BEHIND AND BEFORE.

BY F. L. ROSEME.

NE thing I do; the things behind forgetting
And reaching forward to the things before,
Unto the goal, the prize of God's high calling,
Onward I press—said that great soul of yore.

And in the heart, like strains of martial music,
Echo the words of courage, trust and cheer,
The while we stand, half hoping, half regretting,
Between the coming and the parting year.

Behind are joys, fair hopes that found fulfillment,
Sweet human fellowships, and many a gain;
Unanswered prayers, burdens of loss and sorrow,
Faces that look no more in ours again.

Before are opportunity and promise,
Fairer fulfillments than the past could know;
New growths of soul, new leadings of the Spirit;
And all the glad surprises God will show.

All we have done, or nobly failed in doing,
All we have been, or bravely striven to be,
Counts for our gain, within us still surviving,
As power and larger possibility.

All, all shall count; the mingled joy and sorrow
To force of finer being rise at last,
From the crude ores in trial's furnace smelted
The image of the perfect life is cast.

Onward I press, the things behind forgetting,
And reaching forward to the things before;
Ring the brave words like strains of martial music,
As we pass through a newly opened door.
ing pastors and other church officials. It seems to afford some sort of vindication of their position in opposition to churches and religion. Individual preferences are often so vehemently pressed and so unyieldingly maintained as to lead to discord and division. The spirit of the gospel is always in the most effectual manner of cultivating the spirit of Christ in ourselves, and influencing others to do likewise.

NON-RESIDENT MEMBERS.

In the report of the Committee on the State of Religion at our recent Conference, it was stated that there are, according to the statistics from the churches, about 2,000 non-resident members. The Committee recommends that persons who change their residence from the vicinity of one of our churches to that of another, make it a point to transfer their membership accordingly. This recommendation is very timely if carried out would result in an increase of spiritual interest, influence, and religious enjoyment. There are several excuses frequently rendered for not complying with this generally approved plan.

1. It is sometimes urged that one is not sure his residence will be permanent, and therefore it will not pay to make the change. It is true that no one is certain of living permanently, or even very long, in any one locality. Unexpected changes may come, or even death itself may remove us. But this fact should induce us to be all the more diligent in making the right change, and putting us in position to receive and do the greatest amount of good while we do stay.

The effort to secure a transfer of membership is no serious matter. Both the churches concerned are glad to grant dismissions and receive worthy members. It is their duty and their pleasure to encourage such transfers of membership, and for the sake of the spiritual life of churches and individuals such a transfer has for many years been warmly urged at our Associations our Conventions and meetings.

2. Another excuse often made for delaying to make the change of membership to correspond with the change of residence is that they ought not to be in too much haste, but wait a few months and get acquainted with the people. So the "few months" are apt to run on to years, and probably they will not feel any more inclined to unite after waiting so long.

3. We mention only one more reason sometimes given. We have heard within a few weeks from a person of excellent Christian character, who has lived more than a year in one of our societies, and has never been asked by pastor or people to unite with them. While it may be said that Christians ought not to be solicited, still it is not very common for members to obtrude themselves upon a church under such circumstances, unsolicited. At all events it is courteous for both pastor and people to be watchful and solicitous for those coming into their church, and it is courteous as well to invite them to unite in church relationship, if there are no objections. If all will try to carry out this sound recommendation of the Committee on the State of Religion, the list of the non-resident members will be radically changed before the next Conference.

DR. LEWIS RESIGNS.

On the evening of Sept. 27, 1866, at a full meeting of the Plainfield church, Dr. Lewis' resignation, as pastor was presented, considered, and accepted. To say that this was done with strong feelings of regret, by both pastor and people, would be the least that could be said. After a devoted ministry of sixteen and a half years there need be no wonder at the strong mutual attachment that exists and the unfinished sorrow that this relation must be severed. Nothing but the clearest convictions of duty on his part, and the larger interests needing his special attention could have prompted him to resign at this time, or the people to consent to let him go. But duty and the demands of the hour overcame personal preferences, and the people reluctantly yielded. While we say the people reluctantly, we should not be inferred that the Plainfield church is not fully aware of the importance of Sabbath form work and in sympathy with the call extended to Dr. Lewis. The part they have already borne in that work is a sufficient guarantee of their interest.

The letter of resignation of Dr. Lewis, and the action of the church are as follows:

To The Seventh-day Baptist Church of Christ of Plainfield.

Dear Brethren—You are already familiar with the considerations and influences which culminated in the resignation of Dr. Lewis at its last annual meeting, and of the resultant "Call" which was extended to you by the Executive Board of that Society, and which you have accepted as a call to enter upon the work of Sabbath Reform, under its direction.

I would have forwarded the action which has brought this call to me had I not feared that in so doing I should be evading the largest duty which could come to my hands. If you shall coincide in the idea that such a large duty is involved, it will give me double strength to undertake a work which seems hopelessly foolish to the world outside, and which, at best, will demand strength to stand by and back. I do not think of severing my relations with you for any other form of work, or any duty less large and imperative. In doing this, I dare not stop to think of my past work, and most pleasant relations with you for more than sixteen years; of the help you have been to me, of the cooperation you have given, of your patience with my shortcomings, and your forgiveness of my short-comings, lest I be unable to write more.

If my personal choices, alone, were considered, I could not write these lines. But I have tried to decide all questions in life in view of the largest duty, and feel that I must now put my choices aside for such a demand on a part of a great, and imperative truth.

I therefore beg leave to ask for a release from my engagement as your pastor, the same to take effect at the first of October. I am confident, knowing that you understand the exigencies of the work to which I have been called.

Trusting that you will give the matter such consideration as the circumstances demand, I remain, dear brethren and sisters, yours, in the closest of Christian bonds.

A. H. LEWIS.

After fully discussing the matter of the resignation, the Plainfield church took the following action:

WHEREAS, The Trust Society through its Executive Board has called our pastor, Dr. A. H. Lewis, to give his whole time to the work of Sabbath Reform, and whereas in response to this call, he has in sight asked to be released from his engagement with us, therefore,

Resolved, That yielding with saddened hearts to the call of our pastor holds out higher duties and larger fields of usefulness, and putting aside our own preferences and choices, we respectfully grant him the release he asks for, and accept his resignation to take effect Oct. 1, 1866.
NEWS AND COMMENTS.

On the 18th of September, Spain sent 2,500 more troops to Cuba, to aid in prolonging their hopeless cause, and it is said will soon send 40,000 more.

Later intelligence from the storm-swept region South greatly increases the tale of its sad havoc. More than a hundred people are reported killed. It was especially severe in Florida.

IAN MACLAIREN (Rev. John Watson, D. D.), of Liverpool, arrived in New York week before last. He is to deliver the Lyman Beecher Lectures at Yale, and will also lecture in other places throughout the country.

The Yale students who made such an exhibition of intolerance on the occasion of Mr. Bryan's recent visit and campaign speech, were very foolish and their actions are generally condemned by all right minded men.

Twelve men were poisoned at North Tonawanda, N. Y., Sept. 30, by eating soup in which the cook had accidentally put "Rough on Rats." Three of the men were not expected to live. The cook was one of the numbered poisoned. He ate freely of the soup.

PRINCETON COLLEGE, N. J., will celebrate its 150th anniversary, October 30-22. This school has become one of the prominent institutions of our country, and now proposes to assume still greater responsibilities. After its celebration it is to be known as Princeton University.

MOUNT HOLYOKE SEMINARY, near Springfield, Mass., was totally destroyed by fire, September 27. The loss is estimated from $150,000 to $200,000. None of the 400 students or faculty were injured and most of the students' personal effects were saved. It is thought the fire originated in connection with the laundry.

The familiar place at the Battery, in New York, known so long as Castle Garden, where the immigrants used to land, is undergoing a great transformation, by being changed into an immense aquarium. Being so close to the immigrants used to land, it will be of invaluable advantage to students in ichthyology.

A great hurricane occurred along the Atlantic coast, coming from the West Indies last Tuesday night. Eleven people were killed in Savannah and property destroyed to the amount in value of $1,000,000. Public buildings in Washington suffered severely, and many private houses were wrecked. The storm and wind also did great damage in Eastern Pennsylvania.

Of Chicago's 1,208,669 people, only 292,669 are of native American stock. The Germans lead with 384,958. The Irish are second, and Russians there are 121,534. The Bohemians, Poles, and Russians there are 121,534. The Scandinavian number 95,581. Almost every nation, kindred, tongue, and people are represented there. How much they need to hear the gospel in their own tongues when they were born.

Experiments with the horseless carriage are still being made. In the races recently com-
plain to be published in a non-partisan journal like the Sabbath Recorder.

But now, really, what would you think of a juryman who should decide the case submitted to him before the evidence is all in? One of his colleagues turns to him and asks him if he does not think the man is guilty, when only half the witnesses have testified. Well, all the light that he can get will be none too much when human life hangs in the balance. It will be time enough to decide when the decision is required.

We are not all ashamed of the fact that there is still an open one with us. We have not the happy faculty of deciding such things off-hand. Some people can settle the most profound and far-reaching questions by simple intuition; but it is not our forte. We offer our hand to other young men who have not yet allied themselves with either political camp. Be sure you are right before you go abroad. Do not be brow-beaten by ridicule and sneers, nor carried off your intellectual feet by enthusiasm. Take your time and read both sides. Read the book. And in the meanwhile cast your influence for fair play, courtesy, and a high plane of discussion.

