

THE SABBATH RECORDER.

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FRIENDSHIP.

IF you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.

Why should good words ne'er be said
Of a friend—till he is dead?

If you see the hot tears falling
From a brother's weeping eyes,
Share them; and by kindly sharing
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly
Ere the darkness veil the land;
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go—
Leave them. Trust the Harvest Giver,
He will make each seed to grow,
So, until its happy end,
Your life shall never lack a friend.

—*Christian Secretary.*

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PLAINFIELD N J

Sabbath Recorder.

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MANY of our people are taking a great deal of interest in our three schools. Indeed the tide of interest is unquestionably rising. The outlook is very hopeful. We hope to be able to give our readers a cheering report from each one in a few weeks.

THE object lesson now being taught in New York shows conclusively that the enforcement of law against the liquor traffic depends mainly upon the men who are chosen to enforce it. Mr. Roosevelt is demonstrating this fact, and the liquor dealers are beginning to see the point. Get the right men for office, and the matter will be more easily handled.

A PROVERB found in the *Golden Rule* says, "Trust not the man who trusts not men." This little caution hints at a large truth. As a rule those who are most suspicious, distrustful, uncharitable, are those whose lives are filled with like temptations themselves, and are frequently overpowered by them. One who keeps himself pure and honest will naturally look for others to be equally successful. And, on the other hand, one who habitually falls will be slow to believe in and trust others. Faith in humanity and a broad charity are born of conscious power to resist evil, and personal experiences of victory.

AMONG the excellent papers presented during the sessions of the General Conference, its Board and our Societies, we call particular attention this week to the address of Professor F. L. Green, of Brooklyn, on "The Relation of our Smaller Colleges to the Great Public School System." Since the life and usefulness of our colleges is a matter of vital importance to our people and our work, and since there are imperative demands for such readjustment of our colleges as will correspond to the changed and greatly improved system of our public schools, it is reasonable that we should study the situation carefully. Prof. Green's address is right to the point and should be read with interest and confidence.

THE *American Sentinel* while admitting, in its issue of August 29th, that its criticism of the SABBATH RECORDER "was unnecessarily caustic," and expressing regret for that part, still thinks it did us "no injustice" in its garbled quotation and misrepresentation of our position. But the *Sentinel* does not attempt to explain its motive in representing to its readers that the RECORDER had no severe words of protest against the persecutions of the Adventists, and justifying its statement by quoting part of a sentence and carefully suppressing our pointed words of protest in the same sentence from which the quotation was made! This is the grave error of the *Sentinel*; and after holding the RE-

CORDER up to its readers in a most unkind and bitter attack, it is hardly manly now to say that it did us no injustice, even though it is glossed over with the statement that its criticism was unnecessarily caustic. If the *Sentinel* adopts the same plan and spirit in dealing with those who oppose religious liberty, we shall have less hope of its success than we had hitherto entertained.

THE New York *World* of last week contains the following statement, which is only one among many instances recorded in which ungodly men have met with such recognition as their deeds merit. It may be said that people are also paralyzed who do not mock God. That is true, and, for one, I should prefer to be among their number. This item is from Athens, Ga., Aug. 27th:

William Hague Wood, once a Methodist lay preacher, recently turned infidel. He attended a revival meeting several nights last week at High Shoals and ran an opposition meeting outside the church. He made nightly addresses declaring that the preachers were talking nonsense, that they were frauds and were deceiving the people. Sunday his tongue was paralyzed while he was making a speech ridiculing the Church. This frightened his hearers.

To-night Wood attended the meeting and handed up the following note to the preacher in charge: "I now believe there is a hell and that I am doomed for it. Pray for me." The sensation in the congregation was such that in less than five minutes the altar would not accommodate half the anxious. The meeting will probably last all night.

ANDOVER Theological Seminary has recently been under suspicion of heresy similar to that Union Seminary, in which Dr. Briggs was the conspicuous figure. In the recent case it was Professor William H. Ryder. The trustees of the Seminary, about eighteen months ago, began to suspect his unsoundness as measured by the creed. No specific charges were formulated, and yet the Board of Trustees and the Board of Visitors, in turn, plied the Professor with questions, until they were satisfied that he was all right. The Board has announced that they now regard the Professor's views as lying within the creed, and therefore no further investigation is necessary at present. Heresy-hunting is a pastime that affords a great amount of satisfaction to some people. The disciples of our Saviour once reproved a man for doing religious work and forbade him. But our Saviour commanded them to "Forbid him not; for he that is not against us is for us." This mild reproof administered to the over-zealous disciples, and this acknowledgment of acceptable work outside the supposed creed line, could be studied with profit by many who counsel the most rigid exclusiveness concerning all whose faith does not agree with their own, even classing such among the unbelievers mentioned in 2 Cor. 6: 14.

A MOST sudden and significant collapse of the sturdy opposition of the Liquor-Dealers' Association in New York City recently occurred. The present police force under command of their valiant chieftain Roosevelt, and the trials of the violators of the Sunday liquor law before Recorder Goff, have convinced this opposition, which many thought could not be subdued, that "The way of the transgressor is hard." The following resolution has been adopted and will probably be enforced by the liquor dealers:

"Resolved, That on and after Sunday, Sept. 1, 1895, all members of the Wine, Liquor,

and Beer Dealers' Association of New York, shall close their places of business on Sunday, and any member of the Association who shall thereafter keep his place of business open, in violation of this resolution and in violation of the law, shall forfeit all his rights, privileges, and benefits as a member of said Association."

This has been a hard fought battle, but the victory is on the side of order and sobriety. But if this confessedly wicked traffic can be prohibited for one day in seven, why not for the remaining six? There is no good in it. It is all evil and is prohibited on Sunday because it is evil, and openly opposed to worship and the peace of society. For the same reasons the entire business should be outlawed. President Roosevelt has covered himself with honor, and a grateful and law-abiding people are not slow in expressing their gratitude and appreciation of his brave services. His fame is already becoming national, and his influence and example are of great value and encouragement throughout the nation.

DR. LYMAN ABBOT, the successor of Henry Ward Beecher as pastor of the Plymouth Congregational Church, Brooklyn, is often spoken of as a very liberal interpreter of the Bible, and sometimes his orthodoxy is almost questioned, though there has been no heresy trial attempted involving his creed. But what better statement do we need respecting the Bible as our authority than he enunciates in his article on the "New Andover Case" as published in his paper of Aug. 31st? He says: "We need a Luther to bring us back to the doctrine of the Reformation, that all creeds and theologies are to be tested by the Bible, and that no interpretation of the Bible is ever to be tested by a creed or a current theology. We do not live in Rome; but we do as the Romans do. Let us be consistent; let us either affirm with Rome the final authority of the Church, and test the Bible and all interpretations of it by the creed; or else affirm, with Luther the final authority of the Bible, and test all creeds and interpretations of creeds by the Bible." Precisely there is where Seventh-day Baptists stand. They accept no authority that sets aside the Bible, or that presumes to "change its times and laws." This is the only consistent ground for Protestants to stand upon, as Dr. Abbot suggests; and having settled the question of authority thus, we will be glad if Dr. Abbot will kindly point out the process of reasoning that will allow him to adopt the above platform, and at the same time not be a Seventh-day Baptist.

A few years ago a lady who was troubled over the claims of the Sabbath as against the Sunday, wrote to Bishop Potter, asking him if Christ or his apostles changed the Sabbath from the seventh to the first day of the week? The Bishop kindly replied: "Neither Christ nor his apostles changed the Sabbath, but you must remember that the Church has the authority to make the change." Bishop Scarborough in answer to the same question frankly admitted that he could give no light on that question save what could be obtained from the usual commentaries, and that is no light at all favoring Sunday. So since there could be found no authority but the Church to favor Sunday-keeping, the lady became a consistent and faithful observer of God's holy day, the seventh day of the week, as Dr. Abbot should, since he refers all creeds to the Bible as their legitimate and only test.

NEWS AND COMMENTS.

The first Christian Endeavor Society ever established among the blind is said to be one in the Glasgow Blind Asylum in Scotland.

THE mother of Samuel Roberts, the singing Evangelist, who recently joined the Salvation Army, at Des Moines, Ia., is said to be worth \$1,000,000.

THEODORE L. CUYLER says, "what a young man earns in the daytime goes into his pocket; what he spends in the night goes into his character."

QUEEN VICTORIA has endorsed the bill in Parliament of South Australia giving the franchise to women in that country upon equal terms with men. It is now a law.

NINETY-FIVE grammar schools of New York have established Anti-Cigarette Leagues, and 40,000 school boys are now included in these leagues pledging abstinence from the use of tobacco.

THE Ohio Wesleyan University has prohibited the use of tobacco among its students. President Bashford says in case this rule is not obeyed by the students, "We will have to dissolve partnership necessarily."

A NATIONAL PURITY CONGRESS will be held in the city of Baltimore, Md., on Monday, Tuesday and Wednesday, Oct. 14th, 15th, and 16th, next. Our people will probably be represented by one or more delegates.

THE Salvation Army is established in 23 countries, in 21 different languages, and it has newspapers with an annual circulation of 42,000,000 copies. They claim to reach not less than 7,000,000 people every week.

THE great Peace Convention recently held in Mystic, Conn., is said to have had an attendance of 10,000 persons. We hope the numbers will multiply by ten annually, until the principles of peace shall control the nations of the earth.

TOBACCO in any form is bad, but cigarettes contain five poisons. There is the oil of the paper, oil of nicotine, saltpetre, opium, and the flavoring oil. All medical authorities agree that cigarette smoking is a pernicious and dangerous habit.

LABOR DAY was more generally observed this year than ever before by excursions, parades, amusements and recreations in general. If recreation could only be relieved from its accompanying vices of dissipation, there would be much more pleasure and satisfaction in holidays.

A SERIOUS wreck and probable loss of life occurred on Labor Day (September 2d) on the Sea Beach Railway, Brooklyn, N. Y. A runaway engine dashed into the rear car of an excursion train bound for Coney Island, injuring upwards of sixty persons, some of whom were fatally injured.

NEW YORK CITY has over 9,000 licensed saloons, and 40,000 bar keepers. There is a Bar-tenders' College—a school for training bar-keepers. Instruction is given in mixing drinks. Men go to this school regularly to learn what is new in the line of fancy drinks, as ladies go to the city to study fashions.

IMMIGRATION is not limited to the United States, though our percentage is large. The report of the Emigration Committee for the last year shows the number of emigrants of British origin alone to the United States was 122,601; to Canada, 16,663; to South Africa, 14,406; to Australasia, 10,687; making a total of 164,357.

THE New York State Prohibition Convention was held last week in Saratoga. There was an attendance of more than 2,500. General Neal Dow, of Maine, was expected to preside, but failed to reach there in time. Addresses were delivered by Prof. A. A. Hopkins, of Tennessee; Volney Cushing, of Maine; Rev. C. H. Mead, of New York, and John Elliott, of Johns Hopkins University.

SEPTEMBER 20th has been designated by the Romanist Archbishop of St. Louis, as a day for special prayers for the deliverance of the pope from the power of the Italian monarch. Or, in other words, Catholics are asked to pray for the restoration of the temporal power of the pope. Everywhere it is the aim and purpose of the Roman Catholic Church to rule in affairs of the State as well as in the Church.

DETECTIVES found and caused the capture of Dr. George W. Fraker in the wilds of Northern Minnesota last week. Dr. Fraker had swindled insurance companies out of \$58,000 in Kansas in 1893. He was in hiding, under an assumed name, and fifty miles from a post office. There is little ground to hope for escape or long concealment in case of crime. "Be sure your sins will find you out."

ANOTHER earthquake shock was distinctly felt in Plainfield, N. J., and many other places along the Atlantic coast on the morning of September 1st, about 6.10 A. M. This is the fourth time the Atlantic coast in this vicinity has been thus visited within the past eleven years: Aug. 10, 1884, August 31, 1886, March 8, 1893, and Sept. 1, 1895. The disturbance was not severe, though sufficiently marked to cause some alarm in some places and to cause slight damage from the toppling over of dishes and vases.

STATISTICS received at the Indian Bureau show that 30,000 Indians are now engaged in farming, stock raising, and other civilized pursuits. During the year they raised over 1,373,000 bushels of corn, and other grain and vegetables in proportion. They own 206,000 head of cattle, 1,284,000 head of sheep. About 22,000 Indians voted at the last election. It is estimated that 30,000, out of the total Indian population of 247,000, are church members. Out of the 247,000, 189,000 are self-supporting, and 35,000 pay taxes.

IF any persons doubt that the negro race are making advancement in our country since they were emancipated, they should notice the statistical evidences. There are now 379 negro colleges and schools for higher education. In these schools there are 649 teachers, out of 1,175, who are colored. There are 206 newspapers and 47 magazines published by colored people. They have 250 lawyers and about as many physicians, and they have an aggregate wealth of \$263,000,000. Put these statements alongside of what they could show thirty years ago, and see if there is not wonderful gain.

CHRISTIANITY AT WORK IN OUR TIMES.*

I Cor. 1:24: "Christ the power of God, and the wisdom of God."

We are met at the outset with the inquiry, "Is the religion of our Saviour an elementary force or a system of truths?" We answer, It is both. Like its Author, it is "the power of God and the wisdom of God." As a force, it may be classed, for its permanency and special sphere of action, with the physical agents, such as heat and gravitation. But unlike them, its operations are not confined to forms of matter, nor are they cast into an unvarying order under the law of necessity. It acts through spiritual substances, which differ from the material, in possessing the properties of personality, lordship and responsibility. It is that fundamental power, call it, if you choose, the divine effluence, through which men reach and affect the moral natures of each other, telegraph their prayers directly to God, and receive his gracious responses. By it the Holy Spirit guides, inspires, regenerates our souls. We can admit it as a new life into our rational beings, or exclude it from the action and tendencies of our faculties.

