Sabbath Recorder.
A. E. Lewis, D. D., Editor.
J. P. Mosher, Business Manager.
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The Editor reached home and his desk October 3, much improved as to health, and ready to take hold of the accumulated correspondence and work awaiting him.

YESTERDAY (Sept. 29) our guide rowed us four miles up Long Lake, and Boquatte River. The day was perfect. It is a place where the banks are covered with beautiful flowers, the blowing of the blue-jays were softened, and every object on shore was mirrored in the waters with absolute exactness. The shadows outdid the originals in sharpness of detail, beauty and delicateness of coloring. Perfection of beauty was the only fit phrase.

Such photography is eloquent for good. Christ, who was so purely His Father's tower to reflect as will reproduce his love for men, his sublime purity and his saving helpfulness, in all we do and say. As we watched the ever-changing and ever-beautiful pictures from our gliding “Adirondac Boat,” so the world watches the Christ's followers. When the wrath of God is poured out, which are at one with the majestic waters, and every object on shore was mirrored in the waters with absolute exactness. The shadows outdid the originals in sharpness of detail, beauty and delicateness of coloring. Perfection of beauty was the only fit phrase.

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belong to a base-ball nine; but, really, that was just what it said. Through a window on the south side of the room the fog was breaking and flying in all directions. The lake, twenty rods to the west, began to appear, calm and restful, as though fog never attempted to strangle it. Up the western mountains—there are many—yesterday that there is hardly a farm-house or a settlement to the west and northwest for fifty or sixty miles—the shattered squadrons of fog rushed, tumbling over each other, and melting each moment under the victorious rays of that glorious sun. The fog at Owls Head sat on a cap of gold, the miles of wooded slopes smiled a morning welcome, and the world was bright again.

WHAT OUGHT A SEVENTH-DAY BAPTIST TO BE?

Reviewing the incidents and the work of the late Anniversaries, we are deeply impressed with the thought that self-study is a prominent duty of each Seventh-day Baptist at this time. No one accomplishes a given work in a year, or in ten years, or even sixty years, and then attempts to converse with the Christian world of our predecessors. This specific work of ours is the fruit of years of persistent effort. In seeking thus to evince the only the necessary and laudable desire to become workmen approved of God, for the accomplishment of his purposes.

The tendency to measure ourselves by ordinary standards is unavoidable. With most men no effort is made to rise above ordinary standards, and many are content to remain upon an average level. People accomplish little or nothing in the important work of the world. We cannot drift thus without making failure certain. Whatever it may cost of time, effort, money and consecration, is a small price to pay for the requisite strength and vigor to make the fulfillment of our mission. Without stopping to particularize, it is enough to say that a constantly enlarging view of the important and fundamental character of our Sabbath Reform work and of its vital relations to our denominational and social life, lead us to the conclusion that Christianity as a whole, is one of the first essentials. Coupled with this must be a conscience educated by the highest standards of divine authority, and involving equal loyalty to every form of truth and righteousness. He cannot be a successful Sabbath Reformer who magnifies that one truth unduly. Neither can he be successful, as things now are, who does not magnify that truth in proportion to its importance, and in view of the fact that it is a truth so widely ignored, even by Christian people. The Recounter urges pastors and teachers to initiate and continue the study of our work and the preparation necessary to its accomplishment as they have never done before. Desiring that the past effort may have sufficed, the opening of the next century, and the crowding of events, will force us to higher ground, or to comparative and early failure. The suggestions made by Mr. Hills in another column, in his discussion of Bible Class Work, are pertinent to each church and locality. If we have done well to mark the close of the century by establishing Industrial Missions in Africa, we shall do equally well, if not better, to mark the opening of the new century by such a conception of our work, and so earnest a desire to be fitted for that work, as will give increased strength and permanency to our Sabbath Reform interests. Like every other great movement, the source of strength is an individual one. Our appeal, therefore, is to each pastor, superintendent and teacher, and equally to each member, notably to parents; for home-life, whether regarding religious influences or others, must remain the main source of success or failure.

THOSE who know nothing of watchfulness in prayer and watchfulness in prayer, know nothing of the power of prayer.—J. Taylor.
GEORGE T. CANFIELD.

There has just passed away in the fellowship of the regular church and from a man of remarkable character and life, that it should be given some record outside the Obituary column of the Recorder, in order that others may be inspired as some of us have been. It is customary to speak gently and appreciatively of the dead, and sometimes in the glow of first loss, eulogies may be written which are too false to bear the test of exact scrutiny; but, in the words of Dr. J. L. Gam- bie, who knew him well, "You are not in dan- ger of deceiving me much for the charity of life of Bro. Canfield." His death was like the falling of a great oak, the removal of a landmark. He was a great man, great in character, great in conviction. He had the Puritan religious depth and stability, combined with a sweetness and charity which the Puritans did not always display.

He has always been bearing burdens from the time when, as a young man, he hungered for an education, but gave it up because his father needed his support and care. He toiled and sacrificed to give his own children the education of which he was de- parted. He did not care for the accumulation of money, and was far from being a rich man in this world's goods when he died. "We would not have said anything," says one of the children, "have had him any other way."

He had a mighty grip on spiritual things, and loved to talk of them better than anything else. Religion was a practical, every- day thing in his home. Alone in the woods, or in some quiet nook of the barn with a friend, he would delight in a "season of prayer." He fed on strong meat, and the children were nurtured in the love and fear of God. He felt "very proud and mortified" this hero of the faith. He felt that his life had not amounted to much. But, leaving out of ac- count his personal achievements, his personal influence in the world—itself a tower of strength—he performed a great work in the world. He gave to the world all those children, and all of them Christians! Willard, the first born, a student in Alfred preparing for the ministry at the time of his death, a young man of wonderful promise, universally loved by those who knew him, trusted and relied upon by Pastor Nathan V. Hul, as one who should be a powerful herald of the gospel, his funeral attended by over five hundred people. Who can estimate the influence of such a life, even though cut down in the morning of its promise, and who can appraise the value of such a home as gave him to the world? Horace, also a student at Alfred, who had only recently given his testimony for Christ, Emma Freigilt, dying at fifteen with full trust in the Saviour, sending loving messages to her many friends, and who can appraise the value of such a home as gave him to the world? These children living to cherish the memory of fa- ther and mother, to cherish the faith in which they lived and died, and hand it on unturn- ished and invincible to those who shall come after. These are the things that man must often revere humbly at the grave of this godly man, and learn the lessons of his life, a life of mighty faith, great because God was in it. Talking with one of his daughters not long ago,. I heard the following parable from their lips to their hearts to be cherished in their memories:

"You love me; and I love you; and both of us love Christ. That binds us together by a three- fold chain." Says one of them, "I feel almost overwhelmed to-night with the sense of what we have lost. Our loving father's wise counsel, his earnest prayers for us—we will do without them?" How dis- tinctly I recall his last prayer I heard him make with us! He prayed God to bless us and if we were never permitted to bow to- gether again, that we might all be together, 'day and bye and bye.'"

What an evidence of Christianity this life has been! Blessed is the man and blessed is his memory, who can leave behind him such a monument. "Yes, saith the Spirit; that they might be as the man of whom we spoke, their labors, and their works do follow them."

L. C. R.

- FROM SUNNY KANSAS.

CONFERENCE AFTERMATH.

Yes, Conference was a grand success. It was held a long distance from Nortonville, yet Kansas people were richly repaid for taking the long, wearisome journey.

