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$2.00 A YEAR
BABCOCK BUILDING
S. PLAINFIELD N J
Sabbath Recorder.

A. H. Lewis, D. D., Editor
J. F. Murray, Business Manager
Entered as Second-Class mail matter at the Postfield, (S. J.), Post-office, March 31, 1886.

Do not fail to read the "Additional Information Concerning Conference," on page 510. That information will be welcomed by a large number of people who propose to attend Conference. Write to the Committee if you desire special knowledge as to other points.

The sympathy we often feel, when listening to speakers or singers, is well illustrated in the case of the boy who, with a correct ear for music, was compelled to listen to another, who was singing in a harsh and discordant key. Listening for a time he said, "Mamma, I wish Clarence wouldn't sing; it makes my throat sore to hear him."

It is said that certain minute flies are able to run three inches in half a second, and to make more than 540 steps in the time which a healthy man requires to draw one breath. According to this proportion, a healthy man requires to draw one breath. Therefore, if we find the word, the servant by his angry glances, indicating his displeasure. At last, when the first time to specify, we urge attention to the great questions of existence, the immortal soul is a necessary deduction, when God's moral government is considered. The soul, the representative of personalized life, through character and permanent influence, becomes a permanent fact in the universe. The fundamental principle of moral government is that justice can never be defeated. Therefore, those persons who have become such factors in the world's moral history must continue, that they may answer "for the deeds done in the body." The impossibility of destroying personal influences, requires such a future as immortality promises, in order that justice be not defeated, and moral government be not lost.

It is reported that fifty new cotton mills have been projected or built in the Southern cities since January, 1889. The growth of cotton manufactures on the ground where the cotton is grown is an important feature in our commercial life since the war. The lack of skilled labor, especially of laborers familiar with machinery, has hindered this development; but, within the last ten years, there has been a rapid growth in the effort to produce a high grade of cotton fabrics in the South. The mills projected during the first half of this year will aggregate more than 11,000,000 spindles, and it seems probable that within the next twenty-five years New England will be supplanted in the manufacture of cotton fabrics, and that the Southern states will see a corresponding increase in the same department.

In our letters to young preachers we have not had space to discuss matters relative to "side studies." We here suggest that no student for the ministry, and no occupant of a pulpit, whatever his age, can afford to neglect the study of models in English literature. The value of Shakespeare's works is limited to the question of style. Shakespeare, Milton, Browning and Tennyson, speaking of these as representative authors, are of inestimable value in suggesting truths connected with ethical and religious themes. No man can enter into the deep meaning of Hamlet, or of Macbeth, without being better fitted to deal with the great questions of existence, immortality, and conscience. Without taking time to specify, we urge attention to such English literature, as a most important part of the fitness of men, young or old, for preaching the gospel.

One of the finest examples of personal devotion to duty is illustrated in the following incident. It is said that a trusted servant, waiting upon his master's dinner, friends being present, was excessively nervous. He made two or three blunders which annoyed the master greatly, who chided the servant by angry glances, indicating great displeasure. At last, when the desert had been placed quietly on the table, the servant came timidly behind his master's chair, and said, "Please, sir, can you spare me now? My house has been on fire for the last hour and a half." A finer illustration of devotion to the service of a master, when personal interests were going into danger, it would be hard to find. Equally beautiful is this as an illustration of our services for the great Master, wherein we may be assured that our personal interests instead of being reduced to ashes will be beautified like gold tried in fire.

Millions of acres of grain lands in the West have been robbed of abundant harvests. Not long ago they were seas of golden grain. Now they are brown wastes of broken stubble. Is that all? Was the sharp sickle of the reaper unkink when it swept the fields and gathered in the golden grain? No, indeed.
caring for the track. The comfort given to passengers, by laying the dust, is one of the greatest items. It is further claimed that where the surface of the track is sprinkled with oil, the water passes off more easily, and washouts are less likely. It is reported that the Panama Canal is experimenting with oil upon a ten-mile section of track near Poughkeepsie, a section which has always been peculiarly dusty. Should the result be favorable the entire line will be treated with oil. Although the proposition seemed a little visionary when first made, present indications are all in its favor.

This is a day of magazines. They represent a class of readers and a type of literature which must materially affect the character of the people in the future. It is notable, as it is lamentable, that there is no popular magazine that is distinctly religious, or Christian. The better magazines are almost faultless, so far as general literature is concerned; but they are, to say the best, negative as to anything like religious influences or culture. The cheaper magazines secure much of their patronage by displaying actresses in demi-toilette, or worse. The advertisements, in both cases, are improving as their illustrations are concerned; but they are not improving in the things which they advertise. The liquor traffic, in one form or another, is paying the magazines well for present purposes. We believe that a magazine somewhat distinctively religious, or, at least, prominent along the line of morals and ethics, if edited with brightness and vigor, and if equal to the best in literary merit, would find a welcome at the hands of thousands of readers. We wish its coming might hasten.

EVIDENCES are increasing that the popular movement in favor of Trusts is beginning to react upon itself. We have expected such results and if, in some cases, at least, the result hastens, it will be well. The Journal of Commerce has lately published a list of thirteen trusts, with an aggregate of $350,000,000 of capital, that have been abandoned and at least three others that are glad to accept the Whiskey Trust, of $125,000,000,000, has not yet succeeded in completing its organization. Great combinations in business, in certain departments, have already produced beneficial results for the people at large. Many great enterprises which, in the end, are for the good of the country, cannot be carried forward without immense combinations of capital. But the business world, in a long run, distrusts all methods in business that are not openly made. Prudent lenders and spenders of money will not rush into such enterprises without knowing the methods and purposes had in view. There is no cause to fear that great evils will become permanent because of trusts and corporations. Business will resolve Central America the investment and honest business transactions.

A MARKED feature of the civilization of the present time is the extent to which steel and wrought iron have displaced stone, and in many respects wood as the matter of wood alone, whole forests are being converted into the simplest and cheapest items that enter into household economy. Even sawdust, in many cases, is now an important item in commerce. It forms a prominent part in the decorations for furniture and the walls of our dwellings. Our tables, or sideboards, are furnished with millions of tooth picks, and from every butcher shop there go out thousands of skewers, fastening the roasts which are set out. It is said that a single factory will turn out 50,000,000 skewers a year. Spoon picks in a year, 200,000,000. Spoons for thread, checkers and chessmen for games, and the various parts of the cheaper toys for children, form another item, in the manufacture of which millions of trees are used every year. Within the last ten years the "aliser" has been at work, by which the birch logs of our northeastern forests are converted into bakets for fruit and many forms of groceries. These are so cheap that no effort is made to retain them after using them once. So-called paper pulp, made from wood, is sometimes used in preparing this form of household furniture, but the aliser has changed the entire type of marketing utensils in this direction.

SUGGESTIONS CONCERNING READING.

We trust that students, and others among our readers, will be helped by the following suggestions as to authors. We have found these and similar suggestions helpful, both as to purchasing and reading books. For action read Homer and Scott. For choice of individual words read Keats, Tennyson, Emerson. For clearness read Macaulay. For common sense read Benjamin Franklin. For conciseness read Bacon and Pope. For elegance read Virgil, Milton and Arnold. For humor read Chaucer, Gervantes and Twain. For imagination read Blake and Job. For logic read Burke and Bacon. For loving and patient observation of nature read Thoreau and Walton. For simplicity read Burns, Whitther, Bunyan. For smoothness read Addison and Hawthorne. For the study of human nature read Shakespeare and Geo. Elliot. For sublimity of conception read Milton. In all cases read with care. Do not skim.

THE NICARAGUA CANAL.

