MAY 25, 1896.

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THE SABBATH RECORDER.

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

VOLUME 52. No. 21.

THE SONG OF A SUMMER STREAM.

FEW months ago
I was singing through the snow!
But now the blessed sunshine is filling all the land,
And the memories are lost
Of the winter fog and frost,
In the presence of the summer with her full and glowing hand.

Now the wood lark comes to drink
At my cool and pearly brink,
And the shady fern is bending to kiss my rainbow foam;
And the wild rose buds entwine
With the dainty-leaved bramble vine,
And the century-old oak is given around the bright-eyed squirrel’s home.

O, the full and glad content
That my little song is bent
With the all-melodious mingling of the choristers around!
I no longer sing alone,
Through a chill, pervading moan,
For the very air is trembling with its wealth of summer sound.

Though the hope seem long deferred
Ere the south wind’s whisper heard,
Gave a promise of the passing of the weary winter days,
Yet the blessing was secure,
For the summer time was sure,
When the lonely songs are gathered in a mighty choir of praise.

—Frances Ridley Havergal.
THE SABBATH RECORDER.

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REV. C. RAMIREZ, Manager, Contributing Ed.

Prof. E. W. SAWYER, Milton, Wis., Young People's Work.
Mrs. R. T. ROGERS, Waterville, Maine, Woman's Work.

J. P. MOSHER, Plainfield, N. J., Business Manager.


A LITERARY CURIOSITY.

The following lines were sent us by a friend, for reproduction in the Sabbath Recorder, in which paper they were printed many years ago. The arrangement is very ingenuous.

The initials Carlson read “My boast is the glorious name of Christ.” The words in italics when read on the left side, from top to bottom, on the right side from bottom to top, form the Lord’s Prayer complete:

*Make known the Gospel truth, our Father King. Yields the name gone, your Father claim above. Bow we with hearts which feelingly can sing, “This is the art, for ever, God of love.” Assure our grief in love for Christ, we pray, “No longer to love Him in vain.”

*Stupendous God! thru power and might make known, In Jesus’ name let all the world rejoice, Name in which we live, and which name, That blessed kingdom, thy saints the choice. How vain is the hope to end all our cry Salvation! we all and that’s thine. Giving us all which is life and peace.

Letting the very being, evil in design, God, thy will be done earth to heaven. Reeling on the Gospel, let us live, In every heart made and lived, and seen, Thy self but touch us to forgive.

Unless its power temptation doth destroy, Sure is our fall into the depths of woe. Carnal in mind, we’re not a glimpse of joy Hailed against the heaven; in no hope we know. Give us grace and love them thy way, Come, my love and give us peace.

Self and this sin that against us sway, “For this reason forgive us our trespasses; Forgive our evil deeds that we do;” Help us with heavenly forbid, forgive us, too, Revertless insist, and we’ll deform thy name. In the forgiveness we see solace man do.

Sure for us and our frequent sins high, Thy Name, our Saviour, died on Calvary.

* * *

The word “temperance” is often defined as moderate use of anything and not its excessive use. So men may temperance means moderation, therefore I am a temperance man though I drink intoxicants occasionally, but not to excess. But the correct definition as used and intended is, “moderation in the use of anything, helpful and total abstinence from everything harmful.”

* * *

Doing something for Christ is often a simpler thing than many imagine. He who follows Christ himself is sure to lead some other person. The power of examples is greater than we are apt to realize. But this fact is equally true in matters of wrong doing. Bad examples will find more willing followers with of perverted nature. It seems to be easier with such perverted natures to do wrong than to do right. Hence all who desire to lead mankind upward to better living, should be very sure they are going that way themselves.

Many people lament their toils and sorrows, and vainly wish this life were free from care. But our burdens are often our greatest blessings. They need to be held down by heavy weights while searching for pearls or lost treasures. Our burdens, if rightly intepreted and used, will help us to find pearls of truth and spiritual comfort which, otherwise, we should never discover. Patient, cheerful, contented acceptance of severe trials will sweeten the spirit, radiate a holy influence and fill the soul with inexpressible joy and peace.

Since this week’s paper goes to press before the report from the South-Eastern Association reaches us, we may expect to see the next issue. For economy’s sake the editor will not attend the Associations, excepting the Eastern, but will depend upon Dr. Lewis for an editorial synopsis of the general proceedings of the other Associations. These we shall hope to publish consecutively, beginning with the South-Eastern in the Record of June 1. Secretary Whittford will keep an eye open for everything especially appropriate to the Missionary page; so that those who attend these gatherings may be able to catch much of their spirit and purpose from the Recorder sketched.

It has often been said that worry kills more people than work. Men ought to work. That is their normal condition. It is their heaven-ordained inheritance. It is promotive of health and happiness. But undue and unnecessary worry gometh not of health nor happiness. It indicates a lack of faith in God, and an unwillingness to leave things that are beyond our control to the Allwise Ruler. Our Saviour advised against over anxiety, for no good can come of it. He said that by seeking one could not make one hair white or black. But if anyone is anxious to change the hair from black to white, and to destroy his own happiness and make others uncomfortable, keep right on worrying.

How many times, when our friends are coming to see us, we meet them at some point. It may be we live near some large city. Our friends can easily take the train to the city, but what are they to do when they arrive? All confusion, hackmen are noisily soliciting their patronage; runners for hotels; street cars waiting; mischievous persons ready to deceive wrongs, and all tends to confusion. Knowing all this, you go and meet your friends. They come as far as they know the way and how glad they are to see your familiar face. How easily you pilot them. Christ does just that for all who are seeking. Who ever as far as they know the way, they will be sure to find him waiting to pilot them through. His Word is the chart, the time table. Do just what that points out, and Jesus will enlighten you and lead you safely tho the rest of the way.

A WILL written letter from a brother in Palmetto, la., has been sent us by Bro. G. W. Lewis, of Hammond, from which we make the following extracts:

“Will you be so kind as to inform me what are the doctrines that are held and taught by your church? How many churches have the Seventh-day Baptists in Louisiana, and where are they situated? Have you any literature which treats of the Sabbath question, showing that the seventh and not the first day is the Sabbath?”

I am an ordained minister of the Missionary Church, viz: the Seventh-day Baptists, and am not now preaching for some time on account of entertaining some doubt concerning one doctrine advocated by that church, viz: that the first day of the week or Sunday is the Christian Sabbath. I would be very glad to read some literature advocating the seventh day as the Sabbath. I am inclined to that belief from the study which I have made of the subject, but there are certain books which I desire to purchase, for I believe that I may be enabled to obtain more knowledge and light upon the question.”

This letter is a fair sample of others frequently coming to hand showing the state of the church, and inquiry for the wide-spread idea than is generally suspected. In this case, as in many others, it is not outside influence, but the simple reading of the Word of God that awakens this inquiry concerning the discrepancy between the teaching of the Bible and the practices of those who profess to take the Bible as their guide in religious truth.

Another regular Baptist minister in Pennsylvania has recently been in correspondence with us on the same subject and has announced himself fully converted to the doctrine and is keeping the Sabbath.

These calls for light are increasing almost daily. Shall we slacken our efforts to publish and spread abroad the truth?

THE ALFRED ALUMNI ASSOCIATION of New York and vicinity was invited to hold its reunion in the Seventh-day Baptist Church of Plainfield, the evening of May 18. This being the first time this reunion has been held outside of New York City, it gave an opportunity for quite a number of former Alfred students who have not attended any of the previous meetings to be present. There were about 125 persons present. The Sabbath-school rooms and parlors were neatly decorated with palms, ferns and flowers, while the banquet lamps were provided with the regulation shades of purple and gold. By eight o’clock the room was well filled, and a happier or chattier set of people is seldom seen. Many seemed surprised that such a goodly number of Alfred Alumni and former students could be found in this vicinity. But they were not all from this immediate vicinity, for there were also loyal and enthusiastic representatives from other localities, from Alfred and Leomardsville, N. Y., Westerly, Ri., Mystic, Conn. Those present from what is called the “Alfred” vicinity included New York City, Brooklyn, Staten Island and Pompton, Plainfield, Dunellen, New Market, and New Brunswick, N. J.

At 9 o’clock refreshments were served, and following this a ladies’ chorus sang “The Petunia Flower.” Then the President of the Association, Dr. A. H. Lewis, made brief introductory remarks, and calling Vice-President D. E. Titworth to act as toast master, the usual after-dinner service of speeches was fairly inaugurated and carried on with much enthusiasm until nearly 12 o’clock.

Without going into details or attempting to give a synopsis of the remarks of each speaker, it may be of interest to know that there was an earnest spirit of loyalty to our Alma Mater, and of good cheer and helpfulness over her past record and future prospects. Tender words in memory of the noble, self-sacrificing founders and perpetuators of this eminently useful school. In closing the last hour of the evening, Dr. Lewis pointed out the need for the enlargement of its usefulness, which are in progress and soon to be realized. Several addresses were given at Milton, Amherst and Rutgers, as well as the public schools of Plainfield, Brooklyn and Staten Island, and the Collegiate Preparatory at Pompton, N. J.
NEWS AND COMMENTS.

Growing of nibbling troubles during the superintendent week for the year was current. His life is in perpetual danger.

Large tracts of land in New England have been burned over by recent fires. Woodlands are greatly damaged, and some dwellings have been burned.

Two new Bishops were elected at the Methodist General Conference, Dr. C. C. McCabe and Dr. Earl Cranston, the former on the seventeenth and the latter on the eighteenth ballot.

While the drought has been severe in a few of the Eastern states, damaging the prospects for grass and other crops, in the West and some parts of the South there has been a superabundance of rain, also causing much damage.

