

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 54. No. 36.

SEPTEMBER 5, 1898.

WHOLE No. 2793.

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THE CALUMET OF PEACE.

BY THEODORE ROBERTS.

[The Calumet, or ancient peace-pipe of the North American Indians, was not only smoked after the final making of peace by two tribes, but was a safeguard through all danger for the man bearing it. White traders were sometimes presented with calumets by the great men of friendly tribes, and these adventurers all took the precaution to fasten the long, stone-headed pipes to the bows of their canoes when entering strange streams.]



SEE a giant calumet alight,
Touched with God's love for fire;
The incense of its smoke, across the night,
Gives us a new desire.

So tired we are of valor in the field,
Of blood, of horrid things
That once were men. The maddened fighters yield
To God, but not to kings.

The fragrance of the Calumet of Peace
Comes out to us afar;
It brings our angered hearts a soft release,
And kisses every scar.

Again we hear the sounds we used to know—
The voice of hearth and home;
Again we see the turning maples glow
Beneath their azure dome.

A comrade sees his cotten-fields again;
His wife beside the door
Sings softly, and his dreams remember when
She sang those songs before.

I watch the vultures fade. The heavy guns
Are silent for a space.
And Love, from God's great Calumet of Peace,
Has hidden Horror's face. —Independent.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

CERTAINLY God cares how you act, what you say, for his own sake as well as for your own. It is a great mistake to suppose that our Father is not pained when his children go wrong in any way. His happiness is highest when the choices and actions of his children are in full accord with his will and with truth. As a dutiful child is led to carefulness as to conduct and character out of regard to his parents, so, in a larger degree, should we refrain from sin because we love our heavenly Father and delight to bring joy to his heart.

GOD'S hatred of sin lies in the fact that it destroys the children he loves. If he were not a father who piteth his children, he might dwell in everlasting indifference to our sorrows and wrong-doing and consequent loss. In Christ, God comes to us that we may see and feel the Infinite Love revealed on our plan of life. We get hold of God's hand in Christ. On no point is God's love unfolded in Christ more than in his hatred of sin because sin ruins us. The glory of the gospel of divine grace is that we may be saved from the penalty of sin, and from sinning. Let us learn to hate sin as God does, because it leads us away from his love and into ruin.

GEORGE ADAM SMITH said, "God's causes are not destroyed by being blown up, but by being sat upon." That is a tremendous truth; tremendous because it describes the attitude of so many who profess to be God's children. The devil gets abundant aid from the indifference and negative goodness of goodish people. Meroz stands in Biblical history as doubly cursed, because of inactivity when God's cause needed helpers. The largest share of the universal law—"curse ye Meroz"—finds fulfilment in the life of the negligent and indifferent. Their strength decays. Power is lost. Neglected opportunities emphasize failure. There are times when one might as well openly oppose the cause of truth as to set silent when it is assailed.

"INQUIRE WITHIN." That meets you when you go house-hunting. It is a trite business phrase, and we often read it as carelessly as we do the unmeaning lines on the bill-board. Turning it along the lines of a moral lesson, the phrase has great meaning. Probably most of us are in too great a degree strangers to ourselves. We have our ordinary thoughts, our common-place moods, and our every-day duties. We become familiar with these as we do with the material objects that meet us every day; but these comparatively superficial experiences are not ourselves. No man will ever know himself who does not often "Inquire within." Too great self-examination may be evil, by inducing fear or creating doubt; but the average man, Christian or non-Christian, is in much greater danger of non-acquaintance with himself than of too great self-examination. There are some things about each man, at the best, which he does not care to dwell upon. He is conscious of moral weaknesses which he dislikes to consider, as one dislikes to see an unpleasant picture. He is subject to temptations which he dreads, but which are often so alluring

