TOO LATE

What silences we keep year after year,
With those who are nearest near to us and dear!
We live beside each other, day by day,
Among each other, heart to heart if only.
The full, sweet word that lies just in our reach,
Beneath the commonwealth of common speech.
Tears out of sight and out of reach they go—
These close, familiar friends, who loved us so;
And still the service we did, to those undone;
And slight the deeds we did, to those undone;
And speak of myriad things, but seldom
What silences we keep year after year,
Of those among us who cherish the hope the religion of Jesus
And out of reach they go—
And small the service we did, to those undone;
And slight the deeds we did, to those undone;
And speak of myriad things, but seldom
What silences we keep year after year,
There is an immense scale that it is not comprehended at a
The object of this wonderful gathering,
in the language of Mr. Bonney, who is consid-
ered as the chief patriarch of this cosmic assembly,
its denominational phase. Also many, if not
Where the people find a temporary home be-
Beneath the hospitable roof of the Art Palace.
Here may be seen and heard, if not understood,
the ablest advocates of Brahminism, Mohom-
And the religion of Jesus Christ does not seem to
It is pure gold, it will not tarnish. It is the sparkling diamond,
Not by one who is in his true place he is not ashamed of
 himself. He is not afraid to meet his friends or his enemies. Consciousness of being right and true gives some a sense of courage, manliness. He who is in his mean place, that is, who is doing wrong, acting dishonestly, is not what he
consequently, his courage is not always courageous. See how
how unsteady his eye is; how he avoids your gaze; suspcious, and how ready to believe that somebody, everybody is as dishonest and mean as himself.

A CONGRESS of all the religions of the world is surely something new. The like has never occurred before—it may never occur again.

This religious cosmos is like many other features of the World's Fair; it is on such
in the minds of some good people,
A congress in the language of Mr. Bonney, who is consid-
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in the minds of some good people,
THE SABBATH RECORDER

[Vol. XXIX, No. 38]

welcome every opportunity for the gospel to meet its rivals in a free and open field.

One of the drawbacks to successful missionary work is the ignorance of the missionary regarding his heathen brother's religion, his rooted prejudices and his manner of reasoning. Another temporary hindrance often is the missionary's lack of courtesy and tact. What a training school this free parliament will be to us as the morning paper makes its daily rounds. Although we may never see the foreign lands ourselves, we can give more wisely and pray more directly.

I sat upon the southern bridge of the Court of Honor facing the Grand Basin and looked upon a scene more tranquilly lovely than Greek or Roman ever saw, Jackson Park, "the dream city," "fairytale," by electric light. Those stately castles rising white and beautiful above the water's edge—branched with clusters of modest little trees, grown in the social scale. In all work, were it but true hand work, there is character. The only kind of work that is permanent is divine work. Long after those gilded domes have gone to dust and been forgotten, the simplest act done in Christ's name under his shadow will live. The world will never know, nor care, a century hence, our names, our place, or our occupation. These shall be "as though they had never been." But the things we did for God—few and small as they are—shall be on record, and meet us with in the Great Day.

LABOR

BY HENRY M. MASON.

What strange ideas the world has about this question of labor! The swarthy Italian that digs the trench for the sewers in our streets is low down in the social scale and yet, just the other side of the garden fence, the most learned and cultured man in the community may be using the same implement in his flower bed. If, however, this refined man takes his shovel outside his garden and uses it for his hike he falls in the social scale.

The wood-chopper is commonly classed as a man of low degree; yet, England's prime minis-

ter spends hours swinging his ax and prides himself on his skill in using it. But even he could not safely use his skill for anything but pleasure.

American girls refuse to work for hire in the kitchen, and yet among our most talented ladies there are those that justly pride themselves on their skill as housewives.

A queer set of inconsistencies, isn't it? What is right for one man is all wrong for another. An occupation that is praiseworthy in one place carries with it under different conditions disapproval.

There may be at its foundation something of the thought expressed by the Master when he said, "unto whatsoever much is given, of him shall much be required." The Italian is working according to his ability in an occupation that requires but little brain. The man with a refined mind, when he uses the shovel not as a recreation but as a business, degrades himself by his wilful waste of better talents, not simply by his occupation.

There is, however, another fallacy that certain kinds of work are done more by themselves low while other occupations are noble; a sort of evil inheritance from the Dark Ages, where the man who worked, however noble his character, was a "boor," a "knife," or a "villain;" while the man who labored not a "noble" even though steeped in wickedness.

Errors that have been worked into the life of a people for centuries die hard, and he that shall impress broadly on the minds of the young true ideas of the dignity of labor is a public benefactor of no mean degree. Carlyle expressed it well when he said, "All true work is sacred. In all work, were it but true hard work, there is something of divinity. Labor, broad as the earth, has its summit in heaven." They are words worthy of being engraved on the heart of every young man who is approaching the time when he is to become his own master.

In a modest little book I found, a few days ago, a graphic expression of the companion yielding. The man that writes sermons in which he and renew your struggle with evil in the assurance of final victory. It causes our moral fiber to slacken. It relaxes spiritual nerve and force. It weakens the virility of courage and purpose. When at last the conviction has grown within us that such drifting ought to be stopped, there is less of will power remaining and less of confident trust in divine help than there would have been but for our yielding.

The cure is simple, however: "Remember therefore from whence thou art fallen, and repent, and do the works of mercy." Stop drifting. Assume once more firm control over yourself under the supreme guidance of the divine leader to me and renew your struggle with evil in the assurance of final success. —The Congregationalist.

THE COLUMBIAN EXPOSITION AND THE CONFERENCE.

(In the First Alfred Church, Sept. 9, 1855)

BY REV. R. D. DAVIS.

Repeated requests have come to me to tell you something of the Conference at Milton, this morning, in place of a regular sermon. I am very glad for the general interest of our people in the COLUMBIAN exposition, but I am somewhat surprised at the marks of growth in the whole denominition; that all the people are coming to feel that the Conference is theirs, and that they have a personal interest and part in it.

I hope you have all read the Recorder and thus have gotten a fuller account of the details of the meeting than it would be possible for me to give you in a few minutes' description. If you have read the Recorder carefully you have the gist of the Conference. If I can to-day only bring you something of the spirit of the meeting it will be the most that I can do to do so.

But in the first place I wish to say a word about the Columbian Exposition. I mention it only to-day, and shall hope to speak of it again at some future time; and I mention it first this morning not that it is important to us it comes before the Conference, but so that I should not
need to revert to it after speaking of the more distinctly religious work of the Conference. Of the Columbian Exposition you have all read; and the opportunity of being privileged to visit it. I most sincerely hope that many more of you will find it possible to take advantage of its great opportunities yet before its closing.

The record has been much in commendation and much in criticism of the Fair by the newspapers of the country. But after a somewhat careful study of the Fair I am convinced that it is a most valuable acquisition to any thoughtful person to be able to gain even a general knowledge of the exhibits therein contained.

There are evidences of the most vivid and active costumes and speaking their native languages. The character of the home-life, the degree of their development in civilization, in architecture, in manufactures, in agriculture, in arts and sciences, may be approximately gathered. The characteristics of the country in which the peoples live, and the influence of the country and its conditions upon the physical, the intellectual, and the moral condition of the people may be in a measure studied. What the model is to the artist in his portrayal of special races, the various specimens of the human race may be to the student of human life and its environment.