Most deadly tornadoes were reported in Kansas, May 17. These storms were swept away and whole families killed. Seneca, Salina, Frankfurt, were villages that suffered most. Also on the same day, portions of Missouri and Illinois suffered from the same visitation.

A race war is in progress at Tampa, Florida, according to recent reports. The negroes have been warned to leave the country. Many of their cabins have been burned. These violent acts are the natural outgrowth of legal discriminations and a deep-seated prejudice.

At the recent Methodist General Conference the report of a committee recommending the retirement of Bishop Bowman, seventy-nine years old, and Bishop Foster, seventy-six, was adopted by a large majority. These venerable Bishops are therefore relieved of much of their heavy duties and responsibilities.

The prohibition party Convention is to be held in Pittsburgh, commencing Wednesday, the 27th. The delegates to Pittsburgh will need to take all their available stock of sweetness with them. Rather lively times are looked for growing out of the different views on the "Broad Gage," or "Single Issue" questions.

What is called "Civil Service Reform," or making personal qualifications and fitness for office the standard instead of political influence, has indeed made good progress with, in the past decade. There are now more than 85,000 persons who are appointed or promoted upon the required examination. This rule should be extended still further.

Ruins of the awful tornado in Texas, May 16, state that not less than two hundred people were killed, and many more were seriously, if not fatally, injured. The track of the tornado was a hundred miles in length and about one hundred and fifty yards in width. Whole families were destroyed. It was one of the most fearfully destructive cyclones on record.

A national bankruptcy bill has been passed by the House of Representatives which seems to have some excellent features. It seeks to make a better protection for both creditors and the debtor. For the debtor it aims to relieve him from the entangled disability of old laws which prevent him from future successful work in retrieving lost fortunes. It gives all creditors an equal chance.

The preparation for the coronation of the Czar of Russia are on a large and extravagant scale. They involve expenditures of not less than $50,000,000. Every country in the world is to be represented by delegations. The coronation exercises are to take place, as now arranged, Tuesday, May 26, at Moscow; but the preliminary arrivals and ceremonies have been going on since the 18th.

"Cathode" is defined as the negative pole or electrode of a galvanic battery as opposed to anode. It is quite common to speak of the X-rays and Cathode rays as synonymous. Prof. Lodge in the Electrician, London, says, "The X-rays do not start from the Cathode or from anywhere in the Cathode, but do start from a surface upon which the Cathode rays strike." Scientists use the terms "anode rays" or "anti-cathode, though it is deemed better to use Roentgen's term, "X-rays."

We mentioned last week the fact that Barnard College (Woman's Annex of Columbia University, New York City) had an unknown benefactor who had promised conditionally to give $100,000. It now turns out that this person is Mrs. Van Wyke Brinkerhoff, of Hastings, Westchester Co., N. Y. Her generous benefaction is a memorial to her late husband and to her father. The condition was that $100,000 more be raised by the treasurer. The condition was satisfied, and thus Barnard realizes a lift of $200,000.

The great educator, Dr. John C. Gilman, President of Johns Hopkins University, was announced last Wednesday morning as a candidate for the superintendency of the Public schools of Milwaukee. Great interest was awakened among leading men and women throughout the city at the mention of the possibility of obtaining such an educator as President Gilman. Many were surprised and incredulous, thinking there must be some mistake, taking also the news that he would leave his present position. The present incumbent, Superintendent Jasper, has many friends. The adjourned meeting, when it is thought final action will be taken, will occur Thursday, May 28.

WHAT IS CALLED A "GREAT DISCOVERY," was announced in the Boston Sunday Herald, of May 10. It is a process for obtaining electrical energy direct from coal in at least ten times the quantity now obtained under present methods. This new discovery, by the noted electrical and chemist, Dr. W. W. Jacoby, of Boston, has been patented and receives the confidence and endorsement of some of the most eminent scientists of our times, among whom are Professor Charles Cross, professor of physics in the Massachusetts Institute of Technology, and Professor Henry A. Rowland of the chair of physics in Johns Hopkins University. This new process does away with much of the ponderous and expensive machinery, dynamos, etc. The world will be sure to hear more about this discovery in the near future.

CONTRIBUTED EDITORIALS.

Humanity in the Origin.

Teaching the children is studying humanity in the original. Kindergartners have the world in miniature, and understand some of its facts and forces. It is far better than those who live in the adult world where action is masked and motive is hidden.

"Our class," said one of them to me the other day, "have training in two very different kinds of kindergartens; the one at the university settlement, where there is no space to build homes, and aristocratic are sent. The girls are unanimous in preferring to teach at the settlement rather than at the kindergartens of the wealthy."

"Why?"

"Well, the work is harder, but there is much more to show for it. Those poor children are so grateful for what you do. They do not take it all as a matter of course. They are very responsive in love and training. Then they take a greater interest in another. There is the true spirit of democracy. The wealthy children are used to having things done for them. It is no novelty. They accept it as their due. They seem to be more selfish and care less for one another. They like to have things done for them."

And I thought—what a side-light that throws on the social and industrial problems which vex us. The hard-hearted manufacturer who grinds the faces of his employees, the corporation president who juggles the public out of its rights and then, intruding behind skillfully-manipulated ordinances, asks: "What are you going to do about it?" These had their beginnings of training while they were still in knickerbockers. They were never taught to do for themselves. Many things they have and what they can do. Aristrocracy has already left its mark upon them. The lives of social caste are forming with almost incredible swiftness, and the heart which was never opposed by them are much harder to touch.

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Horns, in the Bible means to worship the first beast (Rome) whose images beareth the name of blasphemy. And when it doeth these things it shall make itself to be known as the Maltese horse, or Roman Empire? What was Mr. Talmage's view rather than that the love of the world's Fair and thereby it became a copy, likenesses, or image, to the first beast. And Mr. Talmage describes that the beast is not a lamb, but only has two horns like a lamb. It is the horns that have the appearance of innocence, and not the beast. Mr. Talmage describes the horns as "strong and sharp." A lamb's horns are neither strong nor sharp, but harmless in appearance. This is why John describes the two branches of ecclesiasticism—Romanism and Protestantism—by the symbol of a lamb's horns, because they appear harmless. It is not recognized on him is on the head of a beast, whose voice betrays the dragon nature.

Mr. Satollo and Mr. Talmage, representa-}

tive men of these two branches of ecclesiasticism, the one Rome's representative, the other Protestant's representative—and Rome's tool, unwittingly, of course (?)—are not occupying their present position by accident.

The inference is clear, and the outcome is that "he" (the American beast) causeth the earth, and then that dwell therein, to worship the first beast. And I beheld another beast coming up out of the earth; and had him two horns like a lamb and he spake as a dragon,—but that is not all he does—and he exerciseth all the power of the first beast before him. And yet Mr. Talmage lauds such a beast and thinks he is not too con-}

siderate in all the co-existence with the beast, or Roman Empire? What was his first ecclesiastical utterance? It was a Sunday edict in A. D. 321.

Has there been, and is there being said, any "great things" in favor of Sunday? I think "fear and loathing" must have bred this in mind. When he said: "Of making many there is no end, and much study (or reading of the books) is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man." Ecc. 12: 12, 13, etc.

Mr. Talmage has added to the list of "great things" spoken in favor of Sunday. In his sermon entitled, "A tribute to states-}

men," he makes the following notable utterance: "It is an ignominy! Either the American Sabbath will perish and this nation be handed over to Herold's, etc., or our Sabbaths will take on more sanctity—referring, of course, to the Sun-day Sabbath. And after making this nota-

ble utterance, which by his system of "See-

monic communication can be heard in every town and village in America,"—and almost the entire world—he eulogizes the present Congress as follows: "Never nobler group of men sat in the Senate or the Representa-

tives than sat there yesterday and will sit there to-morrow" (tautly?). Thus is this "American beast" being influenced to "speak" in favor of the Sunday Sabbath, when in reality it does than it "speaks as a dragon." But we have not to wait for this "beast" yet to speak. It has already spoken, in a Sunday "edit" Sunday-closing at the World's Fair, and thereby it became a copy, likeness, or "image," to the first beast. Mr. Talmage lauds that the beast is not a lamb, but only has two horns like a lamb. It is the horns that have the appearance of innocence, and not the beast. Mr. Talmage describes the horns as "strong and sharp." A lamb's horns are neither strong nor sharp, but harmless in appearance. This is why John describes the two branches of ecclesiasticism—Romanism and Protestantism—by the symbol of a lamb's horns, because they appear harmless. It is not recognized on him is on the head of a beast, whose voice betrays the dragon nature.

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The Sabbath Recorder.

PASSING AWAY.

BY ABBIA J. COTTON.

"Dawn and earth shall pass away,
But my Lord shall not!
"Since at creation's earliest dawn,
God's light west went
To chase the darkness from the skies;
Or any legible word from the earth.
"The mandate was given this memory to cherish,
Of the heavens and earth;
That would be written, whether by a sword and fire,
Or by the voice of the Lord in the thick of the clouds.
"Are passing away.

Passing away are all of earth's creatures,
Drown in the deluge.
To that shoreless sea.
Waiting for man's time and his monuments,
For time grows hoary.

Passing away with gentle sighing,
Time knew the morning;
And sped on his way.
Leaving behind in trackless provinces,
Farwells, for the morning.
That is passing away.

Passing away, all but the glory
Of God and his love;
In the memory of man.
All things mortal, man, matter and story,
To that earth; and none are passing away.

Passing away! the tireless reaper
Wipes the kingdom of the dead.
His merciless rule.
The heavens, the sun, time and his creatures,
All, but God and his Word;
Are passing away.

ODDENSPORT, Pa., May 3, 1896.

"THE WAY OF GOD MORE PERFECTLY."

