

THE SABBATH RECORDER.

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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-illuminated, 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. P. MOSHER, - - - - - Business Manager.

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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 earliest 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 "spice apple tree." Among all the trees of all the orchards that one remains in memory. The fragrance of its unbidden 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 to visit them again and again, until 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 which 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 self-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 perhaps stopping to inquire whether the lives are consecrated or not.

FRANCES HAVERGAL, so well known by her sweet poems and hymns, was an invalid for life, and a great sufferer. It is reported that she once said, "Everybody is so 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, dying in 1894, Dr. 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, Dr. Holmes seldom wrote anything which did not appeal to the thoughtful reader, along the deeper currents of life and of destiny. Take this example:

"In opinions look not always back.
Your wake is nothing; mind the coming track.
Leave what you have done for what you have to do.
Do not be 'consistent,' but be simply true."

He has learned one of the most important lessons of life who is willing to leave yesterday, without mourning too much over its failures or trying to mend its mistakes, except as he determines that to-morrow shall be better than both yesterday and to-day combined. Speaking from a physician's standpoint, Dr. Holmes wrote much that was of highest value, both as to immediate application in point of physical health, but more in its application to character-building and destiny, through the law of heredity. Here is a little paragraph from him, purely scientific, when considered from a professional standpoint, and equally pathetic, when considered in the light of universal experience: "At fifty, your vessel is staunch, and you are on deck with the rest in all weathers. At sixty, the vessel still floats, and you are in the cabin. At seventy, you, with a few fellow passengers, are on a raft. At eighty, you are on a spar, to which possibly one or two or three friends about your own age are still clinging." This description is very true, so far as physical life is concerned. But applied to spiritual life, one needs to add that when the soul which is at peace with God is on the spar or the raft, it is nearing the final landing on the eternal shore, and the glory which is sure to come, when the outward man, drifting away upon the last spar, releases the redeemed soul, that it may enter on the strength and glory, beauty and victory of immortal life.

THE abounding love of God is seen in that without merit he makes us heirs of glory even before he asks us to share in the work of extending the kingdom of Christ. Sometimes Christians seem to feel that the glory which is to be revealed is so far away that it is not an incentive to earnest effort in this life. Nothing could be farther from the truth. The glory which is to be revealed in heaven is being constantly revealed in this life in the hearts and experiences of God's children. We ought to be zealous in well-doing, not because of the glory which is to be revealed and the rewards which await us, but because of the glory, strength and righteousness which being zealous in good works brings to us day by day.

A NEW book has appeared, "Who's Who?" indicating that more than eight thousand persons have risen to such prominence in literary work, and in other departments of life, as to find a place in this record. Of this number about four thousand are college-bred men. These facts, added to the fact that many people become highly educated in certain directions without college training, emphasize the universal truth that cultured minds, whatever may be the grade of society, control the destiny of the world.

WE watched the surveyors yesterday, as they ran the lines of a cemetery, and prepared for a row of building lots between the cemetery and the nearby street. One of them said, "Isn't it strange that people shrink from looking on a cemetery?" The remark led us to consider the fear of death which men so often feel. Beyond the lines the surveyors were running the tombstones here and there were scattered under trees that will be garlanded, 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 of beauty where the last of 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 away," with the spirit and in the understanding, can never shrink from death or its symbols. While the author 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 away; I ask not to stay
Where storm after storm rises dark o'er the way.
The few lucid mornings that dawn on us here
Are enough for life's woes,—full enough for its cheer."

Rising still higher than the author of this stanza had risen, our faith should so view death, 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 sometimes the means of power. 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 RECORDER sends greeting 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 toil in vain,
Cold, heat, and moist and dry,
Shall nurture and mature the grain
For garnerers 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 disappointments. Opportunities 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 hope 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," is helpful to the Christian if it 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 concerning which he would 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 that God has thus examined, 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 training and trial, he has positively tied his hands, so to speak, in the promises which flow from his loving kindness. No soul can be so lonely nor seemingly deserted by God and man but that the divine promise holds good, wherein he said, "I will never leave thee nor forsake thee."

THERE is a wonderful difference in the expression of faces. 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 sweet restfulness of whose face was worth more than many 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 stilled 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 waif 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 goodness still,
In men whom men account divine I find so much of sin and blot,
I hesitate to draw the line between the two, where God has not."

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-righteousness, and warped by prejudice. It is safe to leave final judgment with God.

"FEET-WASHING."

We have received two or three communications on "Feet-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 feet-washing with the Lord's Supper is an old one. Two views are possible, according to the standpoint from which the writer starts. We 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 feet-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 candid and 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. P. Ashurst is to represent us in the work, and the expenses involved will call 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 commended 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 endeavors. We ask that pastors and people join in sympathy, moral support and financial aid, that this enlargement may become a great service in extending truth and the kingdom of Christ.

THINK many times before you speak. Words we cannot recall make bitterness and poison, or sweetness and life.

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 soul and body make them mutually inter-dependent. 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, and which are his persistent foes. 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 every time he preaches, 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 extempore speaker 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 enslaved in soul, and shut up in Doubting Castle, 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 broad chest, and healthful 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 blind-folded phrenologist once said of Henry Ward Beecher, passing his hands over his head and shoulders, "Whoever this may be, he is a magnificent animal." There is an indescribable magnetism arising from superior physical health which is wondrous in its effect upon the listener. Since it is also true that your bodies are the temple of the Holy Spirit, 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 your 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 for a time, but nature cannot 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 be said. We recognize rather that each man must do his work in his own way. Each will be likely to modify all 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-pressing 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 comparable 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 what they need to know, rather than please their fancies. Carry them into paths of obedience, rather than confound 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 International Congregational 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 in Eastern France with his brother-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 announcement that the case is virtually closed. 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 ashamed of it and have made up our minds to tithe.

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 before Conference. God only knows 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 quartet work, 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 feasts 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—what will the Lord do with them when he makes up his jewels?

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.

About all we can do for each other in this world is to turn switches; but that 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 ideal. The train is on the siding, and though 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 more expensive in the city. Courses 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 should be either without 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, vaccination against bitterness, a spur to manly endeavor. 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 a preacher or a doctor myself. It isn't my line; 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 as soon as faithful labor and frugal living 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 and over again. It is a kind of living, perpetual missionary, if handled with care and prudence. Ah, what a grand thing money is, when it is used for grand purposes! My friend, those hard, bright dollars which petrify the heart when hoarded, taint it when squandered, shrivel 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 is again called to the notice of 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 ELDER 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 Sabbath-keeper, rather than in the charge of some church, or work, as I should like to be. If that be so, there are such depths in the mysterious 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 I think if I am a willing, thoughtful, 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 so in love and touch with the blessed Bible, that you can refer to chapter and verse, and constantly demand the same for any departure from underlying truth and principle. Recently attending a camp-meeting in my county, at the noon recess, I was assailed on the Sabbath question. It is a rare occurrence that I have such an opportunity. In a few minutes it became warm and strong, a crowd gathered, and I watched the listeners, as well as combatants, and became surprised to see the amount of sympathy I had. Half an hour passed. A bystander became so eager that he put in and caught my assailant on a proposition. I stopped to listen to him, and though a so-called Sunday-keeper, he slew him right manfully. In a short time three others took hold of him, and it was amusing to see what a threshing he received in the house of so-called friends. This started the question in different groups through the vast crowd of folks, and I was astonished and pleased to see the number of people there who confessed that, so far as the direct language of the Bible is concerned, "he has the inside track." Now, this is my point: While no immediate results may come from this and like cases (for I find them increasing), they start a current and open a channel that will, somewhere in the future, in God's good time, wash upon rich and fruitful shores, and result in his glory in bringing souls to the knowledge of the whole truth. While I long for work and place among, and with, our people, if I am destined to remain here, I propose to make myself felt just as far as possible, praying God before I go hence, to give me a precious pastorate here in my home land. My isolated brother or sister, be awake, watch for something to do, and do it humbly in the name of the Master. While I am not allowed to speak of the Sabbath publicly in but few places, I only wish I

was able to put in more time at the various points where preaching is asked for, but can't afford the time from my work at home, for support.

