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PLAINFIELD N J
Sabbath Recorder.


CONFERENCE opens on the 23d of August. Have you decided to go? It is not a matter of simple personal choice. All pastors, Sabbath-school Superintendents and deacons ought to attend Conference, by virtue of their official relations to the churches. The church pays the traveling expenses of its pastors. The money necessary could not be invested for a better purpose. Pastors who do not attend Conference are crippled in no small degree, so far as denominational work is concerned. This crippling also extends to their work in the local church. Not only the official members, who have more or less direct care of the spiritual interests of the church, but those who have charge of the business of the churches ought to attend, for the same general reason. Lack of thought concerning denominational work is a prominent source of lack of interest. Neither the knowledge nor the inspiration for work, can be attained at long range. For years past, our Anniversaries have been seasons of peculiar and growing interest. To attend Conference, and enter into the spirit which pervades them, gives one a deeper sense of the call, and a better purpose in life.

CHRISTIAN SCIENCE," so-called, is regaining more attention than usual, because of the serious results to life which follow the foolish efforts it makes to ignore the facts of disease. A prominent conference was held a few days since, in New York, by the Medical and Legal Relief Society, which seeks to secure legislation to regulate the practice of Christian Science as a department of medical practice. While the friends of Christian Science will say that this is due to jealousy, the fact remains that the leaders in this unscientific sect attempt to ignore the settled facts of all experience, concerning disease. They also disclaim any knowledge of hygiene and never recommend precautions against disease. It is said that Mrs. Mary Eddy, in her book, "Science and Health," page 321, makes war against "diet, air, exercise, bathing," etc., as agents in the cure of disease. On pages 150 and 354 she is quoted as saying, "A Christian Scientist never gives medicines, never recommends hygiene, never manipulates." Instead of recognizing disease as one of the facts of human experience, she asserts that it is only "fear, manifested on the body;" and that all forms, cancer, consumption, or smallpox, may be thrown off, if one is brave enough to believe that he has no disease. In a word, she teaches as an illusion, to be annihilated by science. To claim that all forms of disease may be cured, if one is brave enough to "disagree with his symptoms," is the height of folly, when considered in the light of human experience.

Colonel Robert Ingersoll died suddenly, on Friday July 21st, at his home, Dobb's Ferry on the Hudson. He was born Aug. 11, 1838, at Dresden, New York. An able and attractive orator, an accomplished soldier, and a favorite in social circles, Col. Ingersoll became all the more prominent as a pronounced opponent of Christianity. His father was a Congregationalist minister, and Robert was educated in a certain theological college, where his religious doubts, rather than any philosophical notions, concerned him. Col. Ingersoll was deeply interested in the "prose" of science, and regarded it as a非常 significant and important source of knowledge and insight. His influence was strong in his life, and his writings remain influential to this day. Ingersoll was a vocal advocate of the theory of evolution and the separation of church and state.

The Hebrew Observer presents the question of Christian missions to the Jews in these words:

"Is the Roman soldier crucified a Man or a brute? He was nearly a brute up to the point where the Roman was employed by the Jews and the Jews feared his bowery. It is well to remember that of all men he has never crucified a race. Yet, the history of the Hebrews precludes the possibility of their conversion to the Christian faith. There is no chance that the Jew will ever learn to love the cross—certainly not under compulsion. Through the centuries he has been the victims of the hands of bigotry. He has been driven from the haven of the hope, his driven him down the bloody track of the cross. His part in the crucifixion was not lack of courage, but of trust in the right. The devout Christian has kissed the blessed crucifix, then turned him from his prayers to plunder the Jew and housed him from his homes, to spill his blood and ravish his daughters, and the gentle Jesus. Before he can become a Christian, the Jew must violate every sacred impulse of his tenacious nature, must disprove the influence of heredity, and discredit that instinct of true loyalty which alone has saved him from utter extinction."

There is truth enough in the above to demand consideration such as few have given the question. The "Jewish mission" problem is not an easy one.

Running over the morning paper just now, we saw notice of a "new derelict," which threatens ships crossing the Atlantic. A derelict on the ocean is less dangerous to a ship than spiritual derelicts are in the church of the world. Nothing is more sad than the ruin of a noble life through its own mistakes, or because of storms from without. A derelict at sea, water-logged, and still floating, has the power, though passive, of doing lasting injury to the finest vessel that may float. Spiritual derelicts have more than this passive power. They become positive influences for evil, and direct agents of destruction. It is cause for thankfulness that the spiritual derelict, however broken and wrecked in character, may find reinstatement and new life, through divine help and divine love. Salvation from sin and the results of its ruin is always in waiting for spiritual derelicts. God has ordained that, however great the wreck of a human life may be, temporarily, no life is so deep that it does not become by the time turns to him in repentance, seeking help.

When Alaska was purchased, those who opposed that step did so on the ground of its little worth. It cost $7,200,000. Up to date the fur companies have taken over $33,000,000 worth of sealskins. They have paid into the Treasury over $6,000,000 as royalties. No estimate of the whale fisheries is accessible, but the value of the catch at the most probably placed at $2,000,000 a year, and the total of $20,000,000 since Alaska was ceded to the United States. The salmon fisheries yielded $3,777,019 in 1897, and nearly $4,000,000 in 1898. Since annexion, the total output of the salmon fisheries has exceeded $50,000,000. The Commissioner of Fish and Fisheries estimates the value of the Alaskan fisheries, excluding whales and seals, at $67,800,000. The gold output up to 1897 exceeded $15,000,000. The total for 1898 is estimated at $60,000,000. The flour mill now alone, to and including 1897, has paid $25,945 as dividends to its stockholders. In view of these figures it seems like a bit of satire when we remember that Mr. Ferris, of New York, offered an amendment to the purchase resolution, while it was pending in Congress, authorizing the President to pay $7,200,000 "to any respectable European, Asiatic or African Power that will take Alaska off our hands."

Success in business is not usually due to outward accidents. Now and then an unexpected opportunity may appear, which a peculiarly bright man may seize upon and turn to his profit. But the legitimate business has not many "chance opportunities." Luck counts much less than work. Few men are able to hold important positions in any department of life, when those positions come unexpectedly or accidentally. The same is true of positions which may be secured through the good-will of others. Personal worth is the basis of all permanent success. Nothing else can be relied upon as the source of great attainments. He is most secure in his position who has most of honesty and ability. It is not upon our "stars," but
unlimited satisfaction. If, as a result, not only the victim, but the whole system of anti-semitism shall be wounded unto death, all good men will rejoice still more.

Two interesting and valuable papers touching college graduates and marriage, appear in the Independent for July 20, 1899. Since such graduates, whether men or women, marry considerably later in life than those who are normal graduates, questions are being compounded concerning the effect upon society and upon the future history of the families of educated students. Statistics show that the number of children in the families of such graduates is much less than in other classes. The questions involved are worthy of careful consideration.

GREATNESS IS ABUNDANT LITTLENESS.

There are countless lessons hidden in Christ's parable wherein is the commendation, "Thou hast been faithful over a few things, I will make thee ruler over many things." To be a successful ruler one must have been a faithful servant. This principle applies to personal fitness for doing great things, especially in times of supreme demand and in great emergencies. Nothing is done well under such circumstances unless preceding training in little things, oft repeated, habit power, self-control, and the ability to "grasp the situation." We say of one man, "He can rise to the occasion": of another, "He is not an emergency man." This is another way of saying that one man has been patient and persistent in gathering facts and strength, and developing capacity to use what he has gathered, while the other has not. When men are brought to face great emergencies, or called to act on a moment's warning, they desire to ask for patience and expectation. They must descend to countless little lessons which will do far more than all the direct efforts of your life combined.

So far as one can judge by listening there is too much superficial prayer. When men are in earnest their thoughts and words are like the current of a deep, strong river. Shallow brooks "babble." Shallow feelings and their desires babble when men pray without entering into the presence of God. One cannot come into the divine presence and be unemotional. The true child of God cannot babble his heart, "was the beginning of that harvest. Reader, if your heart and lips are ready for opposition, then you can set in motions which will do far more than all the direct efforts of your life combined.

JOHN P. NEWMAN, a boy of sixteen, was walking in the street, when a man said to him, "God wants your heart." Two weeks later this man slipped into John's hand a bit of paper on which the same words were written. Within a month John made public profession of faith in Christ. A few days ago Bishop John P. Newman died leaving a great harvest of good behind. "God wants your heart," was the beginning of that harvest. Reader, if your heart and lips are ready for opposition, then you can set in motions which will do far more than all the direct efforts of your life combined.

The fact that greatness is the result of abundant littleness is most important to young men preparing for the ministry. Culture of mind and of soul are equally involved. Most important is the soul-culture. Constant intercourse with great themes, with highest purposes, with holiest aspirations and with greatest endeavors, under guidance of the Holy Spirit, must be sought. Habits of thought which never depart from the fields of truth and righteousness must be formed. Golden and attainments in little things, with God's blessing, will, in some one supreme moment what would be supreme failure without such preparation through faithfulness in little things.

ANSWERS TO "INFORMATION WANTED."

Writing from Bushnellville, N. Y., Mrs. M. A. Hitchcock says: "With joy and gladness I come to say that the promise of God to me in Isa. 58:13,14 has been abundantly fulfilled. Therefore do I draw from the well of salvation to the satisfaction of my soul, to my growth in grace and in knowledge, and to the health of my countenance. I can most truly say that I desire above all else to glorify God by spreading this wondrous knowledge of salvation."

Those figures of speech in the Word of God which speak of the water of salvation appeal to the longing heart with great force. Work brings thirst. Service produces hunger. We must eat and drink in spiritual things as in material. Those who, like Sister Hitchcock, have found new paths of obedience in keeping the Sabbath can interpret the words of Isaiah to such an extent as is else able to do. Such obedience brings great "delight great joy." We would that all our readers might know the fullness of this delight.

Mrs. M. J. Moore, writing from Providence, R. I., says: "For myself and for my people I desire that John 10: 10, "I am come that they might have life, and that they might have it more abundantly," should be fulfilled more and more. His own life through the Holy Spirit is always manifested. When, realizing our own incompleteness and unfitness, we pray for more grace we are specially conscious of lacking, we often leave unasked the one most needed gift; so I desire to ask for his whole gift, even himself."

What this correspondent says is but one of the many ways in which the hearts of God's people seek for the fullness of life in Christ. Happy is he who hungered and thirsts after righteousness; so the Master said. But doubly happy are we when we have learned that the abundance of divine grace unfolds itself when we are waiting to receive. Helplessness and weakness and complement our incompleteness. Surely we shall all unite in the hope and prayer that this should be made only when we have determined to seek with our whole hearts—for this more abundant life in Christ.