From the Charleston (W. Va.) Telegram.

The newspapers of our county have announced a splendid plan for the city of brotherly love, to be heard in Clarksburg, April 19, 1896. We came thirteen miles, and were in time to behold the many bright, happy faces of the Baptist Sunday-school. We were kindly welcomed by Superintendent, principal, pastor and others. The hour for the address found us among the attentive hearers, and surely we heard things both old and new to us. We thought of Aquila and Priscilla taking the eloquent Apostles and teaching the church of God in a more perfect way. Why tell of Nebuchadnezzar's throne and not remember that he was defending the whole Decalogue as God's immutable moral law. When the Psalmist says, "Our fathers trusted in thee in the days of old, they did deliver them, why should it be made to mean that our fathers, the English puritans, might so distrust God as to submit to the violation of his moral law and put the command of the Roman emperor even Constantine, in the place of God's command. Should not Baptists, especially remember that these same Puritan fathers cast Roger Williams out, and he became the first prominent pillar of their Baptist church in this country? The speaker laboured to bring home to his audience the fact that this is a Christian nation, but it is written, "If any man hath not the spirit of Christ he is none of his." Can you apply a different rule to a nation? It is also, by stating that only one-third of the population of our nation makes any record of themselves in the churches, and when we face the sad fact that but few of our church members have the real spirit of Christ, that true faith that works by love, it must be confessed that the injection of the very word into a healthy person for prevention is a dangerous practice.

SENSATIONAL CASE.

Reported to the State Department at Washington from Berlin.

A profound sensation has been caused among medical men of Germany and France through the fatal effects attending the administration of the famous anti-diphtheritic serum in the case of a child of an eminent Berlin physician. A servant in the physician's household showing signs of diptheria, the doctor, to prevent his child from contracting the disease, injected him with a portion of the serum, and the child died in a few minutes. United States Commercial Agent Moore at Weymar has made the incident the subject of a special report to the State Department, in which, among other things, the various theories put forth by the medical authorities to account for the fatal action of the serum, he declares the child died from nervous shock, although it has been concluded that the injection was made into a healthy person for prevention is a dangerous practice.

HAPPINESS is the wind of heaven, softly breathing on our souls.
Missions.

In Syracuse, N. Y., there are six Seventh-day Baptist families, on whose land the Sabbath is observed. The church is conducted by Dr. E. S. Maxson with ability and interest. It was our pleasure to be with them the second Sabbath of this month, and after the study of the lesson came to present to them our missionary interests and needs. At Sherman Park, where most of our people live, there is held an interesting union service Sunday nights. Bro. J. H. Swinney, our pastor, comes out and preaches to them fortnightly. He gathered this congregation together, first holding services in a tent, but the people have built a neat little chapel with which they are greatly pleased, and it is well filled at their services. It was a pleasure to speak to a very attentive congregation Sunday afternoon on World-wide Evangelization. A collection was taken of their own accord and given to the speaker for the cause. Quite an evangelistic spirit prevails in this community, and Bro. Swinney has a very strong hand in it. It appears that several of the young people, among them some of our own, desire to be Christians, and two or three were ready to put on Christ by baptism. May God greatly bless this little mission in Syracuse and Bro. Swinney in his labors there.

There are living in the city of Utica, N. Y., nine Seventh-day Baptist families and parts of families. They hold a preaching service the last Sabbath in each month at the residence of Dr. S. C. Maxson, 22 Grand St. Bro. Martin Sindall, pastor of the First and Second Verona churches, preaches to them and furnishes them a written sermon to be read to the congregation the second Sabbath in the month. They have also a Bible class, every Sabbath, lead by Dr. Maxson. Such a course pursued by our people living in a city isolated or separated from the old mother church should be commended by all. It keeps up the spiritual life of the people among them, and helps also to scatter the truth. On Sabbath afternoon, May 16, we met about twenty of our people at the house of Dr. Maxson, and preached to them a missionary sermon. Never had better listeners. The sermon was followed by the singing of a Sabbath-school song. May this gathering of our people in Utica every Sabbath be greatly blessed by a gracious outpouring of the Holy Spirit upon them.

Women and their work have become a great and important factor in both home and foreign missions. The four denominations: Presbyterian, Congregational, Methodist and Baptist, sustain 650 women in the foreign field, on whom 650 are trained physicians. The Methodist women (North) own $433,000 of real estate in the foreign field, including 11 orphanages with 450 inmates, and 13 hospitals and dispensaries which minister to 60,000 women each year. The 440 schools have 14,000 pupils, while the teachers, assistants and Bible readers number 750. The receipts last year were $289,227. On the home field the various denominations have missionaries on the frontier who are sustained by their home missionary organizations. Sunday, May 17, we had the pleasure of hearing a grand missionary sermon by Rev. A. B. Simpson at the Gospel Tabernacle church, 4th and 44th Sts., New York. His theme was: "Paul as a missionary." He forcibly and eloquently presented the following points: (1) Paul from his own statements was born for a missionary, converted to be a missionary to the Gentiles, and was consecrated to that work. The love of souls which abounded in his heart. (2) His devotion to that work. (4.) His sacrifices for it. (5.) What he accomplished. Wonderful things are being done by the Gospel Tabernacle people in sending out missionaries. They sent out fifteen young people to some foreign field last week, and ten more sail this week for Africa. There are to be held several missionary meetings during the week, one a farewell meeting for those who go to Africa. We never saw such a missionary spirit and enthusiasm and so large a sending forth of missionaries as is now seen in the Gospel Tabernacle church.

What a power the pastors of our churches can be to beget and increase the missionary spirit and liberal giving for missions in their congregations. The reflex influence of such an effort in their churches would be great on their own hearts and lives and on their preaching. Says the Rev. R. Wardlaw Thompson, Secretary of the London Missionary Society: "I do not think that ministers generally are so backward in missionary interest, but they are so immersed in their daily cares and minute duties attaching to the pastoral office that neither time nor strength is left for missionary effort. They ought, as leaders in the work of the church, to lead over the pleasant paths to others, keeping themselves fresh in order for the greater works and matters; and this missionary question is certainly one of the great matters that ought to be attended to. People may differ about many aspects of missionary work, but the thought that it is possible for the men of this generation to make Christ known to all the world at present ignorant of him, ought to kindle enthusiasm in the most sluggish heart. If that thought were to get into the hearts and minds of all ministers of the gospel, the life and zeal of the churches would be mightily quickened. The more spiritual propulsion we put into our efforts the further they will go, and the more effectively they will accomplish the desired ends. Ministers can best discharge their responsibility in this matter by constantly keeping the subject before the people. That would involve much new study and research, but the reflex influence on their own life and preaching would be wonderful, not to speak of the direct effects on the congregations. It would be the grandest thing that ministers could do if they would undertake the study required for preaching twenty missionary sermons a year to their own people."

MISSIONARY DEBTS.

Debt is an ugly, inconvenient thing. No sane man covets it; he may long for it, but he never courts it. It hangs to one persistently, like an Old-Man-of-the-Sea; it is a crushing handicap, like a disease or an injury to one's person; it is like a rougher, like a monster; it is a crushing burden, like a world of people upon one. It goes to the hindermost, to the lowest possible estate. It is a crushing burden, like a hell for every soul that has a debt. It troubles the soul, and brings up all its thoughts and feelings, and leaves no peace. It is the extremist thing in the world. It is the most cruel message to the brave, hard-working, self-denying missionaries in the field, and they are at their wits' ends so to conduct the finances of their work without being bankrupt. What is the use of bringing so much trouble upon the missionaries and missionary societies? Their burdens are heavy enough, in all conscience. And what is gained, except bitter experience? Who is benefited? Where is the compensation for the hand? We do not find it.

The churches do not say, Withdraw. They do not say, Recall the missionaries, and close up the missions. They still regard the great commandment, "Go disciple all nations" as binding; but missionaries cannot go on a debt. They cannot live by it; they must drop. Debts cannot evangelize the world.

Away with these monstrous hindrances! They are affecting a dozen or more of our home and foreign societies. They amount altogether to $1,500,000 or more. The Methodist Missionary Society is $239,000 in arrears; the Presbyterian Home Mission Board is burdened by a sum almost as great; the American Baptist Missionary Union owes $190,000; the Presbyterian Foreign Board, $175,000; the American Board, $115,000; the Baptist Home Missionary Society, $102,000; the Methodist Episcopal Church, South, $109,000. Away with these debts! The American Board has just freed itself by a mighty effort. Let the other societies do likewise.

In the name of humanity, for the love of God and his cause, for the sake of the kingdom of Christ, take these crushing debts off the shoulders of the societies, and from the hearts of directors, treasurers and missionaries.—The Independent.

A little girl had been rummaging in her mother's trunk. There she found a "church letter" which her mother had neglected to present to the church into whose neighborhood she had moved. The little explorer rushed into her mother's presence, shouting: "Oh, mamma, I have found your religion in your trunk!" There is a needle-like point in that story for a great many people. With far too many the neglected church letter comes to be about the only part of the old church life remaining. But surely a trunk is a poor, dark, muddy place for one's religion.—The London Baptist.
**Woman’s Work.**

A non-caste Hindu woman had been instructed for some months by a missionary. When she saw that Jesus was her Saviour she gave her heart to him and commenced serving him instead of idols. Her husband tried to compel her to give up the new faith, and sent her up in a dark room, and restricted her for days. One evening she escaped and came to the missionary, and said, “I have forsaken idols and given my heart to Christ, and now I wish to be baptized.” The missionary sent for the husband and told him the woman wanted. The husband tried to dissuade her from her purpose, offering her beautiful silk clothing and expensive jewels if she would give up being a Christian and go home with him. She said, “I will go with you and be a true wife to you if you will let me serve Jesus in my home.” He said, “No, you have disgraced me, I will kill you,” and taking up a cane he tried to beat her, but was prevented by the missionary. She boldly told him that she must be true to Jesus, who had given his life for her. He then compelled her to take off all her jewels, one by one, until she bled at her feet. Then he commanded her to remove her clothes and searched her with a street treasure—her baby. Succinctly he turned away, saying, “No, keep that; it is only a girl. I do not want it!” Turning to the missionary, he said, “Will you baptize me now?” Then, in the presence of her husband and brother and some missionary friends, baptized her. She was then taken to a zenana mission home, where she daily prayed for her husband, brother, and the women of her own land.—*World-Wide Mission.*

X-RAYS.