Indecision is one thing. Deliberation is another. The man who desires to master fundamental principles and look at a question in all its bearings will want time. There is only here and there a man who can rise superior to his environment, the public opinion which surrounds him and the interests which affect him, take the far look and see things as they are. But over and over again it has been these men who have led the world up to higher ideals and loftier thinking.

NEW-CHURCH DARKNESS ON THE SABBATH.

BY W. C. DALAND, D. D.

(Continued from last week.)

"The laws of the Sabbath as set forth in the Assyrian tablets," the writer tells us, "belongs, in all probability, to the primeval, or Adamic era." He then proceeds to the Noachian era. He does not conclude from the silence of the Scriptures that there was no Sabbath. What his language plainly shows is that that is the meaning he intends to convey, and when he passes to the Mosaic era he adds all the usual arguments to try to prove that the Sabbath, as we now understand it, is a new institution, a distinctly Mosaic ordinance of what was, as he seems to think, "previously unknown to the Israelites." The rest of the article is devoted to a consideration of what the Sabbath was to the Jewish people, and the description he gives is in the main a just and true one. The next is the consideration of the Sabbath and the true Sabbath under the New Dispensation. What this is one may gather from what the writer says when speaking of the account of creation. He states that the meaning of the Sabbath is "the rest of his people," or his "internal sense," is foreign to his purposes to exhibit, but he remarks in passing that "in this matter the teaching of Swedenborg, and of the New Church generally, seems to the writer to be the true key to the right interpretation." So he says, "The true Sabbath is the 'rest of the heart,' in which God has 'ended his work,' his spiritual creation, in which all things are 'made new.'" Hence the writer of the epistle to the Hebrews says, "There remaineth a Sabbath (rest) to the people of God." If this is God's Sabbath, man's must be something analogous.

But we need not anticipate the next article. The principal ray of light emitted by the New Church on the subject as set forth in the one before us is that the Sabbath, as we Seventy-day Baptists and the most of people understand it, is an institution that has passed out of the Mosaic legislation. The Mosaic Sabbath, with its laws and its historic observance by the Jews, appears to be a reality and not an inward or spiritual grace merely." But the same Scripture that records its enactment for the Jewish people as a prophetic law gives it as a provision in the New Dispensation, if it is not now overtaken and overtaken by God instituted the Sabbath as a blessing to man and that it is his divine will that it be observed. And the reason why Sunday is not the Christian Sabbath, and will never be by the truly enlightened conscience, is not because it can be proven beyond a peradventure that the seventh day of the week to-day is one of an unbroken succession from God's Sabbath after creation, "a period of twenty-four hours." If this could be proven, it would not greatly increase the obligation to the devoted Christian, and if the contrary could be proven, it would not materially disturb the Christian Sabbath-keeper.

Two days, and two days only, lay claim to being the true Sabbath. The first is the Sabbath, the last day of the weekly cycle, set apart by God in his law and in his providences as a day of rest and worship, possessing the warrant of God's Word, the example and words of our Saviour and his apostles, and the whole of history, which is a strong reason for the non-observance of Jewish rites are given. It was observed in the primitive church, and has been observed by many Christians ever since. This is the true coin surely. The other day, Sunday, is the Christian Sabbath, set apart by God in his law, as a blessing to man and that it is the Christian Sabbath which God's Word-and the New Church teaches it is the Christian Sabbath which God's Word, and the New Church teaches it is the Christian Sabbath upon the grounds of obligation the apostles did not claim or exercise. For the Christian to observe the former, is to give honor to God; for him to observe the latter, to ignore the Word of God, and give honor not simply to civil and ecclesiastical authority, but to such civil and ecclesiastical authority as in history have been associated with the grossest perversions of our pure religion. The question is not whether the week was determined in ancient times by the phases of the moon, or whether the days of creation were or were not twenty-four hours long. The question is between the honor of our God or the support of ecclesiastical pretensions which have ever been to be observed, even by those from his position in the hearts of men. For those who as Baptists claim to be guided by the Word of God in all things, and whose forefathers have suffered for the sake of religious liberty, even heretical ways to prevent such false authority is to dishonor their confession and to accept that which in different times and countries has put pope, king, priest, or parson in the place of God as binding the conscience of Christ's people. It will take the light and earnest from this New Church luminary to show true believers that the latter is the way of duty or right in the sight of God.

Keep in the sunshine. Both material and spiritual germs of disease thrive most deadly in gloom and damp.
Tract Society Work.

BY A. B. LEWIS.

Recognizing the necessities of the work, the Tract Board and the church at Plainfield have acted promptly in the matter involved in the fine that was given them as the last meeting, and the writer enters upon the duties assigned him with the opening of October. The Board desires to come into close and constant touch with the people, and this column is opened with the expectation that it will be a valuable means of accomplishing so desirable an end.

The Board seeks all possible information at all times, from pastors or others, as to what the people desire from the Board, and what they will do to aid the Board in the work the people have committed to it. We expect that through this column the churches will come to know each other better, and to know more of the work and methods of each, in their support of the Tract Society.

The conductor of this column will do all he can by way of personal acquaintance with the churches. The work of editing, which has been and must be one prominent and valuable point of contact with the world, forbids long and continued absence from home. In the work committed to him, he must be quick and constantly observant of all that passes, especially in the United States, touching the many and changing phases of the Sabbath question. This demands constant access to a large list of "exchanges." Probably he will visit a few churches before winter, but they are so located that he has not yet come within the circle of the work done last summer in connection with the Associations and the Conference. If this is done, it may delay the new edition of the "Catholic Tract" a few weeks,—a tract much sought, and needed.

I shall be thankful to all friends of the cause who will send me items of local news touching the churches. The work of editing, which has been and must be one prominent and valuable point of contact with the world, forbids long and continued absence from home. In the work committed to him, he must be quick and constantly observant of all that passes, especially in the United States, touching the many and changing phases of the Sabbath question. This demands constant access to a large list of "exchanges." Probably he will visit a few churches before winter, but they are so located that he has not yet come within the circle of the work done last summer in connection with the Associations and the Conference. If this is done, it may delay the new edition of the "Catholic Tract" a few weeks,—a tract much sought, and needed.

From time to time there will appear in this column, facts and discussions showing the trend of thought and action outside of our denomination. One great need on the part of Seventh-day Baptists is a wider and more intimate knowledge of what is going on in the broad field of the Sabbath. Without this knowledge, many things will escape our eye, and we want the help of friends to make up for this loss.

To exalt human interpretations of divine law to the place of that divine law itself will make these interpretations and binding upon the conscience as if they were the utterances of God himself, it is to give mankind a fallible, conflicting and deluding standard of morals. To claim for such a standard perfect consistency and irreformability is to make its practical operation still more disastrous. An error or wrong is in this way perpetuated to the constantly increasing demoralization of individuals and communities.

Our change against Romanism as a system is that, according to the Scriptural definition of it, it has sought to change times and laws of divine appointment (Dan. 7: 25) by substituting its own decrees for those appointed by God himself as given to men. The standard of divine moral law prescribes one day in seven to be kept as peculiarly a day of rest and worship, holy to the Lord. Romanism multiplies its holy days, and clothes some of them with a sanctity more sacred and scrupulous than that of the Sabbath.

Romanism has degraded the divine law, and by this substitution a deadly wound has been given to the pure morality of life in all official and individual relations, and the very foundations of civil and religious liberty have been assailed.

Tested by this standard it sets up for Romanism the Statesman is doubly condemned. No Romanist can surmise the Statesman in putting a purely human interpretation upon the divine law of the Sabbath, and insisting that this human interpretation is the utterance of God. If Romanist "has sought to change times and laws of divine appointment," the Statesman insists on perpetuating the change of God's divinely-appointed Sabbath without a shadow of authority higher than Romanism.

The inconsistency of the Statesman is the more apparent when it says, "The divine standard of moral law prescribes one day in seven," etc. This is a perversion of the law which signifies "the seventh day" and not one day in seven. The Statesman will not follow its own interpretation, for it demands the specific "First-day," and it is a fiction in mathematics as well as a false interpretation of the law to say the "One day in seven" is equivalent to the definite seventh day of the week, or the definite "First day of the week." This one-day-in-seven interpretation has been invented as an escape from the plain command of the law.

The Statesman is the last one who can safely assault the Romanist in the matter of "changing times and laws." Self-stultification is a prominent factor in every attack which the Statesman makes upon the Romanist.

The TRAMP PROBLEM.

When some particularly atrocious brutality is perpetrated upon defenseless women or children by the members of the tramp family, it may not occur to sentimental philanthropists who help and feed every beggar who appears, in a measure, to be deserving of aid. (October 1, 1896.)

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Missions.

FIFTY-FOURTH ANNUAL REPORT
Of the Board of Managers of the Seventh-day Baptist Missionary Society.
(Continued from last week.)

WESTERN ASSOCIATION.
The Rev. M. B. Kelly, Jr., Alfred, N. Y., Missionary Pastor.

Mr. Kelly reports 48 weeks of labor by himself, and by proxy, with the Hornellsville church, as missionary pastor, and as a regular supply for the Hornellsville church; 98 sermons and addresses; average congregations 30 at Hornellsville, and 60 at Hartsville; visits 66.