There you see the world's display of its master-pieces in art, in manufacture, in transportation, in machinery, in agriculture—these may be compared with specimens of every age of development until you can estimate something of the wonderful achievement of the age in which we live. The educational exhibit is by no means subordinate. Beside the exhibits in the fine arts, all that skill and experience has wrought, the works of men in construction, and intellectual and physical culture have been placed at the service of the humblest student who makes his way through these enchanting galleries. The blind, the deaf, the mute, the feeble-minded, all are remembered, and we receive it when a student who makes his way through these exhibits as a great introductions to the fine arts; no

But not to forget the Conference. It may be said that this year every one knew of the Conference, knew where it was to be, talked about it, and so many of the facts of the Fair and the double attractions of the trip added to this general knowledge and interest. The fact that the Conference was more generally known about and talked about accounts for the great interest we all had in it. And I wish you would just look that down; if you will keep in mind the matter of the church and religion, you will talk about them; and if you know about them and talk about them you will be interested in them—that will come of itself and you cannot help it if you wished to. So that people were interested in the score of meetings they went to. They went expecting a good meeting, a large attendance and great enthusiasm. Thus expecting something good they were ready to receive it, to recognize it, and receive it when it came. That, to my mind, is one of the secrets of the spirit of the Conference. The preparations were ample and complete; and on the first morning of the meeting a large and enthusiastic audience gathered in the great tent.

The President's address was a production of sterling worth. Of course you have all read it in last week's and it is a vigorous and consecrating of life and sales of the whole gathering the greatness of our work and the opportunities now before us. It framed the watchword for the entire Conference and made a good introduction for the evangelistic spirit which seemed to have been gathering from the meeting for itself in the controlling motive of the Conference. The routine of committee appointments and annual reports was scarcely disposed of when the call came for some personal experiences in evangelistic work. A representative from our own church was selected and gave in a touching and inspiring ways his own experiences in the revival here, and some well-chosen exhortations and suggestions as to methods of work for interesting the business men of our communities, and for enlisting them in the blessed gospel cause, in which he himself had found such new and lasting happiness. A representative of the Second Church gave an account of the work there, which seemed even more general in its influence than in the church here.

Together with these testimonies one of the evangelists was asked to speak of the fields and methods of work. In his earnest way much was said to the merit of the workers in these churches, and of the faithfulness with which they labored with the evangelists. Some things were said of the conditions of the field which are painful to have him say. And if such things can truthfully be said about it caused a sting of shame to flash the face of every true Alfred man. Is it true that we have been putting each other on the back and saying, for forty years, Alfred has shut out those influences which are calculated to drag down and destroy our young men while the spots of night scenes are now experienced in our streets at which the daylight itself would blush? Brethren, neighbors and friends of Alfred, let us make our shame and denials of these such a commonplace that we shall hear the scrutiny of night as well as the day, impossible for any man, far or near, to de-spoil the fair name that Alfred has so long and so justly maintained.

The first evening's session was given to a Symposium upon the theme, "Business Men and the Church." Dr. Fish, Mr. Hilts, as experienced pastores, presented something of the difficulty that is experienced in securing the support of our business men in the distinctly religious work of the church. Then W. H. Green, E. U. E., E. B. Saunders, and Henry M. Maxson, speaking from which by which this work was to be accomplished. And it was a feature worthy of note in almost all of these stirring speeches, that the methods given were, How the business man should interest himself in the religious work of the church, and thus getting a share of the responsibility rest with each individual man himself, and not throwing it all off on others, to interest him. Every man for his own sake and of his own resources, can possess himself of this interest in the religious work of his church.

Tuesday day was, as usual, the day given to the Missionary Society. It was of great interest to all our people. The Board reported encouraging progress in its work. Especially did it seem helpful to find that this year our treasurer could report no debt, and the treasury in its collections for your support.

The presence and words of Dr. Ella F. Swinney were an inspiration to every one. Her address was largely confined to an average day's work in the Davenport; so full of interest that the people seemed carried to that heaven land and to have experienced what Christian love and self-sacrifice can do for the suffering and sorrow-stricken who have known nothing of the love of Jesus. We did not wonder that they learned to love the "Happy Doctor," who so bright and cheery, so lving and tender, could heal their diseases, and cheer their hearts with all the world's love. How one little body God could give so much love and helpfulness and physical endurance seemed the marvel to all of us. Miss Swinney herself said that her endurance was greater than any missionary in her acquaintance, and that our own Stadie Bledigck came next to her in physical en-

The Educational day was one which showed a deep interest in the cause of education, and evinced much loyalty to our schools. The address of the President and the reports of The President and Corresponding Secretary were of full interest. A paper entitled "The Higher Criticism Considered in its Relation to Science," was read by Prof. W. A. Rogers, of Colby University, and was a scholarly and masterful production, which you will all do well to

(Continued on page 60.)
In this work this Society has been engaged for the past fifty years. It has published tracts, periodicals and books; it has sent forth lecturers and colporteurs; through pastors and laymen discussions have been carried on upon the platform and through the press, until, about eleven years ago, a body of the Trustees, after carefully rogating commanding your Board to "Fetch a compass behind them." This was done, and the opponents of the Sabbath of the Bible were surprised to find a little messenger of truth which spread everywhere throughout the United States and Canada, beseeching their leaders and pleading eloquently, tenderly and in the name of the God of battles for them to return to the long neglected and despised Sabbath. This little messenger, The Outlook, has been greatly in the hands of good men, and to-day there is an entire change of front regarding this whole question.

During these eleven years there have been more than 80,000,000 pages of Sabbath literature published by this Society and sent out through the mail. This is an average of more than one million pages for Sabbath-keeping child and man in the United States and Canada.

The sound of a going in the tops of the mulberry trees has been distinctly heard, and as David was then commanded to b-sit himself, so now, the voice of our Lord comes to us urging to still greater activity, greater sacrifices, more uncomplimentary treatment.

FIFTY YEARS AGO.

It would be interesting and perhaps instructive were we to pause and recount the marvelous developments in nearly every department of human industry and research within the last half-century. In science and literature, in invention and diplomacy, in education and commerce, in facilities and methods of work, the progress has been such that we are often found wondering if similar or even greater attainments will be possible within the fifty years to come. While it is not our province to discuss these great possibilities at this time, or even to recall, in detail, the wonderful achievements of our times, we may simply venture the intimation—yes the belief—that the present generation only stands upon the threshold of the opening door to far grander and more marvelous things in all of these lines of progress than have yet appeared.

But we are now chiefly concerned with noting some things for our instruction and encouragement pertaining to the past, the present and the future of this Society.

From the minutes of the Seventh-day Baptist General Tract Society, at a meeting in connection with the General Conference at Palestine, N. J., September 3-7, 1843, we find that a committee consisting of Lucas Crandall, Thomas M. Clark, N. V. Hull, Daniel Coon and Azor Eatee, was appointed to re-organize the Tract Society. That organizing the work effective under the name which it still retains, "The American Sabbath Tract Society."

From the minutes of that Conference we learn that there were then 59 churches, with 46 ordained ministers and 23 licentiates. Of the 59 churches then reported only 35 are living churches and the others have been disbanded. While the membership then numbered 6,077. There were only three churches reported west of the State of Ohio, and of these, two were called the Milton and the Danes Co. (now, Albion), was organized that year—1843; and the third was called the Eldonia church, in Iowa Territory. Twenty-four of the churches reporting to the Conference fifty years ago are now extinct, leaving only 35 of those then living. Most of those which have ceased to exist were then and had been from their organization up to the present time. In many instances, if not in all cases, they doubtless could have been saved and made to thrive had they been supplied with an energetic pastor for each of them, or even had there been several under one pastor in churches receiving no support from these sources.