In a recent talk in my shop with a friend and leading member of my old church here, where I was ordained, I said, "Brother, if you don't want your conscience stirred, and to have to battle with serious reflections, don't read that old Bible up at your house on this question." He replied, "I am afraid to, for I always had the opinion that the seventh day was the Sabbath, but the multitude." "Yes," said I, "the multitude." Brother Editor, never entertain a fear that this poor, isolated Sabbath-keeper will exchange association and communion with God and his precious Word for a place with the "multitude," although large inducements are being offered. One with God is a large majority. God bless all 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. CUYLER, 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 widder's in Scriptor; it never seems to give out." "I am glad that my sermon suited you," replied the genial dominie, "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. But he also had a book of human knowledge, second only to God's Word. In the forenoon he studied his Bible, and in the afternoon he sallied out with his horse and buggy and studied his people. He rode with his eyes open, finding illustrations—like his divine Master—from the birds of the air, the flowers 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 thought, gave him 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 youngster 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 his minister had 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 script-

ure; 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 heads and doctrinal points on paper, I sallied out to find my practical observations 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. From there I went over to your neighbor B—'s house; he is terribly cut down since he failed in business. He told me 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 hint. Then I called on the Widow M—, who always needs a word of sympathy. Before I came away she told me that her daughter 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 her points of difficulty. I read to her 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 I wove the answer 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 pulpit last Sabbath pretty sure that 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."

"Yes, parson," said the deacon, "your sermons cut a pretty broad swath. I often feel 'Thou art the man' when you hit some of my besetting sins. I have often been wantin' to ask you why your sermon barrel has never giv' out, as poor Parson Scanty's barrel did before you came here. He always giv' us about the same sermon, and, as I set away back by the door, it got to be mighty thin by the time it got to my pew."

Parson Honeywell turned pleasantly to the deacon and said, "I will tell you what the famous old Dr. Bellamy once said to a young minister who asked how he should always have material for his sermons. The shrewd old doctor said, 'Young man, fill up the cask, fill up the cask, and then if you tap it anywhere you will get a full stream; but if you put in very little it will dribble, dribble, and you may tap, tap, and get precious little after all. I always get my people to help me fill my cask. Good-afternoon, deacon.'—*Evangelist.*

Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

REGENERATION is the only foundation of true conversion. There may be a reformation in one's life which is not conversion. Why? Because regeneration of the soul is not at the bottom of it. Regeneration and conversion have to each other the relation of cause and effect. Regeneration is the cause and the only cause of real conversion. Reformation is not regeneration, hence cannot cause real conversion. Conversion has reference to our conduct toward God, his law; it is a change in one's life touching divine things and requirements. It is also, because of it, a change of one's conduct toward fellow-men. Reformation 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 reformation is work from the without to the within. God's plan is to work from the within to the without. The world 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 heart right in the sight of God? If 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 missionary 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 denomination, no church in the home land equaling it. There are several now on probation for baptism and membership in the church.

2. According to the late Annual Report of our missionaries in China, the Boys' School is nearly self-supporting, because the parents are clothing their 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.

Fouke, Ark., June 6, 1899.

Dr. C. H. West, Farina, Illinois:

My dear brother:—Your request came to hand. It reached me here in western Arkansas after a circuitous and interrupted journey. Would be pleased in any possible way to promote the object of your special missionary meetings, though driven every hour by the pressing demands of this new and needy field. It would have been a relief had you mentioned some line of thought to follow. However, a few moments effort, I suppose, will render an excuse, at least. We often hear objections to missionary work in China; and these objections are not unknown among Seventh-day Baptists. It is to the most reasonable features of such objections, and a few of the most

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

Such objections as: 1st, There is enough work to be done at home. 2d, We have more Chinamen in America than we can ever convert; and 3d, "I never did like the Chinese any way." We esteem these objections beneath 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 consideration: 1st, The results from missionary work in China are too meagre for the outlay. 2d, Those who do embrace the Christian religion seem to be actuated too largely by mercenary motives. 3d, The Christian converts do not seem to come from substantial, home-making and home-maintaining classes.

These objections are often made in good faith, and their validity cannot be successfully denied, so I have a grave question before me when I attempt their discussion, hoping to not only maintain in your minds and hearts a deep interest in our China Mission, but to awaken even a greater interest in it than already exists. As we look at the results of mission work on other foreign fields, and think of the hopeful promises made in God's Word to his faithful servants, it does seem that results are too small in China, and I do not consider the fact that "We should work and leave the results with God," answers the honest objector consistently.

It is not unfair for those who contribute for missionary enterprises to ask, "Why are men not saved when we have done our part, and I know God will do his part?" "Are those for whom we labor unworthy?" "Should we not turn to more promising fields?" "What are the reasons for such meagre returns?"

The Chinese, according to my estimation, are not unworthy 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 advantages on other fields when the real condition of China is 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 conservative, and a staid people. It may take—it must take, humanly speaking—long for gospel light to penetrate dungeons bolted by such instruments. Yet these are the same instruments which help to make and protect a Christian fortress. It were better, in building a "tower," such as "Christian character," to spend a hundred years in reaching material with certain inherent qualities, than to spend one year in reaching material which would require five hundred years in developing those same necessary qualities. Chinese character, regarding it as heathen character, is pre-eminently fitted 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 mistakes 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 mistakes of China's mission field been made on other fields, viz., the mistake of a misjudged people and consequently of misapplied methods.

Such impressions as one might receive from the wild American Indian, the nude 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 as an illustration on this point the facts which must develop in considering the second objection, that "Those who do 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 Christians are undoubtedly actuated in accepting Christianity largely by hope of temporal gain. In this, however, I regard the native Christian less censurable than the methods which caught him. When the early missionaries went to China naturally they desired a hearing, but found it difficult to secure. It was hard 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. Then as the surplus of missionaries' salaries 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 living to-day who have a neat 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 situation and try to rectify the error, 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 out of 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 coming from the substantial, home-making 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 diligently 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 they, too, were carried on as exclusively beneficiary 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 from such sources. This is right, except 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 are trained in 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 disadvantage in this if they knew how to meet 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 injustice, 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, we are under Christian obligation 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 so, and this benefit should arise from 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 noble, substantial, Christian homes. It would remove to a great extent the mercenary spirit, and fill its place with an honest, working, Christ-like spirit. It would give our school boys and girls ability to meet the battles of life with a sturdy, workman-like skill, and also open up to them a variety of means for honest, honorable livelihood.

Excuse my long letter, which I fear will not meet your hopes.

Your brother in Christ,

G. H. FITZ RANDOLPH.

THE NEED OF DEEPER SPIRITUAL LIFE IN VIEW OF OUR WORK IN EVANGELISM AND SABBATH REFORM.

BY REV. GEORGE SEELY, BERLIN, N. Y.

An Address before the General Conference at Ashaway, R. I., August 23, 1899.

Seventh-day Baptists were the pioneers of pioneers in the great and noble work of Sabbath Reform, both in Europe and America. Upon them did Jehovah confer the high honor of bringing the knowledge of the Seventh-day Sabbath of the Fourth Commandment across the ocean, and planting its banner upon the new soil of this continent. They found God's holy day crucified between two thieves, as its Lord was: Mahomet's Friday, and the Pope's Sunday; between the false prophet and the scarlet-colored beast of the Revelation, and have sought ever more to exalt it to its own true place of honor and sanctity, and always have they stood among the first in all moral reforms, and especially in Sabbath Reform. Necessity, coupled with their supreme love for the Lord of the Sabbath, drove them to this work to rescue his holy day from the hands of its destroyers; for the rule is, and always has been, that those who kept Sunday sought to annihilate the true Sabbath of the seventh day, which was the only day God had chosen for himself, while men set up the first day in its place. The Christian church, during the procession of the ages, has owed Sabbatarians an unpaid debt of gratitude for being the real custodians of the Fourth Commandment, which others have never recognized, but rather have ignored; and to-day our ministers and missionaries and evangelists still keep up the cry with trumpet voice.

