expected to the mission of Sabbath-keepers remaining in the city over the Sabbath.

The Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A.M. The preaching service is at 11.30 A.M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.
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**Program of North-Western Association, to convene at Milton, Wis., June 15, 1899.**
Topic for Association: "Show forth his salvation from day to day.

**FIFTH-DAY—MORNING.**
10.45. Introductory sermon, S. L. Maxwell.
11.45. Adjournment.

**AFTERNOON.**
2.00. Communications from churches and corresponding bodies. Reports of delegates to sister Associations, appointment of standing committees.
3.45. Sabbath-school hour, H. D. Clarke.
5.00. Adjournment.

**EVENING.**
7.30. Praise service, Raymond Tollbert.
8.00. Sermon, G. J. Cranall.

**SIXTH-DAY—MORNING.**
10.15. Devotional service, E. A. Witter.
12.00. Adjournment.

**AFTERNOON.**
2.00. Miscellaneous business.
2.30. Woman's hour, Mrs. G. W. Burdick.
3.00. Devotional service, L. D. Seager.
3.45. Educational hour, President W. C. Whitford.
5.00. Adjournment.

**EVENING.**
8.00. Sermon and conference meeting, M. B. Kelly.

**SABBATH-SCHOOL.**
10.00. Sermon, A. H. Lewis, followed by collection for Tract and Missionary Societies.

**AFTERNOON.**
3.00. Prayer and song service, C. S. Sayre.
3.30. Sermon, delegate from Western Association.

**EVENING.**

**FIRST-DAY—MORNING.**
10.00. Sermon, L. R. Swinney, delegate from Central Association.
11.00. Tract Society hour, A. H. Lewis, followed by collection for Tract and Missionary Societies.
12.00. Adjournment.

**AFTERNOON.**
2.00. Business.
2.30. V. P. R. C. E. hour, Miss Laura Burdick.

**ADJOURNMENT.**

**EVENING.**
7.30. Praise and devotional service, G. W. Hills.
8.00. Sermon, L. C. Randolph.

**How's This.**
We offer One Hundred Dollars Reward for any case of Cataract that cannot be cured by Hall's Cataract Cure, F. J. CHENEY & CO., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by his firm.

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Hall's family Pils are the best.

**Program for the Sixty-Fourth Session of the Seventeenth-day Baptist Western Association, Independence, N. Y., June 8-11, 1899.**

**FIFTH-DAY—MORNING.**

**AFTERNOON.**
2.00. Praise Service, W. D. Burdick.
2.15. Communications from Corresponding Bodies. Appointment of Standing Committees.

**EVENING.**
8.00. Sermon, delegate from the North-Western Association.

**SIXTH-DAY—MORNING.**
11.00. Sermon, delegate from the South-Eastern Association.

**AFTERNOON.**
2.00. Devotional Exercises, G. P. Kenyon.
2.15. Business.

**EVENING.**

**SABBATH-MORNING.**
10.30. Service of Song, F. L. Place.

**AFTERNOON.**
2.00. Sabbath-School, Superintendent of Independence Sabbath-school.

**EVENING.**
7.30. Young People's Hour, Associa tional Secretary, Eva St. C. Champlin.

**FIRST-DAY—MORNING.**
11.00. Education Society's Hour, B. G. Davis.

**AFTERNOON.**
2.00. Woman's Hour, Mrs. C. M. Lewis, Associational Secretary.

**EVENING.**
8.00. Sermon, delegate from the Central Association.

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Be patient with everyone, but above all with yourself. I mean, do not be disturbed because of your imperfections, and always rise up bravely from a fall. There is no better means of progress in the spiritual life than to be continually beginning afresh, and never to think that we have done enough. —Francis de Sales.
HAWAI'I'S SOCIAL LIFE.

I do not know that anywhere there is a civilized community whose social life is more natural and unconventional, without loss of refinement, than that existing in the Hawaiian Islands. There is no attempt by force, only thing "four hundred." There is no so-called color-line, and no definite social lines of any nature. There may be said to be loosely defined social sets, but there are no lines between them. They merge into each other. Education, refinement, polish—these have more to do with social position than anything else. Wealth has its weight, but has hardly come to be regarded as a social consideration, although it is a strong ally where the more important qualifications exist. Family is an important consideration.

There is no color prejudice affecting the Hawaiians. The children of mixed blood are socially regarded as long as there is, it is discoverable only in marital considerations. None of these races, if otherwise socially accepted, are barred by color. The Hawaiians, and part Hawaiians in particular, have an open ear to the means of support in whole or in part while in attendance at the College.

For further information, address REV. W. C. WHITFORD, D. D., President, Milton, Rock County, Wis.

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SPRING TERM OPENS MARCH 14, 1899.

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Sixth Day Baptists.

Fourth Day Baptists.

Sabbath School.

Sabbath School.

Baptist Missionary Society.

The ALFRED SUN.

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HABERT W. WHEELER,

CORRESPONDING EDITOR.

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