To your scribe, it seems that no Conference has ever quite equalled this one in the spirit of self-forgetfulness, which was apparent on every hand and in every department of the work. This fact is gratifying, indeed, and we hope it may be a foreshadowing of richer experiences and fuller development for us in the Lord's service than we have ever known.

In the morning prayer-meetings the burden of heart was not expressed in thoughts, re- marks or requests for self, but was almost exclusively for others. Requests were fre- quent for homes, home churches, for those who were unable to be present, pastors and workers, missions and missionaries, isolated ones, little, struggling churches, new con- verts who were under trial and burden- bearing, those passing under the order of desire to do plainly-marked duty, but hindered by those who opposed—in short, it seemed that we, as a people, were never led quite so far from self, into the interests and welfare of others, as at the Conference this year. This feeling was also plainly noticeable in the denomin- ational societies. It was shown in prayers, remarks, papers, addresses. Much of the conversation of the great gathering was with reference to hopes and plans for others. We have always had a commendable amount of this spirit, but it has never seemed quite as general as now.

May it not be true that the Spirit of Christ, which is the spirit of missions and evangel- ism, is coming to be more a part of us than ever before? This is both a needful and a hopeful condition, from the fact that opportu- nities and demands are crowding upon us in overwhelming numbers and magnitude such as we have never before experienced. With every opportunity and demand there is a corresponding responsibility, and we are led to wonder, "Who is sufficient for these things?"

We are a little people, yet we are to under- take great things for, and in the name of, the God of Israel. It will not be by our shibboleths or our narrow execution alone that will bring about the desired results, but it will be our consecrated faithfulness, used and blessed of God. We can give this faithful service, we must give it, in order to be able to command the means of these epoch-making times. Does it not seem that we are on the eve of a new era of de- velopment in the Lord's service that is rich with possibility for him? Does it not seem that we are being prepared for, and being led into, higher places of experience and broader fields of service for the "Lord of the harvest."

Is it too much to suppose that if every Seven- day Baptist's heart was prepared to pray the prayer of our Saviour in lonely Getsemane, "Not my will but thine be done with both our Powers and our Govern- ment, by which the Lord would be able to use us, that all these demands and opportunities might be fully met? Then the Macedonian call, "Come over and help us," that is now constantly ringing in our ears, would be the gospel of salva- tion, promptly carried to their hungry and sin-buried hearts.

May we thus be consecrated, that the Lord of hosts may use us in carrying his beacon light of love and hope to greater heights, and still farther into the "regions beyond," that souls may be saved and his name glorified!

Yours in Jesus,

GEO. W. HILL.

NEWS OF THE WEEK.

The settlement of affairs in China moves slowly. Military operations have not been wholly suspended, on the part of Russia, at least, and a satisfactory answer to the de- mands of the Powers has not come from the Chinese Government. Indeed, it is question- able just where or what the responsible gov- ernment of China now is. Germany has been among the most radical in demanding the punishment of those guilty of the murder of foreigners. It now seems probable that a basis of action will be arranged upon the following plan: First, that the Chinese Govern- ment be required to furnish a list of those who ought to be punished for the outrages that have been committed; it is reported that an edict touching this point has already been issued; second, that the representatives of the various Powers make investigation as to whether the list furnished by the Chinese Government is sufficient and correct, and also whether the punishments proposed are suffi- cient. It is the hope of the Powers that this will make the Chinese Government to be able to carry out the orders imposed. Probably further requirements will be added to this schedule, such as the interdiction of the shipment of arms and munitions of war to China, by any of the Powers, hereafter; also the payment of a full indemnity for property destroyed and lives taken; also a sufficient guarantee on the part of China against any recurrence of similar outrages in the future. When final settlement is reached it seems probable that a larger Legation guard will be established at Peking for the mutual protection of the foreign representatives.

Much interest has been felt outside of Eng- land in the late events, since the point at issue has been the support of the present government and its policy in South Africa. At the present time the returns indicate a strong support for the government.

The extensive strike among the miners in South Africa still continues, and the prospect of a long and bitter fight increases. Suffering is already reported among the families of the miners as a result of the strike. It is not possible with the in- formation at hand to make any present judgment upon several issues involved between the miners and the mine operators.

It is pleasant to record that the political
verse to change—with its charming country lanes, its red-tiled cottages, its dreamy Oxford, its silent, huge cathedrals, its patient, quiet population—where are the signs of the restless activity, the upbuilding determination that sent it forth to the conquering of the world and that have kept it so steadily to the task? Her soldiers are kindly and simply-hearted, her clubmen greet you with genial reserve and quietude, her business men are in no hurry of haste. Yet the restless qualities are there, the English is getting tighter and tighter, reaching farther and farther, expanding and ever expanding. Nor is there any sign that the term of this world-wide dominion is approaching. Even her enemies barely try to check her. They cannot draw out her vastness with a hook.—Saturday Evening Post.

WHY WE ARE FORGING TO THE FRONT.

The explanation is found in a variety of causes. We have the raw material and our mechanical processes are better and newer. The American workman produces on the average twice as much as the European workman. The Americans spend more fortunes to get the best results but the profits must be less, then pay for the investment and the results soon distance all competition.

The world looks more and more to the United States each year, and the interesting proof of the fact is, that when the Paris Exposition closes in a few weeks many of the exhibits will be shipped to the United States to find permanent places in our commercial museums and exhibitions.

President Taylor in one of his messages recognizes the fact that the United States are at peace with all the world and sustain amicable relations with the rest of mankind.

Just now the United States seems to be leading all the world and to have equal chances in those countries where future competitions are again to test the facilities and resources of the leading nations. But who doubts that we will win even more handily than it has in the past?—Saturday Evening Post.

THE NORTHFIELD CONFERENCE.

The three-weeks' sessions closed August 29, with all-important and interesting missions, foreign, home, and city. The English preachers have gone home, and Mr. Sankey has sailed to meet a long list of appointments in Great Britain. Mr. William R. Moody, as successor to his father in the chairmanship of the Conference, has fully justified his father's wisdom in committing him to that position and overruling his natural hesitancy in accepting it. The attractiveness of the young people's meetings has secured then a permanent place in the Conference program. Of special interest are the statements made of the Christian Endeavor work in prisons. Twenty-five Christian Endeavor Societies now exist among prisoners in eleven states. In the name of attack the Christian Endeavor Society reports 400 members among a total of 1,300 convicts. The report of Prison Chaplains set high value upon the results of this work in permanently changing the character of the prisoners. The "Tenth Legion," the designation of that group of Endeavorers who have joined in devoting one-tenth of their income to the various interests of Christian benevolence, now numbers 17,000. Another group, known as the "Macedonian Phalanx," (in allusion to the call in Acts 16:9, 10, for missionary work in Macedonia), aiming to promote individual interest in missions, has sprung up and made promising progress during the past year. The Post-Conference began its sessions August 29, under the lead of Dr. H. G. Weston, of Crozer Theological Seminary, who lectured during the week on Biblical interpretation and the four Gospels. The attendance continues to be large.—The Outlook.

FALLING FROM GRACE.

It is said that a colored brother who was preaching a doctrinal sermon felt it necessary to illustrate the doctrine of apostasy in a manner clear to their understandings. He did it in this way. He began by telling them, to their utter astonishment, that he believed in falling from grace. "But," said he, "I illustrate it in this way: One time masses had some bacon hanging up under a scaffold to smoke. I thought I would go out one night and steal one of those hams. So I got a barrel and climbed up on it and reached over to get one, but just as my hand got within a foot of dat ham, de barrel tilted, and down we came. Sure 'nuff, I fell from dat ar ham, and dat's de way people fall from grace. Day never had any way with that." His illustration is surely orthodox as well as original.