that he half loves them while he dreads them. The only safety for man under such circumstances is carefully to "Inquire within." This means more than the front hall. It must include the back room, the cellar and the attic. The safety of one's own moral self requires such familiarity with himself and such bravery concerning himself as will not shrink from knowing the worst. One need not tell all the world the worst that he knows about himself, as he may not wisely boast of conscious power or acquirements; but for his own sake each man ought to be thoroughly and constantly acquainted with every tendency in his own life. Some men say, "I am too busy to become acquainted with my own family." That ought not to be; but one may suffer more as to himself, and his family may finally suffer more through him, for want of acquaintance with himself than for want of acquaintance with his family. Inquire within concerning all your purposes. Get all the facts concerning your weaknesses. Take full account of all the elements of strength in yourself. Bravely trust yourself along the lines wherein you are strong. Carefully guard yourself wherein you are weak. Bravely fight wherein you are tempted. Doing this, you will have "Inquired within" to some account. Living thus in the light of your best knowledge, and with the guidance of the Spirit of God, you can gladly inquire within by and by and find your name written in the Lamb's Book of Life. Do not forget to inquire within.

RELIGION IN THE PHILIPPINE ISLANDS.

In the June number of the *American Monthly Review of Reviews*, Mr. Joseph T. Mannix contributes important information as to the religious state of the Philippine Islands. Mr. Mannix is a Catholic, and therefore a representative of the dominant religious influence in the islands. Practically nothing has ever been done by Protestants on that field. It is claimed that the Catholic church derive an annual revenue from the islands of about twenty-four million dollars in gold. The Monks are the strongest political element in the civil government. Some have claimed that the pending revolution was incited on religious grounds. This is denied by Mr. Mannix. He admits, however, that the Monks terrify the inhabitants by telling them that the Americans will seek to make them Protestants, and that great abuse and cruelty will be heaped upon them if they refuse to leave the Catholic faith. The Spaniards themselves admit the priests have almost unlimited influence over the natives, and that the watchword of these priests is, "All the king's subjects shall be Catholics."

There is no reason to doubt that these Monks have been recruited from the lower classes among the Spaniards. Their ignorance in many cases, is almost beyond belief. The *Padre*, the controlling Monk in any given locality, especially in the country parish, is looked upon with great reverence. This he cultivates. People hasten to kiss his hand when he appears in public, and religious fear leads them to implicit obedience to his wishes. Even the Spaniards find that his influence over the natives is often inimical to their plans and to the best good of the people. The moral character of these Monks is like some questions about which little can be said that is favorable. Honesty and chastity are not prominent characteristics. Theoretically, the

highest political power in the Philippines is the Governor General. Actually, it is these religious orders of the Catholic church. Spanish records show that when any official has been too ambitious in opposing these orders, that money can procure the recall of such Governor General, or that sudden and mysterious death will remove the undesirable official.

RED CROSS WORK.

For many years past the Red Cross work has won its way into the hearts of the world. Clara Barton's name will stand in history high up on the page of blessed memories. Rev. Peter McQueen, writing in the *Congregationalist*, gives some pictures of "The Hospitals of Cuba," in which the value and excellence of the Red Cross work comes out in bold relief. Among which the following is one of the finest:

As we were lying around the camp-fire one night, I asked a trooper of the Tenth Cavalry who he thought was the most heroic actor of the war. He took an old, black pipe out of his mouth and remarked: "That there little old woman av the Red Cross. Her name's Miss Baron or Blarton or somethin'. I seed her a-comin' through mud two fut deep." I learned later that Mrs. Gardner and Miss Barton had gone from Siboney to Division Hospital, a distance of six miles. They walked part of the way and rode on a hay-wagon the rest.

It seemed to us at a distance that the Regular Army officers, at first, did not look favorably upon the offers of help from the Red Cross. But when the terrible scenes at Santiago began to crowd the hospitals with thousands of sick and wounded, General Shafter sent for Miss Barton. Mrs. Gardner and Miss Barton came, and for more than a week prepared food and delicacies for the sick, day and night. The daily out-put from their hands is said to have been twenty gallons of gruel, fifteen of rice, ten of malted milk, five of cocoa, ten of apple juice, besides lime juice, and various forms of fruit sauces. The relief ship loaded and, conducted under Miss Barton's supervision, unloaded 1,400 tons of provisions at Santiago in three days. God bless the Red Cross work.

"IF THINE ENEMY HUNGER, FEED HIM."