Mr. Kelly went in the last quarter to Plainfield, N. J., to supply the Seventh-day Baptist church there for four months. The Rev. W. C. Whitford, Alfred, N. Y., took his place as supply at Hartsville and Hornellsville.

The spiritual condition of these two churches is good. Interest seems to be increasing, attendance and attention remarkably good. There is a desire for higher religious experience. At Hartsville one joined the church by baptism. At Hornellsville one has recently begun to keep the Sabbath, and several will soon join the church by baptism.

The Rev. A. Lawrence, Hebron, Pa., Missionary Pastor.

Mr. Lawrence reports 30 weeks of labor with the Hebron and Hebron Centre churches, and at the Pine Grove preaching station; 89 sermons and addresses; congregations 20 to 60; prayer meetings 33; visits 52; 30 Seventh-day Baptist families; 78 resident church members; 2 Bible-schools.

The interest in all the meetings of the church is fair, and taking all things into consideration there is a more healthful religious state in the churches. The financial condition of the church is not as good as it was because of hard times, people in debt, and poor market for produce, so they do not have the ability to support or help support a pastor.

Mr. Lawrence closed his labors with these churches Feb. 1, 1896, and took charge of the Richburg Seventh-day Baptist church, Richburg, N. Y.


An appropriation was voted to the Wellesley church Jan. 1896, to aid in the support of a pastor, but not to the Scio church, as it made no application for an appropriation. Mr. Jones has served both churches as pastor during the year faithfully, and his ministrations have been very much appreciated and enjoyed. Attendance upon the services has been good, and a growing interest is manifest in church and denominational lines of work.

NORTH-WESTERN ASSOCIATION.

Mr. Coon reports 50 weeks of work as pastor of the Berlin church and as missionary on the Wisconsin field, preaching at Marquette, Coloma, Caledonia, Davenport, and Coon, in those places; sermons and addresses 93; average congregations 31; prayer meetings 28; visits 554; 2,989 pages of tracts and 88 papers distributed; additions 2 by baptism and 1 by letter; 19 Seventh-day Baptist families; 53 resident church members; 2 Bible-schools.

Mr. Coon's field is too large for one to look after. His appointments are too far apart for him to do satisfactory work in a place. At Adams Centre, Wis., he held a short series of meetings, resulting in the declining of some, the encouragement of others, and the organization of a prayer meeting. He and Bro. S. H. Babcock of Walworth, Wis., held a series of meetings at Fish Lake, which resulted in an addition of three to the Coloma church. He has visited Marquette once a month, and held meetings in the same last year. There are many First-day young people in Marquette, who are interested in his work. If he could do two or three times as much work there as he is now doing, he could hope for good results in that place. The church is in a fairly good spiritual condition. Bro. E. A. Witter, pastor of the Albion church, Wis., worked nobly there two weeks last December, with good results, but a stronger and deeper work is needed. The alternate Sunday night meetings in the Berlin church have been continued the same as last year, with increasing interest. The great need of the Berlin church, in order to secure the best results, is to have a settled pastor for at least two-thirds of the time. The church is growing in numbers and spiritual condition.


Mr. Crofoot has labored a full year with the New Auburn church, and at Sumpter and Trenton, Minn.; has given 95 sermons; congregations 470; prayer meetings 43; visits 173; pages of tracts distributed 1,557 and 96 papers, additions 1 by baptism; Seventh-day Baptist families; 14 resident church members; 41 Bible-schools.

Mr. Crofoot writes that the members of the church as well as the Sabbath schools in the Sabbath service are well attended. One has been added to the church during the year by baptism. The smallness of our numbers sometimes makes us discouraged, but our strength is in the Lord. The Sabbath-school and the Christian Endeavor Society are maintained with a good degree of interest.

The Rev. E. B. Socwell, Welton, Iowa, Pastor and Missionary.

Mr. Socwell reports a full year of labor with the churches at Welton, Carlton, and Grand Junction, and as general missionary at various points in Iowa. He preached 116 sermons; congregations 30 to 200; prayer meetings 63; visits 430; pages of tracts distributed 936; additions 2 by baptism, 5 by letter or experience; 50 Seventh-day Baptist families; 166 resident church members; 3 Bible-schools.

Mr. Socwell writes that the year covered by the above statistical report has been one of great spiritual benefit. Anxiety and a heavy debt for our church building were amongst the greatest fears of the past year. The church at Welton and Grand Junction continues very much the same as in past years. There is very little opportunity for increasing our membership at either place, except it comes from the outside. Among all our own people are already members. Prejudice against Sabbath truth prevents First-day people who live near us from identifying themselves with us. The church at Grand Junction, however, is cared for by people moving there from other localities, and if this should continue the school-house where we hold our services will not accommodate us. The interest at both Welton and Grand Junction is good. While these two points have been the chief places of labor during the year, general labor has been performed at Cedar Rapids, Marion, Shebysville, Cedar Falls, Garwin, Shell Rock, Gowrie, Carroll, Dow City, Arian, Rippey, Perry, Delpham, State Centre, De Moines and Knoxville. Aside from these places, we have isolated Seventh-day Baptists residing in Iowa City, Zearing, St. Anthony, Marshalltown, Eagle Grove, Sioux City, Woodward, Liberty, Dubuque, Adel, Plover, and Greenfield, where he has not been permitted to work. At Delpham he held evening meetings in the M. E. church for a week, at the request of the pastor, and had his hearty co-operation during the time. Recently he has been asked to return and hold meetings in the same place, which he has done, having held a very successful series of meetings.

In last January he spent nearly three weeks in North Loup, Neb., in Sabbath Reform and evangelistic work. Since then quite a number who attended these meetings have embraced the Sabbath; altogether some twelve united with the church who formerly observed Sunday. In March he returned to North Loup, under the direction of the Evangelistic Committee of the Missionary Board, and spent four weeks in evangelistic work with Pastor J. H. Hurley. During these meetings over forty professed conversion, and between twenty and thirty united with the church. During the year he delivered a course of sermons upon the Sabbath question at Welton and at Grand Junction, which were well attended, and which strengthened our own people in the truth and in Sabbath observance. He has isolated people who have embraced the Sabbath and many others are deeply concerned over the question. Two persons at State Centre have come to us of their own accord, and are letting their light shine in that part of the state. Altogether our prospects as a people on the Iowa field are brighter than at any time in the past, and there are great things in store for us, if we do our part well.


Mr. Wheeler reports full year's labor with the Boulder church, and at Calhann and Denver as occasional preaching stations; sermons 68; average congregations 50; prayer meetings 50; visits 70; distributed pages of tracts 555; papers 125; added to the church 12 by baptism, and 10 by letter and experience; 1 Bible-school. He writes:

The year has been one of anxious work. In taking a review of it there is much cause for encouragement. One year ago a serious financial difficulty was the greatest fear of the church, and a heavy debt for our church building was upon us. That debt is now cancelled. The surroundings of the building, and some work on the building itself outside, call for more than can be
factory the Pleasant Grove church for several 118; 1,115 pages of tracts and 141 papers The Rev. W. D. Burdick, Jackson 11; 115 the raising here at present. But every little while 1,115; 11,157 years, verses, the adoption of another case of the church, and the Family, and the 11,157 among the membership of the churches which 11,157. Indeed, there is a strange incongruity between the denominations who practice and oppose it. I do not refer here to the Pedo-Baptist churches as opposed to Baptists in respect to this question, so much as to Baptists opposed to Baptists. In the United States and British Provinces the Regeneration or Restrict or Restriction of the Church, and the Free-will Baptists open communion. But in Great Britain, the matter is exactly reversed. There, Calvinistic Baptists practice open communion, while the Free-will Baptists are firm advocates of restricted communion. So it is quite manifestly evident that there is no harmony among the same denominations in regard to this subject. In the matter of baptism by immersion and the Seventh-day Sabbath, there is a general concession on the part of the Free-will Baptists in respect to this subject as well as all others, to compel the conviction on the part of the world of mankind that we are Bible Christians? The position of those who advocate restricted communion, seems indefensible, so far as consistency and scriptural authority are concerned. The common argument in favor of this dogma is, that “baptism is the door into the church,” and that as baptism is the immersion of the candidate in water, no person can properly enter the church who has not been immersed. And, further, that as the eucharist is “a church ordinance,” no person who has not been properly inducted into the church is entitled to a place at the Lord’s table. And, even as it may seem, this is the position taken by Seventh-day Baptists, while they refuse to commune with First-day Baptists, who have met all these requirements. This only shows that the whole matter is illogical, inconsistently adopted and confined to the argument, if argument it may be called, is the mere echo of hoary tradition. There is not a hint in support of it from the first line of the gospel of Matthew to the last of Revelation. And yet the advocates of this dogma continue to assert with earnestness of heart and voice, how worthy of the truth. If we should ask one of these brethren to give us scriptural authority for the Seventh-day Sabbath, the inspiration of the Scriptures, the new birth or salvation by the Holy Ghost, how readily would he comply with our request. And why? Simply because he would only have to open his Bible to do so. But when we ask for his authority for restricted communion, he has to go into a labored argument on traditional premises. If God’s word authorizes restricted communion, it is easy to find chapter and verse in support of it. But there is a single passage, properly construed, in favor of this practice? If so, no one will be more than willing to be a happy and an able author of this article. Let us now consider some of the arguments in favor of restricted communion. 1st. “Baptism is the door into the church.” On what authority does this statement rest? To test the soundness of this declaration, permit the use of an illustration. Supposing that one of our evangelists the present autumn should go into a community where there are no Christian people, and God should bless his labors in the conversion of an hundred or more souls. They all give satisfactory evidence of a change of heart, and are determined to live a new life, and the major part of them desire to be baptized by immersion. Having no good reason to deny this blessed privilege, he baptizes some 80 or 90 rejoicing souls. Now, into what do they baptize them? “Into the church,” say the advocates of restricted communion. Well, now, for the proof. There may not be a Seventh-day Baptist church within 50 miles of the place. And this would by no means be an unusual occurrence. What church were they baptized into? He could not baptize them into a church where no church existed. He could not baptize them into any church in the denomination without the consent of the church. Now they are all baptized Christians, and Seventh-day Baptists in sentiment. Where are they? In the church? If so, what church? There has been no church yet organized and, of course, they could not be in the church before it was constituted. Where were they when they were baptized? Then it would be the church that “baptism is the door into the church”? We answer, it is not in the Word of God. Now, the next thing in order, would be to organize these baptized converts of harmoniously converting them into a corporation, the church for the purpose of mutual aid and more efficient work in the vineyard of the Lord. Were they baptized into the church? No! They were baptized into “the name of the Father, the Son, and the Holy Spirit.” They are organized after that into a corporate body for reasons already stated. Now, if this would not be in order, we should like for some sensible man to point it out. If it would be in order in this case, it would be so in every case. Indeed, this practice is acknowledged by all churches; for wherever a pastor baptizes candidates, he invariably receives them into the body by the right hand of fellowship, and in many cases by laying on of the hands, which plainly shows that this is the understood the proper means of entering the church. 2d. The next argument in favor of this practice, is that “the eucharist is a church ordinance,” and consequently, every church has the right to say who shall or shall not participate in the Lord’s Supper. If one church, who has met all the qualifications, has the right to fix the borders of its vineyard, it may as indelible as the first argument. If the friends of restricted communion claim that the Lord’s Supper is a church ordinance, they practically exalt the church or corporate relation above that of the Christian. They refuse to commune with those persons whom they acknowledge to be pure minded and goodly people, because they are not Christians, but because they have not been baptized, or because they do not keep the Sabbath as a day of worship. And while they refuse to commune with them, they do not hesitate to invite them into their desks and sit with delight and profit, as these devoted servants of God unfold the truth. The disciples of Christ, who have been washed and are led up to God in prayer by the pastor or persons with whom, the next hour, they refuse to commune. If preaching the gospel and prayer are not as sacred privileges as communing, I fail to see the difference. BRIGHTEN another’s path and thine own will be the fairer.
**Woman's Work.**