By Louise S. Diskin Stilman.

Of all the wonderful developments of electric science at the present time the most wonderful is that of the X-rays, of such penetrating power as to pass through and render transparent many substances formerly considered opaque. A few years ago the experiments now made by Mr. Edwin and other scientists, would have been thought wholly improbable and seemingly impossible. Each new discovery since electricity became the servant of human genius has greatly exceeded any previous conception of its power, and has been more exciting to inventive minds as to the possibilities to be reached; and now that it has been proved by successful experiments that it can be so used as to expose the structure and organs of the physical body revealing to the naked eye what before has been hidden, we can but wonder and speculate as to its next disclosures.

But this is not the page for the consideration of such an important topic. Enough has been brought, or may bring, to the human race; yet the thoughts suggested by its achievements may be appropriate. God is the source of light and power, the creator of the whole universe. He has invested in the person of his Son the power to heal by which the spiritual being, the inner man of every individual responsible mankind, and all the dark things therein brought to light. God’s revealed Word has ever been “a lamp to the feet and a light to the path” of those who could discern the rays of truth; but when the power of truth was more fully revealed in the “Word-made-flesh,” when the true “Light” which lighteth every man was manifested, the rays became concentrated and soul-piercing, revealing the very thoughts and intents of the heart. An illustration of his exceeding brilliancy and revealing power is given in the conversion of Saul of Tarsus, which, as the Apostle Paul testifies, was above the brightness of the noon-day sun. In this light Saul saw himself to be a great sinner, full of darkness, while before he had thought he was doing God service. Perceiving its divine power he asks, “Who art thou Lord?” The answer came, “I am Jesus of Nazareth whom thou persecutest.”

The practical thought adduced from these reflections is this, we, as individuals, especially as professional workers before this most powerful light, the light of the truth as it is in Christ Jesus, with God’s eye at the screen. What does he see? Is there within any substance detrimental to purity, health, spiritual life? If he test the heart, does his eye detect there the dark spot of self-will or the still darker one of self-conceit? If we are lifted up in our minds by the position we occupy, or by the defense given us for our talent in some line of work; if we think ourselves wiser than the wise have been possessed by his inspired prophets and apostles; if, because of our knowledge and acquirements, we set ourselves above those less highly endowed, his sentence will be that we are sick and need the baptismal wash to take the light of truth tells us that humility of mind is indicative of spiritual health. Testing the heart, does he find in it that fibrous growth, love of the world with love of display, both fed by the false tissue of pride and vanity? Will we regulate the flow of the lifeblood, becoming contracted by self-gratification and by seeking the approbation of men rather than the approval of the righteous One? Does he see any dark spot of spiritual weakness? If so, he will condemn that heart as useless and in need of an immediate application of the cleansing blood of Christ, or death will be the result. If the test be applied to the digestive organs, will he discover there a greater richness for the good things of the earth than for the bread which came down from heaven? Will he find the system filled with twisry delicacies and such food as stimulates and nourishes the base faculties? If he so find us will he not pronounce us unclean to be guests at his table until, by change of diet, we come to that healthy condition when we shall hunger and thirst after righteousness?

A physician is of no use unless we realize that we are sick and in need of his services; so, though the Great Physician, the healer of all mankind, has made all individuals equally able and ready to restore us to spiritual health if need be, yet we must not only appreciate our condition, but place ourselves in his care and submit to his direction. Here, too, in this deeper sense are the wonderful, searching rays of divine truth displayed in that if we place ourselves before him, we can in measure see ourselves as God sees us; as one holding his own hand before the rays can perceive the home of our foreign substance if there, so may we, by careful examination, see in our inner selves that which is injurious and hinders our Christian growth; so seeing we may sincerely pray, “Create in me a clean heart, Oh, God, and renew a right spirit within me,” or, not clearly seeing, we pray, “Search me, O God, and know my heart; try me and know my thoughts and see if there be any wicked way in me, and lead me in the way everlasting,” and the divine hand will lead us to that Blood which cleanseth from all sin.

**LITTLE HELPERs.**

**“LITTLE HELPERs** of the Sabbath-School in Plainfield, N. J., are helped with the finances of the Work.

Arthur Allen, Martin Burdick, Ashley Packard, Dorothea Packard, Irwin Place, Morten Place, Floyd Mason, Katie Masson, Battile Gross, Mina Evans, Edna Hornblower, Corinne Langenworth.

*Little Friends of Mission Work* in Milton, Wis., continues.

Joseph Kenneth Bone, aged two weeks; Lee Aurora Bone, 4 years; Mary Bone, 8 months; Lawrence Loraine Kunlander, 1 weeks; Justin Hugh Burdick, 6 years; Clifton Leslie Burdick, 2 years, 1 month; Mina Daniel, 7 years, 1 month; Charles Ellis Dunn, 3 years, 6 months; Francis Marion Ingham, 3 years; Marguerite Ingham; Mina Gurney Pratt, 6 years; Lewis Leon H. Miller, 6 years; Sadie Leonhard, 3 years; Isabel Martha, 6 years; R. B. Shufelt, 1 month; J. E. Barnhart Saunders, 3 years, 6 months; Edgar E. Shufelt, 5 years, 8 months; Ethel Mildred Saunders, 5 years, 6 months; Alice Ogdall, 5 years, 9 months; Willie Greene Ogdall, 4 years, 7 months; Nellie Ogdall, 3 years.

*Only children of Trustees of Woman’s Board.*

**Milton, Wis., May 12, 1896.**

**Arthur Allen, Martin Burdick, Ashley Packard, Dorothea Packard, Irwin Place, Morten Place, Floyd Mason, Katie Masson, Battile Gross, Mina Evans, Edna Hornblower, Corinne Langenworth.**

**Plainfield, N. J., May 12, 1896.**

**Arthur Allen, Martin Burdick, Ashley Packard, Dorothea Packard, Irwin Place, Morten Place, Floyd Mason, Katie Masson, Battile Gross, Mina Evans, Edna Hornblower, Corinne Langenworth.**
This old-time Milton student, kindly-remembered friend, and schoolmate passed away in Denver, Colo., May 7, 1896, at the age of fifty-eight years. Twenty years ago Rev. Norcross supplied the Congregational church here in Boulder for one year. Chas. Caverno, D.D., has been the pastor of this same church for the past eight years. Thirty years ago these two brethren studied theology together in Chicago and were roommates. Friend Norcross was never married, and it was both pleasant and convenient for him to spend weeks at a time in the home of Dr. Caverno, where he was always welcome. It was, therefore, very appropriate to have a memorial service for our departed brother in the old Milton church. This occurred on Sunday night, May 10, three days after his death. Both Dr. Caverno and myself being so intimately acquainted with him, we were glad to speak of his virtues and express our brotherly feelings toward him.

What was the cause of his death? Dr. Caverno answered this question in this way: Friend Norcross was never physically strong. Some eight years ago he turned to Christian science with the view of getting rid of all his life-time aches, pains and feebleness. He accepted the notion that if he thought himself well and strong he would be well and strong. He also accepted the notion that if he thought himself warm on a cold day without an overcoat and wrappings he would be warm. These notions were fatal to him. Nature stood the strain for few years and then he sank down and died, an old man at fifty-eight years, worn out with this forced manner of work and living. He was not sick but exhausted. He died, it seems, and in half an hour thereafter his sister found him resting in death.

As a Christian scientist he stood at the front. He was the head preacher in Boston for a good many years. The leader of Mrs. Eddy, the originator of the Christian science movement in this country. About three years ago he came to Denver as pastor of the “Church of Christ Scientist,” which position he held at the time of his death. It was here we met, for the first time since the old times in Milton, a third of a century ago. We readily recognized each other and face to face had a fine visit, recounting by-gone days and memorable events. My hear and face were the same. I had the privilege of speaking to that large congregation. It was easy to see that he had brought over into his new way of thinking all the good he had ever learned or experienced. I recognized some teachings and sayings that we had learned in common while at Milton, in the chapel talks, in the class room, in the lyceum and in that silent’s prayer-meetings. Our friend Norcross was a good fellow and had a good, even-tempered temper. He seemed to go to his death with ease.

Neither the vague notions, nor the studious opinions of men can change the laws of God. His apoplectic ways will prevail in time and eternity.

Bolehn, Colo., May 12, 1896.

WORDS THAT BROUGHT COMFORT.

BY MAEST.

Wearily, half asleep and staggering was I, Seeing the days pass so rapidly by; Each link with me was fast, but did on small. All seemed as naught when reviewed at nightfall.

Weak and dishonored and burdened with care, Standing alone in the breaking of despair. Sung by a friend came the words sweet and true, “You have a work that no other can do.”

Only a line and a verse, But it had brought to me comfort and peace. If he appointed it who rules over all, Surely no duty can ever be small.

And since my soul still must little things be, Sweet is the thought “I’m the Lord’s work for me.” Weak am I, Lord, but still it is mine to be.

While from my heart there arises this prayer: Still give me, Father, my work day by day, And we will make glad the day with song may.

