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TERMS OF SUBSCRIPTION. One year in advance \$2 00. Papers to foreign countries will be charged 50 cents additional, on account of postage.

No paper discontinued until arrears are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 50 cents a line for the first insertion; subsequent insertions in succession, 30 cents per line. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates. Yearly advertisements may have their advertisements changed quarterly without extra charge.

No advertisements of objectionable character will be accepted.

JOB PRINTING. The office is furnished with a supply of jobbing material, and more will be added as the business may demand. All work in that line can be executed with neatness and dispatch.

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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

"THE SEVENTH-DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS—\$2 A YEAR, IN ADVANCE.

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The Sabbath Recorder.

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CHRISTIAN THEOLOGY.—No. 8.

BY REV. T. R. WILLIAMS, D. D.

Inspiration, is it Full or Partial?

Here we must refer to Paul's words again, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Here it is affirmed of all Scripture, that it is given by inspiration. You say Paul was an interested witness, hence his testimony should not be taken as conclusive. But his proposition is the one under consideration. He had more direct reference to the writings of the Old Testament. These writings had been accumulating during a period of many centuries; they had come from the pens of many different authors, and differed in their dates, in some instances, by many hundreds of years. They were graphic descriptions, for the most part, of events and realities entirely remote from the personal knowledge of the writers. Now, after the lapse of two or three thousand years, the Bible student reviews the ancient records in their historical features, as in the creation of the world, and the early history of the human race. Bringing into service the sharpest scientific scrutiny, both into the geological construction of the earth and the zoological forms of life on its surface, the most scientific scholars are compelled to admit that the Bible record is as concise and accurate a statement of the facts as now established, as could possibly be made in a general statement.

Skeptical criticism has been most intensely interested for the last one hundred years to discover some discrepancy between the Bible record and the unfolding of science, but no discrepancy has as yet been proven; but the more searching scientific investigation vindicates the truthfulness of every historical reference to the early condition of the earth, as well as every reference to natural history and to astronomy. It must, of course, be borne in mind that the Bible does not attempt to give scientific statements; it simply refers to facts which come under the proper investigation of science, and refers to them in the most general and incidental way. This makes the strict harmony between such Scripture statements and scientific results the most remarkable. It is impossible to conceive how those early writers could make such numerous and connected references to those subjects, and in every case without error, unless they were constantly aided by an illumination more than human. Again, when we study carefully the long line of prophecy in its ever increasing minuteness and graphic descriptions of persons and events far in the future; and now that after two thousand years have expired since those prophecies have closed we look over the steady and exact fulfillment, we are astonished at the perfect correspondence between the fulfillment as recorded in the New Testament and the history of the church, and those prophecies uttered thousands of years ago. There isn't intellect and philosophy enough in the world to account for this perfect harmony and correspondence of the New Testament facts with the predictions uttered so long before, except on the basis of the divine inbreathing, the divine guidance, graciously imparted to the Old Testament prophets. There has never yet been found a discrepancy in this field of investigation; on the other hand, we are constantly astonished at the vivid descriptions of the incarnated Son of God, which we find in many of the prophets, who wrote hundreds of years before the divine One took upon himself flesh and dwelt among men.

Among the numerous descriptions in the prophets of the purifying power of Christ, here that statement of Malachi 3: 2-3, "He shall sit as a refiner and purifier of silver." "He is like a refiner's fire, and like fullers' soap." It would be difficult to conceive a more graphic description of the agency and cleansing power of Christ, just as we now witness it in the world. Every word of this language is full of truth. In such prophecies the inspiring Spirit both re-

veals to the prophets and preserves them from any misconception or misstatement.

There is still another evidence of the guiding influence of the Holy Spirit over the writers of the Bible. It is seen in the silences which are so remarkable in many parts of the Bible narratives. Uninspired writers are controlled largely by human motives; they write to please and interest speculative minds. But the divine writer records that which the Spirit directs, that which is of importance to the highest well-being of men, the words of life and truth. Hence, omissions, or silences, on very many implied facts are quite as expressive of the divine guidance as written statements concerning other facts.

Evidence does not all get syllabled in speech. This evidential voice without a sound; this testimony where "there is no speech nor language," when once it is brought into court, makes a mighty case of the divinity of the Scriptures. In the case of our Lord, who is himself the central figure before all prophetic vision, and is the very embodiment of the gospel and the plan of redemption, there are some very remarkable silences. He is written of in the Gospels, only as to his birth, life, death and resurrection. Of this birth we know not the day, or month, or year, positively, from biographies of Christ, yet these men are writing of one whose birth they believe to be the event of history—the event that is to change the religion of the world. Again notice the silence concerning the infancy and early life of this central figure of the gospel story. We are told that "the child grew" and "increased in wisdom and stature," and was "subject to his parents," with the single exception of an incident occurring "when he was twelve years old." This is absolutely all the four Gospel narratives tell us of Christ's life prior to his three years of public ministry.

Again there is a remarkable reserve touching his personal appearance. His height, carriage, mein, the color of his eyes and hair, the fashion of his countenance, these are details concerning which we have not a single suggested word.

Uninspired writers would be very full on all these points, because they are just the points that would most interest the idle curiosity and speculative fancy of men. For the great end of the gospel in Christ, to be attained in the oncoming ages, these are the very points that should be left in silence. Now there is no way of accounting for this silence, except on the ground that the writers were strictly directed in these narratives by the Holy Spirit. They copied out of their hearts. They were not indifferent to any or all these facts concerning his early life; they delighted to dwell upon them, but they must not make a record of them, for these facts would be abused and made objects of irreligious admiration, and thus impede the true regard for the Son of God. Here, then, is a very remarkable evidence of the divine inspiration of the men who wrote the life of our Lord.

Again, what an infatuated craving the half-Christianized world has manifested in its fancy sketches concerning Mary, the mother of Jesus. Where would have been the bounds of Maryolatry to-day if full descriptions of her had been recorded? On every natural ground we would look for loving recognition of that mother, who watched over the childhood and youth of Jesus; who treasured up all his sayings and pondered them in her heart. Yet not a word is given us concerning her birth, her spirituality, her love for her wonderful child, or of any intercessions on her part with her son in behalf of any one in need; no indication that she enjoyed any special privilege by virtue of being his mother, and no account of her death. Elizabeth is spoken of as "righteous, walking in all the commandments and ordinances of the Lord, blameless;" but no such word ever escaped one of these Gospel writers concerning Mary. The narratives mention only three instances of his speaking to his mother, and two of these were seeming rebukes. There is something more than human about this strange reserve, and it is remarkable for the things reserved. The wonderful things that are recorded, and the simple, natural way in which they are told, makes the silence all the more significant. Now this cannot be accounted for on the ground of ignorance, nor of indifference, nor of natural motives, on the part of the writers. But the silence is there in the record and must be accounted for. We shall have to say with Wordsworth, "This silence of Scripture is inspired." Nay, more. Holy men of old spake not only, but were silent, "as they were moved by the Holy Spirit.

From this very limited survey there is strong evidence on the very face of the Scriptures that the writers must have been inspired by the Holy Spirit to such an extent as to preserve from all error in making the record.

EASTERN SEVENTH-DAY BAPTIST ASSOCIATION.

Fifty-first Annual Session.

The Fifty-first Annual Session of the Eastern Seventh-day Baptist Association convened at 10.30 A. M., Fifth-day, June 2, 1887, with the First Hopkinton Church, at Ashaway, R. I.

The session was opened by a praise service of one-half hour, conducted by Deacon Benj. P. Langworthy, 2d, of the Second Hopkinton Church.

At 11 o'clock, reading from the Scriptures, by J. G. Burdick, followed by singing by the congregation and prayer by J. C. Bowen.

The opening address, or Introductory Sermon, by the Moderator, O. U. Whitford, was then delivered, the subject being, "The Benefits that we should obtain from our Associational gatherings," choosing as a text Acts 21: 22, "The multitude must needs come together."

After the sermon, and singing by the congregation, the Moderator called the Association to order for business, A. H. Lewis offering prayer.

The report of the Executive Committee was presented and read by the Secretary, Wm. L. Clarke, comprising the following programme, which was adopted subject to change by the Executive Committee if found necessary:

Fifth-day—Morning Session.
10.30, Praise service, conducted by B. P. Langworthy, 2d.
11, Address by the Moderator, Report of Executive Committee, appointment of standing committees.
12, Adjournment.

Afternoon Session.
2, Devotional exercises.
2.30, Letters from churches, Reports of delegates to Sister Associations.
4, Miscellaneous business.
4.30, Adjournment.

Evening Session.
7.30, Praise service, J. G. Burdick.
8, Sermon by delegate from the North-Western Association.

Sixth-day—Morning Session.
9.30, Devotional exercises.
10, Reports of committees, Miscellaneous business.
10.30, Paper, "Is there probation after death?" B. F. Rogers.
11, Missionary Conference, conducted by I. L. Cottrell.
12, Adjournment.

Afternoon Session.
2, Devotional exercises.
2.30, "The interest of the Woman's Executive Board," Mary B. Clarke.
3, Tract Society's Conference, conducted by A. H. Lewis.
4, Miscellaneous business.

Evening Session.
7.30, Praise service, conducted by J. G. Burdick.
8, Prayer and Conference, conducted by J. Clarke.

Sabbath-day—Morning Session.
10.30, Sermon, by A. H. Lewis, Joint collection for Tract and Missionary Societies.

Afternoon Session.
2.30, Sabbath-school, conducted by G. B. Carpenter.

Evening Session.
7.30, Praise service, conducted by J. G. Burdick.
8, Sermon by delegate from the Central Association.

First-day—Morning Session.
10, Devotional exercises.
10.15, "How can the home help the church in its work?" Mrs. O. U. Whitford.
10.45, Sermon by delegate from the Western Association, joint collection for Tract and Missionary Societies.

Afternoon Session.
2, Devotional exercises.
2.15, Educational conference, conducted by J. B. Clarke.
3, Miscellaneous business.

Evening Session.
7.30, Praise service.
8, Sermon by delegate from the South-Eastern Association.
Adjournment.

I. L. Cottrell, pastor of the First Hopkinton Church, extended a cordial welcome to all visiting brethren and sisters. After singing, and benediction by J. G. Burdick, the Association adjourned to meet at 2 o'clock P. M.

AFTERNOON SESSION.

Devotional exercises at 2 o'clock, led by T. L. Gardiner.
At 2.30 o'clock the Moderator called the meeting to order for business and announced the standing committees, as follows:
On Nominations—I. L. Cottrell, J. C. Bowen, J. D. Spicer.
On Petitions—B. P. Langworthy 2d, Albert S. Babcock, Geo. H. Greenman.
On Finance—N. H. Langworthy, A. A. Langworthy, Geo. H. Spicer.
On Resolutions—A. H. Lewis, A. McLearn, J. B. Clarke, J. M. Todd, C. N. Maxson.

The letters from the churches were read by the Secretary, showing a report from every church in the Association.

The delegate to the South-Eastern Association, J. G. Burdick, submitted his report, which was accepted, and the financial part referred to the Finance Committee. His report is as follows:

ASHAWAY, R. I., June 3, 1887.
Dear Brethren,—Your delegate to the South-Eastern Association, and representative of the Missionary Society by request of A. E. Main, begs leave to report, that its sessions, held with the church of Berea, Ritchie Co., W. Va., May 28th-29th, were full of interest. From the opening session to its close the Spirit of Christ seemed to lead in the services.
Bro. S. D. Davis preached the Introductory Sermon. Theme: "Man is a worshipful being, and must worship something."
The sister Associations were represented by A. McLearn, of the North-Western, J. B. Clarke of the Western, and J. M. Todd of the Central. The various interests of denominational work were discussed with much fervor. Missionary and tract hours, the cause of education and Jewish missions, received especial attention.
The needs of that Association are: 1. More settled pastors. 2. A school within its borders.
Your delegate was cordially welcomed and heartily entertained by this noble people. Expenses, \$38.
Respectfully submitted,
J. G. BURDICK, Delegate.
Bro. O. D. Sherman, the delegate to the Central, Western

and North-Western Associations, reported. The report was accepted and is as follows:

Your delegate would respectfully report that, in accordance with his appointment, he attended the sessions of the Central, Western and North-Western Associations. The Central was held with the First Brookfield Church, at Leonardsville, N. Y.; the Western with the church at Independence, N. Y.; and the North-Western with the church at Garwin, Iowa.
Of all these Associations we may truthfully report: 1. That there was an evident desire and earnest effort made to make these Association meetings seasons of spiritual refreshing; and this desire was largely realized. 2. It was shown in all these meetings that our missionary and tract interests lie very close to the hearts of our people. The Missionary Society was represented at the Central and Western Associations by Bro. O. U. Whitford, and at the North-Western Association by Bro. J. W. Morton. The Tract Society was represented at all three by Bro. J. B. Clarke. The Mission interest was intensified in the North-Western by the fact that it was held right in the midst of that great field of home missions, whose whitening harvests call so loudly for laborers. Our educational interests also received much attention, especially as was natural in the Western Association.
In all the Associations the Sabbath-school work occupied a very important place.
Your delegate was cordially welcomed by all these sister Associations in their work.
The expenses of your delegate were \$69.
Received of Treasurer.....\$75 00
Returned.....6 00
\$69 00

All of which is respectfully submitted.
O. D. SHERMAN, Delegate.

ASHAWAY, R. I., June 2, 1887.
The South-Eastern Association reported verbally through their delegate, C. N. Maxson.

The Central Association delegate not having arrived, the report was not presented.

J. B. Clarke, delegate from the Western Association, presented his credentials.

The North-Western Association was represented by Bro. A. McLearn, who made a very interesting verbal report from that Association.

On motion, these delegates were welcomed to our sessions and invited to take part in our deliberations.

The Corresponding Secretary submitted the following report:

The Corresponding Secretary begs leave to report that no occasion for correspondence has arisen beyond the preparation of the circular letter for 1886.
A. H. LEWIS, Cor. Sec.

Voted that the Secretaries have the minutes of last year recorded in the record book for that purpose, and present their bill to the Association Treasurer.

Bro. J. G. Burdick moved to amend Article V. of the Constitution by creating the office of Engraving Clerk of this Association. The motion was carried unanimously.

The following report of the Treasurer was presented and, on motion, was accepted and referred to the Finance Committee.

GEO. H. UTTER, Treasurer.
In account with the SEVENTH-DAY BAPTIST EASTERN ASSOCIATION
Dr.
To balance from last year.....\$25 01
Assessments received as follows:
Shiloh.....\$22 01
Berlin.....8 21
Waterford.....3 31
Second Hopkinton.....6 56
Rockville.....10 04
Plainfield, 1885.....20 00
" 1886.....19 00
New York.....5 46
Greenmanville.....4 75
First Hopkinton.....21 85
Pawcatuck, 1885.....21 82
" 1886.....20 72
Total receipts.....\$188 81
Collection at Association.....168 63
\$357 44

Cr.
Paid order L. F. Randolph, delegate.....\$38 00
" " O. D. Sherman.....75 00
" " J. F. Hubbard, Treas. of Tract Soc.....84 32
" A. L. Chester, of Miss.....84 31
" T. L. Gardiner, express and postage on minutes.....3 00
" American Sabbath Tract Soc. printing minutes.....31 70
" J. G. Burdick, delegate, on account.....30 00
Total expenditures.....\$345 33
Balance in hands of Treasurer.....12 11
\$357 44

Assessments unpaid, June 1, 1887:
New Market, 1886.....6 86
Marlboro.....3 32
First Westerly, 1885.....2 34
" 1886.....2 28
Second " 1884 and 1885.....1 96
" 1886.....95
Woodville, 1884 and 1885.....1 66
" 1886.....95
Total.....\$19 96

GEO. H. UTTER, Treasurer.