HOW TO SELECT COLOR-SCHEMES FOR ROOMS.

After deciding what shall be the predominating color in the room, and having made up your mind as to the colors you desire, it is time to arrange the colors together and study the effect carefully. It will be found that some combinations bring out all the good and pleasing qualities of the different colors, while other combinations are discordant. There are many things to take into consideration; the exposure of the room, the amount of light, and the style of the house, whether in city or country. Soft finishes, either in walls or draperies blend more readily than does the smooth or glossy finish.—Laide's Home Journal.

WHAT two letters are most popular in China? Tea and tea. What is proof that the eyes of the Mongolians are open at last? The Yellow Sea. Through what? Through the Tientsin. When the Powers get hold of the Empress Dowager what will they catch? A Tartar. If you're anxious to go to China what will the Government do? Take. Then what will you be in? Transports. What couldn't the Empress Dowager govern? China proper. When the Empress makes the Emperor cry what would he like to do? Boxer. What sort of a Great Wall are the Powers building in their "Flower Kingdom"? A partition of China. How is it to be expected that the Chinese will take reverses and victories? Coolly. If the Chinese were Spaniards what would they do? Along the lines of American heroism in China? Pig tails. What sort of fruit is generally found green and always found rotten in China? Mandarin. What sort of an army ought to reach Peiping the quickest? A Russian army. There are Chinese politicians that don't care for Earl Lir. But who would like what? Old Li Hung.—Exchange.
MISSIONS.

By O. U. Whitford, Sec., Western, R. I.

It was our pleasure and profit to attend the Conference of Boards of Foreign Missions in the United States and Canada, having mission work in China, held in New York City, Sept. 19th-24th. In the Assembly of the Presbyterian Board, 156 Fifth Avenue. Most of the larger Missionary Societies and Boards were represented in the Conference, and quite a number of the smaller ones. The Conference was held in only representatives were allowed in the room; all reporters were excluded. An informal discussion was held during the sessions of the day upon various questions arising from the present condition of the mission work and workers in China. These questions were discussed under the following heads: 1. Policy to be pursued in China. 2. Joint letter to missionaries. 3. Missionaries. 4. Indemnity. 5. Relation of the Missionary Enterprise to the Civil Power. 6. Comity. 7. Chinese Christians.

The questions elicited the longest and most animated discussion were those under the heading of Policy to be pursued in China, and Indemnity. Several formal resolutions were adopted during the sessions. The representatives present were requested not to report the action and decisions of the Conference until an authorized report was printed for circulation. There were present some thirty representatives from the various Boards. Only the lives of eighteen missionaries and five children were reported as lost, and only three Boards reported missionary property destroyed. The American Board and the Presbyterian Board had suffered most in loss of life and property.

The following article in regard to the Conference we dip from the Independent which will be read with interest by those of our people interested in our China mission:

CONFERENCE ON THE CHINESE MISSIONS.

A conference of the officers and members of the different boards in the United States and Canada conducting mission work in China was held in this city last week. It was of the most formal, and its conclusions have no authority until passed upon by the different boards. At the same time these conclusions undoubtedly represent the general opinion of the boards and outline clearly the policy to be pursued. The position taken with regard to the outlook for mission work was fully in accord with that of the missionaries in the field, that there is no ground for discouragement notwithstanding the serious interference, but that there should be recompense of the field at as early a date as may be practicable. In view of this a special committee was appointed to prepare an address to the churches calling for a special week of prayer beginning October 28, with a memorial service for the martyred missionaries and native Christians, and calling for special gifts to be devoted to the work of relief of suffering. Great sympathy was expressed for the Chinese Christians in their suffering and persecution, and a hearty indorsement was given to the appeal sent by Minister Conger to the Chinese Christians being considered to be equally deserving with the famine-stricken population of India. As was inevitable, the question of indemnity was the most considerable discussion in regard to it. The final action was that there should be no direct claim for indemnity, but that if the Government should suffer in this matter they should make statement simply of the actual cost of property destroyed and such special expenses as were incurred in the management of the troubles. With the very question of indemnity for life taken there was a division of opinion. Some thought that should not be pressed. The loss of life was something that the boards themselves were to provide for, and it should not enter into diplomatic considerations. On the other hand, the right claiming indemnity, independent members of the family, wives and children, were deprived of their support and might have a legitimate claim upon the Chinese Government. A division in favor of presenting such a claim in exceptional cases was allowed by a vote of 22 to 12. It is reported that the Conference protest against the withdrawal of the allied troops at Peking and the re-establishment of the Emperor of China. 2. Joint letter to missionaries. 3. Missionaries. 4. Indemnity. 5. Relation of the Missionary Enterprise to the Civil Power. 6. Comity. 7. Chinese Christians.

AFTER the Conference we spent the Sabbath at New Market, N. J. An excellent prayer and conference meeting was enjoyed Sabbath evening. Sabbath morning at our church the pulpit was occupied by the State Superintendent of the Anti-Saloon League. He gave a fine address, and funds were pledged to aid in prosecuting the work in the state. Bro. Martindale made a farewell speech, and was succeeded by the next Sabbath. He was to commence his work in Berlin, N. Y., the first Sabbath in October. The Piscataway church had not called a pastor to succeed him in the pastorate.

The next day, Sunday, we had a two hours' visit with Dr. Ella F. Swinney in the Hospital on Chestnut Hill, Philadelphia. She was dressed, sitting in a chair in her room, and was expecting me. Her room was pleasant, the window open, though it was cool, and had to be kept open because she was coming into the room from a hot-air furnace. There is no need of saying that she was very glad to see a representative of the Missionary Board. She speaks in a whisper, not low but audible, and fairly strong, and is becoming rather hard of hearing. As to strength she said she was holding her own pretty well, yet could not walk much or far, and had to lean on one's arm. She conversed a good deal upon the China mission, her own affairs, and of the end that is to come; Swinney, though not as emaciated as we expected to find her. The disease is not arrested but is gaining ground. The left lung was first affected but now the right lung is involved. She coughs and expectorates a good deal. That the end is not far distant is apparent, though she said she might linger as long as her sister Phoebe or her brother John, but whenever the Lord wanted her she was ready to go. In tears she expressed her thanks and gratitude for the many tokens of love and in-
Genesis to Revelation. All that is in the other books of the Bible has added light thrown on the words of that one book. More persons testify to the surpising help given to those who follow these teachings than do as to any other portion of the Bible. Yet there are those who actually fanmish for spiritual refreshing, and who goe in spiritual darkness, because they are not quite sure as to the authorship of the Gospel, and are unwillong to receive the Water of Life, and to walk in the Light of Life, until they have more evidence as to the authorship of the book.

An exceptionally intelligent student who had come to accept the general views of Darwin and Huxley and Spencer, and who called himself an agnostic, was familiar with the strongest writings of those of that school. But one day he thought he would look fairly at what was called the strongest presentation of the Christian side of truth, and he took up the Fourth Gospel, and read it through from beginning to end, as a book, aside from any outside evidence as to its authenticity. When he had read it through, he said to himself:

“The one of whom that story tells, either is the Saviour of the world, or he ought to be.”

Because of our knowledge of that person, he was ready to heed the call of that person when he said:

“If any man thirst, let him come unto me, and drink,” and again, “I am the light of the world; he that followeth me shall not walk in the darkness, but he shall have the light of life.”

