THE SABBATH RECORDER.

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

VOLUME 55. NO. 39. SEPTEMBER 25, 1899. WHOLE No. 2848.

CONTENTS.

EDITORIALS.
Paragraphs........................................... 610
"Foot-washing"........................................ 611
New Work in the South................................. 611
Letters to Young Preachers and their Hearers—No. 45.................................................. 611
News of the Week.................................. 612

CONTRIBUTED EDITORIALS.
I'll Give What You Want Me to Give.................. 612
Turning the Switch.................................. 612
Isolation.............................................. 613
The Parish's Barrel.................................. 613

MISSIONS.
Paragraphs........................................... 614
The Need of Deeper Spiritual Life in View of Our Work in Evangelism and Sabbath Reform... 615

WOMAN'S WORK.
Paragraphs........................................... 617
From Doctor Swinney................................ 617
Dedication Poem..................................... 617

YOUNG PEOPLE'S WORK.
Paragraphs........................................... 618
Christian Endeavor Notes............................ 618
Our Mirror—Paragraphs................................ 618
The Bible and the Future of the Seventh-day Baptists.................................................. 618

CHILDREN'S PAGE.
Red Letter Days..................................... 620
A Tiger Spider....................................... 620
In Memoriam........................................ 620
"Screened From the World's Eye"....................... 621

OUR READING ROOM.
Paragraph........................................... 621
The Passing of Summer................................ 621

POPULAR SCIENCE.
Wonderful Locomotives............................... 621

SABBATH-SCHOOL.
Lesson for Sabbath-day, Oct. 7, 1899.—Human Plot Against the Jews......................... 622
Marriages........................................... 622
Deaths............................................... 622
LITERARY NOTES.................................... 623
Special Notices..................................... 623
The Sabbath Evangelizing and Industrial Association.................................................. 623

THE HINDERERS.
WE'RE careful souls, we're very careful souls;
Our touch is velvet and our step is down;
Our speech is honey served in painted bowls;
We smile but never frown.

We're very careful souls—why should one wait,
Careless of shelter, till the tempest pours?
Whatever task delays without the gate,
We hide us safe indoors.

"Hush!" is our watchword, whispered under breath;
Our motto this: "Let well enough alone!"
We burrow, dim with dust, nor wait for death
To hide us 'neath its stone.

There are who lift their faces to the sky;
Sun-fronted, sun-illumined, strong of hand;
We tremble as their earnest ranks go by
To labor in the land.

They sow, they reap, they do, they even dare!
We hinder, cautiously, not overmuch,
Laying a hand on Progress here and there
To thwart her with a touch.

We're very careful souls; we would not see
This venerable order pass away;
The hoary past is what it used to be—
A pattern for to-day.

And yet should the reformer chance to win,
And should the world at last by him be led,
We careful souls would hold it then no sin
To rise and eat his bread.

—The Independent.
Sabbath Recorder.

A. H. LEWIS, D. D., Editor.
J. J. WHITEWORTH, Business Manager.
Entered as Second-Class matter at the Post-office, March 12, 1890.

One day last spring, in company with the pastor of the church at Scott, N. Y., we sought the ruins of the old house with which the early days of our boyhood memory are associated. The house was gone, but the lilac bushes were there, and the spring flowers were blossoming as they used to blossom fifty years ago. But most of all we sought to find, in the old orchard, the apple tree which we children knew as the "family tree." Among all the trees of the orchard that one remains in memory. The fragrance of its unbitten fruit, and the lusciousness of that fruit when bitten, remain as prominent features in the memory which surrounds the old home. Truly consecrated souls are "spice apple trees" in the vineyard of the Lord. One may not know the name of such trees, but the fact that they bear spice apples, which perfume the air around, and lead the seeker again and again, is enough. The last late apple drops from the boughs, testifies to their worth as nothing else can. Live so as to be one of God's "spice apple trees."

Among the many things that were said at the late Anniversary concerning the joy of self-consecration and of the indwelling Holy Spirit, we appreciated most the experience of those in whom self had the least place. Seeking for deeper consecration and the constant guidance of the Spirit for many years, we have learned that, for ourself at least, it is better to say very little as to personal experience, lest one should bear witness of himself more than of the indwelling Christ. The hymn which says, "Oh, to be nothing, nothing," etc., may not express the highest type of theological thought. It does, however, express a great truth in connection with the question of personal consecration. That consecration, when it reaches anything like the ideal standard, obscures self and self-experience, except in so far as the consecrated self works out in words and deeds.

It was along this line, possibly, that Emerson's mind ran when he said, "Your actions speak so loud that I cannot hear what you say." The world is not greatly impressed by the assertion on the part of anyone that he is wholly consecrated to the service of Christ, and has given himself up in complete surrender. The world is impressed and does appreciate the lives in which the fruitage of consecration and self-surrender appear, like the abundant apples that load the trees in autumn. It may not bring so much glory, for the moment, to a given life, as may sometimes seem to be found in the assertions of self-surrender; but in the enlarging and enriching of Christ's kingdom among men, nothing is of so great value as the fruit which men gather from consecrated lives, without pausing a moment to inquire whether the lives are consecrated or not.

FRANCES HAVENGA, so well known by her sweet poems and hymns, was an invalid for life that she had to endure. It is reported that she once said, "Everybody is sorry for me, except myself."

Among the notable names which have made Boston famous, none stands higher, in many respects, than Oliver Wendell Holmes. Born at Cambridge in 1809, near two miles from where Holmes left to the world much that is richest in the literature of the century. Although not so fascinating to the superficial reader as some writers, Drs. Holmes seldom wrote anything which did not appeal to the thoughtful reader, and every word of them will be garnered, a little later, by the autumn-tinted leaves; and groups of flowers and forms of beauty were everywhere. Seen by the eye of Christian faith, such a cemetery is the place where the nation that is gathered is earth is gathered, and from which the redeemed of earth have stepped to something better. The fear of death is false to faith and unjust to divine love, unless human life has been one of sin and disobedience. The Christian who fears death, aside from the comparatively momentary sorrow which comes to those who yet live, does the great FATHER injustice. He who has learned to sing that old hymn, "I would not live alway," will the spirit in the understanding, can never shirk from death and its symbols. One of the hymn had not risen to the fullest conception of the resurrected life, there is in his words a great wave of comfort. The first stanza comes back to us in memory:

"I would not live alway; I ask not to stay Where ever morn offices and parting way. The few lucid mornings that dawn on us here Are enough for life's wearisome cheer.

Rising still higher than the author of this stanza had risen, our faith should see eternal life, what it means and what lies beyond, that the fear of dying will be wholly swept away, and our sorrow for the dead—in Christ will be softened and lifted far above hopeless grief. Few things do more to brighten and strengthen our Christian experiences than this rising above the fear of death, and ceasing to shrink from that change which, in the larger sense, is but the pushing aside of the curtains that hang between this life with its shadows, and the next life with its everlasting brightness.

The words of Bro. Threlkeld, in another column, are worth heeding by all "Isolated ones," and by others as well. Isolation is not necessarily a peril. Immediate results may be less apparent in such cases, but final results are often greater than they would be without such isolation. The isolated one, too, is made stronger by standing alone with God. The Rebecca sends greet- ing to every one thus isolated from those of like precious faith, and bids them be of good cheer, and not grow weary in brave well-doing.

"Ye cannot till in vain, Cold, heat, and moist and dry, Shall nurture and mature the grain For garner in the sky."

Under date of September 1, Bro. Ch. Th. Lucky, writing from Galizien, Austria, speaks of his work as going forward in spite of hindrances and discouragements. In anything to teach the truth concerning Christ and the Sabbath are constantly opening to him, and he is laboring on with patience, trusting the results with God. He expresses a deep interest in the late Anniversaries and a strong desire that he may be able to attend the session of next year, as he had desired to do this year.
That sort of self-examination which is suggested in the 139th Psalm, saying, “Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any way of wickedness in me, and lead me in the way everlasting.” It is important to consider if these words be done in the spirit suggested by the Psalmist. Naturally, we stand on the defensive when our own actions and thoughts are under consideration. This is likely to be our attitude when we attempt self-examination. We are prone to look at ourselves in the best light, and to be blind to our own imperfections. True self-examination is, in a certain sense, passive. The heart is laid open to God’s inspection, without any effort to direct him while he inspects. To lie thus passively in the divine hand requires a degree of self-surrender and humility not often attained, but it is the only true idea of self-examination. He who examines himself rather than permits God to examine him will never find anything very bad, even if he finds anything, conscious or unconscious, he could feel inclined to repent at all. It is because this passiveness in God’s hands is difficult that we shrink from anything like genuine self-examination. But the sweetness which comes to the soul when it is conscious of those things which are pronounced judgment, and approved, is richest compensation, at whatever cost it may be purchased.

We used to wonder, when a boy, at the words of a religious teacher who said, “God places himself under obligations to men.” We had been taught to feel that God was so far above men that one could not think of him as being under any obligations to them. But as we learned that God’s obligations are self-imposed, and that love and justice formulate them, we came to glory in the fact that God is under obligations to men. While he reserves the right—and through the exercise of that right our greatest blessings often come—of passing us through trial and trial, he has positively tied his shoulders, “Whoever this may be, he is a child of God.”

This is a wonderful difference in the expression of grace. Some faces are equal to a whole volume of argument, especially in the matter of Christian faith. We recall the face of a Quakeress whom we once met on the streets of Philadelphia, of whom we knew nothing and whom we have never seen since, the expression of whose face was more than volumes of argument in favor of Christianity. By whatever path she may have attained that expression of countenance it was a path bright with the light of divine guidance and infinite love. If such souls are swept with the storms of earth’s trouble, as undoubtedly they are, or if sharp sorrows come to them, the deeper currents of spiritual life run calm and clear, because they rest upon the divine promises, and he who stills the storms on the Lake of Galilee biddeth their fears be still.

We have an unsigned letter from Salemville, Pa. The writer did not design to omit his name, we think, but forgot to sign it, so we cannot answer it. This may meet his eye.

The following wake of thought has come to hand. It contains so much that is good that it is worthy a first place:

“In men whom men account as ill I find so much of godliness as to make me desire to serve them. I hesitate to draw the line between the two, where God has not.”

This is a larger knowledge of men and deeper knowledge of one’s self increase charity and decrease indiscriminate condemnation. The man who is ready, on a moment’s warning, to decide how God ought to sit in judgment on men and measures is likely to be blinded by self-exaltation or by prejudices. It is safe to leave final judgment with God.

**FEET-WASHING.**

We have received two or three communications on “Foot-Washing,” by way of direct or indirect reply, or additions to a brief article published lately from the pen of Rev. S. D. Davis. We think that any controversy over the question will be unprofitable. The question as to the connection of foot-washing with the Lord’s Supper is an old one. Two views are possible, according to the standpoint from which they start. We can conclude that each Christian must be governed by his own convictions as to whether he shall follow one course or another. If individuals or churches think that feet-washing should be associated with the Lord’s Supper, no one, much less the Sabbath Recorder, is at liberty to condemn them. On the other hand, those who think thus ought not to condemn those who, with equal honesty, do not think that foot-washing is a part of Christian duty in connection with the Supper. Differences of opinion are adjusted sooner and better by the development of Christian charity than by debate. A position which one man thinks he can prove beyond question in an argument often appears quite different to another man, who is equally able and disposed to conscientious debate is not the best method of unfolding truth and duty.

**NEW WORK IN THE SOUTH.**

At the meeting of the Tract Board, on the 10th of September, several new steps in advance were taken. Prominent among these is the opening of colporteur work in the South, which we trust will result in the permanent establishment of a sort of branch office of the American Sabbath Tract Society in that field, from which our publications will be sent forth in a systematic way, and to a much greater extent than at any time before. Brother A. F. Ashurst is to represent us in the work, and our efforts for greater liberality on the part of the friends of the cause. That such liberality will find in this channel a favorable field for serving the Master and extending truth, no one can doubt. The General Conference, and the Sabbath Tract Society, at their late meetings, have recommended the work of the Board, and the people are pledged to new devotion and liberality in connection with it. The opening of this Southern work is one of the first steps toward these larger interests. We ask that you who are in sympathy, moral support and financial aid, that this enlargement may become a great service in extending truth and the kingdom of Christ.

**LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.**

**LETTER XLV.**

**CARE OF PHYSICAL HEALTH.**

The importance of perfect physical health on the part of a clergyman cannot be over-estimated. The intimate relations between the body and the soul are made clear by Dr. H. C. Beecher, in his lecture on the subject. A clergyman who is not physically well is no power for the kingdom of Christ. Clear, vigorous mental action, and vivid—spiritual experiences, cannot continue in a diseased body. There are special types of physical disease which are peculiarly unfavorable to success on the part of a clergyman. These are diseases which are highly contagious, dyspepsia, and its concomitants, come naturally to men of sedentary habits and continued exhaustive brain-work. The earnest preacher, particularly if he be of an oratorical temperament, expends a large amount of vitality daily in his preaching, in addition to the ordinary wear and tear that come in the preparation of sermons, and in other work outside the pulpit. It is estimated that the drain upon vitality as between such mental labor as comes to the preacher and excessive physical labor, is in proportion of eight to one. Under such circumstances he will fail soon who does not care for his physical health. A few years, at most, will mark the high tide of his success, and though never so devoted and persistent, he must fail comparatively, if not absolutely, thereafter. Still more to be dreaded is the effect of physical disease upon his spiritual state. Under it faith will grow dim, and hopes will be buried by fears and doubts. He will become enervated in his soul, and shut up in his study, wallowing, beaten daily by Giant Despair, and wholly unfitted for his sacred work. As one approaches this stage he will be tempted to murmur against himself, if not against God, for that spiritual decline which is the result of a diseased stomach, or a sluggish liver, rather than a faithless soul.

Added to these considerations, is the fact that one’s power as an orator is greatly modified by physical ill health. Other things being equal, the man of strong physical powers, of a broad chest and strong digestion, will be four-fold more successful than he who lacks these characteristics. As a general rule, great orators, and powerful speakers, are men of large physical capacity. A blindfold phrenologist once said of Henry Ward Beecher, passing his hands over the forehead of the speaker, “I can measure the amount of vitality in this head.” We think he perceived the truth of what he said. The most religious obligations rest upon you to keep the temple pure and free from all which hinders the highest development and the largest success. Arrange your work and recreation, your eating and your sleeping, with a view to physical health. It is not so much over-work that kills many men in the ministry, as unwise work, and more unwise indulgence in eating and disregard for necessary rest. True, one can carry extra loads in the soul and body, and be cheated, and he must lay them down the sooner, exhausted and certain to fail. Shun all narcotics and stimulants. Rest worn powers. Never whip them into abnormal activity.

The rules and suggestions which we have
embodied in these letters are the result of wide reading, and forty years of observation and personal experience. They are given to you as our conception of what is essentially important, and what will usually be found to be best for all in the work of preaching. We do not, however, mean to make them arbitrarily binding, nor do the suggestions claim to embody all that might besee. We recognize rather that each man must do his work in his own way. Each will be likely to modify the specific rules in some degree. Different fields of labor and changing circumstances will necessarily modify methods and agencies. Do that which seems to be best for yourself, your people, and the Master whom you serve, according to the times and circumstances under which you may be called to act. Remember that the ever-present object of your work is the salvation of men from sin. Model all sermons, conduct all services, perform all duties, with that definite end in view. No other aim is compatible with this, and no success, as the world measures, can compensate for failure in this direction. Seek to win men by the power of truth, rather than dazzle them by your eloquence. Teach them what you need to know. Make their faulty system of things a stumbling block to them, rather than confirm them in argument, or overwhelm them with logic. It is far easier to dazzle men, or silence them, than to bring them to Christ.

(Concluded next week.)

NEWS OF THE WEEK.

Affairs between England and the Boer Republic have grown more tense during the week, and at this writing, Sept. 22, war appears much more than probable. England is sending troops to South Africa, and the Boers are waiting for rains to furnish fresh pasture feed for cavalry. No open cessation of negotiations has occurred yet, and we still hope that peace will continue. Over one thousand American citizens, living in the Transvaal, who are likely to be forced to bear arms if war ensues, have, under date of Sept. 18, asked protection through our Consul at Pretoria, the official Consitutional Council, just assembling in Boston, offers a strong and attractive program, both as to themes and speakers; we shall report it later.

—The State Convention of Republicans in Nebraska, on the 21st of September, was an enthusiastic meeting in which the foreign policy of the Government was upheld vigorously. —A Democratic Convention in Boston, Sept. 21, was the scene of great excitement and of strong factional struggles between Bryan and anti-Bryan forces. —New York City and the cities near by are making great preparations for welcoming Admiral Dewey. —Early in the week, Sept. 19, came the announcement that the civil authorities of France had pardoned Captain Dreyfus. He has been liberated, and is now at Carpentras, near Avignon, with his family in law. In this France has done what she can, at present, to redeem the dishonor brought upon herself and the wrong done to Dreyfus, through an unjust and unscrupulous Court Martial. The French government has made appointed, in the case, in closing. But it is said that Dreyfus will seek vindication as well as pardon, since pardon implies that he is not innocent. The present outcome is a partial recognition of the world-wide condemnation of the unjust verdict. So far, well. —Beef, on foot, has reached the unheard-of price of $6.90 per hundred in Chicago. —Marconi, the Italian expert in wireless telegraphy, has come to the United States to demonstrate his system before representatives of our government.

CONTRIBUTED EDITORIALS.

By L. C. Randolph, Chicago, Ill.

I'll Give What You Want Me to Give.

Ah, the people who went to Conference were not the only ones who had a blessing. And in some cases, at least, the $25 saved went to spread the gospel of Christ. Listen. The money spent in traveling expenses to and from the General Conference this year would pay the debt of the Missionary Society. Whisper it. Don't let it get out; but we paid more to go to Ashaway than we did for all the operations of the Tract Society last year. You must not let this go any farther; for we are all at this work of it and have made up our minds to tiche.

But this article was started to tell you about a message that just came. "I wish to thank you for the letter and kind invitation you sent us." The sender knew what a trial it was for us to stay at home. I never felt so badly about it before; but we decided it was not best to go and neglect the farm work. So we concluded to send fifty dollars to the Missionary Board for the quarter, with our prayers that the boys' efforts this summer may result in a great deal of good.

It is a good thing to go to Conference and to Association, and to Quarterly Meeting; but there is such a thing as spiritual dissipation, and there are people who spend all their missionary money in going to religious lectures and eating chicken pie which might better be sold and used to send the gospel. Oh, the stingy souls that travel under the name Christian and continue to live strictly unto themselves! good to the Lord do with them when he makes up his mind.

However, they do say that the people who go to Conference are also the ones who give most freely for the support of the gospel. Let us own up—it isn’t because we have not the money that we do not give more. It is not the silver and gold that is lacking; but the disposition.

Going to Conference or staying at home, let us, my brethren, add another line to that consecration hymn:

"I'll go where you want me to go, dear Lord, Over mountain or plain or sea; I'll say what you want me to say, dear Lord, I'll be what you want me to be.

Also, whether it rhymes or not, metre or no metre:

"I'll give what you want me to give."

Turning the Switch.

Abstain all we can for each other in this world is to turn switches; but this is a good deal. You cannot make a lawyer or a preacher or a doctor out of a man if he won’t study; but you may give him a friendly lift at some critical period of his life which will put him in the way of accomplishing his own ideals. And when the church is the main track is but a few feet distant, it might as well be out of sight so far as the possibility of reaching it is concerned. So near and yet so far! The nearness is only tantalizing; for the steel rails are unyielding, sometimes that seems the position of some young man or young woman regarding their chosen course of life. Perhaps the switch is locked and the key is in your hand. Turn the lever and let the engine reach its proper track. The boy will have to shovel his own coal, prove his own worth, work his own way. Perhaps it lies in your power to give him the chance.

I wish I had the money to loan to every young man and woman who deserves it to assist in education. In some cases it is better for the student to work his way, and in all cases he should be encouraged to self-reliance and self-help. He should be loaned no more than he possibly needs, and that only after he has been tried and tested; for nothing great is lightly won.

Many young people work their way through college; but to secure a professional training, in medicine, for example, is more difficult. Tuition is high, books must be had, living is expensive. No one can be called to the city. Colleges are being lengthened and conditions made more severe. The loan of part of the money required would, in many cases, open otherwise closed doors to bright prospects of future usefulness. The loan can be on personal interest, or at a low rate. Its blessing would be far more than the financial assistance. Some of us remember when the faith which others had in us was of estimable value. It was a tonic for discouragement, a vacation agonizing time, a spur to apply. Its effect went on and on, and will through all eternity. To know that some one else has sufficient confidence in him to loan him money is an inspiration to a man of the right stuff. He determines that that confidence shall not be disappointed. Faith is the atmosphere in which success is achieved.

Said a consecrated Christian farmer to a young man preparing for the ministry and to another young man who was planning to study medicine: "I cannot be preacher or doctor myself, but I have a little money ahead which I can use to help you to accomplish your purposes." He had been acquainted with those boys for years, and he knew all about his investment. Can you doubt that every cent was paid back? Do faith and faithfulness ever fail? It made it possible, and that the same money is now performing its beneficent mission with other students? And can you imagine the tender gratitude with which those young men will always speak the name of their friend? Talk about investments, where can you get a per cent like that?

A fund of this sort is turned over and over again. It is the fund of living, perpetual missionary, if handled with care and prudence. Ah, what a grand thing money is, when it is used for noble purposes! My friend, those hard, bright dollars which petrify the heart when hoarded, taint it when squandered, shriveled it when worshiped—those hard, bright dollars may be transformed by the wand of consecration into living waters to bless a thirsty land.

ATTENTION!

The attention of all members of the Sabbath Evangelizing and Industrial Association will be called at the Annual Meeting on page 623, which occurs October 2, in Plainfield, N. J. Please cut out ballot, indicating those you desire to represent you as Directors, and mail at once to the Secretary, W. C. Hubbard.
ISOLATION.

BY LEGER C. W. THRELKELD.

Statements from the press in some instances seem to set forth the idea that conditions of isolation are largely chargeable upon the isolated. That may be true in many cases. I may be wholly to blame, and God in his providence in no way responsible for my being here as an isolated Sabbathkeeper, rather than in the charge of some church, or work, as I should like to be. If that be so, upon me rests the tedious workings of providential dealings that I can scarcely allow myself to think in reference to the matter.

Really, I came not here of choice when I left the field of missions. Certain environments conspired to call me this way. Certain things over which I seemed to have no control figured so conspicuously in the case that I was unable, to all human appearance, to do otherwise.

Be all this as it may, in the following words I want to pen some observations. Though I be to blame for being here alone, yet it has been a willing task, a fearless defender of God's truth, God can use me even here to his glory, in making truth to be known and felt. I wish all our isolated ones would make themselves conspicuous by their presence. It is true we need, and must have, a character and degree of humble reserve that will make us attractive and respected by our enemies, which can be done in most cases. Then, above all, be so posted and in love and touch with the blessed Bible, that you can refer to chapter and verse, and constant ly demand the truth. It has been a faithful, godly pastor. His Bible he had expected by his library. His family increased faster than his library. His Bible he had got of our isolated ones, and use them as a nucleus around which to gather a strong working body, and to him be all glory.

THE PARSON'S BARREL.

BY THE REV. THEODORE L. CULVER, D. D.

"Well, parson," said Deacon Goodgold to his pastor, "that last Sabbath morning's sermon was number one prime; may I ask you which end of the barrel that came on? Your barrel is like the winder's in Scripture; it never seems to give out. "I am glad that my sermon suited you," replied the genial domine, "for I got part of that at your house, part came from neighbor B--s, and part from poor Mrs. C--, in whose sick-room I spent an hour, and one hint in it came from your boy Frank, who rode by my house on 'Old Gray' without any saddle or bridle. I picked up some of the best things in that discourse during an afternoon spent in pastoral visiting."