WHY I AM NOT AN AGNOSTIC.

BY W. B. THURSTON.

Naturally I am very incredulous. In early life this incredulity gave me much trouble by causing me to doubt the existence of God.

I said to myself, “The heathen are just as firm in the belief that there is no God as is the Christian in the worship of the one God. How, after all, do we know that there is a God?” My incredulity allowed me no chance to believe in the gods which are the work of man’s hands, nor in any god which I could see; and but a halting faith (if a belief so filled with doubt could be called faith) in the existence of a Supreme Ruler of the Universe.

Doubt ran its course, limited by the strain for some, by the peculiar condition by laws inherent in matter. They may take satisfaction in hitting the nail on the head, but they do it in the hardest and bluntest way. They may be doing God a service in rebuking error and wrong, but they fail to render it with kindliness and consideration which their Lord enjoins. They may be patterns of fidelity, but they are far from being examples of prudence and gentleness.

In the church, as well as in society, are found many who have their good traits, but who spoil their goodness by quickness to anger, unfailingNESS to sarcasm, stinging reprimands, hasty retorts, and incon­considerate words. They do not take time to think about the effect of what they say, and rather relish giving people “a piece of their mind.” They have little or no regard to place, person, or circumstances. They do not weigh their words. Some of them may not mean to be unkind and ungenerous, or to injure another’s feelings, but so accustomed to say just what comes first to the surface, and to freely air their opinions, that they without intent or impo­litely, lay themselves open to the charge of discourtesy, and make it hard for even their friends to apologize. Sometimes they alienate and offend, and when the fact is brought to their notice they seem surprised and somewhat hurt. I may express regret for the offense given, and make due amends; but oftener they console themselves with the reflection that they are not Janns­faced, and only declare what they think.

But of all persons none should be prompt in extending and exhibiting proper courtesy as brethren in Christ Jesus. It may be necessary sometimes to rebuke what we see to be wrong, but we must be sure that we are not mistaken in our judgment, and must exercise due charity; our words must be seasoned with grace and dictated by wisdom and kindness. We must show consideration for others’ feelings, and not give occasion for misunderstandings. We must be polite in the Christian sense of the term. One may not know all the rules that obtain in refined society; he may not be able to speak and act as a Lord Chesterfield; but he can and should understand and ob­serve the elementary rules of correct and brotherly courtesy which the Bible enjoins. It calls for a charitable, gentle, forbearing, and lov­ing spirit, and sets forth maxim and principles, which, if carried out, would sweeten intercourse, educe brethren to one another’s aid and brighten all life’s relations. We are told to walk “with all lowliness and meekness, with long-suffering,
Home News.

Rhode Island.

First Horizons—Several weeks ago we enjoyed a visit from the Rev. A. H. Lewis, D. D., who came in the interest of the American Sabbath Tract Society. On Sabbath morning he preached an earnest sermon to a good and appreciative audience, and in the evening he held a conversational meeting, in which all were requested to express freely their opinions in regard to the work of the Society, and to suggest ways by which its work might be improved.

Questions were asked by different members of the congregation, and plans were quite freely discussed.

It was thought by some, that if, for our own people, the matter printed in the Evangel and Sabbath Outlook could be published in the Sabbath Instructor, and a Sabbath Reform department be fully maintained in it, it would be an improvement on the present plan. This would save the printing of so large an edition of the Evangel and Sabbath Outlook, and those that were printed need not be wasted on people outside of our own denomination. If I may be allowed to express a personal opinion here, it is this, that we are not making the effort for Sabbath Reform that we ought. I believe that every missionary and every evangelist should make the Sabbath Law as much a means of producing conviction for sin in every congregation to which he preaches, as he does any other commandment of the Decalogue, and to do less than this would be to make an unjustifiable distinction between God's commands. The fact is, the most of the people outside of our own denomination do think they can break the fourth commandment and not sin, and I am afraid there are many of those who are members of our own churches think so, too. So, I think the reform should begin in our own churches, and in the hearts and practices of our own ministers.

We also enjoyed a visit from Sister Susie Burdick, from Shanghai, China. She clearly showed that we are in need of our Chinese mission. It seemed to me that it would be very difficult for any one to listen to her and not be fully convinced that it is our duty, as set forth in God's Word, to faithfully, unitedly, and enthusiastically support that mission in all its departments. I pray that we may become a fully consecrated people, consecrated to Christ.

We all feel that our missionaries should be consecrated men and women, but why they more than we? a. j. c.

CORNs AND BUNIONS.

A chiropodist says:

"One of the most common corn plasters is made in Baltimore, but not long ago the manufacturer told his wife every man to be treated for corns. I asked him why he did not care her himself. He told me that his plasters came from his little, a happy, a more peaceful, and a more charitable people.

The following is the case of a little boy who wanted none of Christ. He is not only the work of his friends, but misrepresented before his foes. This, of course, will make another a more flattering, and more happy, and more generous to use in contact in all life's relations and conditions.—Presbyterian.

"Women always. They will persist in wearing shoes that are not made for them. Now, a short shoe is much worse than a shoe that is too narrow, for, as the average woman is not blessed with feet in proper condition, the tight shoe, as is well known, will press the toes against the end of the shoes, and either corns or deformities of the joints result. In my opinion Southern women have the best feet. The reason of it is that they are such great horseback riders. Holding one's feet in the stirrups results in making high insteps, and high insteps prevent the feet from being forced down into the ground. So it is true that Southern women like to wear high heels and tight shoes, but the effect is not nearly as bad on them as on Northern women with their flatter insteps.

"Yes, bicycling is just about as good for the feet as is horseback-riding. The foot gets more exercise in walking, and the shoes are well-made and properly fitted, it has a tendency to make the toes arched and gives them the right position. The reason of it is that so many small children are riding the wheel that is certain to result in better-shaped and healthier feet. One of the chief objectives of the representatives of the shoe manufacturers is to pay more attention to the condition of their children's feet. They ought to take more care about their shoes, seeing that they are well-fitted, and not too loose. That parents do not, as a rule, exercise such care, is shown by the number of two to five years of age who are brought to me to be treated for corns and bunions."—Washington Star.

Our chorister and organist, who are always on time, were late. After some delay, instead of the chorister taking the place of the usual one, Dr. P. O. Burdick called to order.

The pastor and wife were very kindly informed that this was their 20th wedding anniversary, and were invited to take some seats in the front of the church. After singing the congregational prayer by the Rev. O. Babcock, a short program was given, consisting of solos and recitations.

After the program, Dr. Burdick, in his pleasant manner, presented the pastor and wife each with a handsome rocker; one a fine plush upholstered, the other a willow; both also a fine quilt to Mrs. Hurley from the Ladies' Missionary Society, and other gifts.

After the presentations we were asked to stand and reaffirm the vows taken twenty years ago. Then came the congratulations from the company present.

We tried in a few words to express our thanks to the people who so kindly and firmly stand by us in our work on this field. While the North Loup people are not rich in this world's goods, yet they are rich in words of encouragement and the hearty support they give their pastor.

Since coming to North Loup we have learned to love her people because of their unselfish spirit. They are willing for their pastor to spend his time in preaching the gospel to those in the neglected districts instead of visiting his own people.

And then to receive so many substantial tokens of their appreciation, so unexpectedly, is a source of great pleasure.

Just a short time ago we became the happy possessor of a valuable addition to our parsonage. Our little house, which for some years has lived in California, has moved his family into the neighborhood and is now erecting a house. The company have their engine on the ground and are awaiting the pump. We hope soon to have water flowing freely over a portion of our lands. The extreme cold and dry spring has been a hindrance to the barley and wheat crops, as well as a damage in some localities to fruit. Our people are anxious to enjoy good health and are looking forward hopefully to the placing of water on our lands. Deacon J. G. Babcock expects to start East next week to spend the summer. Our church and society appointments are frequent, and in most good. It was our privilege to spend last summer with the friends at Tustin. Attended church with our Adventist friends in the morning, and held service in the afternoon at the house of Bro. E. S. Beebe, at Santa Anna. Our visit was pleasant, and without profit. Hoping there are those who remember us on this great and needly field, we struggled on.

J. T. Davis.

MAY 15, 1896.
Young People’s Work

The list of readers announced for the Chautauqua Assembly of 1896 is unusually attractive. It already includes the names of Mr. George Riddle, Mr. Leland Powers, Mr. Hannibal A. Williams, Miss Idna Benley and Mr. S. H. Clark.

The subject of Municipal Reform will receive attention in connection with the Chautauqua lectures next summer. A course of five lectures will be given by Dr. Amos Parker Wilder, editor of the Wisconsin State Journal, and discussions will follow in which able speakers prominent in municipal reform will take part.

The practical results of six years of Christian Endeavor in an individual church are witnessed in the Grace Lutheran church, of Springfield, Ill. From the society one missionary has gone to India, two young men are preparing for the ministry, and one has just assumed his first pastorate. This is in addition to generous missionary gifts and home labor.

Writing upon the subject of the various forms of work possible to a Christian Endeavor union, President Clarke uses these words:

"The first work you undertake as unions, for missions, citizenship, evangels or anything else, always and everywhere seek the approval of your churches. In ninety-nine cases out of a hundred it will beget, and in the hundredth case, do not it."

PRESIDENT’S LETTER.

Dear Young People:

As some at the Black Lick church had been awaiting baptism on invitation of Elder Martin, who lives there, we adjourned our Sabbath-day meetings to that church. Many of the people from here, Middle Island, went with me over the hill three miles, where two very pleasant meetings were held. At ten o’clock the Sabbath-school evening was opened. This was well-attended and interesting. After the sermon at eleven, many took part in the after-meeting and two candidates offered themselves for baptism. We then adjourned to the water in front of the church only a few rods, where a large congregation joined in the service of song and witnessed the ceremony.