MILL YARD CHURCH, ENGLAND.

It has always been difficult for us to understand how the English courts could have favored the "Scheme" by which the Seventh-day Baptist church at Mill Yard is being robbed of much of its possessions. The following extract from The People, of Sunday, Dec. 18, 1899, concerning Foulke Griffiths, a lawyer, under "Sensational Case in Divorce," throws some light on the subject:

After the Court was kept in a continued roar of merriment by the remarkable and bewildering questions of Mr. Foulke Griffiths, the inter­ vening, Dr. Beddoes, who got so mixed up that the Judge lay back in his seat and laughed until the tears came to his eyes. After putting questions to witnesses concerning the night on which Mr. Lloyd­ George stayed at the Edward's, counsel was interrupted by his Lordship, who said: "Mr. Griffiths, you have been called to the Bar, and you ought to know how to conduct this case properly. It is perfectly disgraceful."

We are informed Mr. Foulke Griffiths is the man who got up the "Scheme" by which the "thin end of the wedge" was inserted for the
timate alienation of the property and income belonging to the Mill Yard church. He was one of the Trustees of the "Joseph Davis's Char- ity for Sabbatarian Preaching and Benevolence," under the said "Scheme" (dated 1890), and is now employed in the case on behalf of the Trustees against the interests of the Mill Yard church, he having not long ago resigned his trusteeship for that purpose. He has long been an open avowed enemy of the Mill Yard church. We understand that he was formerly a Baptist minister at Not- tingham, who won a case at law in which popular opinion was against him, and thus lost his job and gave up the church and came to London, and is now a Barrister. Injustice has been the leading feature of the case from the first.

CHRISTIAN ENDEAVOR CONVENTION.

The Eighteenth International Christian En- denvor Convention, held at Detroit, Mich., July 5-10, was large. The attendance was estimated at 30,000; 28,000 coming from outside of Detroit. Two large tents, each with a seating capacity of 10,000, were raised 10 places for meetings. Besides these, the churches were occupied for many subordinate gatherings. The local arrangements and the general details connected with the convention are praised highly by those who were present. Rev. J. W. Chapman was prominent as a leader of devotional services, especially the "Daily Quiet Hour." The annual reports showed about 3,000 new societies added dur- ing the year. Dr. Ganoaulx, of Chicago, preached the "Convention Sermon." It was a powerful sermon in heart and life. Twenty-seven denominations were represented in the "rallies." Rev. Charles M. Sheldon, the story-writing pastor, was prominent among the speakers. A "Sabbath-observance meeting," to promote better regard for Sunday, was held on Sunday, Dr. McAllister, a Covenanter, and Hon. John Charlton, of Can­ ada, were the principal speakers.

NEWS OF THE WEEK.

On the 24th of July a new treaty between France and the United States was brought to a successful issue. For two years negotia- tions have been pending, under the Dingley Tariff Bill, for general reciprocity. The agricul­ tural and manufacturing interests have objections to the general system of proposed reciprocity. The final results are favorable to both countries. They are especially favor­ able to the United States, since, had this treaty failed, high rates would have been placed upon certain products of America which find abundant market in France. The result of the present treaty places the products of the United States in France on the same basis of those of Great Britain and Ger­ many. This treaty closes a series of similar treaties which have been made under the Dingley Act. They are all with the British West Indies, except this last, and perhaps most important one, with France.—Strikes on street railroads have been almost epidemic for a few weeks past, the more important ones being in Cleveland, Ohio. Little was gained in the Brooklyn strike, and it soon collapsed, as we noticed last week. Trouble continues in Cleveland, with rioting and the calling out of military forces. Newsboys in New York and neighbor­ ing cities are also upon a strike, refusing to sell certain papers, because the price has been raised. The freight handlers on the Pennsyl­ vania railroad are upon a strike, and consid­ erable interference of business has resulted therewith. Many of the perishable goods have been destroyed during the week because the railroad could not deliver them. The latest advice indicates a settlement.—The settle­ ment of the boundary of Alaska is still held up by Canadian influences. But for politi­ cal and commercial interests in Canada the dispute between England and the United States would have been arranged long before this. A few days remain, at this writing, in which the matter may be adjusted. Other­ wise it looks as though the settlement must be by arbitration, providing a method of arbitration can be agreed upon. Canada has been a marplot in the matter for a long time. We regret this, but have faith that the friendly relations between Great Britain and the United States will not be broken up be­ cause of the unwise and unjust position Can­ ada has taken. The bluster which some Can­ adian politicians are indulging in, when they talk about "arbitration or arms," is foolish.

Canada would be the first to suffer if a resort to armed force were made. Such will not be the case, and better judgment must take the place of Canada's selfishness in time. Latest reports indicate the probability of a settlement in which Canada will be granted an "open port" on Lynn Canal. This will give access to tide water through the penin­ sula of Alaska.—Admiral Dewey is returning homeward slowly, and it is announced that he will spend some time at various Med­ iterranean ports, reaching New York about October 1st. This is done to give his crew, who have been too long in the tropics, the benefits of more bracing climate.—The general reports from the Peace Congress are favor­ able, as its work draws near a close. We hope to give a general account of the work accomplished soon.—In spite of high water and the unfavorable weather some successful military operations against bandits have been carried forward in the Philippines during the week. The most important event was the capture of the city of Calamba, on Laguna de Bay, thirty miles southeast of Manila. This is a step toward our progress having been made in the Philippines. There are now 1,100—Church McKeiley is taking a little rest at Plattsburgh, New York.—The new Secretary of War, Elihu Root, takes charge Aug. 1st.—President Heureaux, of the Republic of San Domingo, was assassinated a few days since. It was an act of personal revenge, rather than the result of political revolution.—The Jewish Chautauqua, at Atlantic City, N. J., progresses with special interest and vigor.

LETTERS TO YOUNG PREACHERS AND THEIR HEARING.

LETTER XXXIX.

ORDER OF SERVICE.

It is not necessary that the order of service be invariably the same. It should, however, be natural and appropriate to the end which you desire to develop. It should further, increase a worshipful feeling and the dia­ dactic tendency from beginning to end. For this purpose we prefer an order essentially as follows:

Prayer of Invocation. This should be brief, a petition for blessing and guidance in the services about to be undertaken. Such a prayer draws the hearts of the people toward God at the beginning of the service, and gives to the time and place a pertinent solemnity. It can be said with brevity and by a method in which some clergy or open religious services is very far from being solemn, or from promot­ ing worship. On the other hand, it tends to cultivate irrelevance on the part of the people and their thoughts and feelings. Lessons to which we have already referred you, the compiled readings make an appropriate preface to many of the themes which you will naturally discuss. In case you have no vol­ ume prepared for responsive readings, make selections from the Psalms or from other por­ tions of the Bible. Insist upon having the people bring their Bibles with them, and so compile your own responsive readings, ac­ cording to your best judgment and the them­ es which you are to present. The re­ sponsive reading should be long enough to be wearisome, or brief enough to be a mere form. It is a helpful influence in culti­ vating the proper spirit of worship and of deepening the interest of the congregation in the service at the beginning.

Hymn. We prefer to introduce the first hymn at this point, rather than the lesson, because it calls all to participate in the ser­ vice and helps to awaken and deepen the in­ terest which the responsive reading has already awakened. Whatever else you may have by way of choice or preventer, insist upon some hymn, and attai­ n it by slow degrees, if necessary. Wheth­ er you shall read the first hymn or simply announce it must be decided somewhat by circum­ stances, possibly by the choice of your people. We think it best, usually, to announce hymns without reading.

The Lesson. The characteristics and nature of the lesson have already been discussed, and we only add: study it carefully; give full play to whatever feeling or sentiment it contains, and aim to read it effectively. De­ licate ideas are a prominent element of effect­ iveness in Scripture reading.

Prayer. It is at once natural and legiti­ mate to pass from the reading of the Scrip­ tures to a prayer for the divine blessing upon the lesson, and upon all the other parts of the services. If the teaching has been what it ought to be, the audience is already in a mood for the prayer.

The second hymn should follow the lesson, and if you are able to do so, read the hymn, deliberately, seeking to develop to the fullest extent its thoughts, and in the interest of the audience beforehand, that they may the more readily and enthusiastically join in the sing­ ing of it.

Notices. The habit of giving notices from the pulpit has become so common that it must be considered in the planning of religious services. We should be glad if it might be dispensed with altogether. Still, there are notices connected with the church work and with the immediate religious interests of the community which must find a place some­ where. We say with emphasis, however, do not degrade the pulpit by giving inappropri­
ate notices. Give only those which pertain to religions matters or the immediate work of the church. Never announce anything which you are not willing to recommend heartily to your people. Never announce any business which is not directly connected with the religious interests of the church; and even then announce no details of business. Let no bribe by way of "compliments" induce you to turn the pulpit into a bulletin board and the "Sabbath into a day of advertising.

Sermon. The various questions relative to this have already been discussed. We only note its place in the order of services.

This should be brief; a petition for the blessing of God upon the Word which has been spoken. As a general rule, the closing prayer should be full of comfort. It may appropriately link the service of the hour with the future rest in heaven.

A third hymn may be used before the sermon, or at the close, as best suit the choices of pastor and people.

Benediction. Concerning this we must insist that whatever form is used it should be a real inviting of the divine blessing. It should be done deliberately. Never pronounce the benediction while the people are in confusion and inattention. This is especially applicable to the service of business; let no benediction be associated and that the benediction be pronounced and the benediction be known by the people remain sitting with bowed heads.

General Suggestions.

Always make a beditting pause before entering upon any specific part of the service. Never enter upon any part of the service until sufficient attention and reverence. Avoid threadbare expressions and perfunctory invitations. It is quite useless, and often worse, to say, "Let us now attend to the reading of the Word of God," or, "Let us all now unite in prayer." Better wait in silence until you have attention. If you are well, the service will be made more effective without any of these stereotyped forms of approach.

Contributed Editorials.

By L. C. Randolph, Chicago, Ill.

The Gule of Mormonism. A Mormon "elder" has made the confident assertion that "before the advent of non-Mormonism into Utah, when all the laws were made and enforced, the Mormon Elder was found from Idaho on the north, to Arizona on the south." Without investigation as to the truth of the statement a number of papers have given credence to it and published it.

But there would seem to be wisdom in the caution never to believe a Mormon claim without proof. The Salt Lake City Kinnsman shows the statement above to be utterly unfounded, and that every provision was made for the manufacture and sale of distilled and brewed liquors as early as 1850. The Kinnsman is said to be doing noble service for our country by letting in light upon the system of Mormonism and by combusting its most arrogant assumptions with the weapons of plain facts.