LOVE COUNTETH NOT THE COST.

There is an ancient story simply told,
As ever were the holy things of old,
Of one who served through many a toiling year
To earn at last the joy he held most dear;
A woman, too, to whom was given
What mattered it? Love counteth not the cost.

This, then, of man—and what, dear Lord, of thee,
Bowed in the midnight of Gethsemane—
Come from those regions infinite with peace,
To buy with such a price the world's release?
Thy voice descends, through ages tempest-tossed;
What matters it? Love counteth not the cost.

O, Benares Master! I who stand
Beneath the pressure of thy gracious hand—
What is the service thou wouldst have from me?
With what more ready heart to be born for thee?
I, too, would say, though care and fear exhaust
What matters it? Love counteth not the cost.

MISSION STUDIES.

To the Benevolent Societies:

The first quarterly report to your Associational Secretary will be due October 31. Please make out the blank as promptly and fully as possible, giving name of society, number of members, amount of money paid to the Woman's Board during the quarter, and especially report all your work done for the home church, or for local charity, and in closing, give the name and address of the secretary. We trust our women will work with the enthusiasm and earnestness of last Conference year, and receive abundant blessings from the Master.

Yours in the service,

MRS. ALBERT WHITFORD, Cor. Sec.

A very hopeful work is being carried on by the London Mission among the women of Benares. Two thousand and five of the staff of workers there are 5 Christian teachers of schools, 3 Zena teachers, 3 Bible women, and 9 non-Christian teachers. Four large schools for girls are carried on; and during the year 202 Zena were visited, 150 pupils in these being taught to read, while 780 others have the Bible regularly read to them. In addition to this, in Benares itself a similar work is being carried on among the surrounding villages. "The other day," writes Mrs. Parker, "when we were passing near Manguri, one woman who had a bright earnest face said, 'Oh, tell us again who he was, and tell us slowly, for we forget so soon!' I wish my friends in England could have seen those ignorant women's faces as they tried for the first time to grasp the idea of a Saviour who could save them."

FROM WESTERLY.

My Dear Mrs. Rogers:

Your request for some account of our society's doings for the season of 1895-6, has been some time waiting for a reply, various matters having contributed to the delay. Now that the time for opening our sessions is so near, it seemed a good time to report.

Perhaps it is well to say that this society has a two-fold object in existing—to promote social intercourse among our own people, and to do benevolent work of any or all kinds that come to our hands.

Our plan is to hold fortnightly meetings, with a supper, to which all are cordially welcomed, ten cents being charged for the supper, which gives a small fund for charitable work.

Our experience has been that it is better to have suppers, for it is noticeable at almost any gathering, if conversation lags and grows common-place, the moment the banquet is served wit and humor revive. A church social is no exception to the general rule.

Last winter we held fourteen socals. One of the most successful, perhaps, was given by the gentlemen. A committee of five, with Mr. I. B. Crandall as chairman, had everything their own way. A good-sized board did duty for a fancy menu card. The parloros were gorgeously decorated with advertising chromes of various kinds.

When supper was announced, the gentlemen, in white caps and aprons, marched into the dining-room to the time of a waltz song, which contained a list of the good things that awaited us. No lady was allowed in the kitchen under penalty of a fine, which was increased with every succeeding offense.

All present pronounced the whole affair a great success, and the financial results were satisfactory, as a neat little sum was added to our treasury.

Not as much money was made last year as has been in some years, but we have nothing to complain of financially.

In benevolent work we did "what we could," keeping up all our regular contributions to the various branches of denominational work, which is nearly one hundred dollars, and in home work more than twice that amount.

We have had our successes and our joys; we have also had our trials and our sorrows.

To lose from our membership our pastor and his wife, was to a source of deep regret.

Since the close of our last year's sessions death has visited us. Leaving us with a grief still fresh in our hearts and too tender for words, one of our number has passed through the good night, to walk evermore among "the streets of the City Immortal."

In closing this perhaps already too long report, it is a pleasure to say that among our membership the utmost harmony and good fellowship prevails, and though we are very far from perfection, we mean always to put in the hands of a teacher whose influence has been some encouraging example, for the "gentlemen," to whom seem to have been users of books. Of all prayers, therefore, the safest and most fruitful for a beginner is the prayer that God would reveal Himself to us through Christ.

DO YOU KNOW?

That New York City contains over three thousand physicians and is attended to by one million and a half of people?

That in heathen lands there is one medical missionary to three millions, or twice the population of New York?

That these suffering millions are made like yourself—by the same father—and have nerves so they can feel?

That their doctors generally increase their sufferings by their ignorance of anatomy, disease and its cures?

That the witch doctor's business is not to cure, but to find out who bewitched the sick one?

That when one such is found, he is made to drink poison prepared by the doctor who discovered him? If the victim dies, the doctor is right; if he does not—well, that is the doctor's fault—he must be dragged.

That Bishop Williams' story of a father who kill his little daughter because his wife, the child's mother, was dying? The only reason why the father believed the child had bewitched her mother was, she squatted.

That in India men do not eat without food for four days after matrimony, and left to lie on the hard floor?

That, whatever question arises as to the future of the heathen, there can be none as to their present terrible need and suffering?

That he who went about doing good "healed them all," and told them of a home where "there should be no more pain."

That he opened the door to that home with his pierced hand, at the price of his life's blood?

That he first sent out twelve, and then seventy, to do two things, "Heal the sick and preach the gospel."

That he told the story of the good Samaritan, commending his pity for the wounded man, and rebuking the passers by?

That medical aid has removed prejudice, established confidence, and opened doors previously closed to the gospel?

That many missionaries, or members of their families, have perished for lack of medical knowledge or aid in time of need?—Medical Missionary Record.

When Christ becomes so close a friend that we are beseeched even in our times of discouragement to act upon his bare word, as Peter did when he had toiled all night and taken nothing, and yet could say, "Nevertheless at thy word I will let down the net;" our prayers are not likely to return to us without sufficient good. Accepting as the true and preliminary of successful prayer. It comes from living with God rather than from study, deep or shallow; who live with him become partners of his purpose and learn to ask according to his will. This power in prayer is the possession of the friends of God and Abraham, who, if either of whom should have been users of books. Of all prayers, therefore, the safest and most fruitful for a beginner is the prayer that God would reveal himself to us through Christ.
Home News.

New York.

DeRUYTER.—It is just ten years ago to-day since we moved to DeRuyter, and the busy years have been filled with labors, cares and joys. God has been very good and the people very kind and helpful, and for all these we praise his holy name.

Many of the beloved fathers and mothers have gone on to their reward, and we miss them in our councils and in our work, but others and younger ones are coming on to take their places. Especially do we miss Dea. J. H. Wells, who went into glory leaving up someone to take his place and fill his office.