Since the above report was prepared by the Treasurer, a letter has come to hand from Bro. O. D. Sherman enclosing check for \$6, which will make the balance in the Treasurer's hands \$18 11. The six dollars is balance unexpended by Bro. Sherman as delegate.

Bro. J. B. Clarke called attention to a new Hand Book of the denomination, and also to the proposed continuation of the *Seventh-day Baptist Quarterly*.

After benediction by A. H. Lewis, the meeting adjourned.

EVENING SESSION.
Praise and prayer service, conducted by J. G. Burdick, was followed by a sermon by A. McLearn, delegate from the North-Western Association. Text, Romans 8: 28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

SIXTH-DAY—MORNING SESSION.
Devotional exercises conducted by J. C. Bowen, of Marlboro, N. J.

J. M. Todd, delegate from the Central Association, read their letter to this body and gave a general statement of the condition of their several churches, reporting general prosperity.

A vote of welcome to Bro. Todd was passed, inviting him to participate in our deliberations.

(Continued on fourth page.)

Sabbath Reform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

WHAT OTHERS SAY.

In the controversy over the Sabbath of Jehovah, men are often willing to throw overboard the Decalogue, such is their eagerness to rid themselves of obligation to observe it. But among themselves, speaking their honest sentiments for the benefit of their own people, we see a different view taken. It will greatly strengthen the faith of the Seventh-day Baptists in the perpetuity of the Decalogue, including the fourth commandment, to read some of the testimonies of eminent First-day scholars. Says Prof. W. Henry Green, D. D., LL. D., in speaking of the giving of the manna:

"It is evidence that the Sabbath was observed, and the law of the Sabbath was known, before the ten commandments were proclaimed from the summit of Sinai. It follows, therefore, that the observance of the seventh day as a day of rest, does not date from Sinai, and is not merely a part of the Jewish ritual, but is an ancient and primeval institution."—Taylor. "Thus, at the very beginning of this (the Jewish nation) new life, the great institution of Paradise was brought to their minds."—Peloubet. Of the ten commandments, Peloubet again says:

"They are the great principles which underlie the whole kingdom of God, and the moral nature he has given us. Only by obeying them can man be saved, for they are the law of heaven as of earth. They testify God's will to man. They were to be the life principles of free men, training them to the obedience of love. Hence, also they are eternal. They have never been outgrown, and never will be. They have never been repealed (Matt. 5: 18), and never can be, unless the very nature of God can be changed."

Of the Sabbath he says: "The word 'remember' is evidence that the Sabbath was not a new institution. It is as old as the race," and yet such men will stigmatize it as Jewish, and talk loudly of "the greater glories of redemption memorialized by the observance of the Christian Sabbath."

Says H. Clay Trumbull, editor of the *Sunday School Times*:

"Words which were written with the finger of God on tables of stones, are words which the world can never outgrow."

God wrote on these stony tables "The seventh day is the Sabbath." The world can never "outgrow" that fact, according to Mr. Trumbull.

Prof. Charles A. Briggs, D. D., testifies:

"These ten words are the basis of Biblical morals. They are not as many bars, or fence of the law, but are in organic connection. They spring up, the one out of the other in natural order, and constitute an organic and perfect whole."

Prof. Green, above quoted, says:

"The ceremonial laws and civil institutions, although divinely revealed to Moses, and obligatory upon the people to whom they were given during the period of the Old Testament dispensation, for which they alone were intended, were abolished by the gospel, and obedience to them is no longer required. But the ten commandments grow out of the universal and permanent relations of man to God, or to his fellow-man, and can never be set aside as long as the present state of things exist."

This universal code growing out of permanent relations of man to God defines the Sabbath-day. That specified day "can never be set aside." Speaking of the code as stated by Moses in Deuteronomy, he says that "the deliverance (of Israel from bondage) was a new reason why they should obey his commandments." Those who set the Sabbath aside as "Jewish," make that deliverance the reason for its observance by Israel. It was, however, only one reason, the greatest reason being stated in the commandment itself.

Prof. Green is great authority among Sunday-school workers, hence we quote more. He says:

"The Sabbath is here (in the commandment) spoken of as something with which they were already familiar and which they were told to remember. This implies that it was a previously existing institution. The division of time into weeks, upon which it is based, is recognized in the patriarchal period, (Gen. 8: 10-12; 29: 27-28)." "The obligations of the Sabbath is based upon the Lord's example in the work of creation, and his blessing the Sabbath-day. The Sabbath was made for man (Mark 2: 27), not for the Jews alone. This command is of universal and perpetual obligation, as truly as any other in the Decalogue."

The Sabbath, not being Jewish, is no part of the ceremonial code; hence the reason for observing the seventh day, and that alone, must ever remain. The obligation to keep the seventh day is of "universal and perpetual obligation."

Alexander McLaren, D. D., of Manchester,

England, though trying to sift out the day and fit the institution to Sunday, says:

"The commandments are a . . . transcript of the laws, written on the heart of mankind; and the fact carries with it a strong presumption that the law of the Sabbath . . . should be regarded . . . as a statute of the primeval law."

Again, says the editor of the *Sunday School Times*:

"They are God's words, they can never be out of date until God is outgrown. So long as God is God, what God says is to be heeded because God says it."

Remember this, reader, God says the seventh day is the Sabbath, and has never said anything else with regard to the day for its observance. Therefore, "what God says is to be heeded because God says it;" no matter, then, what D. D.'s say to the contrary.

Faith Latimer, another Sunday-school authority, says:

"God made the Sabbath when the world was new, in the very beginning, when one happy pair worshiped him in the beautiful garden; Jesus taught us to keep the Sabbath."

Then the seventh day, receiving its sanctification before sin entered the world, and Jesus teaching its observance, comes to us, not as a ceremonial day nailed to the cross, but as a memorial day and a Christian institution "perpetually binding in its obligations."

Says Prof. Dr. Isaac H. Hall:

"When the Apostle James speaks of the 'royal law,' and declares that he who offends in one point is guilty of all, he was uttering a very familiar Oriental idea, which ought to be as well understood by us."

Even so; let men everywhere come back to obedience to this primeval law, and keep holy God's Seventh-day Sabbath, "because God says it." H. D. CLARKE.

SUNDAY SPORTS IN IRELAND.

His Grace, the Catholic Archbishop of Cashel (Dr. Croke), is president of the Gaelic Athletic Association, "best described," says the *Freeman's Journal*, "as a football and hurling tournament and festival." The sports take place on the Lord's-day, and excursion trains bring crowds from all parts to join in the profanations of the sacred day, which it is needless to say, are carried on under the sanction of a Christian archbishop, whose Bible says, "Remember that thou keep holy the Lord's-day," and whose "Catechism, ordered by the National Synod of Maynooth," enforces the Bible command. It is sad to see the sacred day profaned; it is sadder to see the profanation carried on under the presidency of an archbishop; but, perhaps, saddest of all to find that no Christian man or woman dare remonstrate with the Sabbath-breakers or their president archbishop.—*Christian Commonwealth*, May 6, 1886.

It is to be fairly presumed that Dr. Croke knows more of what his church from the beginning intended the Sunday should be than this croaking reporter in his mistaken zeal and lament over a festival which is in accord with its pagan-papal origin. There is no such command in the Bible as "Remember that thou keep holy the Lord's-day," and it is far from truthful to speak of those who work and play on Sunday as "Sabbath-breakers." There is a command which says, "Thou shalt not bear false witness against thy neighbor."—*Sabbath Memorial*.

Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding."

THE VALUE OF AN EDUCATION.

BY PROF. WM. E. MOORE.

The question is often asked, Wherein lies the true value of what is technically called "An Education"? That is, a course, more or less protracted, of disciplinary studies, in a school of an advanced grade. The fact of its value is not disputed. It is in the main, the educated men of any generation who shape and control its highest interests, and who occupy its most influential, if not its most conspicuous, positions. But, the question is still an open one: What is it that gives the educated classes this admitted superiority of influence? At first blush the answer would probably be: "They know more than the masses, and 'knowledge is power.'" But this is not always true. Many self-taught men are superior in knowledge of science and literature, to the men who have had the advantage of an education in the higher schools. And yet, in general, such men do not exercise the power and influence of educated men, so-called. With marked individual exceptions this is confessedly true, when applied to the classes to which they respectively belong.

If we seek for the reason for this difference, we shall not find it, I think, in the amount of acquired knowledge. An Elihu Burritt, probably knew many more languages than Theodore Woolsey. But in power and influence they were not equal, even in the fields of linguistics.

Nor shall we find in the subject of study. The battle of classical and scientific curricula has been fought with much zeal

and learning, and is not settled yet. But it has come to be recognized that the true ground of the decision must be sought in the tendency of any course to develop the whole man morally and mentally. That course is best which makes the most of a man.

Courses of instruction, classical, literary, or scientific, must stand or fall ultimately by this test. What is the effect on the pupils trained in them? What does it make of them? and so what does it enable them to do? For the final measure of education is not "What does the man know? but, what can he do with what he knows?"

I do not propose to discuss the relative values of different courses of study. Time and experience only can solve that question. We can at best but reason on probabilities, or on observed facts, as to the actual value of old subjects and methods of instruction, or of the new. The fruit determines the tree.

That which determines the ultimate value of an education is not the amount of knowledge—or its kind—but is the amount of power. Knowledge is power only as its possessor knows how to use it. The best educated man is the man who knows best what is to be done, and how it is to be done, and so becomes the leader and guide in every emergency.

Waiving all questions as to the course of study which is best in itself, or which is in theory the most practical, I am of the opinion, based on long observation, that the chief permanent advantage which any man gets out of what we call his "education," that is, his years of school discipline, is the habit, acquired by patient fidelity to prescribed duties, of obliging himself to "get" each day the lessons of that day, as well as he can, whether he likes them or not; of forcing himself, against the temptation to diversion, to give his mind to the routine of that daily duty, during the months and years in which he is forming his mental habits and character.

At first sight this may seem to be a low view of the value of education, but a man's habits of study give the key to his future habits of life, and the prophecy of his success or failure. Nothing is so fatal to the development of reliable and persevering power, as the habit of doing only what one likes to do, because it seems easy, or of immediate utility, and here lies the danger of what is just now so prominent in educational schemes—the claims of option in studies. Within due limits, since we cannot master every branch of learning, we must make choice. But the youth who chooses, chiefly by his judgment beforehand of what he thinks will be easy, or agreeable, or immediately useful to him, will be pretty sure soon to desire a new choice, guided by the same principles, and so to cultivate fickleness, rather than constancy and perseverance.

The man who for the six or more years of his higher education, has faithfully cultivated the habit of mastering, to the best of his ability, the tasks set before him, is the man who will have a mind well stored with facts and principles. But what is of vastly greater value to him, and to the world, he will have gained the habit of self-mastery, and the faculty of doing his best, in whatever the claims of life, business or professional, lay upon him. He will do the thing to be done, in the time when it is to be done. And this is the true secret of a successful life.

The highest value then, in my judgment, of "an education," is that beside furnishing the mind with facts and principles, and precedents, it gives the faithful student the mastery over his inclinations and his will, by its constant and inexorable claims for the duty of the hour, in the hour when that is duty.

Other things being equal, the man or woman who has had, and well used, the advantages of a fixed curriculum of compulsory study, will be found to have the faculty of permanent endurance, which others have not.—*Moore's Literary Gazette*.

CLIPPINGS.

The regents of the North Dakota University have unanimously elected ex-Governor Gilbert A. Pierce president of the University.

The Parliament of Canada has voted £20,000 toward the erection of the Imperial Institute in London, projected as a memorial of the Queen's jubilee.

A woman's school of journalism has been opened in Detroit. The girls are to be taught type-setting, short-hand, revision of manuscript, and proof-reading.

Some college officials at the East were lately speaking of the interests of their colleges, when one of them mourned the lack of endowment. "Never mind," said another, "it will come by degrees!"

The graduating class at Vassar College numbers thirty-six. It was announced that the trustees had voted to abolish the preparatory department and to establish an associate professorship of history, and had granted two new degrees, that of bachelor of philosophy and bachelor of music. An enlargement of the physical laboratory has been provided for.

Jonas G. Clark, founder and President of the new Clark University to be established at Worcester, Mass., has given for the institution the sum of \$2,000,000, to be divided as follows: Three hundred thousand dollars for the erection and equipment of buildings; \$100,000, the income of which shall be devoted to the maintenance of a library; \$600,000 for an endowment fund; real estate, books and works of art, to the value of \$500,000; and \$500,000 for a professorship endowment fund.

The English department of Harvard University will be greatly strengthened next year.

The National Educational Association will convene in Chicago, July 13th to 15th. It was organized in Philadelphia in 1857, and has held twenty-six meetings. The last time the convention met at the foot of Lake Michigan was in the war-days of 1863. This year's sessions will be held at Central Music Hall, whose accommodations will doubtless be taxed to the utmost. The objects sought by the association are thus succinctly stated: "To elevate the character and advance the interests of the profession of teaching, and to promote the cause of popular education in the United States." Good, we are all interested in that.

The trustees of the Syrian Protestant College have sent out a prospectus of the proposed "School of Biblical Archaeology and Philology" at Beirut. Graduates who wish to pursue special branches, those preparing to fill chairs of Oriental languages, or to become professors in theological institutions, and other classes of students, would find such a school a natural center for instruction and assistance, as it would supply a conveniently located and well equipped base in the country itself for the study of Biblical and Oriental questions. The control of the school is vested in a board of managers chosen chiefly from the missionaries in Syria. The preliminary steps have already been taken, and it only remains to arrange the details of organization.

Temperance.

"Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright."
"At last it biteth like a serpent, and stingeth like an adder."

THE TREATING HABIT.

HENRY CARLETON OFFERS SOME SUGGESTIONS.

If we Americans treat each other to entirely superfluous drinks, why not to groceries, articles of clothing, mutton chops, and hardware? I wonder how it would work in the way of medicine. I go into a drug store for a quinine pill. I meet there my friend Lucian Van Bumblebug, who is in search of a porous plaster. Lucian insists upon my taking the pill with him. I do so. Lucian must then take another plaster with me. He does so. In comes Freddie de Royster for his noonday dose of cod-liver oil. He swears he cannot dose himself alone. I tell him I have already had two pills and am feeling pretty comfortable, but Freddie insists. I introduce Van Bumblebug with his double plasters. Freddie sets them up. I get another pill, Van a third plaster, and Freddie all the good grease his breathing machinery really needs. Van Bumblebug then, being a good fellow, orders another fish toddy for Freddie, a fourth pill for me, and an entirely superfluous plaster for himself. It is now incumbent on me to set them up in Fred's honor, and we get another dose all around. Just at this juncture in comes jolly George Bolivar, who has the jumping toothache, and two jolly friends with the heart disease. He introduces me to his friends, I introduce him to my friends, and then the real pleasure of the day begins. Van Bumblebug can't stand another plaster and tries a little colchicum; I vary the pill with a little acornite and ginger; Freddie is full of cod-liver oil to the ears, but takes podophyllin straight—we have the pleasantest sort of a time, sample every drug in the shop, and go home with seventeen distinct symptoms, and smelling like a case of cholera.