A Deeper View at Holgate.

Pastor Kelly, with the caution of a seasoned veteran, published Conservatively upon his arrival at Holgate. The rains had damped the ardor of the meetings somewhat, and the first edge of curiosity had worn off. He reports that the boys have won the hearts of all, "but there will not be great things done here, without much hard work, with a full consciousness of complete dependence upon the work of the Holy Spirit." As in the great revival which he conducted at Alfred Station, Bro. Kelly uses no expressions of coming to the front and giving the hand to the preacher.

Three days later a letter from one of the quartet reports: "After the first few meetings the interest seemed to lag a little; but now the spirit is working in mighty power. Last night the tent was full and a large number stood outside. Several gave their hearts to the Lord and many were deeply moved."

Continued Revival at Richburg.

It may be remembered that it was said of the newly converted member of the Alfred Quartet when he was baptized, that he had other problems to work out for himself. One of these was the Sabbath question, he having been brought up in the observance of Sunday. We are therefore very glad to receive a letter containing this sentence: "I also want to tell you that I am a Seventh-day Baptist, and have written to Elder Gamble about joining the Alfred church."

The quartet were kept another week in Richburg by the earnest pleas of the people. Ten were baptized Sunday night, July 16, six of these for the Seventh-day Baptist church. With regard to them, Willcox writes: "It was a glorious meeting, and the union of baptism was the most beautiful sight I ever saw. The prospects are bright for another baptism next Sunday night. Three are now ready and we hope for more. God has wonderfully blest us and will continue to, I know." The quartet goes next to Bell's Run to work with Pastor Mahoney.

Student Pastor in Potter County.

Walker, the young pastor (new position) in the work with the Hebron churches, he derived great benefit from his experience at the Northfield Conference. "Six months ago," he says, "I would have thought it impossible for me to speak thirty minutes at one time, but I have done it right along so far, and the people give good attention. The Lord has helped me wonderfully."

We hear it from other sources that Bro. Green, although inexperienced, is doing a good work and gaining the confidence of the people. The comment of an aged brother on his introductory sermon is too good to be lost. "He analyzed the subject, but did not exhaust it." We believe the Hebron churches are giving our student brother cordial cheer and support. The appointments of the churches seem to be well sustained, and a good interest prevails. At the last evening meeting at Hebron Centre, there was a full house, and a large number of young people.

Holding the Fort in Wisconsin.

The season at Grand Marsh, where Edwin Babcock and Peter Clement are holding meetings, is at its busiest point; but the young men are full of courage. They expect to make a trip to Cartwright soon, and then Bro. Babcock, at least, hopes to hold a campaign at Fish Lake.

Pray for this Work.

Let us not forget the students who are working singly and in pairs. They lack the enthusiasm of numbers, but they are doing earnest, faithful work, and God will honor their Word through the coming days. The Student Evangelistic movement is stronger to-day than it has ever been before, and the prospects are that it will continue to go forward. For which let us thank God and take courage.

What Is Music?

The following comes to us from the "Extract Book" of one of our correspondents. Our readers will be glad to enjoy it. It is from B. F. Taylor's "January and June." What is music, but the thought warm and living, throbed out by one heart, only to find lodgement in another? And what is music but the melodious wing that wafts and warms it on its mission around the world? "And Lang Syne," here it is, glistening with the dew of Scotch morning. Sung last night in a novel, sung this morning in a hall. "When shall we meet again?" Within one little year how many lips have asked, how many kettles have answered it! Where pipes Cape Horn through frozen shrubs, the music sounds "Sweetheart." How many.

With how many blended voices from Plymouth to the prairie Dandee's, wild warbling measures rose last Sabbath morn! The strain the Covenant sung, the tune that lingers yet along the banks of murmuring Ayre! And then those sacred tunes that floated round the gray walls of the old village church, and haunt our memories still. "St. Martins, St. Thomas, and St. Mary's," immortal as the calendar. "Old Hundred, Silver Sheet," and near and sweet old Corinth! The faces of the singers have changed since then. The girls are wives; the wives are dead! Lay your hand upon your heart and tell me what is nearer to it than those old strains, tell me, can they die while those beats on? Die, till the "great congregation," the missing ones all gathered home, strike up the stanzas anew, in "temples not built with hands." There's Fallies evening hymn, the vesper of two hundred years! They sing it yet! They Who and where are they? The loved in heaven! Perhaps they sing it there. Who will not say with Christopher North, "Blessed be the memory of the old song forever."
June 28, 1899, in which they invited him to become teacher of the Boys' Boarding School in Shanghai, China.

DUNKEEN, N. J., July 14, 1899.


Dear Sir:—In your letter of June 20, containing the action of the Board, I accept the call of the Board on the following conditions:

1. The Board shall provide a suitable place of residence for me and my family.
2. The Board shall pay all expense of moving to Shanghai.

The salary when I take full charge of the school shall not be less than $900 per year.

The salary shall be paid in cash to me or as I direct.

At the end of seven years, if before, the Board shall give me a vacation in America, paying traveling expense both ways.

In view of the fact that during the first year, as well as afterwards, I expect to give my whole time to work for the Board, and that during the first part of the work I must hire a native to teach me the language, I wish to request that the salary be for the first year $750, or that the Board pay my native teacher.

I enclose physician's certificate.

Sincerely yours

Jay W. Crofoot.

It was voted that an appropriation of $50 be made for the first year to assist in paying for a native teacher for Bro. Crofoot.

It was voted that the Corresponding Secretary be instructed to notify Bro. Jay W. Crofoot that the Board accepts the conditions named in his letter of acceptance.

It was voted that the President appoint a committee to negotiate an agreement with Bro. Crofoot for China in September, 1899.

The President appointed assisant committee, Geo. H. Utter, Treasurer, and O. U. Whitford, Corresponding Secretary.

It was voted that the Corresponding Secretary be instructed to procure a sufficient supply of envelopes for use in collecting missionary funds in the churches.

Minutes read and approved.

W. L. Clarke, President.

A. S. BABCOCK, Sec.

QUARTERLY REPORT.

Quarter Ending June 30, 1899.

Geo. H. Utter, Treasurer.

In account with

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Cash in the treasury, April 1, 1899 48,000

Cash received in April 48,005

Cash in the treasury, May 31 96,005

Amounts in hand (in cluding salary, traveling expenses quarter ending June 30, 1899.

ASEVTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Salary, Trav. Ex. Ex., postage, etc.

O. U. Whitford, $225.00

F. F. Loebbeke, 675.00

E. H. Soellow, 683.00

E. H. Soellow, 68,75

S. R. Hooker, 260.00

Church, Cartwright (5 weeks) 9.60

Hammond (20 weeks) 5.76

S. H. Davis, traveling expenses 32.92

Geo. H. Carpenter, traveling expenses 19.28

C. H. Stanton, pencils and rubber bands for hand padding 25.74

Correspondence was read from Wm. C. Dulaney, London, Eng., giving report of work, also statements concerning the condition of the affairs of the Mill Yard church.

Correspondence was also received from E. H. Smith, H. H. Foutz, and others.

Matters of finance were referred to the Octo-

ber Board Meeting.

The Corresponding Secretary presented the following letter from Jay W. Crofoot, in re-

sponse to the call of the Board under date of

FROM E. H. SOCELL.

I have been busy during the entire quarter but have little of importance to report. The condition of the China field is usually good and the interest in the churches is up to the ordinary standard. The church at Welton has no pastor, but I supply them with preach-

ings.

During the early part of the quarter I visited our people at Calamus, remaining over the Sabbath with them. On Sabbath afternoon we met for Sabbath-school, about twenty being present, including children, and a pleasant time was enjoyed. In the evening we held prayer-meeting here attended by fifteen persons or more. Our little band of Seventh-day Baptists at Calamus are capable of exercising a power for good in that community and we trust that they will be alive to the responsibility that is theirs.

Several days during the first part of the quarter were spent at Garwin, visiting and preaching, and I called there once since when on my way further west. Early in June I was sent to the Semi-annual Meeting in Minne-

sota, at Dodge Centre, as delegate from the Iowa Annual Meeting. While there I was assigned me on the program. From there I went to Cartwright, Wis., and spent several days, including one Sabbath, and busied myself in preaching and visiting. On Sunday I preached in the W. B. church, and in the evening I should have preached in the M. E. church, but bad weather prevented the service being held. Two members were received into the church at Cartwright, and the people feel quite encouraged. Our people at Cartwright own a good meeting-house with bell, also a good parsonage, and are deserving of all the good we can give them. The country is developing rapidly, and there is no reason why many Seventh-day Baptists should not become owners of land there and build up a strong church. Good farming land can now be purchased within three miles of our church for $2 per acre.

Early in July I went to Milton and attended our Association, and while in that vicinity I preached at Walworth and Milton Junction, also delivered the address at the annual session of the Philomathian Society. The trips to Dodge Centre, Cartwright and Milton do not involve the Board in any ex-

pense.

During the quarter I have preached 14 ser-

mons, attended 12 prayer-meetings, made 115 visits and distributed 450 pages of tracts.

WILTON, Iowa, July 12, 1899.

FROM WALTER S. BROWN,

Chairman of the Alfred Quarterly.

Perhaps by this time you would like to know how the work of the Quartet is pro-

gressing in Richburg. I write these few words to inform you concerning the condition of affairs, and, if you so desire, you may send them on to the Raccoonfield for publication. We commenced work in Richburg the evening of June 24. We had a också and felt weak, but God has graciously blessed our efforts beyond anything we had ever hoped for.

Elder W. D. Burdick, of Nile, started us off with an excellent sermon, and has been with
us several evenings since. We owe a great deal to him. How Rev. L. C. Randolph stood at the head of the First-day Baptist church of this place. He has helped us very faithfully, and has our heartfelt thanks for his labors. Throughout all the meetings there has been the feeling of learning, and a unity of purpose between the First-day and Seventh-day people.

Elder Maloney, of Shingle House, also, has rendered us valuable assistance on several occasions.

Last Sunday evening witnessed a very impressive baptismal service at the First-day Baptist church. Ten candidates were baptized by Rev. Vought and the Rev. W. D. Randolph. Six were seventh-day people. Since that time the interest in the meetings has been very great indeed, and the desire of others being baptized next Sunday evening.

We intend to close the meetings here next Sunday. Men are going from here to the vicinity of Shingle House, Pa., to work with Elder Maloney. We ask that you take us to the throne of God in prayer, praying that we may ever be valiant soldiers of our Lord and Master, Jesus Christ.

IN MEMORIAM.