The Christian religion, as a system of truths, includes those facts and ideas which are developed in the incarnate life, the sacrificial death and the continued intercession of Christ. Its predominant aim is to redeem men from sin, and to mold their characters for the holy existence of the future. As such, it is as old as the human race, and is adapted to all ages, all climes, and all conditions of men. It embraces the laws and doctrines of those lower forms of religious faith, which are taught by the operations of the physical world and the intuitions of the human reason. While it gives repose to our intellects by satisfying their profoundest thoughts, it is addressed mainly to our loves and our aspirations. These it arouses and controls grandly and constantly,

This force and these truths lodged in a personal being, constitute the spiritual life, the product set Christianity to form. To be known, it must be experienced in the conscience, in the rational instincts, in the clear judgments, in the abiding affections, and in the governing preferences of the soul. Its power can be analyzed by itself, and its properties ascertained the same as those of oxygen or electricity; and the knowledge thus gained can be reduced to a science, like that of chemistry or physiology; but to comprehend all these ideas is not to possess and not even to understand the true nature of Christ's religion. It must be joined with our common pursuits, fused into our every-day thoughts, and realized in our inmost desires.

The substance of this religion—its primary power and constituent facts and principles—is unchangeable. Here, of course, is permanency. It was revealed gradually and in fragments until God became manifest in flesh. Then it acted as the rising sun above an unclouded horizon. Then it could save to the uttermost. Since then it has been the complete message from heaven, with fearful denunciation of sin, and with the perfect statement of the plan of redemption, it needs no amendment; and as the last will and testament of God, it admits of no codicil. Like Jesus Christ, it is "the same yesterday, to-

*Preached by Pres. W. C. Whitford, of Milton College, before the Annual Session of the Seventh-day Baptist Missionary Society, held Aug. 22, 1895, at Plainfield, N. J.

day, and forever." Adapted to every man's condition and needs, and the efficacious remedy for his wickedness and misery, it must remain as the only sufficient mode of serving his Maker, and of preparing himself for his everlasting abode, until his nature and obligations are radically changed. Christianity is the superlative want of the race. No progress in learning or morals is a substitute for it. No reform in society or in the habits of individuals can impart its culture or its rewards. No refinement of the soul, and no rare subtilty of the intellect will ever require a religion more pure and more ecstatic. All philosophy and all science that attempt to improve it or supplement it in its radical features, are fanciful, impertinent, and short-lived. The civilization of to-day is healthy and enduring only so far as it accords, in its bed-rock principles and methods of operation, with the central spirit and purpose of the Christian faith. As divine revelation accounts most clearly for the decisive changes and the marked improvements of the past, so it will satisfactorily explain the resplendent growth and the imperial triumphs of the future.

Yet our religion is freshly revealed to every generation. We are not compelled to refer altogether to its past developments to learn its nature and to rejoice in its blessings. Its characteristic force diffused through man's being, permeating the agencies of the material universe, and manifesting everywhere the immediate will and designs of God, has to be perceived and tested, if accurately understood, independently by every believer. Its inherent vigor is as supporting to-day as when it nerved the unequalled Paul for his incessant labors, or when it aroused the lion slumbering in the majestic Luther. It is like the heat and light of the sun, which grant and sustain life in every growing bud of the tree, and as newly and perfectly as on the morning of creation. The satisfaction it creates in the heart is as freshly born this moment as it was to the father of mankind when he talked unabashed with God in the cool shades of Eden. The account of Christ's work and teachings is as wonderful and effective now as when related at the Pentecost. The old, old story is a marvelously new one. It is the Almighty speaking immediately from his throne and directly to sinful, struggling, lost men, and lifting up in their horizon the beaming Star of Bethlehem, the harbinger still of mercy and eternal hope to the world. His warnings and his invitations each must heed or reject for himself.

If thus freshly revealed, it must be adapted to the peculiarities of each generation. It must come into contact with the tendencies of the times, and it must master and subordinate them to its designs, if it remains the divine healer of human ills. And so Christianity has a transient element. It must meet and rescue men just as it finds them in the conditions and the necessities of the age in which they live. It must study the peculiar obstacles to its progress, as found in the governing events of history; and it must surmount them by renewed endeavors. No rest is given it to-day, because it was successful yesterday. To have satisfied the needs of a previous period, is not supplying the urgent demands of the present. It furnishes always its unchanging truth to the life and to the thought of each person and of each age, but in the channels and modes of

action and reasoning best suited to the person and the age. Augustine, Calvin and Edwards embraced and defended the doctrines of the gospel as best adapted to the intellectual wants of the believers of their own times. Their views and their expositions will not satisfy the thinkers of this generation. They are not the exponents of our conceptions and our developments of Christian ideas. The impulses and the activities of men and women around us are not guided by the phases of religious life which contented and governed the monks and the crusaders of the Middle Ages, the reformers of Germany and Switzerland, the Puritans of Cromwell's day, or the enthusiastic Wesleys of the last century. The food that descends from heaven is digested and transmuted into the Christian muscle and the Christian brain, exactly fitted to the movements of our times.

The absorbing question of observing men is, whether the gospel of Christ is now really controlling and fashioning the philosophy and the activities of the people in civilized lands. Its successes in the trying emergencies of the past, and the high positions to which it has elevated the principal nations of Europe and America, afford strong presumptive evidence that it is the master constructive energy of our day. With such a conviction, let us, for our subject, analyze more definitely *its operations as connected with the leading spirit and tendencies of the present age.*

1. Our religion is engaged in a struggle against an intense feeling of self-sufficiency, a characteristic of our times. This generation is proud of its knowledge, its virtues, its inventions and its progress. It is, as a consequence, wanting largely in a grave, reverential and humble spirit. It does not acknowledge sufficiently its errors and its sins. Unlike the great masters in philosophical thought and a holy life, it is not teachable, large-minded and forgiving. How strange the words of Lord Bacon sound in many ears: "The kingdom of men, founded in science, is like the kingdom of heaven,—none can enter into either except in the character and spirit of a little child." The haughty claims of some business and public men, that they fashion and govern the social conditions, the commercial relations, the political issues, and the moral atmosphere of the leading communities of the world, are very questionable, if not positively disgusting. The blasphemous declaration of the scientific pedant, "If you wish to see God, look at me," has its counterpart in the popular teachings of some pretending believers in Christ, who rob him of his divine nature and redemptive character by making him, in his personal being, in all points like ourselves. Who does not apprehend the prerogative as belonging to the Christian religion that while it commends all that is true and valuable in the plans and enterprises of the present day, it must unflinchingly demand its own truths, the realities of eternity, and the presence of the God of creation, and providence be recognized and felt in the consciences of the people everywhere? It might properly startle the age, if some impious hand that dares touch the ark and presumptuously stay it from falling, when in it are deposited the holy oracles, should be palsied by a stroke of divine retribution.

True culture is in sympathy with true religion on this subject of self-distrust. The im-

perial intellects of all ages agree with Christ, that everyone must humble himself before he can be exalted. Surely, independence of character we must respect; the demand for an intellectual basis of our faith is not hostile to Christianity; and a personal conviction of duty, as the result of a personal study, our moral natures must not reject. This trait of self-reliance and self-estimation, if properly sustained and directed, will give, in the future, more force and definiteness to gospel work. It requires that we now persistently urge upon ourselves the imperative need of a due respect for authority, acquiescence in the truth wherever found, prompt observance of well-established laws and regulations, and a decidedly modest estimate of our own abilities and position in this great world.

2. Christianity is opposing in part and fostering somewhat a rationalistic spirit, another feature of our times. This spirit demands that all facts and all principles, historical, scientific, or religious, shall be subjected to the tests of our understanding; and if they cannot be grasped and comprehended, they must be rejected without any farther consideration. It denies any place or any culture as belonging to faith whether proceeding from the head or the heart. It thus belittles and cripples the human mind. It essentially destroys the innermost experiences of our religion, because it abhors the supernatural.

Still, this spirit accords with Christianity in making the love of truth a ruling motive of inquiry. It rewards, with the highest praise, an honest and unimpeded search after the real. But our religion proclaims a nobler end, a life of good-doing, since the primary object of our existence is action—, unceasing action rather than thought— even the deepest thought. In the beneficial efforts of the Christian there is positiveness, certainty, resolution; in rationalistic thinking, there is weakness, doubts, destructive friction. Faith endows the soul with energy, zeal, self-sacrifice, inexpressible satisfaction; mere reason causes us to hesitate, become careful, act cowardly. He who is only an inquirer never becomes a successful teacher, an active missionary, a despised reformer, or a voluntary martyr. A life-love is heroic, masterful, and abounding with joy.

There is a rationalism pre-eminently favorable to our religion, as well as to true science. It affirms, not only that there are realities, whether in nature or the spiritual realm, but that we can know them. It will not permit us to base any of our opinions and practices as Christians on mere superstition, guesswork, or any hypothesis that grows out of our prejudices. It strives to guard every mind so that it can give a reason for its belief. It will not sanction a religious life that is governed by impulses, blind and sensual. It asks for intellectual culture, for clear conceptions, for profound judgments. It says that God thinks, proves and accepts; and so must each of his children think intently, prove carefully, and accept conscientiously; but our religion requires that all these operations must be subordinated to the claims of genuine love.

Can we not discern in this skeptical, truth-seeking, and close-thinking tendency of our age, another invaluable advantage to accrue to the gospel of Christ? Is not the latter, as taught by men, often permeated with some errors, or concealed in part beneath false

coverings? These are not native to the system; but like parasitic plants, they grow upon it, and sap its vitality. If the gospel is always taught in its perfect purity, why are there so many conflicting parties among its advocates? Such deceptive admixture, calling our attention from the original compound, must be subtracted; and such partial and mistaken interpretations of the divine teachings and precepts must be corrected. The pure Christianity is more effective than a thousand counterfeits of it. If this rationalistic spirit, now somewhat rampant, shall drive the Church to detect and eliminate the untrue which has been interpolated into its tenets and practices, and to retain and emphasize only those ideas and requirements which emanated from the mind of the Saviour, let us hail with pleasure such a destructive power; and from the ruins caused about us, let us re-erect a building that will, as described in the illustrations used by the Apostle Paul, contain no "wood, hay, and stubble" in the structure, but only "gold, silver, and precious stones."

3. Our divinely revealed gospel is operating with a powerful scientific impulse or basis, a third peculiarity of our times. It cannot be denied that this connection is sometimes antagonistic to religious progress, and sometimes very helpful. Wisely handled, the baneful results can be neutralized.

Several physical sciences of immense value have been formed from the knowledge gained by numerous discoveries of important facts and operations of nature, mainly in the present century. It is undeniable that they have contributed, more than any other immediate cause, to secure the many useful inventions and other improvements of our day, and to determine the rapid advancement of the generation in enlightenment and culture. They have shaped what are termed the practical tendencies of the age. In this development of research and uncovering of hidden truths, some men have gained distinguished honors, and many immense fortunes. These results have stimulated the intellectual powers and the bodily energies, not merely of a select few, but of a vast multitude of people, to engage in the strife for the acquisition of a greater mastery over the forces of nature and the modes of life. Many things in them, before shadowy and mysterious, have been definitely brought to light and satisfactorily explained. All this information has been popularized, and is eagerly sought for in our schools and for our journals of news and other printed works.

This scientific spirit is the revival of the old Greek mode of thinking, and is characterized by Paul as seeking after wisdom. It is the opposite of the Jewish, which was receptive and believing. It could not, like the latter, furnish the conditions for the revelation of the divine mind; and yet it is not wholly opposed to the latter. The apostle commends it, though its tendency is skeptical, and it cannot comprehend the facts that exist beyond the domain of nature. Its work consists in its cultivation of the faculties of observation and the thinking powers. It discards largely the insight of the reason, and has, as Socrates said, "a horror of the spiritual." It accepts the mark of the wound in the side of Christ only when it can place its finger on it. It shuts itself up in the pent-house of nature; and when unaided by the

rational intuitions, it sees nothing divine beyond the physical element, the starry worlds, and our vital and mental forces.

Still its aid to Christianity is invaluable. This scientific basis, like rationalism, nourishes a sincere and ardent love for truth. It develops a spirit of free inquiry. Nothing short of positive, independent, and correct answers to its pertinent questions will it accept. Its effect upon the industry of the civilized world has been marked and salutary. It provides a solid basis in knowledge, which affords a certain rest and security to the soul, and which supplies arguments for the support and invigoration of religious faith. Its central idea is that there is law, fixed, necessary, and universal, working out actual designs in all departments of nature; and in this fact, it harmonizes with the religion of Christ, which demands a moral, as well as a physical, order for the universe. In tracing the changes in the action of the natural forces, scientists are compelled to stop at the utmost boundaries of their investigations, just where the immediate power of the First Cause flows into the whole physical domain, and distributes itself through all its provinces. So we can truly say of our Maker, "In him and through him, we have our being."