But while we find that twenty-four of the fifty-nine then living churches have become extinct, it is pleasant to note that the work of organizing has continued. During this period, if we have counted rightly, there have been about 100 churches organized, or nearly twice as many organized as have disbanded. While 24 of those that were existing fifty years ago have broken up, also about 35 of the 100 organized since that date have been discontinued, leaving one hundred now nominally existing, though some of these with but few of those who once had course of action.

In addition to the regularly organized churches which have been in the habit of making reports to the Conference, there are companies of Sabbath-keepers in various localities who meet in prayer and conference meeting and are affiliated with the General Conference. These loyal and consistent families scattered over the land, who are not counted in our usual statistics, but who would considerably swell the aggregate membership were they reported from year to year. They are also congregations of Sabbath-keeping Scandinavians and Germans who are not counted among our churches, and yet who are faithful and true to their convictions, and generally in harmony with our faith and practice. Probably there are more Sabbath-keeping Baptists in the United States and Canada than two thousand more than the usual statistics would indicate.

While the churches west of Ohio were only three, fifty years ago, according to the last reports there were fifty-five churches in what are now included in the North-Western States and Western Associations, and these are found in Wisconsin, Illinois, Iowa, Minnesota, Kansas, Nebraska, South Dakota, Kentucky, North Carolina, Alabama, Louisiana, Missouri, Mississippi and California. Besides these churches already mentioned there are several organized in the United States, and several thousand more than the usual statistics would indicate.

If the published records are correct, the entire life membership of this Society has numbered 784. Of these 142 have gone to their reward.

The following life members have died since the opening of the last Conference: The Rev. Geo. B. Utter, President Jonathan Allen, Rudolph M. Titworth, Rev. Dr. Thomas H. Williams, Rev. J. W. Morton, Dr. C. D. Potter, C. B. Cottrell, P. A. Bartick, Deacon W. L. Crandall, A. B. Allen, Dr. C. E. Maxson, Mary F. Bailey and Mrs. L. E. Liversedge.

Appropriate obituary notices of the prominent members of this Society who have been called home during the year have already been published, it was not deemed necessary to incorporate them into the text of this report.

(Occupying two seats in a crowded car is a poor way of letting your light shine.)
THE CHINA MISSION.

The laborers on this field the past year have been the Rev. G. H. F. Randolph and wife for the larger part of the year, Dr. Ella F. Swinney, Miss Susie M. Burdick, the Rev. D. H. Davis and wife since their return to China in March, native preachers and teachers, and other helpers. The following is the annual report from the Missionary Association:

ANNUAL REPORT OF THE SEVENTH-DAY BAPTIST MISSIONARY ASSOCIATION.

SHANGHAI, China. July 7, 1893.

"O sing unto the Lord a new song; sing unto the Lord, all the earth. Sing unto the Lord, bless his name; shew forth his salvation day by day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised; he is to be feared above all gods. Surely we have abundant reason to praise God for his goodness to us the past year. While we have not been kept in perfect health, the loving-kindness of our God has always been very manifest toward us even in sickness. Especially do we remember with profound gratitude Mrs. Randolph's recovery from serious illness.

Our report for the year is, of necessity, incomplete, but Mr. Randolph's trips in the country, printing, and other work, he will doubtless report directly to the Board.

Mr. Davis reports:

We have during the past year been permitted, as your missionary, to preach the gospel in both hemispheres of the world. We trust it has been, in some degree, a fulfillment of the spirit as well as the letter of the great commission.

Respecting the work performed in the home land it is unnecessary to enter into detail, the same having already appeared in the Sabbath Recorder. A summary statement of this work, for the present, a fulfillment of the spirit as well as the letter of the great commission.

A rapid transit from the home to the foreign field, brings us at once face to face with various difficulties and discouragements, but we do not falter. We believe, notwithstanding all the embarrassments, that God will yet work out his own divine pleasure respecting the work here.

Upon сумming our own personal efforts we find that during the two years' absence we unconsciously lost some ground in the free and ready use of the Chinese language which will require a little time to regain. It is a great pleasure to take up the work and we daily pray the guiding hand of the Lord to be used to it all.

The regular Sabbath services held in the girls' Boarding-school chapel have been well attended. One man, his wife and son, who have been quite regular in their attendance, have indicated their desire to become members of the church. Others in attendance upon the Boarding-schols have also given in their names as probationers. Will you pray, as we have often done, that these may all come to exercise saving faith in Christ our Lord.

The attendance upon the preaching in the native city churches is not so good, with a good interest. At the last meeting I noticed several men remained through the entire service listening most attentively. I did pray that God might, by the wonderful power of his Spirit, bring these men to a knowledge of the truth.

Zhu-Taing San, the blind preacher, has occasionally assisted in the Sabbath services, but his work has almost entirely been confined to conversing with and preaching to the people visiting the dispensary. This seems to have been the most useful work to do.

Dran-Sing-Chung has, from time to time, rendered very acceptable assistance in the various services held. By his request I am, upon one afternoon each week, giving him some instruction in theology. He seems to be anxious to get a more thorough knowledge of the Word. I think it is lookmg forward to the work of preaching. Study and practice, we trust, will make him more efficient and practical. If the Spirit of the Lord shall lead him to this department we shall be glad to welcome him, but shall be careful not to urge. It seems to me that one of the present great needs is more workers for the especial preaching of the gospel.

The time of one foreign missionary, at least, aided by native helpers, should be devoted to the new revision. Thirty-three books of the Bible and anxious to remain with us as long as possible.

I anticipated making some country visits this winter, but have not been able to do so. As soon as the heated season has passed, I hope to open regular work at different points removed from Shanghai. This will incur an addition to the usual traveling expenses, the rental of rooms, and possibly something for assistance. I hope the Board will grant something more than the usual allowance for this line of work.

I have been requested to work with committees having in charge the production of a union hymn book and a union version of the entire Bible in the Shanghai dialect. Although this work will require a good deal of my time, I have accepted it as a legitimate part of my mission to the Chinese. The New Testament is now in process of re-revision. Thirty-three books of the Old Testament have never been translated into our vernacular, and with them will be the burden of our work.

A compromise is made, allowing in the publishing, each mission their choice in the terms used for "God," "Holy Spirit," and "baptism." It is hoped that on other points they may come to a mutual agreement.

In concluding this statement of another year, we would urge that the God of all wisdom and grace may guide us to the glory of his holy name, so that, from year to year, through us as a people may be established more firmly the standard of his truth in this heathen land.

Dr. Swinney reports:

The four different branches of the medical work have been carried on this year, namely, the dispensary here and in the city, the hospital, visits in the homes and the country work.

I have had less time to spend in dispensary than formerly, yet there have been interesting cases among the out-patients, and later on we had the pleasure of offering daily treatment to those who were living in the city. They come in all manner of ways, on wheelbarrows, in sedan chairs, in rick-shaws, children on the backs of their parents, or in baskets swung on a pole and borne on the shoulders of two persons. Some are warm-hearted Christians from the various missions; others are brought to Shanghai for the first time, and are greatly excited by the sight of a foreigner. There are extreme cases of wretchedness and suffering, while again there are many dressed in dainty silks and satins who may either be the rich, intelligent people of the better class, or the very poor, insisting on extra attention and perhaps a separate room to sit in, away from the common people. All these are to be examined carefully and cared for physically, a thought being given to their spiritual condition.