WILLIAM A. VAN HORN.

William A. Van Horn was born at Lost Creek, Harrison Co., W. Va., on Jan 29, 1870, and died at Salem, May 28, 1899. He was the son of Dea. William and Elsie Kennedy Van Horn, of the Lost Creek church.

From early childhood, Willie was noted for being conscientious and exemplary; always maintaining his unusual log of prayers. His quiet, peaceful spirit made every one his friend. When the young people of the home began to attend Salem College, the parents arranged their affairs as soon as convenient, to move to Salem, where Willie and his sister could have a better chance for education. With the residences of other people, Willie had spent the past six years in the college. He proved to be an excellent student, and was always on the right side of any question in morals. Many times did his excellent qualities appear in the way he stood the tests of student life without flinching. Willie promptly stepped to the board and began the work with a thoroughness which left the older boy said he could not work it, and sat still and glum during the entire class hour. Willie worked faithfully at the problem until nearly time for the next class; taking every step correctly, excepting this critical and peculiar one, which was the most difficult. At the end of the problem, but in this one, was taken at the wrong point. Over and over again he worked it without faltering, until Professor Blair, just before closing the class exercise, said, "Willie you don't quite get it do you?"

Willie replied, "I did not have much hope of getting it, for I worked on it all the evening without success, and dreamed about it through the night; but you told me to work it and I did not know what else to do, but to keep trying." His teacher then merely pointed out the critical step, and Willie's face lighted up with an expression which comes with a victory, and in another moment his problem was solved. Thus it was with him in other things—faithful in the line of duty, no matter what prospects were before him. His steady courage or discouraging from a human standpoint, it mattered little to him, if he recognized duty's call, and there was nothing else to do but to obey. In many ways he showed the characteristic that makes the world's best men. We shall miss him in the pulpit, in Sabbath-school, in the College and in society. He had prepared to graduate in the Normal course of our college, and was the president. He also had many counts toward the Classical Course over and above those sufficient for graduation in the Normal, and so it was necessary to complete that course also. On the 23rd of May, at evening, he went to ride with a friend, and received a slight cut on the knee from a kick of the horse; and on the 28th at early morning, he died from blood poisoning. The sad news was taken to the child whose voice in prayer, that he might hear father, mother, brother and sisters pray once more on earth.

Those who were present say that this death chamber seemed like the very gateway to heaven. As dawned on First-day morning, Willie asked to be raised up enough to see out of the window, and as he looked upon the earth made bright by the rising sun, he said, "I am glad I have lived to see this new day." Then glancing to the heart broken group, he said, "I have more night for me," and he soon fell asleep.

Thus ended a beautiful young life; but God had use for him in heaven; and his last words were a plea for prayer until thespiritual enemies are called to join him there. Then there will be no more night for any of them. Until that day, may takethis as a comfort then all.

THEO. L. GARDNER.

HORACE B. DAVIS

Was born near Shiloh, N. J., April 14, 1815, and died suddenly May 28, 1899, aged 84 years, 1 month and 14 days.

He was a son of Deacon Reuben Davis, who was a son of Evan Davis, who was a son of Samuel Davis, who was a son of Jonathan Davis, settled on Long Island when coming to this country, and afterwards removed to Trenton, N. J. Horace B. Davis' mother was Hannah Davis, daughter of Davis, who was a son of Jonathan Davis, who was a son of David Davis, a clergyman and came from Wales. After coming to this country he was pastor of the Welsh Tract church Delaware county thirty years. The ancestors of Mr. Davis' family are nearly both Davises, and ministers and were driven from Wales by the Roman Catholic persecution.

He was in the fifth generation, on both sides, of those who came to this country.

His theology made him interested to other members of the Davis family.

Our brother always lived in the vicinity of Shiloh, as his parents and grandparents before him. He married Martha Jane Tomlinson, daughter of Lemuel Tomlinson, she, dying April 15, 1842, left one son, Edmund Davis, now of New York. On January 13, 1844, he married Caroline M. Titworth, a daughter of Isaac Titworth and Margaret Mitchell, who survives him after a companionship of more than fifty-five years. To them belonged two children, Martin Lee, of Gloversville, N. Y., and Miss Julia Davis of Shiloh.

Mr. Davis was baptized and united with the Seventh-day Baptist church of Shiloh in 1831. About one hundred were added to the church that year. Since his death only one of all these members is left, Joseph P. Allen, now in his 92d year, though sister Eliza P. Swinney, mother of our missionary Dr. Ella F. Swinney, united with the church in 1827 and is still living, though very feeble. She has been the oldest member, and the longest of any one now living 72 years.

Bro. Davis was a kind, loving husband and parent, a respected neighbor and friend, a man of unusual intelligence; a great reader of the current news as well as a student of history, chemistry and geology. He made a practical study of the geological formation of Southern New Jersey, and became much interested in the murl beds of that vicinity. A man of great imagination, he took delight in reading poetry and sometimes put his own vision in that artistic form.

As a philanthropist he naturally was an "abolitionist," and his sentiments in this line were intensified by a personal experience in early life with slave catchers who visited South Jersey and took away a colored boy who was in Mr. Davis' employ, whom he was unable to rescue. He was a strong temperance man, and one of the original founders of the organization of the Sons of Temperance in this section.

Mr. Davis took great pleasure and interest in the development of fruit culture in Southern New Jersey, and experimented in developing new varieties. He set out one of the first peach orchards in Shiloh and, it is said, had an apple tree which bore nine kinds of peaches. He also introduced, many years ago, new and improved methods of bee culture.

Especially interested was Mr. Davis in the development of the morals and spirituality of the community, and was thrilled with the desire to persuade the young to noble efforts and high purposes. Among his friends, the eldest brother of this brother who is the earnest and touching exhortations in the Men's Meetings, Sabbath school, which he was able to attend almost to the end.

How beautiful it is for a man to die bravely for his country, like a watch-worn and weary soldier. To put his armor off, and rest in heaven.
The census of 1891 showed 280,000,000 people in India, with 600,000 more men than women, owing to the low status of woman and the murder of female infants. Those who are not killed at birth, or otherwise disposed of in infancy, find life so miserable that many become suicides. The men rank as "golden vessels," however defiled the vessel may be, but it is a crime to be a woman. Cattle have had hospitals, but not until fifteen years was set apart for the sick and suffering, with a本领 of the sores which are considered good enough for service work. When no longer able to serve, they are allowed to die like other beasts of burden. According to the sacred books she has no legal or social status, no rights which a man is bound to respect.

The census in ten years of the presidency of Madras throws a lurid light on the terrible evils of the accursed system of child marriage in this great eastern empire. It showed 23,988 girls under four years of age, and 142,606 between the ages of five and nine, married; 928 babies killed at birth, and 7,792 of all ages were widows; 4,147 girl widows between five and nine years of age. Many little girls are married to old men tottering on the verge of the grave.

There is no real family life in India. Hindu philosophy teaches that "He is a fool who considers his wife his friend." Ramabai is a middle aged woman with black hair; she is slightly deaf, and a quiet atmosphere of power invests her. Her mother was herself a child-bride, wedded to a widower at nine years of age, and taken to a home nine hundred miles away. Ramabai learned many lessons from her mother's lips, who would not marry her in infancy, and in so doing "throw her into the well of ignorance." Her father, who was an educated Brahman priest, had taught Sanskrit, and trained her well. He lost all his property and after enduring fearful suffering, with his wife and elder daughter, went to the United States as the result of twenty-five years ago, 1874-77. The day came when the last hundred of coarse rice was gone and death stared them in the face. They went into the forest to die there, and after subsisting on water and leaves and wild dates for eleven days and nights, the three died of fever. The father's dying prayers for Ramabai were, indeed, addressed to the unknown God, but have been answered by the true God, who heard the supplications of a sincere but misguided father. Ramabai and a brother found their way to Calcutta, where they were scarcely better off, being still half starved and for four years longer endured scarcity. There this brave and strong woman, made preparation for the life-work to which God called Ramabai. Left thus alone her beauty and culture soon won her the coveted title, sarasvati, and attracted to her friends and admirers. She married a Bengali gentleman, who left her after three years, and she was soon left a widow. She soon began to know the real horror of a Hindu widow's lot, and resolved to undertake, as her life mission, to relieve this misery and poverty. Her heart kindled with love for these 25,000,000 child widows and deserted wives, who know no happiness.

At the age of twenty, Ramabai went to England, where she heard the Voice that called Abraham to go out, not knowing whither, and like him she obeyed. There she was received into the Hindu Sabha in 1883. She taught Sanskrit in the ladies college at Cheltenham, her purposes for life meanwhile taking definite shape.

About twelve years ago she visited America, where she found friends disposed to help her and her efforts. In 1898, Ramabai, in the year of her marriage, and forty years old, entered the harem. She began with two pupils, but despite opposition and ridicule, she went on with her God-appointed mission, and now has over 400 pupils and a property worth $60,000, embracing a hundred acres, cultivated by the girls themselves.

About four years ago she was baptized into Christian faith, and many have been trained for useful work, happily married, or otherwise profitably employed. In nine years Pundita Ramabai has received upwards of $91,000 for the work. For a time her attitude was negative and neutral as regards Christianity, but her work now is distinctly evangelical and Christian. Love is its atmosphere, and unsullied labor for those who are in need, as is shown by the opening of her doors lately to welcome 300 famine orphans. Through help obtained in England, the United States she built at Poona a building, at the rate of $250 a house. In 1896, hearing of the famine desolating the central provinces, she made arrangements for the widows to be cared for at Poona, and went to the famine districts to rescue at least 300 girls from death; and these became her own, under her control, to be brought up as she pleased. Within two years nearly one-third of this number had accepted Christ. These were placed on a farm about thirty-four miles from Poona.

One must have lived in India and gone through the hells of suffering, and the fiends of death, to understand the facts. Government poorhouses and relief camps she found to be inadequate. She found young widows of immoral purpose in these government institutions, where virtue was presumably also in shelter. Young women had to sell their virtue to save themselves from these lives from which British soldiers often oppose missionary labor because it breaks up this infernal traffic in virtue.

During the famine Poona was abandoned, Ramabai was supporting 372 girls, of whom 337 were at the farm, while the rest were at different places. When the farm was bought, embracing 100 acres, the government would not allow dormitories to be put up. Ramabai's reply was, "I will put up 20 dormitories."