The action of Congress, in appropriating a million dollars for the construction of a survey of the Nicaragua route for a canal across the Isthmus of Panama, has called new attention to an old question. When the battle of Oregon was about to make that long voyage around the Cape, the government alone gave the proper attention to this question, and forced attention to the value of a long-delayed improvement. The first explorers, as early as the opening of the sixteenth century, expected to find a water passage between the Gulf of Mexico and the Pacific Ocean. The lake of Nicaragua, thus named because it was in the territory of an Indian chief, called Nicarao, to whose name the Spanish added "agua," that is, Nicaragua's Water—was discovered in 1522; and from that time, the project of securing a water passage by way of this lake has been under consideration. Steps toward the survey were begun as early as 1825, and in 1836, the Senate passed a resolution in favor of building the Nicaragua Canal. The general proposition concerning this route has been before the suit of the country, and the lake, and then between the lake and the Pacific Ocean. Much money and labor have already been expended, especially since 1890, upon other routes. Whatever may be the outcome of the survey now planned, it is certain that the time is ripe for an ishmmal canal can now be constructed at an early date, under the permanent control of the United States. Such a thing would practically revise the question of the world's commerce and intercourse. The military features of the case are least important, the highest consideration being new facilities for quickly conveying troops between the various parts of the world. The rivalry of the Puget Sound, the Gulf of Mexico and the Pacific Ocean, is being exercised, and in a long run, Gulf of Mexico and the Pacific are the opening of the sixteenth century, and much more can be taught quite as early as we teach intellectual truths. The child of to-day is to be the citizen of to-morrow. While the formal reading of the Bible may not be an important feature, considered by itself, the fundamental doctrines embodied in the ten commandments must be taught to the children of a nation, if the citizens of that nation are to be God-fearing and righteous. While many departments of education are not fitted for the promotion of the doctrines, discipline, etc., which should be accomplished than has been, and especially much more than is usually attempted. A desirable beginning has appeared in the preparation of text-books on English literature, which aim to develop noble ideals of character and high standards of right. The same thing can be attained by judicial use, in one form and another, of representative biography. Noble lives of men and women can be placed before students and in such a way as to form higher ideals. It is equally important that correct notions concerning the possession of things, the relation of what is mine and what is thine, be taught. Whether this department shall be treated by brief lectures or in connection with literature, the subject as a whole should be a student, and the child, as the coming citizen. Honesty or dishonesty among business men may easily have its roots in the school-room. The same thing is true of crime in general, and of social morality. The child who passes to twelve or fifteen years of age without definite notions and ideals along this line enters life at great disadvantage. A few weeks since, a consecutively apologist in the Northwest, speaking to us of a girl in her school, told how surprisingly indifferent and imperfect were the notions of social right and wrong. In seeking to awaken higher ideals in the mind of this girl, the teacher found herself comparatively powerless against the negative influence of home life, although the girl belonged to a family of average social standing. This case illustrates what we have in mind. It will continue to be true that fathers and mothers with low and imperfect standards will fail in developing proper ideals in the minds of their children. Such families usually have little or no direct church relation. The children find no compensation for the
NEWS OF THE WEEK.
A serious accident occurred on the Erie Railroad on Sunday evening, June 30. A sudden landslide, owing to a cloudburst, wrecked a freight train, into which wreck the Chicago Express, which left New York at seven o'clock in the evening, ran. Two persons were killed outright and twenty-one were injured, not many of them seriously. —On the 30th of July the country was startled with the news that yellow fever had broken out in the Soldiers' Home near Newport News, Va. It is believed that a soldier who had visited Cuba during a leave of absence brought the disease with him. Prompt measures were taken by the government and local officials to establish efficient quarantine. The garrison at Fort Monroe, which is near the spot where the fever broke out, has been removed. At the latest writing, as we go to press, August 4, all reports are encouraging. No new cases, and excellent quarantine regulations, indicate that the disease will not be allowed to spread. Extra precautions are taken at other Atlantic ports. —On the 30th of July the Philippines attempted to re-capture the city of Calamba, concerning which we made report last week. After an hour's engagement, they were driven off with considerable loss. The Americans had two killed and six wounded. —A Conference of Christian workers, at Northfield, Mass., opened on the 1st of August. A large attendance is promised. —The Commissioners, appointed to recommend a better form of government for Samoa, have given their report. They favor the abolition of the kingship over which the trouble has arisen, since royalty in Samoa is an absurd pretense. The Commissioners propose that the appointment of an Administrator, who will be practically at the head of the government, to be assisted by delegates appointed by the three signatory powers, the United States, Great Britain and Germany. The success of this plan must be tested by experience. —The immense demands upon the iron trade have so nearly exhausted the supply of pig iron and coke, that a "famine in iron" is talked of. This indicates the immense activity of the iron and steel trade, and the extent to which the manufacturers of the United States are called upon to supply the demands created by the enormous iron and steel productions of the world. —Disastrous storms of wind, hail and rain visited many places on the 2d of August. In the Northwest and West crops were injured to an unusual extent. More than one million acres of grain are reported as ruined. —The Mazet Investigation of corrupt methods in the government of New York City has begun again. Prominent city officials are being examined. —This year is remarkable in that the price of manufactured articles has risen in proportion as great combinations have been made to produce them. This increase, in many cases, began with the price of the raw material; wool and woolen fabrics, for example. —The work of the Peace Congress is done, except as to minor details in the hands of committees, and the Congress has adjourned. It was called together by the Czar of Russia, less than one year ago, the pessimists joined in an almost universal chorus, saying: "The Czar has personal ends in view, and no good will come of it." Nevertheless, much has been accomplished for, but the general results more than justify the movement. A great and permanent beginning has been made toward "arbitration," and peaceful relations in general. The whole movement has been nobly conceived and praiseworthy executed. Better results are sure to follow, and we rejoice in what is gained, while wishing that much more might have been attained. —Praiseworthy work is going forward during these August days, in sending children from the crowded tenements in great cities to country and suburban homes, for recreation and health-gaining. The care and earnestness that work entails on those who entertain these "fresh-air" children is a good investment in the Lord's work. The 26,000 resident employees in Cleveland has been stamped out by the state military authorities. —The friction between England and the Boers in the Transvaal continues, with active warlike preparations on both sides. Nevertheless we think they will not come to blows. —In the Philippines a "silver country," so long a "silver country," is steadily drifting toward the gold standard.

LETTERS TO YOUNG PREACHERS AND THEIR HEARSERS.
LETTER XL.

PRAYER AND CONFERENCE MEETINGS.
Existing customs bearing on religious culture among Protestants make meetings for social worship an important item, and since their success depends largely upon the leader, more care and attention should be given to prayer and devotion. The ordinary services of the Sabbath give little or no chance for personal religious exercise on the part of the people. They come, listen, and go away. These need to be supplemented by which many, if not all, may take part in public worship. As pastors, you will find great need of personal fitness and wisdom in conducting prayer-meetings. The "average prayer-meeting" tends to dullness and formality, and is comparatively a profitless affair. That you may be able to overcome this we make the following suggestions.

PREPARE YOURSELF TO LEAD.
Do not forget that all such meetings take their characteristic from the leading influence of the hour. The conductor of the meeting should exercise the controlling influence. We use the comparatively little of the pastor is all that his position requires—rich, warm, tender and earnest. Prepared by such a state of heart, he should choose a lesson from the Scriptures fitted to the wants of the meeting, at the time. This lesson should be selected and studied before the meeting. Let it center in the central thought which you wish to place before the people, and make that thought the rallying-point of the meeting. Develop this thought briefly, either in a running comment as you read, or in brief remarks at the close of the reading. Possibly in both ways. Thus the scattered thoughts of the people are called to a definite point, and their weary minds are aroused to activity. Do not forget the word "brief." Many pastors destroy these services by failing to recognize the demand for brevity. When a great deal of time is consumed, those who, in opening the meeting, would consume forty minutes of the hour with the lesson and remarks, and then urge that twenty people take part in the remaining twenty minutes. Such men, unconsciously, are "prayer-meeting killers."

STUDY THE HYMNS.
The music for such meetings should be carefully selected and studied. The important part that music plays in social worship makes this imperative. Music which is not fitted to the time and place, either as to the character of the melody or the sentiment of the words, is destructive of success. If you want to murder a prayer-meeting, keep old music and worn-out words in use, and sing them without the spirit or the understanding. You may prove a byword for commentary on the situation as men sing: "In vain—we tune—our formal song—in vain we strive—to r-i-e-o. Hosannas—hush on—our tongues—And—our devotion—dies. It is worse than "vain," such horrid formal songs are fast accustom ed to a meeting in which such music prevails need not ask in the further words of that song: "Shall we ever live at this poor dying rate?" On the contrary, prayer-meeting music should be full of juice, worded in an inspirational way; it should glow with faith and love; it should be born of that hope which lifts men near to God. It should borrow its spirit and its harmony from the songs of the angels. Happy will you be in voice and spirit when you can lead in singing, and be able, if necessary, to conduct your own music. This gives a leader double power. If you cannot thus lead, find a leader, and, if necessary, train him, or her, until every song shall become a positive force to draw the people forward. People love to sing. Music is a natural expression of the worshipful feelings. The best poetry of the ages has come from souls inspired by divine love, and when properly sung it becomes the means of awakening love and elevating the soul. Every prayer-meeting room should be well supplied with books containing music, and there should be much singing. It should be however, brief and frequent; seldom more than a stanza at a time. Train yourself to watch the current of the prayers and remarks, and select appropriate stanzas to follow. This should be done without hesititation. Make no interim in searching for music. If you must wait to find the page, announce the stanza, even while you are looking, that the people may be also looking, and prepared. Let your organism be prompt. Have no long preludes, no interludes, when you sing more than one stanza. Let the instrument simply support the hymn, and not display itself. You can reconcile many a meeting through music, when, without it, it would drag on half dead.

