Dr. Briggs, to relieve the Seminary of any embarrassment about himself, since the very large overwhelming vote against his appointment to the Chair of Biblical Theology, by the General Assembly, has handed in his resignation to the Board of Directors. What Union Seminary will do is uncertain. There is strong talk about severing her connection with the General Assembly and becoming independent again.

Dr. Bridgeman, the Baptist pastor of New York who lately resigned his place because he is a restorationist in belief, has lately been admitted to the Protestant Episcopal Church by confirmation, together with his wife and Dr. Loomis, a prominent physician and member of his congregation. He will probably take orders in that church. In an interview with a New York Tribune reporter, he confessed to a long-time longing for the ritual of the Episcopal Church, and his belief that in this church he would find a place of large liberty for his work as a minister. Evidently he has not heard of the Heber Newton case.

Dr. Henry J. Van Dyke, lately elected to the Chair of Theology in Union Theological Seminary, died suddenly last week after. Is quite a blow to the Seminary just now, when its selection of Dr. Van Dyke had done so much to give it the confidence of the Presbyterian Church shaken somewhat by Dr. Briggs. He was a thoroughly evangelical man whose position on the questions about the Bible now so prominent in men's minds, was expressed by himself but a little before his death, viz.: a belief that Moses wrote the Pentateuch, and Isaiah wrote the book of Isaiah; but there is no reason to give up the Bible, which remains just what it always was, though moderns prove that Moses did not write the Pentateuch, and some one else that Isaiah wrote the book of Isaiah. A saying above, "Give us liberty and orthodoxy; but if the issue is, give us liberty or orthodoxy, give us liberty." A writer in one of the books of the day which have attracted wide-spread interest, suggests that faith in our times is getting into a panic before some of the questions now demanding solution. The present condition of the discussion of the matters that recent events have brought out, certainly gives some color to the statement of the writer quoted above. There was a time when the church went into hysterics over the question: "Shall the Bible be given to the common people?" Now the question is, "Shall we give the Bible up to the fullest and freest inquiry, welcome and seek the results of all modern knowledge and research, submit the literary structure of the Scriptures to the most searching investigation?" and it certainly looks as if faith were in a panic over it. Has the history of the warfare over the Bible and its inspiration taught the church nothing of trust? The times are serious and the questions now raised about the Bible are momentous, but there is absolutely no reason to fear that it will not stand the tests of modern knowledge. Let us welcome— all that may be found true of it, and not be guilty of the folly of Uzzah when the oxen shook the ark of God.

Professor Herrick Johnson, of Chicago, if the New York Tribune directly repudiates him, says that Dr. Arthur T. Pierson, who wrote one of the sharpest and bitterest attacks on Dr. Briggs' Inaugural, or on Dr. Briggs for his inaugural, had to make the mortifying acknowledgment that he had not read the address! And we more than half suspect that there are few of the people who are taking such loud and much-passing resolutions and waxing eloquent in speaking to whom he would be obliged to make the same confession with regard to the things they are talking about, in these days when there is so much in the air. In fact it would not be risking much if one should say that very few of the Christians and the muddle about present religious questions, is due to the talking and writing in the papers, on the part of people who do not know what they are talking about, who do just as Mr. Ingersoll does in criticizing Christianity—get their information out of the air. A man who was popularizing and denouncing the Higher Criticism was put to shame by being asked by an innocent listener: "What is the Higher Criticism?" and was obliged to say he did not know, but he was sure it was an attack of infidelity, or agnosticism, or something or other on the Bible and Christianity. How fable does, that it is wise to talk about it, and especially when talk is so likely to be loaded with dynamite as is the talk of ignorant prejudice.

A man who wishes to know Dr. Briggs' theological position, so far as the Bible is concerned, may learn it from the following questions and answers. The questions were put by the directors, and the answers are his replies:

A—Do you consider the Bible, the Church and the Reason; as co-ordinate sources of authority? Ans.—No.

B—1. Do you believe the Scriptures of the Old and New Testaments to be the only infallible rule of faith and practice? Ans.—Yes.

B—2. When you use the term "the Resurrection," do you include the conscience and the religious feeling? Ans.—Yes.

B—3. Would you accept the following as a satisfactory definition of inspiration? Ans.—Yes.

B—4. Do you believe the Bible inerrant in all matters concerning faith and practice, and in everything in which it is a revelation from God or a vehicle of divine character? Ans.—Yes.

B—5. Do you agree that the miracles recorded in Scripture are due to an extraordinary exercise of divine energy, either directly or indirectly, through holy men? Ans.—Yes.

B—6. Do you hold what is commonly known as the doctrine of a future probation? Do you believe in purgatory? Ans.—No (so both).

7. Do you believe that the issues of this life are final and that a man who dies impenitent will have no further opportunity of salvation? Ans.—Yes.

8. Is your theory of progressive sanctification such as will encourage God to say to any soul that you believe that when a man dies in the faith he enters the middle state regenerated, justified and sinless? Ans.—Yes.

THE THIRSTING CHRIST.

H. K. MACARTHUR.


The sensation of thirst is instinctively referred to the mouth, throat, and fauces, hence it is properly, but erroneously supposed that if these parts be moistened the demand for beverage is satisfied. The desire for drink is not appeased, however, by the contact of water with these parts, since thirst can be allayed by the introduction of water into the system through other channels, as by injecting it into the veins. A physician is informed the opening into the osophagus of a horse, tying the lower portion, and allowed the animal to drink. The horse drank an immense quantity, and although the water was taken through the mouth and fauces, and did not pass into the stomach, the thirst was not relieved. These experiments have been modified so that water has been taken into the stomach itself, but by means of a gastric fistula, was not allowed to remain there, and thus it has been proved that the demand of water and the suffering incurred by deprivation of it are not local but general throughout the system. Loss of blood also results in thirst.

The physiological phenomenon of thirst is referred to our Lord in the words spoken on the cross, and what bearing it has, in view of the facts alluded to, upon the atonement, we shall see later on. There is little doubt on this point that the Saviour had nothing to drink before the conclusion of his labors on Calvary. There is little doubt that in the garden, where he sweated intensely, he could have said, "I thirst," adding now to this the wish to drink, the voice saying, "This is my blood, which is the blood of God's creation. He suffered the pains which belong to manhood. Angels cannot suffer thirst, since they are not bone of our bone and flesh of our flesh. Jesus suffered the refined pains of the most delicate mind, and also the rougher pains of flesh and blood. We make much of mental suffering and the suffering of the body, but Jesus suffered both. In that particular phase of suffering, to which our attention is now directed, Jesus touched humanity everywhere. This would not have been so if he had suffered only as a reformer or leader, many of whom suffer in mind only, and we are not reformers or leaders. If his sufferings had been of a mental character only, then many would have been excluded, since some, because circumstances do not require it, or others because they seem insensible to those things which occasion mental troubles, do not experience them. Thirst is not only universal, but it is the first
sensation and the last which the mortal feels. Life is begun by the instinctive desire to gratify thirst, and almost invariably the last wish expressed by the dying is for a drink. "Give me to drink" comes from the cradle and from the vestibule of the tomb. Many of the pains Christ bore, we have already felt. His were chiefly those of mind. In many of these things, we have shared with our divine Master, but in this particular phase of suffering we have not yet a share, i.e., dying thirst, in distinction from thirst in general.

We see also, by perhaps no stretch of the imagination, that where sin began it ended. The request, "I thirst," was fittingly a part of the voice of the atonement. Through the mouth, sin entered the world, i.e., by the gratification of the sense of taste. Carnal appetite in the root of sin. It extolled on the human race all the misery under which it has since groaned. It has entailed upon the State, the church and the home, upon communities, churches and families, much misery and wretchedness. In its mad pursuit men have destroyed much human happiness and have sacrificed what was good and sacred. But *the noblest* respect of the matter is where some men gratify carnal, illegitimate propensities, others must suffer as the consequence in a denial of an innocent, legitimate request. If the carnal tastes could be satisfied and the matter stop there, bad enough as this might be, it would be quite so bad, but the universal law is that the innocent suffer with the guilty. Great then is the selfishness of those who seek carnal gratification, when they know that everywhere it is manifest that the innocent suffer. With this great fact staring them in the face, their language is "If we are satisfied, you shall be satisfied." If the legitimate, proper, natural, with her selfishness are been told of a mother's stretch forth her hands for a coming day not for a coming day but for a coming age.

