HAIL to America, land of the free!
Holding her honors on land and on sea!
Reaping her victories, kindly and true,
All in the name of the "Red, White and Blue!"
Hail to the spirit of justice and truth
Born in America's spirited youth!
Hail to her enterprise, courage and skill!
Hail to her upright persistence and will!
Hail to her loyalty! Hail to her brave,
Determined endeavors her dear States to save
When danger assails them! and hail with a cheer
Her glorious old banner her sons hold so dear!
Hail to our "National Holiday!" Hail!
For never in hearts shall its joyousness fail!
Hail to its advent, and even its noise,
Since it stirs in the hearts of our girls and our boys
A bold, sturdy reverence, never to die
While America's flag waves, for Fourth of July!

—Mary D. Brine.
Sabbath Recorder.

A. H. LEWIS, D. D., Editor.
J. P. MOSHER, Business Manager.

Earth-born weaknesses are not known there. Fleshy lusts never shadow its glory. Life is everywhere. Death is forgotten. Blissful immortality abounds. Knowledge is endless. Learning is easy. The illusionists are jubilant because they are not wont to be disillusioned. "Night?" That word is forgotten. "Sorrow?" The last shadow of its memory is gone. "Douht?" Such a word is never heard. "When do the redeemed reach heaven?" As soon as this tabernacle is dissolved, we talked. When all had been said each knew himself as one of the shut-ins. God hath not described. Eye hath not seen its glories. Ear hath not heard its symphonies. But the snatches of angels' songs, and the glimpses of that radiance compared to which sunlight is dark, are enough. Be restful. In Christ you inherit heaven, the undefined and undescribed. It is love. It is light. It is joy. It is peace. It is God's throne. It is Christ's home, where the "Many Mansions be." It is rest, rest, rest. It is—heaven.

The American Baptist Flag suggests that one of the difficult problems to be solved for our new possessions is "to convert the people from the Roman Catholic Sunday to the Christian Sabbath." It adds that in all Ro­mancatholic countries, especially those where bull-fights, theaters, and vicious practices generally, and closes its remarks with "We have to civilize, as well as Christianize, Roman Catholics." Such a statement from the Flag, in view of the character of Sunday throughout the United States, which claims to be Protestant, is less vicious than the bull-fight, but is an empty boast. While it is true that the Roman Catholic theory concerning the Sabbath produces the Continental Sunday as an evitable result, Protestants in the United States believe that our country is little if any behind Europe in the matter of Sunday holidayism. True, the "cycle run" is less vicious than the bull-fight, but Coney Island, with its thousands of excursions, offers as many open doors to vice as any Continental city. The fact that the late Pres­byterian Assembly could not secure an amendment to one of its resolutions, making the term "American Sabbath" to be "Chris­tian Sabbath," "incites" poorly with the talk of the Flag about the difference between "Catholic Sunday" and the "Christian Sab­bath." Actually, what the Flag says is empty talk.

William ignorance of God's law, and blindness chosen because light is shunned, are sins. To close one's eyes against light, and offer not seeing as an excuse for not doing, is little less than insult to God. Men must an­swer for what they know and what they may know by keeping eyes, ears and heart open to the calls of truth and righteousness.

The report for 1898 concerning the public schools of the state of New York show a re­markable and commendable increase of interest in the observance of Arbor Day. It is said that over nine thousand school districts observed this day. It is further stated that in those districts over eighteen thousand trees were planted by the school children. In connection with this has been developed an increasing pride in the appearance of school grounds and buildings. Almost an equally impor­tant development has come through the pro­motion of the study of Natural History, Botany and Dendrology, in connection with this movement. The College of Agriculture of Cornell University seems to have been the central point of influence through which these results have been obtained. It is reported that that college answered sixteen thousand letters in the past year, which were addressed about making gardens, and that more than twenty thousand teachers in the state of New York have been in communication with the college in regard to this department of com­munity school study. Hearty commendation of this movement, and of all similar move­ments, ought to appear on every hand.

Many people are kept in a state of chronic despair because their spiritual experiences eb and flow. It would be blessed indeed if all Christians could gain such mastery of themselves and the world as would enable them to escape these fluctuations. But since we have the treasures of our spiritual life yet in earthen vessels, it is wise to keep in mind that these changes in experience are by no means fatal, unless mortal. Therefore we need to look higher and often for help and cease to mourn over temporary fluctuations.

The Catholic Mirror for May 27 devotes a page of sharp editorial matter to the ques­tion of "Reformed Christianity versus Pen­tecostal Christianity." It is in many respects a just condemnation of Protestantism for the inconsistency of claiming to be a Biblical system while it is not. The claim that Catholicism is "Pentecostal Christianity" cannot be sustained; but it has quite as good ground as modern Protestantism has for claiming to be Biblical Christianity. Historically, Catholicism has much the advan­tage.

The friends of Sunday law in Massachusetts, seeing that nearly everything is lost, have been trying for two or three years to create such a public opinion among legislators as will make the way for such a bill by each employer one day of rest in each week without designating any particular day. A bill to that effect has been before the legisla­ture during the past winter, but failed to be­come a law. If there were need for such a bill, it might be supported by any class of employees against overwork, and especially against com­pulsory overwork, we should favor such a bill; but it is a significant fact when Mass­achusetts dares not trust even that form of prohibitive legislation concerning labor. With a fair degree of Christian civilization, all such questions will regulate themselves, without the interference of civil law; and those who plead for that form of legislation usually seek by indirect provision further support for Sunday. As we have already indicated in former issues, the趋势 of legislation for a past two years has been more unfavorable to any legal protection for Sunday than at any previous period.

"HEBREW PROPHETS IN AMERICAN PROBLEMS" is the title of several papers by Lyman Al­bott, published in the Outlook. We call at­tention to them, and suggest that when the proper conception of the writings of the He­brew prophets is reached, great fundamental truths discussed by them as related to He­brew history will be found pertinent to Amer­ican history. Erroneous notions concerning the work of the Hebrew prophets, notions
which have considered their writings as mainly predictable of future events rather than as applicable to local issues, have prevented modern scholars and statesmen from gaining great profit from them, and others have refused to believe in them. The Hebrew prophet was usually the great reformer of his time. Inspired and guided by the larger theocratic conceptions involved in the Hebrew nation, these prophets uttered universal truths and warnings which are of great value to all times and to all peoples.

OVERCROWDING IN EDUCATION.

No one has observed the pressure brought to bear upon our schools, and especially in connection with the grammar and high schools, can have failed to note with sorrow the overcrowding and overwork which the popular system demands. At a period when boys and girls require the largest share of attention to physical health in order to secure proper mental and moral development, they are likely to be so crowded and excited by emulation and the desire for speedy graduation that the entire life of the pupil suffers seriously. The course of study usually required within an hour application to the pupil in the school-room, and equally close application for several hours each evening when at home. The time spent in the school-room is quite as long as growing children should keep up intense mental application. The ambitious pupil soon becomes abnormally sensitive and the strain upon life is proportionately destructive. Boys and girls, notably the latter, come to graduation day under such strain as impairs, if it does not destroy, their usefulness for many years thereafter. It is a great educator in the sense that to be passing for the work in 1899.

The political troubles in the island of Samoa have called special attention to its history. It is well to remember that the first Christian missionary who opened these islands to the civilized world was a man who had labored in Samoa. The prophecy had been uttered by one of their dying chiefs, predicting that the worship of the idols would soon cease throughout the islands, and that a great white chief would come, who would overthrow the established order and bring in peace. Perhaps this was the reason why Mr. Williams was welcomed when he first landed. Some native converts from Tonga, one of the friendly islands, were with him, and Malietoa, a powerful chief, was induced to make a trial of the new religion after a few months. In this way Christianity found favor, since, when the trial was made the gods did not seem to be angry, and many of the natives accepted the new faith.

Mr. Williams' last sermon to the Samoans was preached in November, 1839, from Acts 20: 36-38, "And they all wept sore, and fell upon Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more." Mr. Williams' leaving his family in Upolu, then set sail for London to leave. When, in 1840, the deep missionary interest in Samoa was aroused. As the spread of Christianity increased and natives were educated, the London Society ceased to send missionaries to that field.

The nominally Christian population of the islands is estimated at 36,000, the full population being about 50,000. In 1892, the native churches sent $9,000 as a thank-offering to the London Missionary Society. It is well known that the present troubles there have grown out of rival aspirants for the throne, and the recent death of British and American seamen and officers who were seeking to restore peace among the Samoans, is in some sense a continuation of the sacrifice which began with the preaching of Williams, whose name is attached to a place among the most devoted of Christian martyrs.