Many of the visiting friends from Greenbrier and here remained for dinner and attended a meeting held at half-past three o’clock to consider the question of organizing a Christian Endeavor Society. This meeting was well attended and a good interest shown. Many from other societies told what the Endeavor work and society had done for them. An expression was taken and many voted in favor of organizing and no one against. A committee of three were then appointed to circulate the pledge for signers and to nominate officers for a society. Officers were elected, constitution of the United Society read. This was referred to the committee for any changes needed; also referred to the circular of pledge for obtaining charter members, and the nomination of committees.

This building church is a union house, built by our people and First-day Baptists. They have had no young people’s society, and a union C. E. will be most suitable until their numbers increase, at least. The meeting was finally adjourned to meet two weeks from Sunday night to complete the organization. Twenty names were obtained for membership and no doubt many more will join. I once had, of the officers elected, the name of the secretary, Miss Addie Cottrell, of Long Run, W. Va. This Christian Endeavor Society will need our prayers, for no society which I ever helped to organize ever had greater opportunity for doing a work for the Master.

Yours in Endeavor,

E. B. Saunders.

MIDDLE ISLAND, W. Va.

LETTER FROM N. L. DEW TO THE BIBLE-SCHOOL TRUSTEE.

My Dear Friends:—It is more than likely that but few of you have a chance to read, in a certain excellent paper of recent date, about a plan by which the superintendent of a Sabbath-school succeeded in arousing a greater interest in his school. The plan was his, and was carried out by him, but I suggest that you try the same plan in your church. Now, I have often heard the members of your committee say that you would be glad to do something, if only you knew what. You have had no list and made only a list of those who ought to go to Sabbath-school. These people have been invited repeatedly to come. Then you have printed cards containing invitations, and have distributed them freely throughout the community. What more can you do? Here is the plan I spoke of a moment ago: Get up a supper for the officers and teachers, nothing costly or elaborate, a simple supper, closing with a programme of “toasts” by the guests. You get up the supper, and have the officers and teachers furnish the programme. Make the superintendent or toastmaster, and with his help arrange a number, not too many, of speeches on topics of living interest to the school. Remember, you are to be the entertainers, but perhaps the rest of the society can help. If you cannot get the provisions contrived by the people, then take up a collection. I think the society will stand by you, even if there should be a small expense connected with the supper. Here is a sample programme:

1. What our School has Done, What victories it has won, Mr. A. C. B. 3. Our Missionary Members, What more can we do? Mrs. D. E. F.
2. Our Influence, How, Members, How, etc. C. H. H. 4. Our Openings, May they never be disturbed by later comes, Mr. J. K. L.
5. Our Lessons. How make them more impressive, Deo, M. N. O. 6. Our Reviews. Let them be short, sharp, Mr. P. Q. R.
7. Our Brotherhood and their Society, God bless them, Mrs. S. T. F.
8. Our Future, what we can do for it, Mr. W. V. X.

EXTRACTS FROM A PROVISIONAL PROGRAM OF THE WASHINGTON C. E. CONVENTION.

Your attention is called to the provisional program of the Fifteenth International Christian Endeavor Convention, to be held in Washington, D. C., July 8-13. The practical character of the program, to be discussed, by eloquent speakers, and the throng of delegations, who will be present, promise to make this the grandest convention of Christian workers ever convened in America.

Is your work being strongly represented? Why not send your pastor and his wife? Why not spend your vacation in this way?

WEDNESDAY NIGHT, JULY 8.

“Deepening the Spiritual Life,” is the topic for the opening meetings in twenty of the churches of Washington. This at the very beginning it is hoped to set the standard for the entire Convention. Carefully has the entire program been constructed, but to no part of it has more thought or time been given than to these Wednesday night meetings. In each church will be two speakers, each speaking thirty minutes.

Mr. Ira D. Studey will be present and assist in making the meetings seasons of spiritual power.

THURSDAY MORNING, JULY 9.

Promptly at ten o’clock President Clark will “officially” call the Convention to order in Tent Washington, which will be known as “official” headquarters throughout the Convention. Upon the platform of Tent Washington will be the desk of President Clark, Secretary Baer, chairman of the Convention’s “business” committee, and to whom matters of business, resolutions, etc., will be referred, will make the appointment of headquarters at Tent Washington, and will be ready at his desk upon the platform, during the sessions of the Convention.

We shall first be greeted by the three large choirs, each of not less than one thousand voices, the first of which figure to direct your attention and afterwards your singing will be Mr. Percy S. Foster, who for three years has led our Convention choirs. The other two leaders of the large choirs are Mr. Peter Billhorn and Mr. E. O. Excell. These two consecrated singers raise their banners for the first time at an International Christian Endeavor Convention.

THURSDAY AFTERNOON, JULY 9.

The denominational rallies will be held on Thursday afternoon in the churches of Washington. The chairsmen are all representative men in their denominations, and they will have the heartiest support of every Christian Endeavor.

THURSDAY NIGHT, JULY 9.

President Clarke, Postmaster-General W. L. Wilson, and Hon. John Wainmaker will be the presiding officers in the three tents. The general topics of these meetings, and all meetings in Central Hall and five churches, will be Christian Citizenship.

FRIDAY MORNING, JULY 10.

“Saved to serve,” will be the general topic for the entire day. Each year the Christian Endeavor societies are becoming more and more an evangelistic force. These Conventions are therefore, under God’s guidance, great energizing dynamics. The meetings will be held in the three tents.

In the Calvary Baptist church from 9.30 until noon will be held a platform meeting devoted entirely to methods of work for the Juniors. There will be brief practical papers upon the various branches of work for the boys and girls, to be followed with informal discussions and open parliaments. The Inter-denominative Society will also receive merited attention in this meeting of practical workers. The program is being carefully prepared, and will be made public later. Secretary Baer will preside, and have charge of this Junior work, meetings.

FRIDAY AFTERNOON, JULY 10.

Note-books will be in demand throughout the Convention, but never more so than upon
Friday afternoon. Christian Endeavor stands for service, and through the work assigned the various committees it strives to be of the best possible service to the churches and communities. "The school of methods," and committee conferences, will be held in churches, and nothing else is planned to interfere with their success.

FRIDAY NIGHT, JULY 10.
That the citizens of Washington may have an opportunity to hear some of the Convention speakers, Tent Washington, upon Friday night, will be reserved for them. President Clarke will preside, and Rev. J. L. Withrow, D. D., who has the historic speech, is in charge. The Master's address is called, "Christian Endeavor an Evangelistic Force." There are eight large meetings planned for Endeavorers.

SATURDAY MORNING, JULY 11.
"North America for Christ," will be the central thought for the day, the exercises being held outdoors during the day. At 9 A.M., there will be a patriotic open-air service, held at the Washington monument. At 6:30 o'clock is planned transportation to Pennsylvania Avenue to the Capitol, where brief addresses will be made. This is the first time anything of the kind has ever been planned, and we believe the Endeavorers will be glad to march with the principle avenue of our nation's Capital, to the step of "Onward Christian Soldiers."

SATURDAY AFTERNOON, JULY 11.
The annual Junior rally will be held at 3:30 in Tent Washington. The program is far from complete, but the main feature, an exercise between the boys and girls, is all prepared, and the Washington Juniors are hard at work now upon it. The exercise is entitled, "The Juniors' love of Country," by Mrs. James L. Hill, Salem, Mass.

At 5:30 P.M., under the leadership of Mr. Percy S. Foster, the combined choirs, numbering about four thousand voices, will give a grand patriotic vespers service upon the "White Lot," near the White House. It is hoped that these choirs will be assisted by the celebrated Marine Band.

At 8 o'clock will be the opening time for the state and provincial receptions in the thirty-three churches used as "headquarters." These gatherings are entirely under the direction of the presidents of state and territorial unions.

SUNDAY MORNING, JULY 12.
The regular church services of the morning will be attended; Sunday-schools at 9 and preaching services at 10.30. A committee, under the leadership of Rev. Thomas L. Hamlin, D. D., Washington, D. C., will arrange for the pulpit supply of all the evangelical churches of Washington, both morning and evening, and in the delegates' program we hope to give a complete and accurate list.

SUNDAY AFTERNOON, JULY 12.
The closing day of the feast will stand for "World-Wide Endeavor." In Tent Endeavor will be held a meeting in the interests of the suffering Armenians. It is hoped Hon. John Foster will preside. The speakers already engaged for this meeting are Miss Rebecca Krikorian, Miss Margaret W. Leitch, Jaffna, Ceylon, and Rev. B. Fay Mills.

In Tenta Williston and Washington the meetings will be under the auspices of the World's Christian Endeavor Union. President Clark will preside in one tent, and Treasurer Shaw in the other.

MONDAY AFTERNOON, JULY 13.
Monday afternoons are left open, so that the delegations will have time to visit the points of interest without sacrificing any of the sessions of the Convention.

About 4:30 the officers and trustees will give an informal reception to the officers of local, district and provincial unions. Full details and plans for this social time will be announced later.

MONDAY NIGHT, JULY 13.
The closing sessions of the Convention will be held in Central Hall and five large churches. In each place our marching orders will be suggested by a sermon, and that to be followed by consecration meetings. President Clarke, Secretary Baer, Treasurer Shaw will preside in the tents.

There will be held an early morning prayer meeting at 6:30 o'clock, Friday, Sabbath, Sunday and Monday mornings, in each one of the churches used as "headquarters," thirty-three each morning. The final program will give the names of the leaders and topics for each morning.