She went on and put up a large building, and by the time it was completed, she had permission to put girls in it instead of cattle. Thus she stored it with "grain for the Lord." That "cattle shed" became a shelter for 200 famine widows, and later served as school-house, chapel, dormitory, etc. Temporary shelters and dormitories are now completed and all are provided.
The problem before us as a nation is not so unlike those that have already been met that a new category of considerations have to be sought for its solution, or that old contentions are to continue. The expanding energy of the Union, is at all once transformed to providential wisdom. The situation is comparatively simple. Driven to a declaration of war by considerations of humanity which could no longer be put aside, our government committed itself to the necessity involved, with the promptness of a vigorous nation. The nation promptly followed which for the time united Americans in common bonds of national pride. But Manila and Santiago brought with them consequences which are not simply things that appear to the sentiment of pride, but which confront the Republic with problems involving far-reaching national responsibilities.

Here is the device by which history points out the difference between pride and patriotism. Pride rejoices in the glamour of victory; true patriotism puts itself in line to achieve victory, by which it may be preserved and stays in line to squarely meet the logical responsibilities that follow. In this instance the victory has already been won in a way that has turned the eyes of the world toward the growing Republic. The second part remains to be done by sustaining our executive government, which has accepted the resulting responsibilities, with the same courage of faith in the patriotism of the common people, that has led the way to the victory, from which the Republic now enters the arena of world politics, without hesitation or hesitation. By traditions and much more by political exigencies which disguise and hinder the free play of public sentiment, the American people are again divided, and debating the question of accepting the logic of action. The primary facts respecting this question are not difficult to understand. By victories on sea and land of which we are justly proud, millions of people, degraded by the tyranny of centuries, and by common consent of the world’s intelligence incapable of self-government, are being made wards of the nation. Shall they be given the opportunity that goes with our civilization, for thrift, education and the achievements of peace under a generous power? or shall they be relegated to anarchy, and to spoliation. The latter does not look like the course of a brave people who carry the flag of promise to the oppressed peoples of the earth. But we are told in eloquent terms in Congress and in contemporary debate, that the Constitution of the United States does not permit the former course. This would be dishonoring to the believers in the Republic. The extension of the nation is neither a fact that the same line of traditional objec tors have earnestly urged this view against every departure by which the nation has become great and influential in the world.

Comrades, and citizens of the Republic, count the stars that have been added to the azure field of that banner; and tell me, is it the time to lower the colors of our courage of faith that has lent the flame of glory to the flag of the Union? But that flag with all its glory is not dearer to us as the emblem of the nation than is the Constitution as our national compact. Is that Constitution less potent as a bond of union, than in the days of Quinncy and of Dickinson? If it was strong then as the charter of the young Republic, it is stronger today as an instrument that has marked the growth of the Republic to its present vantage among the great nations of the earth.

Oh no! once for all, the Constitution was not made as a warrant for the timidity of the doubting, or for the evasion of the grow ing responsibilities. It must be ready to provide specifically for the contingencies of the unknown future, they framed a compact by which the growth of the nation has been conserved, and by which their noble impulses and their generous purposes have been carried across the confines, and are being carried to the islands of the sea.

But the question of expense, so often solved with a balance in favor of the Republic, is again to the front. We are told that the cost in money of establishing and maintaining the government in the Philippines will be 100,000,000, and the Islands will be millions, and this is true as a sound view of the subject; we are told also that there is a sacrifice of life involved, worth more than all the islands of the sea. This is true in one sense of all wars. The progress of civilization has always been at fearful cost. For nearly one-eighth of its existence our nation has been chastened by the cost and the sacrifices of war; but at no time have these been too great for the measure of American patriotism, or too great the price for the honor and the integrity of the nation.

The present emergency, aside from the exigencies of party management, is simply one of meeting unexpected responsibilities in the east. By common consent the problems of the West Indies have been so vigorously met that they are not objects of heated discussion. The eastern problem has not yet reached this stage; but even now it may be fairly urged, that the question is beginning to resolve itself into that of how much the cost and the sacrifice of life has been incalculable benefit of responsible resistance to our arms, by the short-sighted intensiveness of well meaning statesmen and publicists, and by the clamor of political time servers. Perhaps it is best that the Tagalog aspirants for the power to dominate the Philippine Islands should learn the full meaning of the difference between brute force and the arms of an enlightened nation; otherwise the animating encouragement of the rebellion of these chiefs has been by the assumption of a fearful responsibility for the sacrifice of life on the Island of Luzon.

The question, however, with us is not what are the evidences of unpatriotic activity in a time like this, but, what is incumbent on the Republic, the present responsible guardian of the interests of the diverse peoples, native and resident, in the Philippine archipelago. It is to be expected that the extension of a great nation is involved in the establishment of a stable government, and in the protection of these native and foreign interests. Happily for those who come after us, we have learned that the sacrifices of to-day are the glory of the nation’s to-morrow, and that the Republic moves on guided not by the union of feeling, but by the larger thought that makes a nation a living factor in the life of the world. But even, in the midst of all this clamor added to the question of expense, so often thrown in our teeth, we are counselled the pulling down of our old flag, the rolling back of the American star on the wide world, and the adoption of a purely local system of government, as the only step that can be taken to meet the logical cost in the gift of American citizenship.

The steady-going citizen sees all this subjective hysteria with a tolerant sense of its incongruity, and with the courage of faith in the triumph of the republic in that to which it has been consecrated.

Through the ages of history, in the midst of stirring events, patriotism has not failed to save the nation from long continued reactions against the progressive spirit, and will not fail to do so with the Republic a mission worthy of its founders.

In the midst of all this clamor added to the question of expense, as the daily press, the citizen and the soldier must feel the stress of the present contention, it is not enough that it is written in the annals of the past, and in the experience even of the living, that these are awarded the patriot’s meed of honor and glory for the nation’s triumph, and that the record be indelibly written in the record of all posterity, as the example of how to avert the fates, from the heights of philanthropic deprecation, and of exalted pessimism to the plains, which they can measure the course of mistaken premonition, and where good natured patriotism looks indulgently on a past comedy of errors.

There was one incident in the history of our nation, but a part of the bone and sinew of its growth, that the demand in our own day, however earnestly and honestly made to pull down the stars and stripes in Hawaii, to re-establish a throne long since forfeited to civilization, is already treasured by a grateful people, as a memory of by-gone days, when the fate of planked pranks with human wits, divided the Republic into opposing ranks, so soon to be broken again to shake hands over a happy solution of the question at issue, by the march of events.

There is one phase of the character of the Anglo-saxon common people which our philosophers and publicists seem never to fully understand, the habit of grumbling may have misled outside observers at times, it may have misled the Spanish Ministry in the late war, as it doubtless deceived the insurgent chiefs of Luzon. But it should not mislead any into the hope of making it the mere momentary following; away from the standard of the growing Republic.

Universe American citizen, soldier or sailor may grumble, he reserves this as his right; but when the supreme moment comes, the ranks of the Republic will be ready to march to the front of the battle to which the Republic is ready to share its burdens and its sacrifices.

(To be continued.)
**OUR MIRROR.**

**PRESIDENT'S LETTER.**

**Dear Young People,**

It is not because I have forgotten the many interests, or the workers, that I have not written for several weeks. They have been remembered in prayer, and especially those who signed and gave me the pledge cards.

The anxiety in moving of the parting with friends has absorbed time and strength, the only thing which can repay us is the welcome and assistance from the kind people of Shiloh, in settling our very comfortable home and in commencing our work.

I have commenced to write to you again and again, and as often left unfinished. I have watched with interest the Recorder (not read the long articles) for news of the work.

Try to lay plans, with the help of others, to send Bro. Martin, of West Virginia, for a campaign in Ohio. I stepped off the train, as it was speeding us through the state of Ohio, when it slacked up at the town of Holgate, and looked to see the Seventh-day Baptist gospel tent was in sight. I went over, but I believe Sam's, a now soldier of the King of Kings, a member of our little church, was. He said as he grasped my hand, "The tent is up and a meeting will be held tonight." You know I said, "Praise the Lord." The conductor said, "All aboard." Since then I have sent a great many messages to the King asking him to bless the work of the quartets, and the churches which have sent them out, also to the work of the quartets, and the churches which have sent them out, also to...

**FROM MRS. BOOTH.**

**STEVENSON, GASCOYNE.**

May 20, 1859.

**My Dear Sister,**

—In six days from now we are due to reach Cape Town, and as we are expecting some rough weather in the next few days, I will take this opportunity of getting something ready to mail to you from that port. Just let me sound a note of praise for John's great goodness. Every day we find more fresh tokens of his love and care.

From the time that we left America he has given us promised mercies, and day by day his presence with us has been very real. We are constantly thanking him for the great goodness which has risen up to bear the burden at home, and the assurance that the work which is so near to our own hearts is now being shared by you all, is a help and strength to us, as each day brings us nearer to the scene of our labors.

In England the preparations for this part of the journey kept us quite busy all the time. Our stay with Dr. Dulan and his family, we shall always look back to with pleasant memories. They gave us a most hearty American welcome, and tried in every way to make us comfortable while with them and also helped us greatly in getting started further on in our way.

I don't think I am wrong when I say that the kindness and hospitality of Seventh-day Baptists in very many instances at least, far exceed that which one finds in any other country. As to the voyage from Southampton it has been most enjoyable all the time, good weather, a steady boat, and take them altogether, nice fellow passengers. The only stop at the end of the first six days was at Teneriffe but we did not go ashore there, there is really nothing of interest to relate. I believe the Peak is considered to be over thirteen thousand feet high and we could plainly see as we stood on the deck of the vessel. Most of the other passengers are bound for the Cape, only a few however, go on with us as far as Durban, Natal. Here (Durham) we change to a small coasting vessel as far as Chiche, at the mouth of the Zambesi river. We were there for the rest and quiet of the voyage and already feel refreshed, and looking forward with pleasure to return to the familiar haunts of my youth.

The heat coming through the tropics was rather trying, our little Mary has stood it really well, and has been a comforter to her father. And I must say you must represent the whole of the women of the denomination! Just think of the responsibility this is.

**THE UP-TO-DATE COOK.**

Give me a spoonful of oil, Ma, and the sodium alkaline.

If I'm going to bake a pie, Mamma, I'm going to bake it right.

For John will be hungry and tired, Ma, and if his dinners will do.

So give me a grannie of phosphate, and the carbon and cellulose.

Now give me a chunk of bone, Mma, To shorten the frosting fast.

And the phosphate, and the sodium, Ma, And look at the thermometer.

Just turn it on half as ooh, For I want to have supper ready, John, so soon as I go.

Now pose me the neutral dope, Mamma, And rotate the mixing mother.

But give me the sodium water first, And the oleomargarine; and I now think, The new typewriter's quit.

And John will need more phosphate food To help his brans a bit.

—New England Magazine.