MISFORTUNE.

A little colored child learning to read, came to a long word which it spelled out thus, "mis-for-tune." "Aunt Dinah, what does that mean?" asked the child. "Well, honey," said the old lady, "it's a derry way. Fortin is good things, and misfortin is dem good things what misses you, and goes somewher else. Fer instance, when de folks cross de street and sab some powerful streek o' luck, dy is mighty tickled mos' to def, but you aint feelin' dat way, kase why de fortin didn't hit your house. De bessin' what goes cross de street is your mis-fortun." But, the Aunt Dinah was a wise woman. She was a philosopher without intending to be. Most of our ills come from the manner in which we estimate other people's blessings. It is not so much that real evil has come to us that we are damaged, but that we desire it, that constitutes our conception of misfortune. Our self-sufficiency changes that to a misfortune which comes to others, especially if we dislike the others. A lasting impression was made on our childish memory by the saying of this sister, when this wise one, who being a natural one, who having taken a given apple, "Oh, you pig! I wanted that apple myself." Be careful how you spell mis-fortune.

THE SABBATH RECORDER

SPRINTIAL FOOD.

Great wisdom is needed on the part of preachers in drawing messages from the Word which will find a hold. The intellectualness of our age, and a certain indefinable something often called "practical religion" are likely to call attention away from the deeper needs of the spiritual life in the church. All life is modified by that on which it feeds. A weak and inefficient life may be maintained, but without power to accomplish much, because insufficient or improper food is furnished. Metaphysical discussions concerning doctrines are poor food for spiritual life. It is possible to develop a line of metaphysical discussion and argument as to lead to deep and helpful truths. In the same way, current events and popular themes may be used, but there is great danger that the preacher will stop short of the necessary spiritual truth which ought to lie at the end of each such discussion. A study of the sermons of Christ offers the best model for preachers in this direction. He made momentary occurrences and seemingly trivial events a means of teaching great spiritual truths. Sparrows fly all over the place where he is and accept the dinner of the lamp that He makes them the means of a rich lesson concerning God's care for his children. A lily blossoms by the path and becomes the source of an important lesson concerning the folly of earthly adornment and the true adornment of the soul through righteousness. Even this, our age of non-spiritual tendencies, the hearts of people are often longing for spiritual food. The need creates the desire. That preacher is more than unfortunate who does not appreciate this need, and earnestly seek to meet it. The unchristian is the name of any woman to whom a charity organization had sent many things. At last she sent back word, "I don't want things; I want folks." There are many people carrying the burdens and meeting the temptations of these worldly days who do not want "things" by way of theories, but who do want "folks," in the person of great truths, warmed and vivified by the Spirit of God. The Recorder suggests to every preacher the need of great care and constant study, that he may "feed the flock." Or, Nothing is more true than the fact that food nourish and strengthen spiritual life. Your hearers may die, spiritually, for want of the simplest food. He who would feed others must be fed. Not your intellectual life alone, not your metaphysical discernment, but the state of your own soul, will determine your need to feed the church of God. Read often Christ's words to Peter, "Feed my sheep. Feed my lambs." Feed the church of God.

AVOID ISOLATION.

You need the help of others. You need the restraining influence which the interests of others put upon you. It is unfortunate for a man to always have his own way. To mingle with other men, to work with other men, to work for your church up to the chances and co-operation of other men, is valuable. The recluse becomes opinionated, and he is likely to become weak. The fundamental laws of our being forbid isolation. Union of effort is essential to the accomplishment of great work. The great union of the church, the union of being, of that of the individual soul with truth and God. Unwillingness to adjust one's self to the opinions of other men to such a degree as will enable one to co-op.
erate with them, is weakness. This is the weakness of those whom we call cranks. On the other hand, one may not yield a conviction based upon truth for the sake of momentary harmony, or the superficial opinions of other men. What we desire to impress is that the world has gained nothing by the efforts of the many men who have lived in this world, surrounded by men with whom you ought to co-operate, with whom you ought to mingle, for your own good, for their good, and for the cause of righteousness. The highest human wisdom demands this. And the universal brotherhood which God has ordained among men demands it. Complete isolation is impossible. The effort to seek such isolation is not only undesirable, but wrong. What is here said of individual life has a direct bearing upon church life and the united action of churches in denominational work. Frequent interchange of opinions, constant adjustment of efforts, and cooperation along all lines of work are not only indicated by wisdom, but are absolutely essential to the highest success. Pound this in all your plans.

BIBLICAL REVISION IN THE CHINESE LANGUAGE.

Between 1890 and 1892, permanent steps were taken for securing a common version of the Bible in three forms in the Chinese language. These forms are the easy Wen Li, the higher Wen Li, and the Mandarin. The committee, to which the Chinese official version was referred, has reached 2nd Corinthians, and the four Gospels have been published in an edition for suggestions and criticisms from Chinese scholars. Nothing has yet been published by the committee having in charge the "higher Wen Li." This committee, it is said, finds more difficulty in translating the Greek into terse Chinese, since the sense is often obscured by using a Chinese word as the equivalent of each Greek word. A translation thus made would resemble an English document of the present day, in which many obsolete words from Latin are inserted. A similar perplexity is familiar to every Greek scholar in translating into English. For this reason it is probable that the easy Wen Li version will find more general acceptance than either of the others. The Mandarin revisers have not yet, however, published their work, and it is not yet, although it is going forward. We trust that all this effort to secure something like a uniform version for the people of China, together with the opening up of China through various political influences, will add a large factor, and a favorable one, to the spread of Christianity in that ancient empire. But we say here, as the Recorder has said before, that it will be impossible to bring the metaphysical conceptions of western theology to successful fruition on Chinese soil.

TEACH THE CHILDREN POETRY.

Poetry is one of the pleasantest methods by which thoughts can be conveyed to childhood. Children appreciate simple poetry at a very early age. Without being able to analyze, they yet enjoy the movement of rhythm and beauty of thought thus expressed. During the memorizing age, say from two to ten years, the child eagerly grasps thought beautifully expressed. Such thoughts take a permanent place in his plastic memory. Later years may seem to cover them, but numerous circumstances will arise by which they will be uncovered, giving both comfort and benefit. It is not wonderful that the simple ditties taught in the nursery remain forever in memory. Beautiful and pathetic is the story told of the aged Christian scholar who, when the burden of years rested upon him and the memories of yesterdays passed as nothing, still insisted at evening in repeating the prayer he learned at his mother's knee,—"Now I lay me down to sleep." That prayer is made beautiful to the child by its simple rhythm:

"Now I lay me down to sleep;
Pray, Lord, Lord, my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take;
And this I ask for Jesus' sake."

That may sound supremely simple to some wise and unsympathetic critic, but in no other way can the mother so well teach the child that greatest of truths, God's loving care, as in this simple rhythmic prayer. It is well when parents give much time and care to the selection of simple poetry, that it may be taught to children. Few things can give greater pleasure when the years of life have grown to be many than to recall the poems learned in childhood. Teach the children sweet and pleasant poetry, Ballads, hymns, descriptive poems; literature is full of them. Gather such gems for the children.

NEWS OF THE WEEK.

The New York Tribune, of June 30, gives upon the occasion of Disraeli's death in London to take part in the Conference,"—Reports from Rome regarding the new pope state that in consequence of his exertions during the recent religious ceremonies, he is now suffering great prostration, together with a slight attack of fever. He is confined to his bed, and some anxiety is felt regarding him. As the time approaches for the arrival of Captain Dreyfus, the house which is occupied by Mme. Dreyfus is guarded by gendarmes night and day. In addition to policemen a giant porter keeps the outer gate locked and barred. No one is allowed to enter without the express permission of Mme. Dreyfus.—The period of three months, within which the development adopted by the New York Clearing House Association, imposing charges for the collection of out-of-town checks, were to continue in force without modification expired on Monday. It is understood that practically no changes are to be made in these regulations.—In the boat contest between Harvard and Yale, which was held on the Thames on June 29, Harvard was victorious.—A terrific storm visited Morgantown, W. Va., on the night of June 28, by which dozens of houses were unroofed. The wind blew like a hurricane. A rainfall of might and power was accompanied by several inches accompanied the storm. Tremendous damage was done to crops of every description. Bridges were washed away and roads were made impassable.—Mrs. Addie McNally Barrow, the last of the three kid-nappers who stole the baby Marion Clark, has been taken to Auburn Prison to serve a sentence of twelve years and ten months for her part in the crime. It was on May 21 that Baby Clark was stolen by her nurse in Central Park. Within six weeks the perpetrators of the crime have been run down, tried, convicted and sent to prison. The murderer and the other two who captured Spanish cannon to the state of Pennsylvania, and placed the distribution in the hands of Governor Stone.