It is said by some people that the spirit of Christian love and faith is dying out in the home-land churches; but they are looking through blue glasses. Such persons are soon discouraged and become pessimistic in their views of religious life and work, and of all reforms. The missionary spirit in the churches is not dying out, nor is Christianity on the wane. There never was a time when New Testament religion was more fervent and accomplishing such wide-spread achievements as during this remarkable nineteenth century, which is just passing out. It has been the greatest period in the world's history in world-wide evangelization. The world in its continents, teeming with human life, in its

islands, filled with living beings, has received the gospel from the lips of missionary men and women during this century. They have not only touched along the shores of Pagan lands, but have gone into the interior of those countries filled with the habitations of cruelty, darkness, savagery and death, and have met with heathen refinement and civilizations black with crimes, which the gospel of Jesus alone can cleanse, uplift and conquer. The heathen world is a gold mine, richer than Ophir or Peru, or any earthly diamond mine; for out of them have been raised jewels for the crown of the Master and his unfading 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 untiring liberality in benevolence, that 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 deeper down, and yet deeper down. 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 power which we could desire as 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

"From Greenland's icy mountains,
To India's coral strands;
Where Africa's sunny fountains,
Roll down their golden sand."

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 comes another Macedonian cry "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 now our ears are again saluted 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 us." We are called upon to hold the ropes 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 truth for these times. So ours is a 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 encouragements 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 and settled in the land of Roger Williams; 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 of the Lord on the part of great 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 national calamities and the superficial 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 decayed and passed away for ever 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 ordinances in their primitive God-given purity and loveliness. 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 and its twin sister, 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 become extinct. But there is in our cause 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.

"Truth crushed to earth shall rise again,
The eternal years of God are hers."

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

gan holiday, at first grossly superstitious and half sabbatic 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 returning to its original non-sabbatic 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 Law of God and the example of Christ. Not on the ground of justification, nor of salvation, except through faith, the issue in the near future will be between such a Sabbatism and an absolute irreligious holidayism. This platform was laid down by the *Sabbath Outlook* years ago, and the spirit and tone of Seventh-day Baptists have not changed since.

Our position is as unchanged as the Bible is that contains it. Our work of Sabbath Reform and evangelism demands strict adherence to these fundamental principles. As Marathon was to Greece, and Waterloo to Europe, and more recently the battles of Manila Bay and Santiago were to Spain, so will this glorious work of Sabbath Reform, under the wise providence of God, which from time to time appears on its side, lead to the final overthrow of Sunday sacredness as a divine institution. Every day some old prop is knocked away, its foundations being laid bare, and thoughtful Christians will see clearly for themselves the deception of the whole matter. One branch of Sabbath Reform lies in the publishing and distribution of the best Sabbath literature. Our SABBATH RECORDER is a most faithful witness and expositor of the Bible on the subject, and of tracts which are distributed by thousands none can be better every way. The works of Dr. Lewis are so learned, so exhaustive and timely, and because of the Christian spirit which pervades them, are adapted to the wants of all in this direction.

That grand old man, the late Honorable Neal Dow, with whom I had the honor of a personal acquaintance, and who of all others was the apostle of prohibition in the state of Maine, once said, "We gained the victory by sowing temperance and prohibition literature knee deep in Maine." Shall we not do the same with Sabbath literature? Shall we falter along these lines of duty leading to victory. God uses means to accomplish his stupendous plans, and is this not one of them? I am among those who believed this reform as the last great reform of gospel times! The Great Reformation in Europe and the British Isles wrought a wonderful work of God. The priests of Rome were the ignorant and superstitious agents of the apostacy, described in Daniel and Revelation, and led the millions of the people to believe doctrines taught by the church, but not found in the Bible, however they call the church above the Bible, obedience to her being enforced by pains and penalties. Luther and his co-adjutors raised up by the call of God proclaimed these as false, and in their stead preached that men should take the Bible as their sole guide to faith and practice. This reform urges the return to the Sabbath of the fourth commandment found in the Bible, in contradiction to the Sunday Sabbath found in human creeds and confessions of faith. This reform has a "Thus saith the Lord" for what it teaches. True Sabbath-keeping is

in harmony with the highest moral principles and the holiest Christian experience.

Reference is made to the last days as times of sin and sorrow, and strange as it is, yet true, that darkness will settle down on many. For in the last days perilous times will come, and the question is asked, "Shall faith be found in the earth?" Yes, it shall be found. "And it shall come to pass, saith God, I will pour out my spirit upon all flesh;" these shall come in no distant day from now. "Another Pentecost," and that "Pentecost" will bring with it such a return to the Sabbath of Jehovah as the Scriptures foretell and promise. Notably is this found in Isaiah, as our distinguished brother [Prof. Cortland Rogers of Alfred] has put it, "In a chronological prophecy reaching from the days of John the Baptist to the second coming of Christ, the status of the Sabbath is made prominent at three culminating points. This connection of Scripture is found in chapters 40 to 66 inclusive, and the references to the Sabbath are found in chapters 56, 58 and 66. The first reference is to the past apostolic age, as is evident from the connection; the second places the Sabbath after the great anti-slavery movement of the 19th century; in the last the Sabbaths of earth are seen marching into the new heavens and new earth which greet the advent of Christ. It is here evident that Sabbath Reform is to have a place with the moral and religious reforms of the last days, and also that this is to be the last reform in the order of time." Then "let us expect great things from God, and undertake great things for God." Many are practically doing nothing for Sabbath Reform, and are lending no hand to evangelizing. Let us pray that the breath of the Holy Spirit may come upon us, as the prophet saw in holy vision an exceeding great army raised up, clothed with the power of the Spirit to do his will. We all must feel the need of deeper spiritual life in view of the greatness of our divine calling as Sabbath reformers and evangelizers.

It is said some rivers are born from above the clouds; this river of the water of life begins to run its course hard by the eternal throne, and its invigorating, cleansing and sanctifying waters are free to all. But pitchers must be supplied to carry it forth; holy vessels, and those who bear the vessels of the Lord must be holy. "Him that is athirst may drink of the waters of the fountain of life freely." The want of the churches to-day is the power of the Holy Spirit, and the reason of its delay in coming amongst us is our slowness in having stronger faith in God's exceeding great and precious promises, which are yea and amen in Christ Jesus. The denomination should be on its knees asking God for the desired and needed blessing. Have we, as a people, sins to confess, backslidings to mourn over, the want of Sabbath sanctity to bewail, and many things displeasing to God to seek forgiveness for, as well as renewed consecration of all we are and have to his holy service? Shall not the whole people be found in their closets praying before the Lord and obtaining the light of his countenance in a larger degree than heretofore? Are we withholding from him tithes and offerings which are his just due? Then, let us bring them to his storehouse without delay. Is our denominational work crippled for the want of a full treasury? and hence our slender doings, because of our slender givings into

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 doling in littles, and hence our feeble religious 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 render 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 duty did not call,
I love my Lord with zeal so great
That I could give him all."

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

"A religion without zeal and love
Is 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 we should be intensely given up to this work. 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. A revival so extensive, beginning among us now, with its far-reaching and gracious 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 whose we are, speed and greatly prosper the agencies at work, and among them the evangelistic quartets going out from our university and colleges, and clothe them with heavenly power to gather crown jewels for our glorious King. Let us work while it is called to-day, for we are standing on the edge of time, which is like a river swiftly gliding by, whose waters roll between the steep, solemn shores of the eternities, the past and the future. May God help us to rise to the importance of our ministries and responsibilities.