Our congregation is noted for the number of young married people who are getting homes of their own, and doing a good work in church and society. A very encouraging feature is the increasing number of children who attend our church and Sabbath-school.

Rev. L. M. Cottrell has not been with us for several Sabbaths, having arranged to supply the Otsego church since Rev. Perie R. Bar- dick resigned. She and her husband move, in a few weeks, to Garwin, Iowa, where he enters the pastorate for which his many years of study amply fit him.

We have not had regular meetings at Cay- ler Hill this summer, but we hope that Rev. O. S. Mills may be able to supply them.

But the good work goes on in Central New York.

Oct. 1, 1896.

W. EDMONSTON.—We hope a word from West Edmonton will be acceptable. We arrived here on the 3d of this month, and were heartily and kindly received by the good peo- ple of the place. About the first thing they did to show their interest in the preacher and family was to make a "point party," which amounted to nearly $17 in cash and valuables. This of course, made us feel quite at home.

They have a neat church building and an interesting Sabbath-school. On Tuesday night last the Sabbath-school gave an entertainment which netted about $8. The prayer meetings on Friday evening, thus far, have been fairly well attended and interesting. There seems, we are happy to say, a desire on the part of others and prayer that reviving grace may come, and souls may be saved, which we trust may be realized. We are glad also to note the good effects of the evangelistic efforts of Bro. E. B. Saunders, while here over a year ago.

The writer will fill regular appointments at South Brookfield on Sunday evenings, on ac- count of Rev. C. A. Burdick leaving Brookfield to attend school for some months in New York City. We are pleased with the appear- ance of this country, and hope spiritual blessings will beget it as largely as nature has done.

M. HARRY.

Sept. 24, 1896.

California.

Lake View.—Thinking perhaps those who have interests in the colony lands and people would like to hear something of the condition of affairs here as a corporation, it is thought best to publish the last annual statement of its affairs, which please notice in another place in this issue of the Recorder.

The condition of affairs, in the sense that they have to be with personal labor, is the one that has to be worked upon. True we don't have to cut down trees in order to clear space for growing crops. I don't know but we would like a small chance of that kind long enough to get a little fuel, but we have to dig for water, which is the most essential matter toward success, we find.

Those who have come here for health find it. It is a delightful climate, but climate isn't everything, and we can't live on it alone; but by the aid of new strength obtained through the mild and healthful atmosphere, one can accomplish something in the way toward the essentials of living.

We can't talk crops, because we have none; not that California is generally in that condition, but we have chosen to regard a condi- tion of crop growing, in planting trees, etc., for fruiting. With us now, it is "let patience have her perfect work," and a faith in what may be.

NATHAN L. COON.

A life of loyal, unswerving devotion to prin- ciple, one which stands firmly by an unpopu- lar truth, although it must, perforce, stand comparatively alone, deserves at its close something more than a passing notice, and we wish to present to the readers of the Re- corder the following tribute to the memory of one who, amid many temptations, main- tained his loyalty and devotion to the Sabbath-school and the cause of the Lord.

Nathan L. Coon, M. D., son of George and Electa Coon, was born in Independence, N. Y. (now Andover), February 23, 1822, and died at Oroville, Cal., July 6, 1896. His parents moved to Benessee County when he was a small child, but returned to Alfred, Allegany County, in 1834. He was a student at Alfred Academy when Eld. Irish stood at the head of that intellectual nursery, and by close ap- proach to study he laid the foundation for the broader culture which he afterward ac- quired. He entered the course of study of the University of Michigan and while there spent some two years at Mil- ton Academy. After taking a professional course of study at Rush Medical College, Chi- cago, he entered upon the profession which he had chosen, and became a successful physi- cian, continuing that pleasant work till with- in a few years of his death. He made a pub- lic profession of religion while living at Alfred and united with the church. He was a mem- ber of the Milton Seventh-day Baptist church at the time of his death. In pursuing his pro- fessional work, he was religious in all its aspects. He was a member of the Seven- day Baptist, and although often widely separated from those of like faith, he never swerved from his allegiance to God's holy Sabbath. He took the Sabbath Re- corder till the time of his death, and greatly enjoyed reading it.

In 1843, Dr. Coon was married to Miss Sarah Ann M. Hancock, a daughter of Capt. John Hancock, of Illinois, who died at Milton, Wis., in August, 1847, leaving to her be- reaved husband a little daughter, Josie, 18 months old. In 1872, he removed to Cali- fornia, where the remainder of his life was spent. In 1883, he was married to Mrs. Dell Groover, a lady of rare worth, who made his inter years bright with her cheerful, loving presence. The later years of his life were de- voted to the higher things of life. He was successful. He left a beautiful home, where oranges, lemons, figs and peaches mingled with cherries, prunes, plums, etc., all growing luxuriantly together, making a landscape of rare beauty.

The Dr. had been in feeble health for the last three years of his life, and had suffered several severe sick spells during the time. The months of March and April last he spent with his daughter, Mrs. Josie Hopper, at Yountville, Cal., and returned to his home in May, among much interest. The heat and the extreme heat of summer, however, exhausted his vital forces, and he became very weak. On July 6, he was dressed as usual, but com- plained of the heat, and about four o'clock lay down to rest. His devoted wife sat fan- ning him, when a neighbor in passing called to enquire after his health. The Dr. extended his hand to shake hands with him, and ex- pired almost immediately, without pain or struggle. Only a lifting of the eyes heaven- ward, as if to meet the eye of the Lord whom he loved and served, our Lord, and the spirit passed to the heavenly rest. Mrs. Coon would have been entirely alone with him, only for the providential presence of the kind neighbor who had called.

We quote the following paragraph from the letter of his daughter which brought the news of his death and the circumstances attending it: "I went up immediately upon receiving the dispatch, and yesterday we brought him here to Yountville and buried him, in the spot he himself had selected in our own plot. There I shall eventually also lie by his side. His step-daughter, Mrs. Josie Woodford, has been a loving, helpful daughter. God bless her and her mother. They have laid him away beautifully, and never were wife and daughter more loving, patient and kind than they both have been." 

We will surely be pardoned for giving publi- city to this loving deed of praise and appre- ciation. Thus ended the long and useful life of Dr. Nathan Coon. He was a brother of Rev. A. W. Coon, of Alfred, N. Y.

Mrs. C. M. L.

The best example of self-denying liberality in the Bible is recorded of woman. The best example of loving service in the Bible is re- corded of woman. The best example of con- quering prayer in the Bible is recorded of woman. The gift was none the less real because the service was the anointing of Jesus with a box of ointment; the prayer was a mother's prayer for a daughter possessed with a devil. The wife never let fall such words of royal commen- tation as concerning these three women. Of Mary she said, "She hath done what she could." And to the Ca- nazanite mother he said, "O woman, great is thy faith! Be it unto thee even as thou wilt." 

—Dr. Herrick Johnson.
Young People's Work

PRESIDENT'S LETTER.

Dear Young People:

Two days at home, and then the yearly meeting at Garvin, Iowa, where union gospel meetings have been in progress for two weeks. The interest has been growing from the first. Sunday nights twice we have united the three churches and had crowded houses. This week the hall was packed beyond its capacity. Christians were there to work, and some started by rising for prayers and some at different hours of the day. I preached the morning at the Christian church; at three o'clock in the afternoon about one hundred men and boys were in attendance at the men's meeting. This was one of the best meetings, for the first, I have ever held. One of the merchants of Garvin, W. S. Belknap, was appointed chairman. The greater share of those present took part in the meeting. A committee of five was appointed to report at the meeting adjourned for one week on prospects for a larger church, etc. etc. etc. At 3.30 the ladies held a women's meeting at the Christian church. This was also largely attended, and a good interest was manifested. Here we also held a Young People's meeting from 6.30 to 7.30. Two good days for Garvin—Sabbath and Sunday. The young people of our society met Sabbath afternoon at three o'clock and reorganized the Christian Endeavor Society with thirty members, and Miss Bertha Davis corresponding secretary. There are not very many young people left here, but about thirty children growing up, belonging to our society. Our church has already received a great blessing, and still there are others for whom we are praying. We need your prayer.

GARVIN, IOWA.

THE JUNIOR SOCIETY AS A MEANS OF DEVELOPING CHRISTIAN CHARACTER.

BY JESSE W. MAYNE.

Childhood is the period of the formation of Christian character. Then is the mind more receptive and pliable, and the child is influenced for good or bad, according to his surroundings. The Roman church says, give them bondage until they are eight years of age, and they will make a Catholic of him for life. If, then, the character of a man or woman is so dependent upon their early teaching, how important that training should be most prayerfully and thoughtfully given. "Train up a child in the way he should go, and when it is old, he will not depart from it." Then God, himself, has bidden us to train up a child in the way he should go, and promised when he is old, he will not depart from it. Early instil virtue into a child's mind, and through it may seem extinguished for a while, by the cares of the world, it generally breaks out again as soon as the man is brought to himself. The fire may be covered and overlaid, but cannot be entirely quenched and smothered.

We want that if the sapling is bent or cut, the scarcd and crooked tree will tell the story for centuries to come, but on the other hand, if the sapling is carefully nurtured and pruned, there will stand a tree whose beauty and symmetry will give pleasure for many years. John Marshall has said: "The man who stood above the man, as morning shows the day." We want true-hearted, whole-hearted men and women, therefore the children must be brought up in this manner.