PRAYERS.
If the pastor's heart is right and his preparation what it ought to be, it is usually best that he make the opening prayer. There may be others who, from habits of thought...
or study, would be equally well prepared. If so, use them as occasion suggests. There is, however, one danger in calling upon men to pray. If they are unprepared, and therefore unfit to offer, the object aimed at is lost. On the other hand, if you are accustomed to call upon one or two, not upon others, jealousy is likely to arise, and so the meeting will be injured, even if nothing is expressed. We think it wiser that nearly all services should be left voluntary. The earnestness and glow in the heart of the pastor is one of the best preparations towards evening the hearts of the people. Here, as elsewhere, the first few minutes determine the general character of the meeting. Never call upon one, be he minister or layman, to open the meeting who will be likely to cast a shadow over the services. A story is told of a given deacon, who excused himself from leading in prayer, when asked, by saying, "I don't feel very spry, to-night, Elder." Never call upon men in a prayer-meeting who are not spiritually "spry." Better have no opening prayer, none which is cold, lifeless, or inappropriate.

All that has been said in a former letter concerning the character of prayer in the pulpit is applicable to prayer in social meetings. It should be earnest, direct, pertinent, brief. The wandering mixture of petition and praise, or preaching and censure, or unfelt confession, which sometimes characterize prayer-meeting prayers, is scarcely less than an outrage, however well-meant. Be sure that you never fall into these evils, and if you find them on any existing field, set about the work of cure at once. Be careful to have them, as various means; sometimes directed, sometimes indirect; but never allow a prayer-meeting which you conduct regularly to run on month after month in those rutches which make it unattractive and cold—a sort of creaking religious machine which goes forward, doing little or no effective work.

In general, prayer-meetings must not be too didactic. Other services are given up to teaching. Prayer-meetings should aim at what Bishop Vincent calls the "awakening." They should stimulate hope, strengthen the resolve at once. Be careful lest you preach your prayer-meeting into languor and decline.

CONTRIBUTED EDITORIALS.

By L. C. Randolph, Chicago, Ill.


Latest advices from Colony Heights, Cal., report fifty-two inches of water. This does not mean that the water stands fifty-two inches deep on the level expanse of this pioneer Seventh-day Baptist Settlement, but that the air compressor is bringing up from below a stream of water such as would pour through a hole an inch wide and fifty inches long under four inches of pressure. In more familiar form, there is a flow of nine gallons a second, enough to fill a small cistern every minute. Some months ago a prayer letter came in a private letter from one of the people after we had seen them and have been back to the church in Chicago, and it will pay any one to make a great effort to attend the meetings and listen to the message.

Bro. Kelly has recently preached on the Sabbath question, and the town is quite stirred over the question, many saying that the Seventh-Day Baptists are right. Conversions are still taking place and interest is bright. About five hundred were present last Sunday night.

CHILDREN AND DIRT.

The mother who would have her children healthy must not be afraid to have them occasion to contact with the sweet earth that is wholesome. Have the little ones bathed frequently, insist that they come to meals with immaculate hands and face, and let their meals have so dressed that they are free to run and romp as they will.

An over-careful mother of an only child complained to a physician that her baby was a nervous child and that she wished the child could be made less nervous. The physician prescribed a walk in the open air and a diet free from bread. The baby was better, but the mother said that she feared the child would have too much nervous energy.

"Put a gingham frock and plain shoes on him, and turn him loose on the lawn or in the fresh earth, if he is not rosy and happy in a month, let me know."

At the expiration of the prescribed time the baby was transformed. The eyes that had been heavy were bright, the skin had acquired a healthful glow, the arms and legs were plump, and the languid, tired little patient was converted, and are manifesting true Christian spirit.

Their men's meetings are held regularly, and the town is quite impressed with the work of Kelly and his church before their meeting closes. Rev. Henry Lowther, of the seasoning, is making on the city. Give this was the keynote of the entire audience. This, with the need for a clean dirt that comes out of doors, fish in the brook, ride on the hay, and wear shoes and clothing which they need not be too careful.

A child is much happier if unannulled in too many "don'ts." And the mother is happier too if she need not say "don't" every hour of the day.—Harper's Bazar.

ORDINATION SERVICE.

On Sabbath-day, July 29, 1890, in Salem, W. Va., occurred an ordination service, setting apart Brethren S. F. Lowther, Van Buren Davis and Wardner Davis to the office of deacon.

All the churches of the Association, except Salemine, were represented by one or more delegates to assist in the following program: After singing by the choir and invocation by S. D. Davis, of Jane Lew, the following Scripture reading by R. G. Davis, of Berea: Acts 6: 1-8; 1 Tim. 3. Prayer was then offered by M. E. Martin, of Blacklick, after which T. L. Gardiner preached a very interesting and instructive sermon from Acts 6: 3. The following important points were made: 1. What the "business" of the deacon is. 2. Origin of the office. 3. Dignity of the office. 4. Qualifications for the office. 5. Blessings that follow.

After the prayer by S. A. Ford, of Middle Island, and singing by the choir, the committee on examinations was presented by D. W. Lighth, of Greenbrier. Following this was the charge to the candidates, by M. G. Stillman, of Lost Creek. After a brief charge to the church by the pastor of the Salem church, Bro S. D. Davis made appropriate closing prayer, and the same was led by D. W. Lighth. After the presentation of the charge to the candidates, given by L. F. Randolph, senior deacon of the Salem church.

Following this was a general handshaking by the entire audience. This, with the benediction by Pres. Gardiner, closed an extremely interesting day, which was largely attended and long to be remembered by the Salem church and the visiting brethren and sisters. G. W. L.

The prison population of Massachusetts is 1,100 less than it was one year ago.
**The Sabbath Recorder**

**Vol. L.V. No. 32.**

**THE PLACE OF THE HOME IN CIVILIZATION.**

The Christian home is the highest product of civilization; in fact, there is nothing that can be called civilization where the home is absent. The savage is on his way out of savagery and barbarism as soon as he can create a home and make family life at all sacred.

The real horror of the “slums” in our great cities is that there are no homes there, and human beings crowd indiscriminately into one room. It is the real trouble with the “poor whites” of the South that we have failed to preserve the home as a sacred center of life.

One of the first services of the foreign missionary is to help establish homes among the people whom he hopes to Christianize. In short, the home is the true unit of society. It determines what the individual shall be, it shapes the social life, it makes the church possible; it is the basis of the state and nation.

A society of mere individual units is inconceivable. Men and women, each for self, and with no holy center for family life, could never compose either a church or a state.

Christianity has created the home as we know it, and this is its highest service to the world, for the kingdom of heaven would be realized if the Christian home were universal. The mother’s knee is still the holiest place in the world, and the home life determines more than any other one influence, and perhaps more than all influences combined, what the destiny of the boy or girl shall be.

We may well rejoice in the power of the Sabbath-school, the Christian ministry, the secular school, the college, the university, but altogether, they do not measure up to the power of the home, which are silently, gradually determining the future lives of those who will compose the Sabbath-school, the church, the school and the college.

The woman who is successful in making a true home, where peace and love dwell, and in which the children whom God gives her feel the sacredness and holy meaning of life, where her husband renews his strength for the struggles and activities of his life, and in which all unite to promote the happiness and highest welfare of each other—that woman has won the best crown there is for this life and she has served the world in very high degree. The union of man and woman for the creation of a home breathing an atmosphere of love is Christ’s best parable of the highest possible spiritual union where the souls of the bride and the bridegroom meet and marry.

**FROM MILTON COLLEGE QUARTET.**

Another week has passed, and it shows a marked advancement in the work here. Bro. Kelly came one week ago Sunday and has taken charge of the services from that time, as far as he has been able. He has been troubled with homesickness and compelled to give his voice a rest two or three nights.

Meetings have been held every night with good attendance. A meeting is also held in the tent at 2 P. M., where Christian people come together to talk over the work, and work and pray for special friends. These meetings have been well attended and an earnest, spiritual feeling manifested. They have been a great aid in the work. A devotional meeting is held by Eld. Kelly and the meetings there held are sure to have a great influence on the work. Eld. Kelly’s plain, earnest way of preaching, has won the confidence of the people, so we find but little prejudice and opposition to work against. Men say they are glad we are here, they know Christianity is a good thing. They know they ought to be Christians, yet they are not ready to start yet, or that they are afraid they won’t have the grit to hold out.

So many are deeply convicted of sin, yet it seems hard to get them to start. People have been born and raised in sin and wickedness and many of them are also creatures by nature, and until stability of character has been sapped away, and not enough left to build up a staunch Christian principle. The Catholic element is another great stumbling-block to this kind of work. But many have spoken freely of the interest they have in the meetings, and they are getting to attend more and more, when they never attended other churches.

However, there have been some very bright conversions. At least twenty have found peace in the Lord and many others seem deeply convicted and about ready to start. Some of the conversions have been very interesting and touching; wish I had time to describe them. The Lord is surely blessing our work here. Not only have sinners repented and started in Christian life, but Christian people have also come forward and made todo to realize that this is an opportune time for a great work here. Attendance to the meetings is constantly increasing. Sunday night brought the largest attendance, there being about 500 people in and around the tent. The Sabbath question has not been treated in any special way. Our standing upon the question was plainly stated in the beginning of the meetings, and we frequently hear the subject being talked of, so we see it is a live question among the people. It is impossible to say how long we ought to remain here as yet, but probably about two weeks. This seems to be a critical point in the work.