Another benefit derived from this scientific culture is, that it drives men from too exclusive reliance upon the supernatural—upon unseen powers and providential interpositions. It was anciently said that it is grossly irreligious to ask God's special assistance, when he has already placed in our hands the adequate means for attaining the objects desired. We sometimes implore him to perform for us what we have not the courage or the industry to accomplish for ourselves. It is a violation of the teachings of our faith to work without his approval of our common cause, when it can be called into use in the management of our affairs—and the occasions are somewhat rare when it cannot—and then expect God to supply the deficiency and insure success. It has been truthfully said, "The supernatural, made the mainstay of life, intoxicates the mind, bewilders it in its practical judgments, and imposes a frenzy and a bigotry destructive to usefulness and progress." How many specimens of this one-sided religious training, and this delusion of superstitious belief, do we sometimes find even among Christian professors! How intolerant they are apt to become! How censorious of others whose ideas of duty differ from theirs, in that they are satisfied with simple and humble obedience! Religious life is mainly on the natural level of our every-day work. "All God's truths and all man's blessings lie in the broad health, in the trodden ways, and in the laughing sunshine of the universe."

In these are certainly the operations of supernatural forces, but through forms familiar to our usual thoughts and experiences. The effects of this scientific education upon the truly Christian life have been all stated by another, as follows: "A deeper sense of the natural is truer to the fact, that the time draws near when God shall discover himself much more intimately and tenderly to us than he now does, in the hourly shaping and on-going of what we term nature—of the universe, which gives the conditions of our being, and brings close home to us the thoughts, the love, the ways of God. This standing practically without God in the midst

of his works, and seeking for him, not believing that we have found him till some little, special, practical favor has been bestowed upon us, cannot be the true type of spiritual manhood."

Christianity and the scientific spirit have been forced into unnatural antagonism with each other. Advocates of the former, jealous of this peculiar sphere of the supernatural, looking at God's order and the revelation of himself through their own intuitive conceptions, and interpreting their views of Scripture with insufferable conceit and intolerance, have attacked the teachings and the conclusions of the physical sciences, and pronounced them unreliable and misleading. In many instances they have retired from the contest, worsted and wounded; for they have met stern and incontestable facts which overthrow some of their most cherished theories of both religion and science. It is no weakness of the Christian system, that in a few of our most favorite explanations of passages in the Bible, and in our usual interpretations of some facts and principles of the gospel as connected with the material world, we have been compelled, in the last generation or two, to modify by the truthful information derived from the sciences. Without doubt, we shall, in some respects, be lead farther in the same direction in the future. Still we have the consciousness that none of these modifications can destroy or affect the essential ideas and commands presented in the Sacred Word, and taught by the main body of believers. Well will it be for us and our beloved religion, if we shall have humility sufficient to note and rectify our mistakes in this respect, and wisdom sufficient to continue properly God's work in nature as consistent with the revelation of himself in Christ.

But there can be no doubt but that some leading scientists have employed their discoveries as sharp weapons of warfare against the solid teachings of the Scriptures. They misuse their peculiar culture of the mind in ridiculing and insulting the Christian sentiment of the world. They love the physical, because it helps "to deaden and obscure certain spiritual convictions, unwelcome on account of their associations—such as those of Providence, prayer, and, above all, the feeling of entire dependence upon a higher personal Power." They make the absurd demands, that the forces in Christianity must be tested in the same manner as the powers of nature are, while their acknowledged sphere of action lies beyond these powers, and their properties or phenomena are entirely different. We might as well attempt to measure the physical energy in a sunbeam by our steelyards, and the slight heat reflected from the moon by our watches. These scientists ask that the fundamental truths of the gospel shall be treated as those of the systems they have devised, capable of constant amendment and larger growth. Hence, they claim that the perfect, final religion for the human race has not yet been constructed. They require that "a physical experiment shall determine whether the only Light of this dark world was in earnest or mistaken, or was under some fanatical hallucination, when he said: "men ought always to pray, and not to faint." The boldness and the arrogance of such a spirit must defeat the claims and the measures it presents; for they have already aroused

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Missions.

WE rejoice that Dr. Swinney arrived at the home of her brother, Dr. C. O. Swinney, in Smyrna, Del., in a much improved condition. The sea-voyage was refreshing and strengthening to her, and she improved all the way. It built her up for the fatiguing overland journey from San Francisco. She rested a few days at Mr. Ordway's, in Chicago. She is now at Walter's Sanitarium, Wernersville, Pa., for quiet and the bracing country air, that she may more rapidly gain strength and recover from her severe illness. We hope before long she may have a message to give us through the RECORDER.

WHAT a glorious Conference we had! I believe that in spiritual uplift and in denominational enthusiasm it was the best I ever attended, and I have attended not a few. The people seem to carry the influence and power of it to their homes and churches. May it last all the year. What grand results we may expect if holy zeal and earnest, faithful, personal work shall pervade our people, young and old, through the coming year. How evangelism and Sabbath reform will prosper under the blessing of the Lord. May we not reasonably expect many souls shall be brought to the saving knowledge of Jesus Christ, and accept and keep the Sabbath of the Bible? Let us pray fervently and work unceasingly for this much-desired result.

THE larger plans devised and the many demands which must be met will call upon us to put our hands a little deeper into our pockets and bring out the shekels for the Lord's work. The people responded nobly to the calls for funds the past year, notwithstanding the hard times. But we are going to do in this direction larger things the coming year. There must be put on the widening, needy fields more evangelists, and Dr. Lewis must be sent out in Sabbath-reform work. Plant more potatoes and corn for the Lord's treasury. Lay aside a certain per cent of the sales of merchandise for the work of salvation. Let us give up some luxuries which do us no special good and put the money into soul-saving.

AMONG the many good resolutions passed at our Conference there was one I felt like making some pointed remarks upon, but thought discretion was the better part of valor, and hence gave only a hearty Amen. It was advisory, earnestly suggesting that it would be well for our growth in grace and in spiritual power, if we as Christians, young, middle-aged, and even of maturer years, would refrain from some amusements, pleasures and social practices which are hurtful to spirituality, dampen religious fervor and break down zeal and activity in the Lord's work. I have seen the good results of long weeks of evangelistic effort counteracted and ruined by social fads and certain pleasures in a short time. They having stolen away the heart from Christ and his service, and engaged the enthusiastic activity of the soul in the pursuit of such things. Yes, for the sake of the salvation of our fellow-men and for our own spiritual good, let us refrain.

RELATIONS TO MISSIONS.

Immediately on an intimate acquaintance with the Holy Spirit, as he communes with

you and brings to your remembrance the words and works of Jesus and makes known to you things to come, he will talk to you and with you about the evangelizing of the globe, getting it in readiness for the Owner and King's return, until your whole soul, body and spirit, will be on fire from his touch in relation to the mission work of the age and world.

He will entwine and interweave it into your spiritual personality until it becomes an integral part of your being, a motive power that will permeate and enthuse your entire life. Your whole spiritual personality will be absorbed, and the thought of this blessed, Christ-like, unselfish work will be born in you of the Holy Spirit and the zeal of it will eat you up. This is a matter of course. If the Third Person abides in you to converse, and control, his great heart goes out to humanity as a whole; for without distinction he loves his creatures, and he imparts his love to you and certainly you become an evangelizer—a missionary. Not bound by narrow, geographical limits to home, city, country, nation or people, but the world; and the densest, darkest, the most neglected part claims your attention first. This planet is his field, and it becomes yours, and no narrow limits, no selfish boundaries, can confine nor contain you. You become filled with God, and all selfishness of self, home, church and denomination, drops off and out to give place and room to the "leaves which are for the healing of the nation." No limitations with the Holy Ghost with whom all things are possible.

You cannot live in New York in its church, mission, denominational or evangelical work. No! No; too small, too narrow, too mean. You spread out the map of the globe before you and pray, "Thy Kingdom come;" and plead, "Here am I, send me!" and you cannot rest for fear he, the Bridegroom, will come; not to find you idle, but, almost as bad, *selfishly engaged* even in his work. The Holy Spirit within you has only one word to you as his watchword—"Go!" Keep going. Never sit down to educate and teach, but *go! go! go!* Tell and go. Go and tell. Don't wait and study; that killed Samuel Morris. Be a witness. Witnesses are wanted; not merely expounders nor teachers. Be a witness unto all nations. "Witness of me," to the uttermost parts of the earth. Hallelujah! Shout, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the Faith." That is it. The Messenger of the Holy Ghost. He has imparted himself just as he did on his earth birthday, to the flame-touched, and fire-tongued little company, in the same manner but in even greater degree, for that was only the opening, as this is the closing hours of his dispensation. When you come in touch with him on this point you enter into the great thought of his heart.

Your thoughts, desires, wishes and wills blend and become as one, and we become citizens of the globe, and naturalized to all the work of Jesus everywhere. We become rounded, *globed*—enlarged, and infilled; we become his, and one with everybody, linked with all denominations, and in accord with all organizations of any and every name whose purpose and desire is to evangelize or missionaryize the world. This is the relation of the Holy Spirit to Missions. His divinity

must be interwoven with our humanity. He within must work *out*. He does not work selfishly, any more than the sun, and, if we are in accord neither will we. This caused John Wesley to cry, "The world is my parish." This makes a divine ambition to possess the soul. No pent up Utica is ours, the world demands all our powers.

He within us makes our aspirations satisfactory to him. This causes us to take our place which he assigns us, then to do his work in his way and according to his will. This brings us into identity with the Holy Ghost and his will makes our personality. His relation to us is connected with his relation to Missions, and all are in harmony. He says, "Follow me, and let the dead bury their dead." He is the director and commander, he is the executive, and it is ours, yours, and mine to obey. Let us not hesitate. Immediate obedience and complete trust are in harmony with his purpose. Together we are a sure success; and only in unison is real, pure bliss. His will concerning us is to give us desire, then opportunity, then testing; and we are to enter every open door. He will give us motives and incentives, and we will give ourselves and all we have and are. Adolph Monod's dying words were, "All in Christ, by the Holy Spirit, for the glory of God. *All else is nothing.*"—*The King's Messenger.*

MISSIONARIES AND REPRISALS.

BY THE REV. H. R. GRAVES.

The papers are full of criticisms on Minister Denby, the American navy and the missionaries in China, on account of the destruction of property and loss of lives of missionaries through Chinese rioters. One would almost think that the less acquainted with China an editor is, the better qualified he feels himself to be to give advice. I do not believe that any blame attaches to Minister Denby, who is a most efficient officer and friendly to missionaries, nor to the navy, for, whatever their personal feelings toward the mission work may be, our naval officers are always ready to do their duty in protecting the lives and property of American citizens. Missionaries, too, have counted the cost in going to such a people as the Chinese, and know very well that being in the advance wave of Western influence, they must bear the brunt of the anti-foreign hostility of the ignorant masses of the Chinese.

Some papers are calling for reprisals, and a telegram is published saying that the American residents of Tientsin are demanding reprisals on China. By reprisals I suppose they mean that when American lives are lost or property in the interior is destroyed, some place accessible to our gunboats should be seized or some Chinese property captured. Even if some missionaries under the excitement of the clastardly murder of their brethren should sign such a demand, I do not believe that it is the conviction of the missionaries as a body.

What is needed is *local punishment*. Let the Chinese learn that "who breaks, pays." The Chinese Government is under a great strain at present, and those best acquainted with the facts know that, owing to its deep humiliation from the late war with Japan, its own subjects have become alienated. The riots are probably as much anti-dynastic as anti-foreign or anti-Christian. The enemies of the Tartar dynasty are anxious to have

the present Government involved in difficulties with foreign nations. By attacking missionaries they gratify at once their cowardly instincts of injuring the weak with no risk to themselves and their anti-dynastic as well as anti-foreign and anti-Christian feelings.

What is needed is *local coercion*. This may best be accomplished by insisting on several things from the Chinese Government.

1. That all trials for the destruction of foreign lives and property should be before a *mixed commission* composed of Chinese officials sent direct from Peking and the diplomatic or naval representatives of the nation whose nationals have suffered. This is a just demand; for the Chinese officials have proved themselves so full of duplicity and anti-foreign feeling that they have forfeited all claims to be trusted. Witness the conduct of Chang Chi Tung in the case of the Sung Po massacre. Even the higher authorities issue proclamations which they know will be seen by foreigners, while they may issue *secret instructions* to the officials of a very different tenor.

2. Indemnity should be demanded from the local officials. The Chinese way of dealing with an official whose accounts are short is to deprive him of rank, but retain him in office for a stipulated term until he makes up the deficiency. Let an official understand that if he permits an anti-foreign riot in his jurisdiction he immediately forfeits his rank and chance for promotion until he pays over the amount sufficient for indemnity for loss and cost of investigation, and he will be slow to encourage or allow riots, as so many mandarins do now. If he fails to make the reparation within the required period, let him be degraded and be forever ineligible for office. Where the people of a town know that they themselves must pay for the destruction of lives or property in a riot, just as an American city would have to do, they will be slow to permit one. But when the General Government pays indemnity the villagers or people of a town or city are none the worse off, and do not feel the punishment.

3. Let the local literati who are proved to be connected with the riot be at once degraded and forever excluded from attending examinations. The gentry or literati are usually at the bottom of most of the anti-foreign difficulties. They represent the old conservatism and are much less advanced in their ideas than even the mandarins who know that foreign nations have some power.

A life of nearly forty years in China has given me some acquaintance with the Chinese, and I feel that reprisals are not needed, but I am persuaded could create much unnecessary ill-feeling. The Chinese are very clannish and provincial and could never understand the justice of a policy by which the innocent would suffer while the guilty would escape. They have seen enough of this under their own officials. Let the pressure be brought to bear on those who are guilty either of active participation or blame worthy negligence, and the demands of justice will be satisfied.

Missionaries take risks, relying on God for protection; but while we are required to take passports and the Government guarantees our safety, we cannot ignore the fact altogether. I am persuaded that general reprisals would work injury to the mission cause.

—The Independent.

Woman's Work.

HIDDEN TREASURES.*

BY MARY BASSETT CLARKE.

Enshrined in a cathedral old,
Were countless pictures rare,
And chiseled forms, of finest mold,
And treasured gems, of worth untold,
Whose wealth a world might share.