We have seen the necessity of a child's being reared for Christian work, and now the question arises by what means may this best be performed. The most satisfactory answer is found in the methods of the Junior Endeavor Society. Here they are systematically taught to study God's Book and to work for Christ. As in the public schools they learn the sciences and mathemetics, so the Junior Society teaches the gospel truth, using the Bible for a text book. I believe the Sabbath-school is a grand means for developing Christian character, and, indeed, the Sabbath-school and Junior Society, as he did, he was educated so as to make it almost impossible to distinguish between the two, but the Junior does more to put into actual practice the truths taught in the Sabbath-school. Any one has but to visit one of the meetings, listen to their prayers, which show the implicit trust and love for their Saviour, hear their testimonies and note the willingness with which each one takes his part, to be convinced of the way in which they are going.

We are commanded to put on the whole armor of God, and the Bible verses which should be learned are so interwoven with which many a foe can be vanquished. The children are also trained for systematic giving, trying to find a means of bringing comfort and cheer to those less fortunate than themselves, and informed concerning missions, especially those of their own denomination, and, by the way, there is no department which appears to interest and fascinate the children as much as the missionary. Children are active little people and always ready and anxious to do something. It does not seem to me that these teachings of the Junior Endeavor Society to speak, and do for Jesus, could do otherwise than develop a strong Christian character in the children, and could but have an influence on those about them.

I know that in one of our Western towns, a man, who had been an atheist, lay upon the hospital litter, and it was necessary that he should be prepared for death. During his illness the Junior Society sent him flowers, with a card attached bearing a Scripture verse, and occasionally the children who brought them would speak to him of Christ. When he recovered, he denounced his former life and became a strong Christian, entirely, as he said, through the efforts of that Junior Band.

This is only one of many instances, for are we not told that: "a little child shall lead them?"

If we wish active church workers, missionaries, men competent to fill responsible and trust-worthy positions, consecrated Christians, then we must have the children, which will soon grow up to take these positions, trained for the work. Children have been likened to travelers newly arrived in a strange country, and we should be careful not to mislead them.

The mistake is often made that any one, with a limited amount of knowledge, is able to teach the little ones, but when the blind lead they both fall into the pit. The necessity is high. Therefore, we should have the most consecrated and competent to work in this department.

Parents, are you as watchful as you should be; careful to throw around your children every influence which will guide them aright in mind and spirit? Our best resources, every means within our power, should be used in aiding the children to form sound Christian characters.

THE RELATION OF THE YOUNG PEOPLE'S SOCIETY TO THE JUNIOR SOCIETY.

BY E. B. SAUNDERS.

"For Christ and the church" is the motto of the largest and grandest organization ever instituted by human agency, an organization stretching around the world and doing more for the uplifting of humanity than any other except the Christian church, of which the Endeavor Society is an auxiliary.

The Endeavor Society has found many means of carrying out its motto and working "for Christ and the church," but of all its undertakings, I believe there is none of more vital importance than organizing and conducting the Junior Society.

We have heard in the two preceding addresses something of the results of the Junior movement as a means of developing Christian character and training the children for church work, etc., etc., etc., for Christ and the church.

Those of us who have been connected with the Junior work for some years and have seen the children advance from the Junior to the Senior Society and the church, are fully aware of the importance of the work, and I wish it were possible for me to inspire you, fellow Endeavorers, with the same zeal and enthusiasm which we feel. I wish, in the few moments that are given me, to urge the societies to give more attention to, and take more interest in, this work, for the saving of the children is the most important work of any Christian organization.

Robert Ingersoll says, "Give me the training of a child until he is twelve years of age, and I will make an infidel of him that all the forces of Christianity are not powerful enough to change." Roman Catholics claim that character is so largely formed in childhood, that if they can have the training of children until they are eight years of age, they can stamp the Roman Catholic faith and doctrines upon them that they will remain true to them throughout life.

Granting that these statements are true, that the character of the child is to stand for life and eternity, we must acknowledge that the work the Endeavor Society has undertaken in the Junior movement is one to which the greatest attention should be paid.

Many societies, I believe, have failed not only to realize the importance but to realize the relation of the Young People's Society to the Junior, that the Junior is a part of the Endeavor Society just as much as the Lookout or Social Committee is a part of the Society.

We are too apt to think that when the Junior superintendents have been appointed, that releases the members of the society from all responsibility in that work until the next election comes around. Is to elect the Social Committee all that the society has to do in the Junior work? No, the members of the society are supposed to have some responsibility in the matter and help in that line of work. It is the true function of the Lookout Committee. It is not an organization entirely separate from the society, but it is a part of it, and every member in the society in a degree, responsi-
Clippings

A Conference for prayer and Bible study concerning Israel will be held in Chicago, Sept. 29 to Oct. 1.

Dr. Guido F. Verbrug, who went as a missionary to Japan in 1859, is the oldest missionary in that country.

Forty-eight missionaries of the Church Missionary Society have sailed for foreign fields in five months.

Missionaries on the foreign fields, it is said, bring in three times as many converts every year as all the missions at home.

A Presbyterian missionary in Montreal, Quebec, Dr. J. C. Thompson, reports that he has gathered into seventeen Sunday-schools some 500 Chinese scholars.

A summer home for foreign missionaries at Old Orchard, Me., known as Minnie’s Seaside Rest, was dedicated last month, several prominent missionaries taking part in the exercises and Dr. Cyrus Hamlin presiding. The building was erected by Mrs. Charles Green, of Baltimore, as a memorial to her daughter.

Ram’s Horn.

Holding Differences Sweetly.

By A. H. Lewis.

One of the greatest factors in our human weakness is a desire of each having his own way, without regard to the feelings of others.

A man may say, the “Gold Bugs” are the Nation’s worst enemies, but he must not therefore assume that every man who believes in gold monomania is dishonest or unjust. A man may believe that the purpose of the “Silver Barons” is unjustly selfish, and that their demands on the government are dishonest, but he must not assume that all men who believe in “Free Silver” are dishonest or unscrupulous.

A man may believe that “Protection” is an essential safeguard to American industry and national prosperity, but he must not conclude that all “Free Traders” are dishonest and false-hearted. A man may think himself able to prove that “Free Trade” would bring unlimited prosperity, but he must not assume that every protectionist is wanting in good sense, and in care for the good of the Nation.

A man may believe that Anarchy is hidden under the platform on which Mr. Bryan was nominated, but he must not assume that every man who proposes to vote for Bryan is an anarchist.

Men would be able to differ with more sweetness if they took broader views as to the few facts which enter into contests like ours at each Presidential Campaign. It is a noticeable fact that most of our differences are fought out over abstract theories, or imperfect knowledge of facts. For example: One man may say that the price of wheat has come because of the speculation of the “Gold Bugs.” But his view of causes would be incomplete without the recognition of the fact that since 1889, the competition with foreign wheat growers has been a powerful factor in the decline of prices. And it is true, too, that the wheat product of the world has increased more than 125,000,000 of bushels, while the normal demand from the growth of population has been only 15,000,000 bushels.

The new wheat lands of the North-west drove the New Jersey farmer out of the wheat market ten years ago, or more. Now Russia, India, and South America, with their cheap labor and fertile wheat lands, bid fair to hold all American wheat growers to a lower standard than they are ever known to within a few years.

This single illustration shows that broad view is a great factor in helping men to differ sweetly. Within a few days the reports of famine in India have boomed both wheat and corn in the Chicago market.

A merchant may grow restive under the dull times which then prevail, and the operative in the cotton mill may see his children in rags, because the mill does not run, but the one must not denounce the public because men do not buy his clothes, at former prices. Nor the other the mill-owner because the looms are still. All because must remember that the improved machinery of to-day enables a man to produce more fabrics in one month than he could a few years ago in a year; hence, overproduction is almost inevitable, and overproduction means silent looms and bankrupt dealers.

A man may mourn because the horse market is “cruelly low,” but he must remember that within a decade the “Trolley” street railroad, with its tireless electricity, and the noiseless, gliding bicycle, have combined to kill the horse market, and to seriously impair the cattle market, by local laws.

A man may grow restive under the dull times which then prevail, but his restiveness must be checked by the recognition of the fact that the man who makes the best of the evil time is the man of true and permanent prosperity.

Christian men of all others, brethren in a higher realm than politics or markets, must learn to differ without bitterness, to consider questions and issues without unkindness, and to see the larger view as to facts which is the best antidote for imperfect theories. Differ if we will, but keep the oil of brotherly love always at hand, and reserve your hard names for principles and methods you deem wrong, but not for the average man who believes what you do not. “And now abideth faith, hope, charity, [love] but the greatest of these is charity.”

Infidelity has its fashions, but its root changes not. An evil heart is at the bottom of all its manifestations. It takes on divers forms under different circumstances, but it still shows that its vitalizing source is a permanent heart of unbelief. Nothing but grace can revive and save the mass of men and give clear and saving apprehensions of divine truth.—The Presbyterian.
Children's Page.

AFTERNOON TEA.
BY MARY P. HUTCH.

Put on your bonnet and take your doll
And come out to the garden door,
I have thimble-biscuits and raspberry shrub,
And cookies for afternoon tea.
Five guests are invited, I think they make
A charming company.