Thy Holy Spirit, Lord, alone can turn
Our hearts from sin,
His power alone can sanctify and
Keep us pure within.

Thy Holy Spirit, Lord, alone can deeper
Love inspire,
His power alone within our souls
Can light the sacred fire.

Thy Holy Spirit, Lord, can bring
The gifts we seek in prayer,
His voice can words of comfort speak,
And still each wave of care.

Thy Holy Spirit, Lord, can give
The grace we need this hour,
And while we wait, O, Spirit come
In sanctifying power.

O, Spirit of Faith and Love,
Come in our midst, we pray,
And purify each waiting heart,
Baptize us with power to-day.

O, Spirit of Love, descend,
Come in our midst, we pray,
And like a rushing, mighty wind,
Sweep over our souls to-day.

Woman's Work.

By Mrs. R. T. ROGERS, 117 Broad St., Providence, R. I.

REV. L. A. PLATT'S said, "Begin to do something and do something all the year." "Many who could not afford to come to Conference are dropping their mites in the box every Sabbath."

IN Dr. Palmberg's report of her year's work she said her "work had paid expenses and there was a balance in the Medical Fund." Does this mean any sacrifice on her part? It does mean complete consecration to her work.

THE "Conference Afterglow" does not contain all the noble utterances of our Conference days. From the extra sessions held in various places during the morning and noon hours, could they be repeated, we could reveal much of loyalty and increased interest, inspiration, enthusiasm and determination to work more faithfully in the future. May those who were not able to be present catch the spirit of the meetings as they read, from week to week, the good things that were said and done in Ashaway.

FROM DOCTOR SWINNEY.

My Dear Mrs. Rogers:

The blest influences of the Conference still rest upon us; the power of 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 of those six crowded days were the 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 in the Missionary Society—a 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. It occurred to me then that, in some of our home places, we might have elocutionary contests something like the "Demorest Contests"; such an entertainment would be interesting to all in the neighborhood, and would 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 or the whole) in their home societies. 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 society who may ask 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 RECORDER from the fact that some societies may not have had representatives at those noon meetings at Conference, and therefore would be unaware of this opportunity. The clothing is made 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 and raise money; will you speak of them if you know of anything new? Perhaps many at Ashaway had one and the same thought in their hearts, that is, to go home and work harder than ever before for each of the good causes advocated at Conference.

DEDICATION POEM.

BY MARY BASSETT CLARKE.

(Read at the dedication of the Ministers' Monument, at Ashaway, R. I., Aug. 28, 1899.)

To-day we stand upon historic ground,
The footsteps of the years make little sound,
For centuries have passed, with noiseless tread,
And left us here a handful of the dead.
More than two hundred years ago, 'tis found,
A little church stood on this hallowed ground;
An altar reared in the lone wilderness
For prayer and praise, humanity to bless.
We might turn back the dial-plate of time
And from the records of this favored clime
Trace something of the trials, toils and tears,
Which marked the pathway of those pioneers.
Their danger from a wily, cruel foe,
In darkness ready for a stealthy blow.
The stinted harvest and the scanty store,
The wild beasts prowling round the cabin door,
The meagre recompense for toil, the scant
Rewards of labor, which scarce kept from want,
The struggles and privation day by day,
With home and mother country far away.
Not yet had even risen freedom's star,
And our proud mountain eagle perched afar
On his lone height, by man was dimly seen,
The boldest dared not dream, what since has been.
We at the best can never understand
The sacrifices of that little band,
Who made religious liberty their stake,
And freely gave all else for conscience sake.
Who made the Law of God their chief delight,
Their great reward, a consciousness of right.

Years came and went and generations passed,
Each with a leader worthy as the last,
Who congregations gathered, far and near,
Wise counsel from the Word of God to hear.
The limpid waters of yon rippling stream,
Which glist and sparkle in the sun's bright beam,
Were like Bethesda's pool in favored hour,
Oft troubled by the healing angel's power.
Or like the Jordan when its banks were lined
By hundreds, who the path of peace would find,
Repentant souls led by the Baptist in,
To wash from heart and life the stains of sin.
So these baptismal waters oft were stirred,
And solemn vows were registered and heard,
The voice of prayer and praise arose to him
Who dwells enthroned amid the cherubim,
And consecrated lives went forth, to make
All living holier for religion's sake.
Eternity alone can clearly show
With its rewards of happiness or woe
The influence for good, the saving power,
Which waits upon some heaven-appointed hour,
When souls responsive to the inward voice,
Make righteousness and happiness their choice.
And thus we seek in vain to estimate
The value of an influence so great
As these good men possessed, each in his turn
Kindling the fires, which through the ages burn.
Each in his turn, when life's brave work was done,
Folding his mantle with the setting sun,
Heedless of praise or blame, laid down to rest,
And kind hands heaped the turf above his breast.

The old church, yielding as the old must do,
To time's rude touch, crumbled and passed from view,
A new one took its place, which still appears,
(Though burdened somewhat with the weight of years,
And from its birth-place wandered quite away,
A shelter kind for worshippers to-day.
And still the creed, which these bold fathers knew—
Belief in God's own Law complete and true,
Unmarred by human edict, nor made less
By man's desire to sanctify and bless,—
Finds many followers, and has far outgrown
The narrow circle, which they made their own.
Thus we, descendants of that royal band,
And one in Christian fellowship still stand
Upon their ancient platform, and by right
Should make the Law of God our chief delight.
And as our Lord, unheeding pain or loss,
Up the rude steps of Calvary, bore his cross,
So we, our cross, triumphantly should take,
And bear in duty's ways for his dear sake.

Here rest these reverend fathers. Through long years
Have nodding daisies dropped their dewy tears
In summer time upon the hallowed ground,
And winter heaped her snows above each mound.
The sacred dust in which life's fires once burned,
Ere this, has to its kindred dust returned.
The souls by struggle and temptation tried,
Strengthened by pain, by sorrow purified,
Cleansed by that blood which doth all sin efface,
Have with the spirits of the just found place.
Then wherefore come we, from the past to wake
Sweet memories, in their name and for their sake.
Do those who dwell enshrined in God's clear light,
Made worthy and accepted in his sight,
Need aught of earthly honors, or desire
Our meed of praise, or heaven-pointing spire?
Nay, not for them, for words of praise or blame,
Fall on "the dull, cold ear of death," the same.
But for the living, who perchance may turn
To this lone spot, and from this tablet learn
That everywhere men estimate true worth,
And moral greatness, higher far than birth,
May catch some fragments of the truths these taught,
The rare unselfishness with which they wrought,
And from the past a nobler future wake,
Owning and loving truth, for truth's own sake.
Truth is eternal; goodness never dies,
The good and true translated to the skies,
Dwell in the changeless peace of God, and wear
His glory round them as a garment fair.
And thus with reverent hearts, with joy elate,
We come this monument to dedicate,
In memory of men, who from their youth
Gave life-long service to the cause of truth.
Who shirked no duty, from no hardship shrank,
Nor from the cup of worldly pleasure drank,
But lived as still the humble Christian lives,
Strong in the strength, which Christ his follower gives.
Let coming generations know their worth,
And emulate their virtues, 'till the earth
Redeemed from curse of sin, and glorified
In righteousness, shall ever more abide.

Young People's Work

By EDWIN SHAW, Milton, Wis.

September 11.
Lack of
Funds.

THE following was addressed to students who had volunteered to go to foreign lands as missionaries whenever a way should be opened. I am not sure but 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 transact certain business for me; don't worry about your board bill and other expenses, for I will go with 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 lazy 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:
September 12. "Are you a believer in the
The Living Thief. 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?"

"Been 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 will do something in acknowledgment 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 consolation 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.*

September 13.
How not to use
Light.