Within a single sunny niche,
Twelve shining statues stood,
Of molten silver, massive, rich,
In quaint and curious carving, which,
The artist counted good.

One day, within this temple grand,
The Lord-Protector came,
Cromwell, supreme in all that land,
Who ruled as with an iron hand—
A king, in all save name.

He paused before the statues bright,
"And what are these?" he cried,
"The twelve apostles, by whose light
We follow in the path of right,"
The trembling dean replied.

"Well, take them down and coin with care
In dollars bright and new,
That like their Master, everywhere
They go about, his work to share,
And teach life's lessons true."

His word was law, the works of art,
As common coin became,
From hand to hand and heart to heart,
As servants each bore humble part
Of blessing in Christ's name.

* * * * *

Too many lives their gifts enfold
Like those huge walls of stone;
Secure indeed, from robbers bold,
Their richest treasures still they hold
For ornament alone.

Not simply wealth—the gift of song,
The power some heart to thrill,
To lead some erring one from wrong,
Some ransomed soul by faith made strong
With high resolve to fill.

The gift of speech, a gift divine—
The fitly spoken word,
(Like golden apples how they shine,
In silver pictures made to twine),
But all too rarely heard.

The gift of love—Oh! tender heart,
What gracious power is thine;
The penitential tear to start,
Or peace and comfort to impart,
And other hearts refine.

The gift of influence—a dower
Heaven-sent when understood—
To hold the masses by its power,
To seize upon the thought and hour,
And shape the time for good.

The gift of work, to toil and plan
For other's good, to bear
Great burdens bravely, as they can,
Whom love for God and love for man
Inspires to do and dare.

And most of all, the gift of prayer,
To clasp the hand of God,
And sinning souls by faith upbear
From doubt and darkness and despair,
To paths by angels trod.

These are the gifts and graces meant
To fill our lives with joy;
But not alone for beauty lent,
With nobler purpose wisely sent
For use, and high employ.

These are the talents, ten or five,
Or may be only one,
By our investment made to thrive,
For which a strict account we give,
When stewardship is done.

Christ needs the help of every grace,
For service in his plan—
Well-ordered as to time and space,
Each slips to its appointed place,
For benefit of man.

Bring to the store-house of the Lord,
All tithes and gifts and gain,
And he has told us in his Word
The blessing which will be outpoured
No soul can e'er contain.

With skillful hands and willing feet,
With consecrated lives,
Bring every gift and grace to meet
In every language to repeat,
The message which Christ gives.

*Read at Woman's Hour of the General Conference at Plainfield, N. J., August 24, 1895.

BETTER SERVICE FOR OUR MASTER.*

BY REBECCA T. ROGERS.

Dear Sisters:

I am not here to tell you how our Board was organized, what it has done nor how much money has been received and disbursed by it, but to tell you the best I can, of ways in which we can prove our loyalty to the work of the Woman's Board, and thus do more efficient service in God's cause.

It is but the old story of working, praying, giving.

The great want of our faithful Board today, is a place in every heart in the Seventh-day Baptist Denomination.

The duty of serving Christ by offering of our substance may be to many of us a hard duty. "Have we grasped the joy of giving?"

It has been said that "woman is the corner stone of heathenism." *One-half* of the women of the world are in seclusion, debarred from listening to the Gospel, unless a Christian woman seeks and wins them. Women, and only women, can meet the need and understand in what bondage and despair their Oriental sisters are.

A writer in "Mission Studies" says: "The work of Woman's Boards abroad is to bear the light of the Word, to hide the leaven of Christ's love in the hearts of mothers and little children, than which a greater power was never wielded by human hands. . . . In some places women are doing the entire work of ordained missionaries, except administering the sacraments. They are preparing native Christian women for evangelistic work among their own people. . . . Before the organization of Woman's Boards, the many-sided power of Christian women was largely dormant in the spiritual work of the Church at home. . . . Woman's Boards have increased enthusiasm, they have increased the number of givers, and stimulated systematic and Biblical giving. . . . Many women have testified that an interest in 'woman's work for woman, marked an epoch in their intellectual and spiritual life, . . . and numbers testify to a new estimate of life and its responsibilities, a new consecration and a new understanding of Christ and his atonement. . . . There have always been women interested in missions. There have been praying and giving, and local societies. But such efforts were as a woman at a hard loom, compared with the multitude of shuttles thrown by a single machine. They lacked the stimulus and momentum of organization. . . . The tendency of a woman's life has long been toward a narrow circle. She needed to have her ideals of life and God's purposes for her and through her, broadened. She needed to be brought into personal touch with, and made a part of the great forces God is using for the overturning and uplifting of the nations. She needed to realize that there are responsibilities, her very own, which she may not delegate to father or to husband. She needed the inspiration that is begotten only by the consciousness, that to her is given the power to change the face of nations; and she sadly needed that development which comes from accepted responsibility and action. In no small measure has the organization of Woman's Boards accomplished this."

The purpose in view in the organization of our Woman's Board, as I understand it, was to enlist every woman in our denomination

*Read at the Woman's Hour at General Conference in Plainfield, N. J., Aug. 24, 1895.

in the work of missions at home and abroad, and while we could not expect to attain this end in the few years we have been organized, we do feel confident that there are now many regular contributors who never gave a dollar before our organization, and this increase in interest must continue if we would keep pace with the demands of the times. We want our boys and our girls also to become interested in the work, and for this we are laboring.

Sisters, while it is right for us to be happy in our atmosphere of refined culture, to be ambitious to cultivate our aesthetic tastes and to shine as bright lights in our circle of friends with whom we can find time to associate, notwithstanding the pressure of home cares, is it right for us, with our trained intellects, to make the excuse that home cares and our own local church work will not allow us to co-operate with the blessed Master in his purpose of redemption for the whole world?

We have time for painting, fine needlework, and we bend every energy to have our homes beautiful, but some of us have no time to attend missionary meetings, no money, save perhaps the two cents a week which we have pledged to help support this greatest of all causes. Webster says: "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we erect temples, they will crumble to dust; but if we work upon immortal minds, if we seek to imbue them with the just fear of God and the love of fellow-men, we engrave upon those tablets that which shall brighten through eternity."

How can we best co-operate in the work undertaken by our Woman's Board?

Every woman in every church should take her place and become an intelligent worker.

We should learn to practice a reasonable self-denial, not merely for one week or one month in the year, but each day of the year. We should learn to be loyal to our work, and to feel the *power* and *joy* of consecration.

We should study the work as done by other societies, we should make our pledges and then pay them as conscientiously as we would pay any other indebtedness; we should "pray God to consume the selfishness which expends our means upon ourselves. If we adjust our personal needs and Christ's needs at the foot of the cross we shall be led to do the right thing." I would arouse all to duty and to a full sense of obligation to a gracious Saviour whose love we know.

Is it not within the power of every sister delegate to this Conference, to organize one society, woman's, young people's, or children's, in her own church? This is not an idle question. Let us seek for opportunities. "Ignorance is the mother of indifference." It is said that the secret the foreign missionary is most anxious to keep from the native convert, is the number of uninterested ones in the home churches.

We have many proofs which show that God approves of our work; let us by our gifts and our prayers make it possible for him to do still greater things.

Christ said to his disciples, "Lift up your eyes and look on the fields." How many of us are "keeping our visions circumscribed by the shadow from our own doors"? How many of us can testify to the help which has come to us in our efforts to be more faithful in his service? As a result, have we not gained broader views of life and of the service which Christ expects of his disciples? Has it not

given us something to think and pray about as we compare our condition with that of our sisters in the far-off lands? Have we not been drawn into truer Christian fellowship as members of the universal Church of God? "No woman can enter heart and soul into this work without having her mind quickened, her heart enlarged, her spiritual nature made more sensitive and sympathetic." "If we would become intelligently interested, we must make an effort to do so, just as we would make an effort to become intelligent on any other subject."

A writer in the "Home Missionary" says: "Much rests on every one of the active missionary women who make up the small minority of our female church membership. Let us prove the power of lives keyed to the divine touch. Let us heed the call of the Cross; let us live as Christ lived, love as he loved, and our whole being will become an energy of truth and life. If we would win our sisters to join hands with ourselves, our ideals must proclaim that 'life is love' and love is the redeeming power of the world." They must see in us a holy purpose molding our characters, the potency of a definite aim, of a steadfast will, of concentrated effort, and above all, a readiness to pour ourselves out in service with a zeal far surpassing that of any devotee of mere pleasure. And be assured that

"No life

Can be pure in its purpose, and strong in its strife,
And all life not be purer and stronger thereby."

"We should live as if Christ had lived yesterday, died to-day, and were coming to-morrow."

"We should think of our missionaries at the front as representing not only Christ, but ourselves divinely anointed and commissioned to the same service. We should follow them so closely with loving sympathy, and sustain them so generously with our gifts, that they would seem never to lose the sound of our footsteps; and they would never have reason to lose faith in us who have sent them forth."

The first century of missions started out with the motto, "Expect great things from God, attempt great things for God." The watchword of the second century is, "The evangelization of the world in this generation." The whole world flings wide open the long-shut doors and begs that the Bread of Life may be sent them. The barriers are all down, and railroads and steamers are able to carry the truth to the uttermost parts of the world.

In looking over the various reports of missions from the different countries, we see there is still a vast number wanting to hear the old, old story, still a great work to be done—"the greatest work in the world."

What shall be the outcome of this repeated effort to stir our hearts and awaken us to a sense of the vastness and the glory of the work which Christ initiated when he gave that memorable command, "Go ye into all the world and preach the gospel to every creature"? "Our only chance to enter the open doors is to enlarge our gifts, systematize our benevolence and ask God's blessing on us in giving and on our gifts." Shall we not do ourselves credit *now*—here at our General Conference by our increased pledges at the beginning of the Conference year? Shall not our loyalty to Christ and his service and to our Boards be increased in proportion to the increased demands that come to us?

There is a mine of gold in the heart of the

church from which there has as yet been but the barest surface-gathering. We have been too content with the steady flow of little streams into the Lord's treasury.

"The heathen die daily without your hope and mine; your prayers, your gifts and mine may hasten the message that shall lead them to your Saviour and mine." "If, from its birth-place, the blessed light of Christianity had gone East, not West, our place to-day would be reversed. We should be the unfortunate, the oppressed, the down-trodden, while centuries of gospel light would have made our Oriental sisters fit substitutes to hold our important places." "For each of us educated, cultured Christian women, on the other side of the world another woman waits for the light which has been put into your hand and mine to carry to her. She is your opportunity, your responsibility. Unless you bring to her the light, she dies in darkness; and as she depends on you for the knowledge which is necessary to salvation, so on the fulfilling of your mission to her depends your own future happiness; for thus has God ordered it."

This is the work we are trying to do, "to reach with our work, our money and our prayers, those heathen women whose salvation God has committed to us as one of the conditions of our own; another to reach some one's else sister, who, sad to say, does not realize her sacred responsibility; and then go on for the very love of the work—for it never fails to beget enthusiasm—till every knee shall bow."

When will we, dear sisters, realize the magnitude and urgency of the work committed to us? No one can settle, or has a right to settle, the question for us, as to how much we shall give or how much we shall spend on ourselves. It is only by each of us doing what we can, and all *working together* that we can lift the world into the light and joy of the Gospel of Christ.

"Let us get somewhere and do something for the Lord, that in the day when we shall be called to give an account of our stewardship we may not be ashamed, nor unable to account for the time, talent and means which he has entrusted to us."

"Yea, the Lord hath need of woman;
And now he is waiting above
Till she shall be ready her costliest gifts
To blend with his infinite love.

When woman shall come with her widow's mite,
And her alabaster sweet,
And with all the gifts of her priceless love,
To lay at the Master's feet,

Then will come a time of which prophets wrote,
And of which the poets dreamed,
When the race shall become one brotherhood,
And the world shall be redeemed."

LET philosophers dream of a naked immortality as man's highest estate in the life to come, but we will be content with nothing less than God's full provision of this mortal putting on immortality. If heathen moralism spoke the best it knew in the famous saying of Plotinus, that "he was thankful he was not tied to an immortal body," let not Christianity fail to speak the best it knows in the rejoicing of its disciples that they shall be untied, indeed, from this mortal, but only to be *translated in an immortal body*. The body may, indeed, be a clog and a prison house in our present fallen and disordered condition; but the transfiguration will forever abolish such an anomaly, giving us a winged body in the place of a weighted spirit.—A. J. Gordon.

Christianity at Work in Our Times.
(Continued from page 581.)