**THE SABBATH RECORDER.**

(Vol. Lvm. No. 31.

**Young People's Work.**

By Ewew Swan, Milwau, Wis.

I HEARD a man say to-day that this country was an excellent place for poor boys and poor girls. He ought to know for he has been a member of our national Congress for fifteen years.

What he was getting at, however, was not so much that this country is a good place for poor boys and girls, as that the condition of being poor is an excellent thing for young men and young women.

A LARGE audience of cultivated people heartily applauded, thus expressing their approval of the orator's sentiments. He said that it was a bad thing to give a young man wealth to start him in business, for then the young man never started for himself, and that it was the being driven by poverty and ginia, for a campaign in Iowa, is so fortunate as to be a father I remember that it believed what was great wealth that he honestly can for his children; the men and home from their summer years. remembered their days, and suf­fer, and sacrifice, for this is what makes men and women worthy of the name.

It was only one word, but it hurt the lecturers to my mind more than a little. It is a word that I listen to a very good address that I can hear as fully as able, and I did that of the afternoon, if one word had been left out. He had said that men, who held to a certain view different from one to which he had just been setting forth seemed to him to be men of little minds. Then he repeated it, saying "dirty" little. His arguments, his logic, his eloquence had been almost faultless, Why should he stoop from the otherwise many dignity of his address. I have an idea someway that it was an accident, but it revealed a trait of character in the man of a type far below that revealed by the rest of the lecture. Let the everyday thinking be all right and the great effort will not be marred by even a single word.

The devil has but little fellowship with one who knows his Bible as the mariner knows his compass.—E. A. Witter.
Children's Page.

**THE POPPY LAND LIMITED EXPRESS.**

By EDGAR WASHABOAT.

The first train leaves at 5 P.M.

For the land where the poppies blow;

The mother is the engine,

And the passenger chews and coughs.

The palace car is the mothers’ arms;

The whistle, a sweet strain,

The new passengers and incline, blinks, and

And goes to sleep in the train!

At eight P.M. the next train starts

From poppy-land southward;

The summonee clear falls on the ear:

“All aboard! the train leaves soon!

But what is the face to Poppy Land? I

Hope it is not too dear.

The fare is 5 cents a bag and a kiss, and

It's paid to the engineer?

So I ask of him who children took

On his knee in kindliest glee.

“Take charge, I pray, of the trains each day

That leave at six and eight.

Keep watch of the passengers,” thus I pray,

For to see they are very dear,

And special ward, O gracious Lord! O

The little engine!

**THE FAITH OF A LITTLE CHILD.**

By Ada Maileville Bell.

Everyone smiled when his father carried him into the car—this little lad of three who taught me so sweet a lesson in faith.

The car was crowded, but there was a corner between door and window where the child could stand, and there his father put him down.

“You stay still there, Herbie; papa is going to stand near you. You won’t be afraid?”

The wee man shook his head very decidedly, and catching hold of a brass rnil with his chubby flat, stood contentedly watching his father with trustful, happy eyes. At every corner and through his father’s arm the child could see people on board and crowd between father and child. Herbie was much more comfortable in the sheltered nook where his father had put him than he would have been even in his father’s arms on the crowded, jolting platform. Little by little the new impressions came from Herbie’s sight. He did not look like a child who was accustomed to be alone, and I watched him closely, ready to comfort if need be. I saw his lips moving and bent toward him. This was what he said: “I can see my papa’s foot, and I can see my papa’s hand!”

Precious little heart, comforting itself!

The crowd jostled back and forth. I heard another whisper: “I can see my papa’s foot, I can see my papa’s foot!”

Then the foot was no longer visible to the patient watcher. Trouble clouded his serious eyes for a minute, followed by a sudden happy smile.

“I can hear my papa talk!”

Sure enough the father was talking to someone. But the conversation was not long. The blue eyes were growing shadowy again.

“Herbie,” I whispered, “I can see your papa. I am taller than you. I can see your papa’s face, dear.”

For a brief space my face was subjected to a searching glance. Then the content came back to the boy’s face. He watched me and I watched that other face, nodding assurance to my little friend. In a few moments people began to leave the car, the father sat down and took his child on his knee.

“Were you afraid, Herbie?”

“No—I knew you were there all the while!”

Oh for the faith of a little child, that whatever comes, the heart may say, “I was not afraid, for, lo, and behold all the time, Thou wert there!”—The Advance.

**THE RUNAWAY MOTHER.**

Some of the stories I have forgotten all about the life of freedom before they were shut up behind the inclosure in the Park where they gave so much pleasure to hundreds of children every day. Some of the animals never lived anywhere else and these, of course, thought the world was just what they saw, if they ever gave any thought to a larger subject as the world. One day the Buffalo family, consisting of two Mr. Buffaloes, two Mrs. Buffaloes, and a baby, were at home in the early morning, waiting to be fed. The man went into the inclosure with a great armful of cut grass for the two families. He left the gate open while he went out after a second armful. The mother of the baby made up her mind to take a stroll.

Through the gate she went, and began cropping the grass as if she enjoyed it. The man turned to carry the grass to the house where the buffaloes lived. In his path, gazing calmly at him, was the mother of the baby. He dropped the grass in his arms, crushed to shut the gate, lest the rest of the family should escape and run for help. Just then some boys saw Mrs. Buffalo, and began screaming. This frightened Mrs. Buffalo, and she ran out on the bridge-path, where the horses were so frightened that they almost threw their riders. Through the gateway, out onto the street, right in the midst of trolley-cars! The motormen rang the bells.

Now Mrs. Buffalo doubtless wished herself at home. Men and boys screaming and running, belts snorting, horses snorting and prancing, and the hard stones of the street under her tender feet! Back to the Park she turned, with the hope, perhaps, of finding her way home and to the baby. On and on came the crowds, shoving and firing pistols. Ahead was the lake; into it plunged Mrs. Buffalo; the men got no nearer than the shore, and Mrs. Buffalo was wise enough to keep in the middle. The crowd shouted, but she was getting used to that. Suddenly she made a plunge; the crowd scattered, and, with a great shake which made the water fly, she ran back and forth under the trees.

At last a lasso was thrown; it settled about her throat, and then Mrs. Buffalo had to go home, which she did as if she were glad to go.

Mr. Buffalo met her with a long, low grunt, but the baby was delighted. Mrs. Buffalo told the next day and nothing would tempt her to leave home again.—The Outlook.

**HOW TROTTY CURED MAMMA.**

The house was just a house to Trotty one morning. It was usually a home, but this morning mamma was sick with a headache. That and makes a great difference, you know.

So Trotty sat on the stairs, close by mamma, and when mamma was sweeping the dining-room, and singing—

“Bold Rory O’More, fair Kathleen Bawn,
He bold as a haw, she soft as the dawns.”

Trotty listened to this, for the jingle pleased her ear. Then she thought she would go and sing it to mamma. To be sure nurse had told her not to go in there. “But then,” thought Trotty, “I won’t stab her. It comes when I ache to hear something sung, and course mamma likes me, for cause we are related.” The room was dark, and mamma was lying on the bed, so white and still, that Trotty nearly burst out crying, only just then mamma opened her eyes and smiled, which was a comfort, and Trotty smiled back, though there was a lump in her throat. “I want to sing you Mary’s song, mamma. It’ll cure you, I guess. I feel pretty sick, too, so do you care if I lie down with you?” she asked.

Mamma did not care, mamma never do, so Trotty cuddled down and sang—

“Bold Rory O’More, fair Kathleen Bawn,
He pouting a haw, she salted it down.”

Mamma laughed a little at this, then they both went to sleep, and when they woke up the headache was all gone. “I’m glad I cured you,” remarked Trotty. “And I feel ‘siderable better myself.”—Christian Work.

**COMPOSITIONS.**

Here are two "Compositions" which were written by some children in school. Read them and see how many mistakes you can find in them:

**THE MONKEY.**—There are many kinds of monkey besides those that live on hand organs; some are found in Asia and some in Africa. Once a man was in the woods and he threw a little stone at the monkeys and they threw back large ripe sweet coconuts, and this teaches us a moral lesson. We should always behave like the monkey. I saw a monkey at a circus, and it pulled a lady’s bonnet off, and tore it all to rags and tied the string around its neck and grinned.

**THE BALE.**—Bares are of many sizes and all big. The chief kinds are the grizzly bear which is black; the sinnermon bear which is good and gentle; the white bear which bleaches its skin to hide in the snow and make a rug, and the black bear which is common and is careful of its cub, and eats light bees for honey, which is mean because the bees are little. Once a bare found some current jelly sitting on a garden bench to dry, and he ate it, and the lady hadn’t any more, which was greedy. Bares are paws.

**NOT FAR AWAY.**

She was a dear little girl, only three years old. She had got tired playing around her mother’s kitchen, so she wandered out of doors, and was not missed for some time. Then how frightened her mother was! She told all the neighbors, and searching parties were made up, and the surrounding woods thoroughly hunted over; men got into wagons and drove about the roads, stopping at every house to inquire—for a little fair-haired girl, with a doll, who had gone away from home. When they got a hair, and the houses about, were searched, and the houses about were searched, and when they got a hair, and the houses about were searched, and it turned out to be a little girl who had gone away from home. When they got a hair, and the houses about were searched, and—

"Tommy," said the teacher to a pupil in the juvenile class, "what is syntax?" "I guess it must be the tax on whisky," replied Tommy. And the teacher thought he was entitled to a credit of 100 per cent.
Our Reading Room.

"Hence then we have opportunity, let us be working what is good, towards all, but especially towards them who are the household of faith. For, if any one regardeth not the good, and to communicate, forget not."—Heb. 10:33.

ALFRED, N. Y.—Former residents of Alfred, now dispersed everywhere, may be interested to learn that the old church building has been improved at an expense of about $2,000. New rooves raised floor, pews, new seats, walls and ceiling beautifully decorated, etc. Carpet and seats were purchased by the Ladies’ Aid Society, and the King’s Daughters paid for the decoration.

After worshipping for three months in Fire­men’s Hall, all were glad to get back in the church home again. Re-opening services were held on Sabbath, July 22, in which President Davis, Principal Saunders, Prof. Place, Mrs. V. A. Baggs and the pastor par­ticipated.

The topics presented were the history of the church, its relation to West. Miss­tional work, to the cause of education, duties of the membership, and woman’s work in the church. Warm tributes were paid to former pastors and to the faithful workers of this church throughout its history. The congrega­tion was large and many were gratified with the beauty and the comfort of our house of worship. The music by the choir under the direction of Miss Toop, of the University, was especially fine; and the congregation was delighted with the solos by Mr. Harry W. Prentice and Mrs. John B. Cottrell.