ALL day the throbbing engine 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 he was afraid that they would have to stop as he dare not go on in the darkness. The fireman replied that there was a lamp in a big box out on the front end of the engine, so at the next station they together brought the great headlight back into the cab and placed it so the light 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 standstill. When the conductor came forward to find out what was the trouble, they told him that it would be necessary to stay where they were all night, for

they could not see their way because of the darkness, and the lamp that had been furnished them was no help at all, worse than nothing. When the conductor suggested that they put the lamp out in front where it was at first, they laughed at him, saying that when it was out there they could not even see it; he might as well take it with him back to the smoker.

The foregoing story is not true. It is intended for a sort of a fable with a moral. Many people use the good things, the blessings of life, as the engineer used the headlight. Even the Declaration of Independence, the Constitution of the United States, and the Bible are thus used. They forget that "thy word is a lamp unto my feet."

September 14.
Treatment of
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 institution at Oshkosh, 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 shave and 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 is never seen there a second time.

September 15.
The Opportunity of
all the Ages.

MR. FLETCHER S. BROCKMAN, 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 *Intercollegian*:

The field is greater in urgency, extent, and possibilities than I had dreamed of in my most enthusiastic moments. Here is an ancient and once mighty people weighed in 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 universal recognition of the superiority of the foreigner and foreign governments. China's humiliation within the past ten years, and the presence of such municipalities as Hongkong and Shanghai are partially responsible for this. The demand for English is overwhelming. Institutions that teach English are crowded, while in some sections one can hardly hire students to attend others. Even the coolies eagerly catch every English word they can, and teachers are willing to serve foreigners more cheaply than others, hoping thus to learn a little English. Missionaries in different parts of the empire have been offered large salaries by the native gentry to act as presidents of colleges or universities where western sciences and languages would be taught. It is authoritatively stated that four thousand miles of railway are to be built within the next decade. Every sign indicates sweeping political changes. In some parts of the empire there are going on mass movements toward Christianity like those in India and Madagascar, the genuineness of which terrible persecutions in some cases have tested. And, while manhood has been degraded, it has not been emasculated. Under the quickening influences of the gospel, beautiful characters develop as some plant long hid from the sun springs into life when brought into the light.

A new government, a new literature, new educational, commercial, and industrial systems, most of all a new religion for four hundred millions of people! With striking unanimity the people are turning to the missionary for this new civilization. What more inviting field has the world ever offered for all the powers of one's being? Here is a world for an Alexander to conquer with no thousands slain as the cost of victory; here are problems to tax the statesmanship of a Beaconsfield, the ability in educational affairs of a Horace

Mann, the thought-directing power of a Bacon, or the ecclesiastical and spiritual acumen of a Luther. Think not that coming to China means coming to some obscure corner of the earth. It is in the thick of the fight, under the blaze of the sun.

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

CHRISTIAN ENDEAVOR NOTES.

John Willis Baer, General Secretary of the United Society of Christian Endeavor, has issued the following quarterly statistical report:

UNITED STATES.	
Young People's Societies.....	28,314
Junior Societies.....	12,877
Intermediate Societies.....	977
CANADA.	
Young People's Societies.....	2,940
Junior Societies.....	534
Intermediate Societies.....	21
FOREIGN LANDS.	
Young People's Societies.....	8,767
Junior Societies.....	1,363
Senior Societies.....	21
Floating Societies.....	124
Total membership.....	56,062
	3,363,720

"THE self-propagating, go-everywhere society" is the new and characteristic title which India bestows upon Christian Endeavor.

"I WOULD rather have that than a gold-mine," said a missionary from the Black Hills, when two Milwaukee Endeavorers gave him the wall-pledge that hung in their room at home, to carry back to his struggling Endeavorers at Deadwood.

OUR MIRROR.

THE Garwin, Iowa, Junior C. E. has been re-organized with Pastor Clarke as superintendent. Ex-pastor Burdick had done excellent work and sown good seed that will bear fruit. He is held in kind remembrance by many people here. The Society is not large, but interest seems to increase of late. A late union service with the Seniors was addressed by Pastor Clarke, who illustrated his talk by many crayon pictures. Ten Juniors read a parable of the oak, and appropriate Scripture verses were repeated by old and young.

THE C. E. Society at Garwin, Iowa, is maintaining its existence. Jesse Lippencott is President. The attendance this quarter has been from 25 to 45. The service is held each Sabbath at 3.30 P. M.

THE BIBLE AND THE FUTURE OF THE SEVENTH-DAY BAPTISTS.

Presented before the General Conference by W. C. Whitford, Professor of Biblical Literature in Alfred University, on Sabbath-day, Aug. 26, 1899.

The Bible certainly has a future. The book which has stood for so many centuries, and has had a greater influence upon mankind than all other books combined, will not fall. The open attacks of its enemies, or the mistaken support of its friends can not overthrow it. The Seventh-day Baptists also will have a future as long as they remain closely associated with the Bible.

There is then for us the very practical question as to what we shall do with the Bible. In the first place, shall this book be treated any differently by us than by other Christians? Do we differ in any respect from other followers of Christ? Of course there is the manifest diversity in that we observe a different day

as the Sabbath, and this is more than oddity, an accidental peculiarity such as some of those 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 to say that other Christians are not loyal to God, and do not strive to keep his commandments. But I think that I do them no injustice when I say that although many of them hold to the principle that the Bible is the only rule of faith and practice for Christians; yet they give much greater heed than we do to the church as the interpreter of the Bible. This then is the real difference between Seventh-day Baptists and other Christians.

Dr. Chas. A. Briggs says that the three sources of divine instruction are the Bible, the church and the reason. Theoretically we would 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 Pentateuch 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 a repeal of all law. We are freed 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 should, as we believe, be the position of all. We ought to study the Bible carefully and live according to its precepts.

I. 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 impression of the practical importance of this work, that we will continually 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 methods of the International Lesson 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 these 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 earnest service of upright men in all ages. Every year's 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 lesson. Read the Word of God 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 this familiarity must extend beyond the mere external features. No one has a thorough comprehension of ancient history who has not studied the ancient records contained in 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 the principles of ethics which underly all 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 prosperity and adversity without 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 which deserves the careful attention not only of every follower of this meek and lowly Teacher, but also of every student who is seeking for knowledge and culture in college. The student who can find time to devote to the Latin and Greek languages and their classic literature, ought certainly to spend time enough to become familiar with the New Testament Greek and to know something also of the languages in which the Old Testament was written. Shall we read the orations of Demosthenes in the original and not the sermons of Paul? Who that delights to read of Cæsar and his wars in Gaul will not be eager to read, in the original language, of Joshua and his conquest of Canaan? The impassioned utterances of the Hebrew prophets are as worthy of our accurate study as the celebrated orations of Cicero against Cataline.

II. In our study of the Bible we must not only consider the sacred books themselves, and the facts which are known concerning them, but also to a certain extent the opinions of others who have studied these writings. We cannot ignore the intellectual labors of our contemporaries and of those who have preceded us in the study of the oracles

of God. Modern critical scholarship is forcing upon the attention of the Christian world a question which Sabbath-keeping Christians as well as others must answer. It is practically, Shall we believe just as our fathers believed in regard to the Bible? There are some who say, Yes, what was good for them is good enough for us. There are others who say, No, our Christian ancestors were a set of old foggies with no critical instinct. We would recoil from either opinion; but the truth lies somewhere between the two. The Authorized Version used by our fathers is a good translation of the original Scriptures into English; but the Revised Version is very much better. God forbid that we should be content with the inferior transcription of the truth for the sake of old association, and reject the nearer approach to the exact words of the holy men of old as they wrote as moved by the Holy Spirit!

The Revised Version is not only a better English translation; but it is based upon very much better manuscript authority. If certain passages which we have been accustomed to consider as scripture are really no part of the Bible, have we really lost anything when we come to this knowledge and leave these verses out?