Christian people to a more vigorous and well-planned defense of their views and doctrines. Let these men who delve in the world of matter confine themselves to their own realm, study the facts of physical nature, and ascertain physical laws and conditions; then they will not dare to guide the religious instincts and convictions of men by their theories necessity and materialism, and then they may make other discoveries, which the race will also gladly accept:

4. The religion of our Saviour is at work with earnest men and women engaged in our various industrial pursuits, which form the fourth distinguishing feature of our times. The forces of matter are pressed as never before, to the assistance of the laborers in our homes, on our farms, in our shops; and, in fact, in all the multifarious business operations of the world. The hum of human industry sounds through the crowded streets of the cities and along the fertile valleys of all civilized lands. The ships of commerce visit every sea. The lives of men are insured on the estimates, not only of the probable length of their lives on earth, but also of the amount of property they may earn and accumulate in the years of their active labor. The greatest genius is he who toils most. The best abilities of our generation are said to be employed in manufacturing establishments, in the construction of railroads, and in the application of new inventions to utilize and make more effective the energy of men. The subtle force, which anciently brightened the iron points of spears held by battalions of Roman soldiers in the raging thunder storm, and was afterwards bottled up to amuse and instruct the philosopher as well as the wandering multitude, is now engaged as the fleet messenger delivering dispatches of business men, fresh news for the morning press, and orders of governments, in a moment of time, to more distant parts of the earth's surface. The comforts of life have been so increased and cheapened that the home of the common workman can now be more attractive and enjoyable than that of a tribal chief five hundred years ago in Europe. The daily wages paid to one employee will now purchase more necessaries of life and even luxuries than in any previous time in the history of the world. Colossal wealth is gained by thousands of people to be distributed in benefactions to the poor, the unfortunate, the studious, and the needy laborer. New lands are occupied and then subdued by the axe and the plow in the hands of vast hosts of men, who are colonizing the remotest regions of the globe. The Japanese, who closed for centuries his door against the missionary of the cross, has quite recently opened it to the knock of the commercial strangers, and has just realized, by out-fighting the oldest and largest nation in existence, the untold advantages he has thus gained. The Mormon abandoned his system of plural wives, not so much in conformity to the laws of the government, as in dread of the social power and business ascendancy introduced into their mountain settlements by the railroad and the mines. In such ways the prejudice of people against each other and against the customs of a civilized life and the doctrines of Christ are rapidly disappearing under the

aggressive movements of great business interests in the world.

The industries of our enlightened communities develop great energy and persistence of character. Since we should carry the piety of the prayer-room, the closet, and the Sabbath service into our daily pursuits, so should we introduce this superior activity and push of business men into our religious endeavors. Christianity can do nothing for the idle and the listless. It must work with those who are ceaselessly striving and seriously earnest. Its inmost impulse cries out with the warning, "Be not slothful in business." Surely the indolent cannot be a follower of him who said, "My father worketh hitherto, and I work." By natural affinities the enterprises of busy men and the spiritual interests of the church are joined together in the purpose of improving society, in instructing the ignorant, and in accumulating power to be employed in future conflicts with long-established evils. The Christian nations are everywhere the industrious, energetic, and aggressive ones; and by contact with lazy and spiritless Pagans and immobile and cruel Mohammedans, they are impressing upon these people their vastly superior strength and humane spirit. In the last fifty years, what beneficial improvements have been introduced among some of these effete and benign populations.

The newspapers and the cheap books bring the richest legacies of the learning, the wisdom, and the experiences of the past to the very doors of the humblest in Christian lands. As inventions of the present seem to compress the islands and the continents of the globe into a very small area, so the widely scattered literature of the press carries us into the closest intercourse with the heroes, the thinkers, the martyrs, and the leaders of nearly two hundred generations. This must broaden our judgments, while it renders them more accurate. It must liberalize our feelings as we see that we are but insignificant factors in the great product secured by the world's forces. In this way Christianity is qualifying itself to embrace, within its scope, men of all tongues and climes, by adapting itself specially to their wants. By studying the cause of its failures in the past, and by understanding the spirit of the different tribes and races of men, it can be assured of success hereafter as it works among them. It has followed thus far mainly in the track of the leading Caucasian families, but this age proves that it can be infused, as a renovating power, into the life-blood of all the other races.

The mission of Christ is to give peace. Do we not discover in the closer union of nations, in the necessities of our great industries, and in the ability of any one people to impress their views and their power at once and forcibly upon others, the preparation of the world to recognize its brotherhood? Are not the highest interests of each best secured by promoting the welfare of all? Will not this condition be soonest attained by the inspiration of Christian love acting in the lives of the leaders of the world's industries?

At present, the most powerful nations generally are Protestant. They have become so by their thrift, their enterprise, and their superior culture. The other religious communities have, as a rule, set themselves against the spirit of progress, and the movements for

free thought, religious tolerance and universal education. They derive their motives for action, and whatever other impulse is sent into their sluggish lives, from the comparatively dead past, and are fast losing their hold upon the convictions and activities of the thoughtful and earnest. The type of religion which must in the future control the entire business world, is already in the care of the agitating and progressive workers for Christ.

Lastly, the gospel of Christ is prominently aided by the tendency of our times toward the development of a universal, practical spirit. Our materials and our actions are all judged by their uses. "What are you good for?" is a question that confronts every innovation and every candidate for favor. Our age preaches, with varying phrases, but with uniform reference to a single thought, from its favorite text, "By their fruits ye shall know them." Speculative opinions are not encouraged, except in the closet of the dreamer and in the quiet halls of the academy. The inquiries of the philosopher are welcomed only when they are prefaced with the supposition that they may disclose some hidden mode of nature's work, or a more easy process of reaching heaven. The man of enthusiasm, moved by some lofty sentiment, is often looked upon as inflated or insane, and must be punctured or pitied.

Still, this realistic or utilitarian movement is healthful. It drives out the drones—the mere idlers; it stops the mouths of the verbose; it despises the frivolous; it compels the man whose brain is filled with chimeras either to beg or starve; and it watches for the winds blowing, and the floods descending, and builds upon a rock. It fosters love for the truth, because realities are thus pointed out, and it puts us in connection with them, and ridicules us when we manage them as one who beats the air. It arouses the strongest faculties of our minds, as it provides the most ready rewards. The pluck and courage of men are tested in every-day affairs, as well as in great enterprises, by the more persistent competitions. The youthful David still advances to the front, because his skill in the use of the sling, as well as his trust in God, has made him confident of success. But the danger of our times under such a practical spirit lies in the demand for the immediate advantage, and in the ignoring of the remote or being impatient with it. Our minds are thus kept in too close contact with the visible and grossly physical. The unseen and spiritual is slighted, as it cannot be weighed in the balances we use. As a consequence, a large brood of materialistic speculations is hatched into existence. The political schemes that will bridge the swelling stream for the time being, is deliberately chosen by the non-plused party in power. The system of morals that will least disturb men's consciences, because their present wants must first be satisfied, is popular with many best accepted thinkers, as well as with the inconsiderate multitude. Those doctrines of religion which subordinate the race exclusively to the laws of nature, reduce mind to a mere material force, and which fashion heaven into a goodly heritage composed of dirt and sunshine and blue skies, carry with them captive many of our neighbors, as well as distant communities governed by Grecian or Moham-

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Children's Page.

MISS DAVIS' DISCOVERY.

BY FANNIE E. NEWBERRY.

"But it will be so lonesome, Miss Davis?"

"That's just why I shall like it, Celia. I'm a little tired of people"—smiling brightly. "But, after all, is it ever lonely in the mountains? They're company enough for me at any time."

Just here the study-bell rang, dispersing the group, and their teacher was left to her packings and meditations.

"Lonesome! Dear me! If they knew how I long for quiet, how tired I am of their endless chatter! They're dear, sweet girls, to be sure, but one may have too much of them occasionally!"

So the next day, which began their spring vacation, found her in the funny little observation car on the narrow-gauge road which led up into those Southern mountains, a shawl-strap beside her and a small trunk on the train, neither of which contained a book or a paper.

"I'm going to be a savage for two weeks," she laughed, all to herself. "I'll rival the true Tennessean in dress and manner, and forget I ever saw a school-room in my life!"

Easier said than done, for Miss Amanda Davis could never have helped a certain prim neatness in gait and attire, had she lived in Patagonia, while to teach was the instinct of her life. But she did enjoy it thoroughly, from the first glimpse out of her odd little window, with its wooden shutters, in the morning, to her last, long, moon-lighted gaze from the balcony at night, for the valley where she had found lodgings was like a nest in the midst of the hills, topped by one mountain up whose gently sloping sides straggled a village of negro cabins in all stages of neglectful squalor.

All day she rambled about through the woods, sweet with balsamy odors, and gay with ferns, checkerberries and clematis, scarcely seeing a human being.

But one morning, as she idly followed one of the clear streams which thread the hills with silver here, a great squealing and squeaking arose near by, and turning, she saw three or four half-grown pigs running towards her, across a little rustic bridge, followed by the oddest specimen of a boy she had ever seen.

"He's a regular study in yellows!" she thought swiftly, smiling at her own conceit; and indeed he was, for a straw hat crowned his pale tow-head above his sallow face, while a dirt-colored blouse, tucked into jean trousers of a deeper yellow, completed his attire. Even the whites of his eyes were yellow, as he turned them upon Miss Davis with a prolonged stare.

Yet for all this there was something so honest, frank, and fearless in face and bearing, that she felt drawn to him at once.

The pigs scattered to right and left, and ran by, squealing still, while the boy, brandishing his long hickory switch, followed more slowly.

"Good morning," said Miss Amanda, cheerily.

The boy ducked his head and still stared.

"Am I intruding?" asked Miss Davis in her clear-cut, Northern accents. "Is this your father's land?"

"Naw, pop ain't got no lan'," said the boy

in his soft, Southern drawl, sliding over his few consonants as if trying to ignore them, and smiling at the idea of his father possessing land. "We'uns keeps the hogs here to root—that's all."

"And where do you live?" questioned the lady, rather glad thus to make acquaintance with this new study.

He turned, for answer, and pointed to a log cabin—poorest of its kind, which stood in a tiny clearing just beyond the stream, and was barely visible through the trees.

"And do you go to school?" (This was always the first thought to occur to Miss Davis when she met a boy or girl.)

He shook his head again and gave a jerky little laugh.

"Naw!" he said, as if the idea was too absurd.

"Then what do you do?"

"Drives hogs, hoes yams, and fishes. Be you 'un's a Yank?"

She was amused at the way he had turned the tables upon her, and answered pleasantly, "Yes, I suppose I am, though I'm teaching in Nashville now. Were you ever at Nashville?"

"Naw. I 'lows I'll git to go sometime, though. Is it big?"

"Yes, I think you'd say so. Can you tell me what this flower is?"—bending to pick a starchy blossom at her feet.

He readily gave its name, though the quaint pronunciation made it seem foreign enough, then pointed to various other plants near by, till, growing more eager as he talked, he parted the leaves and brush which covered the ground, to show her some exquisitely fine moss and ferns, which she would never have discovered alone, all the time telling about them in a way so strange and fascinating she was delighted.

Meanwhile a little color crept into his cheeks, his dull eyes brightened, and as he suddenly pushed back hat and hair in his excitement, she saw he had a white forehead under the matted locks.

"Can this be some mute, inglorious Milton, or a Linnæus rather, I wonder?" thought Miss Davis, watching him curiously.

After that, whether by accident or design, the two met every day, and the teacher began to wonder which was the teacher now. She had always liked the study of botany, but here was a natural botanist, who seemed to put her book-knowledge to shame. True, he had only odd, local names for these plants, to which she could give long, Latin ones sometimes, but he could tell all the secrets of their growth, from seed to blossoming, and as the descriptions slid from his smooth tongue, she listened, enchanted.

She began to feel sorry she had brought no books, and to ask herself—

"Must this boy be left here in these solitudes to drive pigs all his life? Could I do anything to help him?"

One day she said: "Noll," (she had by this time found that his name was Noll Prindle) "who is there in the family besides yourself?"

"Pap, an' mam, an' Luke, an' Mealy, an' Fan—that's all."

"All! In that seven-by-nine house! Where do you stow yourselves away at night?"

"Bunk, d'ye mean? Oh, mos' anyw'eres—we'uns don't mind."

Miss Davis went home thoughtful, and next day wrote to a bookseller in Nashville. Two

days later the "study in yellow" was squatted on the ground at her side, in silent ecstasies over a book filled with colored plates, and entitled, "Flora of North America."

That proved to be primer, speller, dictionary and general educator to Noll. Daily he hurried to meet Miss Davis, and learned from her the meaning of those mystic marks under every picture; and his rapid improvement fairly astonished her.

The vacation over, she reluctantly returned to her school-room, and as she glanced along the rows of well-known faces, she said:

"My dear scholars, I've a story to tell and a favor to ask."

The story was of Noll, and the favor that their missionary money should that year be spent in educating him.

Needless to say, the girls took up the matter with enthusiasm, with the result that the bewildered Noll soon found himself, for the first time in his life, arrayed in "store clothes," and attending school with other boys!

This was ten years ago—and now?

He occupies the Chair of Botany in a Southern College, while Miss Davis—a little older, but still bright and cheery—watches his rapid advancement with the pride of a discoverer, and as she tells the story, adds with a laugh—

"I meant to run away from everybody, but the Lord saw fit to show me there are brothers to be proud of even among the mountains of Tennessee."—*Young People's Weekly*.

THE RELATION OF OUR SMALLER COLLEGES TO THE GREAT PUBLIC SCHOOL SYSTEM.*

BY PROF. F. L. GREEN.

In the discussion of this subject it will be well at first to consider the matter somewhat historically, noting the relation of our colleges to the public school system in times past, tracing the shifting conditions, and examining the present situation and tendencies. From these facts, perchance, we may learn more fully our duty in the present, and by forecasting the probable trend of educational movements for the coming years, may direct our efforts more effectively and secure from our expenditure of money and effort a more bountiful fruitage.

The earliest organized educational institution in this country was the college. It was born of the desire among the first settlers to reproduce for their children the advantages which they had just forsaken, and the sacrifice of which they felt so deeply. It was a small college then, but it was a college. Their leaders were university men, imbued with the spirit of the university, and impressed with the value—the absolute necessity—of a high educational center among them. The public school as we know it and in the sense in which we use the term, these leaders knew nothing about; it had not been developed then; it was the product of a later age and has been the growth of two centuries. But democratic ideas grew and spread, and the common school came. We can thus see how the highest grade of instruction sprang from the transplanting of the colonists with their leaders trained in the English universities, with their English customs and habits of thought; while the lowest grade was developed from the new spirit, new needs and environment of the common people. But there was a great gap between. No organic relation seemed to exist between the common

*A paper read at the Annual Meeting of the Education Society, at Plainfield, N. J., Aug. 23, 1895.

school and the college, springing from different causes, to meet different needs, they apparently had little in common, and this hiatus remained for generations unbridged; and not till within comparatively recent years have any systematic and wide-reaching efforts been made to bring them into harmonious co-operation.

