CONTENTS.

EDITORIALS.

Paragraphs.......................................................... 578

NEWS AND COMMENTS.

Paragraphs.................................................................. 579

Christianity at Work in Our Times............................. 579, 581, 585, 596

MISSIONS.

Paragraphs.............................................................. 582

Relations to Missions.................................................. 582

Missionaries and Reprisals....................................... 582, 583

WOMAN'S WORK.

Hidden Treasures—Poetry ........................................ 583

Better Service for Our Master.................................... 583, 584

CHILDREN'S PAGE.

Miss Davis' Discovery................................................. 586

The Relation of Our Smaller Colleges to the
Great Public School System........................................ 586-588

PRAYER PAGES.......................................................... 589

HOME NEWS.

Nebraska................................................................. 589

SABBATH SCHOOL.

Lesson for Sept. 21, 1895.—Joshua Renewing the
Covenant................................................................. 589

POPULAR SCIENCE.

Paragraphs............................................................... 590

Our Pastor's Gone and Got Married—Poetry.................. 590

Resolutions of Sympathy............................................. 590

SPECIAL NOTICES...................................................... 590

Dixie's Six Cents....................................................... 591

An Indian's Example.................................................. 591

A Noble-hearted Boy................................................ 591

MARRIAGES............................................................. 591

DEATHS................................................................ 591

LITERARY NOTES....................................................... 591

LOCAL AGENTS......................................................... 592

BUSINESS DIRECTORY................................................. 592

LIST OF PUBLICATIONS................................................ 592

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.
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 the same temptations to them, 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 fails 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 the remainder of the sentence from which the quotation was made! This is the grave error of the Sentinel; and after holding the Recorder up to its readers in a most unkind and bitter light, it had, in its turn, to say that it did us no injustice, even though it is grossed 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 will not be quitting a success of our cause that has hitherto entertained.

The New York World of last week contains the following statement, which is only one among many instances recorded in which unclaimed money, including a portion of what the people have been used to and deserve, is said to have disappeared. It may be that said people are also paralysed 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 Hagen Wood, once a Methodist lay preacher, recently turned infidel. He attended a revival meeting several nights last week at High Schools and ran an opposition meeting outside the church. He made several 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 letter: "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.

AJOYEO Theological Seminary has recently been under suspicion of heresy similar to that of the 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 creeds and teachings. New 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 varying with his previous, therefore no further investigation is necessary at present. Hereby-hunting is a pastime that affords a decent amount of satisfaction to some people. The disciples of our Saviour once reproved a man for doing religious work and forbade him to continue. But he recommended 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 with the aid of the Reformers, recently passed a 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 authorities:

"Resolved, That on and after Sunday, Sept. 1, 1895, all members of the Wine, Liquor, and Beer Dealers' Association of New York, and every other person, on Sunday, shall be held to be 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 evil, and is prohibited on Sunday because it is evil. The object of prohibition is to protect the interests 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 views are 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 teachings 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 find at. 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 American 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 Saturday to the seventh 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 from the sacred record concerning this question, but had obtained from the usual sources, 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 Sunday-keeper and faithfully observed 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 about 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 observed, "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 that 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 runway engine derailed 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 122,001; 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. Addressed to the delegates was 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 forty 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, 1894, August 31, 1886, March 5, 1896, and Sept. 1st, 1895. The disturbance was less than usual, but thoroughly marked to cause some alarm in some places and 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 1,377,000 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 640 teachers, out of 1,175,000 in the United States. There are 206 newspapers and 47 magazines published by colored people. They have 250 lawyers and about 1,000 physicians. But they have an aggregate wealth of $293,000,000. 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.

1 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 fogue 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 is devoured, for it is a vitalizing element in the world's 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. Through spiritual intuitions the soul is actuated, 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 effulgence, through which man reaches and affects 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 extract 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 continuing resurrection of Christ. Its predominant aim is to remove 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 climates, and all conditions of life. 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 true, it must be justified by the judgments of science, 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 thought, 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 permanence. 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 demonstration of sin, and the assurance of the fact of the redemption, it needs no amendment; and as the last will and testament of God, it admits of no codification. Like Jesus Christ, it is "the same yesterday, to
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 obli-
gations are radically changed. Christianity is the superlative want of the race. No pro-
gress of the mind is possible without it. No reform in society or in the habits of individuals can impart its culture or its re-
wards. No refinement of the soul, and no rare subtlety of the intellect will ever require a religion more pure and more ecstatic. All philo-
sophy and science that can 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 freely revealed to every generation. It is an inherent principle of life and dependent on the Creator through the ages, as independent by every believer. Its inherent vigor is as supporting to-day as when it was imparted with an abode, until his religious labors, or when it aroused the lion slumbering in the depths of the heart. It is like the great masters in philosophical greatness, certainty, resolution; in rational and reasoning best fitted to move the imperial intelligence of our existence is action, unce-
ning, permeating the agencies of the material and spiritual worlds. It is 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 unimpeached 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, unce-
sisting, unyielding, unremittent, even the deepest thought. In the beneficent
efforts of the Christian there is positive-
ness, certainty, resolution; in rational.
istic thinking, there is weakness, doubts,
destructive friction. Faith endows the soul with a nobler tone of life, a nobler value of genuine love.