The literary criticism of the Bible is also not the enemy but the friend of the devout student of God's Word. By its help we are better able to understand seeming contradictions, and our faith is more firmly established rather than shaken. The prophet called Malachi asks of the people in the name of Jehovah that they render unto him the offerings required by the law as an acceptable service, while the great prophet of the exile speaks of this outward service as of no consequence. The difference in character of these two prophets, the diversity of their methods of expressing truth, and the different situation of the people to whom they were speaking, explain their seeming contradiction. God does not change, but men's ways of expressing the divine truth may be almost exactly opposite. While then we are not to feel obliged to accept all the theories that are proposed for our acceptance, we owe to the cause of truth a readiness to believe what is proven, even if it goes contrary to our preconceived opinions or to the cherished belief of our ancestors. Let those who search for the truth be untrammelled by tradition, and let our motto be, The truth at any cost.

III. Along with this earnest and varied study of the Bible, along with this readiness to believe whatsoever we find as the result of that study, we need an earnest purpose to live in accordance with the teachings of this book. The Bible is an intensely practical book. The knowledge which we obtain from it is of little importance unless we endeavor to transmute it into life. Indeed there is much that we may gain 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 loyalty to God by observing his Sabbath. Let us not render unto him a grudging service, but with earnest endeavor sanctify his day.

2. As our Lord Jesus has given us a pattern of life, we do well to endeavor to be Christlike. Can men tell by our lives that we have read the New Testament? It should be evident to them that we are governed by a different principle from that which rules those for whom self is the chief object of service.

3. 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 doubt as to the inspiration of the words of Scripture. The Holy Spirit lives and is ever ready to guide us farther and farther into the realms of truth. The Bible will stand forever; we shall stand also if we hold fast to that through faith guided with this Spirit.

Children's Page.

RED LETTER DAYS.

BY SUSAN TEALL PERRY.

"When Mrs. Plummer went home to-night, she said she had had a red letter day."

"What is a red letter day, mamma?"

"A red letter day, Flossie, 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 us, and did all I could to make it pleasant for her—and that is what she meant when she said she had 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 in vacation, and every day will be a red letter day on the farm."

Flossie fairly danced with glee at her 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, yes," cried 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 the day long and lug him around—he is very heavy, too. She tries to make him sit 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 crimped paper dress. She saw it one day when she brought home those curtains her 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 crimped 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 seated 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. Flos-

sie 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 play with my new doll. I'm going to call her after you, Flossie, and I'll keep that beautiful pink crimped 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 she ever had.

"A red letter day, you must call it, Maggie," said Flossie. "That is what the ladies say when they have had an extra good time."

"Do they?" asked Maggie. "Well, then, I will, for I know no lady ever had a better time than I've had to-day."

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 fluttering and faint chirping close by his side attracted his attention. A small hollow tree was near him, with an opening in the side about eight inches across, and spread over this was a dense white web. 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, had waited its opportunity, and just as the traveler looked around it sprang 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 it 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, but its fangs remained buried in the bird's throat, and so it died.

The gentleman had the section of the tree trunk carefully cut above and below 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 still clinging to the breast of one.

The hairy monster is known as the *mygale avicularia*. Its body is two 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, Onondago County, N. Y., from which place his parents moved during his boyhood and took up their residence two or three miles south of De Ruyter village. In his youth he availed himself of the educational advantages of De Ruyter Institute, and afterward pursued a course of study in Cazenovia Academy.

At De Ruyter Institute Mr. Deane became acquainted with Miss Miranda A. Fisher, a preceptress of that institution, whom he afterward married at her home in Petersburg, 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 awhile 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 grippe from which he never fully 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, progressiveness on questions of reform, and trustfulness as to his fellows. He was inclined to look on the good side of men, and had a 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 Seager.

C. A. BURDICK.

FARINA, Ill.

JOHN LARKIN.

John Larkin, son of Abel Larkin, was born in Rhode Island in 1813. He was married to Fannie Tanner, daughter of William Tanner, in 1835. In 1845 he moved to Milton, Wis., where he made a short stay, and then went to Berlin, Wis., where he became a member of that church at its organization. In 1866 he went with others to Brookfield, Mo., where he became a constituent member of the Seventh-day Baptist church there organized. In 1879 he settled in North Loup, Neb., where he identified himself with the church. Here he

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 a member 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 days of September.

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. WITTER.

"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 Mrs. Sara Davis in a recent RECORDER 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. They were building a church within the enclosed space. All day the sounds of workmen's tools could be heard, and through the chinks and knot-holes in the wall one might see vats of mortar, broken 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 ground around the church was carpeted with velvety sod. Thus the work of beautifying, within and without, went on, until the once unsightly corner was transformed into one of the most attractive spots in the city. "How beautiful! How grand! How imposing!" people said as they stood looking up at the towering triumph of human skill and taste.

A friend who had been abroad for some time accompanied me to the dedication of this church.

"Why," she said on coming out, realizing for the first time what church it was, "this is where that board fence stood for so long!"

Great achievements, like great edifices, have their unattractive stages. Earnest workers must often spend what seem to them the best years of their lives behind board fences. Let us not rebel against our board fence if one encloses us. What though we and our work are screened from the world's eye? Perhaps the fence keeps our own eyes from distracting sights. If our work be worthy, good and acceptable to the Master, it will rise above the fence, and some day the unsightly wall will be taken down.

MRS. A. K. WITTER.

Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6:10. "But to do good and to communicate, forget not."—Heb. 13:16.

DERUYTER, N. Y.—It was certainly a great privilege to attend the General Conference, and so many of the returning delegates have visited DeRuyter, giving in their public testimony and in private conversation their 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 us getting there, and one of our good sisters on Crumb 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."

L. R. S.

THE PASSING OF SUMMER.

The signs that summer has passed are so many that they confront one 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 beings. 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 things that have been. 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 vestibule of the future, rather than the past as the vestibule of the present. Hence work done now is to be work for the future. Its fruits will be gathered by and by. Let the past be an incentive to better work and better living, but let it not be a cloud on the present. Its pleasures 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 September days, the sure way to overcome that sense is by buckling on the armor of everyday work and laboring just so much the harder. Work is the best remedy for loneliness, and there is work in abundance to be done. The summer has passed, but the opportunities which summer may have brought are in the present; they have not passed.—*Westerly Sun.*

Popular Science.

BY H. H. BAKER.

Wonderful Locomotives.

We can but admire the activity of the large locomotives that draw heavy express trains, and notice the scientific adjustment of the machinery necessary to produce such complete and harmonious action.

To illustrate, let us refer, briefly, to the principal revolving and reciprocating parts of the engine. These are composed of the driving wheel, the piston, and the piston rod, the cross head, and the connecting rod.

The driving wheel is usually about 5½ feet in diameter, and made very heavy. The reciprocating parts connected, referred to above, weigh about 650 pounds. The driving wheel, of 5½ feet in diameter, (to travel 60 miles in an hour, which many of them do) has to make 18,000 revolutions, which means 5 revolutions every second.

The length of the stroke, as it is called, is determined by the distance of the crank pin from the center of the driving wheel, and this determines the length of the cylinder, and also the distance the piston and the piston rod and connecting rod have to travel every revolution of the driving wheel. The stroke being two feet, all these reciprocating parts, that weigh 650 pounds, have to travel every revolution of the wheel 4 feet. Going at the rate of 60 miles per hour, they would have to travel 20 feet, at one point, at a velocity of 32 feet, and yet come to a standstill 10 times in every second, or stop and start and reach a speed of 32 feet in one-twentieth of a second, and do it 36,000 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 254½ square inches, and when steam is carried 150 pounds pressure a force is exerted on the piston equal to 38,175 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, having 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."



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Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1899.

FOURTH QUARTER.