Because of thus reading that book, instead of waiting for outside evidence of its authorship, that true scholar is a follower of the finger-post that indicates the direction out of the shadow into the sun. That is the way it has been with many a trained scholar and honest inquirer. Similarly it is with those of holier and more pious minds. When Bishop Parker began his work among the savages of the islands of Melaneisa, he wasted no time in teaching the early history of the human race, and the progress and development of religious doctrine. He was able to select the simplest and purest teachings of the Fourth Gospel as it stands in our Bibles, and his success evidenced the correctness of his method.

For eighteen centuries the children of men and the children of God who have followed the pointing of that spiritual finger-post, have walked in the unifying light, and have been refreshed at the Fountain that satisfies all thirst. None who would consent to be thus guided have ever been led astray. The spiritual hunger has been shaped by the teachings of that book as by no other book, human or divine. Why should any hesitate or doubt because of subordinate questions of authorship, when the internal evidence of truth in the book is so strong, and so many generations have followed safely the way it points out?

What shall we say of the poor doubters who fanmish at the foot of the spiritual finger-post, straining their weak eyes to discover whether or not there be a reason to have that certain letter of the inscription show a later date or another artist than the alleged author of the direction? “Lord, open their eyes, that they may see.” —S. S. Times.
WOMAN'S WORK.

By Mrs. R. T. Hoopes, Alfred, N. Y.

PAPA'S LETTER.

I was sitting in the study.

Writing letters, when I heard:

"Please, dear Mamma, Bridget told me

Mamkin is not to be disturbed."  

"But I've tired of the kitty;  

some one ever fang't to do.  

Writing letters, is, ou, Mamma?  

That I write a letter, too?"

"Yes.  

Run and play with kitty now."  

"No.  

Me write letter, Tom.  

Tom if I will show me how."  

I would paint my darling's portrait,  

As my eyes searched my face.  

Hair of gold and eyes of azure,  

Form of childish, witching grace.

But the eager face was clouded;  

As I slowly shook my head,  

Till I said: "I'll make a letter  

Of you, darling boy, instead.

So I parted back the tresses  

From his forehead high and white,  

And a stamp in sport I pasted  

Mid the wave of golden light.

Then I said: "Now, little letter,  

Go away and bear good news!"  

And he followed down the staircases  

Cluttered loud the little shoes.

Leaving me, the darling hurried  

Down to the office door.  

"Mamma, I must go!"  

But no one heard the little prattle.

As once more he climbed the stair,  

Reclining his little cap and tipped,  

Standing on the entry chair.

But the clerk in answer said:

"Not today, my little man,"  

"De'm I'll find another office:  

Cause I must go, if I can."

Papa lives with God, you know."

Mamma sent me for a letter,  

And she told me I was to go.  

But the clerk in wunder answered:

"Not today, my little man,"  

"De'm I'll find another office:  

Cause I must go, if I can."

Papa lives with God, you know.

Suddenly the crowd was parted,  

Peter felt to the left and right,  

As a pair of maddened horses  

At that moment dashed in sight.

No one saw the baby figure.  

No one saw the golden hair,  

Till a tall form found these names  

Rang out on the autumn air.

"Twas too late!  

A moment only  

Strode the beautiful vision there;  

Then the little face lay hidless,  

Shrouded with the curls of gold.  

Reverently they raised my darling,  

Brushed away the curls of gold,  

Raw the stamp upon the forehead,  

Growing now so icy cold.

Not a mark the face disfigured,  

Where a hoof had trod;  

But the little life was ended—  

"Papa's letter" was with God.

— The Pacific Baptist.

THE PRACTICAL SIDE OF THE ECUMENICAL CONFERENCE.

By Mrs. G. W. Whitford.

Read at the Woman's Hour at the Seventh-day Baptist Conference, Paterson, N. J., Aug. 25, 1900.

(Concluded last week.)

Comity, good-will among workers, was a very interesting and profitable theme for discussion. "To the honor of our missionaries and of our Missionary Boards, it should be remembered that the prevailing spirit in all the years of missionary century, in the constant intercourse at home and abroad, has been one of fraternal sympathy and mutual good-will."  

The discussion on these themes, Division of
of the New Hebrides, who was perhaps received with tenderest veneration of the noble band, said among other telling things that the last page of Genesis to the last page of the Revelation. He spoke unsparring, said the reporter, apparently having heard nothing of theological controversies in this country of the attempt to separate the Bible, calling a part fiction, and emphasizing that not a jot or tittle should pass away. The man who has faced cannibals has no fear of critics. It was the general impression of those who heard him that the venerable and saintly missionary had been too busy saving souls for forty years to spend time in criticizing the prescriptions of the Great Physician.

Dr. A. H. Strong said, "Paul, the first great foreign missionary, tells us the purpose of foreign missions when he says for me to live is Christ, and to die is gain. Of course, he multiplies himself through the self-multiplication of the individual Christian. He has kindled his light in our souls, that we may give that light to others. How long it has taken us to realize that the command to go is addressed not to official servants, but to all Christians, and that Christ's purpose is to make every convert a missionary. Christian love begins at home, but does not end there. How long it has taken us to realize that every endowment of talent, of influence, of wealth, is only Christ's means—which is speeding itself first to convert and second to save. Three of the most conspicuous features of Christianity, Conference, said, 'The gospel will soon cease to be the question is not, can the missionary spirit had not the miracle of Babel and the Young Men's Christian Association, the three Islanders. Be not disturbed about the sending them? What is life without a mission?'

But for but to train them? For but to send them? For but to make a missionary? For but to teach them? What is life for but to train them? What is life itself for but to fulfill the purpose of missions, to enwrap your heart in the hearts of men?"

The question is not, can the heathen be saved without the gospel, but can we do without the missionary? Dr. A. T. Peirson, in one of the masterpieces of the Conference, said, 'The Bible already printed in 400 tongues reverses the miracle of Babel and repeats the miracle of Pentecost. The God of battles has been calling out his reserves. Three of the most conspicuous movements of the century have been the new regiment of medical missions, the Woman's Brigade and the Young People's Crusade."

Two brief sentences outline the direct results in the foreign field. 1st. Native churches raised up with the three features: Self-support, self-government, and self-propagation and 2d, every richest fruit of Christianity, both in the individual and in the community, growing and ripening, is only the means of helping us to go, and so co-operate in the work of the world's redemption. What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purpose of missions, the enthroning of Jesus Christ in the hearts of men?"

The week passed quickly, and our last meeting was over; and what a lively meeting that was, with its quick, bright testimonies all over the room. We came from that service with a stronger determination to work more in the Master's service than ever before. It was hard to say good-bye; friends stood around, loath to leave the tent, where so many enjoyable hours had been passed; and, although most of them intended to go to the Thousand Islands the next day, they still lingered.

Three meals were served each day during the week, walked slowly home, with two of their friends; it was their good-bye to Adams Centre and their friends.

Aaf Winederhen. On a plaza, near the tent. Some youthful minstrels sat with voices sweet, And sung with the breath of one hundred and fifty-three miles without a stop. The capital city is reached at 11.10, where, after a three minutes' breathing spell, it skims across the beautiful Mohawk Valley, reaching Utica at 12.55. There is no breathing time here—even the passengers getting off and on in breathless haste—and in thirty seconds the steps are up, vestibules closed, and the meteor speeds on to Syracuse. Three minutes' grace are given in the Salt City, then comes the long march for Rochester, which is reached in but little more than an hour. No time here—just a quick change of passengers—and the throttle is opened wide for the leap into Buffalo, which is reached at 4.45 P.M. Four hundred and forty miles in eight hours, including stops and slow-downs.