There is a rationalism pre-eminent favor-
able 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 on the mere supposition that God exists, lives, governs, or that God is 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 unimpeached 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, unce-
sisting, unyielding, unremittent, even the deepest thought. In the beneficent
efforts of the Christian there is positive-
ness, certainty, resolution; in rational.
istic thinking, there is weakness, doubts,
destructive friction. Faith endows the soul with a nobler tone of life, a nobler value of genuine love.

There is a rationalism pre-eminent favor-
able 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 on the mere supposition that God exists, lives, governs, or that God is 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 unimpeached 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, unce-
sisting, unyielding, unremittent, even the deepest thought. In the beneficent
efforts of the Christian there is positive-
ness, certainty, resolution; in rational.
istic thinking, there is weakness, doubts,
destructive friction. Faith endows the soul with a nobler tone of life, a nobler value of genuine love.

There is a rationalism pre-eminent favor-
able 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 on the mere supposition that God exists, lives, governs, or that God is 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.
coverings? These are not native to the system; but like parasitic plants, they grow upon it, and sap its vitality. If the gospel is and is right, why is it persecuted? Why are there so many conflicting parties among its advocates? Such deceptive admixtures, call ing our attention from the original compound, must be subtracted; and such partial and contradictory interpretations of the divine teachings and precepts must be corrected.

The pure Christianity is more effective than a thousand countenances of it. If this rationalistic spirit, now somewhat rampant, shall drive the Church to detect and eliminate the untruths, to interpose its own interpolated hypotheses 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 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, as the seed of the scientistic impulse or basis, a third peculiarity of our time, which cannot be denied that this connection is sometimes antagonistic to religious progress, and sometimes very helpful. Wisely handled, the baneeful results can be neutralized.

Several physical sciences of immense value have been formed from the knowledge gained by numerous discoveries of importance in natural relations 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 more useful inventions and accurate ideas of our day. To be able 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 number of natural and supernatural 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 the eradication 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 yound in the side of Christ only when it can place its finger on it. It shuts itself up in the penthouse 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 spirit, nourished by a sincere and ardent love for truth, 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 industrial civilization of the world has been marked and substantial. 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 of necessity, 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 science and religion, “we have the being," we have the "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 ridiculous to believe that one is saved when he has already placed in our hands the adequate means for attaining the object 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 superhuman and insuperable success. It is equally foolish, as he truly 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 much less true is this one-sided religious training, and this delusion of superstitions belief, do we sometimes find even among Christian professors! How intolerable they apt to be! 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, 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 true to the fact, that the time draws near to the consummation when he much more intimately and tenderly to us than he now does, in the hourly shaping and going-on 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 man.”

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 concepts and interpretations, have, in their unbridled passion 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 residual souls have been used to the contest, worsted and wounded; for they have met stern and inexorable 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 claims, the lines of possible distinction between the religion, and the Christian and the scientific spirit derived from the scriptures, and in our usual interpretations of some fact 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. We doubt, we fear, whether we shall bear our own burden, and be put to 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 minister of believers. Will it be before 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 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, and in their unbridled passion 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 residual souls have been used to the contest, worsted and wounded; for they have met stern and inexorable 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 claims, the lines of possible distinction between the religion, and the Christian and the scientific spirit derived from the scriptures, and in our usual interpretations of some fact 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. We doubt, we fear, whether we shall bear our own burden, and be put to 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 minister of believers. Will it be before 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, and in their unbridled passion 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 residual souls have been used to the contest, worsted and wounded; for they have met stern and inexorable 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 claims, the lines of possible distinction between the religion, and the Christian and the scientific spirit derived from the scriptures, and in our usual interpretations of some fact 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. We doubt, we fear, whether we shall bear our own burden, and be put to 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 minister of believers. Will it be before 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, and in their unbridled passion 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 residual souls have been used to the contest, worsted and wounded; for they have met stern and inexorable 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 claims, the lines of possible distinction between the religion, and the Christian and the scientific spirit derived from the scriptures, and in our usual interpretations of some fact 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. We doubt, we fear, whether we shall bear our own burden, and be put to 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 minister of believers. Will it be before 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.
The Holy

MISSIONS.

We rejoice that Dr. Swinney arrived at the home of his brother, Dr. C. O. Swinney, in Snyrna, Del., in a much improved condition. The voyage was refreshing and strengthening to him and improved all the way. It built her up for the fatiguing overland journey from San Francisco. She rested a few days at Mr. Orway’s, in Chicago. She is now at Walter’s Sanitarium, Wernersville, Pa., for diet and the breathing 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 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.

The Sabbath is not the Sabbath of a 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 hand a little deeper into our pockets and bring out the shelves 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 wide-spread needy fields more evangelists, and Dr. Lower 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 an advice, earnestly suggesting that it would be well for our hand to grow in grace and in spiritual power, if we as Christians, young and 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 evangelical 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 enthusiasm of the soul in the pursuit of such things. Yes, I am sure 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 communed 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 to his people, the out going of the Church, 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 into your spiritual personality an integral part of your being, a motivating power that will permeate andenthrall 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 a replier—a real, pure missionary. Not bound by narrow, geographical limits to home, city, country, nation or people, but the world; and the dearest, darkest, the most neglected part claims your 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 duties 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 your garment to the globe before you pray, and say, “Thy Kingdom come,” and plead, “Here am I, send me!” and you cannot rest for fear he, the Lord, in glory, will come; not to find you idle, but, almost as bad, selfishly engaged even in his work. The Holy Spirit within you, and as a weaver, as he watches you, “Go!” Keep going. Never sit down to educate and teach, but go! go! go! Tell and go, and tell. Don’t wait and study; that killed Samuel Morris. Be a witness. Witnesses are wanted; not merely being in the advance wave of Western influence, but going. Never sit to do their duty in protecting the lives and property of American citizens.