The new building was ready for patients on the 5th of November, and after furnishing more completely, the formal opening of the A. E. Main Hospital took place on Dec. 28th. The building is comfortable and convenient, giving much pleasure this winter to both the workers and patients. The number of patients received has been twenty-seven.

In the obstetrical ward one infant lingered in great suffering for two days; another, a beautiful and healthy little girl, when a week old was suddenly destroyed by the mother. The smallest cases of delirium and fits of bronchitis and diphtheria have been, until recently, the cases of the month. The others have all been discharged well or improved, excepting one of our school girls, seventeen years of age, who remains and has been in poor health for two years.

We have been cheered by the interest some of the heathen women in the wards have manifested in the gospel, and the hopeful change seen in the lives of some of them.

The visits into the homes have been continued, with more night work this year than usual. There have been four trips into the country. The sick were treated, in three places, all day long, and were also more often visited in the homes of the people. Besides these, my teacher, Deau Sing Chung, made two visits into the country alone, the money for these trips being given by the helpers in the hospital.

The mother of the young man in S Tsz, who has allowed us to treat the sick in his large and comfortable home, has been greatly moved by the truths of the Bible and anxious to know more. I had invited her to come to Shanghai and remain with us awhile, for the purpose of further instruction. Two weeks ago she appeared one morning before breakfast, accompanied by her son, agoing to be a Christian. In talking with her she said she was fully convinced in her own mind that it was wrong to worship Buddha; she should never do so again. She was anxious to be taught more fully how to pray. As there was no one in the "Buddha" bed at the time, she was asked to remain and occupy that place. Her time, while here, was spent in committing to memory Scripture passages, hearing the Bible-women explain more fully the way of life, and joining with us in the daily services in the hospital and the Sabbath services. She has since returned to her home, promising to come again next winter.

The helpers in the medical work have been, my teacher as formerly, also Mrs. Ng, Lucy Sept. 21, 1893. THE SABBATH RECORDER. 597
Taung, the Bible-woman, Mrs. Zung, two student girls, a gate-man and a coolie.

In the request for the coming year I ask for a supply of medicines from the home-lard and for the sum of $25 for the insurance and other incidentals.

SCHOOLS.

The girl's school has been in session during the past year, interrupted only by the usual summer vacation, two weeks at the Chinese New Year, and a week this spring, when all but one of the girls were ill with a prevailing epidemic.

The work has been much the same as in previous years.

As my thoughts ran back over the year there comes first to mind the two months when little Sing Tung was lying ill, and as I think of her victorious entrance into everlasting rest, my heart is filled with a great gladness and thankfulness for her sake and for the blessing which came into my own life through her.

There have been other changes in the school.

One of the older girls has been returned to her home, while it was doubly necessary to remove her away gave us the keenest sorrows, but she has been a child of many prayers and we pray and trust that God will yet enlighten her heart and bring her to himself and to a life of Christian usefulness.

Another of the older girls, Doo Mee, who has been ill for two and one-half years, commenced the year much improved in health, but in January we found it necessary to send her to the hospital, where she still remains. She seems to be in a decline, and humanly speaking there is little hope of her recovery. Will not the friends pray that, if this child is to walk through the valley of the shadow of death, her rod and his staff may indeed comfort her, and that we who are here may have wisdom, strength and grace to do for her all that is possible.

At the Chinese New Year, Leo Kow Tong, Elow's daughter, a girl of great promise, went to study with and help Dr. Swinney at the hospital. Just now she is in the school again but it is hoped that, upon Dr. Swinney's return, she will resume that work. Eight new pupils have been taken into the school, some personally, others on trial. Thus there have been, in all, twenty-one girls in the school since the last annual report; at present there are, including Doo Mee, nineteen, the greatest number at any one time.

(To be continued.)

THE VALUE OF THE STUDY OF CHRIST'S LIFE FOR CHRISTIAN ENDEAVORERS.∗

BY MRS. R. C. DAVIS.

Once the Saviour said to a disciple: "Have I been so long time with you, and dost thou not know me? How is it that there is straitness of speech in the question? Yet we do not think of attributing them to personal sensitiveness. It would not only be at variance with such a life of self-forgetfulness, but he himself, in that beautiful farewell, teaches again the great lesson of his life—his own and the world's Sunship, and how he lived on earth, revealing the Father's will.

Slowly the great truth came to those faithful few. Even more slowly to a lost world dawned the joyful news with the possibilities too wonderful and yet so simple to be at once realized and appreciated. There is surely yet surely the great plan of salvation has been revealed, dur-

∗Read at the Young People's Session at the General Conference, Millen, Wis., August 29, 1893.
present to offer prayers, when he would quietly announce his text, from which he would preach a very plain, practical sermon, taking about half an hour to deliver it. There was nothing of a particularly exciting character in his sermons; nothing to excite the passions for any conviction that they were vile sinners in the sight of an all-holy God, and therefore would not be likely to see their condition in such a light as to create much fear or alarm—nothing of that kind that made a Felix tremble when Paul explained his sins; nothing that would make any reasonable person bow to the politicians or bow to the laws of the country. But many of these children will grow up to be the best citizens of the community and the state, and will do more to the point, violated treaties or repudiated with unusual constitutional provisions. There is where we have sinned so flagrantly. The present condition of America toward the Armenians has been noted by our State Department and brought promptness and severity of tone to the attention of the world. If the story of the Augus- 

TAOCT SCARE

TRACTION SOCIETY, Portland, Me.

RECEIPTS IN AMERICAN SOCIETY

40,000,000 Protestant members, classified as follows:

The Baptist number in church enrolled

German... 4,929,201

Lutheran... 1,090,040

Methodist members... 4,903,549

Presbyterian members... 1,295,023

Douglas members... 526,037

Reformed members... 382,689

Episcopal Protestant members... 470,703

Total... 13,355,512

Minor denominations to the number of a million adherents, with these figures of leading sects. The fact is, that we have in this country 50,000,000 of people outside of the Churches that have any connection with that church, but who in case of any conflict would be counted in a solid mass against the Roman hierarchy.

The idea of a conflict may seem an absurdity to many persons, and indeed it is if a reference is made to a conflict of brute force. In a free country like this a war of religions, fought out with words, would be a monstrous contrast on the pre-millennial signs. But a war at the ballot box is inevitable. The 8,000,000 Protestants have a right to demand the places in public finance, from 40,000,000 Protestants and through the control of the Democratic party, and when the Roman is in the seat of power, the Roman Church is yielding an influence in the State and nation altogether disproportionate to its numbers, character, or usefulness.

The Roman Church itself can see, if it is not stone blind, that it cannot go much farther in the grasp for power and wealth, and in its demands on the public treasury for money for its schools and charities, without creating a public opinion that will end in revolution, and with the withdrawal of the assistance now given by municipal, State and Federal governments so lavishly. When the people do wake from the long and guilty sleep the public delusion will be so great that the whole relations of the State to this foreign church will change. The time is not far away when 40,000,000 Protestants will no longer allow 8,000,000 Romanists led largely by foreign priests, taking their politics from Rome, to hold power and draw so largely on the public treasury as at present. The Church of Rome in America is overdoing the thing altogether, and the reaction is as certain as the revolution. When the inevitable conflict comes, it will be short, sharp, decisive. Whether it be at the ballot box or in the streets it will be 40,000,000 against 8,000,000. It is a shame that the city of New York should be wholly in the hands of Romanists from a foreign nation, in which case we shall punish public plunderers.—The Christian Inquirer.