In the olden time the preparation of the boys for college was largely in the hands of the pastors who by tutoring eked out their meager salaries, while here and there a retired minister gathered a company of youth as the nucleus of the private academy which soon began to appear. Later, chartered academies and institutes were established, with no definite purpose of fitting for college, but rather to meet the demand for more extended advantages than the common school afforded, especially with reference to a preparation for teaching in the public schools, a demand coming mainly from those to whom, owing to their distance of location or financial condition, the college was out of the question and did not enter into their plans. These institutions spread everywhere, and forty and fifty years ago saw the academic epidemic (to use an awkward phrase) in full tide in our denomination.

In a paper presented before this society two years ago, President Whitford has shown that of the nineteen schools of academic grade established by our people during the last sixty years, and one of these (Salem College) in quite recent years, only three survive or remain in the hands of their founders; and these only by rising above the return tide which swept the others away. Those of you of maturer years can recall academy after academy that has gone down, some from lack of wisdom in locating them, many from lack of funds, but very few from lack of interest—all, however, from the unyielding logic of events. A few older and stronger institutions that have been heavily endowed or that have had something of a special mission, have survived, but even they are feeling the pinch. I have in mind a large academy of this kind whose endowments and gifts received would be thought princely by Alfred or Milton, whose rates of tuition and income therefrom are five times as great as either of those institutions can boast, yet it too is laboring under the pressure and would scarcely be able to stand the strain, did it not have men of pride and large means behind it.

These academies did a great work and were a great blessing in their day, but they have been supplanted, and we must take new bearings and readjust ourselves to the existing conditions.

Thus in these varied ways and by private enterprise has the effort been made to close the gap between the common school and the college. The last twenty years, however, have brought a great change, and the last ten years may very properly be called the high-school decade. I am not aware that this movement is so pronounced in other states as in New York, but it seems to be general. Most of the large towns and small cities have admirable schools of this kind which receive the pupils from the grammar school and pass them on to the college, and many villages of only a few hundred have their high schools or union schools with high school grades. The large cities are generally conservative and slow to move in such mat-

ters, but Brooklyn's high school has grown in ten years from a feeble and indifferent affair into two great schools—a Girls' High School of more than 2,000 students and a Boys' High School of 1,000, which is destined to be much larger. Truly democratic in its clientele and financial support, the high school has evidently come to stay.

In the past a large proportion of the work done in our own collegiate institutions has been academic. This must be continued with vigor and effectiveness, not only to supply the local needs, but what is of far more importance to the denomination at large, to meet the necessities of those young people who, because of their remoteness from schools or a laborious youth, have been unable to secure the advantages so much desired. Doubtless in the future as in the past many of our brightest young men and ablest leaders will come from the small churches and from isolated societies. These are not able to leave home until maturer years; they would not mate well with the younger element of the high school, even if they could find access to one; and they can master the work faster than younger and less mature minds. They must be provided for, but the *emphasis* of our instruction must no longer be placed on the academic work. It is writ large and plain that the future educational work of our schools must be, in the main, high-grade, clean-cut, college work, than which nothing is more essential for the perpetuity of the faith of Christ, and of our special mission as a denomination. It lies at the root of our success in preaching and publishing the Word, since here our leaders and public workers are raised up and trained for their duties. Here are our modern schools of the prophets. To have power they must have permanency, and a well-defined purpose, and these can be secured only by maintaining an able and devoted faculty, with reasonable salaries, so that they are free to make broad preparation for their work and to give themselves to the development of far-reaching plans. Frequent changes in the teaching force are an element of weakness in any school. It requires no demonstration to show that a man who feels the responsibility of a department resting upon him for years to come, will take hold and lift—will plan better and execute better than one who can consider himself only as a temporary holder. Neither can a man, whether teacher or preacher, do his best work, whose salary is so small that he must of necessity divert much of his attention to the small economies of life. Do not misunderstand me. Economy is a duty laid upon every one of us, but our public worker ought not to be compelled to count his pennies too many times a year. Like Martha, in being "anxious about many things," he may lose "that good part" whose choice by Mary won the Master's commendation.

But why have I limited my subject to the smaller colleges? Why differentiate the larger from the smaller? First, because *ours* are small colleges. Second, because the small college is nearer the people and the public schools. This latter statement will be more apparent when I add that the small college is less affected, in fact little affected, by the increasing cost of college living seen in the great universities, where the amount of money a man spends is too often the measure of his popularity. College residence there is

thus put out of the reach of a large proportion of those who most desire it and are best prepared to profit by it. Distant be the day when anything but character shall be the standard in our schools. Again, the small college is comparatively free from the recurring distempers so prevalent in some of the larger institutions, the prevailing one at present being what President Thwing calls the "absolute frenzy" of athletics. Again, in it will generally be found a higher standard of Christianity—as it ought to be—unsectarian Christianity. Lastly, the small college can be managed more economically with the same efficiency, if its classes numerically do not fall below a certain limit. The cost of college education should be reduced to the very lowest point consistent with vital teaching, that the best education possible may be given to every boy or girl who desires it. The small college can do this best.

Must all our youth, then, seek the small college? Not so. The great universities of our land have a wealth of intellectual opportunity, a breadth and depth and ripeness not found elsewhere, and if a young man has the means, and has settled principles and a character fortified to meet the greater temptations, let him go, and bid him Godspeed. He will get the greater good. But few can do this, and the small college has its place.

Dr. D. K. Pearsons of Chicago, who has recently divided a million dollars among a large number of the smaller colleges, in an interview from which I quote, speaking of Berea College, Kentucky, says:

"Berea is the most interesting spot in the world for a college. I saw the people who attended the commencement. There were between 4,000 and 5,000 from the mountain whites. They are of Scotch-Irish descent, and they and their ancestors have lived there a century or more. They have an individuality of their own. They are intensely American and loyal to the flag. I saw the old soldiers that climbed Lookout Mountain and planted the flag there. They are extremely anxious that their children shall be educated; and will sacrifice anything to accomplish that end. Many think that the people down among the Kentucky and Tennessee mountains do not care much for an education, but that is a big mistake. When I proposed to give them \$50,000 if they would raise an additional \$150,000, many old men wept, the band played patriotic airs, and the people sang 'My Old Kentucky Home.' I never saw any enthusiasm like it."

Will anyone tell me that this small college in the midst of such a people and such surroundings will not do more good than some large, heavily endowed college five hundred or a thousand miles away?

The great and famous institutions will draw students from all parts of the country and even from foreign lands, while the small college must be much more local in its field. How then shall it get into closer touch with this field? My twenty years experience as a teacher have been wholly outside our denomination, so that my opinion may be considered somewhat that of an outsider, and will be judged accordingly, but I sincerely believe that the greatest need of our schools is well-chosen and well-managed *feeders*, and for these we must look for the most part to the public high school. Therefore the establishment at Alfred of scholarships for high

schools and churches is a move in the right direction. But cannot more be done? Is it not possible to organize our educational activities into a more compact and at the same time comprehensive system, which shall bring to our college doors with more frequency and certainty the flower of the youth throughout our churches and societies? Generalities may be pleasant to listen to, but they are not always fruitful. Specific suggestions are more likely to have a practical bearing. Let us apply a little business sense and build a foundation. There are within the bounds of our denomination eight to twelve communities outside the college towns (I do not include the West Virginia field, because I know so little about it)—communities in which some of our larger churches are situated—that are now maintaining or could maintain efficient high schools. These societies are largely under the control of our people in educational matters, and might be still more so, and wisely, without trenching upon the rights of any who hold different views. If the good people of these localities could be aroused to a better understanding of the great value to them locally of such action, and to the denomination at large by concert of effort in this direction, we should soon see rising from Ashaway to North Loup a chain of high schools or union schools with high school departments, with carefully arranged courses of study, ample to meet the local needs and at the same time focusing in Alfred and Milton. A shaping might be given to their courses of study so as to include instruction to fit for college, not only without diverting attention from the important work to be done for those who go no farther than the high school, but rather greatly to extend and stimulate that general work.

Is it too much to say that Shiloh, Ashaway, Leonardsville, Brookfield, Adams, Albion, Walworth, Farina, Nortonville, North Loup, and perhaps others, could do this? If not at once, at no distant day. West-erly and Plainfield already furnish their young people the best of advantages. Should this dream come true, within five years our colleges would feel a new life, and would shed a reflex and elevating influence upon these communities which would doubly bless them also.

The principals of such schools as I have suggested should be men or women who know what to teach and how to do it; they should be moral teachers as well, and have beauty and strength of character. They ought to be men who have had the benefit of a college education, and are interested in our colleges, working in sympathy with them. They can do more than anyone else, if they are the right kind of men, to encourage the young men and women toward a higher education, and direct them where to seek it. Small places especially need better school principals. I regard this as a very essential point and one not properly weighed or appreciated by school officers and patrons. It is a sad day for any school when its management is left to those who have their doubts as to its value and are satisfied with the cheapest results in the cheapest way. It is substituting false economy for enterprise, shrewdness for wisdom.

Two or three hundred dollars a year more in salary would often secure a man of twice the caliber and spirit, who would confer far

greater benefit on the immediate community, and might indirectly be of more help to the college, to which his school should lead, than a thousand dollars spent directly on the college. I do not mean to say that the college should not have substantial endowments and liberal support. Our own certainly need far more than they ever have received; but we overlook, I think, the importance of those schools which possess the youth and mold their life purposes in the formative age. The bent for life is determined much earlier than some suppose. Boys at a certain age will often take advice more readily from others than from parents, strange as it may seem, and just here the influence of the earnest teacher is likely to be the most potent factor in shaping their future.

I ask the young people here to-day, if any are seeking to be teachers, to ponder this a little, and if it does not key them up to a higher conception of the teacher's calling, they ought not to teach. It is a splendid life-work, but a poor business—poor surely for that community whose school head has no higher notion of his position than that of merely making a living.

The Northwest is sprinkled all over with Milton's teachers and good ones, too, many of whom I have personally known. Alfred has not a few also, though she has leaned a little toward the preachers. Our ministers have an organization. Why may we not have a league of teachers devoted to their common cause and looking to it as a life-calling? It would secure more unity of effort and hence more permanent results. We need to concentrate. My studies in local history in the last few years have shown me the enormous waste to our denomination from *scattering*. We should as a people read and re-read the fable of the bundle of sticks.

I know what some of you would like to ask me when I am done. No, I am not planning a college education for everybody; but I do say, give the young people all the culture you can. Without doubt the rank and file of our youth would reap the advantages of a superior education much more generally, were our efforts better organized and directed. Again, I say that the *spirit* of a school which makes itself a door, both in science and in language, to the great stores of knowledge beyond its own instruction, will be very different from that of the school which attempts to round up the culture of its immature students in a few short months, and confines itself exclusively to the consideration of studies having a so-called practical bearing. The larger outlook and higher devotion awaken the mind to continuous activity, best fitting it for its *immediate work*, and those who cannot or do not wish to go beyond, feel the inspiration and exhibit it in their daily progress. A road that leads somewhere will be kept in better condition and will be more frequented than one that leads nowhere.

HAVE we not all of us, some time or other, been photographed? And when the proof has arrived, our friends have exclaimed, "Oh, how like you! It is good!" or else they have said, "That's not a bit like you; you must be taken again." We are to be God's likenesses or photographs. Men cannot see him, and many will not take the trouble to read about him, but they will look at us. Might they say, as we do of some photographs, "If the name (Christian) were not on, I shouldn't know whom it was made to represent."—*Exchange*.

Christianity at Work in Our Times.

(Continued from page 585.)

medan types of thought. Materialism cultivates the child and the barbarian. They are pleased with the products of each day, and lay not up in store by themselves any supply for the needs of after days, or any funds to meet the calls of some apostle of religion or nature, as he shall come and apply for their gifts on a future occasion. In truth, our best mental training is secured in fitting ourselves for distant emergencies. The inmost spirit of Christianity is developed and gratified only by a view of the promised rewards, greatly removed from us, like a country afar off; or by waiting in patient continuance in good doing for the coming of the Lord. Nothing is surer than that the gospel of Christ is stoutly combating this belittling and debasing tendency of our age, and is struggling to enthrone our highest spiritual insight in the common thought and life of men.

But our generation is not devoid of deep and fervent sentiment. We have witnessed to the uprising of strong communities under the stimulus of moral ideas. They have shaken off the incubus of dead forms of pagan faith, or broken the shackles of conservative and of tyrannical monarchies. But their enthusiasm has been so combined with practical tact, that invaluable and permanent success has been attained, and this the more readily because of such enthusiasm. In this state of the mind, the best impulses and purposes of our natures are generally formed, and so our religion finds in this a very superior auxiliary. It leads us to attack gigantic wrongs existing in our social customs, or upheld by national authority. It causes those widespread and impressive awakenings of serious thought, which often change radically the direction of political or religious feeling in a community or a nation, and uplift its members or citizens into nobler living.