I have asked Red Squirrel who chatters and scolds
In the top of the maple tree.
I have asked Sir Robin and his sweet wife,
And his neighbor Chiricade.
And Mr. Crow, in his black dress suit,
To come and see us.
The tea will be served in snow cups.
Pretty as they can be—
And all of them were from a dear good friend,
The generous old oak chest.
And there are lovely saucers to match
My cups of afternoon tea.

RESCUED.
(A True Story.)
BY E. C. W. LIVEmORE.

Among the rugged hills of B. was a little home, nestled in like a barn-swallow's nest, under a beetling breastwork of rock.

The next time they had fallen the forest trees and made a clearing, which exposed a rich lay of land to the sunshine and made one of the sweetest little farms in that section. But since Mr. S. rented it there was a margin of weedy growth around the fields and the whole place uncared for.

Here as I there a rolled-up faded coat or brimless hat could be seen, as a substitute for a window pane; in short the present occupant was a "cider drunkard."

On the brow of his sweet, patient wife the crayon of grief had left its tracey, and the eyes not very long before were abed upon her rosy cheek, as she prayed for her husband.

In the village below, it was announced that a "Christian Worker" was coming to labor. Several said, "If the cider drunkard can be reached, it will pay, if none other is converted."

He had come to be repulsive and unloved, and almost feared by all who knew him. His wife had been praying for his conversion for thirteen years, and once more the highest Helper. She obtained his promise that he would come again. He was a hardened subject, having passed his half-century. From a boy he had indulged in cider and was noted for his profanity.

They assembled for worship; he was present, and at close the "Christian Worker" said to him, "Will you go down to the parsonage and let me talk and pray with you?" He consented, and as the vestibule loungers saw him start down the church steps with her, they said, "If the cider drunkard will do that he is coming." Again she told him of Jesus who is "mighty to save," and offered earnest prayer for his conversion.

When he arose from his knees it was with the determination to lead a Christian life, but in some respects he did not "fly away," as expected. He spoke in meeting and offered prayer, and still there rested a sadness on his soul.

After the expiration of two weeks, during which time he had attended all the revival services, he came to the "Christian Worker" and said, "Miss M., I want you to go up home with me to-night. I've got something to tell you."

She consented, and while driving homeward he told her he had not been as happy as he believed to be a man, and he knew it, and that he had not told her the whole story. Then he related how he owed seventy-five dollars and in his cellar he had fifteen barrels of cider that he wanted to sell to help pay his debt. She said, "O, Mr. S., don't do that! Wait!"

She went to the deacon of the church, who was a druggist, and asked him if there was any process by which cider could at once be turned to vinegar. He replied that he did not know of any method. His daughter, an earnest Christian, overheard the conversation and asked if it was Mr. S. who had it. The lady answered, "Yes, but I prefer not to have anything said about it." Then she outlined the facts to her, and the deacon's daughter at once gave her twenty-five dollars; another party fifty dollars, and a third, ten dollars. All of this, fifty dollars, came directly from the Lord, without even asking for it.

The "Christian Worker" hastened up the hills to the home of Mr. S., as he was now being called, instead of the "cider drunkard."

She told him of the wonderful result, and he must consider the twenty-five as a "sacrifice unto the Lord." He said: "I may as well tell you all. I have sold it to a saloon-keeper, for I want to pay my debts. There are some five hundred pounds of that cider and it is sold for ten dollars."

She responded: "Don't you really suppose if you tried to sell it, that you would finally get to drinking again, and not pay your debts?"

"I am afraid so," he answered, "but I have sold it!"

"Sold it to make others drunkards—other homes wretched?" she said.

"Yes," he answered, "but I need the money. They will get the drunk of somebody else, if I don't."

"True," she replied, "but do you want to be the one who furnished it?"

He hesitated. She continued: "You say you have sold it?"

"Yes."


He told her, and with a happy laugh she said, "But I am afraid! I had sold it for you, before that, for fifty dollars, and I am ahead of the saloon-keeper!"

"But what are you going to do with it," he asked.

She replied: "Go and get your axe and follow me!"

She led the way to the cellar where stood the fifteen barrels of amber fluid. Through the cellar ran a crystal brook.

"Knock in the heads," she said, "and pour it into the brook!"

Blow after blow rang through the gloomy cellar, and one by one the barrel heads yielded and the cider flew freely into the brooklet. What a picture for an artist, and still the work went on. Mr. S. lifted, and rolled, and pounded on the barrels, until the greatest load of perspiration stood on his forehead, from excitement and labor. Meanwhile, Miss M. encouraged his effort, and he continued crashing and smashing at the barrels, until the last one was reached, when suddenly the bang came out, and the cider flew into his face and eyes, as much as to say, "I will harm you until the last!"

Wiping the intoxicating liquid from his flushed face, he said, "Miss M., that's the old cider drunkard!"

Straightening himself, he said, "There! I am ready to sign the temperance pledge, and I am a happy man! That cider was what kept me in the dark. Now, I am going to pile up the empty barrels, as a monument of today's work, and send for the minister to come and look at them."

Since that time, which was several years ago, he has stood firmly for the right, and he is one of the many monuments of God's mercy and saving grace.

PIERRE AND JEANNE.

Some time ago, in a quiet little corner down on Rue Bourbon, Paris, I chanced upon a queer little creature whom the neighbors called "Mam'selle." She had no name attached, it must have been in prehistoric times, for now there is not even a sign upon the door of the little bakeshop where Mam'selle sells bread and cakes to the neighborhood. Very good bread and cakes she has, too, as I can testify, for recently I have found Mam'selle's cozy shop a very comfortable resting place for a morning tramp in quest of news. In this way I have come to be pretty well acquainted with Mam'selle and Pierre, the cat, and Jeanne, the bird.

Pierre is a handsome black and white fellow, with a noble head, and he and the little canary, Jeanne, were about the same age. Mam'selle told me, in her pretty patois, how devoted the two pets were to each other, and I myself saw frequent evidences of their kindly relationship. In a quiet corner of the little shop I had seen Pierre and Jeanne taking their breakfast together, from the same plate, and by and by, when the cat would lie dozing in the sunshine, the bird would hop about him, or cuddle up, snug and comfortable, between his outstretched wing and Mam'selle was busy so that she could not keep an eye on the little bird's safety she would swing the cage in the doorway, while Pierre would stretch himself on the floor beneath, keeping guard over his friend. And woe betide the strange cat that would come near. Pierre was always on the alert for squalls, and if the cat came too near to suit him he would send Jeanne hustling into her cage while he chased the offending feline off the street.

Just this very thing happened yesterday, for the thousandth time, probably. Pierre and Jeanne were taking morning game in the sunshine of the little shop door, when a brindled stranger appeared without. Straight as a die Jeanne was in her cage and Pierre went in hot pursuit of the brindle.—Our Dumb Animals.

ONE SIGN OF RAIN.—"There are plenty of sure signs of rain," said the philosophical boarder, "if people would only pay attention to them." "About the only sign I know of," said the cheerful idiot, "is mud." —Indianapolis Journal.

APPLYING HER PRINCIPLES.—Minnie: "Oh, I'm superstitious about Friday!" Ida: "Would you decline a proposal on Friday?" Minnie: "Well—uh—if it were satisfactory in other respects, I might think it unlucky to decline."—Puck.
The Sabbath Recorder. 

Sabbath School. 

International School. 1896. 

FIFTEEN YEARS. 

Oct. 5. Solomon Among His Sons. [1 Kings 1:1-40.] 

1. Solomon among His Sons. [1 Kings 5:1-12.] 

2. Solomon’s Wise Counsel. [1 Kings 3:1-10.] 


4. Solomon’s Wise Counsel. [1 Kings 5:1-12.] 


7. Solomon’s Secret Journal. [1 Kings 8:3-15.] 

8. Solomon’s Secret Journal. [1 Kings 8:16-20.] 


10. Solomon’s Secret Journal. [1 Kings 8:25-26.] 


12. Solomon’s Secret Journal. [1 Kings 8:30-32.] 


LESSON II—SOLOMON’S WISE CHOICE. 


LESSON TEXT—1 Kings 3:5-15. 

INTRODUCTION. 

The chapter between this lesson and the last, chapter 2, is sagacity reading. After charging Solomon, David, probably in less than a year after the events of last lesson, “slept with his fathers.” Of the conspirators, Abijah, the high priest is deceased and his life limited to his own Gad. Adonijah still intriguing, is slain. Josh in fear took refuge at the altar and his blood is spilled there; Shimeal of Ahahalom’s, rebellion, violating Solomon’s order not to use anointed oil in evil. “And the kingdom was established in the hands of Solomon.” 

1. TO PRAY A DUTY. 

In the story of Solomon, when he was crowned at Jerusalem, he went to Gibeon, the other center of religious services, and held a national festival. Here the Lord appeared among them according to his promise, and every request which small, constantly to be made by each of us, may learn something by noticing the conditions in which Sol­omon placed himself when God presented him this great opportunity of his life, and he made the Wise Choice. He placed himself in an attitude of communion with God by assuming the character of prayer. “And he asked of the Lord his great and mighty judgments; and the people had asked for a king; Solomon answered, ‘I have not wisdom to judge, but I am a man of evil spirit, and my parents were speaking only of his virtues. No one can help admiring the child who passes parental faults in silence. The vili­fication of the family, the commendation of the enemy, the service of the father, the comment of the servant are the great points of this great King’s wisdom. Solomon had no claim to the throne; the thing he asked was the fill­ing of a great place in the Lord’s sight.” 