CHINA, it is said, in a semi-official way, has let it be known in Washington that pending the regular session of Congress she will abstain from renouncing the treaties with China that were inequities done to her subjects by the passage and partial enforcement of the Geary law. If Congress does not repeal the bill and cease to discriminate against the Chinese, it will continue to be driven to the wall, and unless the future policy can scarecely surprise or anger us. It is perfectly logical, natural and consistent with our present position. This China will want a veto on her speech in the United States, and will if she is to be a civilized nation must be the right of a nation to determine the quality and quantity of immi-

No man on earth would ever find his way to heaven if he had lived a life of sin.

There are more than a hundred thousand ways that a conceited man can brag on himself.

How much easier it is to tell others how you ought to live than to live right yourself?

The man who starts out to "do up" the Bible will never live to enjoy his victory, though he outlive Mathusalah.
WOMAN'S WORK.

WOMAN'S EXECUTIVE BOARD.

President, Mrs. Harriet S. Clarke, Milton, Wis.
Corresponding Secretary, Mrs. Albert Whiford, Milton, Wis.
Treasurer, Miss Elizabeth A. Steer, Milton, Wis.
Recording Secretary, Mrs. E. M. Dunn, Milwaukee, Wis.
Secretary, Eastern Association, Miss Agnes N. Daland, Weston, Wis.
Secretary, South-Eastern Association, Miss Elsie Bond, Salem, Va.
Secretary, Central Association, Mrs. T. T. Burdick, South Brookfield, N. Y.
Secretary, Western Association, Miss Mary Fowler, Little Genesee, N. Y.
Secretary, North-Western Association, Miss Phoebe C. Clarke, Wis., West Liberty, Iowa.
Secretary, South-Western Association, Mrs. A. H. Booth, Hammond, La.

At our recent Conference held in Milton, Wisconsin, it was found necessary to make some changes in our Woman's Board, and for this reason we place at the head of our column in the SABBATH RECORDER the new Executive Board, that every one interested in the work of our women may know at once who have been appointed to take up the plans for our new year of Christian work. Among these names you will observe several of whom you know well their former faithful and efficient service. For them we bespeak your continued co-operation and warm-hearted sympathy. For the others to whom the work comes as a new experience, but who enter upon it with zeal and a determined energy to do their part well, we also bespeak loyalty on your part, that there may be no flagging in the work hereafter. Now that May is overtaking the long winter, this year prove one of greater consecration and of more united effort in all departments of our denominational work.

It being deemed advisable to divide the work of the Corresponding Secretary, arrangements have been made with Mrs. Wm. A. Rogers, of Waterville, Maine, to take charge of the department of "Woman's Work" in the SABBATH RECORDER. The women of the Board feel sure that they have committed this interest to efficient hands, and they are very grateful to Mrs. Rogers for being willing to contribute to so great a degree the success of their work. It is expected that Mrs. Rogers will be ready to enter upon this work the first of October.

WOMAN'S BOARD.

October is August,
Mr. and Mrs. A. S. Paterson, Norwich, N. Y., Missionary Society: 9 20
Rev. G. A. Paterson, Norwich, N. Y., Home Missionary Society: 2 4
Mrs. A. M. Barker, Norwich, N. Y., Home Missionary Society: 3 17
Rev. A. M. Paterson, Norwich, N. Y., Home Missionary Society: 2 0
Mr. and Mrs. R. G. Paterson, Norwich, N. Y., Missionary Society: 13 2
Mrs. H. P. MacIntire, Norwich, N. Y., Home Missionary Society: 4 0
Mrs. L. Chickering, Norwich, N. Y., Home Missionary Society: 1 3
Rev. A. A. MacIntire, Norwich, N. Y., Home Missionary Society: 9 1
Mrs. W. A. King, Norwich, N. Y., Home Missionary Society: 1 4
Mrs. F. H. Mandell, Norwich, N. Y., Home Missionary Society: 1 0
Mr. and Mrs. E. H. Mandell, Norwich, N. Y., Missionary Society: 11 10
Mrs. A. W. Fisk, Norwich, N. Y., Home Missionary Society: 1 0
Mr. and Mrs. B. W. Fisk, Norwich, N. Y., Missionary Society: 1 1
Rev. E. A. Smith, Norwich, N. Y., Home Missionary Society: 1 0
Rev. E. A. Smith, Norwich, N. Y., Missionary Society: 1 0
Mrs. J. A. Smith, Norwich, N. Y., Home Missionary Society: 1 0
Rev. E. A. Smith, Norwich, N. Y., Home Missionary Society: 1 0
Mr. and Mrs. A. F. Smith, Norwich, N. Y., Missionary Society: 1 0
Rev. E. A. Smith, Norwich, N. Y., Home Missionary Society: 1 0

POST CONFERENCE MISSION WORK.

While the spirit of missions and evangelism is so prevalent among our people that we have no time to propose, which really has already had its partial inception since our recent Conference at Milton. One business man offered $100 for some of the brethren to go to Southern Illinois to help Brother Van Horn. Bro. Geo. Shaw offered his services and went. Others seemed ready to start out on similar efforts. Why can't something of the kind be done at the close of every Conference? Let a dozen be ready to go out into the fields within reach of the place where the Conference is held and put in from six to ten weeks in the pursuit of earnest mission or evangelical labor. As I have myself just tested the plan up in Wisconsin, I will give a little account of the same.

Immediately following the Conference, after visiting a couple of days with a sister in Madison, I went north by rail about 70 miles to Collinsville. Here had a home at Coloma Cornplanter's. mail. There are about three or four miles distant from here in the Coloma mission, is so large and made as to have a dozen members of our Coloma Church. At the Corners we have perpetual privilege of the use of the Congregational church, and at the station house, which have been arranged for preaching services. I remained at Coloma, at the home of Bro. Richardson, four days, preaching seven times, one sermon being for a funeral. The usual congregations were between 30 and 40 in number. Sunday evening twice as many, and Sabbath P. M. at Bro. Richardson's house, twelve were present, all taking part in the after meeting, making a most excellent spiritual feast. Bro. Hamill and wife and Bro. Del. Green came 9 or 10 miles to be present at this meeting. Monday we visited both of these families and preached in Bro. Green's district, and in the evening to a full and very attentive house. Tuesday, by carriage, wagon and walking, we got across the country, via Winton to Berlin, and among our own people 4 miles south of town, a distance of about 57 miles, hoping to preach that night and start on for Chicago in the morning, but we were too late to make that work and were induced to remain until Monday. Here we found Bro. G. W. Lewis had come for a few days' work, Dr. A. H. Lewis also visiting and recuperating. Here Bro. G. W. Lewis and wife had been for a few days, Dr. Lewis closing Sunday evening to a full house. Bro. Todd thought we had a glut of ministers. He might have said as did Dr. Talmage to his audience: "All come and see me, but don't all come at once. We have about eight families here, many of whom are there is a good and large outside territory to be worked, needing tireless energy and consecrated powers. We made nearly forty visits and calls.