Sept. 30.	Joy in God's House.....	Psa. 122.
Oct. 7.	Haman's Plot Against the Jews.....	Esther 3: 1-11.
Oct. 14.	Esther Pleading for her People.....	Esther 8: 3-8, 15-17.
Oct. 21.	Ezra's Journey to Jerusalem.....	Ezra 8: 21-32.
Oct. 28.	Psalms of Deliverance.....	Psa. 85, 126.
Nov. 4.	Nehemiah's Prayer.....	Neh. 1: 1-11.
Nov. 11.	Rebuilding the Walls of Jerusalem.....	Neh. 4: 7-18.
Nov. 18.	Public Reading of the Scriptures.....	Neh. 8: 1-12.
Nov. 25.	Woes of Intemperance.....	Prov. 23: 29-35.
Dec. 2.	Keeping the Sabbath.....	Neh. 13: 15-22.
Dec. 9.	Lessons in Giving.....	Mal. 1: 6-11; 3: 8-12.
Dec. 16.	Fruits of Right and Wrong Doing.....	Mal. 3: 13-18; 4: 1-6.
Dec. 23.	Christ's Coming Foretold.....	Isa. 9: 2-7.
Dec. 30.	Review.....	

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

For Sabbath-day, Oct. 7, 1899.

LESSON TEXT.—Esther 3: 1-11.

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, some of the grandest lessons of the Old Testament, this book has been spoken against both by 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 did not exist; they are too Judaizing, and contain many heathenish improprieties."

The objections to this book are on both historical and moral grounds. The history of king Xerxes [who is undoubtedly the king named in this book Ahasuerus] 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 spirit we find in the other books of the Bible. It is very significant that the name of God is not once mentioned. No religious motives are apparent in the conduct of Mordecai or even of Esther; and these two Jews seem to be actuated by the same motives of cruelty and revenge that possessed the detestable Haman. The book seems to have an artificial plot; and exact poetic justice is meted out to the enemies of the Jews, who had plotted their destruction.

But after all is said against the Book of Esther that can be said, it still holds its place in the canon. If it is fiction, it is inspired fiction. If its leading characters have a thirst for innocent blood and a desire for great revenge they had great provocation, and are but reflecting the spirit of their times. If the name of God is not mentioned, we may easily imagine that it was continually in the mind of the author and left out for a particular purpose. The heroine of this book manifests an unselfish devotion to her sense of duty that is a model for all time and may well betoken the direct influence of a God of truth and righteousness.

NOTES.

1. *After these things.* An indefinite reference to a time after the events recorded in chapters 1 and 2. *Promote.* Literally "make great." *Haman, the son of Hammedatha.* This is the first time that the name of Haman occurs. He is mentioned fifty-three times in the Book of Esther. *The Agagite.* This is perhaps a derisive nickname given to Haman by the Jewish writers. The reference is to Agag, king of the Amalekites, slain by Samuel. *And advanced him, and set his seat above all the princes that were with him.* This means that the king made him his grand vizier or prime minister.

2. *And all the king's servants.* The highest officials of an Oriental court are spoken of as servants [literally, "slaves"]. *In the king's gate.* A general expression for the places where the officers of the king might be gathered in the royal palace. *Bowed and revered Haman.* The form of the verb implies continued action. "Were bowing down to Haman and rendering him homage." Mordecai made an exception to this general servility. It is difficult to tell his exact motive. It is possible that he thought such reverence due to God alone, and so refrained from bowing on religious grounds. But as he was an officer of the court, did he not render such homage to the king? It is possible that there was already some disagreement between Haman and Mordecai.

3. *Why transgresseth thou the king's commandment?* It is natural that inquiry should be made in regard to

Mordecai's disobedience to the express command of the king that Haman should have shown to him the reverence due to a royal personage.

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 as a reason for his conduct, that he was a Jew. The courtiers concluded that they would find out whether this was a valid excuse for not rendering homage to the prime minister. They no doubt disliked to render this servility to Haman, and were envious of one who seemed to be exempt. We are told that certain Greeks refused such prostration on the ground that it was unmanly.

5. *And when Haman saw that Mordecai bowed not.* Haman was a vain egotist. Any seeming slight or belittling of his importance, however insignificant, was as gall and wormwood to him.

6. *And he thought scorn to lay hands on Mordecai alone.* Instead of "he thought scorn," we would say in modern English, "he scorned." Haman was not contented with an ordinary vengeance for what seemed to him so great an insult.

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 influence with the king, it is not apparent why he needed to wait for a favorable time.

8. *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 loyal subjects to the king of Persia, just as they have shown themselves loyal citizens in many other lands of the earth, while still maintaining their national customs and traits of character. *It is not for the king's profit to suffer them.* It is not appropriate for the king to cause them to abide in tranquility.

9. *And I will pay ten thousand talents of silver.* The offer of this enormous bribe would doubtless make the king aware that the arguments already used by Haman were not sincere. If it was plainly for the safety of the realm that these men should be destroyed, why should Haman offer ten million dollars or so for the decree. The Revised Version inserts the word "king's" in the latter part of the verse, and so makes much better sense; for the business of slaying 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 could issue decrees in his name.

11. *The silver is given to thee.* The king permits Haman to reimburse himself for the ten thousand talents by taking the property of the Jews.

MARRIAGES.

WITTER—CLAWSON.—In Oneida, N. Y., Sept. 13, 1899, by the Rev. C. C. Maxfield, Carrie Belle, daughter of Mr. and Mrs. William E. Witter, and Dr. Marcus Lerane Clawson, of Plainfield, N. J.

PALMER—STEBBINS.—In Independence, N. Y., Sept. 14, 1899, by Eld. J. Kenyon, at the home of the bride's aunt, Mrs. J. P. Remington, Henry D. Palmer, of Almond, N. Y., and Miss Nina Stebbins, of Independence, N. Y.

DEATHS.

VANHORN.—At the home of her son, Newton Vanhorn, near Lost Creek, W. Va., Mrs. Mary Vanhorn died Aug. 17, 1899, aged 78 years, 9 months and 7 days.

Her husband, called to his rest some years ago, was Dea. John Vanhorn of the Lost Creek church. She took Christ as Saviour in her young days and has for many years been a faithful, earnest member of the same church. For over one year she had been partially paralyzed. She was ever ready to "depart and be with Christ," and was only waiting in those days of her helplessness to be called to her heavenly rest. M. G. S.

BOND.—At his home near Lost Creek, W. Va., Ebenezer Bond died Aug. 11, 1899, aged 86 years and 1 month.

He was son 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, 56 years. His wife lives to mourn her loss. He was one of the active business members of the Lost Creek church, especially in the days of building the brick church. In later days, having suffered disappointments and trials hard 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 suffered for years with severe rheumatism and felt that his days of labor were past. He, too, was ready and willing to go. His church membership has ever been with the Lost Creek church. M. G. S.

CLARKE.—Sarah May, daughter of Charles Harrington, and wife of William J. Clarke, was born in Silver Lake, Iowa, March 20, 1874, and died in the town of Fulton, Wis., Sept. 2, 1899.

She was a kind and loving mother, and an affectionate wife, though not a professed Christian. A husband and three little ones greatly miss her presence and affectionate care; also a father, brothers and sisters miss her from their family circle. G. W. B.

KENYON.—At her home in Providence, R. I., Sept. 4, 1899, Mrs. Irena D. Kenyon, aged 73 years.

In early life Mrs. Kenyon united with the First Hopkinton Seventh-day Baptist church. After her marriage to Mr. Lyman Kenyon she moved to Westerly and united with the Pawcatuck church of that place, where she remained a faithful and consistent member until God called her to the higher service with him. The last two or three years of her life were spent in Providence, where, with her husband, she celebrated her "golden wedding" more than a year ago. She leaves a husband, four daughters, a son, and many relatives and friends by whom she will be greatly missed. S. H. D.

LAWTON.—Helen Francis Lawton, daughter of Rufus E. and Fannie Lawton, was born July 28, 1896, and passed from this life Aug. 26, 1899.

Burial services were had Sept. 27, conducted by the pastor.

"A little while
And they whose loving smile
Had melted 'neath the touch of lonely woe,
Shall reach her home
Beyond the starry dome;
Her anthem they shall swell, her joy they, too, shall know."