MISSIONARIES AND REPRISALS.

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 imagine 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 missionary 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 with the advantages 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 dastardly 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, infused 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-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 instinct of injuring the weak with no risk to themselves and their anti-dynamic 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 officers and foreign officers. The provincial and 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-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. The 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 tolerate riots-as so many before us have done 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 in league with with those who are guilty, be once convicted 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 men 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 cliquish 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 of merely 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 that we are persuaded that general reprisals would work injury to the mission cause.

—The Independent.

HIDDEN TREASURES.*

By MARY HARRIET CLARK.

Embraced in a solitary old house,
Wore countess picture rare,
And ankles of lace and gold,
And treasured gems, of worth untold,
Whose wealth a world might share.

Within a single sunny niche,
Twists a vision, age and earth,
Of molten silver, massive, rich,
In quaint and curious fashion, which,
The artist counted good.

One day, within this temple grand,
The sun and moon did cross each other's track,
Cromwell, supreme in all that land,
Who ruled as with an iron hand—
A king to all save one.

He paused before the statues bright,
"And what are these?" he cried,
"Thrice-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, their work to bear,
And teach life's lessons true.

His word was law, the works of art,
Accounting for his years.
From hand to hand and heart to heart,
As careful coin here by part
Of blessing in Christ's name."

Too many lives their gifts enfold
Like lilies, waving bold;
Surely, indeed, from robbers bold,
Their richest treasures still they hold
For other lips alone.

Not simply wealth—the gift of song,
The power some heart to thrill,
To lead the應該 singing wrong;
Some roused soul by faith made strong
With high resolve to fill.

The gift of speech, a gift divine,
The initial apologetic
(Like golden apples how they shine,
In silver pictures made,
But all too rarely heard).

The gift of love—Oh tender heart,
Whose gracious power is thin;
The penitential tear to start,
For grace of God is here alone.

The gift of influence—a dower
Heaven-sent when understood—
To lead men by their power wrong;
To save on the thought and hour,
And shape their lives for good.

The gift of work, to toil and plan
For other good, to bear,
Great burdens bravely,
Sinning souls by faith upbear
To paths by angels trod.

These are the gifts and graces meant
To fill our lives with joy;
But not alone for beauty lent,
And most of all, the gift of prayer,
For the destruction of sin.

Christ needs the help of every grace,
Four-fold in every place,
Well-ordered as to time and space,
Each talent in his appointed place.

For benefit of man.

For the destruction of sin.

The blessing which will be outpoured
Of speech, a gift divine.

But not alone for beauty lent,
And most of all, the gift of prayer,
For the destruction of sin.

Christ needs the help of every grace,
Four-fold in every place,
Well-ordered as to time and space,
Each talent in his appointed place.

For benefit of man.

For the destruction of sin.

The blessing which will be outpoured
Of speech, a gift divine.
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 can now at least hope that the generous and 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; the present 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; if this is 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 practice a rigorous 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, how to 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 are led to do the right thing." I would arouse all to duty and to a full sense of obligation to a gracious Savior 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 converts, 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.

Lord is my shepherd, "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 work, and who had 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 much enriched through the union 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 alive. If ' when I was cast abroad in the world we became 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 missionaries totemize. The number of the foreign missionary What shall be the outcome of this repeated idle question.

The whole world flings wide its marble, it will power of the 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 work which is most anxious to see the secret the foreign missionary What shall be the outcome of this repeated idle question.

The whole world flings wide its 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.

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, "Thee, O God, to do great things for us in this generation." The whole world flings wide the open long-shut doors and begs that the Bread of Life may be sent. 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 escalate our gifts, systematize our benevolence, and use our best efforts to day 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 Board of Domestic Missions at home and our Board of Foreign Missions abroad increase 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 rather than with the vast tide that would set in if we only would let it."

"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 Savoir and mine." If, from its birth-place, the blessed light of Christianity has 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 education is the key. "The body may, indeed, be a mortal body, but the immortal body," said Gordon, "is that which will crumble and be untied, indeed, from this mortal body, to give an account thereof to the Lord of the same; your gifts and mine; your gifts and mine;

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 God, that he may be pleased with us, and that 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."

"Yes, the Lord hath need of woman; and now he is waiting above the grave, and he is waiting to receive the best it knew in the famous saying, "That which perisheth may be found again in the earth, but that which dieth shall not come again;" and in the beautiful and solemn words of the psalmist, "The heavens shall declare the glory of God;" the earth and all that therein is, shall give thanks unto the Lord."

"And in the far-off centuries, when he is making his war upon sin and corruption on this earth, he will say, "Who is the man who loved me, these heareth my words, but because he loved him, I will give him a place in the Kingdom prepared for him.""

Laur. 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, "The body is the temple of the Holy Ghost, and is God's temple in this generation," then, indeed, they would see God's full provision. Christ himself came to give an account of his stewardship to his Father and to the world.
Christianity at Work in Our Times.

(Continued from page 581.)

Christianity at Work in Our Times.