And now here we are in the great city, by the dream city, the city where the ends of the earth come together and the wonders of the world are upon us. Here where are glories of the dawn of the millennium in the realization of the unity of the race, the brotherhood of God, to the broth-
to remember that results are God's, and man may err in his estimates of them. And first I would like to express better than I can in words, my personal appreciation of the assistance which has been so generously furnished for this field. I think it very fortunate that this force of workers could be sent to the assistance of this field just at this time. It has ushered in a new era in religious work for this section of the church which it is not easy to write more particularly in a future article. May God bless abundantly the church at Nile in its self-denying spirit in sending its pastor for a summer vacation to a needy field like this. Nothing can be said in higher praise of Bro. Kelly and those of office who were so helpful in this locality added force to their preaching and personal work among the young people of this neighborhood. Words of eloquent count but little, and yet I want to say that the gospel was preached with great force and clearness by brethren Kelly and Thorndel, and never have I heard it sung with greater sweetness and power than by the four boys who came down from Milton College to sing and tell the glad tidings to the people here. To their singing and to their art in personal and conducting gospel services of the kind, under God's blessing, much of the success of the work.

There were thirty in the two places who professed conversion, twenty at Stone Fort and ten at Bethel. Of these, four at Bethel were baptized and joined our church. These are all strong, bright young people, two of whom came from First-day families. None of the remaining twenty-six have yet been baptized. Some are waiting to satisfy themselves on the Sabbath question, and others are delaying for reasons which cannot be explained only by understanding the sad condition of many of the churches in this country. After the presentation of the Sabbath doctrines, by Bro. Kelly, to a crowded house, two First-day families applied and were admitted to the membership of the church at Stone Fort, and have been organized at each of these places a Christian Endeavor Society, which is working very satisfactorily. The willingness and enthusiasm of the members, most of whom have never before taken part in public service, is something encouraging to the older Christian Endeavorers to confusion. We have reason to hope much for the future of the work from these two societies. We gratefully acknowledge the services rendered by Bro. F. E. Peterson, who came down with some of the late Conference and for ten days encouraged us with some of the reviving and instructive sermons. I hope later to give some general observations in regard to this field.

WASHINGTON LETTER.
From our Regular Correspondent.
WASHINGTON, D. C., Sept. 19, 1893.

The doctors composing a Pan American Medical Congress have been welcomed here by President Cleveland and by the capital. They discussed medical questions in a highly interesting and instructive manner, and have adjourned to meet in the city of Mexico about three hours hence, the exact time to be hereafter fixed. The American Congress of statesmen does not now when it will adjourn, but it is understood that the extra session will continue until the date of the regular session. The House committees are at work in their various fields. The Committee of Ways and Means are receiving statements from friends and foes of protection. For example the manuscript manufacturers declare that the price of that article has been reduced by 90 per cent. in 1890. It is said that the Italians have reduced their price to a competing point, notwithstanding the tariff, though to do this they have lowered the quality of their imports to this country. This is very low and if it is maintained in Italy. The Italians buy our wheat and send it back as Macaroni. The American manufacturers say that if the tariff is taken off the price will at once rise to its former high point.

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The Sabbath Recorder.

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Young People's Work.

"Don't worry, don't worry." We hear this so often; and yet—and yet about all the successes of the world are the direct result of worry on the part of some one.

"It is not work that kills, its worry." Now there are two kinds of worry, necessary worry, and worry that is not necessary; both kinds kill, the former kills the one who worries, the latter kills other people.

Work: without anxious thought and attention, work without worry accomplishes but little. A woman who worries about her boy makes a man of him. A pastor who worries about his sermon preaches something worth listening to. A farmer who worries about his corn field keeps out the weeds.

"There is such a thing as 'enthusiasm run wild.'" I heard this remark a moment ago spoken by a stranger, a brother of the United Brethren in Christ church. I remembered having heard it spoken at the Conference at Milton. I believed it true. I am convinced, however, that in Christian work such kind of enthusiasm is quite rare. It is not often seen in very many Seventh-day Baptist churches, at least. I have seen it here in Chicago, in my opinion, in a few instances of street preaching, and yet I would as soon question the sincerity of the motives of these same preachers as to question the character of their enthusiasm. I should prefer to let enthusiasm run for a while than to stop it short by throwing cold water in its face or by steering it towards the fence. Just give it a chance to let it run. "Hope" is soon enough of its own accord and will need the whip perhaps to keep it in line.

The attendance at the Fair is increasing, and yet I venture the following statement: the sum total of intelligence is no larger now than it was in July or August. I came to this conclusion from studying the people. The visitors of July and August were largely teachers, students, and other professional people. The greatly reduced rates on the railroads have put it within the power of many to attend the Fair who, through no fault of theirs, have not been blessed with ample means of education and culture. In other words, there is a radical change in the kind of people who are attending the Fair since the close of the summer vacation.

A large number of the "Sabbath Souvenirs" are taken from the stand every day. Very few copies of the Evangel and tracts in pamphlet form are taken, although three or four times as many people now pass the booth each day as would pass by in former August. If the Reform Library had a red and blue cover, if the Evangel had a glaring chromatic border and was adorned with a few pictures (say those of the associate editor) they would be eagerly snatched up by the "souvenir collector mass." Young men of the opinion of the Reform Library, for instance, is not very flattering. Let that subject drop. I have heard just now the first story of falling rain on this great roof since July 10th. Perhaps I may feel better now.

The devil knows just how far to go, and when to stop; if every drinker became a drunkard, a saloon would not be allowed to do business on earth.
ple robe tell the story of decision and abuse. Unheeding the curses of the hateful crowd, he looks upward with an expression of supreme resignation.

From this we look to "The Ascension," a benediction of peace and glory. Christ rises, "and a cloud received him out of their sight." His arms are extended to symbolize the cross, and this is a wonderful grace and lightness about the figure that emphasizes the spirit rather than the body.

"The Triumph of Christianity over Paganism" is wholly a triumph. From the upper part of the picture the Saviour, surrounded by the heavenly Host, looks down upon the earth below. The world floats in darkness, while on it, frightened and trembling, crouch the pagan gods which have been cast down by the coming of the true Christ. Michael loads the host of angels, before which the false gods flee in wild dismay.

From this we go to "The Massacre of the Innocents," a picture almost too horrible to describe. It is in the time when Herod has demanded the death of all the male children in the kingdom. The central group consists of a mother struggling bravely and fiercely with two armed men, one of whom holds her baby aloft but she shall cease her struggles to deal the death blow to the child. On the right, another mother begs the slaughterer to spare her child, and the soldier, hardened as he is, seems half inclined to listen and yield to her entreaties. The picture is a horrible one, and no mother can look upon it without feeling its terrible fascination.

The "Brazen Serpent" recalls vividly scenes from the "Inferno," for men, and women lie writhing on the ground in every conceivable position of suffering. On a knoll above them stands a cross, on which is the brazen serpent, made by Moses in accordance with the Lord's command. Moses points to the cross, and all who have raised their heads to gaze upon it have lost the look of pain which they once had. The scene is rough and unfeeling, but how can he be better the person whom this picture in "The Vale of Tears." The scene is rough and rocky with a sharp cliff at the back. Under this cliff, and at the opening of a dark valley, stands the Christ. He bears the cross and looks to us with an expression of ineffable tenderness, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." A rainbow of soft light arches over him, while in the foreground are figures, weary and despairing, that gaze eagerly toward him. Some seem to be comforted by his grace and are trying to point the way to others. The Saviour stands tenderly pleading, waiting to forgive.

The pictures are full of help and comfort, One feels holier after having seen them. Life seems more earnest and more hopeful, and the world seems brighter for having such an influence for good.

M A R Y  A.  L E W I S.

Plainfield, N. J.

OUR YOUNG FOLKS.

DOUGHTY'S MISTAKE.

I studied my tables over and over, and backward and forward, too. But I couldn't remember six times nine, and I didn't know what to do.