Parson Honeywell was a shrewd man and a faithful, godly pastor. He had not a great many books; and his family increased faster than his library. His Bible he had at his fingers' ends; it was his one great, inexhausted storehouse of heavenly knowledge. I often feel that it would fit thirty or forty more to his library. He had a book of human knowledge, second only to God's Word. In the forehead he studied his Bible, and in the afternoon he sauntered with his horse and buggy and studied his people. He rode with his eyes open, finding illustrations—like his divine Master—from the birds that sing, the flow of the field and the sower or the plowman by the wayside. His mind was on his sermon all the week. If he saw a farmer letting his team "blow" under a roadside tree, he halted and had a chat with him. He observed the farmer's style of speech, a few words of golden counsel, and drove on, leaving the farmer something to think of and something to love his pastor for also. If he saw a boy on his way from school he took the lad into his buggy and asked him some questions, which set the younger to studying his Bible when he got home. Parson Honeywell caught his congregation when they were young.

Deacon Goodgold was curious to know more about the way in which our young minister, and gathered up that last Sabbath's sermon. "Well," replied the parson, "I was studying on the subject of trusting God in times of trial. First, I went to the fountain head, for my Bible never runs dry. I studied my text thoroughly, comparing scripture with scripture; I prayed over it, for a half-hour of prayer is worth two hours of study in getting light on the things of God. After I had put my headd and doctrinal points on paper, I sought to find and prepare the applications among our congregation. I rode down to your house, and your wife told me of her difficulties about the doctrine of the assurance of faith. There I went over to your neighbor B—'s house; he is terribly cut off, since he has his window-sill to put on him that with the breaking down of his son's health and his own breakdown in the store he could hardly hold his head up, and he had begun to feel awfully rebellious towards his Heavenly Father. I gave him a word or two of cheer, and noted down just what his difficulties were. From his store I went to see poor Mrs. C--, who is dying slowly of consumption. She showed me a favorite flower she had put into her window-sill to catch the sunshine, and said that her flower had been a daily sermon to her about keeping her soul in the sunshine of her Saviour's countenance. Her talk braced me up and gave me a good heart. Then I called upon the Widow M—, who always needs a word of sympathy. Before I went away she told me she had caught Mary could not exactly understand what it was to trust Christ, and was finding no peace, although she had been under deep conviction of sin for several weeks. I had her daughter called in, and I drew from her all I could of difficulty and trials. I took such texts of Scripture as applied to her case, prayed with her, and then started for home. Your boy rode by the house on the old horse, who went along without any bridle, and stopped when he got to the bars that lead to the pasture."

Before I went to bed I worked in all the material that I had gathered during the afternoon; and I studied out the solution to the difficulties of your wife and of your neighbor B—, and of the troubled daughter of Widow M—, and to such doubts and difficulties in my sermon. The cheerful experiences of good Mrs. C—in her sick chamber helped me mightily, for faith in action is worth several pounds of it theory. I went to my put-out heart and composed a sermon, and I was sure it would help in my sermon would help three or four persons there, and if it would fit their cases I judged that it would fit thirty or forty more cases. For human nature is pretty much alike, and sometimes when I preach a discourse that comes home close to my own heart's wants, I take it for granted that it will come to plenty of other hearts in the congregation."

To the parson, "said the deacon, "your sermon cut pretty broad swath. I often feel Thos'art the man' when you hit some of my troubled sins. I have often been wanting to ask you why your sermon barrel has never give' out, as poor Parson Scanty's barrel did give' out as same time. He give' us as usual on the same sermon, and, as I set away back by the door, it got to be mighty thin colloquial."

Parson Honeywell turned pleasantly to the deacon and said, "I will tell you what the farmer asked me. Dr. Beech has asked our young minister who asked how should he always have material for his sermons. The shrewd old doctor said, 'Young man, fill up the caulk, fill up the caulk, and then if you tap it any place you will get a full stream; but if you put in very little it will dribble, dribble, and then it will stop. You have filled your caulk a little, but not enough. Always get my people to help me fill my caulk. Good-afternoon, deacon."—Evangelist.
Missions.

Plausible objections, among the many, that I wish to refer in this letter.

Each such objection is: 1st, There is enough work to be done at home. 2d, We have more Chinese work than we can ever convert; and 3d, I never did like the Chinese any way.

We extem these objections he- bare a serious consideration. They arise from unchristian principle, or else from mere excuses regardless of principles.

But there are objections which seem serious and which really are important, for consider-

Begin with the missionary enterprise in the Church. Neither should we turn to what we consider, at present, more promising fields. In the native field, as it exists, neither should we turn to what we consider, at present, more promising fields.

There are several now on probation for the home mission, a mission which is not a nobler or more civilized heathen people.

A religious life. Religious life is the and home-maintaining classes. It is also, because of it, a change of seeming to many that results are too small in China, and hardly then to secure a proficiency in the use of such methods.

Regeneration is the only foundation of true conversion. There may be a regeneration in one matter, but it is not a moral conviction. Conversion has no reference to our conduct toward God, his law; it is a change in one's life touching divine things and require-

ments. It is also, because of it, a change of one's conduct toward fellow-men. Conversion is not religion, and a moral life in itself is not a religious life. Religious life is the basis of true moral life. There could be no moonlight if there were no sunlight. The world's plan in regeneration is work from the without to the within. God's plan is to work from the within to the without. This plan says: "Change your life." God says: "Renew the heart." World says: "Make the fruit good." God says: "Make the tree good first."

A new life within is the only source of a new life without. The important question is: Is your outer life right in the sight of God? Is not, your outer life cannot be right toward God and man, and your outer life cannot be acceptable to God.

The following letter was written for a mis-

sionary exercise in the Farina church, Ill., and sent to us to take extracts from it for the Missionary Page, but we prefer to publish it entire. We would preface it with the following:

1. There were added to our church in Shanghai, the past year, eleven members, nearly all from the Girls' and Boys' Boarding Schools. This is the largest percentage of increase of membership in any church in our denomina-

tion, no church in the home land equaling it.

Then the missionary enterprise in the Church. Neither should we turn to what we consider, at present, more promising fields.

2. According to the late Annual Report of our missionaries in China, the Boys' School is not now supporting, because the parents are clothing the Boys and are paying in part for their Christian education.

3. The question of adopting some industrial method in our China Mission is an important one. It is hoped some industry can be adopted which will not only make the mission partly self-supporting, but teach the boys and girls some trade that will enable them to make self-supporting homes, or find employment and keep the Sabbath.

Pock, Ark., June 6, 1899.

Dr. C. H. West, Parina, Illinois.

My dear brother—Your request came to hand. It reached me here in western Arkansa after a circuitous and interrupted journey.

Would be pleased in any possible way to pro-

The Chinese, according to my estimation, are not worthy of our efforts. There is not a nobler or more civilized heathen people in existence. Neither should we turn to what seem, at present, more promising fields.

indeed, I doubt the importance of apparent ad-

vantages on other fields when the real condi-

tions of China are taken into consideration. There are important reasons why China does not show such ready response to Christian teaching as we have desired, and these reasons speak no discouraging word for China, nor for mission work there under constantly improving methods.

The education and civilization of China which, perhaps we may say, are older than Christian education and civilization, have made China's millions an exclusive, a conserva-

tive, and a staid people. It may take—must take, humanly speaking—long for gospel light to penetrate such surroundings. It may take—must take, humanly speaking—long for gospel light to penetrate such surroundings.

Yet these are the same instruc-

ments which help to make and protect a Christian fortress. It was better, in building a "tower," such as "Christian character," to spend a hundred years in reaching material with certain industries, than to spend one year in reaching material which would require five hundred years in developing those same necessary qualities. Christian character, regardi^

ing it as heathen character, is pre-

ominantly first to receive the "seed" into good soil and to bring forth an abundant Christian harvest.

Another reason for the slow progress made in Christianizing China is the mistakens which have been made in the work, and the long time it takes to correct them. It is so much easier to make mistakes than to undo the evil they cause. But one may ask, "Are not the same mistakes made on other mission fields?" Seldom has the most serious mis-

sionaries, those made on other fields, viz., the mistake of a misguided people and consequently of misapplied meth-

ods.

Such impressions as one might receive from the wild American Indian, the rude African native, or a South-sea Island cannibal, seem to have, in early efforts in China, laid the foundations of Christian missions in error. This error every earnest, thoughtful, true missionary in China is battling against to-

day. We will use an illustration on this point the facts which must develop in consider-

ing the second objection, that: "Those whodo embrace Christianity seem to be actuated too extensively by mercenary motives." This objection embodies a fact just as plain as that contained in the former. Chinese Chris-

tians do not choose to be heathen any more than to be Christians. They may take it hard to then to secure a proficiency in the use of that strange language which could demand a respectful hearing. The people were indifferent too. Consequently we find the missionaries gave each one who came out to hear them a few Chinese coins. The amount was very small indeed. This, however, became an incentive and their congregations grew admirably.

Later, when natives came to accept the foreign religion, from selfish or other motives, to encourage them, and help them along in the midst of what seemed to the missionary, their great poverty, he would occasionally hand them a bright silver dollar. On visiting the native Christian home recent missionaries to China have often been upbraided for not leaving the accustomed gift with the inmates.

The surplus missionaries began to accumulate (for in those early times their expenses did not seem to be equal to their income, as a rule) such funds were frequently invested in property which was apt to increase in value very rapidly. There are missionaries listings who have made a very little income from such investments in China.

These, with many other similar facts, led the Chinese to regard the Christian religion as an article of merchandise, and its devotees as men of mercenary aims.

As missionaries began to awake to the real nature of the work and the truly actuated by motives, the native had naturally grown in their likeness, as they supposed, till they resented the change. And as a result of this money spirit in Christianity which they learned first of all of Christian missionaries, China has been kept from the true light of the gospel, and those who try to come out of the gross darkness are apt to remain in the evil shadows still. Oh, how that sin-blinded nation needs our sympathy and help!

These facts already presented explain at least one reason for Christian converts not from the preaching and converting, and home-maintaining classes. There is not the same degree of inducement for such classes in such methods.
There is another reason for such a condition resting in methods of school work in China. First methods were based on the plan of charity work for the sake of bringing the children under missionary influence. They were hired to attend “day-schools,” in which, among other things, they were taught to be acquainted with the history and things taught of Jesus. These schools still continue to be taught as charity schools, though long ago they ceased to hire an attendance. When the “boarding schools” were first begun the parents were given charge of, as exclusive, beneficary affairs, furnishing the children board, clothing, books, and all other necessities of life and schooling. Though this plan, too, is greatly modified at present, it is still intended that even the poorest shall have the privilege of Christian education and Christian influence. The purpose is good; and to a certain degree the results have been flattering.

But the dependent classes have to a large extent availed themselves of such privileges, and, as a consequence, many of the converts are dependent. This is right; and there is that such methods should be employed in school work as would, as far as possible, make these dependent ones independent and home-sustaining when they go out in the world for themselves.

Even those in good circumstances of life who have availed themselves of the “boarding schools” and accept Christianity, are apt to be left destitute and largely dependent. To accept Christianity usually means to be cast off from all former relations, and have to make their own way in life. Of course there would be no desire on the part of the converts to work for the world and were able to make it contribute to their independence. But boys and girls who know nothing but restricted school life, say from the age of eight or ten years to eighteen or twenty years, are not calculated to be independent and prosperous unless they find employment in teaching, preaching, and the like. Not every one is suited to such callings, and even many who are must often be without employment. Such methods, I believe, are not conducive of a substantial home-making and home-sustaining class of Christians. You see I admit all the grounds on which the objections considered were based. I would even emphasize them, yet I protest against the conclusions usually drawn by the objector.

Instead of withholding support and interest from the work in China because the returns seem so meagre for the expenses, we ought to redouble our diligence. We should consider the nature of the material in which we are investing, and we must redeem ourselves from our mistakes and injustices, though we may never be able to redeem the Chinese from them entirely. We must sympathize with, and bear with, and find hope in the poor, mercenary Chinese Christian, whom no honest objector can accuse of being one whit ahead of his American brethren in the love of money. Also the Christian Chinese ought to be encouraged to inaugurate a system of Christian work and Christian education which shall produce a substantial, independent Christian community.