And there are men living today who can remember when it took a whole week to make that trip!

Just beyond Newark the train flashes by its companys—the east-bound Empire State—which is speeding away to New York at nearly the same marvellous rate. The morning of August 31, a party of delegates boarded the Empire State. One worthy, divine, after securing his seat, betook himself to look after some of his flock. What was his surprise and chagrin, when ten or more this fall, or more this fall, returning to their seats, to find it very much occupied. Not having spent any time in Africa, the missionary spirit had not fully developed. With the thermometer at 60° and lower, never was a parish more eagerly looked after and called upon than from New York to Albany, our first stop. But all things must end, however pleasant. Albany was reached at last, and our calls were over, and soon we were on our way to Utica. Here we met by other delegates and old friends, grasped hands with a hearty "glad to see you," and new friends looked searching into each other's face. We reached the picturesque village of Adams Centre and the company with which we were received caused us to forget that we were weary.

The perfect weather and good meetings and excellent music made it one of the best weeks we ever attended, and those who could go, and did not, certainly missed a blessing. Great credit is due the Adams Centre people for the way in which they entertained so many in their beautiful village; also to those having charge of the dining-room, for the kindness of others' company. If the weather was a little too warm at the meal-hour, the sociability made the hour pass all too soon.

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Then, two by two, a party who had seen much of each other during the week, walked slowly home, with two of their friends; it was their good-bye to Adams Centre and their friends.
**Young People's Work**  
*By Edwin Shaw, Milton, Wis.*

Some time ago an invitation was given in this department of our Sabbath Recorder for answering the question, “What Ails Us?” A more specific question is now proposed, and answers, short and to the point, are requested. This is the question: Why Does Not Our Denomination Grow in Numbers More Rapidly?

One answer: Because as individuals we are too independent. This grows largely out of the system of church government, which is not organized with a strong central power. If our denomination were organized as the Adventist church or the Roman Catholic church is organized, it would grow in numbers more rapidly. If there were a strong, supreme central government, with power to issue orders, not requests, our various lines of work would not fail for lack of funds. I do not believe that such a system is better than our present system; nor do I deny that should such a change be made suddenly, many of our people of the very independent sort would leave us; but I do really believe that our system, while it is not a republican form, but rather a majority form, in which the individual and the local church supreme in power, is a reason for our slow numerical growth.

**THE PIGEON AND THE CORN.**

**A FABLE.**

By BEN J. AMIN

A crow flying across a large prairie one early spring morning spied a half-starved pigeon standing gleaningly near a large ear of corn. “Good morning,” said the crow, promptly alighting close by the temptingly morsel, for food and been scarce and hard to find all winter. “Why, what’s the matter with you? Are you not hungry? Were you waiting for me?”

“No,” saidly replied the pigeon, “I was not waiting for you. I am starving almost to death; but see here, where did this ear of corn come from? It did not grow here on this prairie. I cannot reason this thing out. I cannot understand how this nice ear of corn came to be away out here, so far from where I ever saw any corn growing; and until I can understand it clearly I cannot eat of the corn.”

“O well,” said the crow, “I don’t have to know how it came here. I do know that it is good and just what I have been looking for.”

And while the pigeon pondered and reasoned, the crow devoured the corn.

The moral is too evident to need telling.

**MORE UNITY IN CHRISTIAN WORK.**

**By HATHIR MUSEE.**

Read at the Yearly Meeting of the Iowa churches, Aug. 31, to Sept. 2, 1900.

In our work—as Christians we are called upon to deal, not only with those whom we are trying to bring to the Saviour, but with our fellow-workers, a task which frequently proves almost as difficult as the other. Having become Christians, having heard his command to let our light shine before every creature, we become thoughtful. We begin to consider our part in the great work. “What can I do?” “What is my work?” We soon form ideas, and while we are forming others are doing the same; but probably on somewhat different lines and in a little different way, but all for the purpose of doing good—for the purpose of doing our part and furthering the cause of Christ.

Here our work rests upon two things instead of this one, viz., union and individuality. Our Christian life in the home demands it, as well as the accomplishment of advanced work. Both are all-important, but a truly Christian spirit should blend the two completely. To blend these two has been the problem of ages, and will probably be for ages to come. From this difficulties often come in carrying on church work. We are apt to become very set in our ideas and feel sure that things are not being done right if they are not done in accordance with our ideas.

Frequently we feel that we cannot take part in the work just because of this difference, and here danger arises. The church should be an organized labor society, for the work must suffer a delay when there is a contention or a controversy among its laborers as to how it should be done. Life is too short; self too mean and weak; the work too urgent to afford any such delay. This world, in general, is too critical. We are apt to say: “I don’t like the way that girl goes about her work;” or, some man said this or that person, some old person “is not as progressive as he might be.”

Could we not go into our closet and express our criticisms to God? Ask him that that person may be guided in his work, led by the Holy Spirit. And make the subject of one conversation, find out how that person feels on the subject. Perhaps you may get new ideas, perhaps he may be awakened and also receive new thoughts. There is surely some way for our work to be done, and there is just as surely work for each of us to do. Sisters, do you criticise your brothers? Brothers, do you criticise your parents? Parents, do you criticise your children? Christians, do you criticise the church? Do we do it in a spirit of helpfulness or from a feeling that we have been injured?

Romans 12: 18, 19, 21. “If it be possible as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. But be not overwise of evil, but overcome evil with good.”

If we criticise others we must be willing to receive that which will come to us in return, for “with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.” Can we not be more united in our efforts in the future? Can we not be less critical and more charitable? We are all human. We each make mistakes, and little do we sometimes know what is contained in the room-rooms of each heart, whose contents are seldom shown to any one but God.

In this room-of-rooms are the true desires of the human heart, the aspirations and anticipations, the disappointments and discouragements, the efforts and emotions which, when they are made known, bind us together. Let us then not be less thoughtful or more willing to sacrifice principle, but rather let us have greater faith, using that blessed privilege of prayer, that we may be more Christ-like in spirit, that we may be able to find the working power of each brother or sister, able to work with them. In this way I think we shall gain strength, courage and influence to a greater extent besides causing the same effect upon others.

Let us pray earnestly that our hearts may be more united in the work. That we may build Christian character with more depth and strength. Shall individuality or unity prevail? or shall the two be a united force for Christ? Unity without individuality means little work. Individuality without unity means destruction. But both blended by the power of the Holy Spirit means advancement!
Children’s Page.

PAPA AND HIS BOY.

Charming as is the merry prattle of innocent childhood, 'tis not particularly agreeable at about one o'clock in the morning, when you are not dead for sleep, and wouldn't give a copper to hear even Gladstone himself talk. There are young and talkative children who have no more regard for your feelings, or for the proprieties of life, than to open their secret keeps with a snap at one or two and A. M., and seek to engage you in enlevying dialogues of this sort:

"Papa!"

You think you will pay no heed to the impertinent little voice, hoping that silence on your part will keep the youngster quiet; but again the boy of three pipes out sharply:

"Papa! "Well?" you say.

"You 'wake, papa?"

"Yes." "So's me."

"Yes, I hear that you are," you say with cold sarcasm. "What do you want?"

"Oh, nuffin."

"Well, lie still and go to sleep, then."

"I ain't seepy, papa."