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 nature and the philosopher, 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 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 income which may 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 boiled up to arrows of steel, in the philosophy 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, in the comfort of life have been so increased and cheapened that the home of the common workman can now more be attractive and enjoyable than that of a tribal chief five hundred years ago in Europe. The daily wages paid to one employee now exceed the gratuity 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 subdivided 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 home of the common workman can now}

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 pieties of the home to the factories, the project of our laborer, of the plow, and the industrial strength of the family, of the enterprise, and of the individual, and so that we may make other discoveries, which the race will also gladly accept:

Not slothful in business. Surely the industrious, energetic, and aggressive one; and by contact with lazy and spirited Pagans and immobile and cruel Mohammedans, they are impressing upon these latter the superior strength and humane spirit. In the last fifty years, what beneficial improvements have been introduced among some of these efficient and benign populations.

The newspapers and the cheap books bring the richest legacies of the learning, the art, the industry, and the toil 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 thus brought in contact with the great productions 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 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 on 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 so much for to the mutual interests of the leaders of the industrial nations? 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 sense of danger upon the conviction and action 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.
Children's Page.

MISS DAVIS'S DISCOVERY.

By FANNIE K. NEWBERY.

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

"That's just why I shall like it, Celina. I'm a little tired of people—smiling brightly."

But, dear, it is 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 pack-

ings and meditations.

So on! 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!

The next day, which began their spring vacation, found her in the funny little observ-

ation car on the narrow-gauge road which led up into those Southern mountains, a

shawl-strap beside her and a small trunk on the tables above her, and answered pleasantly,

"Yes, I suppose I am, though I'm teaching in Nashville now. Were you ever at Nash-

ville?"

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

"Yes, I think you'd enjoy it. Can you tell me what this flower is?"—bending to pick a starry blossom.

He readily gave its name, though the quaint pronunciation made it seem foreign enough, then pointed to various other plants before them. He turned them upon the trees, both of which contained a book

or a paper. "We'd never have helped a certain prim neatness in gait and attire, had she lived in Patagonia, while to teach was the instinct of quaint her life. But she did enjoy it thoroughly, enough, then pointed to various other plants

in gait and attire, had she lived in He readily gave its name, though the of

the train, neither of which contained a book

or a paper. in Nashville, now. Were you ever at Nash-

ville, while Miss Davis—a little older, wearing a shawl-strap beside her and a small trunk on the tables upon her, and answered pleasantly,

"Vacation, found her in the funny little observ-

ations and meditations.

They're hunting for a book and to ask herself—turned them upon the trees, both of which contained a book

or a paper. in Nashville, now. Were you ever at Nash-

ville, while Miss Davis—a little older, wearing a shawl-strap beside her and a small trunk on the tables upon her, and answered pleasantly,

"Vacation, found her in the funny little observ-

ations and meditations.

The boy ducked his head and still stared. do you stow yourselves away at

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 mat-

ter with enthusiasm, with the result that the bewildered Noll soon found himself, for the first time in his life, arrayed in "storeclothes," and attending school with other boys!

This was ten years ago—and now?

He occupies the Chair of Botany in a South-

ern College, while Miss Davis—a little older, brighter and more interesting, is now the master of the highest 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 broth-

ers 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.

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 ex-

amining 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 institu-

tion 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 foreseen, and the sacri-

fices 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 im-

pressed with the value—the absolute necessity—the highest public school system in times

past, tracing the shifting conditions, and ex-

amining 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 institu-

tion 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 foreseen, and the sacri-

fices 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 im-

pressed with the value—the absolute necessity—the highest
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 until comparatively recent years have a sort of tacit understanding, and wide-reaching efforts been made to bring them into harmonious cooperation.

In the olden time the preparation of the boys for college was largely in the hands of the parochial society, and paid for out of our parish salaries, while here and there a tireless 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 era. The kind whose endowments and gifts received would be regarded by Alfred or the thirteenth century as princely, by Union City would be regarded as a good beginning. These only, not some things of this kind whose endowments and gifts would be thought princely by Alfred or the thirteenth century as princely, by Union City.

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 of these (Salem College) in quite recent years, not 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 mature years can recall academy after academy that has fallen down, some from lack of wisdom in locating them, many from lack of funds, but very few from lack of interest—little, however, from the unyielding logic of events. A few older and stronger institutions that have been heavily endowed or that have got a special position, 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 throw into the contempt of the greatest an institution that 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 now bear new beginnings 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 our 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 these small colleges of high-school grade. The large cities are generally conservative and slow to move in such matters, 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 by its success to be continued. In its early years, to be sure, the small college has done much for the recurring difficulties 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—a greater, I will say, effort to find the best education possible may be given to every boy or girl who desires it. The small college can do this.

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 richness not elsewhere found, and if a young man has the means, and has settled principles and a character that will lead him to his great institutions, 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. Peirson of Chicago, who has recently divided a million dollars among a large number of the smaller colleges, in an interesting paper in which I quoted a saying 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 to see the band play patriotic airs, and the people sung '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 principal of a small college has taught me that 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 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. Distance be the day when anything but character shall be the standard in our schools. Again, 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 possible rate 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.

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 richness not elsewhere found, and if a young man has the means, and has settled principles and a character that will lead him to his great institutions, 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.
schools and churches is a move in the right direction. But cannot more be done? Is it not possible to organize our educational activities in a more comprehensive system, by 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? Geographical departments, with carefully ar

 ranged courses of study, ample to meet the local needs and at the same time focusing in Alfred and Milton. A shaping might begin to their courses of study so as to include instruction to fit for college, not only without divers from the, 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. I have no answer to that. If not at once, at no distant day. Westerly 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 new luster 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, and can manage the larger number of 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 some of our denominations.