LETTERS TO YOUNG PREACHERS AND THEIR HEAVERS.

LETTER XXXVII.

PRAYER.

It is difficult to apply any rules of rhetoric to an exercise which ought to be as truly a direct outgrowth of the soul and as deeply spiritual as real prayer is. Nevertheless, public prayer often fails, and becomes destructive of the high aims which it seeks to attain for want of that guidance and support which the primary rules of rhetoric give.

PRAYER SHOULD BE FROM THE HEART.

One dangerous temptation is likely to assault the preacher, the temptation of paying too great attention to rhetoric, thus making prayer formal and himself a sort of religious machine. Against this he must guard constantly. Prayer which is of the lips alone is mockery, if not wickedness. That soul culture in spiritual things of which we have spoken in a former letter must supply the essential elements of true prayer. If the public petitions of the preacher spring from a heart full of love, faith and devotion, they will reach the hearts of the congregation and carry the listeners to the Mercy Seat. There is little or no reason for public prayer unless it be of such a nature as will lead the listeners into the same current of thought and the same prayerful mood in which the soul of the one praying ought to be. Since the state which produces real prayer cannot be gained in a moment, nor brought about by any rules of rhetoric, we shall here note only the leading thoughts relative to the rhetoric of public prayer.

If we sought to comprise all in one sentence as a direction to him who prays in public, the briefest and most would be in these words: Pray from the heart. The central idea of prayer is petition. The public prayer should aim to ask for those things which the speaker and the people need, and then and there. The petition should be burdened with the specific wants of the hour. This forbids entirely that very common fault in public prayer, which in a formal way asks for distant and indefinite objects, in which there is little or no immediate interest. Such praying is little more than an empty form. This rule also forbids that other reprehensible practice of giving God information of things which already knows. That is mockery. It is usually done for effect; it is a prayer to the people. Equal- ly to be avoided and condemned is the habit of prefacing prayer with many high sounding titles and addresses to God, as though one might buy his favor by approaching him with flattery. There is a touch of heathenism in this which ought to be very far from the hearts of those who follow Christ and have been taught that simple, yet all-comprehend-ing, prayer which he gave to his disciples. That prayer has no address except, "Our Fa­ther, who art in heaven." Allied to this evil
is the folly of undue and unjust self-condemnation in words. This is a sort of craven-like creeping in the dust, as though we could thereby purchase God's favor. Reverence and humility ought to abound in all public prayer, but repetitious and insipid prayer is not the right way. On the other hand, avoid the possibility of that sarcastic, yet just, criticism which a newspaper reporter made when he said of a given prayer, "It was the most eloquent prayer ever delivered to a Boston audience."

The element of praise has a certain place in prayer, but not a prominent one. Petition which includes confession must, ever be the all-pervading characteristic in true prayer. The admission of our faults, the confession of our sin, will be avoided, in a great degree, by adhering to the foregoing rule and remembering the following suggestions:

HAVING A PLAN.

Thus we do not mean a written prayer, nor a stereotyped form, which is repeated word for word. This is likely to have all the dullness of a written prayer, without its excellence. We do mean that he who prays in public must know what he wants beforehand, that he must ask for it intelligently. Dr. Shailer Mathews has said that prayer is much as much as a sermon. . . . Extemporaneous praying, like extemporaneous preaching, is too often the product of a single instant, instead of devout reflection and premeditation. It might at first glance seem that mere mention of God and praise are sufficient to excite the right conception; that prayer must be a gush of feeling without distinct reflection. This is an error; no man can pray well without knowing what he is asking for, and whom he is praying to. Everything in prayer, and especially in public prayer, ought to be well considered and well weighed.

The reaction which gave rise to Protestantism has carried us too far away from plainness and pointlessness in public prayer. To avoid stereotyped formulas, study the simpler words of your own heart, of your angels, and of the heart of God. This will awaken deep desires, and your knowledge of what is needed will enable you to plead with God in behalf of yourself and of the interests which are pertinent to the time. If you come into sin in behalf of your neighbor, let it be the sins of which you know them to be guilty. If you plead for help, let it be the help which they need. Some writers lay down outlines for prayer, such as 'petition,' 'confession,' 'praise,' 'thanksgiving,' etc. We prefer to say, let your heart and your judgment guide, and seek to be led by that wisdom which comes from Him who giveth liberally and upbrandeth not. We cannot recommend a slavish adherence to arbitrary arrangement, or stereotyped formulas in public prayer. Indeed, one danger against which you must guard especially as the years of public service increase is against stereotyped forms which come to be meaningless.

AVOID REPETITIONS.

Christ distinctly condemns "vain repetition" in much more positive terms than is the case against the intended repetitions whereby heathen sought to "be heard for their much speaking." Still his words forbid false and idolent repetitions. This is too common and serious a fault in extemporaneous prayer. It applies with great force to the repetition of the name of Jehovah. Many men break the commandment which says, "Thou shalt not take the name of the Lord thy God in vain," in the letter, if not in the spirit, in every public prayer. Criticize yourself on this point, and ask your friends to criticize you. If you have pronounced that name with reverent dignity when referring to Deity, form that habit and apply it carefully. While public prayer must often refer to Jehovah, the sacred name which stands above every other name should never be repeated nor "handed about" until its sacredness is lost through undue and unnecessary familiarity. The profuse use of exclamations is also interdicted by the words of Christ. Many prayers seem like a string on which all are supposed to hang a contribution. The assurance of words is so grave and so offensive that it is scarcely necessary to do more than name it in order to warn you against it.

CONTRIBUTED EDITORIALS.

By L. C. Randolph, Chicago, Ill.

Revived in the Sabbath Churches.

From Hebron over the long hill to the Centre; the Centre back to Burdickville; Burdickville to Fishing Creek; Fishing Creek to Lent Church; Lent Church to Hebron, by Steer Brook. Off for Shiloh House and Richmond. A few verses and early next morning. Six sermons preached in the closing two days, besides the baptismal service and the social. Now Crandall Hill drops to the rear as we wind down Whitney Creek. To the right the rugged Brauch road leads to East Hebron. Then both the Oways come in view, and the scenes of the last seven weeks are only memories.

Long to be remembered are the closing services. Sabbath morning at Hebron the covenant meeting and Lord's Supper lasted two hours. The testimonies came from trembling lips and hearts moved to tears. Deep, tender and earnest was the chorder speech of that day. Such occasions are landmarks in the life of a church, binding it into unity by ties stronger than those of worldly kinship. East Hebron again in the afternoon, and then the baptism, one of the most spiritual and inspiring services in which it was ever our privilege to participate. In a pouring June rain, the candidates came to the water's edge. Two of them, younger and more mature, fully surrendered on the bank of the stream, and joined their companions in the sacred rite. Thirteen have been baptized, three have joined by letter and testimony, and others expect to follow. The life of the church has been greatly quickened, and their courage is stronger for the work before them.

These communities are able to give ample support to a pastor, and we expect to see this accomplished in the near future. Bro. Kenyon resigned this charge in April. His action was not due to change of doctrine, but to a feeling that his efforts were not properly supported and that his work there was done. We hope to see him restored to the place again, and resuming the former cordial relations. All is well when the good Spirit guides the way. "Bro. Kenyon and I may differ before the throne," the Woodpecker once wrote. "He is a spiritual, consecrated man. He has led many souls out into the light of God, and we trust that his best work is yet before him. Whatever decision is made, may it be wrought out under the influence of the Holy Spirit as he moves upon the hearts of both church and minister."

In the meanwhile, Bro. Walter Greene, of the University, will spend the summer with the churches, and we hope that the quartet will visit the churches in August.

The meetings have been wonderfully attended, considering the scattered condition of the people, the size of the town, and the busy time. Attendance of unconverted people has been large, many being quite regular and manifesting earnest attention. These churches have had very little pastoral work during the closing two days, but missionary. The young people are as bright as the older ones as public-spirited, the latent possibilities of improvement as great as they are in other places. Indeed, the opportunity seems to us rather exceptional. These churches are in possession of the fields, and as a wide road is opened in the Sabbath. The seed is sown. It needs to be warmed and quickened into life. The prayers which have been going up for many years are not lost. The trembling lips which framed them—many of them are silent; but the prayers have entered into the ears of the Lord of Sabaoth.

Going Home.

"The deepest spot on earth to me Is home, sweet home." The fairy land I long to see Is home, sweet home.