Oh, what a sorry world this would be were it were no more unwelcome suffering, when they know that everywhere it is about girls, there is sometimes found a morbid thirst, and almost every day is laid one-half to the cause of the "higher education of women," we learn that up to the second half of the 18th century, American girls had little opportunity for education, but in Hartford, Conn., girls were taught spelling, reading, and writing, while only the boys were taught arithmetic; that in Boston the public schools were open, and that these "maides" were allowed one-half year in spelling, reading and composition; that the first public high school for girls, in this country, was opened in Boston in 1825, but was continued for only a year and a half, and that at about the same time Miss. Emma Willard, who had been sent for aid in establishing a school for the advance instruction for women, but begged not to be misunderstood, by uttering her protest against the "abasurdity of sending ladies to college." How would Mrs. Willard have reconciled it to her mind if she could have been told that in less than sixty years both Harvard and Columbia Colleges would have opened their doors to women? What is it, then, that has brought about the difference in the condition of girls to-day from their status of half a century ago? Simply the spread of education and the cultivation of the masses. The opening of the public schools, the spread of the idea of universal education, the encouragement of those who seek carnal gratification, the public innocent, legitimate request. How would Mrs. Willard have reconciled it to her mind if she could have been told that in less than sixty years both Harvard and Columbia Colleges would have opened their doors to women? What is it, then, that has brought about the difference in the condition of girls to-day from their status of half a century ago? Simply the spread of education and the cultivation of the masses. The opening of the public schools, the spread of the idea of universal education, the encouragement of those who seek carnal gratification, the public innocent, legitimate request.

The problem, "What is to be done with the girls," has puzzled many wiser heads than ours, and the luckless little girls who custom and religion permitted the poor Indian mother to sacrifice in the dark waters of the Ganges, were no more unwelcome than thousands of bare little girls, e.g. One bright and beautiful girl, the period, the girl who helps her mother sweep the house, and the girl who, with her dainty fancies, helps the commissioners sweep the streets; the wise girl, the witty girl, the studious girl, and the stupid girl; but in looking over all these varieties of girlhood, we long since made up our mind that too much credit is given to the girl herself; because whatever phase or fad the girl affects, she is far less responsible for her attitude than is the girl of mature years, her mother, to whom belongs the duty of shaping the character and directing the mind of her daughter into sensible and useful channels rather than into shallow, selfish, and superficial currents.

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The Sabbath Recorder
MISSIONS.

We congratulate Pastor Wheeler and the church at Dodge Centre, Minn., that they find their meeting-house too small, and have already appointed a committee to report plans for enlargement. This is a good sign, and may they be blessed with continued growth.

No Chinese can be landed at San Francisco without a writ of habeas corpus from the United States District Court. Eleven thousand of these writs have been issued for the landing of Chinese men and women; and ninety-nine out of every hundred of the women are known to be brought here for vile purposes. O, thou majestic law!

It is stated on good authority that the Jesuits, after 120 years of missionary work among the Indians of California, left them less capable of taking care of themselves than at the beginning. Ritual, superstition, and obedience to priests, as their religious instruction, without proper cultivation of mind and reason, could not be expected to produce other results.

PREVIOUS to 1853 it was a capital offense for a Christian to set foot in Japan. Now there are 30,000 professing Christians, and 17,000 children in Bible-schools. Of the members elected to the new parliament one in twenty-eight is a member of a Christian church; the proportion of Japanese Christians to the entire population is as one to one thousand two hundred.

The editor of the Missionary Review, after a tour of four months among the churches, says the stranger impression is left than this: That the best agent a mission board can have is simply an unselfish, missionary-spirited, well-informed pastor, who keeps the vital interests of the world-field constantly before his people. We never once struck an apathetic church where there was a man in the pulpit who was full of passion for souls.

A LETTER from Beauregard, Miss., says that the church is in a prosperous condition. There are three appointments each Sabbath: a Bible-school, a meeting to listen to the reading of a sermon, and a meeting for prayer and conference. This band of Seventh-day Baptists should not be confounded by our readers with an organization calling itself “The Southern Seventh-day Baptist Church,” under the leadership of Mr. E. B. Hewitt.

The young people of West Virginia are interested in our denominational work. At the Young People’s hour on Sabbath afternoon, Elsie Bond read an excellent paper which will be given to the readers of the Recorder; and Mr. and Mrs. D. H. Davis again spoke, making statements concerning their work and answering questions. We cannot see how any one who heard them can have doubt as to where being work in China well worthy of the best that we can give and do.

A LEADING British statistician says that the increase of the world’s wealth from 1800 to 1870 was greater than during the preceding eighteen centuries; and that the increase from 1870 to 1880 was equal to that of the seventy years before. It is also stated, after careful computation, that the annual increase in the wealth of the Protestant Christians of the United States is $500,000,000. In other words, after using, giving, and wasting, according to our minds, there is a yearly reserve of this enormous sum, of half a thousand millions in the possession of professed Christians, over sixty times as much as we give that the region of thought of the mind of Christ. As Dr. T. T. Gracey says: “We cast no reflections. We read no homilies. We prescribe no action. We only put an interrogation point before one part of the Christian church in the richest and most luxuriant land on the globe, over against the increment of its savings.”

The Wednesday afternoon conference of workers in the Middle Island Church, New Milton, W. Va., May 27th, was interesting and profitable. Five West Virginia ministers were present, representing seven churches of the South-Eastern Association. Three other ministers, including Brother David H. Davis, from China, and seven other brethren and sisters were also in attendance. Eld. S. D. Davis led in the singing; M. E. Martin opened and D. H. Davis closed the meeting with prayer; and about two hours were spent in discussing questions relative to missionary operations, nine persons taking part. The following are some of the points mentioned: West Virginia churches were, perhaps, never more interested in missions than now, and have feelings of confidence and sympathy toward the Board, even though they may not always approve or understand everything that is being done by their agents and teachers of the people in the matter of giving, and the churches might do more if they would; but many of the people are very poor. A large number of the members are children, there sometimes being six, eight, or ten in one family, all church members. A church large enough to care for in the modern method of sending men out, is much larger in numbers than ever before for support of pastors and for the school at Salem. Special emphasis was placed upon the importance and necessity of systematic and proportionate giving; and Eld. S. D. Davis spoke most earnestly of the blessings that had come to West Virginia churches from the spirit and work of foreign missions.

A SPECIFIC APPEAL.

By Baptists Missionaries in China to Baptist Churches in America.

Pastors and Brethren — We are here in attendance at the Shanghai Conference. Four hundred and thirty missionaries are present. They represent forty societies at home, have come from all directions, and some from great distances, to consult about, and to pray over, the spiritual needs of nearly one-fourth of the whole human race, yet almost wholly unevangelized.

Out of this whole of numbering missionaries some thousand have been sent out by our northern and southern societies. In a special meeting of our own, being all, with one accord in one place, to consider the missionary situation presented to our minds, it was beautifully and fearfully felt that we ought to set for a hundred men to be added to our present force. We need men, for Utah, for Nevada, and for California. As a best can be obtained, whosoever the Lord our God shall call. This may seem a large number, but it will be a change in view of the greater number asked for by the Board as a whole, one thousand men to be sent within five years.

Hitherto our mission stations have been confined to China, but during the last but some recent exception, the great inland provinces with their ten, twenty, and even thirty millions of people, have been wholly unoccupied by us. While rejoicing that a few faithful missionaries and other denominations have sought their way to them, we long for the time when the messen-

gers of our own churches in America shall be found there.

Younger brethren of the ministry! We appeal to you in behalf of these dying millions who work in the wondrous work of recovery, so splendid in the history of religions, but you will gain a closer kinship with your Redeemer. You will have to endure hardship as good soldiers of Christ, but standing in the footsteps of the Captain of your salvation. You can ask no greater joy than that of being able to give up your sons and daughters. The separation will be painful, but you will not lose them. You can only lose them if you do not know how to take care of them, and will give them to you again. Besides, remember that God gave up his only Son, and that Christ pleased not himself, but as it pleased the Father. Be ready to furnish the means to send these men out. You cannot go yourselves — help send those who will come and do the work. How shall they preach except they be sent? We send this to you all, that you may make response through your respective Missionary Boards, north and south.