It does not often happen when nations have been at war that the conqueror exhibits especial magnanimity toward the conquered. This is true when one nation has been forced into unwilling conflict by the unjust actions of another. A people less noble-minded than those of the United States would have made "Remember the Main" a war cry, which would have meant bitterness toward the people whose treachery was the last influence in compelling conflict. It is cause for thankfulness that with each victory the spirit of kindness has increased toward the conquered. The brilliancy of our naval and military success is commented upon and applauded by other nations. They have learned to know our strength as it was not known before, and even the rudest give honor to strength; but the brilliancy of our success in arms is less to be applauded than the humanity with which we have treated our fallen foe. Spanish prisoners have been cared for and provided for according to the rules which care for our own army. Their sick and wounded have shared in the attentions given by our nurses and surgeons. The prisoners from the shattered fleet of Cervera were at once placed in the most hospitable climate for securing to them health and life. Cervera and his officers have

been more nearly the guests of the nation than its prisoners. The benevolence of private citizens has loaded ships with food and nurses and delicacies for the starving of Cuba. The Red Cross with its messengers of mercy has hovered around battle fields and hospitals, as lovingly as the vultures hovered hungrily over the wounded and dying amid the defiles and chaparral around Santiago. Never did nation give fuller evidence of Christian civilization and of warfare robbed, as far as is possible, of its horrors by tenderness and sympathy. When the final history of the war is written, the magnanimity of the nation and the promptness with which the hands of love bound up the wounds which the hand of war had made, will form the brightest pages. Not least of the blessings will be the reaction for good upon the hearts and lives of the people who have thus, in some good sense, fulfilled the Scripture injunction, "If thine enemy hunger, feed him." We thank God for the coming of peace. We thank him that it is attended with these many evidences of our higher Christian civilization.

THE CONFERENCE.

WEDNESDAY—EVENING SESSION.

Prayer was offered by Rev. S. R. Wheeler, of Colorado. Certain papers, which constituted a sort of "symposium" on denominational work filled the evening. Pastor G. M. Cottrell, of Hammond, La., made an address on "Our Fighting Shibboleth." God's armies have their watchwords, as the armies of earth have their battle-cries. What shall be ours as Seventh-day Baptists? Is the Sabbath large enough for our denominational battle-cry? We believe in the inspiration and authority of the Bible; in salvation through Christ, and in the Holy Spirit. In these we have all needful inspiration for work in saving men. Behind all must be men deep as to convictions, intense as to devotion, unwavering as to faith, and boundless as to love. We must be baptized anew with the fire of the Holy Spirit. Then victory will come.

Rev. Geo. W. Hills, of Nortonville, Kan., presented a paper on "The Remedy." Our denominational life is not perfect. We need deeper spiritual life and power. Improved methods and complaints will not avail as a remedy. The sum of our weakness is indifference. This will be cured by the indwelling Holy Spirit. Help must come from heaven; divine help. This must become true of all the people. This would lead to right methods, to all needed union of effort and purpose. Under this divine Spirit, workers would be abundant. When all the people are guided by the Holy Spirit we shall not lose our young people through earthly temptations. Holiness in the family would save the children from apostasy. The indwelling Spirit will prompt such systematic giving of money—the Lord's money—as would fill all our treasuries.

Dr. Geo. Post, of Chicago, presented a paper on "An Easy Way of Raising Money." As demands increase, money for our denominational purposes must be increased. How can this be done? Consecration underlies all success. The Spirit which prompts is more than the size of the gift. System in giving is a second necessity. Tithing is the great and the divine method. The efforts and the appeals should be persistent and systematic.

Faith in luck is not faith in God. God and his servants are robbed when system and order are wanting. System fails unless people are interested. Secure local help for local interests. These often grow into great results. God's work should be determined by the money furnished, and the demands of the cause will prompt people to give more. Tithing was the keynote of the paper, and the keynote was well sounded.

"Our Greatest Need" was the title of a paper by Rev. Geo. W. Lewis, of Salem, W. Va. It is not organization, nor workers, nor education, nor wealth, nor love, nor faith, nor spirituality. We do need conscience. But above all else we need consecration of heart, of life, of goods; of thought, word, deed. Consecration "sets apart from common to a sacred use." A consecrated heart will be a clean heart, with clean words and consecrated deeds. Many points in the closing of Mr. Lewis' paper were treated by speakers who had preceded him. Both Mr. Hills and Mr. Lewis dwelt with great earnestness on the evil of marriage with non-Sabbath-keepers.