Now, really, why should Lucian, in the first place, demand the right to pay for my pill? It can save me nothing, for I am compelled by the sacred laws of treat to at once insist on his taking a second plaster. Freddie has weak lungs, and needed only one touch of cod-liver; but before he leaves we pump him so full he feels like a Standard Oil Company. There is something wrong in this system. I know there is something wrong with my system next day. Isn't it a little absurd? The stolid Englishman pays for his own drink. So does the chattering Frenchman, and the German would be insulted if you settled for his beer in a public place. The custom is purely American and simply a villainy. If I wish one noonday drink, and on entering the place find there six men I know but slightly, why should any one of them claim the right to place me under obligation? To discharge the obligation I must take another drink and pay for seven. There is no hospitality on either side. I give Dr. Crosby this pointer: Get 1,000 young men to paste in their hats a resolution neither to treat or be treated, and I believe more sobriety will result than would have come from his lamented and vetoed bill.—*N. Y. World*.

SMOKING.

An English Journal recently offered a prize for the best argument against smoking. Following is the article for which the prize was awarded:

It is unphysiological because no animal in a state of nature uses it, and the first time a man smokes he is usually violently upset by it. When a person eats a new kind of fruit for the first time he may not like it, but it does not make him ill, as such fruit is a food. But tobacco, being a poison, nearly always causes an upset to the system. It is only by continued use that man can use it without being made immediately ill; he is made ultimately diseased by its use.

It is expensive because there is no need for

it; it is not even a luxury that helps us to spend our superfluous cash harmlessly, because it causes more loss and injury than it does good. In England we spend at least \$12,000,000 a year on tobacco alone; what with pipes, matches, cigar-holders, cigarette-tubes, cigarette-machines, etc., we do not spend short of £20,000,000.

It is a dirty habit. What smells worse than the breath of a smoker, than his tobacco-soaked clothes, and his rank pipe? Then the ashes from pipes, cigars, and cigarettes fall on clothes, carpets, table-cloths, etc., and dirty or disfigure them. Smoking blackens the teeth, and if a pipe is smoked the teeth that holds it are worn away, and so we spoil a natural adornment—the teeth.

It is selfish, in that the person only who uses it gets pleasure from it, and that often at the expense of others. Smokers poison the air common to all by the fumes they emit. The selfishness of the smoker causes family quarrels and disputes, the husband preferring his pipe to his wife or sweetheart. It is disease-producing. It stops growth, and causes ill-developed persons if used before growth has stopped. In adults it first blunts the sense of taste, smell, and sight, and indirectly the hearing and touch. It always produces more or less sore throat, and often, in consequence, the worst kind of deafness, viz., throat deafness. When absorbed into the system it causes palpitation and irregular action of the heart, and has a depressing influence on it. It delays digestion, causes nervousness, trembling of hands, indecision, loss of energy and of will power, with lowness of spirits. It deadens thought, and makes a man dull and listless instead of being intelligent and active. It causes loss of appetite, helps on cancer of the stomach, and is the active cause of most cases of cancer seen on the lower lip, which is rarely seen except among smokers. It also lessens the vitality, and wounds heal less rapidly amongst smokers than amongst non-smokers. It wastes time and energy. It wastes energy as it depresses the vital powers, and uses up life and power that should be used for helping on mankind. It leads to drinking. Smoking always causes a dryness of the throat, and the saliva ejected is fluid lost to the system; to relieve both these conditions fluids are taken. As tobacco is a nerve depressant, alcohol is often used to get rid of this depressed feeling. Statistics of temperance friendly societies show that smokers break away from their pledge in greater numbers than non-smokers do.

It leads to loss of property, goods and lives, by the fires which originate by lighted ashes from pipes, by lighted cigar ends, or matches used by smokers. The loss in this country by fire traceable to smokers is very large.

A GOOD SUGGESTION.

"One gallon of whisky costs about \$3, and contains, on the average, sixty-five ten-cent drinks. Now if you must drink whisky, buy a gallon and make your wife the bar-keeper; then, when you are dry, give her ten cents for a drink. When the whisky is gone she will have, after paying for it, \$5 50 left, and every gallon thereafter will yield the same profit. This money she should put in the savings bank, so that, when you have become an inebriate, unable to support yourself and shunned and despised by every respectable person, your wife may have money enough to keep you until your time comes to fill a drunkard's grave."—*Boston Herald*.

AS A SPECIMEN of partial prohibition, the Minneapolis experiment is unique. Besides charging a license fee of \$500, the ordinance marks out certain patrol limits, including the business portion of the city, within which all the saloons there are must be established, and where they can be kept under close police inspection. As to the rest of the city, including the portions where probably nine-tenths of the inhabitants have their homes, absolute saloon-prohibition prevails and is rigidly enforced.

BISHOP BOWMAN says: "I have been twice through Maine lately. I was in just such towns where you would most likely find evasions of the prohibitory law—Portland, Bangor, and others. I don't care what the enemies of prohibition say. To my observation, and from all that I heard and experienced in Maine—more than that—prohibition is a decided success. Drunkenness and rowdiness, with all their attendant disgrace, are nowhere visible. I found this, too, to be the case in Kansas. Iowa is a little different. In the country prohibition prevails. In the larger cities the foreign element seems to defy the law in many instances. This difficulty is being surmounted, and prohibition will yet triumph."

AS NO consideration of argument whether in quality or quantity seems likely to overcome Dr. Howard Crosby's singular and persistent objection to prohibition, a friend of his has looked up a discourse in the *Homiletic Review* for June, 1880, in which occur the following sentences: "The use of spirituous liquors, and the excessive use of any stimulant should be shunned. It would seem hardly necessary to mention this, yet it is needed; for how can the use of tobacco, or any form of intoxicating drink be tolerated in those whose constant message is, 'Cleanse yourselves from all filthiness of the flesh; be ye clean, ye that bear the vessels of the Lord;' and whose example to the young and others about them is more emphatic than their preaching?" This ought to have been a good starting place, from whence the Dr. should have gone on to perfection in temperance matters.

of this meeting are paid (provided they not exceed the estimate) of \$3,316 24 Respectfully submitted,

A. L. CHESTER, Treas.
WESTERLY, R. I., June 8, 1887.

The Treasurer also reported that he had received \$112 50, the fourth part of the net proceeds of the sale of a house, which part is bequeathed to the Seventh-day Baptist Missionary Society, by Mrs. Angeline Page, DeRuyter, N. Y., and that said sum he had put into the General Fund and had so reported it.

All visiting brethren were cordially invited to participate in the deliberations of the meeting.

CORRESPONDENCE.

From J. B. Wells, concerning a contract which he had made for the sale of a house lot bequeathed, in part, to the Seventh-day Baptist Missionary Society, by Mrs. D. Hubbard, of DeRuyter, N. Y., and the signing of said contract by all parties concerned.

The Committee on Permanent Funds, Bequests and Devises were instructed to attend all business connected with the sale of property.

From U. M. Babcock, pastor, and W. R. Kin, clerk, of the Daytona Church, Fla., notifying the Board that the church was not to support a pastor any longer, and Mr. Babcock's labors as pastor would end Aug. 1, 1887.

From J. G. Babcock, Committee of the 6th Branch Church, Neb., informing the Board that said church had called U. M. Babcock as pastor, whom they could support part, and they ask if the Board would employ him half of the time as missionary in Nebraska field.

From B. H. Stillman, clerk of the Church at Cartwright, Wis., soliciting aid to the amount of \$150 in the support of a pastor.

G. Crofoot, New Auburn, Minn. Reports of labor and suggestions in reference to honorary labors in Minneapolis, Minn.

H. F. Randolph, Alfred Centre, N. Y., reporting the re-enforcement of the China mission.

W. Threlkeld, Alfred Centre, N. Y., in reference to delay in resuming his labors because of sickness and death in his family, when he expected to start for his field of labor.

E. Mann, Cor. Sec. Report of labor for the quarter, and suggestions in respect to work on the various fields of missionary labor.

W. Morton, Chicago, Ill. Report and suggestions.

H. Davis, Shanghai, China, giving full report of the mission school, the amount of support it; also the condition and progress of our mission property in Shanghai, and suggestions in regard to the re-enforcement of workers in our China mission.

Th. Lucky. Report of labor from the quarter ending June 1, 1887.

Reports of labor during the quarter ending May 31, 1887, by J. F. Shaw, C. J. Sindall, S. Johnson, S. D. Davis, C. W. Threlkeld, S. W. Rutledge, D. K. Davis, Alden Church, Trenton Church, New Auburn Church, Minn.

BUSINESS FROM THE CORRESPONDENCE.

The following orders were granted for the quarter ending May 31, 1887:

Alfred Church	\$ 25 00
Main, Cor. Sec.	153 51
Morton	211 63
Shaw	130 10
Sindall	86 76
Rutledge	23 85
Johnson	21 00
Davis	26 28
Threlkeld	15 89
Davis	16 67
Auburn Church	25 00
Church	49 22
Church	49 22
Mann, from April 1, 1887, to July 1, 1887	100 00

Treasurer was instructed to pay those missionary churches and missionaries that reported at this meeting their dues, and their reports were received and approved by the Treasurer and Recording Secretary.

Treasurer was authorized to pay \$100 Th. Lucky, for labors reported for the months of February, March, April and May.

Action was taken on the communication from Long Branch (Neb.) and Cartwright Churches; but it was the mind of the Board that they could not make any more appropriations this current year because of depletion of the treasury.

Corresponding and Recording Secretaries appointed a committee to arrange a programme for the coming Anniversary Society. Adjourned.

WILLIAM L. CLARKE, Chairman.
W. WESTERLY, Rec. Sec.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, June 23, 1887.

REV. L. A. PLATTS, D. D., Editor.
 REV. E. P. SAUNDERS, Business Manager.
 REV. A. E. MAIN, D. D., Sisco, Fla., Missionary Editor.

Communications designed for the Missionary Department should be addressed to Rev. A. E. MAIN, D. D., Sisco, Putnam Co., Fla.

All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany county, N. Y.

TERMS: \$2 per year in advance.

Drafts, Checks and Money Orders should be payable to E. P. SAUNDERS, AGENT.

"Each in his hidden sphere of joy or woe,
 Our hermit spirits dwell, and range apart;
 Our eyes see all around, in gloom or glow,
 Hues of their own, fresh borrowed from the heart."

We have on hand some interesting matter which must wait until after the reports from the Associations and from the school anniversaries have been given.

PERSONS intending to be present at the Commencement Exercises of the Milton College will find interesting announcements respecting railroad fare, in our Special Notice column.

THE will of the late Ex-Vice President Wheeler gives \$25,000 to Home Missions, and \$5,000 to Foreign Missions. It is rumored that interested parties intend to contest the will, which is not at all unlikely; and such a movement may result in defeating the wish of this benevolent statesman, but he has, at least, shown a Christian spirit and left a noble example over which the selfishness of his friends can cast no shadow.

AN isolated Sabbath-keeper writes us as follows: "I am one of the lone Sabbath-keepers, and were it not for the RECORDER I would be often hungry for spiritual food. May God's blessing rest upon you; and long may the RECORDER live to carry light unto lonely homes. I am greatly interested in the missionary cause, and will send something before the close of the year." Such words of appreciation and interest are cheering and helpful.

QUEEN VICTORIA has just completed the fiftieth year of her reign as sovereign of Great Britain, an event which is being pretty generally celebrated, not only in England and her dependencies but in America and other countries as well. Few sovereigns ever hold the reins of government so long, or the affections of a people so strongly as has her Majesty. For this the people give grateful thanks to God. We heartily join the loyal cry of all England, "God save the Queen."

Two things noticed during the first day of the Western Association are deserving of mention. First, the large number of delegates in attendance at the business sessions. A brother who has been almost a constant attendant upon the meetings of the body for thirty years remarked that he had never before seen so full a delegation from the very start as is present here now. This looks as though the churches were expecting something was to be done at this meeting and desired to participate in it, and as though those whom they had appointed to represent them appreciated their duty and their privilege and wished to be ready for either. All this is a good omen. The second noticeable thing in the first day's proceedings is the reports from the churches. Fourteen of the seventeen churches of the Association are represented. The letters from these churches clearly indicate an increase of religious interest as well as an increase of the spirit of benevolence. Growth in piety and benevolence is a most healthful growth, and this observable feature of these reports is most gratifying. The man of figures informs us that the reports show an unusually large number of baptisms, and that the net increase in the membership of the Association is sixty-four.

RICHBURG, the place of the present session, has had a history which it may not be out of place to mention. Twenty years ago it was a quiet little country village, having three or four hundred inhabitants, with the usual three or four variety stores, the post-office, an Allegany cheese factory, and two churches, the Baptist and the Seventh-day Baptist. Some eight years ago Richburg struck oil, or oil struck Richburg, we have not been able to decide which. Then came the rush for wealth, the mad craze of business, the swirl of pleasure-seeking, and the corrupting and vicious influences which come with such an

excitement. The village grew marvelously. Indeed, it sprung almost in a day to a city of ten thousand inhabitants, with thirty or more hotels, stores of supplies for man and beast, tools and fittings for oil work, etc. Derricks sprang up as by magic, and hundreds of engines began driving the drill into the crust of the earth in search of the oily treasure. The oil belt, in the midst of which Richburg lies, is about twelve miles long by two miles in width. In this belt five thousand wells were speedily driven, at least one-third of which are within two miles of this once quiet little village. So long as these wells continued to give forth the long-hidden stores thus suddenly unearthed, this outward activity continued. After four or five years of this rush of oil and business, the wells began to fail, the "Cherry Valley" region was developed and the thousands who had so suddenly come to Richburg went as suddenly as they had come. Nearly all of these wells still yield moderate supplies under the persuasive power of the pump. But their glory has departed. The places of business are deserted, save the few necessary to meet the wants of a little village; residences which were hives of active life are empty, many of them are torn down and moved away, and the thousands of derricks in various stages of dilapidation incident to disuse, remind the visitor of the activity which has been, and of the sleepy days that are creeping on. How does it look? Do any of our readers remember how the carcasses of a turkey look about the fourth day after Thanksgiving? Well, that's the way Richburg looks. About the smells—since it is true that "comparisons are odorous," we refrain from any attempt to illustrate the subject. But in the midst of all this collapse of the oil industry of the place, we have found a cordial welcome in the church and in the homes of our people. Any one who attends these meetings, and is not impressed with the fact that Richburg is a good place to hold a Seventh-day Baptist Association, must be a very unimpressible man.

THE LIGHT OF HOME.

It will be noticed that the Board of the Tract Society is still debating the question of the suspension of the *Light of Home*. This question is raised not because the members of the Board have any doubt as to the need of such a publication; but because there seems to be so little response from the people in the way of means to support it. It will be remembered that for the first year 100,000 copies of this paper were printed and circulated gratuitously, as the *Outlook* is. For the second year it has been sent to a limited number of persons whose names have been furnished by interested friends. In this way the edition has been reduced to less than 7,000. Now the question is, Do the people want the paper continued and the edition enlarged, or do they think it better to suspend its publication altogether? The Board are the servants of the people, and, much as they may desire to continue the publication and to enlarge the edition, they do not wish to do so, if it is the deliberate judgment of the people that it is best to discontinue it.