The conductor waves his hand, the wheels move, and No. 1 pulls out of the station,herself with stern joy for the sixteen hour chase before her. The conductor shouts "all aboard," but the refrain he hears is "going home." The rushing, tearing train runs on, the click of the rails exults over it, the flying landscape waves it. Pull out the throttle and let the giant speed down the track; for at the other end of the line sweet faces are looking out of the window. Four months away from home! One of the coming men has grown out of kilts into a genuine boy's proud regalia of trousers. The baby has learned to talk. He will stand out in the middle of the floor and deliver his speech, "Please, papa, buy me a dog." There will be dancing eyes and capering feet, shouts of glee and demands for a frolic, while calmly on the scene will beam a face somewhat gravier, somewhat sweeter and dearer than all.

The campaign has been hard and long. Sometimes the mind has grown jaded, the heart weary, but it is glorious to be a man, and do a man's work in the world. Christ's service is blessed, and rest after toil is sweet. It is a beautiful world after all. The love of friends, the loyalty of comrades, the fellowship of the saints, thank God for them. Blessings on them all. The firesides seem to glow with a brighter blaze to-night because I shall soon see my own. All the evening lamps shine with a more witching cheeriness because I am going home. Over all these roof-trees to-night may there rest the benediction of heaven.
The next regular meeting of the Missionary Board will be held Wednesday, July 19, 1899. Business will be transacted until Friday, July 28, 1899, and also blanks for the report of the year's labors, ending June 30, 1899, have been sent to the missionaries, missionary pastors and evangelists. These should be filled out and sent to the Missionary Secretary, July 8th. It is desired that all the workers shall make a full report of their labors during the year, and the condition, needs and prospects of their respective fields.

The Missionary Secretary attended all the Associations. He put before the people at each Missionary Hour the condition of their missions, the work being done, and the demands upon their Board of Managers. He informed them of the indebtedness of the Missionary Society, the falling off of funds, and the absolute need of larger funds to support our present missions. The monthly pledge system of raising funds for our missions lately adopted by the Board was fully explained, and the pledge cards hereafter issued in each Association. The pastors and missionary pastors were requested to set forth at an early date to their people the financial needs in the support of their missions; to put before them these monthly pledges and secure pledges. It is desired that each church shall be thoroughly canvassed for these pledges for the support and carrying forward of their missions. Those churches that are using fully the weekly envelope system for raising funds for our denominational line of work, and prefer it, are not asked to make a change, but to report to the Treasurer of the Missionary Society by Sept. 1 the amount pledged for our missions. Those churches that are using hard at the envelope system, or using no system, for raising funds for our missions, are asked to adopt and try this monthly pledge plan which the Board puts before them. It is earnestly desired and requested that either the pastor or treasurer of each church shall report to the Treasurer of the Missionary Society early in September the amount of monthly pledges in said church and congregation for the support of our missions. This is earnestly desired and requested that the Board may know at its October Board Meeting what sum of money it can depend upon in making appropriations for our missions for the ensuing year. Only as the people subscribe or pledge can the Board appropriate. The Board as the servants of our people thus come directly to them to know what they will do for the support of their missions. There is no doubt that the pastors and missionary pastors will heartily enter into this plan for raising funds for our missionary and evangelistic work, and do all they can to make it a success.

In the round of the Associations we noted several items of encouragement. 1. The harmony, good feeling and brotherly love which prevailed in the churches. No church was being divided and broken up by dissensions. 2. Support for the quarterly ending June 30, 1899, and also blanks for the report of the year's labors, ending June 30, 1899, has been sent to the missionaries, missionary pastors and evangelists. These should be filled out and sent to the Missionary Secretary, July 8th. It is desired that all the workers shall make a full report of their labors during the year, and the condition, needs and prospects of their respective fields.

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The study of the church life and growth has by no means been reduced to an exact science. There are some things very evident even from imperfect statistics. And this fact of the close of this century as the country enjoyed in the years 1799 and 1800. The advance of the church has been comparatively rapid and uniform until within the last decade, but now the chariot wheels un doubtably played measured either by professions of faith or net increase of the denominations, the rate is a very slow one for the last few years. Conversions, which used to number seven per cent in the Presbyterian church, have fallen to five; and in the Methodist church much lower, the profession in the Congregational body are about what they are among the Presbyterians. It is significant that in several denominations are reported from the colored churches, so large, in fact, in the case of colored Cumberland Presbyterians as to be in credible. No body reports any marked increase last year except the African Methodist Episcopal, whose figure was probably a mere guesswork. Even the Episcopal church, which recruits its strength constantly from other evangelical bodies, may be said to have been going forward since 1898; and the Catholic church received a lower rate than the Presbyterian, as it usually has, for that matter. All of which goes to show that the "growth" and net gain in particular denominations may be thrown out entirely unless they be of character sufficiently wide spread with the life of the church in separated bodies. The fact is that the life of America is caught in a great tide of materialism and worldliness and, but each church needs is more of the life of Christ in answer to its prayer. The Interior.
**Woman's Work.**

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

“God wants to be trusted wholly. Half confidence is whole mistrust.”

If we will remember that God sees and knows just what we are and what we desire to be, and will be willing to trust ourselves with him, however obscure our lives, however small our opportunities for service, we will enjoy the confidence and love of our Saviour.

Who is willing to set apart Tuesday, Aug. 1, as a day of prayer for a forward movement in all our work for Christ, that we may be prepared for the coming Conference? May our one be open to our Father's commands, and our hearts responsive to the earnest appeals for increased gifts to meet the enlarged plans of our Missionary and tract Boards.

**REPORT GIVEN AT CENTRAL ASSOCIATION.**

I cheerfully comply with the request of our Associational Secretary to speak of the work of our Society the past year.

The months have flown swiftly, laden with labor and joy. We have meant to improve the opportunities which came to us to “lend a hand” to those more heavily burdened than ourselves, and, if possible, cause a rift in the dark clouds enveloping them.

In ten months we served dinners, instead of suppers, which we found a source of both pleasure and profit. Two suppers, a Thanksgiving and a souvenir, added somewhat to our treasury.

In connection with our souvenir supper, there was held a matron's literary and musical entertainment, which may not have been very helpful financially, but a great benefit in renewing our youth, in bringing out our latent talent, and better establishing a sisterly feeling among the members. The hearers reported it a success, in being much better than they expected. Four that took part were once students of old DeRuyter Institute, and rehearsed pieces of fifty years ago. Old songs were sung, which were greatly appreciated. By a nite-box opening, our possessions were increased $11.45.

With much aroused and interested in the African Mission, the Society taking a girl to educate.

Five dollars have been paid toward Board expenses, $12 for Susie Burdick's salary, $15 toward church expenses. A China Christmas box, valued at $15, has been packed. Most of the remainder of our funds is still in the treasury. Our Society has adopted this plan (since Dr. Lewis gave us a talk last winter) of appointing at each session three persons to read some selection from the SABBATH RECORDER, and to interest them in those days we can judge of a few individual tastes, and many are benefited.

**E. B. Wirtford.**

In the absence of Mrs. C. M. Lewis, the Associational Secretary, Mrs. B. C. Davis had charge of the Woman's hour at the Western Association.

After reading of Scriptures by Mrs. Lyon, of Richburg, and prayer by Mrs. Mahoney, of Shenango, Pa., the secretary's report was read by Mrs. A. B. Kenyon, of Alfred. A paper on African Mission work by Mrs. F. E. Peterson, and one on China Mission work by Mrs. G. H. F. Randolph, were both interesting and instructive.

Pres. Davis, of Alfred University, spoke upon “Some ways by which our women can help our educational work,” speaking principally of financial help which could be given deserving girls desiring education and scholarships to be awarded them.

A very interesting exercise representing a Chinese school—showing Chinese methods of studying and reciting, was given by Mrs. G. H. F. Randolph and her four boys.

Miss Mason introduced the songs of Mrs. Jessi Schoonmaker and Mrs. and Mrs. W. D. Burdick, of Nile, furnished choice music, which was much enjoyed and appreciated.

**THE NECESSITY OF A MORE REGULAR ATTENDANCE AT OUR SABBATH-SCHOOLS.**

By Mrs. D. L. Babcock, Albion, Wis.

Read at the Woman's Hour at the North-Western Association, Milton, Wis., Oct. 18, 1890.