Is it not a day and a half 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 the college could do toward the advancement of the colleges. 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 are not doing a very good job of securing the schools which possess the youth and mold their life purposes in the formative age. The best for life is determined much earlier than some suppose. Boys at a certain age will often take advice more readily from others than from their parents; 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. If you do not key them up to a higher conception of the teacher's calling, they cannot not to teach. It is a splendid life-work, but a poor business—poor surely for that community whose school head has no higher conception 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 toward this teaching. Our ministerial college 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 come together 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. I have no answer to that. If not at once, at no distant day. Westerly 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 new luster 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, and can manage the larger number of 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 some of our denominations.

Is it not a day and a half 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 the college could do toward the advancement of the colleges. 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 are not doing a very good job of securing the schools which possess the youth and mold their life purposes in the formative age. The best for life is determined much earlier than some suppose. Boys at a certain age will often take advice more readily from others than from their parents; 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. If you do not key them up to a higher conception of the teacher's calling, they cannot not to teach. It is a splendid life-work, but a poor business—poor surely for that community whose school head has no higher conception 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 toward this teaching. Our ministerial college 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 come together 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. I have no answer to that. If not at once, at no distant day. Westerly 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 new luster 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, and can manage the larger number of 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 some of our denominations.

Is it not a day and a half 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 the college could do toward the advancement of the colleges. 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 are not doing a very good job of securing the schools which possess the youth and mold their life purposes in the formative age. The best for life is determined much earlier than some suppose. Boys at a certain age will often take advice more readily from others than from their parents; 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. If you do not key them up to a higher conception of the teacher's calling, they cannot not to teach. It is a splendid life-work, but a poor business—poor surely for that community whose school head has no higher conception 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 toward this teaching. Our ministerial college 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 come together 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. I have no answer to that. If not at once, at no distant day. Westerly 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 new luster 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, and can manage the larger number of 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 some of our denominations.

Is it not a day and a half 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 the college could do toward the advancement of the colleges. 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 are not doing a very good job of securing the schools which possess the youth and mold their life purposes in the formative age. The best for life is determined much earlier than some suppose. Boys at a certain age will often take advice more readily from others than from their parents; 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. If you do not key them up to a higher conception of the teacher's calling, they cannot not to teach. It is a splendid life-work, but a poor business—poor surely for that community whose school head has no higher conception 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 toward this teaching. Our ministerial college 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 come together 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. I have no answer to that. If not at once, at no distant day. Westerly 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 new luster upon these communities which would doubly bless them also.
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 acquiring currency, this is 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 growth of some 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 trinity God agitated the strongest intellects for a time, and this being a part of the personality was, 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 dogmas 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 children of men are, directly into the heart. The people are 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 his eighteenth, and stripped for action. We sent down our upper yards under jib and tops, and steamed towards the enemy, who was a bit of a bug, making for us.

"Silence had been ordered fore and aft. The ship was well a church. Then, some one of my crew stripped to the waist, stood by the guns. The powder boys had just covered the deck with court to catch the blood, you know. I tell you that will make a bloody heart sink if anything will. The surgeons, too, were ready in the cockpit with their saws."

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

"In the midst of all this suspense, which is worse than fighting, the cap'n steps into the waist, and places 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 fearfulindle. The shot crashed and whistled aloft, cutting ropes and sails, and sending splinters from the spars."

"The captain never wince nor let his voice fail. The quartermaster at the wheel got uneasy, but he dared not do a thing. The British did as they pleased, but we could a' seen through our ports. But the captain kept right on.

"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 of quizzical. Now, boys, you'll fire better for that; let 'em have it.

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

"The prayers!' says our cap'n."

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

HOME NEWS.

Nebraska.

North Loup. The harvest of small grain is ended, and the sound of the threshing machines is heard in the land.

Oats and barley for feed are being thrashed, 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, and in the 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 schoolhouse. Fourteen persons were baptized by him a week ago, as a result of the effort. He will report more fully in the next number. 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 outposts 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," says our cap'n, "and what have I more than before?"

The gods we make, are the things of this world, the things we love more than God, in violation of the First Commandment. They may be pleasure, health, 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 gods of this world may be in the first rank of our favorite pleasures. All the ideas and things which we are "more" than God, and which we love supremely, are the gods which we lose.

"Put away the gods." Idolatrous customs seem still to lurk among them. The other side of the flood. Perhaps the country whose Abraham came, beyond the Ruphrites. "Serve ye the Lord." We must fairly consider how hard it was for the thought of our almighty, omnipotent God to find lodgement in the mind of the heathen—spiritual. "The gods, which your fathers served, or the gods of the Amorites." In either case proven to be false, and unable to deliver or protect. "But as for me and my house (household) we will serve the Lord." Whether or not it was his choice, and which 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. "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. "Ye cannot." In your own strength. "A holy God ... a jealous God." And therefore cannot tolerate anything unholy; will have no rivals. "Will not forget." If you forsake me, and I will forsake you. v. 20. "If ye forsake me then I will turn." If we turn our backs upon him, he will upon us, and the distance inevitably becomes greater. "There is no other God; if there be no other, for we will serve him faithfully." v. 22. "Witness against yourselves." The strongest possible "testimony." v. 23. "Thus before I have commanded you." At the beginning of the present book. "Put away ... the strange gods." Destroy them. A fitting occasion to strike a death blow to all forms of idolatry among us. The people reminded 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 the Mosaic statutes.