A new feature for an International Convention will be one hour every morning from 8:30 to 9:30 devoted to Bible-readings. We are glad to announce that Rev. George T. Burroughs, D. D., Crawfordsville, Ind., President of Wabash College, has consented to give a daily morning Bible-reading at the New York Avenue Presbyterian church.

Five or six hundred seats on each platform in each of the three tents will be especially reserved for pastors and the speakers at the Convention. A ticket admitting pastors to the platform can be had now, or any time, by writing to Secretary Baer, 446 Washington Street, Boston, Mass.

THIRD QUARTER REPORT.

W. H. Gonsman, Treasurer Y. P. S. C. E.

From Jan. 1, 1896, to May 1, 1896.

RECEIPTS.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Evangalist Work</td>
<td>$13.05</td>
</tr>
<tr>
<td>Dr. Pahilborg's Salary</td>
<td>75.75</td>
</tr>
<tr>
<td>Missionary Society</td>
<td>35.50</td>
</tr>
<tr>
<td>Treasurers</td>
<td>49.90</td>
</tr>
<tr>
<td>Home Missions</td>
<td>231.00</td>
</tr>
<tr>
<td>Other Foreign Missions</td>
<td>92.00</td>
</tr>
<tr>
<td>Direction Board</td>
<td>21.90</td>
</tr>
</tbody>
</table>

Total: $1943.89

EXPENSES.

J. P. Hubbard, Tact Society | $295.05
George H. Utter | 75.00 |
Evangelistic, per Direction Board, balance | 21.35 |
Evangelistic, per Direction Board | 21.35 |
Evangelistic | 30.27 |
Dr. Palmberg | 50.41 |
Missionary Society | 55.00 |
Foreign Missions | 5.50 |

Total: $395.36

OUR MIRROR.

The Attalla society reports their membership somewhat decreased, but the remaining few are faithfully working. This society on the Southern field has enthusiastic Mission workers.

The little village of Strong, Me., makes the greater part of the toothpicks used in the United States. That is the way for a town or a man to become "strong"—do one thing and do it well.—Golden Rule.

The Sunny society are financially aiding in the support of district and state work. Four families recently moved from their midst, thus lessening their membership. This increased the work and responsibilities of those remaining, but they manifest a good supply of Western enthusiasm.

The last local union (Pororia Ill.) was an especially successful one. The flavor of the Convention, which was to be held May 1-3, pervaded the sessions. One of the leading addresses discussed, "The Evangelistic Features of Christian Endeavor Conventions." Articles concerning their approaching convention were sent to every newspaper in the five counties of the district. An example to be imitated—Ex.

As a result of Ed. Hill's and the Boulder workers' united efforts, quite a number of new members were added to that society and some names transferred from the associate to the active roll. The pledge was also adopted. A Junior society is in process of organization, with Ray Clarke as Superintendent, and Irene Van Horn as assistant. On May 1, Treasurer Shaw of Boston gave an address in the new Presbyterian church. This was the first service held in the building.
Children's Page.

MEMORIAL DAY.

Grandma Biggin was lost!

That any member of the family should be lost was, to say the least, very strange, but that one so old and feeble as Grandma Biggin should have so utterly disappeared was the strangest of all.

John Biggin, the elder son, came home from the war to die. His grave was in the village cemetery, and every year the whole family had driven down to the place, seen the Grand Army boys lay their wreaths, and heard the solemn dirges of the band. Then they went into the town hall to hear a speech by as great a man as could be secured, and thence home again to talk over at the tea table the doings of the day, which to them was as sacred as Sabbath, because of its memories, and Thomas Biggin's boys were brought up to feel that they had a part in it always.

They had gathered the gossip of the town, and the strangest of all. There were letters from grandpa, letters from Uncle John, and a bunch of roses dried, yet still exhaling a faint odor, sweet as the old greenories back to grandma. Thomas remembered well how they had all stood together under the porch where the blossoming rose bush swung its clusters so low that they touched grandma's thick, wavy hair, and how John had picked the saucy spray and given it into her hands with a last kiss, and turning, strode away down the path as if to escape his feelings, while grandma, after she had waved her hand as long as he could be seen, when the last corner had been rounded, turned into the house and went up to her room, and no one saw her again that day.

After that, all went as usual, and then, when John came home from the hospital—all these things passed through Thomas's mind.

Could grandma have gone crazy while looking over those relics and gone away? Where could she go? She was not able to walk a long distance. Perhaps she had gone over to Mr. Jackson's.

"Era, you run down ter Mr. Jackson's an' see if grandma's been there; and Hiram, you go ter Smith's an' see if she's there; an' Sary, you look all over the house an' down siller, an' then I don't want what we'll do. I'puns she's fallen somewheres and fainted."

The search resulted in nothing. Wheels were heard and Mr. Jackson and his family drove into the yard, saying they had just come from town and thought they'd "drive right over an' see if they was home."

Mrs. Jackson came home Mrs. Smith came with him, and a search party was quickly organized, and they started to scour the big woods that covered the hills to the left of the valley. Every road was to be examined, and they would meet at the foot of the hills and circle in sections. Then, if nothing could be found, they would go to the village and get a large party, and perhaps search the river, though it did not seem possible that she could have walked so far.

Meanwhile Mrs. Jackson was doing her best to comfort Sarah, and think of some place where the missing woman might be.

"She couldn't have got shet into the closet, I s'pose?" Mrs. Jackson said doubtingly.

"Wal, we didn't look in the big clothes closet in her room, but I don't believe it any use. I'd oughter have stayed ter home an' then 'twasn't be happened. Thomas don't say nothing, but I feel ter blame myself."

The two women started to cross the kitchen, but before they had advanced three steps, the door of the sitting-room opened and grandma, as by the threshold, she eyes a little red, but otherwise looking just as they had seen her last.

Sarah rushed at her and threw both arms around the old lady, crying and laughing in one breath, "Oh, mother! mother! Oh, I am so glad! I felt's if I lost ye!"

Mrs. Jackson ejaculated, "For the land's sake, where you been?" and then, rushing to the shelf by the kitchen stove, she snatched the great dinner bell and, hurrying to the door, rang it and rang it and rang it, while grandma, dazed and bewildered, tried to ask what the matter was, but at every word she uttered Sarah hugged her ashore, and, between them all, there was quite an exciting time, and the excitement did not abate when the men and boys came rushing in.

Finally, grandma was seated in a chair, and when she had been asked, individually and collectively, as she had been, she managed to gather out that she "just went up garret to look at John's big soldier coat, and she sat down to rest on the featherbed, bundled up in the corner, an' s'posed she went ter sleep, cos she didn't know nothin' more, an' she didn't see as she was likely ter find out anything as 'twas."

Then all talked together, and grandma had to explain it again and again, and the men told how they hunted everywhere, and what they thought, and Sarah described her feelings over and over and Mrs. Jackson gave her opinion twice whether or no she had heard her, and so had to repeat it a third time.

Era privately confided to his grandmother that he wished she did 'de it again, for it was lots of fun, but Sarah said she "didn't want no more such times."—The Examiner.

WHAT EVERYBODY SHOULD KNOW.

Don't be satisfied until you are sure you can:

Write a good, legible hand.

Spell all the words you know how to use.

Speak and write good English.

Write a good social letter.

Write a good business letter.

Add a column of figures rapidly.

Make out an ordinary bank check.

Deduct 16 1 3 per cent from the face of it.

Receive it when paid.

Write an advertisement for the paper.

Write a notice or a report of a public meeting.

Write an ordinary promissory note.

Reckon the interest or discount on it for days, months or years.

Draw an ordinary bank check.

Take it to the proper place in the bank to get the cash.

Make neat and correct entries in the day-book and the ledger.

Tell the number of yards of carpet required for your parlor.

Measure the pile of lumber in your shed.

Tell the number of bushels of wheat in your largest bin, and its "one of the day rates.

Tell something about the great authors and statesmen of the present day.

If you can do all this and more, it is likely you have sufficient education to enable you to make your own way in the world. If you have more money and time to spend, all well and good; take either English literature, science, and the various branches of a liberal or a technical education.—School Supplement.

A TEACHER spent a long time in making one of his boys understand a very simple matter, and then to relieve his mind said: "If it 'twas for me you would be the biggest dunce in town."
Sabbath School.

INTERNATIONAL LESSONS. 1896.

SECOND QUARTER.


to the destruction of Jerusalem and ultimately are connected with Christ's final coming.

v. 28. "The Son of man." He perhaps came in a figurative manner at the destruction of Jerusalem, but he came in glory with power and authority, when the signs of his coming, which had been diligently collected by those who were observing, as the world is, will be represented of

v. 31. "The kingdom of God is nigh." The events just mentioned immediately precede the winding up of the earth's history, in the establishment of the glorious kingdom of God.

v. 32. "This generation shall not pass." Referring to that present generation and to all the events connected with the destruction of Jerusalem.

v. 33. "Henceforth, when ye shall see the fig tree put forth leaves, then know that the summer is at hand.

v. 34. "Sufficient unto the day." The events of the day are sufficient to make us seek for our salvation, and the rest of the day may be passed in prayer.

v. 35. "If it were possible to prevent evil, it would be desirable that all mankind might be saved.

v. 36. "Blessed are they that do hunger and thirst after righteousness, for they shall be filled.

SD. CUYLER'S MINISTRY.

In response to an interviewer, Dr. T. L. Cuyler recently gave the following summary of his fifty years' ministry.

What has been the net outcome of my fifty years' ministry, even with all its imperfections on its head? As far as I can tabulate it in cold figures:

I have preached about five thousand sermons and made pastoral visits innumerable.

I have delivered a vast number of public addresses, in Sabbath-schools, schools, and in public and private conversations.

I have written fifteen books, of which six are translated into the Swedish and two into the Dutch.