This practical trait is truly philanthropic. It seeks, as its chief end, to benefit the individual and the race. The basis of its operations is, of course, the principle of love to man. What is a positive injury is, in the language of the day, wholly impracticable. The hero of a community or a country is not the successful wrestler in the games, not the fanatical pilgrim that makes a wearisome journey to a distant shrine, not the selfish owner of a fortune worth millions. He is now the inventor, the missionary, the explorer of unknown regions, the editor of a metropolitan daily paper, and the representative in Parliament or Congress who champions successfully a great political or national measure. Well does the religion of our Saviour accord with this tendency. It seeks to redeem the world from its wickedness—to save each person from his sins. It does stimulate the impulses of the age toward elevating society everywhere. It does inspire the feelings of deep sympathy for the poor, the oppressed, the ignorant, and the irreligious. We see all around us the results of this utilitarian Christianity in the improved schools, in the asylums for the unfortunate, in the large organizations for sending the gospel to foreign lands, and in the circulation of the best works in sacred literature. The followers of the Master are using the marvelous inventions of our day, as the telegraph, the railroad, the school-book, the medicinal tonic, and the

daily press, to aid in the conversion of the heathen, as well as in the higher elevation of civilized nations. New ideas in pagan minds are opening, in many quarters, the way for the reception of the Bible, whose truths are always freighted with new as well as with old blessings for the race.

Each generation since Christ, has been engaged in the unfolding of some prominent phase of religious life. At first, ideas had to be formed, in which the principles and precepts of our religion could be embodied and expressed. The doctrine of the triune God agitated the strongest intellects for a time, until a formal view of his being and personality was secured, as satisfying most perfectly our profoundest inquiries on this mysterious subject. The time has passed when the attention of the Church can again be directed to discuss the relations existing between divine sovereignty and man's free agency. The questions of religion which stir men's thoughts and command the fullest attention in our times, all center in the firm conviction that Christianity must be infused, as the chiefly renovating and perfecting power, more completely into the daily activities of men, and into the culture and civilization of the whole world.

PRAYER PAYS.

A marine tells a good story of what prayer accomplished in a naval battle between an American ship commanded by a Yankee, and a British man-o'-war.

"One day we fell in with a Britisher just about our size—she had twenty guns, we eighteen—and stripped for action. We sent down our upper yards under jib and tops'ls, and stood toward the enemy, who wa'n't slow 'bout making for us.

"Silence had been ordered fore and aft.

"The ship was as still's a church. The men, some of 'em stripped to the waist, stood by the guns. The powder boys had just covered the deck with sawdust, to catch the blood, you know. I tell you that'll make a man's heart sink if anything will. The surgeons, too, were ready in the cock pit with their savage-lookin' tools.

"The old ship forged straight ahead. Nearer came the enemy, his crew at quarters, port open, and tompions out.

"In the midst of all this suspense, which is worse'n fightin', the cap'n steps into the waist, and, takin' off his hat, says, 'Let us pray.'

"We all uncovered and listened with bowed heads.

"Nearer and nearer came the Britisher, but no one dared speak. Slowly the words fell, while you could a' heard a rat in the hold. All at once the Englishman went in stays, and gave us a fearful broadside. The shot crashed and whistled aloft, cutting ropes and sails, and sending splinters from the spars.

"The captain never winced nor let his voice fall. The quartermaster at the wheel got uneasy, but he dared not do a thing. The Britisher was a-loadin'; we could see him through our ports. But the captain kept right on.

"I tell you I felt queer when I saw the Britisher gittin' ready for the second round. But just then the cap'n says 'Amen!' and then remarks, kind o' quietly, 'Now, boys, you'll fire better for that; let 'em have it.'

"And we did. When the English captain came oyer to our side a prisoner, he says to our cap'n, 'Why did it take you so long to fire?'

"'Prayers!' says our cap'n.

"The Englishman looked sort of non-plussed, but circumstances was agin him, and he couldn't a'sneered if he'd wanted to; but I guess he didn't want to."—*Ram's Horn.*

I HAVE lived to thank God that all my prayers have not been answered.—*Jean Inge-low.*

Home News.

Nebraska.

NORTH LOUP.—The harvest of small grain is ended, and the sound of the threshing machine is heard in the land.

Oats and barley for feed are being threshed, which yield a fair crop.

The growing corn was somewhat injured last month by the dry, hot weather, but a good rain last week came in time to save some pieces.

Potatoes, cabbage, tomatoes and other garden produce is plentiful where irrigation is accessible.

Our people are in good health, and are taking the usual interest in church work, Sabbath-school and other religious interests.

Eld. Hurley came home from South Dakota to rest, which he did by conducting a revival meeting of two weeks at the Cress school-house. Fourteen persons were baptized by him a week ago, as a result of the effort. He will report more fully, no doubt. The people in that vicinity have great respect for him and his manner of work, though some of them wish he weren't quite so "queer" as regards the Sabbath. Others, however, are anxiously studying the question, and we are praying that they may be led to see and accept the truth.

The church has hired Eld. Hurley as pastor for the coming year, agreeing to pay him for full time, allowing him to do evangelical work at out-posts near home, not to exceed one-half of the time. At a meeting of the church, called August 25th, he was granted leave of absence to again visit South Dakota for a few weeks work, at the call of the Missionary Board. He leaves here with the expectation of returning in time for our Yearly Meeting in October.

We are looking forward to the time of that meeting with great interest, hoping for "showers of blessing" on all who may come under its influence. M. P. B.

THE GODS WE LOSE.

"Ye have taken away my gods which I have made, . . . and what have I more?" Judges 18: 24.

The gods we make, are the things of this world we set our hearts upon; the things we love more than God, in violation of the First Commandment. They may be pleasure, wealth, position, popular applause, ease, indulgence, or any earthly thing which we love supremely—to which we pin our happiness, and for which we are ready to sacrifice everything.

Suddenly these man-made idols are swept away. Riches "take to themselves wings." The fickle crowd finds another favorite. Pleasure cloy. The debauchee comes to the dregs. Then, with Micah, they desparingly cry, "What have I more, what have I more?" "I cared wholly for that ye have taken away, and I am heart-broken and in despair. All gone, all gone!"

How different is all this with the Christian! Take from him all his earthly goods, take loved ones, take health or life, and they are nothing to the "more" he has left. The more you take from him the nearer it brings him to his God. The more he loses the more he has left—for the more he receives of the Spirit's indwelling and divine strengthening. What has the Christian left? He has God left, Jesus left, the Holy Spirit left, heaven left, happiness left, hope and faith left, everything left that is worth keeping.—*Evan-gel and Sabbath Outlook.*

Sabbath School.

INTERNATIONAL LESSONS, 1895.

THIRD QUARTER.

July 6.	The Ten Commandments.....	Ex. 20: 1-17.
July 13.	The Golden Calf.....	Ex. 32: 1-8, 30-35.
July 20.	Nadab and Abihu.....	Lev. 10: 1-11.
July 27.	Journeying to Canaan.....	Num. 10: 29-36.
Aug. 3.	The Report of the Spies.....	Num. 13: 17-20, 23-33.
Aug. 10.	The Brazen Serpent.....	Num. 21: 4-9.
Aug. 17.	The New Home in Canaan.....	Deut. 6: 8-15.
Aug. 24.	Crossing the Jordan.....	Joshua 3: 8-17.
Aug. 31.	The Fall of Jericho.....	Joshua 6: 8-20.
Sept. 7.	Caleb's Reward.....	Joshua 14: 5-14.
Sept. 14.	The Cities of Refuge.....	Joshua 20: 1-9.
Sept. 21.	JOSHUA RENEWING THE COVENANT.....	Joshua 24: 14-25.
Sept. 28.	Review.	

LESSON XII.—JOSHUA RENEWING THE COVENANT.

For Sabbath-day, Sept. 21, 1895.

LESSON TEXT.—Joshua 24: 14-25.

GOLDEN TEXT.—The Lord our God will we serve, and his voice will we obey.—Joshua 24: 24.

INTRODUCTORY.

When God called Moses, the great leader of Israel, to himself Joshua became his successor. They had not yet crossed the river into the promised land, but now under the direction of God Joshua leads the Israelites forth, and one city after another falls before them until the nations are subdued and the land divided among the tribes.

Joshua has faithfully performed his duty for twenty-five years or more, and is now old and ready to "go the way of all the earth." Conscious that his earthly career is about done, he calls all the tribes together and in a cursory manner reviews the history of Israel. He reminds them of the marked favor of God toward them as a nation, by referring to the many interventions of divine power in their behalf, and thus brings them face to face with obvious reasons why they should fear the Lord. Whereupon the children of Israel eagerly enter into a renewal of the covenant as contained in the lesson.

EXPLANATORY.

v. 14. "Now therefore." In consideration of these past events. "Fear the Lord," Not afraid of him but serve him in perfect trust. Reverence. "Put away the gods." Idolatrous customs seemed still to lurk among them. "The other side of the flood." Perhaps the country whence Abraham came, beyond the Euphrates. "Serve ye the Lord." "We must fairly consider how hard it was for the thought of our almighty, omnipresent God to find lodgement in the mind of the heathen-spirited people; how, with this faith they stood alone among the nations of the whole contemporary world."—*Lange.* v. 15. "If it seem evil." If you think you can do better. "Choose you this day." Make no pretense of serving God while secretly serving an idol. Choose and serve, "The gods which your fathers served . . . or the gods of the Amorites." In either case proven to them to be unable to deliver or to protect their devotees.

"But as for me and my house (household) we will serve the Lord." Whatever might be their choice he was fully decided; and now just before his final separation from them he gathers up all the influences of his life, and gladly casts it upon the balances of their judgment to be weighed for God. v. 16. "And the people answered," etc. They decided. The appeal had the desired effect. v. 17. "For." The reason for their decision. "Great signs." Referred to by Joshua. "Preserved." Nourished and defended. v. 18. "Even the Amorites." The most powerful enemy of the Israelites in Canaan; of gigantic size and very courageous. v. 19. "Ye cannot." In your own strength. "A holy God . . . a jealous God." And therefore cannot tolerate anything unholy; will have no rivals. "Will not forgive." If ye continue in sin willingly. v. 20. "If ye forsake . . . then he will turn." If we turn our backs upon him, he will upon us, and the distance inevitably becomes greater between him and us. v. 21. "Nay." It shall not be so, for we will serve him faithfully. v. 22. "Witness against yourselves." The strongest possible witness. v. 23. "Now therefore." In view of these promises. "Put away . . . the strange gods." Destroy them. A fitting occasion to strike a death blow to all forms of idolatry among them. v. 24. "The people said," etc. Reaffirmed the sincerity of their choice. v. 25. "Made a covenant." Renewed the covenant that they had broken. "Set them a statute." Probably set before them anew the Mosaic statutes.

Popular Science.

ONE of our long continued industries has made a decided achievement in sending a fleet of five canal boats and a propeller through from Cumberland, Ohio, to New York, carrying about 1,000 tons of merchandise, and occupying only about twelve days in transit. These five boats and the propeller were all made of steel throughout. The boats are ninety-eight feet in length, eighteen feet beam, and ten feet in depth, and carry two hundred and thirty tons each, only drawing six feet of water. The propeller is ninety-two feet long, and carries one hundred and thirty-five tons, exclusive of her machinery, and pushes the fleet at the rate of three miles per hour.

This result has been so satisfactory that the company has given orders for nineteen more boats and five propellers, which, when in operation, will evidently start a revolution in canal boat and freight traffic in general. Although this single company with their six propellers and twenty-four boats may cause a marked improvement in moving the great produce of the western states to the sea board, yet wait a little time and a revolution, "what is a revolution," is sure to come, when Niagara, with her hundreds of thousands of horse-power, hitches her tow-line to the bow of every canal boat that comes to hand, made of steel or otherwise, and snakes them from Buffalo to Albany at the rate of four and a half to five miles per hour.

Such a revolution emancipating every horse, mule, and barefooted urchin from the towpath, we trust is near at hand.

THE "horseless carriage" has already made its advent in this country and commenced doing its work. It is singular that this carriage should have been so long in use in Europe before being introduced here. The one now in use in New York is the very one that took the prize at the universal exposition in 1889. This same carriage took the prize in the race last June, from Paris to Bordeaux, and won the prize against forty others.

Two more wagons have landed and will soon be in use.

Two large factories are being constructed for making them here, and we venture the prediction that they will multiply rapidly, and in a very few years, will, like the "bicycle," become so numerous that people will wonder where they all came from. Those now imported are for business purposes. Over two thousand of these wagons and carriages are now in use—for pleasure and business—in and around Paris.

As the bicycle has already made large inroads upon the livery industry of our country, so the "horseless carriage" will mark its effect upon, not only the trolley roads, but upon the great rail road system, so far at least as a trip for pleasure is concerned. The "horseless carriage" will become the tally-ho for pleasure, as fifteen miles per hour is as fast as needful for pleasureable enjoyment.

Science has within the memory of men now living, by the locomotive, relieved the poor horses to a wonderful extent from dragging the heavy coaches and their ponderous loads over heavy roads at the top of their speed.

This new scientific motor we think will be the means of abolishing some, if not all, societies organized to prevent cruelty to our

laboring animals. This motor in the near future will plow our fields, gather the harvest, haul our produce to market, and become as subservient to man as the most gentle of animals.

This wonderful motor is nothing more or less than a simple petroleum air engine, having a small tank near it filled with water. The constant mixture of *air* and *petroleum* generates the power, and causes the revolutions. The carriage is under the complete control of the driver. There is not the least danger of fire or explosion. The oil reservoir holds sufficient oil for a run of seventy-five miles, and the entire cost is less than one cent per mile.

In a former article we referred to this invention, and should its advancement and improvement warrant, we very likely may speak concerning it again. We are anxious that our readers should not only keep posted, but when possible, reap early every advantage.

H. H. B.

OUR PASTOR'S GONE AND GOT MARRIED.

BY GRANDPA.