SABBATH SCHOOL.

LESSON XII.—JOSHUA RENEWING THE COVENANT.

For Sabbath-day, Sept. 21, 1895.

GOLDEN TEXT.—The Lord our God will we serve, and his voice we will obey.—Joshua 24:14, 25.

INTRODUCTORY.

When God called Moses, the great leader of Israel, to himself, Joshua became his successor. They had not yet crossed the Jordan. 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 up before all the earth." Joshua's life history is about done, he calls all the tribes together and in a curious 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. Whence the children of Israel eagerly enter into a renewal of the covenant as contained in the lesson.

EXPLANATORY.

v. 14. "Now therefore." Consideration of these past events. "Fear the Lord." Not afraid of him but serve him in perfect trust. "Put away the gods." idolatrous customs seem still to lurk among them. "The other side of the flood." Perhaps the country whence Abraham came, beyond the Ruphrites. "Serve ye the Lord." We must fairly consider how hard it was for the thought of our almighty, omnipotent God to find lodgement in the mind of the heathen—spiritual. "The gods, which your fathers served, or the gods of the Amorites." In either case proven to be false, and unable to deliver or protect. "But as for me and my house (household) we will serve the Lord." Whether or not it was his choice, and which 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. "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. "Ye cannot." In your own strength. "A holy God ... a jealous God." And therefore cannot tolerate anything unholy; will have no rivals. "Will not forget." If you forsake me, and I will forsake you. v. 20. "If ye forsake me then I will turn." If we turn our backs upon him, he will upon us, and the distance inevitably becomes greater. "There is no other God; if there be no other, for we will serve him faithfully." v. 22. "Witness against yourselves." The strongest possible "testimony." v. 23. "Thus before I have commanded you." At the beginning of the present book. "Put away ... the strange gods." Destroy them. A fitting occasion to strike a death blow to all forms of idolatry among us. The people reminded 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 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 Buffalo, New York, to New Orleans, containing 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 two feet 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 the 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 a few years more of the 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 an 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, accomplished 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 1867. 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 manufacturing these machines, 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 pursuits. 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 pleasure 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 on rails at the top of their strength.

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 engine, having a small tank next filled with water. The compressed 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 this motor should not only keep its place, 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; I should have said, our pastor's gone and got married).

Twaas a nice arra'g'd affair.
She's got quite a nice preacher, and he kept house alone.

What then could be more setting. This thing, God bless us in one?

As the horseless carriage is a jewel of dear design, we're told,
It is often quite as precious as twice its weight in gold.

Twaas a fine day.
I'm sure I do not know,
But many nice things happen.
As the world winks and frowns.

Churches are oft encumbered,
To get a man to stay a preacher,
And sometimes they stoop to using
What's called a Silver Paw.

But in the case we're noting
Twaas all so nicely done,
The drawing was completed before they had begun.
Twaas a plain case of duty.
Agreed it may be,
She doubtless needed council,
And who more fit than he?

I can't see the contrast
deemed by the world,
And I don't know why I should.
For one that so well understood,
Our pastor could give.

If she were queen of Shabeta,
And the hounds were there,
It is doubtful if the presents
Could have been a better thing.

Her heart was divided,
She gave it all to woe,
And he gave it all to hate,
And that was enough to know.

As and if the drawing has been done,
And the catch in the churches tank,
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 say, "Twaas indeed a
That our Pastors didn'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;

Resolved, That we hereby express our deep sense of personal loss, for in her we have lost one of our most efficient workers, who, as a character, has always proved a source of great strength to our society, one whose cheerful, willing service and friendly manner would be missed;

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, Cam.
Edna Hall.
A short time ago a tale-faced little girl walked hurriedly into a bookstore and said to the man serving her at the counter:

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

The shopman bent down and dextrously took from the shelf the very book I haven't the book you want, what then, my dear?"

"Oh, I'll 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. "Will you go so very sad without the book?"

"Yes, sir, I see it, I want 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 how a beautiful place where he takes care of his children, and I want to go there. I'm sure there's nobody's got the book you want for a little girl like me, only Mrs. West, who says I'd better be cared of, wouldn't lend it to me.""

"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's so strange how his voice sounds. I've got to know. 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 and after lifting off the book from 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 out of the way of the children—and told her how this good Shepherd had a home all light and rest and love prepared for all of them to be at his tent. His wife came to look for him and found him swimming in all the glory of it—"Thanking him, the small boy had; in spite' of his ragz and dirt—Selected.

A NOBLE-BEARTED 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 perfectly happy over a half-withered bunch of flowers, which he had just picked up in the streets. He called upon his back care of him in this hour of trial. Dear children, will you not trust God as this poor red man, and let him keep you from all sin?—Selected.

A Noble-hearted Boy.

Some say that the words are inserted free of charge. Articles exceeding twelve lines will be charged at the rates of ten cents per line for each excess of twenty.

Wixson. — At the Market Miss Stilham, N. Y., in which she was Mrs. Nancy J. Wixson, wife of Dr. Wixson, of Holland, when, as a correspondent of Christian to serve as the Bible Sabbath led to its observance. About eight years ago she was baptized and united with the West Seventh-day Baptist Church, in which she was a devoted, trusted and beloved minister until called to the church triumphant. She was a loving and self-sacrificing wife and mother, a devoted and helpful friend, a devout and humble Christian woman, and in the spirit of her Master, was ever ready to do what she could for the well-being of those about her. X. W.