We are expecting soon to see the old windows and blinds replaced with art glass memorial win­dows dedicated to the memory of deceased pastors, deacons and saints of the church.

There is great interest being thoroughly canvassed by Endeavorers for subscriptions to the Missionary Society.

We are expecting an unusually good Con­ference at Ashaway. Alfred will be fully re­presented. Many are already on the ground, spending the vacation among saints and friends that are dear to them. We miss them, and shall be glad when the time of home­coming is at hand.

J. L. G.

ALFRED, N. Y., July 23, 1899.

LITTLE GENESSEE, N. Y.—The pastor and his wife have not forgotten the many kind­nesses showered upon them by the good people of Genesee while they were with them. Their prayer is that God will greatly bless them in all things.

The acts of the Little Genesee people have compelled us to believe that not all of the good folk of Genesee in far distant places and friends that are near to them. We miss them, and shall be glad when the time of home­coming is at hand.

S. A.

LITTLE GENESSEE, N. Y., July 23, 1899.

are said to be looking better here than any­where else in Allegany county.

The pastor has been having a hard struggle with malaria during the last four months, which has hindered him from much contempla­tion work.

Members of the Alfred evangelistic quartet conducted services for us in a very accept­able manner, upon two recent Sabbaths. The Sabbath services of the church are well at­tended. We are to the present duties of the West Hallock pastor. One week with the old home church and society at Welton, one week renewing the associations and scenes of former years at Milton and Walworth, with the uplifting sessions of the North-Western Association society, was an ample and gen­erously con­tributing for a right understand­ing of our many weaknesses and of our great need of divine help.

JULY 21, 1899.

WEST HALLOCK, ILL.—After an absence of three weeks the pastor and wife have settled down once more to the present duties of the West Hallock pastor. One week with the old home church and society at Welton, one week renewing the associations and scenes of former years at Milton and Walworth, with the uplifting sessions of the North-Western Association society, was an ample and gen­erously con­tributing for a right understand­ing of our many weaknesses and of our great need of divine help.

D. BURDITT COON.

WEST HALLOCK, ILL., July 21, 1899.

The Christian Endeavor Society conducted in an interesting way one of the Sabbath­day services during the pastor’s absence. On Sabbath-day, June 24, the former pastor, Rev. Stephen Burdick, was with his flock. But it was a sad reunion. He was called upon to conduct the funeral services of William Perry Smith, the father of one of our members, Mrs. Ansel Crouch, and a former resident of West Hallock. A reception was tendered Bro. Burdick at the home of Mrs. Ayers on the evening following the Sabbath, when many old friends met to greet and wel­come him.

On Sabbath-day, July 8, four members of the Junior Society graduated into the Y. P. S. C. E. of the church.

There were brief exer­cises consisting of appropriate remarks and presentation of certificates by the Superin­tendent, welcoming words by the President of the Society, consecrating prayer by the pastor, etc.

President W. C. Whitford, of Milton Col­lege, occupied the pulpit last Sabbath, and spoke in the interests of our educational work in the Northwest. The sermon was an interesting presentation of the advantages of culture enjoyed and improved by our Baviour in the preparatory years of his childhood and youth for his life work, from Luke 2:52. The words of our text were very clearly presented, leaving no doubt as to the loyal support which ought to be given to this department of our work, for the good she has done and is still doing for the young people of the Northwest.

But what has that West Hallock would escape the spirit of restlessness which has been working so many changes among our people during the past two years. But it has been affected by it, and the cordial relations which have characterized the work of pastor and people for the brief space of two and one-half years is soon to be severed. The call of the Brookfield church has seemed the voice of the Lord, and painfully the ties which have been binding us closer and closer to the people of West Hallock are being broken. But we cheerfully acquiesce in what seems his will.

JULY 19, 1899.

DODGE CENTRE, MINN.—The Reading Room is one of the most pleasant rooms in the Rec­order. We are having very wet weather this summer. Crops are of a large growth but in good condition on account of wet.

We have for some time been enjoying the preaching of Rev. O. S. Mills, and last week welcomed our new pastor, Rev. J. H. Hurley. Last Sabbath the usual service gave way to an “Installation service.” Eld. W. H. Ernst made a brief address on “The duties of the church to its pastors.” Eld. O. B. Mills fol­lowed with one on “The duties of the pastor to his church.”

In these addresses we were shown that these duties are inseparable, and that the best results are attained only when the pastor has a close, personal acquaintance with the people of his charge, and have spoken of his hopes and anticipations in coming to the church, and of his desire for a rapid and helpful acquaintance with the people.

In the evening a social was held at the home of F. S. Tappan, the financial proceeds of which were devoted to the care of a sister who is in the hospital at Rochester, Minn., whose husband and eldest daughter—the housekeeper during the mother’s absence—have both been made invalids through acci­dents.

All are now improving. May the Lord grant that our missionaries as pastor and people, may be abundantly blessed by Christ, the Head of the church. We know that all things work together for good to those who love God.

E. A. S.

JULY 16, 1899.

DODGE CENTRE, MINN.—After nearly six years’ acquaintance with the people of North Loup, enjoying their kind hospitality and Christ’s forbearance, it is with a feeling of sadness that we bade them adieu on the morning of May 17, 1899.

As we stood in the car door and looked into the up-turned faces about us for a moment, and then swiftly passed from their sight, a feeling of strangeness passed over us. The pleasant relations of years are all in the past. Quickly the scene changes from one of personal, active realities to one of memories.

In spite of the effort to keep a brave heart our eyes filled while we thought that these years, freighted with so many precious opportuni­ties, and so many good resolutions, with all their mistakes and failures have passed on to eternity. What shall be the fruitage of all these years? When shall we see those earnest, anxious faces again? North Loup and kind, loving people are already many miles away. However much we might desire to change the record of these years it is beyond our reach.

Part of this receding picture was filled with the memory of two months of blessed evan­gelistic work in South Dakota. In it were church services, scattered church ser­vices, and wanderers returning, and workers anxious and willing to go anywhere and do anything if souls might be saved. Thus we remembered while the train bore us on to a new field.

But life is so full of present needs that we cannot live in the past if we would, and we
would not if we could. July 12, 1899, while everything was going on, stepping with Miss Eliza Cottrell, we stepped from the car to look into the faces at Dodge Centre. A busy time has passed and we are comfortably settled in the parsonage.

Sabbath, July 15th, brethren Mills and Ernst conducted the "recognition" services. We are pleased with the appearance of the country; the rich soil and the prospects of a bountiful harvest. But we were surprised and rejoiced to see so large a company of young people in the church and Sabbath-school services. We are happy to see that the bountiful harvest, the tender flesh was easily bruised.

This is the word for every discouraged man or woman: "Get up and try it over again."

Every moment spent in discouragement is a greater waste than if you should throw away gold dust. After every fall, one must at some time get up and go on. The power to rise lessens as the effort is postponed. Unused abilities rust and corrode. Especially does an unused will rapidly lose grip. It is better not to fall. But, once down, "Never mind. Get up and try it over again."—Christian Endeavor World.

TYPOTRAPHICAL ERRORS.

The intelligent composer is something of a humorist, and not always an unconscious humorist, either. Some of his greatest feats have occurred in Philadelphia, where the great editors write a very execrably bad manuscript. In one case a correspondent, who was describing a tarrying and feathering scene at which he was present only in a per­

sitional capacity, was made to say "getting the feathers ready for us," instead of "ready for use."

A Sunday school that had a printer who turned the expression "from alpha to omega" into "from apples to oranges" and conveyed the impression that somebody had set the Delaware River on fire by calling ferry boats "ferry hosts."

A cooking-school called the "New Century" was cruelly made to appear as the "New Cemetery." The word pessimistic type changed the "Maque of Pandora" into the "Morgue of Pandora." A diver who had found two old bells in the Delaware went before the public as a "driver" who had found "two old bills."

The scripture allusion to the leaves that "were the whole lamp" was perverted into the startling agricultural announcement that the leaves had "leavened the whole turnip."

A foreign editor who wrote that the British lion was "shaking his mane" was edified the next morning with the announcement on his authority that he was informed the animal was now "skating in Maine." A more natural error was that which called "a member of the legislature," a "member of the liquor-store."

One of the Philadelphia morning papers, which formerly gave close attention to marine news, informed its readers on one occasion that the bark the "Betsey Jane" had arrived at Honolulu with an "oil-well on board."

Investigation proved that there was nothing in the report except "all well on board." An old-time inn near the Star and Garter Hotel was more rechristened by a printer as "the Shoe and Garter Hotel." A foreign dispatch about the war between Russia and Turkey continued to transact business in "islets are a people who are in outward appearance the most miserable of other parts of the world."

Although the people are not of the great proportions described, nor lowest in the scale of human enlightenment, nevertheless there is an indelible stamp of their own, and a certain amount of truth in these early tales. The people of Patagonia, and of the main island of Tierra del Fuego, are very tall people. The men are six feet high, with a perfect muscular system; the women nearly as tall; and, dressed in furs, both appear like giants, in colour and size, with the average European. The smaller tribes inhabiting the islets are a people who are in outward appearance the most miserable of all known nations.

My Prayer.

Mary, my Helper.

Blessed Father, give me comfort,

Let me look from life to thee.

Let me feel thy presence near me,

Seek not thy will, but do thy will in me.

Give me strength to breast the billows,

May I hear the "Peace, be still,

That the angry waves are roaring.

Thou canst calm them at thy will.

Oh! how short is this trial vision,

Resting on the eternal air.

During not to trust the promise, "This is the way home, get in, and follow."" Let the happy heart from will of sinning,

I'll be taine and not my own,

In the love, in the calm, in the child like looking;

'Till my evil self be gone.

Jesus, in thy grace and mercy,

Let me reach the other side,

Give me strength to pass the billows,

Jesus, let me feel thy power in thee,

Confiding,

As my Helper in me,

Oh! take me and hold me fast,

I'll come to thee.

The Tierra Del Fuegos.

Since the earliest days of American history there has been a habit of visiting or exploring the indians of Tierra del Fuego and Patagonia, which has always made their life horrible, and has led to the popular belief among travelers that the aborigines were really very warlike races of savages. Later, and from a different point of view, these exagger­

ated reports pleased these lands with dan­

gerous races of huge giants quite twice the size of ordinary human beings. Now, that may be more, the sun is used up by shining.

The power is yours, O despairing one, because it is God's. Believe in it, use it.

Homeward Bound.

BY MRS. SARAH S. ROSEWELL.

Homeward bound! the sky is cloudless,

Every bearth with joy was bright.