Done in behalf of the American Baptist Missionaries at the Shanghai Conference.

WILLIAM ASHMORE.
W. M. C. BALL.
L. A. GOULD.
D. H. DAVIS.

CONTRIBUTED ITEMS.

H. W. C.

"The earth is the Lord's, and the fullness thereof.

There are said to be eleven provinces in China, with 982 walled cities, in 913 of which there is no missionary.

A Y. M. C. A. has been established in Japan, to train young men to preach the gospel to the masses as are to be instituted in that historic city.

It is said that for what it costs to fire one shot from one of our largest cannon, a missionary and his family can be supported for two years in Japan. Would not better spend our cannon and send the gospel abroad?

Several thousand representatives of the chief Indian languages saw the Indian Witness, "gently met and transacted all their business in English. And no one seems astonished."

Miss M. Burt, of Springfield, O., has just issued a two-penny denominational map of China, with the mission stations of all boards clearly and accurately located. The map is 14 by 14 inches. It is offered at the very low figure of one dollar. Around the margin of the map is an amount of interesting and instructive matter, such as is of general usefulness.

The Emperor has ordered all the distilleries in the flooded provinces of China to be closed for a year, in order to save the grain. Good out of evil.

The Chinese are a remarkable race. Books tell us this, but experience declares it with greater emphasis. Personal contact with the Chinese shows that the Celestial Empire cannot but awaken and perpetuate interest in them. He is to be compassionate who could live in their midst without having his best sympathies and his best judgment kept in constant check and very apparent. A superficial acquaintance with them is enough to show that they are anything but a model, and that, at best, they are a people who have a just claim to its application. Our dogs of human depravity becomes "mockery, confusion, and a snare", when we allow it to hide from us men's good points. There are in the Chinese people phases of character which so aridised our own countrymen. There is, for instance, a robustness of mind which is equal to anything found in the masses of our own country. We speak not of the light and more vigorous in point of intellect than the inhabitants of the Malay Archipelago or those of Southern India. A fallacy or a sophism is not more likely to impress on them than us. If you set anything good to communicate, they are quite able to take it in. — The Freeman."
**WOMAN’S WORK.**

It is time.

It is time to be brave. It is time to be true. It is time to express the things you can do. It is time to put by the dream and the sigh, and work for the cause that is holy and high.

It is time to be kind. It is time to be sweet. To be scattering roses for somebody’s feet.

It is time to be sowing. It is time to be growing.

It is time for the flowers of life to be blooming.

It is time to be lowly and humble of heart.

It is time for the life of meekness to start; for the heart to be white, and the steps to be right. And the hands to be weaving a garment of light.

I missed Thee while my days go on;

Through dark and death, through fire and frost,

With emptied arms and treasure lost,

I thank Thee while my days go on.

"What matter, friend, though you and I

May sow, and others gather?

We build and others occupy.

What though we toil from sun to sun,

And men forget to flatter?

The nobler work our hands have done—

If God approves, what matter?"

The Lord redeems the soul of his servants; and none of them that trust in him shall be desolate. —Ps. 34: 22.

It is not our Rock, Jesus Christ, which ebbs and flows, but the sea of our own unsatisfied, restless lives. We can trust Christ that we shall always find him the same, in his fixed purpose to save, to protect, to bless.

During the latter part of these eighteen centuries it has been in the power of those who hold the truth, having means enough, having knowledge enough, having opportunity enough, to evangelize the globe fifty times over.—The Earl of Shaftesbury.

In freezing, when the artist lays on his colors they sink away at first, and leave no trace, but they reappear and by beauty. So we teach the lives of those for whom we labor, and there is no impression may be, that we can see, but the touches are made earnestly and prayerfully they will reappear.—Missionary Link.

TWENTY-FIVE PENNIES.

If one will but accept the thought that it is as wise to plan for the handling of the thank-offering box, as to plan for the accumulation of moneys which shall cover a note due upon specified date, the question is well settled for each holder of such a box. The thank-offering is not a debt in the same sense as a note due; but by the teachings of the Bible we are repeatedly exhorted to give thanks, to give, to give. There is the thought of thankfulness, and also of the giving of those thanks,—expressive gratitude.

Paying debts is not giving.

If each box-holder will stop to really think, but by the way that one so often fails to do, she will decide that it is as sensible to plan for the business of that box as for her household affairs. The excuse that one cannot command the pennies will no more hold the test of a careful examination into the question that will one’s soine hold water, one’s excuses hold the honorable position of reason, or one’s unused talent bring the legitimate increase of talents at usury. This is not bringing the sublime and the ridiculous into juxtaposition. Talents at usury are precious in the sight of the Lord. No less estimate does he place upon that small creation of his, the atom, by the accumulation of which he has created the universe. The accumulation of that minimum measure of money, the penny, cannot be beneath us until after the atom in the universe shall have come to be beneath the care of the Creator of the universe. It is not by a hit or a miss process that the atomic world is brought into its condition of reflective praise to God. No listless handling of the thank-offering box will bespeak any intelligent gratitude to God for the riches of his daily grace as bestowed upon his children. Well-devised planning for the filling of the little box will set every person in which the unhinging—or the poorly-cultured in expressive gratitude could raise. The grade of your table-fare is regulated largely by the amount paid to grocer and market-man. The standing of your box-footings upon box-opening days is due in the main to your planning for that box.

Put into homely speeches and plain, twenty-five pennies are all that any woman needs to have, to keep her box in daily use year in and year out. The actual filling of the box for every opening session does depend upon the real capacity of one’s pocket-book. But, be the women rich or poor, or at any stage between, the twenty-five pennies, or over according to what, again, with more or less frequency according to the real status of the woman’s financial ability,—this is all that is necessary for vigorous, healthful growth in the matter of the marking, by pennies, of one’s gratitude for grace received. There is nothing such amongst all of the ligatures that any man cannot command twenty-five pennies, if that is the thing which she really desires to command.

Your local society treasurer would vouch for the truthfulness of this statement. She would like to sell them to you. Your Sabbath-school treasurer will be delighted to express gratitude for blessings received.

The twenty-five pennies once put into use, nickels or dimes can be exchanged for them, and by repeated turnings, and in time for larger pieces, if you choose, you can make that box eloquent with praise to the Giver of good. There is scarcely limit to the holding capacity of the little box. The limits come from the actual purse condition of the woman, but manyfold more from the spirit of the woman as related to the question of expressive gratitude for blessings received.

**WOMAN’S BOARD.**

Receipts in May.

<table>
<thead>
<tr>
<th>Organization</th>
<th>Total Receipts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ladies’ Aid Society, Chicago, N. Y.</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>Ladies’ Aid Society, Alseville, Ill.</td>
<td>$2,000.00</td>
</tr>
<tr>
<td>Mrs. M. J. Jones, Boston, Missionary Society, Mt. Vernon, Ind.</td>
<td>$500.00</td>
</tr>
<tr>
<td>Ladies’ Evangelical Society, Alfred Centre, N. Y.</td>
<td>$1,500.00</td>
</tr>
<tr>
<td>Ladies’ Benevolent Society, Galax, W. Va.</td>
<td>$500.00</td>
</tr>
<tr>
<td>Ladies’ Benevolent Society, Pittsburg, Ill.</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>Miss M. M. White, New London, N. H.</td>
<td>$500.00</td>
</tr>
<tr>
<td>Ladies’ Missionary Society, Amesbury, Mass.</td>
<td>$500.00</td>
</tr>
<tr>
<td>Miss M. M. Burdick,</td>
<td>$2,000.00</td>
</tr>
</tbody>
</table>

The biography of woman in Eastern lands:

"Unwelcome at birth; not taught in childhood; uncherished in widowhood; unprotected in old age; Unleavened when dead."

Recently a prominent Chinese literature came to the missionaries and said, "I want a Saviour! Confucianism provides none; neither does Buddhism or Taoism." In Christ he found the Saviour he wanted.—Missionary Review.