Pastor Kelly, of Second Alfred, N. Y., presented the last paper of the evening, entitled, "Instruments in his hands." An instrument is that by which something is done, whether it be one, or many united in machinery. God in wisdom has left men to invent and create the instruments which form the great appliances of our age. So in spiritual and intellectual things we learn to develop agencies for doing God's will and work. Systems of religion and denominations have specific work to do as instruments in the hands of God. What are we as Seventh-day Baptists to do for God and the kingdom of Christ? First, we are to be loyal to God, who has given the Sabbath and its law; and to Christ in preaching the gospel of peace through him. The greatest thought is that we impart truth and life to others. To be more efficient instruments we need intellectual culture, concentrated efforts, more evangelistic pastors, harmony in all work, no ambition except to do God's will. We need more prayer. We need to be passive instruments in God's hands. Mr. Kelly closed with an appeal to young men to become such instruments as God can use to do the work which he has in waiting for us. It was a fitting close to an interesting evening.

FIFTH DAY.

Sessions of the Seventh-day Baptist Missionary Society, Vice-President Geo. B. Carpenter presiding. Service of song, conducted by L. C. Randolph, of Chicago. Devotional services by the presiding officer and Rev. J. L. Gamble. The Annual Report of the Board of Managers was then read by the Corresponding Secretary, O. U. Whitford. Copious extracts from that report appeared in our columns last week.

After the reading of the Report, a chorus of young men connected with evangelistic work sang, with such effect that they were called back for a rendering of "The Wayside Cross." In a few appropriate words the President introduced Joseph Boothe, of Nyassaland, Africa, and announced that he would address the meeting during the afternoon session.

AFTERNOON SESSION.

Song service, led by E. A. Witter, of Nebraska. Prayer by A. H. Lewis. The dis-

ussion incident to the adoption of the Report followed. Secretary Whitford called for an open conference on missionary work. In response, remarks were made as follows:

I. L. Cottrell spoke of the abundant cause for thanksgiving because of the blessings of the year, financial and otherwise. He urged the reinforcing of the Boys' School work in China, and more prolonged efforts in evangelistic work at home.

L. M. Cottrell said: "Our motto to-day must be, Go forward." He spoke of new efforts in Central New York.

President W. C. Whitford spoke of the Taping movement in China many years ago, of its connection with the question of the Sabbath, of the changes now going forward in China. He prophesied that the near future will see new open doors for gospel work and for the introduction of the Sabbath in Asiatic lands. He urged forward movements in China, a forgetting of little things, and a larger conception of the work at hand and before us.

S. R. Wheeler, Boulder, Col., gave thanks to the people for financial aid given the missionary church at Boulder, and reported the new house of worship free from debt. He emphasized the need of steady and persistent work in connection with missionary interests and newly-organized churches.

Samuel Crandall, of Glen, Wis., made a plea for "tithing" as a privilege and duty for supporting God's cause, and as a means of spiritual consecration.

L. C. Randolph spoke of the work of the Chicago church and of tithing adopted by many families in that church, and of the blessings which follow such methods. To doubt success is to dishonor God.

G. M. Cottrell brought a message from one at home, who urged new devotion to the work in China and elsewhere.

After these remarks the report was adopted.

After music by the male chorus, Mr. Joseph Boothe spoke of his "Industrial Mission Work" in East Central Africa. He said, "One great danger is that we fail through unbelief." Mr. Boothe described his field and methods of work. One hundred and seventy or one hundred and eighty millions are waiting for the gospel in the land. We must pay our debt to those millions. He gave somewhat in detail a description of the people and the country. His plea for help for Africa was glowing with earnestness and power, the power of self-consecration. He insisted that industrial, and hence self-supporting, methods are the only Scriptural and efficient ones in doing mission work. The natives are eager for Christianity and Christian civilization. They also wonder that those who have the gospel are so slow in carrying it to Africa. He described the methods and results of establishing self-supporting missions through agricultural enterprises, in raising coffee, arrow-root, tea, etc. He was listened to with deep interest.