That the opinion of the people may be taken on this question, the Corresponding Secretary, Geo. H. Babcock, Plainfield, N. J., asks that, during the next 30 days, every person who reads this article and who has any preference in the matter shall communicate the same to him by letter or postal card, "in order that the Board may act in accordance with the wishes of the denomination. If any one feels two cents' worth of interest in the matter, let them write and say what they think."

While there is no effort to conceal the preference of the Board in this matter, this is no special plea for the *Light of Home*. It is rather an appeal to the people for an opinion. The question is a simple one. "Do you want the publication of the *Light of Home* discontinued? or do you want it continued and the edition enlarged? The method of getting at this opinion is equally simple. One cent will buy a postal card on which a "Yes" or a "No" can be written and forwarded to the secretary without further expense. Or, if the interest rises a little higher, a letter, including stationery and postage, can be sent for three cents, and a very little time will suffice to say what you think, and thus relieve the uncertainty of the Board in this important matter. There ought to be at least 1,000 responses to this request before the next meeting of the Board, July 10th. As we are not a member of the Board, we may add that about 999 of these votes should be in favor of continuing and enlarging the publication; probably one person out of that number ought to say No.

(Continued from first page.)

The report of the Finance Committee was presented and approved, and is as follows:

Your Committee would respectfully report the following assessments for 1887:

New Market.....	\$8 86
First Hopkinton.....	21 85
Shiloh.....	22 07
Berlin.....	8 21
Waterford.....	3 32
Marlboro.....	3 32
Second Hopkinton.....	6 56
Rockville.....	10 04
First Westerly.....	2 22
Plainfield.....	19 00
New York.....	5 46
Greenmanville.....	4 75
Pawcatuck.....	20 72
Second Westerly.....	95
Woodville.....	95
Total.....	\$186 28

We have compared the Treasurer's account with vouchers and find it correct.

N. H. LANGWORTHY,
 GEO. H. SPICER,
 A. A. LANGWORTHY, } Com.

Voted that a committee of three be appointed to consider obituaries.

An obituary committee, consisting of J. C. Bowen, O. D. Sherman, and L. F. Randolph, was appointed by the Moderator. A communication from Bro. Joseph P. Landow concerning the importance of activity in behalf of the Jewish mission was read by the Moderator.

The list of delegates was read and corrected.

Minutes of Fifth-day read and approved.

Missionary Conference conducted by I. L. Cottrell. 1. Our Foreign Mission Outlook, by T. L. Gardiner. 2. Our Home Mission Outlook, by O. D. Sherman. 3. Jewish Mission by J. G. Burdick, who shared the time with Bro. Ch. Th. Lucky. 4. Paper by Mrs. M. J. C. Moore. Subject, "The Open Door." 5. The relation of the missionary spirit to the growth of the churches, O. U. Whitford. 6. Statement from the Treasurer of the Missionary Society, showing a demand for about \$5,000 for the remaining work of the year.

After benediction by Joshua Clarke, the session adjourned to meet at 2 o'clock.

AFTERNOON SESSION.

Devotional exercises for the first half hour led by O. D. Sherman.

At 2.30 o'clock Mrs. Mary B. Clarke read a paper on "The interest of the Woman's Executive Board."

The financial part of the question was presented by Mrs. O. U. Whitford, after which remarks followed by a number of the sisters, in which much interest was manifested in the matter under consideration.

The Tract Society's Conference at 3.15 o'clock was conducted by A. H. Lewis. Extended and earnest remarks were made by the conductor, by J. B. Clarke, T. L. Gardiner, Joshua Clarke, I. L. Cottrell and others.

The report of the Committee on Petitions was read and adopted, and is as follows:

Your Committee on Petitions report as follows: We would recommend that the next session of this body be held with the church at Berlin, N. Y. agreeably with their request.

All of which is respectfully submitted.

B. P. LANGWORTHY, 2d,
 A. S. BABCOCK,
 G. H. GREENMAN, } Com.

Report on the State of Religion was read and adopted as follows:

Your Executive Committee would respectfully report the state of religion in our churches as follows: We have succeeded in obtaining reports from every church of the Association. The reports of which show an increase of 91, a decrease of 76; making a net increase of 15 over last year's total membership. Fifty-six baptisms are reported, 23 of which are from one church, and 16 from another; showing the result of good work done in extra meetings held the past winter. No other extensive revivals are reported.

The statistics as a general thing are reasonably complete, many failing, however, as last year, to report the number of resident and non-resident members. We believe a fair state of religious interest to exist throughout the Association. We would reiterate the recommendation in last year's report, of urging upon the church clerks the necessity of reporting each year promptly, upon receipt of the blanks and of filling them out as completely as possible. We have found it difficult to obtain reports from some churches.

The absence of the uniformity of the fiscal year of the various churches of the Association is a serious drawback and inconvenience to the complete and uniform collection and arrangement of statistics, and we would therefore urge upon the Association the importance and convenience of establishing a uniform fiscal year throughout the Association.

J. IRVING MAXSON, Asst. Rec. Sec.

JUNE 2, 1887.
 The report of the Committee on Nominations was read and adopted:

Your Committee on Nominations would respectfully report as follows:
 Moderator—J. G. Burdick.
 Recording Secretary—J. D. Spicer.
 Assistant Recording Secretary—Thos. E. Greenman.
 Corresponding Secretary—Joshua Clarke.
 Treasurer—Geo. H. Utter.
 Engrossing Clerk—J. Irving Maxson.

Executive Committee—New Market, H. V. Dunham; First Hopkinton, H. L. Randall; Shiloh, T. L. Gardiner; Berlin, B. F. Rogers; Marlboro, J. C. Bowen; Waterford, E. Darrow; Second Hopkinton, L. F. Randolph; First Westerly, Gideon T. Collins; Plainfield, A. H. Lewis; New York, Stephen Babcock; Rockville, Joshua Clarke; Greenmanville, O. D. Sherman; Second Westerly, Albert A. Crandall; Pawcatuck, O. U. Whitford; Woodville, Horace Stillman.

Delegates to Sister Associations—To, South-Eastern, O. U. Whitford; alternate, J. C. Bowen. To the Central, Western, and North-Western. A. H. Lewis; alternate, Joshua Clarke.

I. L. COTTRELL,
 J. C. BOWEN,
 J. D. SPICER, } Com.

Voted that the bound volume of minutes of this Association containing minutes from 1837 to 1880, be placed in the custody of the Engrossing Clerk.

After the usual announcements, the meeting adjourned.

EVENING SESSION.

Praise service led by J. G. Burdick, followed by a conference and prayer meeting, conducted by Joshua Clarke. Many testimonies were given, concerning the marvelous love of God. "Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God."

SABBATH-DAY—MORNING SESSION.

Sermon by A. H. Lewis, from the text, John 4: 35, "Say not ye, there are yet four months and then cometh the harvest; behold I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest."

A joint collection for the Tract and Missionary Societies was taken, amounting to \$137 11.

AFTERNOON SESSION.

The Sabbath-school was conducted by the Superintendent of the First Hopkinton school, Geo. B. Carpenter. The lesson was

taught as follows: Theme, "The manna, a type of the bread of Life." (a) "The daily bread a discipline of faith." (b) "The double portion on the Sixth-day, a reminder of God's Sabbath." A. H. Lewis. (c) "The meat and bread a proof of Jehovah's deliverance." (d) "Their murmurings the occasion of the manifestations of God's glory and his blessings." J. M. Todd.

A meeting of the Young People's Society of Christian Endeavor followed the school exercises, conducted by J. G. Burdick. More than fifty persons took part in the conference.

EVENING SESSION.

A service of song, for one-half hour, was led by J. G. Burdick.

Sermon by J. M. Todd, delegate from the Central Association, from the text, Hebrews 2: 1, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

FIRST-DAY—MORNING SESSION.

Devotional services were led by O. U. Whitford. Paper, "How can the home help the church in its work?" by Mrs. O. U. Whitford. By developing there the pure, clean-cut Christian character, ever remembering that example is more powerful than precepts, though oft repeated.

Sermon by J. B. Clarke, delegate from the Western Association. Text, 1 Thess. 2: 13, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe." Theme, "Divine truth, the prime agency in the salvation of men."

Joint collection for the Tract and Missionary Societies was taken, amounting to \$52 64.

The minutes to this point were read and approved.

The list of delegates was read and corrected.

Moved, that hereafter, only such persons shall be recognized as delegates as shall attend some one or more of the business meetings of the session.

Pending discussion, at 12.15 the meeting adjourned to 2 o'clock P. M.

AFTERNOON SESSION.

Session opened by devotional exercises, conducted by Horace Stillman.

At 2.30 o'clock, educational conference, conducted by J. B. Clarke. The subject announced was "Denominational Education," and was presented as follows: 1st. As it was, by Joshua Clarke; 2d. As it is, by J. G. Burdick; 3d. As it should be, by A. H. Lewis.

Voted that the time allotted for the education conference be extended fifteen minutes.

Remarks followed by Geo. B. Utter, I. L. Cottrell, J. G. Burdick, Ethan Lanphear, and P. M. Barber, 2d.

The resolution pending at the adjournment of the morning session was called up for further discussion; but, it appearing that a similar resolution had been adopted in 1882, as a standing rule, it was voted that the matter be laid on the table.

The Committee on Obituaries presented their report, which was adopted as follows:

Your Committee on Obituaries beg leave to report that the short time given them since their appointment has afforded but little opportunity to do justice to the subject. During the past year, death has visited most of our churches, and a number of useful members have been called to their reward. The pastors of the churches have all been spared to continue in their respective fields of labor, but two prominent deacons have been called away by death—Deacon Nathan Saunders, of the First Hopkinton Church, and Deacon Nathan Vars, of the Piscataway Church, at New Market, N. J.

NATHAN VARS was born Oct. 31, 1816, in Berlin, Rensselaer Co., N. Y., and died at New Market, N. J., Jan. 27, 1887. In 1836, he moved to New Market, and there he spent the remaining years of his life. He was an ordained deacon when he moved there, and the church at New Market called him to serve in the same capacity. During all these years, he was a faithful and devoted Christian man, filling his place in all the various departments of church work. In his public life, he was a man of much influence, and occupied various positions of trust. He was a quiet, unobtrusive man, but a man of more than ordinary ability, and was always ready for any good work when duty called.

NATHAN SAUNDERS was born in the town of Westerly, R. I., Dec. 5, 1817, and died Jan. 7, 1887, in the 70th year of his age. He was converted through the influence of the Sabbath-school, the first one organized within the bounds of the First Seventh-day Baptist Church of Hopkinton. In 1834, he was called to the office of deacon of this church. He faithfully entered upon his duties, taking a deep interest in the welfare of the church, and in all Christian work. He took a deep interest in the young, spending considerable time in teaching school. A fundamental principle of his life was strict honesty and integrity, and he lived up to every engagement unless utterly unable to do so. He was courteous and friendly, and yet always lived up to his convictions of right, taking the Word of God as his guide. He was a man of good nature, and a friend to all, whether learned or unlearned. His reverence for God and his work was strong, and he took a deep interest in the salvation of souls.

J. C. BOWEN, Chairman of Committee.

The Committee on Resolutions submitted their report as follows, and it was adopted by items:

1. Resolved, That we recognize personal obedience and holiness as the fundamental element of success in all Christian work; and that we will prayerfully seek such consecration in the service of the Master as will lead to these blessed results.

2. WHEREAS, in the providence of God, the present is peculiarly an age of agitation and reform on many questions vital to the human welfare; therefore,

Resolved, That it behooves us as a people to prayerfully seek the right side in every conflict, and strive to be consistent, consecrated and valiant in the practice and advocacy of all those truths which have power to antidote the evils that are destroying so many of our fellow-men.

3. Resolved, That we rejoice in the open doors for missionary work at home and abroad, and pledge our hearty support to the Seventh-day Baptist Missionary Society in the prosecution of its work; and that we especially commend the proposition to re-enforce the China Mission at the earliest moment possible.

4. Resolved, That we hail with thankfulness the increasing interest and agitation concerning Sabbath reform in the United States, and pledge our liberal support to the American Sabbath Tract Society, that it may be enabled to prosecute, yet more extensively, the work of publishing the whole truth concerning the Sabbath.

5. Resolved, That we deem it the duty of all Christians to honor God with their substance; and that it is of vital importance to the developing of Christian character that we should give systematically as the Lord has prospered us.

A. H. LEWIS,
 A. MCLEARN,
 J. B. CLARKE,
 J. M. TODD,
 O. N. MAXSON, } Com.

The first resolution was passed without discussion.

The second one was spoken to by A. H. Lewis, and was adopted.

The third resolution was spoken to by I. L. Cottrell, A. H. Lewis, O. U. Whitford, and T. L. Gardiner, and, on motion, was adopted.

The fourth and fifth resolutions were adopted without discussion.

Voted that the various papers read before this Association be requested for publication in the SABBATH RECORDER.

Voted that, in the absence of the Treasurer, Geo. B. Utter be requested to serve, during this session, in that capacity.

Voted that the thanks of the First Hopkinton Church be tendered to those who have entertained their visitors.

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Eastern Seventh-day Baptist Assoca-

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Communicatio

FLIPPING SUNWARD.

NUMBER XI.

SUGAR.

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Communications.

PLITTING SUNWARD.

NUMBER XL. SUGAR.

It is not so far from soap to sugar. Both are luxuries. Our little boy, when some cakes of maple sugar were sent to him, called them "soap," and after he had found out they were good to eat, persisted in nibbling at every cake of soap he could get, until he learned there was a difference.

One morning, therefore, bright and early—or, rather, early without the bright, for it was foggy—we took a train on the Louisville, New Orleans and Texas Railroad for a seventy miles' ride up the river. This railway, like many other things we have noticed, seems to be named by contraries, for it goes no nearer Louisville than 375 miles, nor within 150 of Texas.

About half way we come to Mount Airy, so named because there isn't "any mount" there. By this time the fog had lifted, and the views on either hand were charming, with the numerous plantations and sugar-houses scattered along the way, the buildings usually whitewashed, and many of the sugar-houses built of brick in a substantial manner.

The train stopped at a platform near a cross-road, in the farther boundary of Ascension Parish, where we alighted and found carriages in waiting to carry us over two neighboring plantations, belonging to the same firm. They are fair-sized farms of themselves, there being 12,000 acres of land in the two, extending several miles up and down the river, but a portion of which, however, is devoted to raising cane.

We were school boys we used to like a hand in that business, ourselves, but did not find it profitable. We suspect many a Louisiana planter has formed a similar experience. It is only by the employment of the best machinery and apparatus that any money can be made at present prices of sugar.

the hot sun, but in Louisiana the rains and short season prevent drying the bagasse, and if burned at all it must be burned wet. And it is wet, so much so that if dried it would lose from two-thirds to four-fifths of its weight.

These economies mean much to the planter, because if he can afford to buy the machinery it will generally change a losing business to a profitable one. The plantations we are visiting are among those changing over to the newest machinery, no less than \$75,000 having been spent in that way last year. So we find them supplied with the Babcock & Wilcox boilers throughout, and Cook's bagasse-burner, made by the same parties, which takes the bagasse as it leaves the mill, and with it generates about two-thirds the steam required.