The London Board of Education has appointed six women, at a salary of $400 each, to visit schools Herefore lady visitors have been regularly employed but this is without compensation the situation being honorary. The visitors will be expected to do as many hours' work as the teachers and furnish weekly reports to the board, accounting for every hour of service during the session.—School Journal.
HISTORICAL AND BIOGRAPHICAL

GEO. GREENMAN

George Greenman was born August 27, 1809, and died in the early morning of May 21, 1891. He was born at Greenland, Long Island, New York, the son of Rev. John Greenman, D.D., and Mary, daughter of George and Esther Stillman. Born of English Puritan stock, nurtured in a home where reverence and love to God, obedience to law, and loyalty to truth, were the foundation stones, our departed brother grew to manhood, sturdy and strong in body, wise and conscientious in mind.

The main object of his life was the advancement of the Christian cause. He spent a lifetime in the service of the church, his native city, the state, and the nation.

He was a man of his word, his life a model of piety and virtue. His influence was felt throughout the community in which he lived. He was the kind of man who could be counted upon to do the right thing, no matter what the situation.

He was a man of great influence, respected by all who knew him. He was a man of great ability, and his writings are a permanent contribution to the literature of the day.

He was a man of great charity, always ready to help those in need. He was a man of great knowledge, and his teachings were always based on sound principles. He was a man of great faith, and his life was a living example of the teachings of the Bible.

In conclusion, George Greenman was a man of great virtue, a man of great influence, and a man of great ability. His memory is a lasting tribute to the greatness of his character and the wisdom of his teachings. His legacy is a source of inspiration to all who knew him and to all who read his works today.
have decided against him so strongly that even that admirable report of his and Baller's could hardly have turned the tide; and unless some one could give evidences of thought and knowledge of the subject, I have thrown down the gauntlet at that critical moment, and determinedly claimed the honor and glory for him in instead of more acquisit, and in doing this make a diversion in his favor, and encouraged those who wished him well to speak out, and so kept people's minds upon the subject, as subject, in his favor; and let down our minds and our talk from the higher to the lower levels. It is not absolutely essential to home happiness on the Sabbath-day that there should be a great flow of talk; even if we are somewhat quiet and a little subdued and speech, that might be for our soul's profit.

But I know Christian households to which the pearl of great price, that has no unacquainted restraints, or indeed, the talk, the talk of the drawing-room are brighter, and the air of being ready for a dear and honored guest, and the raising of Kipling's stick, and the raising of no sadness; there are loving looks and gentle tones; there is a tender hush before church time, which sends old and young to the sanctuary a
d to the unlearned. It is the testimony of The Sabbath is the "Sabbath of the Lord thy God." We, too, pray that the Sabbath as the symbol of God's power and love in the world may never depart from the hearts of the people; but call-

SABBATH CONVERSATION.

Under this head Mrs. M. E. Sangster, in the Congregationalist, says some things which are well worth reprinting. More depends upon the air we give to the Sabbath in our homes than of most of us are aware. It is the testimony of many witnesses that religious life began with them in a neglect of the Sabbath; and such neglect began in the admission, into the sacred hours, of worldly thoughts and worldly conversation. The strength of the Sabbath command lies in the last part of it, to keep it holy. Read what Mrs. Sangster says:

To say that in many cases the serious impressions derived from a sermon are dissipated in the church aisle, or the church vestibule, or on the way from the church to the home, is to make an apparently sweeping assertion, and yet it is not an exaggerated statement of a familiar fact. For in the transit from the pew door to the church door there is time for trivial gossip, for an airy criticism on the music, on a friend's new gown or hat, or new grows, or new wrap, or a child's change from kilts to trousers—for much that is insignificant. Mrs. E. was penetrated by the sermons of her pastorate, but Miss D., herself a professing Christian, withdrew the quivering dart by a thoughtless reminiscence of yesterday's gossip, or an impulsive bit of planning for tomorrow's frolic.

In times of revival it is always obvious that there is reform here. People go and come to God's house, and from it again, and their faces are earnest, their voices hushed, their spirits are absorbed in devotion, even while they walk the street. An arrest is for the moment laid on the impulse to worldliness which so interferes with heavenward progress and holy thoughts.

Of Sabbath conversation at home—not in those exalted moods when it is easy to live on a high plane, and when the atmosphere is an atmosphere of the Church, and the very rain falls with its melody to the earth; but in the common experiences of our lives, what shall we say? First, that it should be regulated by principal and subordinates, and not left to the accidents of emotion. A thoughtful English writer, commenting on the text, "By thy works shall thou be justified," and by thy works shall they be judged," remarks that he cannot think of the Sabbath by beyond our control, but our spoken words are within our power. To a large extent this is true. We may speak, or re-

SABBATH OR SUNDAY?

From a recent number of the Chicago Post comes these suggestive words:

"Sabbathism is a newspaper, and partly declares, "it is not a newspaper," Sunday is the correct word. Pray, for what reason? Sunday comes to us from a dead mythology, which was once the world's curse; Sabbath from a living religion, which is now the world's blessing." It is because this is so, that men re-
nected to Sunday and the Sabbath. It is a great pity to lose this privilege of the Sabbath. In the religious sense, the Sabbath is no longer a formal or legal Sabbath. It is the Sabbath of the Lord thy God. The other is soft and musical. One has been taught that Sunday is the day for thought, and the other is in the habit of so thinking of it and of so treating it. The Sunday is, the Sabbath is. We, too, pray that the Sabbath as the symbol of God's power and love in the world may never depart from the hearts of the people; but call-

One hour of eternity, one moment with the Lord, will make us utterly forget a life-time's of the day.
of the train men who composed the crew are still living at Dunkirk. The improvements which have been made in the train service, the condition of the roadbed, the coaches, etc., of the Erje since that time, have been many and great.

In the matter of preaching the gospel to all the world, it is no longer a question, "Shall we do it?" That question is settled. The question of the hour is "How shall we do it to the best advantage?" This is a question of personal consecration, of money, and of practical church work. The answer to this question involves not only the salvation of the millions now in heathen darkness, but the life of the church at home, and the spiritual life or death of many nominal Christians. The great antithesis for the spirit of selfishness and worldliness which to-day threatens the life of the church is missions—foreign missions.

The name of Baron Hirsch, the wealthy Jew whose great wealth has been so generally bestowed in the aid of his suffering brethren, is a familiar one in newspaper literature. He now proffers to purchase 5,000,000 acres of land in the Argentine Republic for the founding of a Jewish colony. The commissioners sent to Buenos Ayres to investigate the matter have returned, and report favorable prospects for the settlement. Baron Hirsch may afterwards buy land in Canada, for similar purposes, but the one that tided initial experiment must be made in a milder climate. Again we record our pleasure in the fact that some men have plenty of money; and we wish this experiment abundant success.

Under our offer to send the Recorder three months free to any person expressing a willingness to read it, when such person is recommended to us by a subscriber, we are receiving several hundred extra copies of the paper; and still the orders are coming on nearly every mail. We have on hand some copies of the cards to be sent out for these orders. If any reader desires, we shall be glad to send a fresh supply. Of course our readers who are sending these orders for free copies will do what they reasonably can to induce their friends to become regular subscribers before the three months shall have expired. Otherwise the papers will be discontinued at the end of the three months. All efforts, on the part of others, to extend our circulation, are fully appreciated by us.

Among the topics discussed at the Presbyterian Assembly at Detroit last week, that of the Young People's Work for foreign missions endeavor received considerable attention. As in many other denominational bodies, the undenominational character of the Society seemed to be the danger signal. A resolution proposing to establish a committee of the Assembly for the purpose of establishing and managing Westminster League movements was introduced and discussed. The result was favorable to the formation of Leagues but adverse to the committee management of the movement. This, if we understand it, leaves the matter in the hands of the local Presbyteries rather than in the hands of the General Assembly. As this brings it one step nearer to the church, we believe it to be a move in the right direction. But we fail to see, for any denominational reasons, any necessity for a League in place of the Y. P. S. C. E.