Pardon me if I suggest that the solution of this difficult question lies in an industrial mission system. This is no new idea with me, but one which I have advocated for nine years. The superior results of such work are manifest in the Catholic mission in China, and in certain instances of such work in progress under various Protestant denominations there. Mission work may not perhaps be made entirely self-supporting in China, as is possible in certain parts of Africa. But it should be largely self-sustaining. It should be a fruit born out of the efforts of those who in the end get the returns. Such system could make the native Christians as independent as other natives; even more so. It would make and sustain them as no home or any earthly household mine; for out of them have been raised jewels for the crown of the Master and his unflagging kingly diadem.

William Cary, the consecrated cobbler, said: “There is a gold mine in India. I’ll go down, and you hold the ropes.” The ropes of sympathy, prayer, consecrated living, undaunted, undiscouraged faith, burning zeal and unremitting labor in benevolence, have never reached a boundary. Let us hold the ropes. The blessing comes in proportion to the work of faith and labor of love. Let the ropes go down. The work is not without its discouragements, and even more so. But there is no bottom to the work to be done and no bottom to the depths of divine love. The missionary spirit is not dying out in the home churches, but is on the increase, as all must know, though it has not reached that corner of the world we could desire; yet, for more is being done all the time, along all the lines, in carrying out the last commission of our Lord, when he said, “Go ye into all the world and preach the gospel to every creature”; and this commission extends to every creature.

Unexpected and wonderful open doors are appearing all the while in many lands for our work as Seventh-day Baptists. Witness the recent call for the establishment of industrial missions in Southeastern Africa, and bringing already prepared for the work a missionary man and woman, ready to go and be spent in the Master’s service in the land of Ethiopia, and the readiness of our people to sustain that field; and almost immediately after came another call, “come over into the interior of the Gold Coast country of the Dark Continent and help us.” The true Sabbath gospel must be promulgated in those lands, and we must do it in the name of the Lord. And our cause is again availed from the city of Berlin, Germany, that assistance is needed in that emporium of learning, commerce, palaces and kings. These appeals come from quarters whose appeals can scarcely be resisted. “Come over and help these poor ones.” “We need you to hold open the gates of Sabbath Reform at home and abroad.” Is it not a wonderful thing that God gave this work to American Seventh-day people, having removed this candlestick from Europe here. It seems to be an especial work at this time, and this is the call. “Come over and help these poor ones.” That is special mission for the world and for the time, and all coming time. Our work is not without its discouragements, and disappointments, but these are the human side of the enterprise, while on the other side are God’s unfailing Word and promises, and the worship that come to us from time to time as a people, that God honors our work in bringing men to the Sabbath.

Who in the good providence of God has
done this noble, self-sacrificing work, this work demanding more self-denying and cross-bearing labor in the decades and centuries of the past, but this very people whose ancestors brought this missionary spirit across the deep gulf of the sea to the land of William; whose hungering and thirsting for soul-liberty found its burden of desire satisfied in the land of the free. To us has come this mission; upon our hearts has been laid this burden, and we, though a small people, have held these ropes, and we are still holding them. On our banner is inscribed, “gospel evangelization and Sabbath Reform,” and we cannot go back. There cannot be any retrograde movement; it is go forward; “command the people to go forward.” This is the command of Jehovah. Back of the “go” of the gospel command are the predictions and promises of God. These tell us there shall be in the latter days a mighty turning to God, a unanimous embracing the Sabbath hereafter. But there is in our cause the numbers of Christian peoples, turning to the long trodden down Fourth Commandment of Eden and Sinai, Christ and the apostolic church; and though the sun of this world’s history may set amid manifold darkness and murder his people, the superhuman faith and cold love of many professing Godliness, and through worldliness and half-truths many denominations of this time may die out for want of power from on high to keep the altar fires burning, there will come a time when the knowledge of the Lord shall cover the earth, as the waters cover the face of the deep, and the Sabbath will be accepted and kept inviolate from one new moon to another, when the Sunday of the Roman apostacy shall have disappeared for ever even from the true church of God; then man with the light of the Bible shining upon his heart, and his spirit set free from trammels of ignorance, bigotry, prejudice and worldliness shall worship God freely, keep his Sabbaths, observe his holy days, and practice their primitive purity and lovelessness. But we have a first, a middle and a last part to play in this wonderful drama of divine history. We are to be among the heaven-appointed instruments to carry out this work—the work of Sabbath Reform, that great, all-comprising, evangelization, in bringing many sons unto glory, honor and mortality, eternal life.

God has been pleased to keep, to this day, during all the discouraging past, Seventh-day Baptists for this high and solemn work. If we had yielded to the temptation to give up our peculiar work, long ago we would have been no more than there is in our heart the germ of mortality, and it could not die no more than the truth of God could die, or the immortality of God could die, or the plan or purpose of God could die, or the arch-evil one triumph and carry off the palm of final victory. Our faith and hope that Sabbath truth, which is Bible truth, will ultimately triumph over all its opposers and the formidable line of obstacles thrown in its way, has never left us, though dark days and days of trial have been many.

Enough truth crossed to earth shall rise again, The eternal years of God are here.

By whatever name we have been known, we have always held the Sabbath a divine, primeval, universal institution, unabrogated and unchangeable, under the gospel dispensation, and Sunday an ecclesiastical, semi-Pa-}

zin holiday, at first grossly superstitious and half Sabbath during the Dark Ages. It was never considered a Sabbath by transfer of the Fourth Commandment until the close of the sixteenth century, and now it is rapidly being converted into a non-sabbathical holiday character. Hence this conclusion: the only hope for Sabbath Reform lies in a return to the Sabbath, according to the Fourth Commandment, as an act of obedience to the express command of God.

We have a Sabbath in the light of this promise: “Go forward.” This is the command of Jehovah. Back of the “go” of the gospel command are the predictions and promises of God. These tell us there shall be in the latter days a mighty turning to God, a unanimous embracing the Sabbath hereafter. But there is in our cause the numbers of Christian peoples, turning to the long trodden down Fourth Commandment of Eden and Sinai, Christ and the apostolic church; and though the sun of this world’s history may set amid manifold darkness and murder his people, the superhuman faith and cold love of many professing Godliness, and through worldliness and half-truths many denominations of this time may die out for want of power from on high to keep the altar fires burning, there will come a time when the knowledge of the Lord shall cover the earth, as the waters cover the face of the deep, and the Sabbath will be accepted and kept inviolate from one new moon to another, when the Sunday of the Roman apostacy shall have disappeared for ever even from the true church of God; then man with the light of the Bible shining upon his heart, and his spirit set free from trammels of ignorance, bigotry, prejudice and worldliness shall worship God freely, keep his Sabbaths, observe his holy days, and practice their primitive purity and lovelessness. But we have a first, a middle and a last part to play in this wonderful drama of divine history. We are to be among the heaven-appointed instruments to carry out this work—the work of Sabbath Reform, that great, all-comprising, evangelization, in bringing many sons unto glory, honor and mortality, eternal life.

God has been pleased to keep, to this day, during all the discouraging past, Seventh-day Baptists for this high and solemn work. If we had yielded to the temptation to give up our peculiar work, long ago we would have been no more than there is in our heart the germ of mortality, and it could not die no more than the truth of God could die, or the immortality of God could die, or the plan or purpose of God could die, or the arch-evil one triumph and carry off the palm of final victory. Our faith and hope that Sabbath truth, which is Bible truth, will ultimately triumph over all its opposers and the formidable line of obstacles thrown in its way, has never left us, though dark days and days of trial have been many.

Enough truth crossed to earth shall rise again, The eternal years of God are here.

By whatever name we have been known, we have always held the Sabbath a divine, primeval, universal institution, unabrogated and unchangeable, under the gospel dispensation, and Sunday an ecclesiastical, semi-Pa-
the treasury of the Lord? But a deeper work of grace throughout our people will surely remedy all this. There is no lack of means among us as a people, but many, it may be, have gotten into the way of doleful in littles, and of organic life. A deeper religious life is a consecrated life, all we have and are upon the altar of God, and no taking it back for our own purposes again. Laid upon the altar means sacrifice, and the gift must be accepted and consumed by the force of love.

"Here, Lord, I give myself away, 'Tis all that I can do."

Body, spirit, soul, for all time and all eternity. Is not this deeper spiritual life? Can we see this, and if so why not, and why not now? The relation between giving and doing for the Lord and our spiritual experiences involves everything.

"Yet if I might make some reserve, And dare not call, I love my Lord with soul so great That I could give him all."

Thee things, zeal and love, are of great importance. Some one has said:

"A white flag is better than a red love but an empty show."

Zeal and love are necessary factors in carrying out Sabbath Reform and evangelism, which is the work of saving souls and building up Christ's kingdom among men. As a people, this work was given up to us by God.

Oh, for a great and wide-spread revival of religion reaching from center to circumference of our denominational life and work in all its branches, through the states of the Union, and embracing our foreign work as well as our extensive foreign labors, beginning among us now, with its far-reaching and glorious uplifting influence, would be felt in all our churches for generations to come, and our children would look back to the closing year of the 19th century as the red-letter year in our history as a people, even the year of the redeemed of the Lord.

In closing I would say, may the Lord whom we serve, and whom we are, speed and greatly prosper the agencies at work, and among them the evangelical quartets going out from our university and colleges, and clothe them with success, God could not afford to us.

May we all be ready to catch the spirit manifested in the speeches, prayers, and talks concerning Zion yet impresses us; and, though now engaged in routine work, one's mind still reverts to those wonderful and enjoyable times. Among the many things to be remembered can be no doubt that six days were spent in holding Women's Noon Meetings, particularly noticeable for the large number present and for their great enthusiasm. It was pleasing to see the readiness with which they agreed to raise one thousand dollars extra toward lifting the debt of this large sum for one item among the many that are planned for the ensuing year.

Some asked how they could raise money to help on in these good works; a few spoke of having entertainments of various kinds, public and private, authorized to me then that, in some of our home places, we might have elecutionary contests something like the "Demorest Contests"; such an entertainment would be interesting to all in the neighborhood, and could be instructive and elevating in its influence.

You will remember at one of the noon meetings some desired to have the Chinese exercises (a part of the whole) in your homes. The ladies finally made the request that I furnish the program and a paper pattern of the clothing to the women in any church or place of worship; for them, and that I charge ten cents for such, the money to go to the Woman's Board toward the one thousand dollars they wish to raise for the debt.

This proposition needs mention in the Re­viewer, because some societies may not have had representatives at those noon meetings at Conference, and therefore would be unaware of the plan. The cloth to make of four or five cent cambric or paper muslin, in blue and black; and where there are several neighboring churches they might unite in preparing the suits at small cost, and use them in rotation.

There may be many other ways to create interest of raising money. Will you speak of them if you know of anything new? Perhaps many at Ashway had one and the same. I was taught in my youth by my father, the Lord and our spiritual experiences thro' the week, and the Lord, and our spiritual experiences. The grace we need day by day.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, canbring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.

The grace we need, through and through. Lord, can bring the grace we need, through and through. Lord, can bring. Lord, can bring. Lord, can bring. Lord, can bring.
Young People's Work
By Edwin Shaw, Milton, Wis.

September 11.
Funds.

The following was addressed to students who had volun-
teed to go to foreign lands as missionaries whenever a
way should be opened.

I am not saying that it may possibly apply to some who are
members of our own denomination. At least it is worth reading and thinking about:

A large proportion of student volunteers who stay at
home explain their position on the ground of "the lack of
funds." Is this true? Is there a lack of funds? If not,
what is the true reason for failure to step into the
breach?

Suppose an employer should say to his servant, "I have
a million dollars; you go to such a place and trans-
act certain business for me; don't worry about your
board bill and other expenses, for I will give you and
settle all accounts, and when the business is finished
I will take you to live in my own home, as a member of
my own family." If that servant fails to go, it may be
because he does not believe his employer's statement,
or because the task seems too difficult, or because he is too
ready to undertake it, or is unfaithful and disobedient; but
whatever the reason, it certainly is not "because of
lack of funds."

A MAN was once asked:

"Are you a believer in the
Christian religion?"

"Oh, certainly."

"You are a member of some church, then, I
suppose?"

"Member of a church? No, indeed! Why
should I be a member of a church? It is quite
unnecessary; the dying thief wasn't a member
of a church, and he went to heaven."