What ought we, who are interested, to do to insure a more regular attendance in our Sabbath-schools, and especially of the younger children? This is a question which has laid next my heart for many months. If by the greatest united efforts of the superintendents, teachers and pastors, the parents would be awakened to the importance of this question, so they would encourage and assist the children to a prompt and regular attendance, the first step would be gained. It is true in our own town and Sabbath-school, I assume to be true in some other places. In our village we have nearly 25 children whose ages range from four to seven years. Of this number probably one fifth are regular attendants at Sabbath-school, four fifth attend once a month, once in two months or two or three times a year. Seven have never been inside the Sabbath-school room. Upon the little children of to-day the church of to-morrow will be dependent for support. They are to be the workers in the church of the future. How are they to acquire the habits of regularity and punctuality in attendance, and an interested spirit, if the parents and teachers do not instill these qualities into their young lives?

It has been said that the habits and rules of life acquired before the age of ten remain more firmly implanted in the memory than anything learned later in life. The Catholic church asserts that if she can have the religious teaching of the child for the first ten years of its life she rests contrahed, for it will always remain a Catholic. How shall we interest and hold their attention? how make them so eager to come again, that the careless parent will become an interested assistant? One element that will draw the children is the feeling that the teacher has an active interest in each, that if they are sick she visits them, if they are absent she misses them. You know the story of the little boy who went faithfully to the Sabbath-school in his neighborhood until the church to which it belonged moved miles away to another part of the city. There were other schools near him, but the boy ignored their existence, trudging perseveringly to his place in his old class. At last somebody said to him, Why do you pass by all our schools and walk so far every Sabbath? The boy answered, "I don't want to. Wall, the boy explained, “you see they love a fellow over there.” That is the spirit we want in our classes. All teachers should bend every energy toward gaining the friendship and love of each member of their class. Have you ever written them letters? Everyone knows how delighted little children are with a letter directed to them. Birthday letters, New Year's letters, letters to tell them they were missed when absent from class, and to ask them in their plan to bring a little friend with them. If the teacher can impress upon the scholar a sense of responsibility for the prosperity of the class, another point will be gained. Someone has said that the good old custom of memorizing portions of Scripture was beneficial, and it is to be regretted that it has been discontinued in many schools, with the exception of the Golden Texts of the New Testament which are that they are not remembered from one week to the next. How many of our little children of today could repeat the 23rd or any other of the beautiful Psalms whose poetry would charm the child if only presented in an attractive way? The Beatitudes, the Ten Commandments? Portions of Scripture memorized now will remain with them while life lasts. Easy, pretty little songs adapted to their age are always a source of interest. In every way possible strive to awaken a class spirit, interest them in the geography and attendance. Give them a class color and a tiny badge of ribbon of that color. These are only a few of the methods by which the teacher may draw the little child to him, and so teach him some of the fundamental principles underlying a pure spiritual life.

When we turn to the attendance of the older children, and young people, it seems to me much more interest would be taken if the study was more thorough and connected. Right here I want to ask a question. Does the Sabbath-school plan advisable to follow the International system longer? Just as we become interested in the Old Testament history, without warning we are dropped into the New Testament; and after remaining there from three to six months, we are put back into the Old. Often we have the birth and crucifixion of Jesus twice in one year. Wouldn't the interest be greater if we would have one or two years' work in the Old Testament, studying it as we would a modern history, and then two or three years' study of the New Testament?

One boy of the incorrigible age once remarked in my class, "Well, I don't believe I will come next Sabbath, we are going to have the same old thing we had six months ago." I tried to interest him in either ancient or modern history if the same events were repeated every four weeks, and the process continued. It seems to me that we need a much more connected and systematic study of the dear old Book. We need to ask ourselves the question, "May our students have found the solution, but if any remarks that I may have made shall in any way contribute toward a more regular attendance in our Sabbath-school, I shall feel that I have not spoken in vain. The old receipt of "watchfulness and prayerfulness" must be the motto for us all.
but not an Adventist. As I remember his story, he was formerly a sailor, and a great Bible student. He embraced the Sabbath upon the ocean, and left his sea-faring life because he could not observe it. He drifted to Chicago, and went into wholesale dry goods business, in which he sold goods to peddlers. His father was a Protestant minister in Germany. He had no sympathy with his son’s convictions, and ostracized him because he had embraced the Sabbath. Wages were low, and there was no Seventh-day Baptist church in the city. He died in the fall of 1873. In the year after the fire, Mrs. Crumb, wife of W. C. Crumb, of Rockford, Ill., came to this city. In the course of two or three years, Mrs. Davis, mother of Mrs. C. B. Hud and Mrs. J. N. Burno, deceased, and two or three other families, moved to the city. In June, 1875, Eld. James Bailey, of precious memory, came to this city in the interest of the Tract Society, and organized the class and a Woman’s Auxiliary Tract Society. The Bible-class was at first held at private houses, but was soon moved to Farwell Hall, in order that the members might attend the Noon Meetings. It was held at 11 o’clock Sabbath mornings, in one of the character rooms on the platform.

This same year, Rev. E. L. Livermore and Rev. E. M. Dunn attended the Baptist Theological Seminary, then located in the city. Eld. Livermore spent the Sabbaths with his church at Walworth, and Eld. Dunn remained in the city and taught in the Bible-class. Under date of November 15, 1875, Eld. Bailey said: "Brethren Livermore and Dunn are holding good positions in the Baptist Theological Seminary and may help to strengthen our work. The present aspect of our cause here is a hopeful one. It may be that, with proper labor, under God’s guidance and blessing, the Sabbath may rise here and be respected. Let all the brethren remember Chicago when they pray for the triumph of God’s holy Sabbath. A special effort here may result in as much success as in any other place. Give wise and steady support, and I trust to God for success."

At the same time when Eld. Bailey organized the Bible-school, he spent several weeks in Chicago, writing for the Chicago Tribune on the Sabbath question. This was a wonderful opening for publishing Sabbath truth. Some time after this, Eld. Bailey reported as follows: "Chicago has proved to be a good field for the Sabbath cause. In the spring of 1875, I was directed by the Tract Board to canvass it in order to ascertain what could be done. That labor brought together several Sabbath-keepers in a Bible-class. Previous to that time their meeting was of a desultory kind. The number of Seventh-day Baptists brought together was twelve. Sometimes sixteen have been present. The class has been continued without interruption, most of the time in Lower Farwell Hall, and has been well attended. Several strangers have come in at different times and been noticed in the city papers. Brethren Livermore, Ord. and Dunn wrote several valuable articles, which materially helped the discussion. Three D.’s and one bishop were induced from this class to write to their denominational papers in the interests of the Sabbath. Brethren Livermore and Dunn reviewed some of these sermons. Four persons, "Moses," alias John Merton, of Oak Park; "Segun," of Chicago; "E. J. P.," of Loggan-port, Ind.; and "Abel Anderson," of Muskogon, Mich., wrote in defense of the orthodox faith. In all, nearly fifty articles, pro and con, were published. My brethren and myself have written and expressed our sentiments in the articles, each published in about 40,000 copies, and mostly in the Sunday issues, where they would be more generally read."

I now propose to spend most of the present winter in Chicago, on my own responsibility, and to contribute my little effort in making good opportunity and my health will permit in this cause." This plan was carried out.

The above was probably written in the fall of 1876. About this time, I employed a shorthand reporter, who interviewed, under the supervision of Eld. Bailey, twelve or fifteen of the leading clergy and other prominent men of the different denominations. It resulted in diverse and conflicting statements, such as "change of day;" "the Sabbath done away;" "the Sabbath of the Bible is Saturday, the Catholic church changed the day." Peace was the order, and Bishop Folly, then the bishop of the city. Our own views were fully treated in an interview with Eld. Bailey. Part of these interviews were published in the Chicago Times, and some in the Sabbath Recorder. In my opinion, this is a most effective way of spreading Sabbath truth, and might be repeated successfully.