Our pastor's gone and got married,
(No, I'm mistaken there),
She came to town and took him,
'Twas a nice arrang'd affair.

She was a lone Sabbath-keeper,
And he kept house alone,
What then could be more fitting,
Than that they should join in one?

Fitness is a jewel
Of rare design, we're told,
It is often quite as precious
As twice its weight in gold.

Just how it came about
I'm sure I do not know,
But many nice things happen,
As the world swings to and fro.

Churches are oft endeavoring
To get a man "that will draw,"
And sometimes they stoop to using
What's call'd a *Silver Paw*.

But in the case we're noting
'Twas all so nicely done,
The drawing was completed
Before gossip had begun.

'Twas a plain case of duty,
Agreeable it may be,
She doubtless needed council,
And who more fit than he?

I hav'nt seen the correspondence,
And I don't know why I should,
For to all right minded persons,
'Twill be easily understood.

If she were queen of Sheba,
And he were Israel's king,
It is doubtful if the presents
Could have been a better thing.

Her heart was not divided,
She gave it all we trow,
And he gave all he had,
And that was enough to know.

And as the drawing has been done,
And the catch has been quite fair,
We'll put the catch in the churches tank,
And offer a grateful prayer.

When the records have been read,
And found without a flaw,
We shall not have to regret
That our Pastor couldn't *draw*.

RESOLUTIONS OF SYMPATHY.

WHEREAS, God in his inscrutable wisdom has removed from our number and fellowship one of the brightest ornaments to our society in the person of Margaret Brown Burdick; therefore,

Resolved, That we hereby express our deep sense of personal loss, for in her we have lost one of our most efficient workers, the brightness of whose Christian character has always proved a source of great strength to our society, one whose cheerful, willing service and friendly manners gained for her many friends.

Resolved, That we hereby tender to the stricken family our deepest sympathy, for their loss is our loss, and,

Resolved, That a copy of these resolutions be sent to the SABBATH RECORDER, with request for publication.

IDA B. COON,
S. S. POWELL, } *Com.*
EDNA HALL.

"Thy kingdom come." No man can make this prayer from the heart and be a loafer in Christian work. It becomes the real cry of his soul it will give him steady employment for life. It will put fire in his bones and iron in his blood, and make him so earnest and zealous for the spread of God's kingdom, that his friends will begin to fear that he will wear himself out. It will haunt his dreams and fill his waking moments, and put a power in his prayers that will strike terror to the unconverted. It will make him an alabaster box that is precious only because it can be used for Christ.—*Elijah P. Brown.*

Special Notices.

ANNIVERSARIES.

SOUTH-WESTERN ASSOCIATION, Fouke, Arkansas, Oct. 31, to Nov. 4, 1895.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in September and in each month following 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.
M. B. KELLY, *Pastor.*

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets, at 2.30 P. M., Sabbath-school at 3.30 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address, L. C. Randolph, 6124 Wharton Ave.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 509 Hudson St.

THE Yearly Meeting of the Seventh-day Baptist Churches of Kansas and Nebraska will be held with the church at North Loup, Neb., commencing Sixth-day, October 4, 1895.

Eld. O. U. Whitford is appointed to preach the introductory sermon. Eld. J. H. Hurley, alternate.

The committee will further arrange for an interesting program.

We trust that all who can do so will attend.

METTA P. BABCOCK, *Secretary.*

THE Quarterly Meeting of the Seventh-day Baptist Churches of Hebron and Shingle House will convene with the Hebron Centre Church, commencing September 13, 1895. The following programme, subject to necessary modifications, will be presented:

1. Introductory Sermon, by S. S. Powell, at 8 P. M.
2. Sabbath, 11 A. M., sermon by G. B. Shaw.
3. Sabbath, 2 P. M., sermon by M. G. Stillman.
4. Sabbath, 8 P. M., sermon by G. B. Shaw.
5. First-day, 11 A. M., sermon by G. P. Kenyon.
6. First-day, 2 P. M., sermon by S. S. Powell.

COMMITTEE.

THE Yearly Meeting of the Seventh-day Baptist Churches, of Southern Illinois, will be held with the Bethel Church, commencing Friday, September 27, 1895, at 11 o'clock, A. M.

Eld. C. W. Threlkeld is appointed to preach the introductory sermon. Eld. T. J. VanHorn, alternate.

Papers on the following subjects have been assigned:
1st. "Some of the Influences Leading our Young People Astray, and how to Counteract them." Howell Lewis.

2d. "How can our Evangelists and Missionaries more thoroughly Arouse the Consciences of the People in Regard to the Claims of the Bible Sabbath?" Eld. C. A. Burdick.

3d. "Three Essential Conditions of Church and Denominational Growth." Mrs. A. B. Howard.

We hope to see a good delegation from all the Churches, and pray for God's blessing on the meeting.

R. L.

DIXIE'S SIX CENTS.

A short time ago a pale-faced little girl walked hurriedly into a bookstore and said to the man serving at the counter:

"Please, sir, I want a book that's got 'Suffer little children to come unto me' in it; and how much is it, sir? and I'm in a great hurry."

The shopman bent down and dusted his specks. "Suppose I haven't the book you want, what then, my dear?"

"O sir, I shall be so sorry; I want it so!" and the little voice trembled at the chance of a disappointment.

The kind shopman took the thin hand of his small customer in his own. "Will you be so very sad without the book?"

"Well, sir, you see I went to school one Sabbath when Mrs. West, who takes care of me, was away; and the teacher read about a good Shepherd who said those words, and about a beautiful place where he takes care of his children, and I want to go there. I'm so tired of being where there's nobody to care for a little girl like me, only Mrs. West, who says I'd be better dead than alive."

"But why are you in such a hurry?"

"My cough's getting so bad now, sir, and I want to know all about him before I die. It'd be so strange to see him and not know him. Besides, if Mrs. West knew I was here, she'd take away the six cents I've saved running messages to buy the book with, so I'm in a hurry to get served."

The bookseller wiped his glasses vigorously this time, and, lifting a book off the shelf, he said: "I'll find the words you want, my little girl; come and listen." Then he read the words of the loving Saviour (Luke 18: 16)—get your Bibles and find the place, children—and told her how this good Shepherd had a home all light and rest and love prepared for those who love and serve him.

"O, how lovely!" was the half breathless exclamation of the eager little buyer; "and he says 'Come.' I'll go to him. How long do you think it may be, sir, before I see him?"

"Not long, perhaps," said the shopkeeper, turning away his head. "You shall keep the six cents, and come here every day, while I read you some more out of this book."

Thanking him, the small child hurried away. To-morrow came, and another morrow, and many days passed, but the little girl never came to hear about Jesus again. One day a loud-voiced, untidy woman ran into the shop, saying, "Dixie's dead! She died rambling about some good shepherd, and she said you was to have these six cents for the mission box at school. As I don't like to keep dead men's money, here it is," and she ran out of the shop.

The cents went into the box, and when the story of Dixie was told so many followed her example with their cents that at the end of the year "Dixie's cents," as they were called, were found to be sufficient to send out a missionary to China to bring stranger sheep to the good Shepherd.—*Episcopal Record.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

AN INDIAN'S EXAMPLE.

Among some missionary reports I once read, there was a very touching account of an Indian who had been converted to Christianity. Before he knew the Saviour he had been a terrible drunkard, but after learning how great a sin it was in the sight of God, he stopped entirely.

Some time after this his wife's relations, who were still heathen, were coming to their village to live, and this good, brave man—Faithful we call him—was filled with sorrow, for said he:

"These relations of my wife drink whisky, and I am afraid I shall be tempted to do so, too."

Before they were coming to his house he went off by himself, and kneeling down on the ground, prayed to God to keep him from doing wrong.

Then he stayed so long praying very earnestly, that he forgot it was time for these people to be at his tent. His wife came to look for him and found him still kneeling.

When she spoke to him, Faithful arose and went with his wife to their home; and although his visitors tried all they could to persuade him to take some of their whisky, he stoutly refused.

Was not this Indian grander and braver than a general who leads an army to battle? He knew all his strength lay in God; and God, who is ever faithful to them who call upon him, took care of him in this hour of trial.

Dear children, will you not trust God as this poor red man, and ask him to keep you from all sin?—*Selected.*

A NOBLE-HEARTED BOY.

One day a gentleman saw two boys going along the streets of a large city. They were bare-footed. Their clothes were ragged and dirty, and tied together by pieces of string. One of the boys was perfectly happy over a half-withered bunch of flowers, which he had just picked up in the street. "I say, Billy," said he to his companion, "wasn't somebody real good to drop these flowers just where I could find them? and they are so pretty and sweet. Look sharp, Billy; maybe you'll find something by and by."

Presently the gentleman heard his merry voice again saying: "O Billy, if here ain't a half pear, and it ain't much dirty, either? 'Cause you haven't found anything you may bite first."

Billy was just going to take a very little taste of it, when his companion said, "Bite bigger, Billy; maybe we'll find another 'fore long."

What a noble heart that poor boy had, in spite of his rags and dirt!—*Selected.*

MARRIAGES.

CLAIR—EMERSON.—August 24, 1895, in Alfred, N. Y., by Rev. H. P. Burdick, Mr. Edgar M. Clair, of East Hebron, Pa., and Miss Ettie May Emerson, of Hartsville, N. Y.

BACKUS—YOUNGERMAN.—At the residence of the bride's father, in Rome, N. Y., August 16, 1895, by Eld. J. E. N. Backus, father of the groom, Mr. Lincoln Grant Backus, A. M., of Staten Island, and Miss Marie Caroline Youngerman, of Rome, N. Y.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

WENKER.—At the Marian Sims Sanitarium, Chicago, Ill., in which she was a patient, August 27, 1895, Mrs. Nancy J. Wenker, wife of Frederick Wenker, of Hallock township, near Edelstein, Ill.

She was born in Hartford, Conn., February 5, 1842, and when about two years old, her parents moved west and settled in Illinois, a few miles west of Peoria City, where in June, 1860, she was married to Mr. Wenker. An aged father, Mr. Whitmore, her husband, one daughter, three sons, and other near kindred survive her. About eleven years ago the family moved into the vicinity of the Seventh-day Baptist Church at West Hallock, when as a conscientious Bible Christian her convictions as to the Bible Sabbath led to its observance. About eight years ago she was baptized and united with the West Hallock Seventh-day Baptist Church, in which she was a devoted, trusted and beloved member until called to the church triumphant. She was a loving and self-sacrificing wife and mother, a devoted and faithful friend, a devout and humble Christian believer, and, in the spirit of her Master, was ever ready to do what she could for the well-being of those about her. S. B.

Literary Notes.

Harper Brothers published the following works on the 3d of September:

About Paris, by Richard Harding Davis, with illustrations by C. D. Gibson.

The Front Yard, and Other Italian Stories, by Constance Fenimore Woolson.

Rhymes of Our Planet, by Will Carleton. This volume, in the choice of simple themes and the direct manner of treatment, resembles its author's extremely popular "Farm Ballads."

Early autumn fashions will be represented very fully in the number of *Harper's Bazar* to appear September 7th. A practical article on "Every-day Physical Culture" will find many interested readers among women.

Harper's Weekly of September 7th has an eight-page yachting supplement devoted to two full-page pictures of Valkyrie III and Defender under sail, drawn by Carlton T. Chapman.

The Treasury of Religious Thought for September has for frontispiece a remarkably fine portrait of Rev. Dr. David N. Beach, pastor of the Prospect Street Congregational Church, Cambridge, Mass., who has been most influential in that movement which for several years

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now has kept Cambridge free from saloons. Dr. Beach's sermon on "The Kingdom Within" is a strong and beautiful exposition of the doctrine of an inner spiritual life as the source of all true reform and peace. It is followed by outlines and sketches of recent sermons by a number of interesting preachers, and an illustrated sermon by Dr. David Gregg on "The Walk to Emmaus."

Annual subscription, \$2.50. Clergymen, \$2.00. Single copies, 25 cents. E. B. Treat, publisher, 5 Cooper Union, New York.

The Preacher's Magazine is brimming full of good things and steadily grows in popular favor. The September number contains charming matter. A delightful sermon by the famous Dr. Russell H. Conwell, and a choice discourse by the well and favorably known Rev. Alfred Rowland, A. B., are the leading articles. Rev. Mark Guy Pearse treats with his wonted skill one of his series of articles upon the theme, "In the Banqueting House." The valuable and scholarly paper upon "Learning How to Teach," by Rev. Albert H. Walker, A. B., enriches the magazine.

\$1.50 per year. Wilbur B. Ketcham, publisher, 2 Cooper Union, New York.

AMONG graphic methods of illustrating the Sunday-school lesson, the sand-map is now used in many progressive schools. Miss Juliet E. Dimock has become widely known as an expert in the use of this form of lesson illustration. She has written an article, soon to appear in the *Sunday School Times*, in which she describes the making of a sand-map and its varied uses. Miss Dimock tells not merely how she makes and uses her own sand-maps, but how other teachers may prepare and use theirs.

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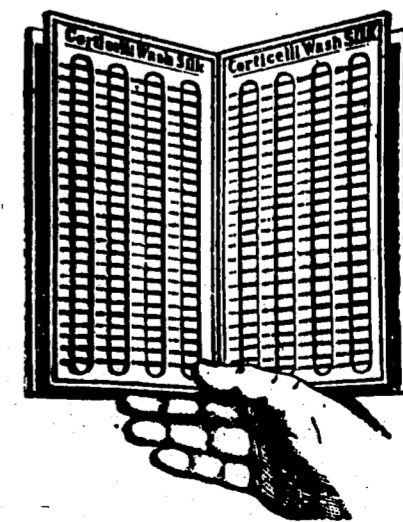
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