"Well, I am, young man."

"Is you? I ain't—not a bit. Say, papa, papa?" "Well?"

"If you was rich, what would you buy me?"

"I don't know—go to sleep."

"Wouldn't you buy me nuffin?"

"I guess so; now you—"

"What, papa?"

"Well, a steam engine, may be; now, you go right to sleep."

"With a bell that would ring, papa."

"Yes, yes; now you—"

"And would the wheels go round, papa?"

"Oh, yes (yawning). Shut your eyes now, and—"

"An would it go choo, choo, choo, papa?"

"Yes, yes; now go to sleep!"

"Say, papa." No answer.

"Papa?" "Well, what now?"

"Is you 'fraid of the dark?"

"No," (drowsily). "I ain't. Either. Papa?" "Well?"

"If I was rich, I'd buy you somefin'."

"Would you?"

"Yes; I'd buy you some Ice-cream and some chocolate drops, and a tool brush, and pansies wiv braund on like mine, and a candy wooster, and—"

"That will do. You must go to sleep, now."

Silence for half a second; then—

"Papa—papa!" "Well, what now?"

"I want a jink—No, you don't."

"I do, papa."

Experience has taught you that there will be no peace until you have brought the "jink," and you scurry out to the bathroom in the dark for it, knocking your shin against everything in the room as you go.

"Now, I don't want to hear another word from you to-night," you say, as he gulps down a mouthful of the water he didn't want. Two minutes later he says:

"Papa?"

"Say, papa."

"I can spell 'dog, papa."

"Well, nobody wants you to spell it at two o'clock in the morning."

"Dog—dog; is that right?"

"No, it is not; but nobody cares if—"

"Then it's a dog—isn't it?"

"Yes; yes; now lie right down and go to sleep, instantly!"

"Then I'll be a good boy, won't I?"

"Yes, you'll be the best boy on earth. Good-night, dearie."

"Papa? "Well, what now?"

"Is your little boy?"

"Yes, yes; of course."

"Some men don't got any little boys; but you have, haven't you?"

"Yes."

"Don't you wish you had two, free, nine, 'leben, twenty-six, ninety-ten, free hundred little boys?"

The mere possibility of such a remote and contingent calamity so paralyzes you that you lie speechless for ten minutes, during which you hear a yawn or two in the little bed by your side, a little figure rolls over once or four times, a pair of heels fly into the air once or twice, a warm, moist little hand reaches out and touches your face to make sure that you are there, and the boy is asleep, with his heels where his head ought to be.—Puck.

WHISTLES.

BY RASHET B. DIX.

Oh all the many kinds of whistles! The factory, ship, the mill, the schoolboy's whistle to his mate, the locomotive's whistle, the tin whistle, the steam whistle, but of all the whistles heard Not one is welcomed more Than the little silver whistle Of the postman at the door. There's the whistle of the steamboat, That seems to have a cold; The locomotive's whistle So frequent and so bold, And the church bell when the winds That down the chimneys roar But how cheerful is the postman's Little whistle at the door.

FIVE CENTS' WORTH OF TRAVEL.

We know a bright boy whose great longing is to travel. His parents have no means with which to gratify him in that respect. He occasionally earns pennies by selling papers and doing errands. Instead of spending the money foolishly, he carefully treasures it in a small iron box, which he calls his safe.

One day, after earning five cents, he dropped them into the box, saying to another boy of his own age: "There goes five cents' worth of travel!"

"What do you mean?" asked his companion. "How can you travel on five cents?"

"Five cents will carry me a mile and a half on the railroad. I want to see Niagara Falls before I die. I am nearly four hundred miles from them now, but every five cents I earn will bring me nearer."

Some boys squander every year the cost of a coveted trip of interest. Let them remember that every five cents saved means a mile and a half of the journey. Small amounts carefully kept will foot up surprising amounts at the end of the year, and almost every doctor will testify that five cents' worth of travel is more satisfactory than five cents' worth of sweets.

FRANK: "Every one knew Penn would be a poet when he was a baby."

IDA: "What were the symptoms?"

FRANK: "He was found in a basket on the door-step."

IDA: "I don't see anything in that."

FRANK: "Yes, but it was a waste-basket."

—Brooklyn Life.

HOW CAN WE BE MISSIONARIES?

Perhaps one of the most interesting stories in the Old Testament is that of the little captnaid, whose duty it was upon Naaman's wife. Naaman was a captain in the army of the king of Syria, and was a great favorite of his, having, with God's help, delivered the Syrians from bondage. But, with all his glory and honor, he was greatly afflicted, because he was a leper of the worst kind.

This little captive maid, feeling very sorry for Naaman, told her mistress that she wished that he was with their prophet Elisha, for he would cure him of his leprosy. So, through her influence, he was brought to the prophet and cured.

Another instance, in which we read how even the children can do something for Jesus, is that of the lad with the five loaves and a few small fishes. Just as Jesus blessed them and performed a great miracle through him, so will he bless every gentle act of ours, every word spoken for him, every pure and noble thought.

Is there not some one you know who does not know the story of Jesus and his love? some one to whom a smile or a kind word would prove a greater blessing than we can imagine? Are there not some children who do not know that Jesus suffered and died for them, and that he has said, "Suffer the children to come unto me and forbid them not, for of such is the kingdom of heaven?"

May there never be any one who can say, as the dying gypsy boy did, "Nobody has ever told the story to me." Let us remember there is a work for each one of us to do. Our prayers and our money may help carry the blessed tidings of salvation to other lands, though we cannot go ourselves. Perchance some little song of ours may draw some one nearer to heaven, may comfort some lonely heart, and bring them nearer to Christ. May we all say with the poet:

"Though we cannot speak like angels,

Though we cannot walk like Paul,

We can tell the love of Jesus.

We can say he died for all."
Our Reading Room

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of faith, Gal. 6:10. But be not forgetful..."

Hammond, La.—Hammond is looking up industrially. The Hammond Cotton Mill Company has purchased a site, and it begins to look as though, in due time, we may have a mill at least for the production of yarn. The Hammond Manufacturing Company is the latest corporation organized for the purpose of manufacturing Bored Well Buckets, etc.

The Baton Rouge, Hammond and Eastern Railroad Company has been organized with Hammond officers and directors, and a survey made and right of way freely granted from Baton Rouge on the west to Gulfport or Mobile on the east, the proposed road passing through a rich timber country. And now the Illinois Central has surveyors running over the same line. Whether it is a game of bluff, Central is to buy out the first company, or what, we cannot say, but we hope for a new road through Hammond.

The Home Manufacturing Company of Hammond is a new company composed entirely of Seventh-day Baptist stockholders, organized mainly for the manufacture of shoes, now employing ten or eleven men, all of whom are Seventh-day Baptists except a few experts, necessary in the conducting of the business; the outlook is very encouraging. This new business must prove a source of strength and permanence to the future of our church and society here, furnishing, as it will, so many of our people with remunerative employment. The projectors are to be highly commended for the foresight and the successful launching of so good an enterprise, in so good a cause.

And now we are looking forward with fond anticipations to the coming Association which will be held here beginning November 20, and pray that it may be a rich spiritual feast. Well may our ministers put some extra sermons in their pockets, and be prepared, in case of any demand, for special meetings?

October 1, 1900.

G. M. C.

Pastor's Bible Classes.

To the Editor of the Sabbath Recorder.