"But, of course, you have been baptized;
you know the command?"

"Baptized? Oh, no. That is another
needless ceremony. I am safe as the dying
thief was, and he never was baptized."

"But surely, since you will not join a church
or be baptized, you do will something in ac-
knowledgment of your faith; you will give of
your means; you will help the cause in some
way."

"No, sir, I do nothing of the kind. The
dying thief!"

"Let me remark, my friend, before you go
any further, that you seem to be on pretty
intimate terms with the dying thief. You
seem to derive a great deal of comfort from
his career. But, mind you, there is one
important difference between you and him;
he was a dying thief, and you are a living
one. Will a man rob God?"—Selected.

All day the throbbing en-
gine had been drawing the
heavy train along the bright
steel rails. As the sun went
down and evening came on, the engineer
remarked to the fireman that when he was
asked whether they had to stop he did not
get on in the darkness. The fireman replied
that there was a lamp in a big box on the
front end of the engine, so at the next
station they together brought the great
headlight out and placed it so the act
lights would shine directly in their faces.

As they started on, the glare of the flame
from the bright reflectors so dazzled them that
the train had moved but a few rods before
the engineer shut off the steam and brought
the train to a great stop. When they remem-
bered for all their haste or came forward to find out what was
the trouble, they told him that it would be neces-
sary to stay where they were all night, for

Man's, the thought-directing power of a Bacon, or the
ecclesiastical and spiritual ascension of a Luther. Think
not that coming to China means coming to some ob-
scene corner. It is in the thick of the light, under
the blare of the sun.

Here assuredly once again shall we see the arm of the
Lord made bare, the walls of Jericho fall, the Dead Sea
divided, and Sinai's countless host routed before
Barak's unarmed few. I confidently believe that China
calls to-day the opportunity of all the ages.

CHristian ENdEvOR Notes.

John Willis Baer, General Secretary of the
United Society of Christian Endeavor, has
sent the following quarterly statistical re-
port:

September 14.
Tramps.

According to the story of the
assistant steward, the
following is the way in which
tramps are treated by the
Superintendent of a State insti-
tution at Milwaukee, Wis. When a tramp asks for
charity he is first invited to come in. After a
few questions the superintendent turns the
vagrant over to two sturdy attendants, who
conduct him to the bathrooms, where he is
given a thorough cleansing, whether he wishes it or not.
He is then taken to the barber shop and treated to a
hair-cut. Sometimes he is given a clean shirt. Next he
is furnished with all the wholesome food that
he desires and is then politely shown to the
door: He has never seen there a second time.

Mr. FLETCHER S. BROOKMAN,
a missionary in Southern
China for about half a year,
after speaking at some
length about China's condition
as being far worse than he had expected, and "China needs
none but men who have had a vision of God,"
says in a recent number of the Intercolonial:

The field is greater in urgency, extent, and possibilities
than I had dreamed of in my most enthusiastic mo-
ments. Great ones mighty things have come to the
balance and found wanting. This fact they at last have come to recognize. Nothing has been more surprising to me than the seemingly almost uni-
fied recognition of the missionary by the foreign and
governmental states. China's humiliation within the
past ten years, and the presence of such municipalities
and the demand for religious training of men most
responsible for this. The demand for English is overwhelming.
Institutions that teach English are crowded, while in
China many important problems to be solved. The
smaller colleges are not large enough to meet the
situation. Even the colleges eager to learn a little English. Missionaries in different parts of the
country have been offered large salaries by the native
churches to act as presidents of colleges or universities
without better accommodations could be obtained.

It is authorized, stated that four thousand miles
of railway are to be built within the next decade.
Every step of this great work will have a religious
character. The growth of the parts of the empire where
there are going on mass movements toward Christianity
like those in India and the Middle Eastern countries, is of
such magnitude that the missionaries are not
prepared for this. The Press is not equal to the supply of
materials. Institutions that teach English are crowded, while in
China many important problems to be solved. The
smaller colleges are not large enough to meet the
situation. Even the colleges eager to learn a little English. Missionaries in different parts of the
country have been offered large salaries by the native
churches to act as presidents of colleges or universities
without better accommodations could be obtained.

It is authorized, stated that four thousand miles
of railway are to be built within the next decade.
Every step of this great work will have a religious
character. The growth of the parts of the empire where
there are going on mass movements toward Christianity
like those in India and the Middle Eastern countries, is of
such magnitude that the missionaries are not
prepared for this. The Press is not equal to the supply of
materials. Institutions that teach English are crowded, while in
China many important problems to be solved. The
smaller colleges are not large enough to meet the
situation. Even the colleges eager to learn a little English. Missionaries in different parts of the
country have been offered large salaries by the native
churches to act as presidents of colleges or universities
without better accommodations could be obtained.

It is authorized, stated that four thousand miles
of railway are to be built within the next decade.
Every step of this great work will have a religious
character. The growth of the parts of the empire where
there are going on mass movements toward Christianity
like those in India and the Middle Eastern countries, is of
such magnitude that the missionaries are not
prepared for this. The Press is not equal to the supply of
materials. Institutions that teach English are crowded, while in
China many important problems to be solved. The
smaller colleges are not large enough to meet the
situation. Even the colleges eager to learn a little English. Missionaries in different parts of the
country have been offered large salaries by the native
churches to act as presidents of colleges or universities
without better accommodations could be obtained.

It is authorized, stated that four thousand miles
of railway are to be built within the next decade.
Every step of this great work will have a religious
character. The growth of the parts of the empire where
there are going on mass movements toward Christianity
like those in India and the Middle Eastern countries, is of
such magnitude that the missionaries are not
prepared for this. The Press is not equal to the supply of
materials. Institutions that teach English are crowded, while in
China many important problems to be solved. The
smaller colleges are not large enough to meet the
situation. Even the colleges eager to learn a little English. Missionaries in different parts of the
country have been offered large salaries by the native
churches to act as presidents of colleges or universities
without better accommodations could be obtained.

It is authorized, stated that four thousand miles
of railway are to be built within the next decade.
Every step of this great work will have a religious
character. The growth of the parts of the empire where
there are going on mass movements toward Christianity
like those in India and the Middle Eastern countries, is of
such magnitude that the missionaries are not
prepared for this. The Press is not equal to the supply of
materials. Institutions that teach English are crowded, while in
China many important problems to be solved. The
smaller colleges are not large enough to meet the
situation. Even the colleges eager to learn a little English. Missionaries in different parts of the
country have been offered large salaries by the native
churches to act as presidents of colleges or universities
without better accommodations could be obtained.

It is authorized, stated that four thousand miles
of railway are to be built within the next decade.
Every step of this great work will have a religious
character. The growth of the parts of the empire where
there are going on mass movements toward Christianity
like those in India and the Middle Eastern countries, is of
such magnitude that the missionaries are not
prepared for this. The Press is not equal to the supply of
materials. Institutions that teach English are crowded, while in
China many important problems to be solved. The
smaller colleges are not large enough to meet the
situation. Even the colleges eager to learn a little English. Missionaries in different parts of the
country have been offered large salaries by the native
churches to act as presidents of colleges or universities
without better accommodations could be obtained.
as the Sabbath, and this is more than oddity, an accidental peculiarity such as some of which distinguish other denominations from one another. Our difference from other denominations is not only striking and apparent, but is greater also than at first appears. For it is not so much the peculiarity of the day as the exponent of a great principle.

That principle is intense loyalty to God, shown by holding strictly to his commandments as we learn them from the Bible. I do not mean, however, to dispute this proposition; but practically we limit the sphere of the reason to not familiar with this Book of books. And better able to understand the Bible, carefully and live according to its teachings. The sacrifice code and its provisions are as binding on the modern society. The literary criticism of the Bible is also not the same. We are not as yet a God's Word. By its help we are better able to understand seeming contradictions of our faith. The Bible is not accepted rather than shaken. The prophet called Malachi asks of the people in the name of Jesus, 'Shall we deal the death of the Lord and the prophets for naught?'

Dr. Chas. A. Briggs says that the three sources of divine instruction are the Bible, the church and the reason. Theoretically we should not dispute this proposition; but practically we limit the sphere of the reason to the work of interpretation, and deny that the church has more than advisory power in directing the belief of Christians. The Bible is our guide. I do not mean, however, to assert that we believe that all precepts given to the Jews in the Old Testament are binding upon Christians to-day; nor even that every command of the apostles that we find in the New Testament was designed for us. The ceremonial law of the Pentecost taught the doctrine of holiness, and has fulfilled its purpose. The sacrificial code taught the doctrine of atonement and had its culmination in the sacrifice of our Lord Jesus Christ. But the Ten Commandments present the foundation principles for the proper conduct of men toward God and toward their fellow-men in all time. There was revealed by Christ the motive of love as underlying obedience to both classes of precepts; but there is nothing in the New Testament that is properly interpreted as being an excuse from the curse of the law and from the bondage of the law; but the law itself still remains, and by our obedience to it we are to show our love of God.

Since then we owe our existence as a denomination to this principle of loyalty to God and loyalty to his will as expressed in the Bible, what shall we do with this book? The answer to this question is equally good for all Christians; for our position, as we believe, be the position of all. We ought to study the Bible carefully and live according to its teachings.

1. The study of the Holy Scriptures is a work not carelessly to be considered. There is no Christian but that has a theoretical belief in the importance of the study of the Bible, but we need also to have such a thorough understanding of the practical importance of this work, that we will constantly find ourselves searching the Scriptures.

1. It is highly fitting that every one should be studying the Bible in the Sabbath-school. Although something may be said against the method of the Sabbathschool committee in directing our study to isolated passages of Scripture, much good may be obtained in study of the Sabbath-school lessons not only in fixing our attention upon the practical lessons to be derived from those passages and applied at once in our every day lives, but also in making us familiar with God's ways of dealing with the children of men, with his love for us and with the earnestness of our own life's short career. Our study helps to bring us closer to the mind of God and thus enables us better to meet every circumstance of trial which may confront us.

2. It is to be hoped also that no Christian will limit his study of the Bible to the Sabbath-school lessons of God's Word. As the Revised Version is much in private. Study the Bible by the old fashioned way of committing passages to memory. Read the sacred books with open mind and heart, listening to hear the voice of the Lord speaking to you. It is very profitable also to study the books of the Bible separately, examining closely the setting—the position, character and purpose of the author, the character and needs of the first readers of the book, their circumstances and their especial temptations.

3. There should also be given special attention to the study of the Bible in our schools. No one can claim a liberal education who is not familiar with this Book of books. And better able to understand the Bible is an intensely practical work of the church and the reason. The the Book of Genesis. The history of the Jews must be in the mind of the one who would comprehend the history of the world of this day. The law of the Old Testament is the foundation of our faith and is upheld by the Law of God's Law in every modern society. The Bible as literature must be studied by any one who would presume to call himself a student of literature.

There are no more beautiful productions in prose and poetry of any language than those which are found in the Bible. The Book of Job for example is an epic that ranks with any that the world has produced. The religious element is unseparably connected with this study of history, of law, of literature. No one can study the history of Israel through the prophet and by not being convinced that God rules in history.

The development of the various Messianic ideals in the Old Testament and their culmination in the coming and teaching of Christ as portrayed in the New Testament, is a theme of such a nature that not only of every follower of this meek and gentle Shepherd but also in their alleged opinions or to the cherished belief of our ancestors. Let those who search for the truth be untrammeled by tradition, and let our motto be, The truth at any cost.

Along with the universal study of the Bible, along with this readiness to believe whatsoever we find as the result of our study of the Bible, we must be able to live in accordance with the teachings of this book. The Bible is an intensely practical book and knowledge of its truths is of little importance unless we endeavor to transmute it into life. Indeed there is much which we may gather through its study which will be ours only upon the express condition that we use it.

1. As we have learned the lesson that the seventh day is the Sabbath, it is particularly fitting that we give a good example of Sabbath-keeping to other Christians. We show our reverence for God by the way we keep the Sabbath.

2. Let us not render unto him a grudging service, but with earnest endeavor sanctify his name and keep the Sabbath holy.

3. As Our Lord Jesus has given us a pattern of life, we do well to endeavor to be Christlike. Can we fail to obey him who says that we have the New Testament? It should be evident to them that we are governed by a different principle from that which rules those who are governed by the Book of the Old Testament.