Second Plea.—Present Blessing. 

7. Made thy servant king. Solomon realized that it is not we who have not asked for a king, but he, and that the king whom we have not asked for, is the king whom God has given us. 

8. In the midst of thy people. All eyes were upon him, his brethren probably envious, old heroes some of whom had been the era of mental poverty; this was not the era of mental poverty; this was not one of the occasions of the day. So Solomon, knowing that this was not the day for the demonstration of his wisdom, journeyed to Shemai­th; a place unknown to any of the people. The place is not known: it shall enable us to answer the question of God, “Shall I give thee more than this?” . . . Solomon had no claim to the throne; the thing he asked was the filling of a great place in the Lord’s sight. Solomon had no claim to the throne; the thing he asked was the fill­ing of a great place in the Lord’s sight. 

9. Therefore, because thou hast made me king, and because the work is great and it is thine. Give . . . me understanding, that I may know how to build the temple of God. The Lord was pleased when Solomon asked him in that spirit. 

10. In all wisdom and in all understanding. Solomon was ready to discern judgment. He asked nothing selfish, but asked for the accomplishment of his work. Who is able to interrogate, who is able to demand that the work cannot be done without the accomplishment of his work. Who is able to interrogate, who is able to demand that the work cannot be done without the accomplishment of his work. 

11. Therefore, because thou hast made me king, and because the work is great and it is thine. Give . . . me understanding, that I may know how to build the temple of God. 

12. Solomon asked God for abil­ity to do the work which God had assigned him. While Solomon was asked for himself, the Lord had not as­signed him. Solomon was ready to discern judgment. He asked nothing selfish, but asked for the accomplishment of his work. 


5. Then hath he said, ‘If I have found grace in thy sight, more than all these things, but the thing separate which I have asked from thee.’ 

6. And he said, ‘Ask, and I shall give thee wisdom, and understanding, and knowledge, and discretion; and thou shalt be able to discern judgment. 

7. And the thing separate which I have asked from thee, grant unto me (not that which I desire to ask of thee, but the thing which I have no claim to ask, but that which God has given me). Solomon had no claim to the throne; the thing he asked was the filling of a great place in the Lord’s sight. Solomon had no claim to the throne; the thing he asked was the filling of a great place in the Lord’s sight.
Popular Science.

BY W. H. BAKER.

A Life-Saving Station at Sea.

One of the most singular vessels ever built in this country has just been completed at Naoak, Conn. It is said that there is nothing like it under the heavens. It is called the "Vesta" and is the first one ever made. It is 100 feet long, 33 feet wide and 6 feet deep, and in shape resembles somewhat an old-fashioned flat-iron, being cut off square at the stern end.

One peculiar feature of this life-saving boat is an opening cut into the stern. This opening is 30 feet long and 17 feet wide, and has a walk encircling it 6 feet wide, on which a boat may be landed and rest perfectly secure. The upper deck extends the whole length of the boat, covering the open space, which is carefully anchored.

One of the difficulties in life-saving operations, and the most dangerous, is the launching of boats through the surf, but as this boat lies outside the surf, with her head to the wind, the life-boats can be launched in smooth water, in this boat-harbor, and leave safely, and on returning with their precious freight enter and land them safely.

The vessel is built in the most substantial manner, having very strong bulkheads, made to resist the force of any storm she may encounter.

As the main deck is ten feet above the sea, it affords ample room and accommodations for the captain and crew of eight men. Above this deck is a tower seven feet high, fitted as a lookout for stranded vessels.

The vessel is now nearing completion, when it will be towed to Boston at once, from whence, with her crew and complement of life-boats and other life-saving apparatus, will be taken to her station off City Point and Castle Island.

This arrangement for launching and returning outside the surf, while all are under cover in this boat-harbor, enables them to land in safety, however violent the storm. Certainly this vessel must commend itself to everyone who has ever observed or experienced a storm upon the ocean.

As this vessel has been built inside of two months and at an expense of only $7,000, we should think the government would not be slow in transferring her life-saving stations from places on shore to those nearer where there is danger of stranding and where help could be speedily rendered, with greater safety and, of course, success.

Improved Stereopticon.

An apparently valuable instrument has been constructed, by combining the stereopticon principle with the microscope, and by which the most minute object, in every detail, can be thrown upon a screen in uncommonly large proportions.

Such an instrument would prove invaluable in showing the different kinds of bacteria, and their operations in diphtheria, tuberculosis, &c., or in the deterioration of the blood by the poison injected. Many remarkable wonders in the botanical world would be brought to light, unseen before, and an innumerable number of objects that in consequence of their minuteness we have never seen, and with which we are entirely unacquainted.

This wonderful magnifying machine was on exhibition at the New York Academy of Science in March, when the operator affixed to the laster Hilo a little which had ceased its nocturnal exploits, when instantly it was shown upon the screen in all its beautiful kangaroo proportions, fully six feet in length. A mosquito's leg measures eight feet.

This micro-stereopticon certainly must prove of immense value in very many ways; yet I would not advise any except medical practitioners to examine a drop of the purest water they could possibly find.

$100 Reward. $100.

The readers of this paper will be pleased to learn that there is at least one drugged disease that science has been able to cure, and that is Ophthalmia. Hall's Cataract Cure is the only pure cure now known to the medical fraternity. Cataract being a constitutional disease, requires a constitutional treatment. Hall's Cataract Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for Specimen.

Address, F. J. CHEENEY & CO., Toledo, O. Sold by Druggists.

Hall's Family Pills are the best.

Special Notices.

REV. E. T. M. BARCOCK having removed from Watson to Alfred, N. Y., requests his correspondents to address accordingly.

THESE persons contributing funds for the Miship Mission, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 55th Street.

REV. G. P. KENYON desires the Reisenauer to announce that the dagger, Hand Wrought Shining Horseman, Pa., on which various friends have made gifts, is now cancelled, except the sum of $35.50.

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The next semi-annual meeting of the Seventh-day Baptist churches of Minnesota will convene at the New Senate House and Fixtures, St. Paul, Minn., June 13, 1890.

The following list is published of the subscribers to the New York Academy of Science, who are the best.

Dr. E. T. M. BARCOCK, Cor. Soc.

North-Western Association.

Western Association.

Eastern Association.

Sabbath-keepers remaining in the city over the Sabbath, will please send the name of their home, to receive the above papers. Send for list of Testimonials.

Orders Unpaid

Druggists, book-sellers, &c., are requested to send in their accounts to the Treasurer.

THE SABBATH RECORDER.

[VOL. LII. No. 40.

The Seventh-Day Baptist Church of Hornsiveville, N. Y., holds regular services in the room of the Baptist church, corner of Church and Genesee streets, at 2:30 P.M. Sabbath school following preaching service. Preaching services especially to Sabbath keepers remaining in the city over the Sabbath.

M. D. KELLY, Pastor.

WANTED.

By the Trustees of the Board of Superintendents, to have ready for circulation, as follows:

SABBATH RECORDER, June 18, 1844, to Jan. 1, 1880.

Those having the above, any or all, bound or unbound, which they are willing to dispose of for the purpose indicated, are requested to correspond at an early date with the undersigned sub-committee.

C. F. RANDOLPH, Alfred, N. Y.

For the convenience of churches desiring to pay the share of the expenses of the General Conference, the following list is published:

Eastern Association.

First Brookfield $100 00 Boston pd. $ 9 08
Delaware $30 00 Dixey $38 04
First Vermont $39 00 Lenclisn $13 38
Second Brookfield $25 00 Washington $ 8 32
Norwich $25 00

Total, $358.11.

Second Annual Meeting of the Seventh-day Baptist churches of Maine, will convene with the church at New Auburn, on Sixth-day before the third Sabbath in October. The delegate from the Iowa yearly meeting is requested to preach the introductory sermon, Mrs. Carrie Greene, of Freeborn; Miss Florence Clark and Mr. Arthur Ellis, of Dodge Centre, and Miss Nellie Coon, of New Auburn, are requested to present essays.

Fourth Semi-annual Meeting of the Seventh-day Baptist churches of Maine, will convene with the church at New Auburn, on Sixth-day before the third Sabbath in October. The delegate from the Iowa yearly meeting is requested to preach the introductory sermon, Mrs. Carrie Greene, of Freeborn; Miss Florence Clark and Mr. Arthur Ellis, of Dodge Centre, and Miss Nellie Coon, of New Auburn, are requested to present essays.

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DEATHS.

The Sabbath Recorder—Latest U. S. Gov't Report

THE SABBATH RECORDER.

Oct. 5, 1896.

TITLES OF HIGHEST OF ALL LEAVING POWER.

Anne Elizabeth Cornwell, Z. J. Hurl, of

HOLY SABBATHS, 588 F. E. M. 5th Ave., New York.

This evening's obituary notice for Z. J. Hurl, of Holy Sabbath, 588 F. E. M. 5th Ave., New York, was written by a friend who knew her intimately.

In addition to her service in the church, she had been active in various community organizations and had a reputation for her kind and selfless nature. She was a devoted member of the church and had contributed significantly to its growth and development.

Truly a remarkable woman, her legacy will continue to inspire and motivate those she touched.

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W. COOK, D. D. 
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Tuesdays and Thursday.

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showing that the Jewish people are on the way to
receive the promised Messiah.

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