It was, we believe, the Rev. C. H. Spurgeon who said: "As soon as a man loses his religion, all his principles are lost." If that is true, it does seem a pity that so much time and talent should be devoted to the attacking or defending the apparently weak points of the Bible, while the great mass of its pure precepts are so little known and so little practiced. We once heard a minister "teach" the lesson of the miracle of Christ feeding the multitudes with the five loaves and two small fishes, to a large class of men and women; and he spent almost the whole hour on the question of the method of the increase of the supply,—whether the number of the loaves was miraculously multiplied as they were taken from the basket, or whether the supposed bread grew in the meal. After which, as piece after piece was broken off, etc. Of course no one knew; and no one would have been any the better if these questions could have been definitely answered; at the same time many in that class were hungering for that bread of life which Jesus himself broke to the multitudes who gathered about him, with mingled tears at the miracle he had wrought. It would seem that, to-day, theories about the Bible, and about religion, and about this creed and that heresy are receiving time and attention out of all proportion to their real importance. It is, indeed, worth something to the devout soul to know the origin of the history of the bookmark of the Bible,—their origin, authorship, etc., it is worth vastly more to him to know the saving power of the words of life which glow in almost every page of the sacred volume. It is not, of course, necessarily true that critical knowledge concerning the Bible is antagonistic to a deep spiritual appreciation of its essential truths; so also, in the time of our Lord, the tithing of mint and cummin and anise was not, in itself, inconsistent with the "weightier matters of the law, judgment, mercy, and faith," but Jesus found men magnifying the one to the neglect of the other, and rebuked them for it. In like manner, there is danger that, in these warm discussions of theories and matters that are important in their way, but not all important, we may forget to bring forth out of the Lord's store-house of truth and life that for which souls are perishing. In our zeal for knowledge about the Word, let us not forget the exhortation of Paul to Timothy, "Preach the word, ... that the great London preacher, let us not prove our lack of vital interest in the deep and inexhaustible treasures of spiritual life for ourselves and those about us, in our anxiety to know who Cain's wife was.

South-Eastern Jottings.

A missionary pastor of three churches publicly pledged himself to try more earnestly to lead the people up to better things in giving for foreign enterprises. Pastors cannot accomplish every good and desired end, even by their best endeavor; they need the co-operation of their brethren. Strong testimony was given as to blessings experienced in conscientiously giving for the Lord's cause, even when the results seemed slow and unimpressive. While absolute agreement in every particular may not be expected, there ought to be more, brotherly interest, sympathy and confidence among the people towards the Boards. The few number of Recorder's taken here, as in other parts of the denomination, is a surprising fact. No one complain of the price of the Recorder, and say that the Boards manage affairs in the interest of their own pockets. A strong home and foreign mission resolu-
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time, and one setting forth the importance of further strengthening the Medical Mission, was ably and earnestly discussed and cordially approved. The work will be abundantly blessed. While having a growing interest in foreign missions, the returned missionary also feels a deep interest in the great work on the home field. The two lines of Christian effort should go forward together. God is interested in the whole field, and all his children, to feel the same concern for the welfare of men everywhere. The tithe belongs to God; and we do not give until we get beyond the tenth.

Strong desires were expressed for greater spirituality and holier living, along with the general recognition of signs of progress. The existence of many denominations is an evil, but we must maintain a separate denominational existence because we hold a plain truth of the Word of God neglected by others, and the authority of the Scriptures is at stake. If we could be more respected and successful defenders and advocates of the Sabbath truth, we must keep the Sabbath in Sabbath-reformers ought to be the tenderest of all Christians, wherever they are found. If the Sabbath idea, with its spiritual meaning and power, is to be saved for the church and world, it must be by means of the Sabbath of the Lord our God. In our labors to spread Sabbath truth we are seeking to lift men to a higher spiritual plane.

A resolution clearly endorsing all mission and reform movements, but calling special attention to our privilege and duty as Sabbath-keepers and Sabbath-reformers, was warmly adopted by a rising vote, singing, and prayer. If the SABBATH RECORDER and other denominational publications are not better than others, they are the best of all for Sæv-day Baptists. Elder Huffman, in his recent visit to North Carolina, found the people so ready to receive Sabbath publications that his supply was speedily exhausted. The "heaven at home" might all hear the gospel and its truth if Christians at home were faithful. Our lack of strength and growth is not God's fault, but our lacking in loyalty to our cause. The work of home missions, foreign missions, and Sabbath reform ought all to be pushed forward by us with zeal and loyalty.

The Emperor of China has asked Prof. John Fryer, husband of Mrs. Lizzie Nelson Fryer, to prepare a book stating the various views of the different Christian denominations in the world. The soil of hearts and minds in China is being thickly sown with vast numbers of the Scriptures of heavenly truth; and there has been a great and encouraging increase in the numbers of workers and communicants. On account of the present spiritual dulness of the masses of the heathen, Brother Davis believes that, as a rule, more real good can be accomplished by personal & concrete instruction than by addressing large crowds.

The missionary hour at the South-Eastern Association, by request of the missionary Secretary, was largely occupied by our returned missionary. He endorsed our different lines of work in America, but, of course, spoke particularly of the nature and claims of foreign missions, and the vital relations to our work and growth in the home land.

Salem College and the cause of education, so related to the permanency and growth of our denomination in West Virginia, received intelligent and enthusiastic consideration. When King Josiah was minded to restore the house of the Lord, priests and Levites did not hasten the matter, but the people rejoiced and brought in the needed money, and the work went forward. Men fail to do our part in the Lord's cause—we shall not thereby defeat it; others will help and get the blessing. The Son of God came to earth as heaven's ambassador, clothed with full authority, and all that he does or promises to do in the saving of sinners unto eternal life is sure to stand. As the Father sent him, so he sends us to men with the news of living bread.

In a discourse on First-day forenoon, Eld. Joshua Clark set forth, powerfully, the needs of a lost race, and made a most forcible appeal for means to enlarge the work at home and abroad, as well as for more faithful personal endeavor to win the lost. The delegates and friends from China were all happy by the hospitality of the good people of Shiloh, in their reception and entertainment.

The Introductory Sermon was preached by the Rev. G. J. Crandall, from Matt. 11: 6, Theme—"Is there a remedy?" The speaker showed vividly the condition of doubt into which John the Baptist had fallen, having once been so sure in his faith. The cause of this sad condition was doubt in his own experiences, not that he doubted God. Our people, it is to be feared, are in much the same condition. Our faith in God and Christ is unshaken, but we doubt our own ability to do the work that has been placed before us. What is the remedy?

1. The means: 1st. The training of our young people. This work is being accomplished by the Y. P. S. C. E., and the organized work of our young people. 2d. The wealth which God has given us. The fear was expressed of a growing disposition to expend on personal gratification as people of the world do. In this discussion upon us for especially making the proper choice between self and Christ? Men of wealth ought to stand ready to say to young people, "As soon as you are prepared for the work we will supply you the means for your support."

2. Christians must decide all questions of duty by the teachings of Christ's will that would be agreed. This agreement must be in the truth. This is the only source of unity. We are not all alike intellectually. Our thoughts, our ideas, and our methods must necessarily be different; but our efforts can and must be united. This can only be done by each seeking for himself more spirituality. Each must come to Christ the fountain and source of unity and strength. The times demand of us a full, round and complete Christianity. By leaving out evangelization, on the one hand, or Sabbath reform on the other, we will, in either case, present only a partial Christianity. In this way we can agree on our fundamentals—on God's word and the obligations that rest upon us to carry the gospel to the world. Nothing short of all the world can fulfill the Saviour's command.

After the sermon, the Association was called to order by the Assistant Secretary, the Rev. L. E. Livermore. In the absence of the Moderator, Mr. Chas. Potter, who was unexpectedly detained from home, and of the Recording Secretary, the Rev. E. P. Saunders, necessarily detained, Mr. D. E. Tilton was elected Moderator, pro tem, and the Rev. L. E. Livermore was chosen Recording Secretary, pro tem, and B. C. Davis was appointed Assistant Secretary and Reporter. The Rev. I. L. Cottrell welcomed the Association with all its delegates and friends, with very fitting remarks, to the Shiloh Church, and to the hospitality of its members. He spoke of the growing tendency of the General Conference to supersede the Associations, and our need to emphasize more the importance of the Associations to our spiritual and denominational growth and strength.