"That's a scents-ible conclusion," answered the planter, "but you must remember that in-scents only was a poor profit. We hope for fewer scents and better in-scent-ives in the future."

Our guide explained the process of sugar-making by the latest improved machinery. The cane is cut when ripe, stripped of leaves and the unripe tops, and brought to the mill in ox carts. Here it is first put through a "shredder," which cuts and tears it to shreds to facilitate the extraction of the juice.

It is now a syrup, and is run into the "vacuum-pan" to grain. This is a great kettle entirely covered in by the dome, with an outlet at the top connecting with a condenser. It is heated by steam coils in the bottom, and has an air pump attached to maintain a partial vacuum within it. The syrup within this pan boils at a low temperature, so that the sugar is not scorched. A high heat forms caramel and colors the sugar a dark brown.

Formerly this "skipping" was allowed to drain for a time, and was then put into hog-heads and sent to market, a moist brown mass known as muscovado, but in 1844 a Yankee invented the "centrifugal machine," and now the skipping is put part at a time into a tub-like vessel with its sides made of fine wire cloth, which vessel is caused to revolve around a vertical axis at a great velocity. The centrifugal action thus generated causes the molasses to fly out and leave the sugar almost dry, and by adding a little clear liquor or some hot steam crystals can be washed until they are almost white.

These two plantations yield about two and a half million pounds of sugar a crop, all of which has to be made in from seven to eight weeks, and, as may be supposed, these are busy days. Night and day everything is pushed to the utmost, and any failure or breakdown is sure to result in great loss. The rest of the year the sugar-house, which may have cost \$200,000, has to stand idle. This is one of the great drawbacks in raising sugar in Louisiana, for in Cuba they "grind" for ten months of the year, enabling them to get off five times the crop with the same machinery.

After dinner we again boarded the train which stopped for us at the platform, and returned to New Orleans, tired, but better informed in many points than when we left in the morning.

The regular monthly meeting of the Executive Board of the American Sabbath Tract Society was held in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, June 12th, at 2 P. M.

The preamble and resolution concerning discontinuing the publication of the Light of Home, which was laid upon the table at last meeting, was called up, and after some discussion, consideration of same was continued until the next meeting.

The committee on Hebrew paper reported progress. Correspondence was presented from E. P. Saunders, concerning publishing Mr. McCready's "Chronograph or Perpetual Calendar," and on office matters generally, to all of which the Corresponding Secretary had sent replies.

From L. A. Platts concerning the Swedish paper. From A. E. Main, in reference to organizing a church at Fayetteville, N. C., which had been asked of Dr. Lewis by converts to the Sabbath at that place.

It was decided to publish another edition of 1,000 of Vol. 1 "Sabbath and Sunday," from stereotyped plates. It was ordered that the free list of Light of Home to RECORDER subscribers be discontinued.

The treasurer's quarterly report was presented and adopted. The present financial status was reported as follows:

Table with 2 columns: Description and Amount. Balance as per quarterly report \$329 46, Receipts in June to date 231 70, Total \$561 16.

Minutes read and approved. Adjourned. RECORDING SECRETARY.

Home News.

We are glad to be able to report our sick improving in health. Dea. H. V. Dunham seems to have recovered his usual health, and Bro. Abram Dunham, who has been very sick for about two months, is about again.

Wednesday evening, June 8th, Pres. Whitford gave a reception to the faculty and students of the college. His grounds were nicely lighted, supplied with chairs and hammocks, which helped to make a very enjoyable evening.

TRACT SOCIETY.

Third Quarterly Report of the Treasurer.

Table with 2 columns: Description and Amount. Receipts in March, as published \$627 17, April 613 85, May 496 88, Total \$1,677 40.

The regular monthly meeting of the Executive Board of the American Sabbath Tract Society was held in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, June 12th, at 2 P. M.

THE MEMORIAL FUND. Third Quarterly Report.

Table with 2 columns: Description and Amount. Cash balance \$2,711 80, Milton College, Milton, Wis. \$175 00, Paid on Mortgage, J. Maxson, Westerly, R. I. 455 00, etc.

Table with 2 columns: Description and Amount. Balance as per quarterly report \$329 46, Receipts in June to date 231 70, Total \$561 16.

Examined the above account, and compared with vouchers, and found correct. J. M. HUBBARD, Auditor.

BEQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made.

Legal.

ALLEGANY COUNTY COURT.—Samantha Potter, Plaintiff, against Perry Sweet, Caroline his wife; Joseph G. Sweet, Rosetta his wife; Nathaniel Sweet, Dorotha his wife; Ralph Sweet, Martha his wife; Roman Shaw, Elizabeth his wife; Phineas A. Shaw, Fanny his wife; Milo Shaw, Adina his wife; John R. Porter, Cora Belle his wife; Della Estee, Cornelia P. Nye, Emily David, Hannah R. Jaques, Otella Merkt, Idelle Hood, Charles Langley, Lucy Barrer, Lydia Kenyon, Laura Bounds, Gertrude Sweet, Dudley T. Sweet, Charles Pierce, Marcella Collins, Vienna Collins, and Lottie R. Jones as sole Executrix of the last will and Testament of Alexander Jones, deceased, late of Hornellsville, N. Y., Defendants, Summons in Partition.

NOTICE TO CREDITORS.—Pursuant to an order of Clarence A. Farnum, Surrogate of the County of Allegany, notice is hereby given to all persons having claims against Milo Sweet, late of the town of Belmont, in said county, deceased, that they are required to present the same, with the vouchers therefor, to the undersigned, at his residence in the town of Alfred, on or before the 30th day of August, 1887.

THE CHEAPEST AND BEST ANTHEM BOOK PUBLISHED. I have a lot of ANTHEM TREASURES, which I will sell for \$7 50 per dozen. Cannot be had from the publishers for less than \$12 00 per dozen. Sample copy sent for 50 cents, and 12 cents to make money.

AGENTS WANTED FOR OUR NEW Religious Book, the greatest success of the year. Send for illus trated circular, if you want to make money. FORSBERG & MCKIMIN, Cincinnati, Ohio.

Sermons and Essays.

AMUSEMENTS.

An essay read at the South-Eastern Association by Florence M. Randolph, and requested for publication.

In considering this subject, let us first find the meaning of the word. Our authorities define it as follows: "That which amuses or pleasurable engages the mind; and, farther, to be amused, diverted, and entertained. We are amused by that which occupies us lightly and pleasantly; we are entertained by that which brings our minds into agreeable contact with others, as by conversation or a book; we are diverted by that which turns off our thoughts to something of livelier interest, especially of a sportive nature, as a humorous story or a laughable incident. Then, whatever amuses, serves to kill time, to lull the faculties, and to banish reflection; whatever entertains usually awakens the understanding or gratifies the fancy; whatever diverts is lively in its nature." Now, we see that the word "amusements" comprehends a great deal, covers a vast territory, more, probably, than we are accustomed to think.

Let us look, for a short time, at some things that are classed among amusements, and see if they are really and truly such, or if they are not rather just such things as simply turn aside our thoughts, and which are not amusements in the proper sense. Real and proper amusements are such as will at the time make us and all with whom we are associated, cheerful, happy, and joyous; and will carry us through all the hours of life, an approving conscience which pleasurably engages the mind. There are many, plays, games, and sports, that for a season may divert our fancy, may lead our minds in a seemingly pleasant channel, may banish unpleasant reflections, lull our faculties, but are they truly proper amusements? Or, do not some—even most of them—bring about memories that check our happiness? We all know that when we engage in some so-called amusements, the recollection of such are far from being agreeable. While there are other games and sports that do enliven us, awaken our spirits, and create within us feelings of joy, and desires to make others happy. "Amusements," such as spending an hour in pleasant conversation with a friend, avoiding frivolity, in allowing our minds to reach out on good thoughts, engaging in recreations for a time that are healthful and refreshing, playing at some game or sport that will be of no harm to ourselves, and in which our influence will not be for evil—all these combined constitute some of those real and proper amusements of life; and we would add that we believe them right, essential to our happiness, and altogether proper. A person once said that he always kept on hand one or more good books, in which he would read every day, and that he delighted in it; we readily see there would be great advantage in such amusements. Let us look still farther, some appear to find amusements in frequenting the saloon and billiard-hall; they satiate their appetites and desires for a time, they seem lively and cheerful, but such amusements lead on down, down to worse and worse sins; and the young man that was once a loving mother's joy, a fond father's pride, and a confiding sister's support, is seen reeling and falling; his money is gone, his friends are few, his manhood is ruined, and he is the wreck of his former self. Can any one look on such things as amusements? Take again the theater and ball-room; are they proper amusements? The young lady attires herself in gaudy dress to make a glowing appearance, money is lavished for expenditures, time is spent that could be employed in far more noble and ennobling achievements; and then she frequents a room brilliantly illuminated, to spend the nights in reveling in things that are not healthful or elevating, and afterwards suffers from weariness, and is unable to perform the duties of life. Are such amusements commendable? Are they right? Are we obeying that commandment which says, "Thou shalt have no other gods before me?" Or, are we not making gods of this world's devices? Are we not sinning against the laws of right and nature by permitting our time to be spent in this manner? This is a question that each will have to answer for himself when standing by the bar of God. And, too, are we not responsible for the influence that may and does result from our engaging in these amusements? There are none so humble, so poor, so low, so isolated from society, but have some influence. Doubtless, many of us think we have none, and it may be small, but can we afford to let it be for the wrong? Some seek to justify them-

selves by saying they can engage in such amusements without danger, and if others fall, what is it to them? Are they their brother's keeper? And we would say to such, Be careful, for when you think you stand, then are you in danger of falling. But, granting you can stand, had you not rather be like Paul—that great teacher—who was so careful of his influence that he declared if the eating of meat caused his brother to offend, he would "eat no flesh while the world standeth?" Many declare they can see no harm in the ball-room, or the theater, or the card table, or a social glass; but, day by day, they are becoming enslaved by them, and find themselves drawn farther and farther, away from truth, virtue, God and heaven. The very fact that such amusements close the heart to the voice of conscience is the best proof that they are wrong. Have you, as a conscientious young man or woman, any scruple as to the propriety of your engaging in a certain amusement? If so, do not engage in it. It is never safe to do anything that we are not quite sure is right. There are so many amusements that must be decided upon, we will give a rule to use as a test which we believe is infallible—"Avoid every appearance of evil." In selecting amusements, then, will we not all reflect for a moment? If they are wrong, do not engage in them; if they have the appearance, even, of evil, do not engage in them; but if there is nothing that condemns, then engage in them heartily with our might, and we shall better enjoy them because our kind Heavenly Father approves them.

SALEM, W. VA., JUNE 2, 1887.

Miscellany.

THE LIGHT THAT IS FELT.

A tender child of summers three, Seeking her little bed at night, Paused on the dark stairs timidly, "Oh, mother, take my hand," said she "And then the dark will be all light."

We older children grope our way From dark behind to dark before; And only when our hands we lay, Dear Lord, in thine, the night is day, And there is darkness nevermore.

Reach downward to the sunless days, Wherein our guides are blind as we, And faith is small and hope delays; Take thou the hands of prayer we raise, And let us feel the light of thee. —John G. Whittier.

OUR GEOGRAPHY LESSON.

One day, after our usual geography lesson had been said, the teacher asked, after calling the school to "attention," "How many would like to go traveling this summer?" All hands went up of course. "Well, suppose we start this afternoon," she said, smiling. "Start in imagination, I mean," she added, seeing the surprised looks on some of the faces before her. "In that way, we can visit many places of interest this afternoon, and while enjoying ourselves we can also learn something while traveling from place to place. Now the first thing to decide on before we start, is—what? Nellie Green may answer."

"Shall we need some new traveling suits?" Nellie answered, with a laugh. "Oh no," replied the teacher, smiling. "We will go in the clothes we have on." "What do you think is the first thing to decide on, Willie Reid?" "Where we will go." "Very good. What do you say, Mattie!" "How will we go?" The teacher nodded approval. "We will begin, as Willie suggests, by deciding where to go, and then we can tell better how to get there. Dottie Bates, where would you like to go this afternoon?" addressing one of the youngest scholars. "To see grandma." At which there was much laughing.

The teacher raised her hand for silence, and asked Dottie pleasantly, "And where does your grandma live?" "In Halifax," she answered. "Well, Fannie," addressing Dottie's seat mate, "how shall we get to Halifax?" "As we live in Truro, Nova Scotia, the answer was: "Go in the cars."

A few questions as to the distance, the principal towns or villages through which the train passed, etc., were put to the scholars, and answered. The teacher had hung the large map behind her, and requested one of the younger scholars to come and point out on the map the route to Halifax, then addressing us said: "As this is an inland town, and we are going to the city, we might take something with us to sell. Harry, what can we take that city folks would likely buy—something they have to send to the country for?"

The answer to this elicited the fact that city folks want butter, eggs, yarn, vegetables of all kinds, etc. She now passed the pointer swiftly over the line marked as the railroad, and stopping at Halifax, said, "Here we are at Halifax, and Dottie can run and see her grandma, while the rest of us will go farther."

will not stop here. Suppose we buy this steamer at the wharf, and go traveling by water. Where shall we go?" "To England," said one, venturesome little fellow. "Oh, no, we will not go so far on our first voyage; we had better not go out of North America, this afternoon. Where shall we go, George?" "To the Bermudas."

"Very well. Now as our ship will hold quite a cargo, what shall we take with us? By remembering the exports and imports of the countries we visit, you will know what will be suitable." By several questions put among the scholars, it was found that such things as flour and meal, fish and canned goods, and manufactured articles, were among the articles likely to be required by the people of Bermuda.

"Now, before we start, perhaps it would be as well to decide where to go after reaching Bermuda; then we might add something else to our cargo. Where would you like to go, Percy?" "Can we go to New York?" "Yes, that will suit nicely. What do vessels from Halifax carry to American seaports? Frank, you can answer." Several things were named over; some correct, others not correct. "Now, we are ready to start. Lilly, come and show us on the map the course we will take."

Others were requested to give the names of the points of land passed, until open water was reached. The chief town of Bermuda being given, the steamer was supposed to discharge the cargo intended for the islands, while the teacher told us something of the country. In a few minutes we were supposed to start. In answer to what would be taken to fill the place of the discharged cargo, it was not difficult, after the teacher's description of the place, that fruits and very early vegetables would be among the articles that would find sale in New York. Then the route was shown, and places in the vicinity of New York named, and so we went (in imagination) from place to place, the questions put bringing out many a thing not to be found in dry geographies, and it was surprising how much was learned during the long journey we took while sitting at our desks.

Some days we just took a local trip, and then the youngest scholars had the most to say. The teacher believed in learning our own country well. I need not say how we studied books and papers to find out some things that would likely be new to the rest of the scholars, and the teacher soon found it hard to decide as to what place our next journey would be, as each one had a route he wished to travel. We seldom touched at one place more than once, and we frequently left our steamer and went sight-seeing by cars. We went to Niagara Falls one day, learning much that was more likely to "stay by us" than if learned from books. We took a trip across the continent to California, learning wonderful things of the country passed through; learned the names and heights of the high peaks of the Rocky Mountains (things we never could remember before); these were supposed to be seen from the car window, and by some miracle, we found our steamer waiting for us at San Francisco, so we returned home by way of Cape Horn, noticing all places along the coast, and bringing a full cargo; something from every place touched at.