EVENING SESSION.

Service of song, conducted by E. A. Witter. Some items of business were attended to, after which the Annual Sermon was preached by Rev. J. Allison Platts, of Leonardsville, N. Y. Text, Luke 6: 38. Theme, "Give and it shall be given unto you."

1. Men receive of each other such as they give, be it love or hate, help or hindrance; how much more is this true of our relations

to God. Isaac, restored to Abraham from off the altar, and Christ with all power restored to him, are examples. All Christian life, in the individual or in the church, is governed by the same law.

2. Gifts to God are doubly enhanced by the fitness of times and circumstances. Opportunity comes but once, as the lightning comes. All hours are decisive in something. "To-day" is God's time. The King's business demands haste. Opportunities crowd on every side.

3. Power is behind all giving. The Spirit of power fell on Christ, that he might give himself for the redemption of men; on the apostles at Pentecost, that they might have power to give themselves to the extension of Christ's kingdom. A steamless locomotive is dead; a spiritless Christian is dead. All plans and purposes in denominational work are dead without the spirit of power.

4. The culture of soul life is the determining power in all Christian work. A loveless soul cannot give out love, nor find it in return. Power can come only to the soul when it is purified from sin and waiting for the incoming of the spirit of love and power. The people are the main source of power. If each Christian would win but one convert next year, the salvation of the world would be well begun.

The session closed with singing by the Male Chorus.

SIXTH-DAY.

After music by the choir and prayer by Rev. Dr. Main, the Education Society convened. President Edward M. Tomlinson in the chair. His excellent opening address followed. It has already been under your eye, in the last issue of the RECORDER, and you have, no doubt, pronounced it worthy of the man and the occasion.

The Annual Report of the Executive Board was read by Dr. L. A. Platts, in the absence of W. L. Burdick, Corresponding Secretary. We have not space for the report, which includes the reports in detail from Salem College, Milton College and Alfred University; all of these will be found in the published Minutes of the Society, which will form a part of the Year Book for 1897-98.

A most enjoyable duet, by Rev. and Mrs. W. D. Burdick, was sung at the close of the reading of the report.

Remarks supplementing the report were made by President Gardiner concerning the great demands and opportunities which surround Salem College, and the marked results which have been already secured.

"The Holy City" was sung as a solo by Mrs. Lottie Maxson Carr, and the session adjourned.

AFTERNOON SESSION.

The Treasurer's Report was presented, in abstract, by W. H. Crandall.

President W. C. Whitford made supplemental remarks. He began by announcing that Julia Ward Howe, whose "Battle Hymn of the Republic" had just been sung, is a granddaughter of Samuel Ward, a Seventh-day Baptist, once Governor of Rhode Island and a prominent member of the Continental Congress. He spoke of the fact that the Seventh-day Baptists of Wisconsin and other supporters of Milton College represented the best blood of the Pilgrims of Massachusetts; that Milton College is the product of the Pilgrim spirit.

President Davis followed with supplemental remarks concerning Alfred University. Alfred University is the product of the devotion and sacrifice of your ancestors. It is the natural leader in denominational education. This it seeks without rivalry, or prejudice, seeking unity and power. We seek such union and co-operation as will make our educational system one in which each institution shall give and find mutual help and strength. He made a strong plea for more specialists among Seventh-day Baptists, as candidates for positions in the fields of higher education among us.

A solo by Miss Leo Coon, "One Sweetly Solemn Thought," gave great enjoyment to the congregation.

A paper, "The Laws and Rewards of Education," by Rev. J. Lee Gamble, came next in order. The paper was too full of good things to be outlined here. Sometime we hope to lay it before the readers of the RECORDER.

"A Liberal Education as a Preparation for Life," formed the theme of a symposium in which Princ. Frank L. Greene, of Brooklyn, N. Y.; Prof. A. K. Rogers, of Chicago, Ill.; Prof. Edwin Shaw, Milton, Wis.; and Rev. Geo. B. Shaw, of New York, took part. What these speakers said would be perverted by any outline which our space now permits.

As a whole, it is just to say that seldom if ever has the Education Society presented a stronger or richer program.