4. Finally let us not forget to seek the guidance of the Holy Spirit, both in our study of the Bible and in our application of its precepts to life. We are not left to grope alone in our search after truth. We are not left to depend on the limited wisdom of the English Bible.
that night she told Flossie she had had a red letter day."

"What is a red letter day, mamma?"

"A red letter day means a very happy day—a day not like every day, but one on which some extra happiness has come to one. You know poor old Mrs. Plummer has not many such days in her life, and that is the reason I asked her to spend the day with me, and did it. I could make it pleasant for her—and that is what she meant when she said she had a 'red letter day.'"

Flossie was very thoughtful for a few moments, and then she said: "I have had lots of red letter days; after this I think I will write them all down in my diary in red ink, and then, when I look it over at the end of the year, I shall know just how many I have had. For one red letter day I guess I will have a nice party, and I'll ask Miss Parsons to get up a picnic before it grows colder for another, and I'll go to grandpa's the day after, and every day will be a red letter day on the farm."

Flossie fairly danced with glee at the plan of happiness.

"Flossie, dear," said mamma, you seem to be thinking only of making red letter days for yourself—you forget that our greatest happiness comes from making others happy. Some people have very few red letter days; don't you think we ought to consider about making some for them?"

"Oh, no, said Flossie, 'I never thought of that. Maggie Flynn doesn't have any red letter days in her life. She has to take care of the baby all day long and lug him around—he is very heavy, too. She tries to make them sit all on the steps when the other girls play 'All Around the Mulberry Bush,' so she can have some fun, too; but he won't sit still a minute. I'm going to give her my paper doll with the pink crinkled paper dress. She saw it one day when she brought home the toy mother did up for you. Her eyes were as big as moons."

"Flossie ran off to her room and got the paper doll with the pink crinkled dress out of the drawer. She made an every-day dress for it and a new hat, and put them all in a paper box to take to Maggie Flynn the next day.

"When she got to Maggie's house she found her tugging the baby up and down the street as usual.

"I've brought you a paper doll, Maggie," she said, her face beaming with the joy she felt in her heart that she was going to make Maggie happy.

"O Flossie!" exclaimed Maggie, as she opened the box, "it's the doll with the lovely pink dress. You're the kindest girl I ever knew."

I made an every-day dress for it, too, because I thought you wouldn't want to soil the best one. Wouldn't you like to play 'The Mulberry Bush' with the girls on the corner? I'll take care of the baby, if you do."

The baby seemed "to take to Flossie," as Maggie expressed it, at once, and she wedged herself on Mrs. Flynn's doorstep amusing him with the bean bag she had in her pocket.

Maggie had a good game, and when she came back her face fairly shone with delight. Flossie had never seen her look so happy before, and her cheeks were as red as roses.

"I've had such a gay time," she said, and I thank you, Flossie, ever and ever so much. Baby will go to sleep soon, and then I'll have a chance to see my new doll. I'm going to call her after you, Flossie, and I'll keep that beautiful pink crinkled dress without letting it get mussed up one bit."

When Maggie brought home the washing that night she told Flossie she had had the finest time of her life, and then, when she looked at her after, Flossie, and I'll keep that beautiful pink crinkled dress without letting it get mussy up one bit.

That night Flossie wrote in red ink—"Maggie Flynn had a red letter day to-day—and so did I."

When she said her evening prayer she asked God to give her a kind heart, that she might make plenty of red letter days in the lives of other children. —Christian Work.

A TIGER SPIDER.

A gentleman who has spent several years traveling in South America has in his cabinet a curious specimen, according to the Philadelphia Times. He tells the following interesting story about it.

He was wandering through the forest one day looking for a new humming-bird that he was anxious to secure, when a humming-bird and trustfulness as to his fellows. He was

The upper part of the web was broken a little, but securely fastened in it was a dead humming-bird of the very kind the explorer had been seeking. It had been dead but a short time. Near the bottom of the web a small, gray bird was entangled—a tomtit, spending its winter among the tropics only to meet such a fate as this.

Its wild flutterings had entangled it more and more, but the huge, gray monster, back in the dark, evidently fearing that its prey would escape, attacked it with much quick, sure, and just as the traveler looked around it sprawled full upon the poor bird's breast, clasping its hairy arms around the little fluttering body, and buried its horrible fangs in the tender throat. For an instant the observer stood still, too much startled to move, while the little head of the bird dropped helplessly and it ceased to struggle; then, recovering himself, the gentleman hastily prepared his chloroform, and taking advantage of the spider's preoccupation brought the insect gradually near.

So intent was the creature in holding the bird until it was quite dead that it did not attempt to escape. Its legs relaxed a little presently, and the abdominal organs were buried in the bird's throat, and so it died.

The gentleman had the section of the tree trunk removed, cut off the opening, and that section stands in his cabinet now, with strong white web, the two withered birds entangled in it, and the great hairy spider entangling to the breast of one.

The hairy monster is known as the mygale avaricia. It is a very long, and not more than four inches long, and its great legs cover an expanse of seven inches. It has terrible fangs folded under its head, and when in pursuit of prey or angered, it will leap great distances and sink those fangs in the object of its attack.

IN MEMORIAM.

NEWELL E. DEANE.

After many months of helplessness from paralysis, Newell E. Deane passed away Aug. 16, 1899, in the 59th year of his age.

He was born Jan. 10, 1841, in Pompey, Oneida County, N. Y., from which place his parents moved during his boyhood and took up their residence two or three miles south of DeRuyter village. In his youth he availed himself of the educational advantages of DeRuyter Institute, and afterward pursued course of study in Univer.

At DeRuyter Institute Mr. Deane became acquainted with Miss Miranda A. Fisher, a preceptress of that institution, whom he afterward married at her home in Peterbourgh, N. Y. After their marriage both of them were teachers in the Institute until their health failed, when they went on a farm in Scott, N. Y. Here they lived about two years and then moved to Farina, Ill. This was something over thirty years ago. Mr. and Mrs. Deane taught in the public school of Farina, after which they settled on a farm a little east of Farina, where they resided until five or six years ago, when they moved to Shelbyville, Ill. Not long after this removal, Mr. Deane had an attack of the gout from which he has never recovered.

More than a year ago he was stricken with paralysis, and remained helpless until his death. After his wife's death, last autumn, he was brought back to his old home, and had the loving care of his only daughter and a sister until the end.

Mr. Deane was a prominent and useful citizen of the community in which he lived. He was well educated and kept himself well posted in public matters. He served on the county Board of Supervisors several years. Some of his characteristics were strict integrity, promptness in the fulfillment of every obligation assumed, generosity and helpfulness. He was inclined to look on the good side of men, and had confidence in them which was sometimes taken advantage of to his hurt financially.

Mr. Deane was a Unitarian in belief, and while living in Shelbyville was a member of the Unitarian church of that place. Before their removal from Farina he and his family were attendants of the Seventh-day Baptist church of Farina, and liberal supporters of the society. He leaves an only daughter, a brother and sister who reside on the home farm, and sisters living at a distance from here.

The funeral was held at the home, conducted by the present writer, assisted by Pastor Seger.
met that great sorrow that comes to men, in the loss of his wife, who passed away in 1886.

After a time, Brother Larkin was married to Mrs. Lucy Butts and moved to Mississippi, where he became the pastor of the Seventh-day Baptist church of Hewitt Springs. It is not known just how long he remained there. For the past few years he has been living at Lewiston, Idaho. From this place it seems he started for Hammond, La., some time in the early part of October.

From a letter written by the head surgeon of the Missouri and Pacific Railroad Co., bearing date of Sept. 6, it seems that for some unknown reason Mr. Larkin was thrown from the train near Chamois, Mo., early in the morning of Sept. 3. His injuries were so severe that he never recovered consciousness. He died that evening at 8:30 in the St. Louis Hospital, where he had been taken. Thus ends the life of one who, for more than half a century, has been quite closely identified with the frontier movement of our people.

E. A. WATTER.

"SCREENED FROM THE WORLD'S EYE."

To the Editor of the Sabbath Recorder.

Coming across the following little gem, in an old paper, the thought occurred to me to clip it for other's eyes. The letter of Mr. Sarn Duvv in a recent Ravanneau brought it to mind.

In behalf of those who have persistently labored in the interest of the China Mission, though behind closed doors, so far as other's eyes have seen; and for the encouragement of those who we know are giving their all in efforts to build up the kingdom of God in China, and in other parts of the world, I enclose it for publication, asking God to make its influence effectual in the several points where it touches us as a people and individually.

Enclosing a large corner lot in a city street there was a high board fence. It was unattractive to the eye, and it became darker with weather-stain as time passed. All the days of workmen's tools could be heard, and through the chinks and knot-holes in the wall one might almost hear hissed stones, mud, dust, and the general disarray of building. The ordinary passer-by, however, saw only the board fence; sometimes he or she crossed the street to avoid the stretch of dirty pavement.

But in the course of time there rose above the fence a wall of beautiful gray granite. Higher and higher the wall grew, presenting arches, and carved cornices and various architectural adornments. Finally the edifice was capped with a roof of shining copper.

Then began the work of removing the board fence. The loose stones and builders' debris were also carted away. Clean, asphalt pavement was laid, and the warmth, the out-of-door attractiveness each side of the fence presented, those whom we take into our very beings. Pressure a thing is, to be sure, but is not 30,000 times in an hour. The piston would therefore travel a distance of 15½ miles nearly. The piston having a diameter of 18 inches has an area of 234 square inches, and when steam is carried 150 pounds pressure a force is exerted on the piston equal to 32,175 pounds; this force, by the use of reciprocating valves, is applied alternately to each side of the piston 36,000 times in an hour, or in a distance of every 60 miles.

We rode behind a couple of little walking-beam engines, made in England, (as at this time a locomotive had not been made in this country), placed on a platform car, the driving-wheels not over two feet in diameter, drawing two common stage coaches fitted with wheels to roll on flat iron, spiked to timbers for rails, and carrying six of us as passengers between Albany and Schenectady. It was estimated that we traveled, a part of the way, at the enormous rate of 12 miles per hour, which was truly wonderful; how fast we went! It was argued that no horse could keep up with us and draw a wagon; a majority of us voted they could not.

What speed would we dare vote on now for a 60-ton locomotive and a train of 18 cars carrying 1,000 people? "Science do move."

FOR DURABILITY AND UNIFORMITY ARE THE BEST Samples card, 12 pairs different patterns, sent for trial, postpaid, on receipt of 6 cents in stamps.

THE SPENCERIAN PEN Co., 456 Broome St., New York, N. Y.

Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards those of the household, the duty of doing good and to communicate, forget not."—Heb. 13:16.

DEUTERONOMY. N. Y.—It was certainly a great privilege to attend the General Conference, and so many of the returning delegates have visited De utter, giving in their public testimony and in private conversation the reports of the meetings that our people are more and more interested in our denominational work. I think that Dr. Lewis, in that editorial just before Conference urging every church to send its pastor, deserves some credit for many of the things done, and one of our good sisters on Crumbl Hill did just as well when she said; "It was just as necessary for our pastors to go to Conference as for teachers to go to Teachers' Institutes.

E. R. S.

THE PASSING OF SUMMER.

The signs that summer has passed are so many that they are on every side. The falling leaves and the cold nights only call attention to what we all realize—the holiday season of the year has gone. And when summer goes there is an unavoidable sense of loneliness, against which even the most cheerful in disposition are obliged to fight.

Loneliness is of many descriptions. It is not always a result of the absence of humanity. The most lonesome man in the world is said to be one who, while surrounded by his fellow mortals, is longing for those "at home." As he walks the busy streets and hears not a familiar voice, the sense of being by himself comes over him with overpowering force, and he longs as no one else can for the touch of fellowship which comes only from those whom we take into our very being.

Summer as it hurries away, always leaves this feeling of emptiness; the brightness and the warmth, the out-of-door attractiveness and amusements, the delightful languor and sensation of freedom, are all in the past, among the memories of the past. While it is undoubtedly true that in many things we think of the "giants who lived in those days," in the passing of the seasons there is a present sense of loss as well as remembrance of pleasure gone forever.