Literary Notes.

Harpé-Brothers published the following works on the 5th of September: About Paris, by Richard Harding Davis, with illustrations by C. D. Gibson; The Front Yard, and Other Italian Stories, by Constance Penrose Wood; Rhythms of Our Planet, by Will Carleton; this volume, in the choice and simple themes and the direct manner of treatment, resembles its author's extremely popular "Farm Bellows."

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

Harpé's Weekly of September 7th has clearance of its carriage luggage supplement of Valkyrie III and Defender under sail, drawn by Carlton T. Chapman.

The Treasury of Religious Thought for September has for frontispiece a remarkably beautiful portrait of Rev. David N. Beach, pastor of the Prospect Street Congregational Church, Cambridge, Mass.; and a most interesting account of that movement which for several years has kept Cambridge free from saloons. Dr. Beach's sermon in the Kingdom Within is a strong and beautiful exposition of the doctrine of an inner spiritual life as the means 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, $3.00; Single copies, .50 cents. E. B. Treat, subscriber, 5 Cooper Union, New York.

Tom Preston's Magazine is bringing full page illustrated articles in popular favor. The September number contains charming matter. A delightful sermon by the famous Rev. Russell H. Conwell, and a choice discourse by the well and favorably known Rev. Alfred Howland, A. B., are the leading articles. Rev. Matthew Greear treats with his wonted skill one of his series of articles upon the theme, "In the Land of quieting Houses. The valuable and scholarly paper upon "Learning How to Teach," by Rev. Albert H. Walker, A. B., is still another of its kind at $1.50 per year. Wilber 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. Hibbard is widely known as an expert in the use of this form of lesson illustration. She has written an article, appearing in the September number of the Sunday School Times, in which she describes the making of a sand-map and its varied uses. Miss Hibbard tells not merely how she makes and uses her own sand-maps, but how other teachers may prepare such.

Corticelli Cannot Be Cured with local applications, as they cannot reach the seat of the disease. Corticelli is a blood or constitutional disease, and in order to cure it you must take internal remedies. Half of Corticelli Cases are taken internally on the blood and mucous surfaces. Half of Corticelli Cases are not a quack medicine. It was prescribed by one of the best physicians in this country in 1840, and long regarded by the best physicians, combined with the best blood patents, acting directly on the mucous surfaces. The perfect combination of Corticelli is what produces such wonderful results in curing old cases. Be sure you buy it under the following guarantee:

\* \* \* 

J. F. CHESTNUT & CO., Proprietors, Toledo, O.

Send for free booklet.

CORTICELLI CAN NOT BE CURED WITH LOCAL APPLICATIONS, AS THEY CANNOT REACH THE SEAT OF THE DISEASE. CORTICELLI IS A BLOOD OR CONSTITUTIONAL DISEASE, AND IN ORDER TO CURE IT YOU MUST TAKE INTERNAL REMEDIES. HALF OF CORTICELLI CASES ARE TAKEN INTERNALLY ON THE BLOOD AND MUCOUS SURFACES. HALF OF CORTICELLI CASES ARE NOT A QUACK MEDICINE. IT WAS PRESCRIBED BY ONE OF THE BEST PHYSICIANS IN THIS COUNTRY IN 1840, AND REGARDED BY THE BEST PHYSICIANS, COMBINED WITH THE BEST BLOOD PATENTS, ACTING DIRECTLY ON THE MUCOUS SURFACES. THE PERFECT COMBINATION OF CORTICELLI IS WHAT PRODUCES SUCH WONDERFUL RESULTS IN CURING OLD CASES. BE SURE YOU BUY IT UNDER THE FOLLOWING GUARANTEE:

CHARLES H. CHESTNUT,

LOCAL AGENTS.

The following Agents are authorized to receive and resell all amounts that are designed for the Publishing House.

New York City, N. Y.-J. Perry Clarke.
Albany-L. J. F. Rice.
Rochester-W. J. affection.
Hartford, Conn.-Rev. T. W. Frank.
Myrtle, Ohio.-Rev. D. G. Sherman.
Syracuse, N. Y.-Rev. L. J. Whipple.
West Newton, N. Y.-Rev. H. H. Williams.

Lakeville, Conn.-Rev. E. R. Smith.
Syracuse, N. Y.-Rev. L. L. Stuard.
Dover, N. Y.-Rev. H. R. Burdick.
Niagara Falls, N. Y.-Rev. F. M. Semon.

MOUNT VERNON, WASH.

W. O. COON, D. D., Editor.
Office Hours—I. A. M. to 12 M.; 1 to 4 P. M.

THE ALFRED SUN.

W. W. COON, D. D., Editor.
Office Hours—I. A. M. to 12 M.; 1 to 4 P. M.

SABBATH BAPTIST EDUCATION SOCIETY.

L. H. MILLER, Secretary, Utica, N. Y.

SABBATH CONCILIARY UNION.

L. B. MILLER, Secretary.

SABBATH SABBATH TRACT SOCIETY, E. C. RANDOLPH, President.

SABBATH RECORDER, NEW JERSEY.