The afternoon session was devoted largely to the usual business of associational gatherings, etc.—appointment of committees; reading of church reports; reports of delegates from the Associations, the Rev. E. A. Witter, delegate for 1890, to the Central, Western, and North-Western, and the Rev. A. McLean, delegate for 1891, to the South-Eastern Association, and reports of delegates from corresponding bodies. The churches of the Association were all represented by letter, and the friends from China, excepting the delegates, who were present from the South-Eastern, Central, Western, and North-Western Associations, in the persons of the Revs. O. S. Mills, A. Burdick, Joshua Clark, and A. G. Cottrell. These brethren all bore the greetings of the several Associations which they represented, and spoke of the deep interest of the three bodies, and the churches composing them, in the work of the whole denomination. Some of them reported great spiritual growth, and all expressed gratitude to God for the prosperity of the cause during the past year. The Rev. A. G. Crofoot, of the North-Western Association, lamented their loss of a strong support in the removal of the Rev. G. J. Crandall to the Eastern Association; and the Rev. Clayton A. Burdick, of the Central Association, lamented their great loss in the prospective removal of the Rev. W. C. Daland to the Eastern Association. He remarked that the Eastern Association was quite successful in enlisting in its work some of the most successful ministers of other Associations.

The Rev. E. A. Witter, delegate for 1890, to the Central, Western, and North-Western Associations reported a deep spiritual interest in each of the Associations and the numerical increase reported, in the North-Western Association especially, was a very encouraging item of the work. The Rev. A. McLean, delegate for 1891 to the South-Eastern Association, reported a very excellent session of that Association, and a deep interest in denominational work. The Association is taking very advanced steps in the matter of Missouri, and to the hospitality of its members. He spoke of the growing tendency of the General Conference to supersede the Associations, and our need to emphasize more the importance of the Associations to our spiritual and denominational growth and strength.

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Young People's Work.

What does it mean? That is, the heading of this page, "Young People's Work."

In discussing how any work should be carried on, it is important to know just what the work is.

We would like to have a symposium on this subject in articles written by young people, to be published between the close of our Associations and Sept. 1st. We have not yet decided to offer a prize for the best article, but we will assure every one who thinks on this subject and who puts his careful thoughts on paper that he will receive a benefit greater than any we could offer. These articles we would like to be by young people, not to exceed 1000 words in length, and on the subject, "What does 'Young People's Work' mean?"

WORD-STORIES.
(From an old Wide-awake.)

Most words have a story of their own, sometimes quite a romantic one, often philosophic, always suggestive; frequently taking the one who would explore for himself away deep into the roots of things. To trace them, follow them up, look into their derivations and combinations, hunt up the compounds and collaterals, what, pray, was the origin of the special word he or she was treading with? It happened with those other words. A student was told, and in the reading of one word, curfew, the verse in Gray's Elegy, finishing her part by repeating the familiar "Curfew must not ring to-night." The other words were candidate, coif, cur, coin, any-benny, christa losing, croquet, Christmas. Vol. means one at the time of choice, with unanimous opinion. What was to become of the O family if there was a sample? Above all, what would the rest of the Alphabet find a chance?

Here the company took a vote to postors and coins, that we might come speedily to all that is most important, from the Old Testament times, from Hebe and Ganymede, through Eastern courts, on and on and on; and being thus carried away, alittle out of the next, concerning which every one was curious, for what, pray, was Chrism-losing? Was it indeed a law for the occasion? We voted to accept it, and sought an explanation. So our one antiquarian proceeded to inform us that in England, in early times, when people became converted to Christianity, they formed a whole army professed to that, which, changing from paganism to Christian faith, they were baptized, and this was called "the Company," and the day when this was done by a host of her warriors was baptized by the Saxons in the camp of Alfred. The "chriamal" was a white linen cloth put on the head at the time as a sign of means. This Ours, called Us, was derived from, and the proposition, bye-the-bye, came, from one of these young damsels who thought there was romance enough about language to make it worth while to look into its story. The books were two large dictionaries (unabridged); and some modern school-books were resorted to as helps. We began alphabetically, and for our first experiment (if I may call it so) selected words beginning with A. Of course picturesque words were chosen, not dry adverbs or prepositions, or any poem or Romans those proposing themselves for high marks; but we will decide for the best article, but we will assure every one who thinks on this subject and who puts his careful thoughts on paper that he will receive a benefit greater than any we could offer. These articles we would like to be by young people, not to exceed 1000 words in length, and on the subject, "What does 'Young People's Work' mean?"

poetic and romantic—that word. They read the meaning in Webster, they read it in Worcester, and they made it out to be from Norman French; they produced a dilapidated Johnson's dictionary of Maud. It is not impossible that you will find Samuel's definition; they went to the history of England to see when the order to put out the lights and lock up the doors was enforced, and when in the reign of William Rufus. This was found; one of the sophomores who was a law fudging quoted Blackstone on the subject, and the fair and spotless work of the third chapter of the gay old women's book of the Waverly Novels, and then, having come prepared, she quoted Milton's lines in II Penelope:

"Oft on a plot of rising ground,

She saw the bright, expansive brow,

And the verse in Gray's Elegy, finishing her part by repeating the familiar "Curfew must not ring to-night." The other words were candidate, coif, cur, coin, any-benny, christa losing, croquet, Christmas. Vol. means one at the time of choice, with unanimous opinion. What was to become of the O family if there was a sample? Above all, what would the rest of the Alphabet find a chance?

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Our company was made up of two elderly persons, several in the sophomore class from the college close by, and three high-school girls. The elders had more experience, for them the subject was new. The others had something quite as valuable, for they were fresh from their Latin, German and French; and the proposition, bye-the-bye, came, from one of these young damsels who thought there was romance enough about language to make it worth while to look into its story. The books were two large dictionaries (unabridged); and some modern school-books were resorted to as helps. We began alphabetically, and for our first experiment (if I may call it so) selected words beginning with A. Of course picturesque words were chosen, not dry adverbs or prepositions, or anything special could be made of; and the idea was for each to find out everything possible about the special word he or she had picked out; what it was derived from, and any incidents connected with it, including the reading of any poem or a quotation from the poets where it was especially the subject.

Now, for an illustration, let me tell you a little about a word that has come with the letter O. The list brought in was one of the most picturesque; and at one word—the first—we were away back in the reign of romance and poetry, of history and the tyrant. The list began with orfene, and the one who had chosen it immediately gave the derivation and explained what the common people called "an immense bowl-shaped cover with one-third cut out, ornamented, and with a handle; in fact, an elaborate fender, shutting over the fire and almost smothering it." I gave the derivation and the story, and the others of the story of the Norman tyrant over the Saxons was told, and in five minutes every one was on the alert to tell something about the cup. I gave the derivation on one enthusiastic girl cried out, "O, life is not long enough to learn all one wants to; isn't this delicious!"

Young people would have thought those youths and maidens had discovered a gold mine, all of a sudden. It was a perfect treasure-house of things
The period of a "generation" has been lengthened; thirty years that thirty years, twenty-four years; now, a scientist says, the average term of human life has increased in the last fifty years from thirty-four to forty-two years.

A device has been recently patented in England for the removal of obstructions which may occur in the human body. It is called a bennine pencil, and consists of a cylindrical body about the size of an ordinary lead pencil, containing a drug which is not injurious to the body. One piece is intended to be moistened by the bennine, while the other end of the pencil is kept perfectly dry to take up the superfine moisture.

Wall-laying Rifles: The new rifles with which the German army and navy have been armed during the last few months is a terror in the way of small weapons. The gun has a bore of .31 inch and throws a projectile of lead coated with nickel steel weighing 14.5 grains, at a velocity of 3,100 feet per second, and the limit of its effective range is a little under two miles. Brick walls of small thickness are not absolute proof against this gun, as several shots on the same spot are not damaging.

Large Steam Pumps Compared of Small Ones: The immense steam pumps which are necessary for the large engines in use at the freight stations are compared of numerous smaller pumps bunched together to give the same effect. The clear and concisely worded statement of the pipes was thought necessary on account of the numerous accidents which have lately occurred from a flooding of large stations.

Science and Art: Everyone has a more or less serious interest in the higher realms of thought, either with regard to a few special lines of action, or as a result of experiment and reading. Science is the essence of the thing. Without that there can be no full and intelligent discharge of the duties of citizenship. Many of the States of the Union recognizing this fact have made elaborate provision and it will be a happy day for the Republic when it shall be made compulsory in all the States. When I say science I mean a learned and systematic study of any occupation. For example, a man may be educated in a foreign tongue, unable to understand or speak the common language of the land. He or she may be educated in the sciences without being unskillful to those that prevail in the land, and that constitute the very genius of its institutions. Such education is not sufficiently elaborate.