Well, what if summer has passed? It has passed before, and it will come again, bringing with it all that makes it summer. But that does not remove the idea that what was will not be again. There is only one way to conquer that idea, and that is by regarding the present as the prelude of the future, rather than as the past as the vestibule of the present. Hence work done now is to be work for tomorrow; how it would be gathered by and by. Let the past be an incentive to better work and better living, but let it not be a hindrance. The present should be causes of present thankfulness, not of present regret; and its failures are to be the lessons for our training and our help in the work of to-day.

If summer has passed too quickly, and there is a sense of loss in these bright Sep- tember days, the sure way to overcome that sense is by buckling on the armor of every-day work and laboring just so much the harder for loneliness, and there is work in abundance to be done. The summer has passed, but the important uses of its coming remain, and one may bring these are present; they have not passed.—Westerly Sun.
Mordecai's disobedience to the express command of the king that Haman should have shown to him the reverence due to the king. Was this Haman's disposition? 4. To see whether Mordecai's matters would stand, for he had told them that he was a Jew. It seems that Mordecai had given the king an opportunity, that he might be made manifest to the king in case he might be exempt. The courtiers concluded that they would find out whether this was a valid excuse for not rendering the honor due to the king. They did not wish to be found to have liked to render this servility to Haman, and were envious of one who seemed to be exempt. We are told that the king did not see any such procrastination on the ground that it was unanny.

5. And when Haman saw that Mordecai bowed not his head, he took his own life into his hands. This was a natural slitting of his importance, however insignificant, as gall and wormwood to him. 6. And he thought scorn to lay hands on Mordecai alone. Immediately, "for a moment," we should read. In the modern English, "he scorned." Haman was not contented with an ordinary vengeance for what seemed to him so great an act.

7. In the first month. Corresponding to the latter part of March and first of April. The meaning of this verse is a little in doubt. It probably means that Haman cast Lots for a lucky day upon which to make an attempt for his revenge. But from his great knowledge of the king, he was apparently sure that he would need to wait for a favorable time.

There is a certain people scattered abroad, etc. by a mixture of truth and falsehood, Haman makes a plausible case against the Jews. The Jews were looking upon themselves as subjects to the king of Persia, just as they have shown themselves loyal citizens in many other lands of the world, whose national existence, with its laws and traits of character. It is not for the king's profit to suffer them to remain in a state of subjection for the cause to them to abide in tranquillity. As men will pay thousand talents of silver. The offer of the things to the king did not imply that he would give any thing the king aware that the arguments already used by Haman were not sufficient. It was plain for the safety of the realm that these men should be destroyed, why should Haman offer any thing? The Revised Version inserts the word "king's" in the latter part of verse 8. It is better, as the business of ruling the Jews was to be in the hands of Haman.

10. The king took his ring from his hand, etc. The ring contained the king's signet. Whoever possessed the signet of the king would have access to the imperial throne. 11. The silver is given to thee. The king permits Haman to retain it for the ten thousand talents by taking the property of the Jews.

MARRIAGES.

WITMAN.-CLOPPON.-In Osceola, N. Y., Sept. 13, 1899, by Rev. C. C. Maxfield, Carrie Belle, daughter of Mr. and Mrs. William E. Witman, and Dr. Marcus Leman Chipman, of Hopkinton, R. I., and Miss Carrie A. Clopton, of Almond, N. Y., and Miss Nina Stebbins, of Independence, N. Y.

DEATHS.

YARNER.-At the home of her sister, Newton Vanhorn, near Lost Creek, Va., Mrs. Mary Vanhorn died Aug. 17, 1899, aged 78 years, 6 months and 7 days. Her husband, called to his rest some years ago, was Rev. John Vanhorn of the Lost Creek church. She took part for as many years as her husband has been a faithful, earnest member of the same church. For over one year she had been partially paralyzed, and was ever ready to "depart and be with Christ," and was only waiting in those days of her transition, to be called to her heavenly rest.

BOND.-At the home of her father, Newton Vanhorn, near Lost Creek, Va., Emma M. Bond died Aug. 11, 1899, aged 86 years and 1 month.

Boothe.-At the home of the late Mabel Bond, of Lost Creek, W. Va., Emma M. Boothe died Aug. 11, 1899, aged 86 years and 1 month. She was the daughter of Dea. John and Mary Potter Boothe.

A man of Dea. Abel Bond, of Bond's Mills, now called Quiet Dell. He is the last of his father's family to be called home. He experienced religion in the days of Rev. Alex. Campbell's missionary work in Quiet Dell. At the age of 30 years he married Miss Hannah Bond and settled near Lost Creek, where they have lived since that time, and have remained happy in their love. He was one of the active business members of the church, especially in the days of building the brick church. In later years, having suffered disappointments and trials and trials for him to bear, he had taken little part in society work, but was a man of integrity of character and ever hopeful in regard to God's promises. He had always been an example, and felt that in the days of his labor were past. He, too, was ready and willing to go. His church membership has ever been with the Lost Creek church.

The SABBATH RECORDER. [Vol. LV. No. 39.

Sabbath School. Conducted by Sabbath-school Board. Edited by Rev. William C. Wittington, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1899.


LESSON II.—HAMAN'S PLOT AGAINST THE JEWS.

For Sabbath-day, Oct. 7, 1899.


GOLDEN TEXT.—If God be for us, who can be against us? Rom. 8:31.

INTRODUCTION.

The Book of Esther occupies a unique position in the canon of sacred Scripture. Presenting, as it does, one of the grandest lessons of the Old Testament, this book has been spoken against by both the early Church Fathers and by modern critical scholars. In referring to the Second Book of Maccabees, Martin Luther said, "I am so hostile to this book and to that of Esther, that I wish they existed; they are too Judaizing, and contain many heathenish implications."

The objections to this book are on both historical and moral grounds. A review of the history of King Xerxes [who is undoubtedly the king named in this book Ahaseurus] does not have any place for the incidents of this narrative. His wife, Amestris, held her place in the king's favor in the latter years of his life. This objection is not, however, as serious as the second; for it is possible that the queen may have been temporarily dishonored, and Esther put in her place.

This book is not characterized by the pure and lofty form found in the Biblical literature in Alfred, N. Y., August 17, 1899, by Rev. Alex. Chipman, charged with the administration of the affairs of the church. To the latter a Warm and loving friend, 40 years of service, with the faith and trust which her life and labors have given her, we extend our deepest sympathy. The funeral services were held from her residence Sept. 3, Rev. Geo. W. Burdick officiating in the absence of Pastor S. H. Babcock.

CHIPMAN.—In Hope Valley, R. I., Aug. 19, 1899, Martha Chipman, in the 94th year of her age.

Sister Chipman was the late Dea. Nathan F. Chipman, who died March 7, 1872. Many years since she joined the Second Hopkinson church, of which she was a worthy member, and was most highly esteemed by all who knew her. She was the mother of five children, only two of whom, Martha J., wife of Elias Babcock, and Wm. Chipman, both of Hope Valley, R. I., survive her. Many relatives, neighbors and friends attended the funeral at her last residence, August 23, her pastor officiating, assisted by Rev. A. McLean, D. D., of Rockville, R. I., and Rev. U. M. Babcock, of Alfred, N. Y.

Ewing.—Thomas Ewing, of Shiloh, N. J., after a brief illness, was called to the home above Sept. 17, 1899.

He was born at Statenburg-Neck, N. J., in October, 1844, and had lived at Shiloh for more than a half century. In December, 1856, he was married to Lucy A. West, of Shiloh, the late Rev. Wm. J. Jones officiating. She died Aug. 15, 1855, leaving a daughter and a son. His second marriage was with Mrs. Abbie E. Stillman, of Hopkinton, R. I., in March, 1857, the late Chas. M. Laws, officiating. Their marriage was at first a happy one, but he was young and his life was cut off in the exercise of his talents and abilities, after having given to her love, and was most highly esteemed by all who knew her. She was the daughter of Dea. John and Mary Potter Boothe. In early life she gave her heart to the Saviour and became a member of her church. May 8, 1855, she changed her membership to the Aliquippa, Wisc., church, having removed to that place with her parents. In the fall of 1868 her husband died, leaving her with two children and two stepchildren, all of whom survive to mourn their loss. She was helpful in times of sickness, often going to care for the sick, and was greatly beloved by her neighbors and friends in times of bereavement. The funeral services were held from her residence Sept. 3, Rev. Geo. W. Burdick officiating in the absence of Pastor S. H. Babcock.

Ewing was a faithful and loving friend, devoted to his family and church. To the latter a warm and loving friend, 40 years of service, with the faith and trust which her life and labors have given her, we extend our deepest sympathy. The funeral services were held from her residence Sept. 3, Rev. Geo. W. Burdick officiating in the absence of Pastor S. H. Babcock.
service held at his late home on the 20th of September. It was conducted by A. H. Lewis, a former pastor, and the present pastor of the Sabbath church, Rev. E. R. Scan-
ders. The leading thought in the service was thank-
giving for the glorious inheritance that God has in wait-
ing for his redeemed ones, and sweet hopes of reunion in the life to which Bro. Ewing has gone. Read again Whittier’s triumphant words which stand at the head of this column.

A. B. L.

Literary Notes.

Ivan Maclean on The Church.

It has been known for some time that Ivan Maclean has been officially studying modern church methods, and the results are now to be made public in The Lutheran Home Journal. His first article is called “The Candy- Pull System,” and this is the state of many what many have felt but have scarcely ventured to pub-
licly acknowledge, which is the doctrine of the church. The great English author will then handle “The Matinier in the Church,” and after that answer the somewhat startling question, “Should the Old Min-
ister be Shot?”

The Carrier, published by G. P. Putnam’s Sons, con-
tains its well-earned place and reputation for combining pleasant reading and happy criticism on current literature. We have already spoken of the August number, but on reading the September number, we do not fail to see the remarkable breadth of the carrier. The Carrier is to be placed in the hands of all who are interested in the welfare of their state. We see in the Carrier the absolute freshness of presentation, and its naive sym-
pathetic intimacy. One does not see from the outside but that the Carrier is a convector with the ana-
lytic editor and the varying plot with human in-
terest. It is a little brother to the soil, elemental as Burroughs, and able to strike a chord in the soul, of whole generations of a beauty-loving, light-hearted, feeling soul. It is the case that the Carrier has passed into a proverb for the rest of the island: “In D. nega to the Carrier. They are simple fisher-folk and modest husbandmen, yet proud and chaste, patient and drool, optimistic and human. They are so primitive that they are cosmic.”

Rev. Mr. MacManus’s Message.

For Donegal MacManus’s Message, which is most cordially invited to attend the Bible Class, held every Sabbath after-
noon at 4 o’clock, at the residence of Dr. F. L. Irons, 204 Grace Street.

The Seventh-Day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the 
Baptist church, corner of Church and Genesee streets, at 2:30 P.M. Sabbath-school following preaching service, and special invitation extended to all, and especially to Sabbath-schoolers in the city over the Sabbath. The meeting will be conducted by Rev. R. M. Folsley, 545 Monroe Ave.

The Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. R. C. Maxson, 22 Green St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

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

The next Semi-Annual Meeting of the churches of Minnesota will be held with the church at Trenton, be-
ginning at 2 o’clock F. M., Friday, Oct. 20, 1899. Eads Hurley to preside and Druggist Sermon, Rev. Ernst alternate. Miss Mable Crosby, of Trenton, Miss Nellie Coon, of New, and Miss Anna Wells, of Dodge Center, are in-
vited to present essays.

R. H. Babcock, Gen. Sec.

CHURCHES OF THE WESTERN ASSOCIATION, 
take notice.

At our last Association, held at Independence, the pas-
tors and ministers meeting formed an organization and
the Convention of Seventh-Day Baptist Churches of the Western Association, that is designed to fulfill both the purposes of a Ministerial Association and of the Quarterly Meetings that used to be held. The first Convention in to be with the Second Alfred church, at Alfred Station, N. Y., Oct. 20, 1899. It is hoped that these meet-
ings, held from time to time, will be of great spiritual benefit to our churches, by the discussion of practical methods of work, by mutual encouragement, and by the social intercourse which they will afford. To this end a full attendance is looked for, both by President D. Burd-
cott Coon, and by the pastor and people of the Second Alfred church, who are in advance, a warm welcome is offered to all to convene with the Second Alfred church, Oct. 20-22, 1899.