W. W. COON, D. D., Editor.
Office Hours—I. A. M. to 12 M.; 1 to 4 P. M.

SABBATH RECORDER, NEW JERSEY.

Business Directory.

Western, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Rev. F. W. Robinson, Secretary, Providence, R. I.

A. W. Buxcey, Associate Secretary.

A. R. Goodwin, Treasurer.

A. D. Black, Secretary.

W. B. Brown, Registrar.

B. H. Smith, Corresponding Secretary.

H. H. M. Moody, Corresponding Secretary.

SABINE, C. R.

H. W. COON, D. D., Editor.
Office Hours—I. A. M. to 12 M.; 1 to 4 P. M.

SABBATH BAPTIST EDUCATION SOCIETY.

A. B. Kenton, President, Alfred, N. Y.

A. L. Foss, Secretary, Utica, N. Y.

SABBATH CONCILIARY UNION.

A. B. Kenton, President, Alfred, N. Y.

A. L. Foss, Secretary, Utica, N. Y.

SABBATH SABBATH TRACT SOCIETY.

E. C. RANDOLPH, President.

E. C. RANDOLPH, Secretary.

W. W. COON, D. D., Editor.
Office Hours—I. A. M. to 12 M.; 1 to 4 P. M.

SABBATH RECORDER, NEW JERSEY.

E. C. RANDOLPH, President.

E. C. RANDOLPH, Secretary.

W. W. COON, D. D., Editor.
Office Hours—I. A. M. to 12 M.; 1 to 4 P. M.

SABBATH SABBATH TRACT SOCIETY.

E. C. RANDOLPH, President.

E. C. RANDOLPH, Secretary.

W. W. COON, D. D., Editor.
Office Hours—I. A. M. to 12 M.; 1 to 4 P. M.

SABBATH CONCILIARY UNION.

A. B. Kenton, President, Alfred, N. Y.

A. L. Foss, Secretary, Utica, N. Y.

SABBATH RECORDER, NEW JERSEY.

W. W. COON, D. D., Editor.
Office Hours—I. A. M. to 12 M.; 1 to 4 P. M.

SABBATH BAPTIST EDUCATION SOCIETY.

L. H. MILLER, Secretary, Utica, N. Y.

A. R. Goodwin, Treasurer.

A. D. Black, Secretary.

W. B. Brown, Registrar.

B. H. Smith, Corresponding Secretary.

H. H. M. Moody, Corresponding Secretary.

SABINE, C. R.

H. W. COON, D. D., Editor.
Office Hours—I. A. M. to 12 M.; 1 to 4 P. M.

SABBATH BAPTIST EDUCATION SOCIETY.

A. B. Kenton, President, Alfred, N. Y.

A. L. Foss, Secretary, Utica, N. Y.

SABBATH CONCILIARY UNION.

A. B. Kenton, President, Alfred, N. Y.

A. L. Foss, Secretary, Utica, N. Y.

SABBATH SABBATH TRACT SOCIETY.

E. C. RANDOLPH, President.

E. C. RANDOLPH, Secretary.

W. W. COON, D. D., Editor.
Office Hours—I. A. M. to 12 M.; 1 to 4 P. M.

SABBATH RECORDER, NEW JERSEY.

W. W. COON, D. D., Editor.
Office Hours—I. A. M. to 12 M.; 1 to 4 P. M.

SABBATH BAPTIST EDUCATION SOCIETY.

A. B. Kenton, President, Alfred, N. Y.

A. L. Foss, Secretary, Utica, N. Y.

SABBATH CONCILIARY UNION.

A. B. Kenton, President, Alfred, N. Y.

A. L. Foss, Secretary, Utica, N. Y.

SABBATH SABBATH TRACT SOCIETY.

E. C. RANDOLPH, President.

E. C. RANDOLPH, Secretary.

W. W. COON, D. D., Editor.
Office Hours—I. A. M. to 12 M.; 1 to 4 P. M.

SABBATH RECORDER, NEW JERSEY.

W. W. COON, D. D., Editor.
Office Hours—I. A. M. to 12 M.; 1 to 4 P. M.

SABBATH BAPTIST EDUCATION SOCIETY.

A. B. Kenton, President, Alfred, N. Y.

A. L. Foss, Secretary, Utica, N. Y.

SABBATH CONCILIARY UNION.

A. B. Kenton, President, Alfred, N. Y.

A. L. Foss, Secretary, Utica, N. Y.

SABBATH SABBATH TRACT SOCIETY.

E. C. RANDOLPH, President.

E. C. RANDOLPH, Secretary.

W. W. COON, D. D., Editor.
Office Hours—I. A. M. to 12 M.; 1 to 4 P. M.

SABBATH RECORDER, NEW JERSEY.

W. W. COON, D. D., Editor.
Office Hours—I. A. M. to 12 M.; 1 to 4 P. M.

SABBATH BAPTIST EDUCATION SOCIETY.

A. B. Kenton, President, Alfred, N. Y.

A. L. Foss, Secretary, Utica, N. Y.

SABBATH CONCILIARY UNION.

A. B. Kenton, President, Alfred, N. Y.

A. L. Foss, Secretary, Utica, N. Y.

SABBATH SABBATH TRACT SOCIETY.

E. C. RANDOLPH, President.

E. C. RANDOLPH, Secretary.

W. W. COON, D. D., Editor.
Office Hours—I. A. M. to 12 M.; 1 to 4 P. M.

SABBATH RECORDER, NEW JERSEY.