The tester told me to play with my doll and not to bother my head. "If you can't figure thirty-nine, for a while, you'll learn it by heart," she said.

But I took my little Mary Ann (though I thought I was a dreadful shame) to give such a perfectly lovely child such a perfectly wrong name, and I called her my dear little thirty-nine. "A hundred times, till I know it.

"I thought of my doll—all alive!—I answered, "Mary Ann."

SWEET LAVENDER.

"Mother! mother! we are so hungry; have you dinner to give us to-day?"

It was a plaintive little voice, for Lenny was weak from want of food, and little Charlie's pale face told a sad tale of poverty and want.

The two boys had been wandering about the streets, trying to forget their hunger by looking in the windows, and watching the carriages and omnibuses in the busy thoroughfares; but they felt they could hold out no longer, and at last went home with their invalidized stomachs, though not expecting that she might have found some means of getting food. Their father was ill in Gay's Hospital, and it had been a sorry time for his poor wife and sons since he had left them.

Mrs. Palmer pressed back the choking sobs that would come at the sight of her starving folks.

"Run away for a little while, my darlings, and by-and-by, perhaps I shall have some for you.

Was it wrong to give that half promise when she knew there was no possible means of buying food for them?"

"But then, my heavenly Father knew all about it she thought; she would read his promises again and go praying. Taking a well-thumbed book from a shelf, by her bed, she opened it, and read, over and over again, in a low voice, half stilled by that lump in her throat, some
texts which were there, and which looked like little bags stuck on the pages—shillings. "I was so surprised over there for the bees, and she smiled a smile.

Again the little voices were heard at the doorway:

"Hasn’t you got any yet, mother?" And tears of joy blinded the boy’s soft dark eyes while little Charlie’s cheeks were smeared and begrimed with trying to wipe his away.

"No, child, deary," said the poor mother bravely, and I will pray to God to send you some dinner.

Faith in the mother’s love and mother’s power! The children obeyed, never doubting the efficacy of her prayer. Blessed trust in the Father-heart of God! She never doubted, that in his own time, the Lord would hear and answer.

Just a little later, before the children had come back, a knock at the street door led her to a small, shabby passage, where a gentleman was standing. He had come on a strange errand, and left her with a strange greeting.

"Something seems to tell me you are in need," he said "and I feel led to leave you five shillings."

Was it strange? Very—unless the woman’s prayer had been heard by the Lord she trusted, in nature if, as she believed, it was the response of a loving Father to the request of his dear child.

Lenny and Charlie had a good dinner and then they fell fast asleep for God it was.

But what was that book of texts?

Why, they were just the little texts written on the covers of many books, such as bibles, hearts, books, etc., which are fastened on pretty little lavender bags, and given away by the Lavender Mission. This poor woman had received them, from time to time, from the city missionary, and through them had learned to love and trust the Lord Jesus Christ. Can you not enter the soul into the loveliest and tenderest care in that old copy book?

We can tell of many cases of blessing arising from the giving of these little lavender bags, especially among soldiers at the different Military hospitals, where the Army Scripture readers give them.

One man, who was ill, had two bags given him: at his earnest request, the texts upon them were read to him constantly during the day, and he died with a lavender bag clasped in his hand; his widow had the two bags placed on her husband’s breast, in the coffin, for, she said, "Those texts were the means of his conversion."

—Our Own Magazine.

KILLS A BEAR.

Recently at Turnwood, N., a desperate battle took place between a famishing bear and a hunter of the family. She received a bullet from the Upper Basavurik. For several days her tracks had been seen in the neighborhood, and once a good-size bear had been seen crossing the road near Corey’s cabin. One day Corey started with rifle and dogs to hunt down the animal, and had been gone an hour or more when a sharp report was heard from the back yard. Just then a little dog ran into the house, yelping with terror and covered with blood. Mrs. Corey said she had been bitten by a bear, who had bladed ax from the rack, and shutting her baby and little boy in a bed-room, ran into the yard. The children were nearly crazy running and tumbling among the saw dust and chips of the wood pile, while over it hovered a swarm of bees. The bear had upset half a dozen hives of bees, and the little creatures were having their revenge.

Mrs. Corey watched the battle for a while, and then retired to the side of the family. She received a bullet from the upper Basavurik. For several days her tracks had been seen in the neighborhood, and once a good-size bear had been seen crossing the road near Corey’s cabin. One day Corey started with rifle and dogs to hunt down the animal, and had been gone an hour or more when a sharp report was heard from the back yard. Just then a little dog ran into the house, yelping with terror and covered with blood. Mrs. Corey said she had been bitten by a bear, who had bladed ax from the rack, and shutting her baby and little boy in a bed-room, ran into the yard. The children were nearly crazy running and tumbling among the saw dust and chips of the wood pile, while over it hovered a swarm of bees. The bear had upset half a dozen hives of bees, and the little creatures were having their revenge.

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THE GOSPEL INSPIRES TO PRAYER. 9, 10. "Make mention of special Christian work in prayer for special persons and objects. Our formal prayers for all the world and for the heathen in general, will scarcely be so important or interests in prayer, as the enemies that keepers there. In prayer, we should make mention of our works and missions by name. Special mention in prayer, of cherished persons and friends is justly entreated and given liberty, he gained the crew, cheered and saved them in distress, and healed the sick. "By the will of God." Complete submission, blessed inspiration of love, as I will."

"For he offers the truth to his advocates, and from the methods of some in presenting it. Error has gained its greatest power by errorists misusing important truths. A truth is dovetailed into an error and the error by the earnestness of the errorist who makes much truth of the connection in the error, for gain, a temporary victory. We say temporary, for though it be a thousand years it is not permanent. Error cannot always triumph."

"Again, when a champion of the truth is himself untrustworth, those who are sure of his untrustworthiness are apt to deny the inferences to which he has arrived."

"But here the truth suffers from its advocates, and from the methods of some in presenting it. It has gained its greatest power by errorists misusing important truths. A truth is dovetailed into an error and the error by the earnestness of the errorist who makes much truth of the connection in the error, for gain, a temporary victory. We say temporary, for though it be a thousand years it is not permanent. Error cannot always triumph.


"For the gospel is the power of God."


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PULIT DOWNS.

1. Don't try to be eloquent; only try to be simple.
2. Don't preach your own doubts or the doubts of others. Your people have doubts enough of their own, and can always pick up more.
3. Don't try to please everybody. The man who does compromise his convictions, multiplies the Scriptures, and offends God.
4. Don't deal in generalities. Alcides'shot in headlines.
5. Don't mistake philosophy for Christianity; cast for pièy, noise for zeal, or crowds for success.
6. Don't forget that people have hearts. Not every person has a heart, but every one has a heart; if you aim at the head you will miss some of your hearers, but if you aim at the heart you will hit them all.
7. Don't be elaborately imaginative, or repeat stock phrases, or flourish your pocket handkerchief. A congregation is quick to catch peculiarities, and such may almost utterly spoil your influence.
8. Don't get into mannerisms, or repeat stock phrases, or flourish your pocket handkerchief. A congregation is quick to catch peculiarities, and such may almost utterly spoil your influence.
9. Don't harp on one string, or preach on one theme. Congregations tire of one dish. You may have invented a series of practical, live, interesting topics is infinite.
10. Don't be afraid of your congregation.
Temperance.

The temperance movement in the United States is a complex and multifaceted issue. It involves various arguments and perspectives, from the theoretical and philosophical to the practical and real-world implications. The movement is rooted in the struggle against the consumption of alcohol, which has been a topic of societal concern for centuries. It often involves religious and moral considerations, as well as economic and public health concerns.