During the term we took a tour through Europe, and visited all the foreign countries, including Palestine (this latter brought out the Scripture knowledge we possessed); learned the various customs and manners of the different races; and we learned more of the towns, rivers lakes and mountains, etc., of the several countries passed through in this way, than any geography could tell us. The teacher had several books of travel, and when we touched at any place mentioned in her books she would read descriptions of them; thus names which before had nothing in themselves to attract our attention, and thus stay in our memory, were brought before us in such a life-like manner that we felt as if we had almost seen them, and I doubt if many people enjoy their "truly trips" as we did our imaginary ones. —Myrtle Standford, in Golden Rule.

MORE PRECIOUS THAN RUBIES.

About a year ago a prominent broker in New York died, and was discovered, to the surprise of all the business world, to be bankrupt. His estate was brought to the hammer. He had been a noted collector of works of art, and the sale attracted connoisseurs and dealers in pictures, rare and antique furniture, china and bric-a-brac. The sale of his library was the most important of the year. Catalogues were sold at a high price, and lovers of fine editions in all parts of the country came or appointed agents to compete for the treasures which, at enormous cost, he had gathered on his shelves. Several ladies were present. Among them one in deep mourning, seated in a quiet corner, attracted much silent sympathy. It was his only child, a married daughter, who had just arrived from New Orleans, for the purpose, it was supposed, of securing some of the rare volumes which her father had accumulated with such infinite trouble and cost, and had held at such priceless value. As one volume after another was put up, the auctioneer glanced at her expecting her to bid, but she remained motionless. Old elzevirs, unique folios, specimens of the earliest or of the most perfect printing, were sold, but she

made no effort to keep them. At last near the close of the sale, a small octavo, cheaply bound, but well worn, was put up. She bid on it eagerly. One or two dealers, seeing her agitation, and supposing she would know the chief treasure of the collection, opposed her. The price rose rapidly. She was a poor woman, as they all knew, but she continued to bid, with pale cheeks and trembling lips. The book was knocked down to her, at last, at an exorbitant price, and she at once left the hall.

"What rare treasure have you gained?" said a friend who went out with her. She opened it. It was a cheap, common copy of the New Testament. There were faint pencil marks against some of the verses. "I knew my father had this book; I have seen him read in it. I came from New Orleans to find it. These little marks show me his secret thoughts." Now that the rich man was dead, the faint pencil-lines on the cheap book were worth to her all the vast sums and all the rich treasures he had gathered, for they showed that his soul was at peace with God. Before we decide on the value of an object, or give ourselves to its pursuit, we should consider how much it will be worth to us the day after our death. —Fouth's Companion.

BORN TWICE.

One of the finest specimens of a sincere worshiper was startled by Christ. He was confounded to think he must be born again. A great many people have this subject of regeneration a good deal mixed up. I have asked people if they were Christians. "Yes, I think so," they say. "What makes you think so?" "Oh, I go regularly to church." "But that is no reason, for Satan goes to church. You may go to church, and yet be as wicked and corrupt and vile as any man living."

Another class says, "I have been baptized." But baptism is not regeneration. And then a great many say, "My father and mother were Christians; I was born a Christian." But God says, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." It has been said that "he who is born twice dies but once; but he who is born but once dies twice." There is a death of the body and a death of the soul. The great question of all is, "Have I been born of the Spirit?" Christ told Nicodemus, "Unless a man be born again, he shall not see the kingdom of God." This question is so vast in importance that we should not be deceived. Take the Word of God and look carefully, not into your own heart or experience, but into the Word of God, and see if you are born of God.

Nicodemus was not only a good man, but a teacher—that we call a preacher, a doctor of divinity—one of the best men in Jerusalem. Yet he came to Christ and was startled when he was told that he must be born again—that all his righteousness and morality was, in the sight of God, like filthy rags. Nicodemus, like all others, had to commence at the bottom of the ladder. God's thoughts are different from ours. God says, "Except a man be born again; he cannot see the kingdom of God." —D. L. Moody.

THE CROSS-EYED CLERK.

During the late Christmas holiday a large firm in B— employed as an assistant clerk a young man who was exceedingly cross-eyed. The special duty assigned to him was to act as watchman, and prevent the peculation of all sorts of small fancy articles that were lying about the counters for exhibition at that time. One day a half-grown boy came into the store, and after looking all around, pricing first one thing and then another, among which were some very nice socks, he finally started to go out of the door. At this moment the new clerk touched him lightly on the shoulder, and inviting him to come to the back part of the store, said to him, politely, "Oblige me by giving me at once the socks that you have in your back pocket."

"How do you know I have any socks in my back pocket?" demanded the boy, in a bold tone. "I saw you put them there," said the clerk, very gently. The boy looked up into the young man's face in utter amazement. "Are you looking at me now?" he asked, earnestly. "Do you see me this very minute?" he asked, still more earnestly. "Of course I do," replied the clerk. "Good Lord, mister!" cried the boy, with a blanching face; here's your socks." And with a bound he was out of the back door, over the fence, and away, having learned a lesson concerning all-seeing eyes which it is to be hoped he may never forget. —Lucy Underwood McCann, in Harper's Magazine for May.

JOYFULNESS AND USEFULNESS.

Above all things see to it that your souls are happy in the Lord. Other things may press upon you; the Lord's even may have urgent claims upon your attention; but I deliberately repeat it is of supreme, paramount importance that you should seek, above all things, to have your souls truly happy in God himself. Day by day seek to make this the most important business of your life. This has been my firm and set-

tled conviction for the last five and thirty years. For the first four years after my conversion I knew not its vast importance; but now, after much experience, I specially commend this point to the notice of my younger brothers and sisters in Christ. The secret of all true effectual service is joy in the Lord, and having experimental acquaintance and fellowship with God himself. But in what way shall we attain to this settled happiness of the soul? How shall we obtain such an all-sufficient, soul-satisfying portion of him as shall enable us to let go the things of this world, as vain and worthless in comparison? I answer, this happiness is to be obtained through the study of the holy Scriptures. God has therein revealed himself to us in the face of Jesus Christ. In the Scriptures, by the power of the Holy Ghost, he makes himself known unto our souls. Remember, it is not a God of our own thoughts or imaginations that we need to be acquainted with; but the God of the Bible, our Father, who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation he has made of himself in his own precious Word. —George Muller.

THE INDWELLING WORD.

He who dwells anywhere becomes associated closely with the place. Whether it be his house, or the broader field of the neighborhood, or even the town, he helps to make it what others perceive it to be. His dwelling in it has the element of permanence. It has not a temporary stay, but the abiding of one who belongs there, and has settled himself "for good and all," as the phrase goes. Nor is it an occupancy merely formal; because if it be wholly his own—as a house may be—he determines its shape, alters and approves it at will, selects its furnishings, and in all respects acts as its owner and master. And if it be a locality, his opinions help to form the average public sentiment of the place, his habits affect the social usages of his neighbors and fellow-citizens, and the mere external appearance of his house and grounds does much to give visitors to the town a pleasant or a disagreeable idea of it. To dwell anywhere is to sustain, not merely an intimate, but in some sense, and often in a large sense, a controlling relation to it.

The truth needs to be borne in mind in order to apprehend properly the meaning of that familiar injunction of the apostle, "Let the word of Christ dwell in you richly." The word of Christ, that is, the gospel in all the richness of its beauty and power as a moral purifier, safeguard and encouragement, should dwell in the Christian's mind. It should abide there permanently, and to the exclusion of improper and unholy subjects of thought, as one's presence in his own home forbids unauthorized persons to enter. It should abide there influentially, claiming, and being yielded to, a sweet and blessed authority which will ennoble the whole life. To have Christ's word dwelling in one thus is not merely to make it a subject of frequent reflection, and to have it at the tongue's end for quotation. It is much more. It is also to be filled with the gospel's spirit, to abound in gentleness, self-control, and the love of others as one's brethren and sisters in Christ. Nothing is more noticeable invariably in those who are conspicuous and honored for their Christian purity and nobility of character than this evident and beautiful indwelling of the divine word. —Congregationalist.

DO YOUR BEST.

Little Johnnie sat near the open window in church. The day was sultry. The minister used long words. Johnnie was drowsy. He looked from the window at the waving grass, which seemed to beckon him out. How he wished he could go! Just then the minister's words were: "We must earnestly strive to do our best; then, when the end comes, we shall be ready to go." Johnnie heard, and drowsily wondered if the birds and flowers had to strive to do their best, and if they had spirits to fly upward when their lives were done. In a moment more, the little fellow was sound asleep, and dreaming that he was out in the fields with birds and flowers. They seemed to be having a service of their own. The birds sang sweetly together. Then a venerable dandelion, whose once golden head was now white as snow, said: "My work is done, my short life is nearly ended; but my heart is light. I am ready to go, for I have done what I could to beautify God's earth. My parting words to all are: Earnestly strive to do your best, and you will be ready for any change."

Here all the flowers and grass nodded, while the birds sang loudly in concert, "Do your best; do your best." In the midst of the music, Johnnie woke from his short nap. The solemn strains of the organ filled the church. As Johnnie again looked from the window at the waving grass and flowers, he saw a downy white dandelion top rise silently from its stem, and soar far, far up in the sky, until finally lost to view. Poor Johnnie was puzzled. The sermon, the dream, and the dandelion top, were so mixed up in his little-head that he could not study it all out. He could not help thinking that it was the snowy ball as it rose in the sky, and not the good minister, who had said: "Do your best, and when the end comes, you will be ready to go."

In all after years he was never able to tell just how much was dream, and how much reality; but he has never forgotten that quiet Sabbath morning, nor the resolution that was formed always to "do his best." —Selected.

BLESS HIS DEAR

In a very handsome palace weary-faced, poorly dressed three little children—on a look of joy creases she settled down into one's hair; but it was quickly asked, rudely, to "starve" of amusement was a smile of the frightened grown-up one of the common young face, however, there named the countenances of "Annie," said the boy him, "I am going to carry fruit and this box of sand-woman in the next car. You course?" "Don't be foolish, dear; them yourself, and perhaps poster."

"No, I'll not need thee directly, but in a very long I ate a very hearty I don't need a lunch. I'm hungry and so tired, too, little babies clinging to her minute, auntie. I know I like it if I didn't speak a ki east of these, when I meet!

The worldly aunt brushed eye after the boy had left audibly: "He is just like his mother and the three cl pretty sight—the family I naps, they had never done b sandwiches eagerly eaten, t good open. The eldest child filled with bread and butter, pretty boy an angel, mother "No," answered the moti al look brightened her fade doing angels' work, bless I and we, too, said, "Bless his Baptist Weekly.

DON'T TOUCH I

"What's that?" asked J to a queer-looking thing he before. "That's a rat trap," s "Don't touch it." "What's it for?" inquired "To catch rats," replied "How?" asked Johnny. "I put this cheese in for a Master Rat comes prying abe, smells it, and says to what's all this somebody h ready for me? Very kind so he put his nose in this says, 'Ah! that smells good nose in a little farther, and t ble. But, just as poor Mast up his mind that it smells spring!"

"And then what?" asked "Then he never finds h cellar again to gnaw the brea His mother carried the tra and set it down again, saying t." Johnny stood and watched hoping that Master Rat wou the cheese, so that he could e but, as Master Rat seeme Johnny began to wonder wh He put his finger a little w es, there was the cheese, Master Rat. How tiresome come! Johnny wondered i where the pop was. Perha t. A little farther in his f "Snap!" went the trap. "Oh—oh! Let go!" He had found the pop. If rat-traps had any sense have known that it was a li and not a rat, that it had we all know traps have no s held Johnny's finger with a sharp teeth.

"Oh! Oh! screamed Joh kept still he would not be he tried to drag his finger eadly cut and scratched be ran and let out the poor lit "I don't like rat-traps, with sobs and whimpers as bound up the poor finger. "Rat-traps never hurt l mamma. "That one hurt me," said "Not until you turned it trap," said mamma.—Our

A RUN-AWAY TE

There is a story in the J of a boy, the fifteen-year-o motive engineer, who had e his father and "knew th well." Indeed the enginee let the boy "drive" on a straight track.

One night he left "Dave" engine on a siding while he usual. There came up a and, after a little, some cars any engine. The wind ha Boy, think quick! Dow Lightning Express is to co Nobody near. No telegra trains are headed together than an hour to catch the and pull them out of the w hesitation! He springs to u speed and tears away steam-like a whizzing arrow. They are miles ahead. rates are full of sudden com

led conviction for the last five and thirty years. For the first four years after my conversion I knew not its vast importance; but now, after much experience, I specially commend this point to the notice of my younger brothers and sisters in Christ. The secret of all true effectual service is joy in the Lord, and having experimental acquaintance and fellowship with God himself.

But in what way shall we attain to this settled happiness of the soul? How shall we obtain such an all-sufficient, soul-satisfying portion of him as shall enable us to let go the things of this world, as vain and worthless in comparison? I answer, this happiness is to be obtained through the study of the holy Scriptures. God has therein revealed himself to us in the face of Jesus Christ. In the Scriptures, by the power of the Holy Ghost, he makes himself known unto our souls. Remember, it is not a God of our own thoughts or imaginations that we need to be acquainted with; but the God of the Bible, our Father, who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation he has made of himself in his own precious Word.—George Muller.

THE INDWELLING WORD.

He who dwells anywhere becomes associated closely with the place. Whether it be his house, or the broader field of the neighborhood, or even the town, he helps to make it what others perceive it to be. His dwelling in it has the element of permanence. It has not a temporary stay, but the abiding of one who belongs there, and has settled himself "for good and all," as the phrase goes. Nor is it an occupancy merely formal; because if it be wholly his own—as a house may be—he determines its shape, alters and approves it all, selects its furnishings, and in all respects acts as its owner and master. And if it be a locality, his opinions help to form the average public sentiment of the place, his habits affect the social usages of his neighbors and fellow-citizens, and the mere external appearance of his house and grounds does much to give visitors to the town a pleasant or a disagreeable idea of it. To dwell anywhere is to sustain, not merely an intimate, but in some sense, and often in a large sense, a controlling relation to it.

The truth needs to be borne in mind in order to apprehend properly the meaning of that familiar injunction of the apostle, "Let the word of Christ dwell in you richly." The word of Christ, that is, the gospel in all the richness of its beauty and power as a moral purifier, safeguard and encouragement, should dwell in the Christian's mind. It should abide there permanently, and to the exclusion of improper and unholy subjects of thought, as one's presence in his own home forbids unauthorized persons to enter. It should abide there indelibly, claiming, and being yielded to, a sweet and blessed authority which will ennoble the whole life. To have Christ's word dwelling in one thus is not merely to make it a subject of frequent reflection, and to have it at the tongue's end for quotation. It is much more. It is also to be filled with the gospel's spirit, to abound in gentleness, self-control, and the love of others as one's brethren and sisters in Christ. Nothing is more noticeable invariably in those who are conspicuous and honored for their Christian purity and beauty of character than this evident and beautiful indwelling of the divine word.—Congregationalist.

DO YOUR BEST.