Either the work may be about finished up or it may be on the verge of a great overturning. We are trusting and praying for the latter, and the meeting this P. M., would point that way, for though the weather was unfavorable a large attendance was out and precious work was being done. We are coming forward. We feel weak in ourselves for such a great work, yet strong in the hands of the Lord who is able to do wondrous things.

**W. R. Rood.**

**Holstein, Ohio, July 25, 1899.**

**The Rev. G. H. F. Randolph began his work as Missionary evangelist on the South-Western field May 1. He went first to Fonke, where he made his headquarters. He has systematized his work, and now has regular appointments at Fonke, Texarkana, Wintrop and Little Prairie. His appointments are so arranged that he can give some time to evangelistic work. Lately he spent two weeks at Wynne and Crowley’s Ridge, Ark., with Bro. W. H. Godsey. Though it was an inopportune time for holding meetings, because of the busy season and sickness, yet there was considerable interest manifested. He expects to go there some time in September and hold a series of meetings. Bro. Randolph is becoming acquainted with his field and its needs, and is arranging his plans of work so as to meet those needs. While he has the oversight of the whole South-Western field, he does evangelistic work in the best season for it, he also, as an "missionary" pastor, is to care for four churches bunched together for the present. Some of the other churches have missionary pastors residing among them. Mr. Randolph writes that the prospects on the field are looking hopeful, his health is good and he is putting forth his best to do the work in good order. He will move his family next autumn early on to the field, probably at Fonke. We trust our people will remember Bro. Randolph and this important and interesting field in their prayers.

**From E. A. Barcock.**

I was very much impressed by your thoughts in the Recorder of July 17, on the need of more earnest preaching about sin, its corrupting and damning power. This road of life down which we must all pass is full of pitfalls and traps which can only be escaped by heeding the warning voice of those who have once been ensnared and understand the road. Why is it that preachers are so afraid to raise this warning voice and talk plain on the subject of sin? Why is it that fathers and mothers will not take the responsibility of warning their children against sin and vice to their children, but leave them to find out things from an unfeeling world which should be explained by a kind and loving parent, whose heart we feel is anxious for our good and very tender because of the touch of divinity? Is it because our hearts are so full of sin that we don’t dare to handle such a subject, or because we don’t realize its importance? I hope we may all wake up on this subject, for I feel that while we are admiring the beauties of Christianity, the cancer sin may be eroding our soul.

Mr. Randolph has been working at Grand Marsh, Wis. While we came here we found the little church quite discouraged. They are few in number, but still hold together well, being separated only by miles, but the church members live so far apart that it is hard to keep up interest when they do not have the chance to see one another. The meetings which we have held here have been well attended, and we have had a spiritual refreshing which will not be soon forgotten. Last Sabbath there was a deep spiritual manifestation. Many with eyes opened expressed a determination to live a better life. On an expression there were a number of hands raised for the prayers of Christian people, and at our last meeting there was one who came out and took a stand for Christ.

We will now go to Cartwright where we expect to spend about two weeks with the church there and meeting them and staying until we have to return to school.

The work here at Grand Marsh may seem to be a little slow, but it is going forward. May the Lord continue to bless us in our prayer.

**Grand Marsh, Wis., July 24, 1899.**

**THE PLACE OF THE HOME IN CIVILIZATION.**

The Christian home is the highest product of civilization; in fact, there is nothing that can be called civilization where the home is absent. The savage is on his way out of savagery and barbarism as soon as he can create a home and make family life at all sacred.

The real horror of the “slums” in our great cities is that there are no homes there, and human beings crowd indiscriminately into one room. It is the real trouble with the “poor whites” of the South that we have failed to preserve the home as a sacred center of life.

One of the first services of the foreign missionary is to help establish homes among the people whom he hopes to Christianize. In short, the home is the true unit of society. It determines what the individual shall be, it shapes the social life, it makes the church possible; it is the basis of the state and nation.

A society of mere individual units is inconceivable. Men and women, each for self, and with no holy center for family life, could never compose either a church or a state.

Christianity has created the home as we know it, and this is its highest service to the world, for the kingdom of heaven would be realized if the Christian home were universal. The mother’s knee is still the holiest place in the world, and the home life determines more than any other one influence, and perhaps more than all influences combined, what the destiny of the boy or girl shall be.

We may well rejoice in the power of the Sabbath-school, the Christian ministry, the secular school, the college, the university, but altogether, they do not measure up to the power of the homes, which are silently, gradually determining the future lives of those who will compose the Sabbath-school, the church, the school and the college.

The woman who is successful in making a true home, where peace and love dwell, and in which the children whom God gives her feel the sacredness and holy meaning of life, where her husband renews his strength for the struggles and activities of his life, and in which all unite to promote the happiness and highest welfare of each other—that woman has won the best crown there is for this life, and she has served the world in very high degree. The union of man and woman for the creation of a home breathing an atmosphere of love is Christ’s best parable of the highest possible spiritual union where the souls of the bride and the bridegroom meet and marry; and they are one. —The American Friend.

**I heard a little bird **

Upon a leafy spray

Pour such a gush of song as if

To tell its staple joy.

Learn from this happy bird

A lesson, O my soul,

For ceaseless excuses let the stream

Drift by a peaceful way.
A LITTLE BIRD.

Modeste Guay's famous Hymn.

A little bird I am,
Shut from fields of air,
And in my cage I sit and sing.

Well pleased a prisoner to be,
Because, my heart is free.

Naught have I to do,
I sing the whole day long;
And, though my notes were so rude,
Would not sit near the less.

Because they know, as they fall,
That love, sweet love, inspires them all.

When hast an ear to hear,
A heart to understand?
And, though my notes were so rude,
Would not sit near the less.

That love, sweet love, inspires them all.

My cage confines me round;
Alas! I weep!

But, though my wing is closely bound,
My heart's as liberty.

My prison walls cannot control
The flight, the freedom of the soul.

Oh, it is good to know,
That love, sweet love, inspires them all.

To whom his purpose I adore,
Shall I love more than I love?

And in thy mighty will to find
The joy, the freedom of the mind?

M.

The desire expressed by one of our sisters, in the letter, may find a response in all our hearts, that the coming Conference may not simply prove an enjoyable, intellectual feast, but so powerful a spiritual uplift that all present may be so filled with the Holy Spirit that they may awaken the indifferent ones in all our churches.

Dr. HERRICK JOHNSON says, "The Christian that does not believe in foreign missions in this generation, believes that three hundred more millions of the heathen world ought to die before we tell them of Jesus Christ." How little we are surrounded with Christian friends and the elevating influences of church and home, comprehend the real meaning of consecration to the Master's service.

As our missionaries, by their monthly letters to our Missionary Board, strive to keep us better acquainted with our work and its needs in China, are we reading and making any efforts to become more interested? When we consider the importance of this question, and remember the obligations resting upon us by Christ's command, "Go ye into all the world and preach the gospel to every creature," how can we feel that valuable lives are sacrificed when they go from the home-land to carry the blessed tidings of salvation to our neglected brethren and sisters beyond the seas? In Mission Studies this question is asked, "Have you ever noticed the marked earnestness and ability of the heathen converts to Christianity, their willingness to do anything required of them, either in service or giving?" It is a matter of ignorance on the part of our people in America that we wonder and question the propriety, the benefit of work in heathen countries?"

WOMAN'S WORK.

By Mrs. R. T. Rogers, 317 Broad St., Providence, R. I.

A LITTLE BIRD.

Three seas?

The flight, the sea-songs

Are in your little bed,

They fell, serve the lower. He who is mentally, physically above his fellows is by Christ's grace qualified to carry the blessed tidings of salvation.

It is an universal law that the higher must serve the lower. He who is mentally, physically and spiritually above his fellows, by trying to bring them on to the plane of his thought and experience and life, serves, in the truest sense, his fellowmen. This may and often does necessitate sacrifice on his part.

The higher (God in serving the lower [humanity]) is to bring to view the "far-off divine event to which the whole creation groans." The church as God's representative in the world is called upon, not only to view, but to "experience" that event.

To do this it must be, first, life-giving. It must give life to those who are "dead in trespasses and sins." The great forests are made more beautiful and strong because they feed on the dead leaves which lie upon the ground near their roots. So the church must grow and strengthen itself by absorbing the "dead in sin." It thus gives life.

Second, it must be life-sustaining. When a person is newly converted, we must not stand back and say, "Well, now what are you going to do?" "Till you prove faithful?" When a little babe comes into this world, God provides a beautiful and wonderful "mother-life" to care for the little one. It is not left alone to see how it will thrive; it is given half-guiltily toward the door of the little cabin—that she wanted a piece of beefsteak, dreadful. Said she dreamt about it. But she wouldn't ask to get her beefsteak, only to make him feel less he couldn't, said he. Can't hardly get us enough to eat, anyway, and beefsteak costs a lot. But it seems as if mother's ought to have it.