The Scientific Engineer: Perhaps you have a scientific interest in the higher realms of thought, either with regard to a few special lines of action, or as a result of experiment and reading. Science is the essence of the thing. Without that there can be no full and intelligent discharge of the duties of citizenship. Many of the States of the Union recognizing this fact have made elaborate provision and it will be a happy day for the Republic when it shall be made compulsory in all the States. When I say science I mean a learned and systematic study of any occupation. For example, a man may be educated in a foreign tongue, unable to understand or speak the common language of the land. He or she may be educated in the sciences without being unskillful to those that prevail in the land, and that constitute the very genius of its institutions. Such education is not sufficiently elaborate.

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SABBATH SCHOOL.

LESSON XII.—THE CAPTIVITY OF JUDAH.
For Sabbath-day, June 30, 1891.


INTRODUCTION.
After "the book of the law" was found, as related in the last lesson, King Josiah caused the law to be read to all the people of Jerusalem, and the people made a covenant to walk in the law; and he bribed them to enter into it; and some taken to Riblah. They were of ruins. v. 11. Many had been slain in among the churches of America. Two hundred miles east of preached in the morning and addressed the company.

EXPLANATORY NOTES.
V. 1. "In the month of Zedekiah's reign," in the tenth month of the Jewish year, answering to the month of December and January. In the tenth day, Keep as a fast by the Jews ever since. Nebuchadnezzar, son of Nabopolassar; he became sole king of Babylonia June 6. Hezekiah the Good King. April 25. Nineveh brought to repentance. April 11. Nebuchadnezzar, taking the city, and a part of the city, and the king, and all the people, and all the wealth of the city, and all the spoil thereof, and all the treasures thereof, and the treasures of the temple, and his brother and veteran. He then put out; a common ordinary punishment. "Two chaises," Bound hand and foot. "Carried him to Babylon," where he died in prison. See Jer. 39: 2. v. 8. "In the fifth month," a month after the capture of the city. v. 9. "He burnt the house of the Lord," the temple; and "all the houses," all the rich and princely mansions and buildings of the city of Jerusalem. v. 10. "Fifty thousand dollars," the value of the land.

QUESTIONS.
Name the four wicked kings who followed the good Josiah. Why did the Jews suffer captivity? When did the city fall? How has this day been observed by the Jews? Who was Nebuchadnezzar? When did his.brightest day come? Of whom was he the captive? Where was Zedekiah captured? Why was he so cruelly treated? Why was he the captain of the garrison? Where was the headquarters of the army so far away? Why was the city of Jerusalem destroyed? What was done with the captive? Where did Zedekiah die? What became of the poor of the land?

HOME NEWS.
New York.

INDEPENDENCE.—It may be true that the "common censure of our day is that men desire wealth without the plodding industry by which of the sickness of Mrs. Clawson. The height of the year, answering to the desire of any of our people here it

ILLINOIS.

FARINA.—Day before yesterday, (Sabbath) was Children's Day with us. It has come early in order here to get the best of the flower season. The exercises consisted of reading the texts read by the children, and singing. One week ago Sabbath, a memorial service was held in conjunction, as to time, with a similar service at New Market, N. J., in memory of the late Deacon Isaac Clawson. Sermon by the pastor, from Psalms 116: 15. Funeral services had been postponed until this time on account of the sickness of Mrs. Clawson. The height of the strawberry season here will be reached this week, probably. The temperature something more than a week ago, but the weather has been so cool that berries have ripened very slowly. The streets in the vicinity of the depot in the late afternoon, reminds one of the streets in a city market. Long lines of teams are then bringing in berries to be loaded on the cars, while at intervals all day long the boxes are paid out daily, at

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The elements of a manly course do not consist in wealth, birth, blood, or intellect, but in a manly effort for the promotion of virtue, a manly interest in the elevation of the race, and in a manly submission to the government of God.

**BAPTIST MINISTERS.**

**ONE OF THEM.**

A writer in the *Examiner* closes an article entitled, "Dealing with unworthy ministers," with these words:

We sigh over the scandal in our Baptist ministry, and despairingly ask, "What are we going to do about it?" We should sigh that we are not loyal to the New Testament in this matter, this is the case with the papacy.

Among the suggestions this article contains, are, caution on the part of churches in receiving ministers, promptitude in disciplining them, excommunication and exposure. Of these, the caution recommended is a preventive measure, the discipline corrective, the excommunication punitive, and the exposure a safeguard to the churches. Now if our real position as a people harmonized with our theories, all these measures would be put into effect, but the chief obstacle to their application, in my judgment, is our method of placing men into the ministry, which I regard not only inconsistent with our professed principle, but also unsound in itself. The recommendations made can be applied only if in reality we were what we are in theory only. If our practice harmonized with our professions and theories concerning church sovereignty and pure democracy, to whom can be assigned the task of disciplining or excommunicating an unworthy minister? It is not for our editors to put in, unless there be another matter; that our editors can attend to Shall the other be done by an individual church? Such a church may have jurisdiction over its pastor as a member of that particular body, but not as a minister. It puzzles me how one church can put a man out of the ministry when another has put him in, unless there be an understanding of some kind among the churches which will enable them so to do. If that, then we add another "Baptist usance" to such as we now have that do not harmonize with our theory of church policy.

Consider the matter of ordination to-day in vogue. A church which "ordains" a man calls a council of representatives of other and neighboring churches. This council, it is stated, is merely advisory, yet in reality "lords" it over God's heritage, for who to-day has attended an ordination but has found that the council called was advisory in theory only? If the flat of this sovereign council be the young man to be ordained, and it rarely is otherwise, then what follows? Not his appointment to that particular pastorate; but his induction into the "ministry." If at any time he give up that particular pastorate without assuming another he will be another minister, responsible to no one. He is known however as a minister of the Baptist denomination, a thing which cannot exist if we be logical and consistent in our theory of church sovereignty and democracy. The idea of an organic relation of Baptist churches a consistent Baptist must respect the solution is not in Episcopacy nor Presbyterianism, both of which are worse than our system, and more unscriptural, since they "hide a multitude of sins" and develop hypocrisy in rows, etc. The solution lies in "loyalty to the New Testament," but not altogether in loyalty to New Testament teachings concerning discipline, as the writer in the *Examiner* urges, but to the scriptural method of ordination. Of this Dr. Armitage, in his History of Baptists, thus express himself: "The ordinary church may
invite sister churches to advise 'her and assist 'her. But when once her sister churches avow that there is something defective in the organization if she is not called in to assist, on the pretense that men are ordained for a 'denomination' and not for an individual church, they introduce a new element into the gospel system. It is infinitely better to repeat the act (of ordination) every time he changes the pastorate, than that outside churches should interfere with the gospel rights of a sister church under the pretenses of fraternity. It were better never to hold another council than that such a body should tyrannize over a sister church, by pretending that it can set apart a man to the gospel ministry, even if a church shall desire to delegate its power to such a body, a thing which it cannot do by any permission or example of the New Testament.

SPECIAL ANNOUNCEMENT.

In order to proceed to the Sabbath Recorder into families where the paper is not now being taken, we make the following special offer for new subscribers:

T he Recorder till Jan. 1, 1892,............. $1.00
The Recorder for one year,............. $3.00
I have promised arrangements with the publishers of "Sabbath Notes," a handsome set of four volumes of about 800 pages each, whereby we can furnish the "Notes" and the Recorder one year for $5.00. The price of the "Notes" alone is $1.00. This offer applies to school and society orders. Any of our subscribers can avail themselves of this opportunity by remitting $5.00 and furnishing a new name to whom to address the Recorder.

SPECIAL NOTICES.

A COMMITTEE of the Second Alfred Church will meet the Sabbath, to consider the questions coming to the Western Association, at the trains from the east and from the west, on Wednesday and Thursday, June 17th and 18th.

MRS. L. A. HILL, late of Alfred Centre, N. Y., requests her correspondents to address her at Kirkwood, Delaware Co., Ia.