Throughout history, temperance advocates have worked to limit or restrict the sale and consumption of alcohol. This has been facilitated by legislation, public education campaigns, and social movements. The movement has had a significant impact on public policy, including the prohibition of alcohol in the United States during the 1920s.

The movement has also been characterized by debates over the role of government in regulating personal behavior. Some argue that temperance is a matter of individual responsibility, while others advocate for state intervention to protect the public interest.

In recent years, the temperance movement has faced challenges, including the rise of new social and cultural norms. However, the movement continues to be relevant, and its principles and goals are still being debated and applied in contemporary contexts.
HIGHEST OF ALL IN LEADING POWER.—LATEST U. S. GOVT. REPORT.

ROYAL Banking Powder

ABSOLUTELY PURE

None Such

Concentrated Mince Meat

Contains No Alcohol or Liquors.

Makes an easy and convenient of an old-time lucy:

POUR INTO A PINT of hot water,

PREPARE WITH SCRUPULOUS CARE. Highest award at the Chicago Fair. Each box package makes two large pies. Avoid Counterfeits. Print label incises "None Such Brand."

If you please, send me this package by mail, prepaid.

MERRILL & JULE, SYRACUSE, N. Y.

MARRIED

LAW.—WELLS.—In Union Precint, Pope Co., Ill., Sept. 5th, at the home of the bride's parents, Mr. and Mrs. T. W. Wells, of Arthur, Ill., Miss Mary M. Whitaker, Millville, N. J., and Mr. F. E. Wells, of Athens, Ill.

DIED

SABBATH RECORDER

PUBLISHED WEEKLY BY

ALFRED CENTURY, LEGACY, Y.


Buiter Cream Crackers.

For flavor, crispness,keeping qualities and everything required to make a first-class cracker, there is nothing equal to Buiter Cream, manufactured by the Binghamton branch of the New York Biscuit Co., under the personal supervision of G. C. Jackson, Manager, and your grocer for them. The name Buiter Cream is stamped on each cracker. They can be bought of your daily and Saturday agent, T. P. Chase, Alfred, N. Y., M. J. Green, Alfred Centre, N. Y., L. Bonnefield, Alfred Centre, N. Y., R. L. Larracourt, Alfred Centre, N. Y., R. B. Burdick, Alfred Centre, N. Y.

For Sale.

To settle the estate of Rev. James Bailey, deceased, the homestead occupied by him in Milton, Wis., is offered for sale. It is a splendidly built Queen Anne cottage, large rooms, all modern, and in perfect repair. It is offered at a great sacrifice. Every room in the house is comfortably furnished, and the 10 acres of land which goes with it and heavy furniture is offered for a mere trifle of its cost. For terms apply to C. E. Bailey, 5036 Michigan Ave, Chicago, Ill.

PATENTS

And application made, Certificates filed, Trade Marks registered, and Patents granted for the states of Illinois, Indiana, Kentucky, Ohio, Missouri, Pennsylvania, Tennessee, and New York. Correspondence is invited in every part of the United States, and Patents are granted in all foreign countries by the Patent Office.

Inventors are respectfully requested to write the Society for an estimate of the chances of securing a Patent, and for advice as to the best mode of procedure in obtaining the same.

Sharon, Pa., Sept. 17th—At 12 o'clock yesterday the bar on H. S. K. (of Alexandria, Va., October lst, and 1,300 men will have employment. It will be but a short time until all the factories in the South will again be working.

St. Louis, Sept. 5th—So far as this city is concerned, the hard times seem to be over. Many factories and shops are again running—works that three months ago were idle. A local newspaper has made a careful computation of the industries that have recently or will soon resume operations, and by actual count 11,700 men will be employed by September 20th, at work in factories and works that were closed during the "hard times." This is remarkable.

London, Sept. 16th—The Marquis of Salisbury's great rally of peers against the Home Rule Bill has accomplished what the Unionist leaders intended. The Marquis, who was discouraging Mr. Gladstone, the action of the Lords has around all the old men's movement. He has accepted the gage of battle thrown down by the Upper House, and is now determined to make the fight along the same line. They have gone out to the work, a life and death struggle, and he has shown his readiness to meet them on their own ground.

Watertown, N.Y., Sept. 5th. A head and collar collision between the night White Mountain and a freight train on the Home, Watertown and Ogdensburg Railroad occurred at 7 o'clock this morning, two miles north of Norwood. Both trains were running at full speed when the engineers saw danger and reversed the engines. The engines were badly smashed, and two persons were slightly injured.

Washington, Sept. 28th—Details of the additional mail trains which have been received at the State Department from C. D. Tenney, acting Vice Consul in charge of the Tientsin Consul, show that the rivers began to rise about the middle of July owing to excessive rains north and toward the north of Tientsin, and by successive breaks in the rivers, a large part of the country between Tientsin and Peking between Tientsin and Paul Fu, and by successive breaks in the rivers, a large part of the country between Tientsin and Peking, between Tientsin and Paul Fu, and by some miles southeast of Tientsin, has been laid under water.

Arkansas City, Sept. 17th—At 12 o'clock yesterday the bar on the old 66,000 acres of public land were let down and over 10,000 men and women joined in the mud rush for land. The speculation has been taken for the "sooner element," and yet that same element, profiting by former experience, had captured the land. All night, as the bar was being sold, the teams could not move out to the strip. At the de­ pots men stood in line at the ticket windows, awaiting the slow movement of the ticket takers who could not sell over 2,000 an hour.

For Headache and Nervousness

Use Horatius' Acid Phosphates.

Dr. J. S. Whittaker, Millville, N. J., says that the phosphates of Horatius are superbly compelling in all cases of insomnia and especially in certain forms of sleeplessness, headache, nervous affections, and restoring the waste to the nervous and muscular system especially caused by overwork.

Louisville, Ky., Sept. 5th—The Lippin­ cott glass works and the Depaper glass works, both at Alexandria, Va., October 1st, and 1,300 men will have employment. It will be but a short time until all the factories in the South will again be working.

The meals are served in the clerks' room, and to all who desire to make a call on Erie Agents, or those desiring to do business, ample accommodation will be provided.

Every line of wholesale trade reports increasing orders, and some note an advance over sales of a year ago.

Savannah, Ga., Sept. 10th—At Brunswick this morning two new cases of fever were reported. This is the first day that now the fever will assume an epidemic form.


A Kissingen despatch says that Prince Bismarck, while showing signs of improvement, is not making rapid progress toward recovery. He is still confined to his room.

An advance is being made to London. It consisted of five carloads from Ennisville. It is estimated that the crop of the State will be about 30,000 bales. The hope this year are of remarkably fine quality.

Hartford, Conn., Sept. 9th—Mayor H. Capon, of Norwich, Conn., and Lieutenants Archibald I. Saltire, Willets, of the British Royal Artillery, have returned from inspection of the Speno rapid firing gun on behalf of the British Army authorities. The guns are being made at the works of the Pratt & Whitney Company.

WASHINGTON LETTER.-Tract Society.—BoardMeet­ ing.—Alabama.—Reports.—Business.—Churches. - Home News.—Pittsburgh, N. J. —Tooth Powder.—Sample.—Lord.—Hymn.- Calendar.—In Memoriam.—President.—Paragraphs.—Special Notes.—Horseless Displacements.—Catalogue of Publications.—Commerial Notes.—Marriages and Deaths.