Little Tony said nothing, only wriggled his little body about on the flat stone seat, and dug his toes into the gray dust. He was only six, and small of his age.

The three children were sitting near a small hut or cabin which clung to the side of one of the great mountains looking down upon the mining town of Silver Plume. Half a mile from them on one side was the mine, where their father toiled from morning till night, and grew discouraged and hard in the struggle of life. In the other direction lay the town and the church and Sabbath-school which had been the happiest factor, thus far, of their lives. Above and around them were the rocky, towering mountains, among which they had been brought up, and which they loved, though perhaps without knowing it. Beyond these boundaries their knowledge of life was very small, but the curriculum of the wonderful Clear Creek Canon which lay below them.

"Hiram!" called a tremulous voice from somewhere within the cabin. "Children!"

The three rose simultaneously, and looked at each other.

"She wants us," said the elder brother, excitedly. "Come on."

They filed in with a kind of reluctant eagerness, passing through the single living-room to a tiny bedroom, the only one in the house. At the door they halted, peeping basily in. The male face turned toward a large, round pillow. It was lighted by bright, dark eyes, and the hair streaming over the pillow was black and gray. Only the boys were like their mother. Nettie had her father's eyes, big and blue.

The weary woman looked at the children wearily, half desperately.

"O, sing, children," she said, "out in the other room—some of the Sabbath songs."

The children moved back a little out of the doorway, whispered a minute, and then...
began on some gospel hymns. They had gone by usual verse—beneath a high, clear soprano, Hiram a rich alto, and even little Tony's was true and sweet.

"Once more—sing that once more," she called faintly, and they sang again:

"There'll be no dark valley

while the tears rolled down over the white face to the thick hair on the pillow.

"Well, good-by, mother," said Hiram, cheerfully, putting his head in at the bedroom door again. It's most train time. We'll try to sing more songs, and we won't stay long. Don't you be lonesome till we get back. Perhaps, hesitatingly, "you can go to sleep."

Outside the trio halted, holding their wooden cigar boxes filled with minerals, "specimens" they called them, doubtfully in their hands.

"Tain't a bit of use," said Hiram, mournfully; "there's too many sellin' and folks have got enough of 'em anyway. But just to satisfy mother"

"Say, Hi," broke in Nettie, speaking slowly as if in surprise at her own thought, "you don't suppose we could sing for the train folks?"

The boy turned sharply about and said, "immediately.

"Perhaps, hesitatingly," you couldn't, he said, "come from among the strangers. Shall we sing?"

"What sinilets SHOULD we sing for the train folks?" thought the trio halted, holding their boxes filled with nickels, and pennies, and dimes, and quarters which I'll mark down, and the smallest thing I could have said to make her mother smile. And then, suddenly — Miss Lawrence looked out of her window and saw Hiram, Nettie, and Tony standing "three in a row," the blue eyes and the brown looking up wisely, half pleadingly, at the faces above them. A minute's pause—and then pennies, nickels and even dimes rained down around them. There was an exacut abouch from Tony, and a hasty scrawl on the part of all three for the money. Their hearts were beat fast with excitement and gratitude, the children drew into line again, and with a word from Hiram, began their sweetest song, Anywhere with Jesus. Something in the words and surroundings went straight to the heart of the stranger lady just above them, and when there came the retrain,

PANYWHERE with Jesus it is home, sweet home,
Her eyes brimmned over and she turned hastily away that her brother might not see.

"The lady wants to speak to you, Nettie, go on," said Hiram, pushing his sister before him, like the brave boy he was. "I was so pleased to hear you sing," said Miss Lawrence, smiling down into the eyes under the pink bonnet. "Won't you tell me where you live and what you are going to do with so much money?"

Nettie looked up shyly but searchingly into this "different" face from any of her acquaintance, then bent her eyes on the ground and told the whole story of their need and their experiment. Miss Lawrence listened in surprise and looked over to the tiny cabin on the side of the mountain. She whispered a few words to her brother, then went out to Hiram.

"My boy," she said earnestly, "I should like to see your mother and do some little thing for her. Will you let your sister and the little boy take me to her, and will you go somewhere and get the steak and some other things which I'll mark down?"

She sat down on a stone and wrote a brief note, folded and gave it to him.

"Bring the things I've marked," she said, "and tell him to send the others. Take this money—and im a hurry, I wish a brief, a hasty, a questioning look into his eyes—"pay what he asks and bring back the rest. Go to the best place you know and hurry."

"Mother," said Nettie, softly, "a lady's come to see you. She came off the train. Shall I bring her in?"

"A lady?" repeated the poor woman, mechanically. "I don't know—yes, set a chair, Nettie."

Miss Lawrence paused to whisper to the little girl. "Can you make a nice bright fire in your cookstove? We'll fix up something nice to eat, and her mother gets back."

Then she went in to Nettie's mother.

The little girl busied herself about the fire, trying to clean up a little for the lady, while Tony sat in awe-stricken silence swinging his short legs from his father's chair, and all the time the children could hear the sweet low tones of the stranger lady as she talked to the sick woman. Nettie often wondered afterward what she could have said to make her mother always refer to her as "that angel." But when Hiram came back bringing tea, nice sweet butter and a small tenderloin in salt, and when the lady came out and prepared a dainty lunch such as the children had never even imagined, and when presently the market boy appeared with his arms full of additional bundles, then Nettie, Hiram and Tony whispered together and wondered whether God sent Miss Lawrence, or whether she only came because she was good.

Just then the stranger pulled out a wonderful little gold watch and uttered an exclamation. "I must go at once," she said, "the train goes in ten minutes." One moment she spent in taking the address of the market man, another in saying good-bye in the little bedroom, the next she was floating away down the path to the station, from which the children presently saw the train moving down into the canon.

The little group in the cattle shed never saw Miss Lawrence again, but these pleasant reminders of her came to them by way of the market man, and they doted their happier life from the day when, "three in a row," they sang their first song to the passengers on the tourist train.

"No, and I won't be any more," with a mysterious smile. And then—Miss Lawrence settled down silently by the window and took in all the wonderful beauty of that descending ride through the canon. The strange surroundings, the unfamilial sights no longer oppressed her, for she could hear the sound of childish voices as they sang:

PANYWHERE with Jesus it is home, sweet home.

The singers had found their mission, and she had found hers, and undreamed of blessing had come to all in the finding.

WORKERS COMMENDED.

The following statement of appreciation was adopted by the Sabbath-school, and requested by the school for publication in the Sabbath Recorder:

The Seventh-Day Baptist Sabbath-school of Chicago wishes to express to Dr. W. F. Church and his wife, Mary Muncy Church, their appreciation of their services during their residence in Chicago this past year. Their Church has won the admiration, not only of his Bible-class, but of the whole school, by his painstaking teaching and sound exposition of the Word. Mrs. Church also has taught and has filled the office of Assistant Superintendent with marked ability. Her enthusiastic article on "Elijah," and other writings published in the Sabbath Recorder, have impressed us so favorably in regard to her ability as a writer, that we recommend her to furnish that periodical with articles frequently. We recommend strongly that they address the School for the next year, and the Sabbath-school will be happy to cooperate with them in every way.
Thus, in the last century, after the revolution against the intensity of Puritan times which produced the licentiousness of the Restoration and thence turned to the refuge against extremes, and such maxims as "Honesty is the best policy" came into common usage, summing up the philosophy of the time in a portable and striking fashion. At the end of the same century, with the new-born brand of universal progress, Burn's grand couplet—

"The rank is but the prisme's stamp, The man's the gowd for a' that."

struck the imagination of his hearers and awoke in them a vivid realization of truths they had not so well perceived in volumes of rhapsoizing. After the tumult and upheaval of the French Revolution had produced its reaction, came the calm of Wordsworth, with "plain living and high thinking" as a note to attract the attention and induce reflection. All these golden sayings are the valuable coinage of the realm of thought. They have the highest importance. But in our most ordinary moods, our commonplace ideas, we are not free from the influence of alliteration and epigram. Even unlettered people take upon their tongues, all unwittingly, phrases which bear the usage and superscription of great writers of whom, perhaps, they have scarcely heard,—phrases passed from mouth to mouth, generation after generation, because of their universal aptness, their perfection of significance. How many, for instance, speaking of the wife as "the better half," know that they are quoting Sir Philip Sidney, or, invoking "Mrs. Grundy," guess that her creator was Thosam Morton, a playwright who lived till 1835? Such phrases, or sentences of phrases, are the small coin of conversation, which bear the same imprint as the more important quotation, and we use them freely without a thought of their origin, as we pass the "nimble spence" from hand to hand in the traffic without a glance at its workmanship.