For the information of those who intend coming to the North-Western Association, I wish to say:
1. Ministers who hold half-hour orders on the Chicago and North-western road will find their orders good on all lines, no change being consequent.
2. Those who take the train that leaves Chicago at 6 P. M. and Connect Bluffs at 10 next morning, will arrive at Grand Island at 4.40 the same afternoon, where they will have to wait till next morning, for the train to North Loup. We have but one train per day from Grand Island to North Loup.
3. Those who take the 10.30 P. M. train from Chicago and Arrive at Connect Bluffs, will arrive at Grand Island the second morning from Chicago. They, of course, have to wait seven hours for the train to pass.
4. Those coming from Kansas and the South-east by the B. & M. route, if they take the train that leaves Atchison at 11.45 A. M. by way of Aurora and Central City, will arrive at the station, nearest to North Loup, at 6.30 P. M. Our brethren will meet them at Horace, with teams, on Tuesday, Wednesday, and Thursday afternoon, to take them to this place, where they will wait till next morning, and come up on the P. P. The train from Grand Island arrives at North Loup every day at 10:15, and will be in time on Wednesday for the 10.30 P. M. train.

We should be very glad if those who intend coming would notify Bro. E. C. Hibbard, chairman of the committee on entertainment, especially those who come by the R. & M. route, that they may know how many tickets to send to Horace.

T he South-Western Association will be held this year with the church at Peru, near Billings, in Christian County, Mo., commencing July 23.

Billings is 297 miles west of St. Louis, on the St. Louis and San Francisco Railroad. Delegates will have no difficulty of their intention to be present, and will provide conveyance from Billings to the church.

L. P. SACKS.

REV. O. U. WESTFORD desires his correspondents to address him at Milton, Wis. He also solicits correspondence from all points of his field concerning matters of interest in Missionary work.

Mrs. W. C. TUNSTALL, of Dunellen, N. J., would be glad to receive the subscription of any lady for the Ladies' Home Journal for 50 cents for the balance of 1891. Subscriptions must be in her hands by June 20, 1891.

The address of President W. C. Whitford, Dr. E. S. Bailey, and Geo. H. Babcock, until further notice, is 114 Newgate street, London, E. C.

The Fifty-sixth Annual Session of the Western Seventh-day Baptist Association will be held with the Second Alfred Church, June 18-21, 1891. The Executive Committee has prepared, subject to the approval of the Association, the following programme:

FIFTH-DAY-MORNING SESSION.
10.30. Call to order by the Moderator; prayer service.
10.45. Introductory Sermon, Rev. H. B. Lewis.
11.00. Report of Executive Committee; appointment of standing committees.
AFTERNOON SESSION.
2.15. Communications from churches and corresponding societies. Annual Reports, Treasurer, Corresponding Secretary and delegates.
EVENING SESSION.
7.45. Sermon, delegate North-Western Association.

SIXTH-DAY-MORNING SESSION.
10.00. Missionary Society's hour, conducted by Rev. A. Main.
AFTERNOON SESSION.
1.30. Reports; Miscellaneous business.
2.00. Education Society's hour, conducted by Rev. L. C. Rogers.
7.45. Prayer and conference meeting.

SABATH-MORNING SESSION.
10.30. Sermon, delegate from Central Association; joint collection for Tract and Missionary Societies.
11.00. Sabbath-school exercises, conducted by Rev. L. C. Rogers.
12.00. Young People's hour, conducted by Miss Mary C. Burdick.
EVENING SESSION.
7.45. Service conducted by Rev. L. C. Rogers.

Prayer and conference meeting.

THE COUNCIL COMMITTEE has prepared:
FIFTH-DAY-MORNING SESSION.
0.15. Unfinished business.
0.45. Secret Business Committee, for the tract society's hour, conducted by Rev. L. A. Platt.
1. Sermon, delegate Eastern Association; joint collection for Missions and Foreign Missions.
AFTERNOON SESSION.
1.30. Woman's Board hour, conducted by Miss F. A. Witter.
EVENING SESSION.
7.45. Exercises to be provided by the Association.

THE Fifty-sixth Annual Session of the Seventh-day Baptist Central Association will be held with the DeJouyer Church, June 11-14, 1891. The following outline programme has been prepared:

FIFTH-DAY.
10.30. A. Introductory Sermon, A. B. Prentice; report of programme committee; communications from churches.
2. F. M. Communications from corresponding bodies; appointment of standing committees; annual reports.

8. P. M. Sermon by delegate from the South-Eastern Association.

SIXTH-DAY.
9 A. M. Reports of standing committees; Essays, by E. H. Bailey, and T. R. Williams.
2 P. M. Tract Society's hour.
3 P. M. Sermon by delegate of the Eastern Association.
5 P. M. Preparatory meeting.
8 P. M. Young People's hour.

FIRST-DAY.
9 A. M. Unfinished business.
10 A. M. Missionary hour, led by A. E. Main.
11 A. M. Sermon by W. C. W. Dand.
2 P. M. Unfinished business.
3 P. M. Woman's Board hour, led by Mrs. E. B. Prentice.
7.45 P. M. Praise service.
8 P. M. Sermon by H. L. Jones.

PROGRAMME COMMITTEE.

The next Semi-Annual Meeting of the churches of Minnesota will be held with the church at Dodge Center, 10.30 A. M. on the 5th day before the second Sabbath in June. At the meeting in October it was voted to hold this meeting on the first Sabbath in June, but this has since been changed. E. C. Daland is requested to preside at the Introductory Sermon, Rev. E. H. Bailey, and Mrs. Martha Ernst, of Alden, and Mrs. E. M. Brown, of Dodge Center, are requested to address him.

THE New York Seventh-day Baptist Church holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Ave. and 22nd St., entrance on 23rd St. Meeting for Bible study at 10:30 A.M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend. The Pastor's address, Rev. J. G. Burdick, 245 West 4th street, between Charles and West 10th streets, New York.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Masonic Building, corner 4th Ave. and 22nd St., entrance on 23rd St. Meeting for Bible study at 10:30 A.M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath especially invited to attend. The Pastor's address, Rev. J. G. Burdick, 245 West 4th street, between Charles and West 10th streets, New York.

J OINE'S CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price $1.25. Every student of the Sabbath question—and all of our readers should be that—ought to have one of these charts with them at all times. It is a splendid application of the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so, and all the different schools that make up the world are cordially agreed. The uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Send or chart.

Southwestern Baptist Theological Seminary, Rev. E. D. Smith, D. D., Professor.

This Institution offers to the public regular quarterly meetings in February, May, August, and November, at which the following papers will be read: "The Bible and the Sabbath," "The Bible and the Seventh-Day Sabbath." The regular meetings of the Board of Managers will be held Wednesday in January, April, July, and October.

BIBLICAL LINKS, 44 Cape St. Mary's, Milton, Wis.

BIBLICAL STEREOopsis, 44 Cape St. Mary's, Milton, Wis.

BIBLE ROYAL, 44 Cape St. Mary's, Milton, Wis.

THE MILTON JOURNAL, Milton, Wis.

SABBATH SCHOOL BOARD OF GENERAL CONFERENCE, Rev. R. W. Marburg, President, Alfred, N. Y.; Rev. A. A. Barnett, Secretary, Alfred, N. Y.; Rev. E. M. Noyes, Treasurer, Alfred, N. Y.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD, Rev. E. M. Noyes, President, Plainfield, N. J.;Rev. J. D. Unruh, Secretary, Plainfield, N. J.; Rev. J. W. Caughman, Treasurer, Plainfield, N. J.
Hornellsville, N. Y., June 4, 1861, by Rev. L. F. Bokstedt, M. D., and Miss Sarah Rachel Martin, eldest daughter of William and Hannah Martin, both of Stillwater, Conn.

DIED.]

MINIUTBS WANTED.

To complete a set, the minutes of General Conference for 1877, 1878, and to which fifty cents each will be paid. To Joseph M. Brown, Laurens, S. C.

PLAINFIELD, N. J., June 10, 1860.

ONE MOMENTS PLEASE.


After a successful practice of more than twenty years, is prepared to cure all sorts of cancers, tumors and Swiss cancers.

He has a remedy which destroys the malignant growth with rare pain or disfigurement; the cure is permanent, the disease is not merely arrested.

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A. W. COON, 432 S. Michigan Ave., Chicago.

SABBATH RECORDER PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY AT ALFRED CENTER, ALLEQUAGNY, N. Y.

EVINGHURST, N. J., June 10, 1860.

One coin will be charged for any additional, on account of postage; but in this case the subscription is paid in advance.

The Treasurer of the General Conference has not yet received enough money to pay the expense for last year. He has the hope that the churches that have not paid before the 1st of July will do so soon. Please address, William C. Whitford, Brookfield, N. Y.