During these early years, N. O. Moore, who had embraced the Sabbath under Adventist influence but could not unite with them, commenced the publication of the Sabbath Observer, an independent Sabbath Reform. Dr. C. D. Potter, of precious memory, having a business in this city which called him here frequently, became much interested in the Chronicle as a better medium for the distribution of Sabbath truth than tracts. It is more than probable that the Chronicle was the means of establishing the Sabbath Outlook, for it was through his influence that George H. Babcock and Charles Potter became interested in the enterprise. Our people here sustained the Chronicle as best they could, but for want of a sufficient circulation, it was discontinued, and the seed of a more vigorous plant. In unison with this interest, Drs. Lewis and Potter furnished several articles for the Chicago Tribune upon the Sabbath question. So great was the interest in this question that the Tribune then reprinted a series of articles first published in 1876. These articles treated the Sabbath question from the Seventh-day Baptist standpoint, and must have been written by one conversant with our views. Of course, the Tribune’s作者 were not always in agreement with their position, but they defended themselves in putting out the Sunday editions. The author of these articles was probably A. C. Hills, who was at that time on the editorial staff of the Tribune. Hills was a poor white boy, brought up by Samuel R. Ward, called the "black Abolitionist," to use Fredrick Douglass’ expression. He was an upright, industrious, thoroughly black Negro. Hills was my fellow student in DeRuyter Institute, and the editor of a local paper in that town. During the Rebellion, Hills served in the Union army. After the War he went to New Orleans and later to Chicago, where he died in 1876. President Whitford visited him several times during his connection with the Tribune, and considers him the author of the Sabbath articles. Although Hills was not a
Sabbath-keeper, and probably not a church member, he thoroughly understood the Sabbath question. This illustrates how a truth may be promulgated from an intellectual standpoint alone.

The Sabbath Mission School was organized March 25, 1882. The plan originated with N. O. Moore. Before his conversion to the Sabbath, he was connected with the Railroad Chapel Mission on State Street, and was thoroughly acquainted with mission work, especially as to young children. He was a man of piety and zeal. During the twelve years of the school's history, Mr. Moore was kept in the position of superintendent as much of the time as his business and circumstances would allow. This Mission School was a success from the first. The following year its average and adaptability was found in the consecration and activity of its teachers and its effectiveness in reaching the children of the city. Many of these teachers were distributed in the several churches, where they have been taught, and the work has been pleasant and profitable, although there are many who say, "We have tried it and failed." Other teachers were taught to teach and preach. The following are the results of such labor in more than six hundred places, which are all the substitutes, and selected from the number who have visited the Sabbath-day School. It would add in its neatness and fullness, than is only. It was a comforting fact that he had molded our up our common cause. President Whitford was frequently one of the substitutes, and gave us valuable help.

At this time the organization of a church was too remote an idea to be entertained, and yet this movement resulted in more practical value toward this end than any other outside help. Immediately following this labor, the Missionary Society located E. D. O. Whitford here as general missionary for the Northwest, in October, 1882. About a month later, in September, 1882, the church was organized.

As we look back over scenes covering more than a quarter of a century in this great city, sadness and joy follow each other in quick succession; sadness, for wrongs done and opportunities missed; joy, that we have seen some helped in body, in mind and in soul. To be a humble member of such a church as this is an unexpected and crowning joy. This joy is second only to that derived from unwavering loyalty to Christ, inspiring within us a zeal for the salvation of men and the establishment of his kingdom which shall embrace all truth. This kingdom should ever be our common cause. Its demands on us are intensely magnified by our distinctive denominational tenets. These place us in antagonism, not only with the unconverted world, but also with the great body of the Protestant denominations.

It is my prayer that this church may wisely meet the grave responsibilities that these facts and its important location involve.

The preacher who wants to put his sermon into his people's hearts must first put his own heart into his sermon.

The Missionary Society followed up the interest created by the school, by sending its Corresponding Secretary, E. D. Main, who spent several weeks here, planning and laboring for the Society.

In the fall of 1881, direct help came from the Wisconsin churches, in supplying us with preaching on each Sabbath, after the Mission School was discontinued. Mrs. Thomas R. Williams and Nathan Wardner and Elds. E. M. Dunn and O. U. Whitford alternated in preaching to us. Dr. Williams was not only a logical thinker and a broad and hopeful planner. He saw the future better than ourselves. I well remember his expressions of hope that, at some future time, his tivo sons should be located here in their special work. It is a comforting fact that he lived to see this accomplished. Dr. Williams was the leader in this enterprise, and the first one of the four to commence the work. Well do I recall how a few of us gathered in chairs at the right of the old stove, and how Dr. Williams preached to us, sitting in a chair. He was the one who had the hopeful words for our future. But how sad we felt that such a feeble few should be the recipients of outside labor! We had learned to help the dirty boys and girls, gathered from the streets, and were we such heathen ourselves that the Wisconsin churches should send us missionaries? It is painful, indeed, to be subjects of benevolence; and while for the time being it was a crushing thought, later we came to feel that the faithful labors of those few men and their substitutes were alone, and were gladly aiding us because we were striving to build up our common cause. President Whitford was frequently one of the substitutes, and gave us valuable help.

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THE SABBATH RECORDER.

[Vol. LV. No. 27.

THE YOUNG PEOPLE'S HOUR AT THE NORTH-WESTERN E.M. ASSOCIATION.

This session was in charge of Miss Lura M. Burdick, the Secretary of the Young People's Permanent Committee, Misses Ida C. Leobor and Mrs. Pitts, Win., conducted the devotional opening service. This was followed by the Secretary's Report, which is published below.

I am expecting to give you this afternoon a summary of the Young People societies during the past year. I wish I might be able to bring you a complete report. One month ago report blanks were sent to the corresponding secretaries of the twenty-one societies in the Association, personal letter was sent to each one, requesting that the blanks be filled out as completely as possible and returned not later than June I. The first of June came and with it six reports; but patience has at least a partial reward, and last evening's mail brought the twentieth. Two societies which did not report last year reported this, while two that reported last year have not this; so the number reports standing the same as before—fifteen. No reports have been received from Farina, Smyth, Crab Orchard, Stone Fort, Bland, West, two of these last doubtless the blank never reached the one for whom it was intended. But here someone is at fault. Notice of any changes in secretaries should be sent at once to the Secretary of the Permanent Committee. Granting the small possibility of the blank having been lost, which is not likely, I am sure that no one has forgotten to be the medium for the progress and good work of the societies of the North and South.

The next order was music by the Milton College Male Quartet. Two of these young men, C. S. Sayre and E. D. VanHorn, came from Welton, Iowa, and two from North Loup, Neb., J. E. Hutchins and W. R. Root. This is the three-year quartet that is to do evangelistic work in Ohio during the summer. The topic of the hour was "Spiritual Growth," under four heads: Christian Work and Spiritual Growth, The Sabbath and Spiritual Growth, The Ninth and Spiritual Growth, and the Quarterly Meeting and Spiritual Growth. The estimation of the audience on the estimation of the color problem may be briefly expressed. It is his argument that when his people shall so qualify themselves by their honesty, industry and intelligence as to both deserve and command the confidence and esteem of their white fellow-citizens, they will have that confidence and esteem, and not until then. They must educate themselves in heart, brain and hand to a degree that will enable them to compete fairly and openly on the basis of actual merit with other men for the society of life, the world, and the soul.

A PRACTICAL SOLUTION OF THE RACE PROBLEM. Mr. Booker T. Washington, the distinguished colored orator, educator and leader, has been in this city recently, speaking before the Patria Club and other organizations connected with the American Mission and the way out of the trials and difficulties surrounding them. Mr. Washington is as sound, wise and practical in his views as he is eloquent, witty and persuasive in his speech, and no man of his race-to-day stands so high in the estimation of the American public. The solution of the color problem may be briefly expressed. It is his argument that when his people shall so qualify themselves by their honesty, industry and intelligence as to both deserve and command the confidence and esteem of their white fellow-citizens, they will have that confidence and esteem, and not until then. They must educate themselves in heart, brain and hand to a degree that will enable them to compete fairly and openly on the basis of actual merit with other men for the society of life, the world, and the soul.

THE Rockville Y. P. S. C. E. is very much alive and growing in grace and knowledge in the things pertaining to Christ's kingdom, and though we cannot boast of a large society, yet all seem interested and willing to do his and her part to keep the light burning. We have had a member that is to do a new work recently, which was an encouragement. We are longing to know more of the truths contained in God's Holy Word, and striving to become more like him whom we are trying to serve.

OUR MIRROR.

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Con. Sec.
Children's Page.

I KISSED HER IN MY HEART.

She came to my room at nightfall—
I had waited for her.
Her wee bare feet so noiselessly
Tiptoeing across the floor.
"Tell paperboys, papas,"
She said, "to hear my prayer.
And he bade her down she knelt
Devoutly by my chair.
And with those holy words, it seemed
I lived in another place.
Where "their angels" always do behold
The beauty of his face.
I marvelled much that ne'er before
It came, the"note"and verse.
Of earthly strife, when nightfall came.
To hear her baby's prayer.
"No one but you," the wee lass said,
Climbing upon my knee.
"To give, now dear mamma's away,
A good-night kiss to me.
There are your kisses—four, five, six—
Please now a letter write.
And tell mamma that I kiss her
Down in my heart to-night.
I loved her so tenderly.
To hear her, soft, white bed;
Loved virtues the mother gave
Dear child of our care.
And as the little lass slept
I set down fanful oblivious
Of which mothers feel, of faith and love,
In her boy's bedside-hour.
I thought how when a child I knew—
Pygmies a many year—
Beside my mother's knees without
A shadowed doubt or fear.
And the heart aglow, I fervently
Engaged it in the strife
For serried gain—defiance quest—
With which words a li'l ride.
Oh, for a bit of mothering!
To knead with her once more,
And to the prayer speak faith and love.
Now childhood's day is over!
Dear, tenderness, dost thou know
In heaven, where thou art,
The child last night, before he sleeps,
Kisses thee in his heart?
—Susan Toal Perry, in Central Christian Advocate.