The metaphor that struck our ancestors as so admirable strikes us still, and we continue to use the apt adjective which, first given by Shakespeare or Milton, sounds as fresh today as when originally applied. The "enchanted" and the "blessed" and the "spiritual," the "infant of human kindness," the "undiscovered country," the "green-eyed monster,"—still our favorite synonyma for fame, covetousness, humanity, eternity, and jealousy,—are from Shakespeare, who has indeed furnished us with much of our small coin. His adjectives are the most apposite, too, of any in the language. Quoting him, we speak of an "ancient grudge," etc. . . . -Self Culture.

COINS OF CONVERSATION.

The thought of all ages is the atmosphere we breathe; but sentient wisdom is handed down more compactly in maxims, proverbs, and sayings that influence us beyond our knowledge, perhaps beyond our belief. We are unaware of our immense debt to literature and our equally immense dependence upon it for the conduct of life. For the conduct of life is regulated and guided, even in our most practical of nations, by theories of life, by moralitY as the "infant of human kindness," the "undiscovered country," the "green-eyed monster,"—still our favorite synonyma for fame, covetousness, humanity, eternity, and jealousy,—are from Shakespeare, who has indeed furnished us with much of our small coin. His adjectives are the most apposite, too, of any in the language. Quoting him, we speak of an "ancient grudge," etc. . . . -Self Culture.

PEOPLE WHO HELP THE PRAYER MEETING.

The busy man who regularly attends it; the people, young and old, who sit in the front seats; the gray-haired old saint, who comes with a smiling face and always has a "hosanna" to say of the" Lord of Hosts." The timid people, who can only quote a "brief passage of Scripture or utter a brief testimony, but whose lives show that they really love Christ; the young people, who testify promptly, utter short prayers and sing sweetly; the aged who cannot speak without a feeling of human kindness, the "undiscovered country," the "green-eyed monster,"—still our favorite synonyma for fame, covetousness, humanity, eternity, and jealousy,—are from Shakespeare, who has indeed furnished us with much of our small coin. His adjectives are the most apposite, too, of any in the language. Quoting him, we speak of an "ancient grudge," etc. . . . -Self Culture.
Young People’s Work

BIBLE STUDY FOR CHRISTIAN ENDEAVORERS.

By Walter L. Green, Alpere, N. Y.

Read at the Young People's Hour at the Western Association at Independence, N. Y.

The study of the Bible must hold an important place in the life of every growing Christian man or woman. To young people who are beginning the Christian life it is doubly important; to the Endeavorer who has promised to “read the Bible every day” it seems truely important. It is, indeed, just as necessary, yet even more necessary, than the daily bread we eat because it is the food for the soul. Yet how often do men starve the soul and so remain dwarfish in the spiritual life because they neglect to partake of the feast set before them.

There is scarcely a home in the land where the Bible cannot be found; but how great is the ignorance of its teachings and how great is the need of a thorough understanding of its truths. A gentleman, noted for his skeptical views, accosted a Christian brother and said, “Say, that old book about the ark being three hundred cubits long and fifty cubits wide?” “Why yes, I have no reason to doubt it.” “Well, I don’t. The idea of the Israelites carrying that around in the wilderness for forty years.

Another skeptical brother boasted he had read the Bible “through from Genesis to Deuteronomy.” Even among those who pretend to be living according to the teachings of the Bible and who are considered leaders in Christian work, there is often a lamentable ignorance. Often we ourselves are at sea if our Sabbath-school teacher asks us a question that the Notes do not answer. Not only are the students ignorant of the Bible, but sometimes the teacher himself is just as deficient in knowledge. How many teachers are helpless if they have lost their Quarter?

Prof. Cee, of North-Western University, speaking of college faculties, told of a test of nine simple questions in regard to the Bible, put to ninety-six college students, men and women, most of whom were upperclassmen. With the exception of one question on higher criticism, none called for a technical knowledge. The results were as follows: Of the ninety-six persons, 36 were unable to tell what the Pentateuch is; 80 were ignorant of the nature of the higher criticism; 40 did not know that the book of Jude belonged to the New Testament; 25 of them did not know a single patriarch of the Old Testament; 51 failed to name one of the Judges; 49 were unable to name three kings of Israel; 44 failed to name three prophets; 20 were unable to repeat a single beatitude; and 65 could not recall any verse from the letter to the Romans. In nine exceedingly simple questions the average student was able to answer only a meager fraction more than half. Most, if not all, of those young people had been brought up in Christian homes, had attended Sunday-school, and had listened to the sermons. The instruction as the average pulpit affords. If this is the situation among educated, cultured young people in whom we would expect the best knowledge of the Bible, what then is the situation among those less favored?

The need today is a popular knowledge of the Bible—a knowledge not so much of what other people have written concerning the Bible, but rather the actual personal knowledge gained by an earnest, devout study of the Word itself.

There is nothing more important for young people than to know the Bible. Whether Christians or not, it should hold a prominent place in their lives. The Bible is important as a means of culture. In this day and age one cannot call himself educated unless he has a thorough knowledge of the Bible. As a literature, it is unsurpassed. Nowhere else will one find such an opportunity for the development of character. It looks back to the eternal past and forward into the eternal future. Within its pages, the great masters of modern poetry have found inspiration for their most lofty flights of fancy. It is the model for pure, vigorous Anglo-Saxon, and it is the great anchor-stone for the English language. It is the basis of law and political science. It contains the history of a race that has influenced subsequent events more than the Greeks and Romans, and contains a system of ethics as absolute. In the words of Froude, “The Bible thoroughly known is a literature of itself, the rarest and richest in all departments of thought and imagery which exists.”

In the broad field of the church, there is a need for men and women who are filled with the Word of God, men and women who can give a reason for the faith that is within them. She needs them as soul-winners to point men to Jesus Christ; the Sabbath-school needs them as teachers to instruct the young and to lead them to a knowledge of God. In view of the demands of God placed upon us we need to be thoroughly grounded in the teachings of the Bible. If our convictions are not strong and are not based upon a thorough knowledge of the Word of God, we shall yield to temptation and be untrue to God. But if, like the Master, we can say, “It is written,” and have no doubt in our minds as to why it is written, we shall never have occasion to blush for the peculiar truth we hold.

But above all, the study of the Bible is important as a means of spiritual growth. “If ye abide in my Word, then are ye truly my disciples. Those who are giants in spiritual power have attained to their full stature in Christ through a deep, devotional study of the Scriptures. They have mediated upon its truths until it has become a part of their lives. No one can come into the daily companionship of a great man without imbibing his spirit and without being better for such association; nor can one read Milton, Ruskin, or any other great writer without unconsciously having his own thoughts and character shaped to the model of the writer. So no one can ponder the Book of God without partaking of the same.

Bible study shows us the needs of our spiritual lives. It reveals to us the weak places in our armor. It shows us ourselves as we are and therefore as God sees us. It shows us the possibilities of our spiritual lives. Why should we be content to remain on the dead writers, written many hundreds of years ago, and not to look to the future? Would we be Christians of power? Then let us stand firmly on the Word. Would we be conquerors over evil? Then let us take the sword of the Spirit. Chrysostom says, “The cause of all our evils is our not knowing the Scriptures.” So if we as young people are to overcome temptation and seeking the life which is the hope of God, we must acquire the knowledge of the Bible. The Bible must hold an important place in our lives. We shall not be content to remain on the dead writers, written many hundreds of years since, but rather to an attitude toward the Word of God. The words are, “Admit, submit, commit, transmit.” Admit the truth to your heart when it is shown to you, then submit to the leading of the truth. Let the plain declarations of God’s Word be the end of all controversy. Commit the truth to your heart, make it your own, never let a truth go until you get the blessing from it. Then transmit. Do not be a stagnant pool into which the showers of blessing fall; but rather be a stream which not only receives, but flows on to others; for unless teaching passed on will be ten-fold more really your own.

Now as to methods. Study the Bible according to the laws of its structure. The Bible is a structure; it has been built after a certain plan. A great many men have written upon it, but one architect has been over them all. After getting a comprehensive view of the Bible as a whole, we should try to understand each book separately. Dr. Pierson gives five points to be observed in the introductory study of a book: (1) Place where written; (2) person by whom written; (3) people to whom written; (4) period at which written; (5) purpose for which written. Every book of the Bible has a reason for its existence—an existence for which God caused it to be written. That purpose is the key to the book. Usually the student has not far to seek; for in most cases it is near the door. The first of the books illustrates this. “In the beginning God created the heavens and the earth.” The word beginning is the key to Genesis. It is a book of beginnings. The first verse of John begins, “In the beginning was the word and the word was with God and the word was God.” The key to this gospel is Jesus as God.