In response to numerous requests from various sources, I submit the following for publication, if it meets your approval:

The "Pastor's Bible-Class" movement is of spontaneous growth, coming from keenly-felt needs. There is no uniformity in the work, as each pastor who has such a class is independent of the others, aiming to meet the needs of his own people under the surrounding influences and conditions. The writer began in this line of instruction in the early spring of 1897, but is not able to give the dates of organization of the other classes.

Needs for such classes.

1. The pastor is at a great disadvantage, in that he has only about thirty minutes each Sabbath morning in which to instruct his people in Bible truths, while for six days they are under the influence of the world, and the tendency of the world is more to nullify his teachings and influences than to strengthen them.

2. His people are surrounded on every hand by all shades of belief as well as all shades of unbelief, and unless they are fully "grounded in the faith" and knowledge of the Word of God, there is great danger of their becoming bewildered and led from the "faith once delivered to the saints."

3. The intense spirit of commercialism, with its just as intense reactionary influence of pleasure-seeking that prevails in our day, are crowding out the sacred and eternal influences of divine things and divine requirements.

Object.

These needs, with others, are most keenly felt by us in Kansas, as this is the only church of our people in this state, and we are so far from the center of denominational interests. We are surrounded entirely by disintegrating influences, and the pressure is great.

To guard against these difficulties, to counteract these influences, to assist his people to be prepared to "give a reason for the hope that is within them," and that they might be better prepared to do aggressive work for the Master, the writer took up this line of instruction.

Although the first thought in the work was to enable the young to become better prepared to go out as responsible workers and pressing demands as Christian men and women, yet it is very gratifying to so many of advanced years who are young enough to engage in this line of study. In our class ages range from twelve to seventy years.

Aim.

We aim to instruct the class in all the leading doctrines of the Bible as well as in those which make us different from other bodies of Christian church. This method seems to us necessary in order that these peculiar doctrines may stand in their true relations to the other doctrines, and to show their real value in the system. For this reason we begin with the foundation doctrine and unfold the system, or rather, the system unfolds itself, in natural, successive steps.

The model.

We are all aware that the Bible does not teach its doctrines in a systematic order. We are also aware that when they are classified into a system much easier to understand, and we are less liable to confusion. In some measure we have followed the order of study of Prof. Augustus H. Strong, in his Systematic Theology, comparing it with ten or a dozen similar works of high authority.

We cover, in abridged outline, the same ground that is traversed in the leading theological seminaries of the land in their courses of Systematic Theology. We reduce metaphysical and scientific terms to plain, household English, to meet the needs of our less advanced students.

Order of foundation.

1. The fundamental thought in every religion is God. No matter how high or low the religion is, this is its beginning place. No one can rise above his conception of God in his religious thought or life. If one has a low, materialistic conception of God, so will be his religious understandings and beliefs, and his life will reflect them.

2. In studying the expressions of God in creation we come naturally to the doctrine of man. This is the second grand division of theology.

3. When we have studied the doctrine of God, and the doctrine of man, then comes in natural order, the doctrine of the relations that exist between God the Creator and man the created. This doctrine of relations is the third grand division of the study of Bible doctrines. In this division lies the foundation of the Sabbath, Baptism and Communion, in which we are especially interested as a people.
Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by REV. WILLIAM C. WINTHROP, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1900.

1. The Murmuring of the Pharisees. v. 1. 2.
2. The Parable of the Lost Sheep. v. 5-7.
3. The Parable of the Lost Coin. v. 6-10.

NOTES:

1. Then drew near unto him all the publicans and sinners.
   The word sinners names the class which gave little heed to the requirements of law. The publicans were included in this number. These outcasts from religious association with their race were attracted by the gracious words of Jesus. Our Saviour did not exclude any class, but taught them that the same way of salvation was open to them also, through repentance and faith. The great numbers of these publicans and sinners who attended the Saviour, are figuratively expressed by the word "all." The verb expresses continued action, "were drawing near." 2. And the Pharisees and scribes murmured. The expression "scribes" is a little more emphatic than either term alone, but refers to one class of people. Many Pharisees were scribes; the scribes were devoted to the study of the law. It is not surprising, therefore, that most, if not all, of the scribes were Pharisees. It would seem that after their rejection of the Saviour they were more zealous, either as Pharisees or scribes, for Jesus was their jealous of the new teacher and their regard for their traditions, that they disliked to think that their opinions should be questioned by any teacher; and they regretted that even Jesus, whom they had rejected, should go into the houses of these outcasts. They would be most ready to rejoice at her good fortune in recovering the lost coin.

LESSON III.—THE LOST SHEEP AND LOST COIN.

For Sabbath-day, Oct. 20, 1900.


GOLDEN TEXT.—There is joy in the presence of the angels of God over one sinner that repents. (Luke 15: 7)

INTRODUCTION.

The parable of the Great Supper was, as we have seen, intended to impress the self-righteous with a sense of loss on the part of the owner, and consequent sense of gain to the owner upon the recovery of the lost coin.

In this fiftieth chapter of the Gospel according to Luke there are three parables which may, in a certain sense, be considered as closely connected; for they all have one common subject—the joy in heaven over the lost person. In the first two parables the emphasis is upon the sense of loss on the part of the owner, and consequent joy upon recovery; in the third, the forlorn condition of the lost one is prominent and the finding and joy of the father who received his wayward son.

In Lesson, 1st quarter, we studied a parable in many respects similar to the first part of our lesson. The two parables are not, however, identical. Though the theme of that week's lesson is probably in December of the year 20, or the January following.

PLACE.—Perea.

PREREADING.—Jesus, publicans and sinners, scribes, and Pharisees.

OUTLINE:

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2. The Parable of the Lost Sheep. v. 5-7.
3. The Parable of the Lost Coin. v. 6-10.

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3. She calleth her friends and her neighbors together. "Friends" and "neighbors" are both in the feminine gender. This is more important in this instance, for the loss would be most ready to rejoice at her good fortune in recovering the lost coin.

4. There is joy in the presence of the angels of God. That is, the joy of God himself conceived as manifested in the presence of the angels.

MRS. CRAHAW : "My husband is very angry because the papers didn't print the article he sent in." 5. Did they ignore him altogether? MRS. CRAWFORD: "Worse than that. His name appeared among the 'also spoke.'"
MARRIAGES.


DEATHS.

Smith.—Near Alfred, N. Y., September 24, 1900, of apoplexy, John E. Smith.

He was born in Courtersport, Pa., March 29, 1854; was married to Anna, daughter of John and Sarah Webb, of that place, August 30, 1875, to which he had married the residence of Alfred ten years, nine of them on his own farm, where he died. He was a successful man, and highly respected in the community, being reputedly that the Alfred people were the best neighbors he had ever had, and regretting himself felt for his presence, he had a loving man to the home, a loyal friend, in just about the same community, was a believer in the Bible and endeavor to carry out the principles of his book.

He was married to the Eighth-day Baptist church, and had attended the church for several years.

When the Civil War broke out he enlisted in a New York regiment, and found himself at length in Newbern, N. C., with the Union Army. He subsequently established a bookstore and a circulating library, and was made Judge of the Probate Court, which office he held with distinction for many years,

He was an efficient leader of the regular Baptist church in the last two cities above named. He was an able and conscientious public officer; very popular among the people, and was in every respect prominent in business, in the Grand Army of the Republic; and in political life. He was affluent, courteous and accommodating. He was very affectionate in his family, composed of two daughters besides his wife. To the writer he was a faithful child, in the home of Jehovah.