MISSIONARY HARRY.

Harry Baker was sitting at his mother's daintily laid breakfast table, with a nicely browned muffin in one hand, and in the other his knife, all ready with the fresh, sweet butter for spreading it, when he stopped and turned a pair of frank, eager eyes toward the motherly face behind the coffee?

"Mother, I eat a good deal of butter, don't I?"

"Why, yes, my son," she said, a little puzzled.
"You have a healthy boy's appetite for several things."

"But I think I like butter just about the best. I mean it makes things so good I just eat heaps of it."

"Well, Harry, so long as you can bring me in such a fresh, rosy face I shan't object to the 'heaps' you want to eat."

"But mother, I like it so well," and here his lips trembled just a little, "I believe I want to give it away."

"Give it away! my child," she said, astonished, an idea of interest, laid down his plate and listened.

"Why, you see, mother, this is what I mean—Miss Emily was telling us about India, and how different things are over there from the way we have them, and what a hard time girls have, and that boys are taught to treat them worse than dogs, and Nell," looking toward his baby sister, "would have no show over there at all, and she might have been thrown into a river, and you know she's about the best thing we have, and it is all because there never heard about Jesus, and the way he wants people to live. So we decided to give everything we could to send people over there to teach them.

And Miss Emily said that it wasn't much of a gift if we only gave what we had no use for ourselves, and if we cared we would give something we liked very much. So I was just thinking that I would rather give away what the butter eat costs you, mother, if you don't mind."

In this way Harry started his fund for missions, and his own generous heart grew more generous with the giving, and the other members of the household caught the spirit of sacrifice, of the mother's and indulgence of the father's found its way into the missionary box.

This was years ago. Do you want to know where Harry is now? In a famous college, leading his class. Tanned and tall and strong, with much more to give and the will to give it.

When he first heard the call to students for volunteer missionaries he answered it, and pledged his utmost service to those who live in the world's dark places.

LITERAL OBEDIENCE.

Sir Joseph Crowe, in his recent "Reminiscences," gives several instances of the manner in which religious feeling in India may conflict with the practical affairs of life.

He had numerous servants there, for a man who had been hired for one sort of work always refused to undertake anything else, and the consequence was that the place was full of people, either idle or fast asleep. When they did work, however, it was often under certain restrictions, which a stranger was not likely to guess in the beginning.

At one time the bungalow was overrun with mice, and so a boy was ordered to buy half a dozen traps and set them. He obeyed, and next day took his master's round triumphantly to show that each of them was occupied by a prisoner.

A few days later it was evident that the mice were still rampant all over the bungalow, and the master called his boy.

"Have you set the mouse traps?" asked he.

"Yes, sahib."

"How many mice did you catch?"

"Fifty."

"What did you with them?"

"I set them where you said again."

"But," said the master, "they were to be caught and killed."

"Oh," said the boy, "I never kill anything."

And then the sahib remembered that the Hindu religion makes that merciful but inconvenient provision.

This explained to him a circumstance he had observed in the house of a neighbor who kept a dog. The animal suffered from vermin, which a servant was hired to pick off and destroy. The man did indeed, spend the day in removing them, but he only transferred them from the animal's back to the ground, whence they incontinent hopped on again.

—Youth's Companion.
Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of faith."—Gal. 6:10. "But to do good and Communism too!"—Heb. 13:13.

PARKER, W. H.—Our second Quarterly Meeting at Greenbrier occurred on the 24th inst. We had a large attendance, several coming from a distance. The meeting was a decided success. Eld. Leath was chosen pastor, and meeting. He is not connected with any work in all his life. We have not had such an interest here for years. We believe God has wonderfully answered our prayers. Our Christian Endeavor Society is doing well. We believe that it is full of promise for the future. We desire to be a home of young men and women, of which our church and pastor may have reason to be proud. We strive to be faithful to our trust, to our pledge and to our motto. "For Christ and the church.

MRS. F. R. CLARK, Cor. Soc.
June 25, 1899.

THE FUTURE OF THE SMALL COLLEGE.

By Alexander Maclean, D.D.

The greatest question that now confronts the small college is how to maintain its position against the encroachment of the great universities. Most of the small colleges are incorporated and carried on by religious denominations, the members of which are morally and legally bound to patronize their own college, but they do not. The extinction of the small colleges would be a public calamity, because such institutions have furnished sixty-five per cent of the brightest men of this nation, and also the best methods of instruction that are now in use, even in the great universities.

The small colleges are distributed throughout the country and hence are accessible to thousands of young people with limited finances. The environment of students affects their development. In the small college, professors and students mingle and are in touch. The personality of the professor is imparted to the student and is a great factor in manhood building. The small college is a social democracy where all students are equals, but their duties as citizens of this great republic.

We desire to leave to the Lord. Acts 11:23. A band of fugitive Christians, without any officials among them, and with no commission from men, found themselves in the heathen city of Antioch, and took a great stride forward in the process of expanding the church into a world-wide society by preaching unto "the Greeks." The brethren in Jerusalem did not quite know what to make of this development, but it needed to be looked into. They chose Barnabas to go and inquire, and his selection showed that the inquiry was to be sympathetic and friendly, since, being a Cypriote, he would act as a sort of mediator between Jew and Gentile. Barnabas may have come to Antioch with some doubts, but he was fair-minded, and what he saw ended his doubts, if he had any. Not every one is "glad" to see "the grace of God" manifest in irregularly constituted communities, but Barnabas's Christianity was wider than his prejudices. He knew brethren when he saw them, and rejoiced in the signs that they were so. Therefore the Alpha and Omega of his message to these new converts, ignorant and recent as they were, was that "they should cleave unto the Lord."

To understand this exhortation we must remember that, as a rule, "the Lord," in the usage of the Acts, means Jesus. The very key-note of the book is that he is the living Lord, ever present with, and working on and through his servants. Not all these verses must be salted off the page. We must magnify the Lord, "the Alpha and Omega," in the work and press, but it is possible. Unless we have learned the secret of thereby turning to Jesus, we shall be robbed of our religion before we know it. The bulk of our lives is necessarily devoted to temporal things, and, unless we can bring into consonance between our dreams and heavenly thoughts, our hold on Christ will be slack. The perfume of his name should find its way, like some penetrating odor, into every cranny and corner, for wherever it does not reach the atmosphere will be laden with germs of disease.

We cleave to the Lord by obedience. A little disobedience makes a great separation. We cleave to him by depending on him, as a
crafterman clutches the rope which keeps him from being dashed to pieces on the sharp reef, or drowned in the heaving billows far below. A determined effort is needed to keep this injunction. Nothing less than "full purpose of heart" will do it. Strong forces tend to sweep us away from the hold of Christ. The current is always running, and, unless we are well moored to a fixed point, we shall be carried out to sea. Much in ourselves tends to relax the grasp. The strained muscles, aching from tension, slowly begin to continually tighten their grip. It is such unconscious weakenings of our hold that we have to fear. Small, imperceptible separations will end in a wide gulf. The little stream in the depths of the ravine has eaten off the rock, grain by grain, until the two sides that were once continuous stand grimly apart, never to be united any more.

The exhortation was all-sufficient. These raw converts needed instruction, organization, and many other things; but, first and most of all, a grip of Jesus Christ, and if they had that, all else would come right. To be joined to Christ brings all needful knowledge, all needful grace, and all needful blessedness. That Lord never comes empty-handed, for to those who cleave to him he gives himself, and in him we have righteousness, strength, and all treasures, to supply all our need.

Barnabas said, "Cleave to the Lord;" Jesus said, "Abide in me." There is a union nearer than all nearness. We are not only to cleave to, but to abide in him, and then we "shall bear forth much fruit," while severed from him we can do nothing, and are nothing.

—The Examiner.

CHARACTERISTICS OF FAITH.