SIXTH-DAY—EVENING.

The prayer and conference meeting was conducted by Geo. B. Carpenter, of Rhode Island. The tent was well filled, at least 1,000 people being present. A very large number took part in the services. During the service of testimony, people were speaking in two or three parts of the tent at the same time, under different leaders. The Sixth-day evening meeting at Conference is always the source of great spiritual help.

SABBATH-DAY.

The day was a beautiful early autumn day. Calm, bright and Sabbath-like. From 1,200 to 1,500 people crowded the tent. The musical part of the services of the morning was most helpful. Besides the chorus music there was a solo by Alfred Williams, and a quartet by Alfred Williams, Dr. Post, Mr. Wardner Williams and Mr. C. B. Hull, of Chicago. All sang with "spirit and understanding," as well as with evidence of high culture, culture of soul as well as of voice. The sermon by Dr. A. E. Main was winged with power. Through his kindness we place an abstract of it before our readers.

AFTERNOON.

Sabbath afternoon was given up to a session of "The Brotherhood," President I. L. Cottrell, presiding. "Demands Upon Seventh-day Baptists" was the theme for a symposium on denominational work. The President outlined the purpose of the Brotherhood in promoting mutual fellowship and help in denominational work.

Dr. A. E. Main discussed the demands along the lines of Missions, Sabbath Reform, Christian education and Christian citizenship. He appealed for a higher and holier enthusiasm in all these forms of work.

F. E. Peterson spoke of demands along the line of the "Work of the Tract Society." He called for larger views, larger plans, better support and greater devotion of all the

people to Sabbath Reform as our peculiar work.

A. B. Prentice spoke upon "Seventh-day Baptist Homes." The home is the unit of the entire social system. It must be held as the source of all rightful authority over childhood. Prayerless homes bring weakness and ruin. God-fearing homes are fountains of all things good and blessed.

E. B. Saunders spoke of the "Young People" and the value of organized work. Drifting lives are worthless lives. Unorganized effort soon drifts into failure and confusion. He is blessed most who is harnessed for such work as builds up the church and the world.

Dr. Platts spoke of "Our Denominational Schools." Christian education lifts men up into harmony with God. Blessed are the young people who long for such uplifting. All our schools are pledged to give such education and uplifting. Let all our people seek such education. Amen and amen.

Mrs. S. M. I. Henry, of Battle Creek, Mich., spoke on "Woman's Work." Every woman should be one of five, organized for work: herself, some one who is a sinner, God, Christ, Holy Spirit. Such an organization cannot fail. Woman was first discovered as an invaluable worker in foreign mission work. Women can do much for men, as well as for women. She described a class of men who need woman's help, by telling of an outcast man who said: "My mother didn't amount to much, and I have allus been lonesome." Col. 3: 17 is God's constitution for organized work, and John 4: 17 presents the highest model for work.

M. B. Kelly spoke of the need of "Greater Consecration." Pastors must be consecrated men, led by the Holy Spirit. Otherwise the churches will suffer and die. We must learn more and more that all power comes through the power of consecrated life. The Spirit leads into truth. He helps our infirmities, and gives eternal life.

The Young People's prayer-meeting was led by Prof. Allen B. West, and the Junior Society was conducted by Mrs. W. D. Burdick. Four hundred or more Christian Endeavorers were in these meetings, which were rich in spiritual things.

The music of the afternoon consisted of solo and chorus singing, including a solo, "Just for To-day," by Prof. Alfred Williams.

EVENING AFTER SABBATH.

The Woman's Board services occupied the evening; Mrs. L. A. Platts, President, presiding. An account of the session appears in Mrs. Rogers' communication in another column. The session was well attended, and the interest was well sustained.

FIRST-DAY.

First-day, Aug. 28, was occupied with sessions of the Tract Society, First Vice-President, J. F. Hubbard, of Plainfield, N. J., presiding. After appropriate music by the chorus, Rev. D. W. Leath, of Arkansas, conducted the devotional services. The Annual Report of the Executive Board, including the Report of the Treasurer, was presented by A. H. Lewis, Corresponding Secretary. Portions of that Report have already appeared in the RECORDER. The Report was listened to with marked attention and deep interest. It took high and radical ground in favor of immediate, more aggressive work in Sabbath Reform. It showed, through copious quota-

tions from leading authorities, that Sabbathlessness and loss of regard for Sunday are rapidly increasing.