E. A. W.

TAPPIN.—Lois Tappin, daughter of E. C. and Anna M. Tappin, was born on Davis Creek, July 15, 1898, died Sept. 5, 1899.

Burial services were had Sept. 6, conducted by the writer. Another bud of promise has been taken, another flower just opening with sweetness in the home has been plucked, not to be ruthlessly trodden under foot, but to be planted with tender care in the Lord's own garden. E. A. W.

LAWTON.—Alice Maria Lawton, widow of the late Giles Lawton, was born in Rockville, R. I., April 1, 1831, and died in Albion, Wis., Sept. 1, 1899.

She was the daughter of Dea. John and Mary Potter Webster. Early in life she gave her heart to the Saviour and united with the Third Hopkinton church. May 3, 1855, she changed her membership to the Albion, Wis., church, having removed to that place with her parents. In the fall of 1868 her husband died, leaving her with two children and two step-children, all of whom survive to mourn their loss. She was helpful in times of sickness, often going to care for the sick, and will be greatly missed in the neighborhood, because of her sympathy 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. G. W. B.

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

Sister Chipman was the widow of the late Dea. Nathan F. Chipman, who died March 7, 1872. Many years since she joined the Second Hopkinton church, of which she remained a worthy member till death, 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. M. Chipman, both of Hope Valley, R. I., survive her. Many relatives, neighbors and friends attended the funeral at her late residence, August 22, her pastor officiating, assisted by Rev. A. McLearn, D. D., of Rockville, R. I., and Rev. U. M. Babcock, of Alfred, N. Y. L. F. R.

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

He was born at Stathems-Neck, N. J., in October, 1824, and had lived at Shiloh for more than a half century. In December, 1850, he was married to Lucy A. West, of Shiloh, the late Rev. Wm. M. Jones officiating. She died in 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. Lewis officiating. She survives him, sorrowing over her loss, but rejoicing in his memory. Bro. Ewing was baptized by Eld. Azor Estee, and united with the church at Shiloh Nov. 11, 1843, where he remained a consistent and honored member until the message came calling him to the church above. Naturally quiet and retiring, but faithful to his word and to every obligation, devoted to his home and family, Bro. Ewing was held in high esteem by all who knew him. He leaves an untarnished record and a host of friends. All his children, five in number, were permitted to be present at the farewell

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 Shiloh church, Rev. E. B. Saunders. The leading thought in the service was thanksgiving for the glorious inheritance that God has in waiting for his redeemed ones, and sweet hopes of reunion in the life into which Bro. Ewing has gone. Read again Whittier's triumphant words which stand at the head of this column.

A. H. L.

Literary Notes.

Ian Maclaren on The Church.

It has been known for some time that Ian Maclaren has been critically studying modern church methods, and the results are now to be made public in The Ladies' Home Journal. His first article is called "The Candy-Pull System in the Church," and in this he frankly states what many have felt but have scarcely ventured to publicly assert with regard to social tendencies of the church. The great English author will then handle "The Mutineer in the Church," and after that answer the somewhat startling question, "Should the Old Minister be Shot?"

THE CRITIC, published by G. P. Putnam's Sons, sustains 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 re-reading the article on "Seumas Mac Manus," the young Irishman whose writings are just coming before American readers, we are impelled to share the following brief extract with our readers. "The charm of Mr. MacManus's work is its quality of being near to the soil, its absolute freshness of presentation, and its naive sympathetic intimacy. One does not see from the outside but from within, becoming a conspirator with the merry villian and entering the varying plot with human interest. Perhaps this is because Mr. MacManus writes mainly from reminescence; he knows the wedding, the spree, the wake, the fair, as one to the manner born; he has heard the folktale as a lullaby and listened to the poems of Ossian at the feet of the shanachy who had likewise learned them by word of mouth. He sees nothing incongruous in the rites still practiced by the Donegal peasantry for the propitiation of fairies, although his faith in them is not implicit. The poetry and quaint mysticism of it are picturesque and he would not surrender that. He is a little brother to the soil, elemental as Burns was elemental—the voice, able to express itself, of whole generations of a beauty-loving, light-hearted, toiling people. For Donegal is so poor that its poverty has passed into a proverb for the rest of the Island:

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They are simple fisher-folk and modest husbandmen, yet proud and clannish, patriotic and droll, optimistic and human. They are so primitive that they are cosmic."

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- Conference Minutes, 1807-1855. Seventh-day Baptist Register, Vol. 1, No. 4. Sabbath Visitor, Vol. I., No. 20. Vol. III., Nos. 28, 51. Vol. IV., Nos. 48, 44. Vol. V., Nos. 28, 38, 40, 42, 49. Vol. VI., No. 50. Vol. XI., No. 44. Sabbath Recorder, Vol. XVI., Nos. 37, 51. Vol. XVII., No. 27. Vol. XVIII., No. 22. Vol. XIX., No. 21. Vol. XX., Nos. 23, 26, 31, 35. Vol. XXI., Nos. 1, 51, 52. Vols. XXII-XLVI., entire.

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North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract 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 afternoon at 4 o'clock, at the residence of Dr. F. L. Irons, 224 Grace Street.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 5455 Monroe Ave. MRS. NETTIE E. SMITH, Church Clerk.

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. S. C. Maxson, 22 Grant 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. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath

THE next Semi-Annual Meeting of the churches of Minnesota will be held with the church at Trenton, beginning at 2 o'clock P. M., Friday, Oct. 20. Eld. Hurley to preach the Introductory Sermon, Eld. Ernst alternate. Miss Mable Crosby, of Trenton, Miss Nellie Coon, of New Auburn, and Miss Anna Wells, of Dodge Centre, are invited to present essays.

R. H. BABCOCK, Cor. Sec.

CHURCHES OF THE WESTERN ASSOCIATION, TAKE NOTICE.

At our last Association, held at Independence, the pastors and ministers present formed an organization called the Convention of Seventh-day Baptist Churches of the Western Association, that is designed to fulfill both the purposes of a Ministerial Conference and of the Quarterly Meetings that used to be held. The first Convention is to be with the Second Alfred church, at Alfred Station, N. Y., Oct. 20-22, 1899. It is hoped that these meetings, 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. Burdett Coon, and by the pastor and people of the Second Alfred church. We extend, in advance, a warm welcome to all to convene with the Second Alfred church, Oct. 20-22, 1899.

PROGRAM.

SIXTH-DAY—AFTERNOON.

- 2.30. Ministerial Conference, Reports from Pastors. 3.00. Paper, J. L. Gamble. 3.30. Discussion, opened by H. P. Burdick.

SABBATH EVENING.

- 7.30. Praise 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. Rachael Burdick. 3.30. 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. 10.00. Laymen's Conference, conducted by F. E. Peterson. 11.00. Sermon, W. L. Burdick; B. C. Davis, alternate.

FIRST-DAY—AFTERNOON.

- 2.30. Discussion of Sabbath-school Work, conducted by W. C. Whitford. 3.30. Parliament of Practical Methods, conducted by W. D. Burdick.

FIRST-DAY—EVENING.

- 7.30. Sermon by F. L. Cottrell, followed by Conference Meeting.

THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

The Annual Meeting of the Sabbath Evangelizing 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 appointed to suggest a list of names from which the thirty Directors should be chosen. They have reported as follows:

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

It is desired that as many participate in this election as possible,—therefor please cut this list out, mark with a cross (x) before thirty of the names you wish to vote for, and send same, together with your own name and number of shares you hold, before October 1, to William C. Hubbard, Secretary.

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TWILIGHT is like death; the dark portal of night comes upon us, to open again in the glorious morning of immortality.—*James Ellis.*

ROGUES are prone to find things before they are lost.—*Douglas W. Jerrold.*

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It is folly to shiver over last year's snow.—*Richard Whatley.*

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For whatever happens to me each day is my daily bread, provided I do not refuse to take it from thy hand, and so feed upon it.—*Francois Fenelon.*

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