But by book study, if this be the only method pursued, we may lose sight of the unity of the Bible as a whole. To meet this difficulty, take a subject such as salvation, and, using such a book as the Acts of the Apostles, search out the reference to that subject. One will be filled with admiration to find what a wonderful plan God has provided and how beautifully the words of the different writers, written many hundreds years apart, fit into the perfect plan. For myself I have derived much pleasure and profit during the past two months, by studying some of the Bible characters. Study Paul with the words zeal and consecration in mind. Joshua as exemplifying courage. Abraham as an exponent of faith. Study the life of
Jacob in connection with "Whatever a man soweth that shall he also reap." Other methods might be suggested, but whatever may be our method, the two things needful and perseverance. Let us not only read the Bible, but study it. Let us meditate upon the Word more. Let us dig, too, into the gold corns from the deepest mines. Let us search. In the Acts we read that the Bereans were nobler than those of Thessalonica in that they received the word with more readiness of mind and searched the Scriptures daily. Begin the day with God, and in each of the work of the Society for the past year be made.

At present we find on the roll seventy three active, two associate and twenty-nine honorary members. These numbers have varied but little in the past two years, so we draw, as one conclusion, that the Society can work in good works and interest, if not in membership.

It has been a year to many of us of more or less work, even a Christian Endeavor trial unless work is performed by its various members. During the winter, the Secretary being out of the city, the office was very acceptably filled by Miss N. Wells and Mrs. Frank Weeks.

A Mission Band was organized November 13, 1898. The object of this Band, as the Alfred, but the end in view. We cannot pay, it for even a Christian Endeavor trial unless work is performed by its various members. During the winter, the Secretary being out of the city, the office was very acceptably filled by Miss N. Wells and Mrs. Frank Weeks.

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A LITTLE PRAYER.
Dear and blessed Saviour! Hold my little hands; Lead us in thy footsteps, heeding thy command;
Help us please our parents dear, and do what they tell: Bless all our friends, both far and near, and keep them safe and well.
So shall we in gladness Spend our earthly days, Till thy voice shall call to Home to prayer and praise.

A NAUGHTY THINK.
A little girl one day said to her mother, “Papa calls me good, auntie calls me good, everybody calls me good; but I am not good.”

“I am very sorry,” said the mother. “And so am I,” said the child; “but I have a very naughty ‘think.’”

“A naughty what?”

“My ‘think’ is naughty inside of me.”

And on her mother’s inquiring what she meant, she said: “When I could not ride yesterday, I did not cry or say anything; but when you were gone, I wished the carriage would turn over and the horses would run away and everything bad. Nobody knew it; but God knew it, and he cannot call me good.”

When a Chinese baby takes a nap, people think its soul is having a rest; going out for a walk, perhaps. If the nap is a very long one, the mother is frightened. She is afraid that her baby soul has wandered too far away and cannot find its way home. If it doesn’t come back, of course the baby will never wake. Sometimes men are sent out on the street to call him; and when he comes, they give him back his name; and when he goes away again, as though it were a real child lost. They hope to lead the soul back home. If a baby Sleeps while it is being carried from one place to another, the danger of losing the soul along the way is very great; so whoever carries him little one has the name aloud, so that the soul may not stray away. They think of the soul like a bird, hopping along after them.—Exchange.

ADALINE: “When I marry I shall select a man who resembles an arc-light.”
MAE: “In what way?”
A MESSAGE.

O'er the broad Atlantic bellow,
Hindred not by storms or calms,
Speaks to us out from to-day.

From the sunny land of palms.

It was from a native people,
To us a message of the beam,
Is the faith that God, our Master,
Dwelt in hearts as much as we.

They had heard us as we walked,
And they wrote to us for aid.
To understand the change,
They, in brief, their need portrayed.

They had known to our Sabbath,
Is a precious day,
And with courage true and steadfast,
Let us not yield to keep's day.

But they asked of us a teacher
Who could lead them in our ways,
Who could guide their civil footsteps,
To the land of endless praise.

There were bands among their number
Never informed to know,
In the hope that to their brothers,
They, sometimes, its ways might show.

So they asked that we should bring them
To our schools so far away,
Teach them—and they, in the future,
Gladly would our care repay.

In this age of doubt and caution,
Speaketh thus the Lord, Most High,
Not in visions as of old,
What we should do, we see.

Are we worthy to be trusted
With the chariot of their salvation, by?
Let us not be found unprepared,
E'er God take our chance away!

July 5, 1859.

THE PROGRESS OF THE REPUBLIC.

By Prof. A. B. Chandler, Ph. D.

(Concluded.)

And let us not be unjust to our illustrious philanthropists. Like those of great reformers, their ideals of ultimate good are right and inspiring and essential to progress. The difficulty involved lies in the fact that many of them are always ready to fiercely contend against every step toward the practical attainment, by the only step, and not a bound from start to finish. They are in an important sense leaders in the growth of the Republic, though at times eloquently proclaiming its decadence. They are not the natural allies of self-sacrificing politicians, who share with the masses the profit or for notoriety. They bring to the nation permanent elements of strength, and only temporary elements of weakness. It is but natural that such of our philanthropists as become accustomed to think that they are the rightful dispensers of life, and that we should sometimes feel, rather than reason, respecting the practical situation, and in times like this the more intensive are as likely to be hysterical as helpful. But, whether assembled in Tremont Temple or in the Manhattan Single Tax Club, or in the Senate of the United States of America, or represented by manifestoes or pamphlets demanding the pulling down of the old flag, it is a timely relief to the ordinary citizen, as well as to the executive government, to recall the fact that there is a world-wide difference between hysteria and treason.

The consequences of freedom of thought, of speech and of the press, have been cited as evidences of coming disintegration. But such is not the verdict of our past history. Such freedom is rather a safety-valve for pent-up feelings and the fears that arise for tragedy and comedy in which aspiring actors appear for a time, and then must, perforce, accept the verdict of common opinion both as to motive and fitness for the occasion.

It is well as it is. Let free speech have its sway, but let it still have time to grow; and our flag will be hailed more and more as the banner of a great and a generous nation. We may contend about the questions of to-day; but they belong together over the happy solution of the problems of the world of to-morrow.

How quickly do the coming years enlarge the course of national thought and action. How surely, therefore, by the logic of time, are the opinions of men swept aside, how like a mirror of the seeming impermanences of to-day. How like a prophet of the course of faith ushers in the achievements of to-morrow.

Such are the thoughts that come to us, as we note the growth of the Republic as a nation among nations as was the ancient world on the trodden way opened and made luminous by the successive achievements of a courageous people.

Dim the eye that sees in all this no more than the pageant of human pride, dull the ear that does not catch the providential drum-beat of the earth's advancing civilization.

Our purpose cannot include, in the time allotted, collateral growths in matters of education and of the arts of peace. These are the attendant consequences of national growth, as are the spiritual qualities. And in a place and on an occasion like this it is not needful to follow the deeper currents of religious life to which America owes its course of faith in providential destiny.

Comrades, no body of men can have a deeper interest in the growth and perpetuity of the nation, than the veterans of the Grand Army of the Republic. You have carried its banner in one of the most critical periods in the history of the nation. You have seen and lived the life of camp and of bivouac. Your precious dead are numbered in thousands.

You have measured long lines of march with weary steps. You have heard the picket's warning shots along yonder ridge, or skirt of woods, swell into the din of battle. You have heard the rage of cannon shot, nay, of a thousand shot and shell burrowing the fatal air with the awful voice of war. You have seen the earth plowed and the forest scarred with the hail of the battle storm. You have seen batteries go with a clatter of hood and wheel over fenses, rocks and ditches to join in the fray; and cannon, manned and armed, join in the blinding chain.

You have seen ranks shattered and reformed where volley answered to volley and cannon to cannon. You have cared for the wounded, the dying and the dead, the price of final victory. All these things are so wrought into your memories that it is difficult to say whether it was news, or a few words from the seat of war to bring to your minds pictures more vivid than artist pen or brush can portray.

These are incidents in the life of the patriot soldier. But back of these experiences is the clear track of history with added wealth of devotion to the ideal of the nation; the story of which lives, and is to live on, in the minds and hearts of generous youth and coming manhood.

With the lapse of time we appreciate more fully what it is to have lived and acted the brave part. It will be a brave foe who was ready to defend what he thought, however mistakenly, was right. Is there any niche of honor in which you can find enshrined the memory of those who were not brave enough to fight yesterday, but were brave enough to be so-called Knights of the Golden Circle?

History repeats itself. Brave foes become true friends, and the short-sighted and the time-serving live on to worry and to malign the hero of the burden of the day. But the fulness of the reward of the patriotism that restored the Union, at the costs and the appalling sacrifices of war, is now seen in the patriotic union of North and South, under the Flag; triumphant at home, and honored wherever intelligence catches the meaning of the glorious and beneficent triumph of our arms.

The nation has been chastened and united for a broader life, and for widening responsibilities, under Providence, for coming time. The soldiers and sailors of our triumphant army and navy are in a large sense our boys, worthy successors to the gray-haired veterans who live to do them honor. And the cause for which they relinquished the pursuits of peace and of commerce and of life, is our cause by every patriotic thought that lives in the Grand Army of the Republic.