Faith in the abstract can be understood, but not so easily as in the concrete. In order to understand its characteristics, therefore, study it as illustrated by some Christian man or woman whom you know. Select the Christian whom on the whole you regard as living nearest in spirit to Jesus Christ of all within your range of acquaintance. May fortune allow, and for natural defects, and for such lapses from the holiest living as we all, alas, too often, are guilty of, and even then you will be unable undoubtedly to learn something well worth learning about true spiritual faith.

For one thing, it is definite. Such a believer may be bumbling in his knowledge of philosophy, or art, or literature, or even of politics and business, which are supposed to be so much more practical, although unpracticalness is by no means a characteristic of piety. But about his heavenly Father, about Jesus Christ and his salvation, about the Holy Spirit and dependence upon him for guidance and help, he has perfectly clear and sharply outlined ideas. About them, too, he is positive. He not only understands in his measure. He also believes, and believes in a manner that while he recognizes his sin his striving tries to build his character, to shape his conduct, to order his fortunes, in accord with and under the control of his faith.

This faith of his is also persuasive, and even aggressive in a becoming sense and manner. That is, it means so much to him that others should also know his Lord that he acts on his best, so far as he can tactfully and effectively; to lay the claims of the gospel before all who have not accepted them. His faith is broad and inclusive in its reach and its invitation. Believing that whosoever may come to Christ, he acts upon this level of confidence. But it is noticeable that his faith, positive and intense although it is, is neither harshest nor intolerant in spirit. It is tenderly sympathetic.

The faith of such a Christian always is growing. The longer you watch it, the sturdier and the cheerier it becomes. It finds encouragement and nourishment everywhere, even in art at first sight disgusting and anti-evil. And it affords an inward serenity which nothing can seriously disturb and a power of influence to which no ordinary words can do justice. —The Congregationalist.

WHY ARE YOU NEURVOUS.

J. H. Kellogg, M. D.

There are thousands of people living under a terrible burden of nervousness, simply because their stomachs have fallen into such a state that the food they eat becomes poisoned, and the poisons distributed throughout their bodies manifest themselves not only in all these various nervous sensations, but in dullness of thought, irritability, and numerous other disorders. Perhaps the sufferer is a business man. He runs up a column of figures, and forgets how much it is. He has to go over it two or three times before he gets it right. He is perplexed and confused in various ways, and spends twice as much time as he ought on everything he does, just because he cannot concentrate his mind upon his work. Perhaps he falls into a chronic state of inattention, and finally becomes incapable of doing business. Or the sufferer may be a woman, a housekeeper. Nothing goes right. She has "nervous spells," and is obliged to go off by herself and "have a good cry."

Now these manifestations do not grow out of a diseased condition of the brain or spinal cord, as is oftentimes supposed, but they come from a foul stomach, which is sending poisons to every organ.

One is just as surely poisoned in this way as if the poison were injected beneath the skin by a hypodermic syringe. —Good Health.

HOW A WOMAN HELPED TO PERFECT THE COTTON-GIN.

In a paper on "Recollections of Washington and His Friends," contributed to the January Century by Martha Littlefield Phillips, we find the following story of Eli Whitney:

"During my life at Dungeness a circumstance occurred there of some historic and scientific interest and in regard to which much erroneous statement has been made. I refer to the invention of the cotton-gin by Eli Whitney, and my mother's connection with it. The facts, briefly stated, were as follows: While spending the previous summer at Newport, R. I., my mother became acquainted with Mr. Whitney, and grew much interested in the outcome of the experiments he was making toward the interest in his projected gin. To assist in his enterprise, my mother invited him to spend the following winter at Dungeness, where an abundance of cotton and quiet could be assured. Mr. Whitney accordingly came to Dungeness, and diligently pursued his work in the fifth story having been specially fitted for his use as an inventor. One morning he descended headlong into the drawing-room, where a number of guests were assembled, and excitedly exclaimed, 'The victory is mine!' In deep sympathy with him, the guests and hostess went with him to his workshop. Whitney set his model in motion. For a few moments the cotton and quiet could be expected, and the separation of the seed from the cotton wool was successfully accomplished; but after a little the saws clogged with lint, the wheel stopped, and poor Whitney was in despair. "Here's what you need!' exclaimed my mother, in her clear, decisive way, and she instantly seized a clothes brush lying on the mantel, and held it firmly to the teeth of the saws. Again the drum revolved, and instantly the saws were cleaned of the lint, and the last requirement of the great invention was satisfied.

"'Mamam,' said Whitney, overcome with emotion, and speaking with the exaggeration of gratitude, 'you have perfected my invention.'

THE SOWER AND THE SEED.

The sower has nothing to do, but to keep on sowing good seed. He has nothing to do with making it grow. He could not make it grow were he to put all his strength on a single spot of ground or a single seed. The truth has its vitality in itself and doesn't need anything but a chance to reproduce itself. It can scatter itself, nor can it furnish the ground, or prepare it for its own reception. The ministry do not give vitality to the Word of Christ, but it is theirs simply to keep on teaching the truth everywhere, nowhere neglecting to do so. The truth preached by them cannot carry itself from land to land. It cannot discover the good soil, but simply lies where it is made known, and produces results when it has a fair chance. The power and effort is all of God himself.

Men must be taken as they are. No man can tell beforehand whether the truth will take effect in the heart of this or that man. The day shall declare it. Many a truth spoken to an individual may seem to have little effect, not sight forer, and yet in after life can be brought to mind and be of immense service, both to himself and to others with whom he has been associated. When a weed is best planted it is covered up so that not a trace of it can be seen. The truth is most effective when it is buried, locked up in the hearth. By and by it begins to show in the speech and life. Sometimes this process is almost instantaneous, as in the case of the seed that fell on the rock. But its permanent effects are more frequently seen when time is taken to consider and digest the truth in its bearings. Sudden conversions too often, not always, are followed by speedy apostasy. —Christian Instructor.

CARLYLE ON STUDY.

If you believe me, you who are young, yours is the golden season of life. As you have heard it called, so it is the needful time of life, in which if you do not sow, or if you sow tares instead of wheat, you cannot expect to reap afterward, and you will arrive at at least indeed little; while in the course of years, when you come to look back, you will bitterly feel it is too late. But the habits of study acquired in youth are of the highest importance in after life. At the season when you are young in years the whole mind is, as it were, fluid, and is capable of forming itself into any shape that the owner of the mind pleases, but it hardens up gradually to the consistency of rock or clay. You cannot alter the habits of an old man, but as he begins he will proceed and go on to the last.
Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

Rev. William C. Woodman, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1899.

THIRD QUARTER.


Aug. 5. The New Heart, verse 1: 76-84.


Aug. 21. Review.

LESSON III.—THE HEBREWS IN THE FiERY FURNACE.

For Sabbath-day, July 15, 1899.


GOLDEN TEXT.—Our God whom we serve is able to deliver us.

July 15.

The Hebrews.

INTRODUCTION.

In the second chapter of the Book of Daniel there is an account of a wonderful dream which Nebuchadnezzar dreamed, and by which he was suddenly and startlingly reminded of an interpretation of it. But the wise men of the realm could not so much as make a pretense of interpreting the dream. The king had forgotten it and could not relate it to them.

Daniel through the blessing of God told the dream and gave the interpretation. Nebuchadnezzar thereupon realized the power of the true God, and gave to Daniel and to his companions positions of honor and importance as a reward for their service.

The king gave an interpretation of the dream further than what Daniel said, there has been great diversity of opinion. It is evident that there is a certain analogy between the dream of Nebuchadnezzar and the vision of Daniel as recorded in chapter 7.

Sometime after this dream Nebuchadnezzar made a great image, part of the body of which was of gold, and he set up and commanded every one to worship it as a golden sign. His purpose may have been to strengthen his government by centralizing the worship of the various peoples who were included among the number of his subjects.

We are not told where Daniel was at the time of this decree, but his three friends, Hananiah, Mishael and Azariah, were present at the royal court. They did not comply with this edict and were brought before the king to answer for not worshiping the image of his gods. Daniel, however, and commanded every one to worship it as a golden sign. His purpose may have been to strengthen his government by centralizing the worship of the various peoples who were included among the number of his subjects.

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DEATHS.

COON.—In Independence, N. Y., June 9, 1899, Bertha Mabel, daughter of Monroe and Clare E. Mingo, aged 20 years and 6 months.

For ten years she had been afflicted with asthma and heart trouble, at times suffering intensely. Her funeral was largely attended at the home of her parents. Her casket was white and covered with beautiful flowers with which the parents have the sympathy of neighbors and friends. We were assisted in the funeral by Eld. W. L. Burdick.

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