As far as spiritual results are concerned, I reckon my widest work has been the publication of articles and tracts for the circulation among the religious newspapers, which have taken the wings of the morning and flown to the uttermost parts of the earth. My works are but bounds to say that these articles have reached the circulation of over two hundred millions of copies, and have been read by millions of people.

By careful husbandry of such physical strength as God has given me, I have never spent any of these more than twenty-five years in Washington, and the number of times I have been away from home is almost too great to be calculated. I am as glad as the great clock of time booms out to-day the last note of fifty years, I am not too old to hear the solemn and the not unwelcome sound.—The Advance.
THE SABBATH RECORDER.

EASTERN ASSOCIATION.

10.00. Devotional Exercises.
11.30. Witness Meeting, Rev. F. E. Peterson, leader.
12.15. Appointment of Committees.
12.00. Adjournment.
12.00. Devotional Exercises.
2.15. Communications from Churches and Associations, Reports of Delegates, Executive Committee, and Treasurer.
4.30. Adjournment.
7.50. Sermon, Rev. L. D. Beamer.
8.30. Testimony Meetings.

PASTOR'S WORD.

‘The First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Buildings on Randolph street between State street and Washington avenue, at 2 O'clock P. M. Strangers are most cordially welcomed. Pastor’s address. Rev. L. G. Randall, 1014 Chatham Ave.

ALFRED WILLIAMS, Church Clerk.

‘The First Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genessee streets, at 2:30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbathkeepers remaining in the city over the Sabbath.

B. M. KELLY, Pastor.

‘DEBUTYRS are now on the Lehigh Valley R. E. system and are reliable.

Trains leave Cortland for Delaware at 7:35 and 9:48 A. M. and 6:21 P. M.

Leave Canastota, on the N. Y. Central, for Debyter at 7:05 A. M., 12 M. and 5:49 P. M.

Running time from Cortland or Canastota to Delaware about an hour.

L. R. SNYDER.

‘The next Semi-Annual Meeting of the churches of Minnesota will be held with the church at Trenton, beginning Wednesday before the second Sabbath in June. Rev. W. H. Ernst to preach the introductory sermon. Rev. A. G. Brown will alternate. Mrs. Carrie Green of Trenton, Mr. Delano Coon of New Auburn, and Mrs. Lottie Langworthy are requested to present essays, essays to choose their own subjects.

R. H. BLOOM, Col. Sec.

‘The First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boy’s Prayer-meeting Room, on the 1st floor, near the elevator, 40 M. & O. C. Building; corner 4th Avenue and 2. St. entrance on 23d St. Meeting for Bible study at 10:30 A. M., followed by the regular preaching services. Strangers are most cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor’s address, Rev. J. G. Burdick, New Mifh., 8.00 P. M.

All who purpose attending the Association at Albion, June 18—21, are requested to send their names to the undersigned, that we may not only arrange for a proper location during the Association, but may also know how many trains to send to the depot. Please notice that Edgerton (our station) is on the C. M. & St. Paul R. R. Those coming by way of Chicago will find their trains to leave at 11:30 A. M. and 10:30 P. M. Also one at 5 P.M. These trains arrive at Edgerton, 3:10 A.M., 5:30 and 7:45 P.M. Any coming by the North-Western line will have to lie over at Milton Junction, Madison, or Janesville, from three to six hours to get to a train to Edgerton.

E. A. WITTER, Pastor.

ALBION, Wis.

‘The Minnesota Conference of the Southern Wisconsin and Chicago Seventh-day Baptist churches will convene with the Waterloo church on Saturday, May 8th, 1896, at 10:30 A. M. The following is the program:

1. How can we make the church prayer-meeting more interesting and helpful? E. A. Witter.
2. Would it be proper for a person, after conversion, to partake of the Lord’s Supper before baptism? D. K. Davis.
3. What is Mormonism, and wherein does that church differ from the other denominations? D. K. Davis.
4. How can a greater interest in our denominational enterprises be awakened? S. H. Itaboe.
5. What are the principles of heresies which determine what portions of the Bible are to be interpreted literally and what figuratively? S. L. Maxson.
6. The Song of Solomon. E. B. Shaw.

WANTED.

By the Baptist Board’s Committee on Distribution of Literature, to complete files of Seventh-day Baptist periodical publications, the following:

The Baptist, official organ of the West Central Baptist League, 8.00 A.M. Aug. 28 to Sept. 7, 1895.

Protestant Sentinel, April 14, 1890 to Dec. 19, 1897, and May 3, 1898, to May 21, 1899.

E. B. Shaw, an occasional volume, entire.

B. S. Roach, March 10, 1840, to Feb. 1844.

Baptist Register, June 13, 1844, to Jan. 1, 1849.

All above mentioned publications, any or all, bound or unbound, which are willing to dis­ pense with their cost or the expense indicated, are requested to correspond at an early date with the undersigned sub-committee.

G. F. Rodgers.

Great Kills, O. P., Staten Island, N. Y.
MARRIAGES.

THE SABBATH RECORDER.

HIGHEST OF ALL IN LEARNING POWER.—LATEST U. S. Gov't Report

ROYAL BAKING POWDER

ABSOLUTELY PURE

LITERARY NOTES.

Suggested names and carbuncle, prepared for the first time, are
to-day, in a volume of 64 pages, the "New England Bumper Book.

The book is written in a pleasing, conversational style, and is
written by one of the ablest writers of the day, and is likely to be
welcomed by a large circle of readers.

DEATHS.

Many old soldiers are inserted free of charge, and the deceased
are among the last to go forth to their long sleep.

TENNESSEE.—At Newhall, N. J., Feb. 4, 1850, Rev. J. C. W. O. E. Miller,
son of the late Rev. J. C. W. O. E. Miller, at the age of sixty years.

FASHIONS.—A little in the style of China, it will be found to
be a new departure in millinery, and is likely to be popular.

Mr. Whittle's new story and Jerome's

"The Red Lion," both recently published by The London Home
Journal, are likely to be received with much favor by the public.

New York City contains nine

hundred and sixty miles in one
twenty-five years, and the increase of these convolved
infidels, Mr. Whittle gives their names. We

Cooper, Joseph Barker, C. Southill,
J. H. Gordon, J. D. Brabyn,
Mr. Sexton, H. Fuller,
D. K. Fraser, E. Earleker, G.
Bishop, R. Conch, F. M. Emile, J.
W. Bendall, J. Horn, J. King.

Here were sixteen persons,

spreading religion, and in the

Lambert, of New York, re-
mained until middle life when her fam-
ily moved to Texas, Va., where she re-
ired in 1820, when she married a

of the Seventh-day Baptist church at New-
ork, and in 1864, together with her hus-
band and their only daughter, she became

member of the church at Freeport, Ill.

Lambert, of Hamilton, Ill., on April 4,
over forty years, with her husband

and they are the parents of two

children.

REV. W. B. Brown, S. J., May 8, 1850, Cam-
bridge, Massachusetts, who was a

member of the Harvard University, in the 60th year of his
life.

In early life she attended with the Seventh-day
Baptist church at New-
ork, and in 1864, together with her hus-
band and their only daughter, she became

member of the church at Freeport, Ill.

her late illness was long-continued and attended with great
suffering, and a complication of diseases terminating in
decrepit, and with great pain and rapid
mortality. Her body is at Freeport, and

though the end came suddenly, we have not
more than to be thankful that she endured so well and

enjoyed the en
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.removeAttribute

CANCER INDICES.

Cancers and Tumors

are successfully cured by

REV. A. W. COX, Alfred, N. Y.,
Cancer Doctor

with very little pain. He radically cures all
malignant growths, even in the most intractable form.

Patients can be treated at their homes or at the
discovery.

Send for circulars and testimonials.

All forms of

Wanted—An Idea

This can be anything you have in

the leading lecturers on the side

of infidelity. Some of them have

been infidels in lectures in London,

and have written books on the

subjects. The following are

of infidel societies. Of these,

at this time of the year, only four remain,

the third holding a

position. One of these, the oldest

infidel in England, is since dead.

Leaving these, the four, are
to be accounted for, and of these

they have turned to

Christianity, and openly pro-

fess their belief in its faith and

teachings.

The editor of this paper while

in England became personally

acquainted with more than

one of these converted infidels.

Mr. Whittle gives their names. We

Cooper, Joseph Barker, C. Southill,
J. H. Gordon, J. D. Brabyn,
Mr. Sexton, H. Fuller,
D. K. Fraser, E. Earleker, G.
Bishop, R. Conch, F. M. Emile, J.
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THE SABBATH RECORDER.
May 25, 1869.

HELPING HAND
IN BIBLE SCHOOL WORK.
A quarterly, containing carefully prepared helps for the Bible school teacher. Conducted by the Sabbath School Board. Price 25 cents copv per year; 75 cents per quarter.

THE PECULIAR PEOPLE.
A CHRISTIAN MONTHLY DEVOTED TO JEWISH INTERESTS.

Central Office, 190 Broadway, New York, N. Y.

The following Agents are authorized to receive all contributions for the publication of this Monthly:

Rev. H. S. Hurd, Providence, R. I.
Rev. W. H. Spencer, Baltimore, Md.
Rev. F. G. Gill, New York, N. Y.
Rev. F. B. Waters, New York, N. Y.

The Office of the Printer is in New York, N. Y.

The每月发行的伯利恒手信 (The Monthly Letter, the SABBATH RECORDER) 于1869年5月25日出版。这期月刊由《SABBATH RECORDER》编辑部编辑，内容涵盖了圣经学校和犹太教相关的话题。月刊的主要目标是帮助圣经学校教师，每期价格为25美分。月刊的印刷办公室位于纽约市百老汇190号。

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