PROGRAM.

SABBATH EVENING.

7:30, Prayer Service, F. E. Peterson.
8:00, Sermon, J. H. Mahoney.
8:15, Prayer and Conference Meeting, conducted by Stephen Burdick.

SABBATH MORNING.

11:00, Sermon, D. Burdett Coon.

SABBATH AFTERNOON.

2:30, Sabbath-school, conducted by Superintendent of Second Alfred Sabbath-school, Mrs. Rachel Burdick.
5:30, Y. P. S. C. E. Prayer-meeting and Junior C. E.

SABBATH DAY—EVENING.

7:30, Young People’s Session, conducted by Walter Green.

FIRST-DAY MORNING.

9:30, Business.
11:00, Laymen’s Conference, conducted by F. E. Pet-
erson.

FIRST-DAY AFTERNOON.

2:30, Discussion of Sabbath-school Work, conducted by W. G. Whiteford.
3:30, Discussion of Practical Methods, conducted by W. D. Burdick.

FIRST-DAY EVENING.

7:30, Sermon by E. F. Cottrell, followed by Conference Meeting.

THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

The Annual Meeting of the Sabbath Evang-
elize and Industrial Association occurs the first Monday in October, at Plainfield, N. J.

At this meeting the Annual Reports of the officers will be read and the election of a Board of Directors will be held.

The Constitution provides for a Board of Directors consisting of thirty members, who shall be stockholders, to be elected by the stockholders.

At the late Conference a committee was ap-
pointed to suggest a list of names from which the Directors should be chosen. They have reported as follows:

David E. Tiesworth, Plainfield, N. J.
Henry M. Maxson.
Mrs. Geo. H. Babcock.
Wm. M. Hillhouse.
Rev. A. E. Main.
Wm. C. Hubbard.
Geo. R. Boggs.
Rev. Mr. Smith, New Market, N. J.
C. T. Rogers.
A. W. Varv.
C. B. Cottrell, Westly, R. I.
Mrs. O. U. Whittford, Westly, R. I.
Rev. S. H. Davis.
J. Irving Maxson.
Geo. H. Utter.
Frank Hill, Ashaway, R. I.
Holy Wolff, Maxton.
Rev. O. D. Sherman, Mystic, Conn.
A. S. Babcock, Rockville, R. I.
C. C. Chipman, New York City.
Frank L. Greene, Brookline, N. Y.
Rev. E. B. Saunders, Sillib, N. J.
Rev. Mrs. F. S. Mitchell.
Miss May Dixon.
Henry L. Davis, Marlboro, N. J.
Mrs. J. E. B. Santee, Hornells, N. Y.
Rev. L. L. Crandall.
V. A. Baggs, Alfred, N. Y.
A. E. Kenyon.
Mrs. C. M. Lewis, Alfred, N. Y.
Rev. P. E. Peterson, Alfred Station, N. Y.
E. E. Hamilton.
Rev. H. J. Goon, Little Genese, N. Y.
G. W. Burdick, Niles, N. Y.
Rev. A. B. Prentice, Adams Centre, N. Y.
Mrs. Martha Colton.
Dr. H. C. Brown, Brookfield, N. Y.
Miss S. E. Saunders.
Rev. F. W. Swing, Delaware, O.
T. T. Burdick, West Edmaston, N. Y.
L. A. Crandall, London, N. Y.
Mrs. L. A. Platte, Milton, Wis.
Mrs. W. H. Ingham.
Geo. B. Ross.
Dr. H. S. Maxson, Milton Junction, Wis.
E. E. Goon.
Rev. S. H. Babcock, Albion, Wis.
J. W. Loodhro, Welton, Iowa.
Rev. A. E. Wither, North Lap, Neb.
Miss Angeline Babcock, Nortonville, Kan.
E. K. Burdick.
E. S. Griffin.
O. W. Babcock.
C. E. Crandall, Chicago, Ill.
Dr. C. H. West, Farina, Ill.
Rev. T. L. Gardiner, Alton, Wis.
Beatrice Lowther.
S. O. Bond.
O. H. Bond.
Ellie Bond.

The above list is simply a suggestion, in no sense arbitrary, and shareholders may sub-
stitute or add the name of any shareholder for that they have preference.

WANTED!

The following Publications are needed to complete the work of placing our printed matter in permanent form. After binding, they are to be placed in the Libraries of our Schoolls and Publishing Houses. Any one who is able to send any, to the place to which the, no., will thereby help go a work. Send to J. P. Mosher, Manager, Pittsburgh, Pa. The place to which will be printed in the Publishing House. They are to be placed in the Libraries of our Schoolls and Publishing Houses. Any one who is able to send any, to the place to which the, no., will thereby help go a work. Send to J. P. Mosher, Manager, Pittsburgh, Pa. The place to which will be printed in the Publishing House.

Conference Minutes, 1857-1897.

Seventh-day Baptist General Conference, Ashaway, R. I.

In set of eight volumes: $2.00

Single Volumes, each: .35

Address other (Review published)

57 VIEWS

Taken at the

Seventh-day Baptist General Conference, Ashaway, R. I.

In set of eight volumes: $2.00

Single Volumes, each: .35

Address other (Review published)
An old woman whose husband was ill in bed sent for the doctor, who came and saw the old lady. "I will send him some medicine," he said on leaving, "which must be taken in a recurrent postm-
urture." After he had gone the old woman sat down greatly puz-
eld. "A recurrent posturm—a recurrent posture!" she kept
repeating. "I haven't got one." At last she thought, "I will go and see if old Smith has got one to lend me." Accordingly
she went and said to her neigh-
bor: "Have you a recurrent medicine to lend me to put
my husband to and to put
him to rest?"

Health for ten cents. Guarantee makes the
bews and kidney acts naturally, destroys microbes, cures headaches, bilious-
ness and constipation. All druggists.  

T W I L I G H T is like death; the dark portal of night comes upon
morning of immortality. -James Ellis.

ROGUES are prone to find things before they are lost.

ALFRED UNIVERSITY
begins its Sixty-fourth year
September 5, 1899.

College:
Courses:
Classical, leading to degree of A. B.
Philosophical, leading to degree of Ph. B.
Scientific, leading to degree of S. B.
Department of Music.
Department of Art.
Department of Theology.

For Catalogue or Further Information, address
BROTHE COLWELL DAVIS, Ph. D., Pres.,
ALFRED, N. Y.

ALFRED ACADEMY.
Courses are those required for entrance
to the three College courses noted above.
For Catalogue or other information, address
EARL P. SAUNDERS, A. M., Principal,
ALFRED, N. Y.

LARKIN SOAPS
Our offer fully explained in THE SABBATH RECORDER of March 20th.

THE SABBATH RECORDER.

Alfred, N. Y.

ALFRED UNIVERSITY.

ROYAL BAKING POWDER
Absolutely Pure
Makes the food more delicious and wholesome
ROYAL BAKING POWDER CO., NEW YORK

An old woman whose husband was ill in bed sent for the doctor, who came and saw the old lady. "I will send him some medicine," he said on leaving, "which must be taken in a recurrent postm-
urture." After he had gone the old woman sat down greatly puz-
eld. "A recurrent posturm—a recurrent posture!" she kept
repeating. "I haven't got one." At last she thought, "I will go and see if old Smith has got one to lend me." Accordingly
she went and said to her neigh-
bor: "Have you a recurrent medicine to lend me to put
my husband to and to put
him to rest?"

Health for ten cents. Guarantee makes the
bews and kidney acts naturally, destroys microbes, cures headaches, bilious-
ness and constipation. All druggists.  

T W I L I G H T is like death; the dark portal of night comes upon
morning of immortality. -James Ellis.

ROGUES are prone to find things before they are lost.

ALFRED UNIVERSITY
begins its Sixty-fourth year
September 5, 1899.

College:
Courses:
Classical, leading to degree of A. B.
Philosophical, leading to degree of Ph. B.
Scientific, leading to degree of S. B.
Department of Music.
Department of Art.
Department of Theology.

For Catalogue or Further Information, address
BROTHE COLWELL DAVIS, Ph. D., Pres.,
ALFRED, N. Y.

ALFRED ACADEMY.
Courses are those required for entrance
to the three College courses noted above.
For Catalogue or other information, address
EARL P. SAUNDERS, A. M., Principal,
ALFRED, N. Y.

LARKIN SOAPS
Our offer fully explained in THE SABBATH RECORDER of March 20th.

THE SABBATH RECORDER.

Alfred, N. Y.

ALFRED UNIVERSITY.

ROYAL BAKING POWDER
Absolutely Pure
Makes the food more delicious and wholesome
ROYAL BAKING POWDER CO., NEW YORK

An old woman whose husband was ill in bed sent for the doctor, who came and saw the old lady. "I will send him some medicine," he said on leaving, "which must be taken in a recurrent postm-
urture." After he had gone the old woman sat down greatly puz-
eld. "A recurrent posturm—a recurrent posture!" she kept
repeating. "I haven't got one." At last she thought, "I will go and see if old Smith has got one to lend me." Accordingly
she went and said to her neigh-
bor: "Have you a recurrent medicine to lend me to put
my husband to and to put
him to rest?"

Health for ten cents. Guarantee makes the
bews and kidney acts naturally, destroys microbes, cures headaches, bilious-
ness and constipation. All druggists.  

T W I L I G H T is like death; the dark portal of night comes upon
morning of immortality. -James Ellis.

ROGUES are prone to find things before they are lost.

ALFRED UNIVERSITY
begins its Sixty-fourth year
September 5, 1899.

College:
Courses:
Classical, leading to degree of A. B.
Philosophical, leading to degree of Ph. B.
Scientific, leading to degree of S. B.
Department of Music.
Department of Art.
Department of Theology.

For Catalogue or Further Information, address
BROTHE COLWELL DAVIS, Ph. D., Pres.,
ALFRED, N. Y.

ALFRED ACADEMY.
Courses are those required for entrance
to the three College courses noted above.
For Catalogue or other information, address
EARL P. SAUNDERS, A. M., Principal,
ALFRED, N. Y.

LARKIN SOAPS
Our offer fully explained in THE SABBATH RECORDER of March 20th.

THE SABBATH RECORDER.

Alfred, N. Y.

ALFRED UNIVERSITY.

ROYAL BAKING POWDER
Absolutely Pure
Makes the food more delicious and wholesome
ROYAL BAKING POWDER CO., NEW YORK

An old woman whose husband was ill in bed sent for the doctor, who came and saw the old lady. "I will send him some medicine," he said on leaving, "which must be taken in a recurrent postm-
urture." After he had gone the old woman sat down greatly puz-
eld. "A recurrent posturm—a recurrent posture!" she kept
repeating. "I haven't got one." At last she thought, "I will go and see if old Smith has got one to lend me." Accordingly
she went and said to her neigh-
bor: "Have you a recurrent medicine to lend me to put
my husband to and to put
him to rest?"

Health for ten cents. Guarantee makes the
bews and kidney acts naturally, destroys microbes, cures headaches, bilious-
ness and constipation. All druggists.  

T W I L I G H T is like death; the dark portal of night comes upon
morning of immortality. -James Ellis.

ROGUES are prone to find things before they are lost.

ALFRED UNIVERSITY
begins its Sixty-fourth year
September 5, 1899.

College:
Courses:
Classical, leading to degree of A. B.
Philosophical, leading to degree of Ph. B.
Scientific, leading to degree of S. B.
Department of Music.
Department of Art.
Department of Theology.

For Catalogue or Further Information, address
BROTHE COLWELL DAVIS, Ph. D., Pres.,
ALFRED, N. Y.

ALFRED ACADEMY.
Courses are those required for entrance
to the three College courses noted above.
For Catalogue or other information, address
EARL P. SAUNDERS, A. M., Principal,
ALFRED, N. Y.

LARKIN SOAPS
Our offer fully explained in THE SABBATH RECORDER of March 20th.