Sister Ford was a member of the Eighth-day Baptist church, of which she was God him, and the more uncertain events came as they felt themselves to be, the more readily they conformed to God's will. She was married to the Eighth-day Baptist church, of which she remained a consistent, but quiet and faithful member until she took her departure to the church triumphant. Her remains were laid to rest in Middle Island Seventh-day Baptist Church. The funeral was conducted by Rev. F. J. Hefter. A season of prayer was held, and the service closed with a benediction of the Lord's blessing over his house, and the funeral at the church, Rev. 14: 13, "Blessed are the dead that die in the Lord henceforth; yea they rest from their labors, and their works do follow them." F. J. Hefter.

Collins.—Christopher F. Collins was born in the town of Home, Oswego county, N. Y., September 12, 1890.

At the time of his death he was an active member of the Seventh-day Baptist church there. He married Adeline Champman, daughter of Jeffer and Catherine Whitford Champman. His wife died in the spring of 1898, and his last two sons were at West Edmond superintending the erection of a stone in her memory when they received word of the death of their father, who was in a hospital at Middletown, N. Y. His death was unexpected, as he was recovering from a broken limb. Two sons, Charles, and Walter and a twin brother, Milo, who lives in Maine, accompanied her. The remains, held from the home of his brother-in-law, Mr. Orson Champman, at West Edmond, N. Y., September 28, conducted by the pastor of the First Brookfield church. Service at West Edmond.

Ward.—At Fort Elizabeth, N. Y., September 13, 1900, Hon. James H. Ward, Postmaster at that place, for the past twenty-four years, died at Flushing, August 9. He was born in 1824. He was a most religious man, and devoted the latter years of his life to the practice of his faith. He died a peaceful death, and is buried in the same churchyard where he was born.

He was married to Phebe West, influential members of the Seventh-day Baptist church at Shiloh, N. J. He has been visited there for twenty-five years of his life, united his young manhood with the church, and sat in the Union Academy of the place, then in very successful operation. When twenty-one years old he was married to an estimative lady in the village where he was born, and he brought with a year since to her father's home, to seek recuperation by a change of climate, and also to bid farewell to his business cases.


ROYAL
Baking Powder
Absolutely Pure

Makes hot breakfast-breads wholesome—no yeast germs, no alum. Makes cake, biscuit and pastry of superior fineness, flavor and delicacy. Makes food that will keep moist and sweet. Is most economical, because it is the purest and greatest in leavening strength. In the easy, expeditious preparation of the finer cakes and pastries, Royal is indispensable.

Care must be taken to avoid baking powders made from alum. Such powders are sold cheap, because they cost but a few cents per pound. Not only will they spoil the cake, but alum is a corrosive acid, which taken in food causes injury to health.

ROYAL BAKING POWDER CO., 102 WILLIAM ST., NEW YORK.

special notices.
North-Western Tract Depository.
A full supply of the publications of the American Sabbath Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis.

The Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath after noon at 4 o'clock, with some of the resident Sabbath-keepers.

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. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

I. L. Cotterell, Pastor.
201 Canisteo St.

The Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eden St., London, O., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Church Secretary, C. B. Barber, address as above. Sabbath-keepers and others visiting London will be cordially welcomed.

TEN-ThurSDAY-MORNING.
10.30. Welcome.
11.00. Sermon, Rev. G. H. F. Randolph.
AFTERNOON.
2.00. Devotional Service.
2.15. Letters from the Churches, Communications, Appointment of Committees.
3.15. Education Hour, Rev. W. L. Burdick.
EVENING.
7.30. Song Service.
AFTERNOON.
2.15. Devotionals.
2.30. Woman's Hour, Mrs. A. H. Booth.

The Semi-Annual Meeting of the Seventh-day Baptist Synod of Georgia will be held in Atlanta, Ga., at 2.30 p.m., on Wednesday, October 30th, 1897. All present are cordially invited to attend.

The Semi-Annual Convention of the Western Association will be held at Andover, N. Y., Oct. 26-28, 1900.

Sixth-day.
2.00 P. M. Paper, "Church Discipline," Eld. Stephen Burdick.
3.00 Paper, "How Can We Better Interest Our Non-Resident Members in Church and Denominational Work?" Rev. L. C. Randolph.
4.00 Junior Meeting, led by Superintendent of Sunday School. Mr. Jordan.
7.00 F. M. Praise and Prayer Meeting, Walter Green, Rev. E. E. Peterson.

Sabbath.
11.00 A. M. Sermon, Rev. W. L. Burdick.
2.30 P. M. Sabbath-school, Conducted by Superintendent of Andover Sabbath-school.
3.30 P. M. O. S. C. F. Short Program and Prayer Meeting, arranged by Henry Jordan.
7.00 P. M. Papers:
2. What Kind of Young People Do We, as a Denomination, Need? Dora Kenyon.
4. The Important Mission of Seventh-day Baptist Women, Eola Hamilton.
7.00 Seven-minute discussions to follow each paper.

First-Day.
11.00 A. M. Sermon, Rev. J. G. Mahoney.
2.30 P. M. Sabbath-school Work, Rev. I. L. Cotterell.
All come who can, and bring a copy of "Best Hymns" with you.
I will be ready by the end of this column from week to week, as the subscriptions are received by W. H. Whitford, Central, New York, N. Y.

Proposed Centennial Fund.

To aid in securing a half million dollars by that time. We have already started.

The Trustees issue to each student $500, and only the interest is already started.

To aid in securing a sum of $500,000, the Board of Trustees is asked to give a total of $250,000. We have already received $125,000, and only the interest is already started.

Salem... Situated in the thriving town of Salem, 14 miles west of Charleston, on the A. & R. Ry., a town that never lacked a saloon. This school takes front place among West Virginia colleges, and its graduates stand among the foremost teachers of the state. SUPERIOR MENTAL EXCITEMENT prevails. Three College Courses, Besides the Regular State Normal Course. Special courses for better cooking, etc. taken from the regular state work in the College Courses. No better advantages in this respect can be found outside the state. Classes not so large but students can receive personal attention and instruction. Pay for each term.

This school is one of the foremost teachers of the state. We have already received $125,000, and only the interest is already started.

Fall Term Milton College...

This Term opens WEDNESDAY, SEPT. 7, 1900, and continues fifteen weeks, closing Tuesday, Dec. 20, 1900. It is interspersed by a vacation of two weeks.

Instruction to both young men and young ladies in the preparatory studies, as well as in the College, of the principal courses, as follows: The Ancient Classical, The Modern Classical, and the Scientific. Two teachers added to the College—old the new members being retained.

In the School of Music four courses are taught: Elementary and Advanced Singing, Dancing, Band, and Military. The School of Music is one of the foremost teachers of the state. We have already received $125,000, and only the interest is already started.

Fall Term 1800, 1900... Sent for illustrated Catalogue to Tho. L. Gardiner, President, Salem, West Virginia.

Seventh-day Baptist Directory of Employment and Correspondence.

Pray for a day in the employment of the Board, to come again.

To advertisements, we will introduce young ladies in the Preparatory studies, and the foremost teachers of the state.

The Seventh-day Baptist General Conference.

The work of this Board in furthering the interests of the church is our key. The Board is one of the foremost teachers of the state. We have already received $125,000, and only the interest is already started.

The Seventh-day Baptist General Missionary and Educational Institute.

The work of this Board is to further the interests of the church in foreign lands. We have already received $125,000, and only the interest is already started.

Seventh-day Baptist Board of Directors and Correspondence.

B. H. White, President, Alfred, N. Y.

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