Glancing sunbeams crept the billows,

Although the people in the last

instances, to the secretaries

of the society, that mentally the lowest of the

Australian and some of the African tribes.

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LESSON VII.—EZEKIEL’S GREAT VISION.

For Sabbath-day, Aug. 12, 1899.


INTRODUCTION.

Many of the prophets used symbols and illustrations of various kinds in enforcing their prophecies. Note for example the girdle of Jeremiah (Jer. 13.), and the little son of the great vine (Zech. 14.) Ezekiel is congenially fond of symbols and allegories. He is also the first to develop that form of prophecy which is called apocalyptic, or having to do with visions. In Ezekiel’s allegory lesson the prophet tells of a vision which was granted unto him; this vision includes an allegory and its interpretation.

It should be noted that the teaching of this chapter is in regard to national resurrection and restoration, and does not concern the doctrine of individual resurrection excepting as this thought of resurrection was conceivable by the prophet. Compare Dan. 12 for answers to this prophecy in a literal interpretation.

It is the object of the present lesson to have been summed up by the saying of the people in regard to the nation of Israel, “Our bones are dried up, and our hope is lost; we are cut off.”

REDUCED FARES FOR CONFERENCE.

The Committee on Railroad Fares for Convention have secured a rate of one and one-third, or 33 1/3 per cent, and call attention to the Circular of Instructions printed herewith.

Any one desiring information not contained in the circular is to apply to either of the undersigned.

IRA J. ORWAY.

564 W. Madison St., Chicago.

D. E. TIPWORTH,

Plaistead, N. J.

Instructions to Persons Attending the Meeting.

1. The reduction is to persons going to and attending the Annual Meeting.

2. The reduction is a fire and a third, conditionally on there being an attendance at the meeting of not less than 100 persons holding certificates.

3. All persons availing themselves of the reduction will pay full first-class fare going to the meeting and get a certificate filled in on one side by the agent of whom the ticket is purchased. Agents at important stations and coupon ticket offices are supplied with certificates.

4. Certificates are not kept at all stations. If, however, the ticket is not supplied with certificates and tickets to places of meeting, he can inform the delegate of the nearest important station where they can be obtained. In case the delegate should have a local ticket to such station and there take up his certificate and through ticket to place of meeting.

5. Tickets for going passage may be sold only within three days (not counting Sunday) prior to the agreed opening date, or three days after (including such opening date) except that, when meetings are held at distant points to which the authorized time is greater than three days, tickets may be sold before the meeting in accordance with the limits shown in regular tickets. The regular tickets are honored, where the going fare is less than 75 cents.

6. Deposit the certificate with the secretary or other proper officer of the organization at the meeting, for necessary endorsement and use as a personal agent.

7. Certificate must be transferable, and return tickets secured upon certificates are not transferable.

8. On presentation of this ticket, filled in on both sides, within three days (Sunday excepted) after the adjourned date of the conference, the bearer shall at the place of meeting have the holder registered at the time of registration, and the ticket will be honored at the place of meeting and from the station at which the journey is started.

9. No refund of fare will be made on account of any person failing to attend the Annual Meeting.

INSTRUCTIONS TO SECRETARY OR OTHER OFFICERS OF THE ORGANIZATION ENDING CONFERENCE.

10. Certificates should be collected during the early sessions of the Annual Meeting and sealed in envelopes provided for such purpose, and then sent by the proper person attending the meeting to the headquarters for that purpose, and when countersigned by the undersigned he will settle with the headquarters for balances in his possession.

DELEGATES and others availing themselves of this reduction in farthest points, individuals at the rates as certificates for offices and tickets at least 30 minutes before departure of trains.

Popular Science.

BY H. H. BAKER.

Mount Wrangell in Alaska.

This mountain, which turns out to be a gigantic volcano, is located near the Copper river, about a hundred miles north of the great glacier mountain, St. Elias, which is the highest mountain in Russian, whose name it bears. Several efforts were made by the Russians to reach it but failed.

In 1885, Lieutenant Allen, U. S. A., ascended the Copper river, and succeeded in reaching without much difficulty the summit of the volcano, which contains instruments, but estimated its height to be 18,000 feet. In 1890, an exploring party from Cincinnati, headed by Mr. E. Hazard Wells, having crossed over from the Ukou river, came into an unknown region on the north of the mountain, and got within about fifty miles, when their provisions failed, and there being no game, they made their way, surviving, having had to subsist on roots before they reached Tano river, where they met with Indians.

On May 3, of this year, 1899, Mr. Roland V. Allen, Mr. Frank Hoffman, of South Dakota, came near reaching Mount Wrangell. These gentlemen spent last winter on Copper river, about sixty miles below Mt. Wrangell and left their cabin early in April. They went across the country until they struck a branch of the Copper river, which led them directly toward Mt. Wrangell. They followed this branch until they reached a point where a high mountain barred their way; thus they climbed and from the top of the mountain, some fifteen to thirty miles away, were scattered through the snow around the same locality. We watched them for a long time.

These gentlemen have just arrived at Seattle, Ore. They report having found large quantities of coal and iron depositing in beds in the vicinity of Mt. Wrangell and Mt. Blackburn, but the country is so inaccessible that at present there is no possibility of obtaining copper from there at any profit.

These gentlemen estimate the height of Mt. Wrangell to be far greater than that of Mt. St. Elias, which now stands at 15,350 feet, and if on more accurate measurement this estimate should prove to be correct then Mt. Wrangell would stand as the king of mountains in North America, being the highest and also a volcano.

What if another heel the beacon light
I set upon the rock that wrenched my soul—
Have I not done my task, and served my kind?

—Oliver Wendell Holmes.
DEATHS.

AYRES.—At his home, Dunellen, N. J., July 13, 1899, of heart disease. Albert Byron Ayres, aged 79 years.

Our departed brother was the son of Zara and Maria Ayres, and was born at Sibbald, N. Y., January 3, 1820. He was converted and united with the Shiloh church when about fifteen years old. He was a member of the New Market church at the time of his death. May 21, 1859, he was married to Sarah E. Raymon, to whom were born three children, Mrs. Harry Gaskell, Mrs. Jesse Burtick, and Mrs. Edith Burtick. He was a respected member of the church, also a good Christian man, beloved alike by distant and near friends.

LITERARY NOTES.

The range of human interest covered by the August Cosmetopolitan is curiously wide. The reader is swept along—especially his memory—by a hundred and forty-six pictures—from an article telling of the truly road now building from Cairo to the Pyramids, with special invitations to the Scotch and Oriental artists to antiquity; through a comprehensive and richly illustrated review of New York Society; to the prize article on “To Be a Member of the Navy”; and thence to the land to listen to a “child of the turf” telling of the life of Erin’s people and the part past plays in it. Back to Ozark’s Invasion of Egypt the reader goes, and then to take a peep at the art methods of the late Augustus Daly and to see a magnificent portfolio of Daly productions, Daly actors and Daly himself. From Daly the reader goes to the lines and thrillies with interest, at the well-told adventures of a young man who carried mail and military documents to Gomorrah by the “Underground” and to add to all this the temple of short stories, all excellent, and the longest is by that prince of tale-makers, Frank R. Stockton.

A new figure in American Literature is Cyrus Townsend Brady. His ancestors fought in the army and the navy during the Revolution and the succeeding wars, two of them being officers of the Continental Line. One com- manded a regiment under Gen. Scott in the War of 1812, and died a Major-General. One was killed at Antietam. Young Brady thus inherited from his Scotch ancestors the stoutest courage and patriotism. At seventeen he entered the United States Naval Academy and graduated in the class of 1862. Ten years ago he entered the ministry of the Protestant Episcopal Church. In the recent war he went to the front as Chaplain of the First Pennsylvania Regiment. He is the author of a story of the War of 1812, soon to be published in the Saturday Evening Post of Philadelphia, Pa.

“Jolan Allen’s Wife” (Marrietta Holley) has finished her new story, and the first installment is published in the August Ladies’ Home Journal. It is in her characteristic, humorous vein, but may be said to be a story with a purpose. It bears the name of “My Stylish Cousin’s Daughter.”

Two lamentations which from time to time have gone up, that the throats of women were being raised by the heavy, heavy ribbon collars which have been worn so much for the past year or two, has at last stirred up some opposition. The modiste insisted that a small collar is equally high but much cooler and more comfortable. In the current number of Harper’s Bazar the following description is given of a new collar which is made of plush and that satin: “It consists in having the collars united, doing away entirely with the stiff crinoline and canvass that have fastened the principal part of most stock collars and the collars of ordinary gowns as well. They are still high—in fact, these collars have the stiff points behind the ears, are trimmed around the edge with a dainty ruffle of narrow lace, and are made of tucked or platted mohair or silk, and are held at the sides by a band of silk; and when really done successfully not in listing whatever in most cases, although occasionally a very thin lawn lining is inserted for the sake of neatness, as of course the lining can easily be taken out, washed, and replaced. The collar is kept in shape by short whale-bones. These are put up to the edge of the points, or which there is one on either side at the back of the neck, but none in front.”

HABITS OF SPEECH.

Why do educated parents allow their children to contract habits of ungrammatical speech that will have to be conquered in after-life? asked a spinster of a mother.

Because they hate to worry the poor little things and put them through the mill young and should be carefree. It seems cruel to be all the time correcting them and keeping them on their good behavior. They will have to learn the rules of our dreadful language all too soon as it is.

“Yes,” said the spinster, “and in addition to learning to speak properly they will have to unlearn the tricks of speech by which they have been allowed to indulge all their little lives. I know,” laughing, “that there is much ridicule of ‘old maid’s children,’ but I believe this theory in this case is correct. It is a positive unkindness to let your child double his negatives and say ‘ain’t,’ when several years from now he will be harshly reproved for such lapses. The child must learn to talk anyway, and it is not as easy to teach him to say ‘it is I,’ as ‘It’s I’ are. And it is not as simple as for the little tongue to lisp ‘I saw it,’ as ‘I seen it?’ I love baby-talk, and should not correct a child for his mispronunciation of hard words. As he grows older he will himself see mistakes in that line and change himself. But I insist that it is a parent’s duty to make the difficult path to grammatical speech as easy as possible by never allowing the little ones to stray from it in the beginning.”—Harper’s Bazar.

Avoid extreme exhaustion. The human machine cannot stand unbroken tension. All machinery “gets tired.” It is thought that the grounding of the ocean steamship Paris was due to exhaustion. Steel and iron can be driven until they will not respond to steam or heat. We have the same experience. Emergencies cannot be avoided, but excessive effort can be lessened much if not wholly avoided, by proper method and patience. Take time to do your work and you will lengthen the years in which you will be able to work.

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