AFTERNOON SESSION.

Three important papers were presented during the first hour of the afternoon: One by J. L. Gamble on "The Growth of No-Sabbathism Among Christians"; one by L. C. Randolph on "The Sunday Newspaper," and one by W. H. Ingham on "Sunday as Viewed by Business Men." These papers were clear-cut and vigorous. We hope to print them in future Sabbath Reform numbers of the RECORDER. They ought to be widely read.

In the discussion which followed, pending the adoption of the Report of the Executive Board, E. Ronayne, John Stillman, D. W. Leath, Joseph Boothe, Ezra Goodrich and T. L. Gardiner took part. Excellent music was furnished by the chorus choir, and by soloists. The Report was adopted.

EVENING SESSION.

The main feature of the evening session was the Report of the Committee on Resolutions, as follows:

Your Committee on Resolutions would present the following report:

Resolved, That we appreciate the able and painstaking manner in which the Rev. L. E. Livermore edited the SABBATH RECORDER, and regret that he deemed it his imperative duty to resign its editorship; also we would hereby express our satisfaction with the present editorship of our denominational paper, and such is our confidence in the wisdom and fidelity of the Tract Board that we can implicitly trust its future editorship in their hands.

Resolved, That the Spirit of unity in our denomination, the loyalty of our young people to the Sabbath, and the welfare of Seventh-day Baptist homes, depend so much upon the work and influence of the SABBATH RECORDER that it would be ruinous to all these interests for our people to be disloyal to this paper. We therefore urge upon each one who desires the welfare of both the church and the home to do all in his power to enlarge the circulation of our denominational paper.

Resolved, That we fully approve the action of the Board in issuing once a month a Sabbath Reform edition of the SABBATH RECORDER, and recommend that such action be continued. We also urge our people to give the Board their hearty co-operation and support in increasing the circulation of this edition.

Resolved, That in the opinion of this Society, one of the most potent instruments of Sabbath Reform in the world is faithful, reverent and consistent Sabbath-keeping on the part of those, who in theory, hold the doctrine of the Bible Sabbath. We therefore urge upon our people the duty of a more careful observance of the Sabbath, not in the spirit of cold legalism, but in the spirit of loyal, loving conformity to the will of God our Father.

Resolved, That as a people we should carry out the spirit and ideals of the Report of the Corresponding Secretary, as set forth in his estimate of our duty to make more aggressive effort in Sabbath Reform by evangelistic work, missionary endeavor, home influence and the more careful and thorough education of our young people in our schools.

Respectfully submitted.

O. U. WHITFORD,
A. B. PRENTICE,
B. C. DAVIS,
L. A. PLATTS,
T. L. GARDINER,
L. F. SKAGGS, } Com.

In the discussion of these resolutions, T. L. Gardiner, L. M. Cottrell, B. I. Jeffry, Sidney Crandall, A. B. Prentice, Geo. W. Lewis, G. M. Cottrell, I. J. Ordway, O. U. Whitford, J. A. Platts, Oliver Lewis, S. R. Wheeler, Oliver Bond and Mrs. S. M. I. Henry took part. Their remarks crowded the session with interest. The reports of other committees, and various items of business followed the discussion of the resolutions. The presiding officer introduced Prof. Morgan Dean, of Battle

Creek College, who responded with appropriate remarks, and the day closed with the universal feeling that the work of the Tract Society, and the cause of Sabbath Reform, had gained new impulses for still greater success.

SECOND-DAY.

The forenoon was occupied by the meeting of the young people, President E. B. Saunders presiding. Devotional services were conducted by E. L. Loofboro and Edwin Babcock. The Treasurer's Report was presented by J. Dwight Clarke, Treasurer. Miss R. I. Crouch, Corresponding Secretary, being in California, on account of her health, her Report was read by Mr. Barker. Before the reading, "Her Message" to the meeting was read by President Saunders. It was from Deut. 7: 7; 1 Cor. 15: 58; Matt 5: 16. President Saunders then presented his "Address to Christian Endeavorers." After music came an address, "Do with thy might what thy hands find to do," by Miss Gertie Griffin, of Nortonville, Kan.