Little Johnnie sat near the open window in church. The day was sultry. The minister used long words. Johnnie was drowsy. He looked from the window at the waving grass, which seemed to beckon him out. How he wished he could go!

Just then the minister's words were: "We must earnestly strive to do our best; then, when the end comes, we shall be ready to go." Johnnie heard, and drowsily wondered if the birds and flowers had to strive to do their best, and if they had spirits to fly upward when their lives were done. In a moment more, the little fellow was sound asleep, and dreaming that he was out in the fields with birds and flowers. They seemed to be having a service of their own. The birds sang sweetly together. Then a venerable dandelion, whose once golden head was now white as snow, said: "My work is done, my short life is nearly ended; but my heart is light. I am ready to go, for I have done what I could to beautify God's earth. My parting words to all are: Earnestly strive to do your best, and you will be ready for any change."

Here all the flowers and grass nodded; while the birds sang loudly in concert, "Do your best; do your best."

In the midst of the music, Johnnie woke from his short nap. The solemn strains of the organ filled the church.

As Johnnie again looked from the window at the waving grass and flowers, he saw a downy white dandelion top rise silently from its stem, and soar far, far up in the air, until finally lost to view.

Poor Johnnie was puzzled. The sermon, the dream, and the dandelion top, were so mixed up in his little head that he could not study it all out. He could not help thinking that it was the snowy ball as it rose in the air, and not the good minister, who had said: "Do your best, and when the end comes, you will be ready to go."

In all after years he was never able to tell just how much was dream, and how much reality; but he has never forgotten that quiet Sabbath morning, nor the resolution that formed always to "do his best."

BLESS HIS DEAR HEART.

In a very handsome palace car entered a weary-faced, poorly dressed woman with three little children—one a baby in her arms. A look of joy crept into her face, as she settled down into one of the xurous chairs; but it was quickly dispelled as she was asked, rudely, to "start her boots." A smile of amusement was seen on several faces as the frightened group hurried out to enter one of the common cars. Upon one young face, however, there was a look which shamed the countenances of the others.

"Auntie," said the boy to a lady beside him, "I am going to carry my basket of fruit and this box of sandwiches to the poor woman in the next car. You are willing of course?"

"Don't be foolish, dear; you may need them yourself, and perhaps the woman is an impostor." "No, I'll not need them," he answered directly, but in a very low tone. "You know I ate a very hearty breakfast, and I don't need a lunch. The woman looked hungry and so tired, too, with those three little babies clinging to her. I'll be back in a minute, auntie. I know mother wouldn't like it if I didn't speak a kind word to the least of these, when I meet them."

The worldly aunt brushed a tear from her eye after the boy had left her, and said, audibly: "He is just like his mother."

About five minutes later, as the lady passed the mother and the three children, she saw a pretty sight—the family feasting as, perhaps, they had never done before; the dainty sandwiches eagerly eaten, the fruit basket stood open. The eldest child with her mouth filled with bread and butter, said: "Was the pretty boy an angel, mother?"

"No," answered the mother, and a grateful look brightened her faded eyes; "but he is doing angels' work, bless his dear heart!"

And we, too, said, "Bless his dear heart."—Baptist Weekly.

DON'T TOUCH IT.

"What's that?" asked Johnny, pointing to a queer-looking thing he had never seen before.

"That's a rat trap," said his mother, "Don't touch it."

"What's it for?" inquired Johnny.

"To catch rats," replied his mother.

"How?" asked Johnny.

"I put this cheese in for a bait, and when Master Rat comes prying about in the cellar he smells it, and says to himself, 'Well, what's all this somebody has been getting ready for me? Very kind of somebody! So he put his nose in this little hole, and says, 'Ah! that smells good.' He puts his nose in a little farther, and takes a good nibble. But, just as poor Master Rat is making up his mind that it smells, pop goes the spring!"

"And then what?" asked Johnny.

"Then he never finds his way into the cellar again to gnaw the bread and pies."

His mother carried the trap into the cellar and set it down again, saying, "Don't touch it."

Johnny stood and watched it for a while, hoping that Master Rat would come and try the cheese, so that he could see the trap pop. But, as Master Rat seemed in no hurry, Johnny began to wonder what made it pop.

He put his finger a little way into the hole. Yes, there was the cheese, all ready for Master Rat. How tiresome of him not to come! Johnny wondered more and more where the pop was. Perhaps he could feel it. A little farther in his finger went.

"Snap!" went the trap.

"Oh!—oh! Let go!" went Johnny.

He had found the pop.

If rat-traps had any sense that trap would have known that it was a little soft finger, and not a rat, that it had hold of. But we all know traps have no sense; so that one held Johnny's finger with a cruel grip of its sharp teeth.

"Oh! Oh!" screamed Johnny. If he had kept still he would not have been badly hurt. But he tried to drag his finger out, and it was sadly cut and scratched before his mother ran and let out the poor little rat.

"I don't like rat-traps," said Johnny, with sobs and whimpers as mamma carefully bound up the poor finger.

"Rat-traps never hurt little boys," said mamma.

"That one hurt me," said Johnny.

"Not until you turned it into a little boy-trap," said mamma.—Our Little Ones.

A RUN-AWAY TRAIN.

There is a story in the June Wide Awake of a boy, the fifteen-year-old son of a locomotive engineer, who had often ridden with his father and "knew the engine pooty well." Indeed the engineer had frequently let the boy "drive" on a long stretch of straight track.

One night he left "Dave" in charge of the engine on a siding while he went to supper as usual. The wind had started them. Boy, think quick! Down grade! The Lightning Express is to come that way! Nobody near. No telegraph wire. The trains are headed together. There is less than an hour to catch those run-away cars and pull them out of the way. No time for hesitation! He springs to the lever, "picks up speed and tears away with grade and steam like a whizzing arrow."

They are miles ahead. The rushing minutes are full of sudden comprehension. He

almost sees through the dark, tempestuous night. What set him flying toward this plunge was thought of the Lightning Express. Now danger takes hold of him. What if he is just too late! The run-away train is in sight! Off steam! No, on again! Let the story-teller tell the rest.

He must slow up, but do it so nicely that, when he does come up with them, there shall be the least possible shock; for here is the hardest part of the business. He has no one to help him "couple." He must be, for the once, both engineer and switchman. He had not thought what a formidable job this was until it stared him in the face.

On he flew revolving the situation in his head and adjusting his engine with the nicest care until he was upon the very heels of the runaway; then, with many misgivings, slipped out of the engine house and crawled along the side of the locomotive, and down on the "cow-catcher."

Here seizing the long coupler in one hand and holding on with the other, he stood watching with breathless interest the approaching collision. The suspense was agonizing. The situation was perilous. A gust of wind might sweep him from his place, he might be shaken off or crushed.

He was almost panic-stricken. A dozen times he was at the point of turning back. To his startled ears the air was full of uncanny sounds—the sweep of another tornado, the rush of the "Lightning" just ahead. But he had in him the stuff which heroes are made of. The hero, remember, is not he who is insensible to danger, but rather he who feels and realizes, but yet overcomes it.

The "Meteor" drew nearer and nearer the flying train. Dave had used excellent judgment in regulating its speed; for at length it came up with the rear car with scarcely a shock, so that Dave could reach over and drop in the pin.

Then clambering back into the engine-house with trembling eagerness, he seized the "throttle." To his amazement the train did not stop. Instead of the "Meteor" stopping the run-away, the run-away dragged the "Meteor" along in its headlong flight. Dave was horror struck. He had thought the train would stop at once. He had not calculated what a tremendous impetus all those heavy cars had acquired.

Now, then, the tussle! The train began to slow up. It came to a stand-still. Then the backward pull. Slowly they got under way; but the wind and up-grade were against them.

Dave began to get anxious. "The Lightning" must be due by this time. He kept a sharp lookout behind and whistled like mad around the curves. At length he entered upon the long straight level line of road which extended clear to Blankton. Dave breathed freer. It was the home-stretch—a good ten-mile run.

Hardly had he congratulated himself, when far behind—but unmistakably—he heard the scream of the "Lightning's" whistle. He was going already at his topmost speed. He was making not more than thirty-five miles an hour, while the "Lightning" was coming on at the rate of sixty. With horror he heard it gaining on him; the next whistle was nearer, and at length when he had made only two-thirds the distance the gleam of its head-light came shooting round a wooded curve in his rear.

Out of the very despair of the moment Dave gathered calmness. He turned his back on the pursuing train, he cast no look behind, he shut his ears to its on-coming roar; looked straight ahead, kept his eye on the track, his mind on his duty.

He is almost there—he is there, he dashes past the station-house, across the switch and down at last upon the side track.

It is all right. Jake and Jim are there. They have thrown the switch back in time; and the "Lightning" goes whizzing and shrieking past.

When Jake jumped aboard the "Meteor," his son fainted dead away in his arms.

BEGIN AT ONCE.

Begin at once to do whatever your Master commands. Begin to practice religion. A child would never learn to walk by a hundred talks about gravitation; it must use its own feet, even at the risk of many a tumble.

Wait not for more feeling, or more pungent convictions, or for anything that you read of in other people's experiences. These are all snares and hindrances, if they keep you from doing at once the very first act that will please Christ. Have you never opened your lips to an unconverted friend, either to avow your own feeling or to do that friend some good? Then try it; you will strengthen yourself, and may bring an unexpected blessing to him or her. In short, you must begin to obey a new Master; to serve a new Saviour; to strike out a new line of living, and rely on God's almighty help to do it.

When you give yourself to Christ in this whole-hearted and practical fashion, he will give you a thousand-fold richer gift in return. Yes, he will give you himself!—When you possess Christ, you have everything.—Dr. T. L. Cuyler.

GIVING AND GIVING UP.

"He is certainly a most generous man. He has just given five thousand pounds to the work of foreign missions. It is one of the most munificent gifts we have ever received."

"Not quite so," was the answer. "I know of at least one more generous giver."

"Really? Well, I was looking through the reports of the last few years, and I saw nothing like that sum on the list."

"No; the gift to which I allude has not

appeared in print, and will be known by very few except the Lord. The other day I was calling on a friend of mine, a very aged man, who told me, with tears running down his cheeks, that his only son was about to leave home for missionary work in a foreign land. The father had discovered that the young man felt called of God to such service, but was tarrying at home for his sake. "How could I keep him back?" said the old man. "I had prayed all my life: 'Thy kingdom come; Send forth laborers into the harvest;' and with all the pain of parting with my boy in the certainty that I should never see him again on earth, there is a deep joy in giving him up for Christ's sake."

I said to myself, on overhearing this conversation, Surely, here is a true test of love—not giving only, but giving up. For though love cannot exist without giving, there may be large giving without love; but we can hardly doubt that it is love alone which for another's sake gives up what is held dear.

Popular Science.

TO REMOVE moss and weather discolorations from marble monuments and grave-stones, take equal parts of caustic potash, quicklime and soft soap, make them into a thick paste with water, and apply with a brush; leave for about a week, and apply again and again until the stains have disappeared. A weak solution of aquafortis or nitric acid may be used if preferred.

DRY, clean wood ashes are worth more than 25 cents a bushel to any farmer who wants manure. You can scarcely use them on any crop without very sensible results. A handful thrown around the corn plants at the first hoeing will greatly increase their growth, and give them a highly dark green color; scattered in the hill before the potato is covered, or about the hill just before hoeing, will have similar results; sown broadcast on the mowing fields at the rate of as small an amount as five bushels to the acre will greatly increase the growth and color of the crop. Besides this, their beneficial results will continue for several years in succession.

GRAVITATION IN THE MOON.—The moon, having a much smaller mass than the earth, will exert its attractive influence less strongly; and by the exertion of the same strength (as on earth) a man could leap into the air to an astonishing distance, jumping over the tallest buildings with the same ease that he would clear a low obstruction here. The same effect would be produced upon all other bodies. Horses would travel at a greatly increased speed, and if the rider was thrown the consequences of his fall would be less serious; the elephant would become as light footed as a deer; a stone thrown from the hand of a careless boy might fall in an adjoining town before accomplishing its mission of destruction; armies would engage in battles at great distances from each other; and nearly every kind of labor would be lightened, from the diminished weight of tools and materials.—Popular Science News.

THE DANGERS FROM EARTHQUAKES.—It is satisfactory to find that, within the area of the United States, two centuries of historic record and much natural evidence go to show that great earthquakes are exceptional, but this should not blind us to the fact that large areas are already known to have suffered from movements which may bring wide-spread destruction, where the builder takes no account of any other disturber of stability save gravitation. It is not likely that we as yet know, by experience, the full extent of country which is subject to this order of shocks; our historic perspective is very short, and the natural evidence does not give us any assurance concerning disturbances of this lesser order. It is clear that we cannot, in this country, reckon on an earth as stable as that of the northern region of Europe, where our race was bred and our building system developed. It is equally clear that the mode of construction should be adapted to the new needs which the less firm ground of this country imposes on us. As long as the building material most commonly in use was timber, and the masonry structures of a low and substantial nature, they were fairly fitted to afford the resistance required to withstand the shocks which could be expected to come upon them. But the combination of ambition and economy which is filling the land with lofty and flimsy structures invites calamity on least disturbance of the earth. The shock of 1755, which did little more than stir the fears, shake down the chimney-tops of the old town of Boston, and afford a text for many interesting sermons, would be extremely disastrous to the higher and weaker structures of to-day. The prescriptions which the architect has to follow in preparing his buildings to resist the strains of a moderate earthquake are simple, and do not require any great increase in the course of construction. It is well to understand that the actual movement of the ground, even in violent shocks, is slight. In those which we have termed of the first order it is doubtful if the movement ever amounts to a foot in amplitude, while the shocks which we may anticipate in this country, such as have recently occurred in Charleston, for instance, would probably swing the earth within the space of an inch. The destruction is done in part by the suddenness of a to-and-fro motion, which breaks the foundation from the superstructure, but in larger measure by the pen-

dulum like vibration which is set up in the building. This pendulum movement may cause an oscillation of one inch at the foundations to be several feet in a sixth floor, or say one hundred feet above the ground. The rending effect of this pendulum-like swinging, especially in weak masonry, may easily be imagined.—Prof. N. S. Shaler, in Scribner's Magazine.

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The Sabbath School.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

INTERNATIONAL LESSONS, 1887.

THIRD QUARTER. July 2. The Infant Jesus. Matt. 2: 1-12. July 9. The Flight into Egypt. Matt. 2: 13-23. July 16. John the Baptist. Matt. 3: 1-12. July 23. The Baptism of Jesus. Matt. 3: 13-17. July 30. The Temptation of Jesus. Matt. 4: 1-11. Aug. 6. Jesus in Galilee. Matt. 4: 12-25. Aug. 13. The Beatitudes. Matt. 5: 1-16. Aug. 20. Jesus and the Law. Matt. 5: 17-26. Aug. 27. Piety Without Display. Matt. 6: 1-15. Sept. 3. Trust in our Heavenly Father. Matt. 6: 24-34. Sept. 10. Golden Precepts. Matt. 7: 1-12. Sept. 17. Solemn Warnings. Matt. 7: 13-29. Sept. 24. Review.

LESSON I.—THE INFANT JESUS.

BY REV. T. R. WILLIAMS, D. D.

For Sabbath-day, July 2d.

SCRIPTURE LESSON.—MATTHEW 2: 1-12.

1. Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem. 2. Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. 3. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. 4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. 5. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet. 6. And thou Bethlehem, in the land of Judaea, art not the least among the princes of Judaea: for out of thee shall come a Governor, that shall rule my people Israel. 7. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. 8. And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. 9. When they had heard the king, they departed: and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10. When they saw the star, they rejoiced with exceeding great joy. 11. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. 12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

GOLDEN TEXT.—Thou shalt call his name Jesus: for he shall save his people from their sins. Matt. 1: 21.

BIBLE READINGS.

Sunday.—The annunciation to Mary. Luke 1: 26-38. Monday.—Mary's song. Luke 1: 46-55. Tuesday.—The birth of Jesus. Luke 2: 1-20. Wednesday.—Jesus the Saviour. Matt. 1: 18-25. Thursday.—Out of Bethlehem. Micah 5: 1-7. Friday.—The meeting in the temple. Luke 2: 21-38. Sabbath-day.—The infant Jesus. Matt. 2: 1-12.

TIME.—4 B. C. PERSONS.—Jesus, Herod, Wise Men, Chief Priests, Scribes, Mary. PLACES.—Bethlehem, Judaea, Jerusalem.

OUTLINE.

- I. The troubled king. v. 1-6. II. The Guiding Star. v. 7-10. III. The Wise Men. v. 11, 12.

INTRODUCTION.

The lessons of the last two quarters have brought before us the account of creation and the early history of the human race, and especially the origin and early history of the children of Israel. In these lessons God has been constantly before us as the Creator, Preserver, and Teacher of his children.

We now enter upon the early history of Christ, the world's Redeemer, and of his redemptive work. The writer of this Gospel was a man of humble life, without doubt a Galilean Jew. His business was that of a tax-collector under the Roman government; his home was at Capernaum; he was called to be an apostle very early in our Lord's ministry. The object of his Gospel narrative was to show that Jesus was the Messiah prophesied in the Old Testament. This object is most fully attained by giving the important facts in the life, character and ministry of Jesus and thus leave the Bible student to see how perfectly they fulfill all that the prophets had said concerning him.

EXPLANATORY NOTES.

V. 1. Now when Jesus was born in Bethlehem of Judaea. The event of the birth of Jesus had been long foretold, and even the place and the circumstances, and the humility of his parentage had been clearly indicated by the prophets, so that there was a general expectancy of this event, He was the Promised One, the Divine One. He was the Son of God, who had been announced as coming to take upon himself human life to dwell among men, to redeem them and to be a king. These promises were big with meaning to the waiting and trusting Israelites. Though the promise was first made to Eve in the Garden of Eden, and often repeated in more expanded forms down through four thousand years, yet it had received all this time for God to prepare a people to receive him when he should come. He came in the life of a babe as helpless and innocent, tender and dependent, as any other human babe. Thus he takes upon himself humanity completely in its fullest perfection. The place of his birth was a small village five or six miles south of Jerusalem. It was neither a large city nor an obscure and unknown place in the country, but it was a humble village where David was born and was anointed King of Israel. In the days of Herod the king. This clause simply announces who was king of Judaea at this time. This Herod has the historic fame of being an unscrupulous and cruel man, though he was a Jew by profession, and claimed to believe or to accept the prophets. There came wise men from the East to Jerusalem. These men, from the title given them, probably belonged to a class of priests, among the Persians and Medes; it is barely possible that they belonged to a more general class of astrologers or philosophers; at any rate they were filled with expectancy and ready to investigate this remarkable event. From the east to Jerusalem. This indicates that

they came a long distance, and came with a special object in view.

V. 2. Saying, where is he that is born King of the Jews? This passage is more literally translated, "Where is the King?" that is, the newly-born king of the Jews. These wise men had some assurance that a king had just now been born to the Jewish nation, and very naturally supposed that such an event would occur at the capital of Judaea, Jerusalem. We have seen his star in the east, and are come to worship him. This star was probably a supernatural signal by which they were assured of the fulfillment of the prophetic promises that a child should be born King of the Jews. They had come on this long journey to show their profound respect for that event, doubtless had brought many tokens in the form of valuable presents to present to the royal family.

V. 3. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. These inquiries, of course, came directly to the official head of the nation, and when Herod considered the character of the persons making the inquiry, he was deeply impressed with the significance of it. It was not an inquiry coming from curious children, it came from wise men who had come a long distance, and manifested deep earnestness and assurance in their convictions. It was no wonder, therefore, that Herod was "troubled;" he must have had sufficient knowledge of the prophets to know that this was a time when such an event might be looked for.

V. 4. And when he had gathered all the chief priests and scribes. . . he demanded of them where Christ should be born. He very well knew that such an event had not occurred in his own palace, now the question was, where could it have occurred? He thought that if anybody knew, certainly the learned men of the synagogue ought to know, hence he demanded an explanation from them.

V. 5. And they said unto him in Bethlehem of Judaea. Sure enough, these high priests knew what the prophets had said, and they answered Herod's questions promptly.

V. 6. And thou Bethlehem, etc. Here they quote their authority in the words of the prophet, probably to show that if such an event had occurred, the place of it was entirely beyond their own appointment.

V. 7. Then Herod. . . inquired of them diligently what time the star appeared? He had already located the event; now he wished to ascertain, if possible, the date of the event.

V. 8. And he sent them to Bethlehem, and said, Go and search diligently for the young child. If the indication of the star in the east was any guide, he knew that the event was very recent, at least within the past four or six weeks—and as Bethlehem had been designated by the prophets, the birth of that promised child must have taken place there. Herod knew also that the customs of the people would make it somewhat difficult to find the child and its mother while the child was yet so young. Therefore he enjoined these wise men to search very diligently for the young child. When ye have found him, bring me word again, that I may come and worship him also. It seems from these words that Herod preferred to leave the search to be made by these foreign visitors; he also trusted them to return to him with whatever information they might obtain. He thought he might confide in this matter to them rather than to the Jews, who possibly would be more interested in preserving the life of the young child, for he knew that there was much prejudice against himself on account of his cruelty and wicked reign. He also thought it best to signify to these strangers, that he himself, also, would like to come and honor the new-born child. This was an inducement for them to return to him.

V. 9. When they had heard the king, they departed, and lo, the star. . . came and stood over where the young child was. These wise men had gained what little information they could from the king, and now they go forth under the supernatural guidance, and soon stand around the new-born child. V. 10. When they saw the star they rejoiced. They rejoiced in the conviction that they had divine guidance, and would not be misled in this, their anxious inquiry.

V. 11. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him. This house was, no doubt, the dwelling place which Joseph had secured for his family while remaining in Bethlehem, for they remained there several weeks. This falling down and worshipping was the Oriental form of manifesting their honor and great respect. It was not necessarily worshipping the child as a divine person, but only as a royal child. When they had opened their treasures, they presented unto him gifts. The word treasures here is the term for caskets, or chests, in which they brought their gifts. The account shows that they presented the most valuable gifts they could bring from their distant homes. Gifts became the emblems of the affections, the real regard which is cherished for the person upon whom the gifts are bestowed.

V. 12. And being warned of God. . . they departed into their own country another way. Their minds were probably filled with the glory of this great event, and they were full of joy for having seen the child, and for having bestowed upon him their best gifts. They doubtless also had some intimation of the evil designs of Herod, and hence paid no regard to his request, but took the most direct journey to their distant homes, there to publish the glad tidings of the new-born King, the world's Redeemer.

MARRIED.

At Little Genesee, N. Y., June 11, 1887, by Rev. A. P. Peckham, Mr. ALBERT F. MAXSON, of Cuba, and Miss SUSAN A. CRANDALL, of Little Genesee.

In Stonington, Conn., (Westerly), June 15, 1887, by Rev. A. H. Lewis, D. D., of Plainfield, N. J., Mr. ALBERT R. STILLMAN and Miss TACIE E. LARKIN, both of Stonington.

DIED.

In Plainfield, N. Y., Sabbath-day, June 11th, after a long illness, Mrs. MARIAM WILLIAMSON, wife of Mr. Charles H. Williamson, in the 78th year of her age. She had been for nearly sixty-five years a member of the 1st Brookfield Church, and died trusting in the atoning sacrifice of Christ.

W. C. D.

CHESTER MAXSON, infant son of O. A. and Nellie Wilbur, near the city of Texarkana, Ark., on the 8th of June, 1887, of the effects of measles, aged 2 years and 8 days. He bore his sickness patiently with scarcely a murmur. He is not lost to his fond parents. God has only taken him to himself, and away from the evils of this world. Truly, like David, they can say, It cannot come back to us, but we can go to it. J. F. S.

CORRECTION.—In the obituary of Judge F. HAWLEY CLARKE, published in the RECORDER of June 9th, it should have been said, "He leaves a widow and three sons," instead of "two sons."

SPECIAL NOTICES.

THE ASSOCIATIONS.—The following are the appointments for the coming sessions of the Associations, as to time, place, and preacher of Introductory Sermon, so far as shown by the Minutes of last year:

SOUTH-EASTERN ASSOCIATION. Meets with the Ritchie Church, at Berea, W. Va., May 26-29, 1887. Preacher of the Introductory Sermon, S. D. Davis.

EASTERN ASSOCIATION. With the First Hopkinton Church, at Ashaway, R. I., June 2-5.

CENTRAL ASSOCIATION. With the Scott Church, at Scott, N. Y., June 9-12. Preacher of the Introductory Sermon, Perie F. Randolph.

WESTERN ASSOCIATION. With the Church at Richburg, N. Y., June 16-19. Preacher of Introductory Sermon, George W. Burdick.

NORTH-WESTERN ASSOCIATION. With the Church at Dodge Centre, Minn., June 23-26. Preacher of Introductory Sermon, G. J. Crandall.

NORTH-WESTERN ASSOCIATION.—Parties attending the North-Western Association will be returned at one-third the full fare, if they provide themselves with certificates as follows: Ask the ticket agent of whom you buy your ticket, to fill up and sign a certificate from his station to the point to which he sells you a ticket. At that termination take another certificate for the ticket you purchase to Dodge Centre. From these certificates the Clerk of the Association will issue you certificates that will return you in the same order as you reached Dodge Centre. Certificates for return will be good ten days after Association.

As some of the agents may not have blank certificates, parties desiring to attend the Association had better apply, at once, to

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ALBION ACADEMY COMMENCEMENT, JUNE 20-28, 1887.

- 1. Annual Sermon before the students and patrons of the institution, Sunday evening, June 26th, by the Principal, Rev. S. L. Maxson. 2. Public session of the Valedictorian Literary Society Monday evening, June 26th. 3. Commencement Exercises Tuesday morning, June 28th, at 10 o'clock. 4. Public dinner in the Ladies' Hall at 12.30 P. M., June 28th. 5. Annual Reunion of the Alumni at 2.30 P. M., June 28th. Addresses will be made by Hon. Alva Adams, Gov. of Colorado, Hon. Knute Nelson, of Minnesota, Hon. H. C. Adams and others. 6. Alumni Social, Tuesday evening, June 28th. All are cordially invited to attend.

PERSONS attending the Commencement Exercises of Milton College, June 28th, and paying full fare in coming, on the Chicago & North-western Railway, or on the Chicago, Milwaukee & St. Paul Railway, will be returned for one third fare. The former railway requires that receipts shall be obtained from the station agents who sell the tickets to those paying full fare; the latter road issues return tickets on the certificate of the President of the College. W. C. WHITFORD, Pres. MILTON, June 17, 1887.

THOSE anticipating attending the Seventh-day Baptist North-Western Association, at Dodge Centre, Minn., beginning June 23, 1887, will please notify me, by card, of their intentions, so that ample provision may be made for each one. We have room for hundreds. Come one and all. There will be some one at every passenger train to meet those who come in that way. FRANK E. TAPPAN, Chairman of Committee.

THE Committee appointed by the General Conference to correspond with interested persons in reference to the Sabbath question, and with reference to our work as Sabbath reformers, is as follows:

- O. U. Whitford, Westerly, R. I. Perle F. Randolph, Lincolnaen Centre, N. Y. L. A. Platts, Alfred Centre, N. Y. E. M. Dunn, Milton, Wis. Preston F. Randolph, Salem, W. Va.

It will be seen that this committee is made up of one member for each of the five Associations. Now, if our people who know of any who are interested, will send the names and address of such person or persons, either to the chairman of the committee, or to the member of the committee in whose Association such person or persons would most naturally belong, they will greatly aid the committee, and the cause of truth. The names of all persons who would wish to correspond in the Swedish language, should be sent to L. A. Platts, Alfred Centre, N. Y. O. U. WHITFORD, Chairman.

Rev. L. O. BOGERS requests his correspondents to address him at Nile, Allegany Co., N. Y.

MILTON COLLEGE—COMMENCEMENT WEEK—June 23-29, 1887.

- EXERCISES. 1. Field-day, Thursday forenoon and afternoon, June 23d. 2. Annual Sermon before the Christian Association, by Rev. J. W. McGowan, of Lena, Ill., Friday evening, June 24th. 3. Public Sessions of the Literary Societies, Seventh day evening, June 25th; and Monday evening, June 27th. 4. Baccalaureate Sermon by President Whitford, Sunday evening, June 26th. 5. Midday Concert of the Musical Department, under the direction of J. M. Stillman, Mus. Doc., Tuesday afternoon, June 28th, at 3 o'clock. 6. Annual Address before the Literary Societies, by Col. L. F. Copeland, of South Bend, Ind. 7. Commencement Exercises, Wednesday forenoon, June 29th, at 10 o'clock. 8. Annual Meeting of the Alumni Association, Wednesday afternoon, June 29th, at 3 o'clock. Essay by Mrs. Elizabeth Thayer Sherwin, of Eau Claire, Wis.; and Annual Address by Hon. George R. Peck, of Topeka, Kansas. 9. Senior Concert by the Chicago Lady Quartet, Wednesday evening, June 29th. The public are cordially invited to attend all these exercises. MILTON, Wis., June 5, 1887.

THE Executive Board of the Seventh day Baptist Education Society will hold its next regular quarterly meeting in the vestry of the First Alfred church, Tuesday evening, June 21st, at 8 o'clock. L. E. LIVERMORE, Rec. Sec.

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PUBLISHED BY

VOL. XLIII

Minute

The Seven convened with the day, June 9, 1887.

The Association at Randolph, in the Burdick. After offered prayer.

On motion pointed F. O. I. dick as Nominal The Annual Randolph, from Union.

After these in business session Committee was follows:

Moderator—A. Clerk—H. D. Assistant Clerk

On motion, sessions of the Morning session afternoon session ing session, open

On motion fifteen minutes sion be spent in On motion

Association "Nearer, My G Letters from First Brookfield, rona, Second B Lincolnaen, Wat

On call for bodies, C. N. South-Eastern A cerning the worl delegate from th from that body. ern Association, and gave a ves churches, as sho a good work bei egate from the the letter from the needs of t there being mu

F. O. Burd which, on motio Resolved, our Mi sations, our Mi respective delegat ren to a seat with

I. L. Cott city, stated th an hour at som behalf of that s J. B. Clar

city, stated th to present the tion. These re on Resolutions

On motion pointed the st On Religious Lewis S. Hazard On Peditors On Finance On Resolutio Clarke, C. N. M. Burch. On Educatio Burdick.

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