Members of the Woman's Relief Corps, the flag of the Republic and that which it represents, in its widening import to the world, is your present and your future. It is your flag and the decision that has come to you and to us as a priceless heritage, of courage and of self-sacrifice, reaching from the pioneer life of colonial times, through every stress of national trial to the present day. It is yours by all the memories that are akin to to-day; in the laurels that have been won; and new behests have arisen to-day. It is yours by every patriotic thought that lives in the Grand Army of the Republic.

Teach them—vouchsafe us, as we stand in a place and an occasion like this to you and to us, that the old Flag; triumphant at home, and honored wherever intelligence catches the meaning of the glorious and beneficent triumph, has come to us.

Young men and maidens, the wealth of stored patriotism is yours to inherit and to perpetuate.

Let us all together on this Memorial Day fittingly remember the graves of the soldiers of the Republic; bring to mind the fragrance of flowers, and of grateful memory. But while we do this let us not forget the larger thought which has made the sacrifices of war glorious.

Since the last public observance of the flow·ing over of the graves of the soldiers of the Republic, the borders of the nation have been enlarged that its mission might be extended. New graves have been made; new laurels have been won; and new behelms have come to the nation. Let us remember that true patriotism not only wins victories and cherishes the memory of its heroes, but stays in line to meet the ever-enlarging responsibilities of the growing Republic.

ARE THE BEST

Sample card, 12 pens different patterns, sent for trial, prepaid, on receipt of 5 cents in stamps.

THE SPENCER PEN CO.,
468 Breeze St., New York, N. Y.
LESSON VIII.—THE RIVER OF SALVATION.

For Sabbath-day, Aug. 19, 1899.

INTRODUCTION.
Our lesson presents a picture of a wonderful stream that flows out from the door of the new temple which the prophet Ezekiel has been describing with such a wealth of detail in the preceding chapters. It is, of course, the river which symbolized the prosperity of the Messianic age. The wonderful stream is spoken of by other prophets—by Joel, by Isaiah, and in Psalm 46. But Ezekiel surpasses the others in the elaborateness of his description.

He is not writing, however, merely for literary exercise to see how beautiful a picture he can paint. Back of this picture is a sublime reality. The glories of the Messianic age are beyond the expression of words. The prophet is aiming to stir up the zeal and expectation of the people that they may see, as the psalmist did, that they may see "what is for the city," and to return the service of their God. Ezekiel twice uses the word "for" in this connection—"for the city," and "for the Israelites." The wonderful stream is not something to be looked at, but is something to be looked through to see the city of God.

NOTE.
1. Afterward he brought me again into the house of the temple, into the door of the house; that is, to Ezekiel's vision. The prophet Ezekiel is the "living prophet" of the Old Testament. He was so called not because he was physically alive, but because he lived for Christ, and for the kingdom of Christ, and was an apostle of the gospel. He is the only living prophet in the Old Testament. He was an apostle of the gospel, and lived for the kingdom of Christ, and was an apostle of the gospel.

D. E. Titcomb.

INSTRUCTIONS TO PERSONS ATTENDING THE MEETING.
1. The reduction is for persons going to and attending the Annuual Meeting.
2. The reduction is not for persons attending the Great Eastern Convention, as there is no reduction on tickets for that convention.
3. All persons who are members of the church and have paid their annual dues are entitled to the reduction.
4. The reduction is not to be applied to tickets purchased for the purpose of reselling.
5. The reduction is not to be applied to tickets purchased for the purpose of reselling.
6. The reduction is for persons going to and attending the Annuual Meeting.
7. The reduction is not for persons attending the Great Eastern Convention, as there is no reduction on tickets for that convention.
8. All persons who are members of the church and have paid their annual dues are entitled to the reduction.
9. The reduction is not to be applied to tickets purchased for the purpose of reselling.
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27. The reduction is not for persons attending the Great Eastern Convention, as there is no reduction on tickets for that convention.
28. All persons who are members of the church and have paid their annual dues are entitled to the reduction.
29. The reduction is not to be applied to tickets purchased for the purpose of reselling.
30. The reduction is not to be applied to tickets purchased for the purpose of reselling.
Popular Science.

The Chinese Wall.

Whether the Chinese wall is one of the number that is said to constitute the seven wonders of the world, or not, we do not at this moment pretend to say. We well remember that, from our earliest readings, whenever this "wall" has been referred to, it has caused us to congregate a half a dozen or more wonders, as to who conceived such a tremendous job. And who did they get to boss it? What was it begun for? And why was it ever finished? Where did they ever get men enough, or the "copper cash," with the square hole through it, to pay the men? Still the wonders do not cease. We are informed that the Chinese government has concluded to tear it down, and allow foreigners to come and do that job; that already there are no less than eight syndicates formed for tearing it down, one in New York, one in Chicago, two in England, once in France, and three in Germany.

This causes other wonders to spring up. Why do the Chinese want to tear it down now, and what can they do with the stones and debris? Really it is more of a wonder why it should be destroyed, when that it has not been built, yet it should be remembered that the Chinese have ever been, and still are, a wonderful people.

The Chinese records show that at an early date they began to fortify their empire on the north and northwest against invasion by the Mongols. These fortifications at first were constructed by princes, or governors, and consisted of towers or enclosures; and afterwards, by the empire itself, these towers were connected by a wall, forming a boundary line between Mongolia (now Russia) and the Chinese Empire.

This wall by a late measurement is said to be 2,155 miles in length, from 15 to 30 feet in height, and 30 feet in width on the top, and much broader at the base. The wall is faced on the outside with hewn stone, laid in good mortar, while within it is filled with stones and earth. The top is finished with layers of brick.

The towers were erected on the wall to a height of about 40 feet, at varying distances of from 600 to 1,000 feet apart. These towers evidently were used as elevations for shooting arrows or for hurling stones against those attempting to scale the wall.

We are unable to fix a date when they commenced to build this immense wall, but the number of years it was in building, but it was finished about 211 years B. C.

After China has been gobbed down by other nations, and the records of the empire now in Pekin brought to the printing office, we may be enlightened as to details concerning the building of this "great Chinese wall."

The city of Pekin at the time when the wall was built stood a little south of the wall, although it has been moved two thousand miles from the west end of it. Science at this age of the world could not have been very "popular" in that country to have had only one plan for a defense, and to have carried that to completion on so large a scale and for so long a distance; passing up steep mountains, down and across valleys, over rivers, ravines and gorges, stretching onward across plains, overcoming all obstacles, for over a thousand miles, requiring the labor of a thousand men for a year or more to complete a single mile.

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MARRIAGES.


DEATHS.

They Die Not.

Not upon our own or others' angels
Hath he wrought;
The first man and the last, they usage.
The good do not die.

God could not have created us without the good.

What he has given,

They are in God. A high and dead as truly.

As in His Image—

H. F. H.

Moren.—In Plainfield, N. J., July 29, 1899, of diphtheria, Elliott F., son of Luther and Mary Woodruff, aged 22 years. He was a sweet child, and greatly devoted to Sabbath-school of such is the kingdom of heaven.

Jewett.—Alice M., wife of S. H. Jewett, and daughter of E. D. Hamill and Mrs. L. M. Hall, was born in Albion, Wis., Dec. 24, 1869, and died in Milton Junction, Wis., Aug. 4, 1899.

Sister Jewett made a public profession of faith in the Lord Jesus Christ, in the ordinance of baptism administered by the Rev. E. D. Livermore, when quite young, and united with the Walworth Seventh-day Baptist church. When the family removed to Milton Junction she became a member of the Seventh-day Baptist church at that place, and remained faithful until death.

She was an earnest Christian and leaves to her friends the assurance and comfort that their sorrow will be sweetly soothed by the knowledge that she is in the kingdom of heaven.

Jewett.—Annie E., wife of S. H. Jewett, and daughter of E. D. Hamill and Mrs. L. M. Hall, was born in Albion, Wis., Dec. 24, 1869, and died in Milton Junction, Wis., Aug. 4, 1899.

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RECONCILATION.

Not all who ever attended school at "Bigfoot Academy" are hereby notified that the annual reunion of such students will be held at Walworth, Wis., Aug. 9, 1899. Every such student is desired to make this as an invitation to be present. Dinner will be served at Town Hall.

HEBBERT C. BURBANK, President.

JAMES R. COOPER, Vice-President.

JOSEPH S. HOLLAND, Secretary.

LITANY F. FREDERICK, Treasurer.

Sabbath-school and other numbers of the Sabbath Society, and the following preaching service.

30.00, preaching, Rev. W. D. Bedell; 7.15, praise service; Walter Green. A cordial invitation is extended to all.

July 24, 1899.

L. R. BALL, Clerk.

Massachusetts.

The Sabbath Literature.

The SABBATH RECORDER of March 27th.

SABBATH SCHOOLS.

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