Prof. A. E. Whitford, Milton, Wis., next made an address on "The Bible and the Endeavorers."

"The Problem of To-day," by A. W. Vars, of Dunellen, N. J., came next. Mr. Vars demonstrated that this problem is "to prove to the world that it is possible to keep a Sabbath, and therefore *the Sabbath*."

A paper from Dr. Palmborg, of Shanghai, China, was read by Mary Whitford, of West-erly, R. I.

These papers, we trust, will pass into the hands of the Editor of the Young People's Page of the RECORDER for future publication. The entire session was a source of satisfaction to all, who rejoice when our young people are consecrated, intelligent and devoted Christians. The music was excellent and abundant.

AFTERNOON SESSION.

President Williams presiding. Prayer by G. M. Cottrell, of Louisiana, and singing by the Evangelist Quartet. The Report of the Obituary Committee chronicled the death of Dea. J. M. Spain, Dea. W. H. Hydorn, Dea. Lewis Pierce, Rev. Gilbert Hurley, Rev. Henry Lewis Jones, and Dea. H. M. Glaspey. The Committee was granted power to add other names, full data for which were not at hand, and to print the full report.

A "Symposium on Denominational Unity" followed.

John T. Davis suggested centralization in polity.

T. J. VanHorn read 1 Cor. 12.

S. H. Babcock said: All Christian unity must be based on union in truth, held in love.

G. J. Crandall said: Unity comes when all recognize that Christ is the Head of the church, and that his will is our rule.

A. B. Prentice said: The vital truth of the Sabbath makes us a denomination. We must study to know the ground of our faith, must keep in loving sympathy, and be loyal to all our work. *We are united*.

S. R. Wheeler said: Unity is God-like, non-unity is devil-like. We are well united. We need more loyalty to leaders when we have chosen them. Our great bond of unity is the Spirit of God in our hearts.

D. K. Davis said: Oneness of aim and effort form the central element in true unity. Loyalty to our appointed leaders and to truth are essential to successful work and abiding unity.

E. A. Witter said: The denominational heart is the central source of denominational unity. All our interests must have just and equal recognition. We must be loyal to our leaders.

S. L. Maxson said: We are here in unity. We must go out into the larger fields God is opening for us, in unity of action. Therein is power. We need the Central Committee of which President Williams spoke in his opening address, through which all work may be aided and unified.

E. H. Socwell said: I rejoice in a denomination that is united. We need to be united in self-denying service; in consistent living; in true Sabbath-observance. Our work is surpassing great, and we must be united to accomplish it.

C. B. Hull urged that we need a Central Committee such as the President's Message recommended, the chairman of which should be the chief executive officer of the denomination, *ad interim*. Loyalty to leaders, pastors, and others is both a privilege and a duty.

After those who were appointed on the program had spoken, brief general discussion followed. A. H. Lewis said: I have attended every Conference, save two, for the last thirty-six years. We are united as a people in a wonderful degree. Our faith in God and truth and in each other holds us in bonds stronger than any polity or creed could do. We need to cultivate this oneness of spirit in Christ and in the truth. Each should make the most of himself for Christ's sake, and spend no time in hunting for the faults and weaknesses of his brother. We are one in all essential points.

Charles A. Burdick said: I have attended our Conferences for forty-five years past, and I have seen growing unity through all that time.

President Whitford said: We are well united. We need constantly to consolidate and intensify. No matter if we are small. God does not love a crowd. His best work is done by the few, especially in reforms.

John Stillman said: Love is the source of all unity.

L. M. Cottrell said: We need to be united in seeking to bring laborers into the harvest-field.

Here the symposium closed.

Several committees reported. These reports will be found in full in the forth-coming Year Book, and possibly some of them may appear in the RECORDER; but this writing is done at Milton Junction and the reports are not within reach of the Editor.

A gavel was presented to the Conference by E. D. Coon.

EVENING SESSION.

The first hour was given to the musical concert by the chorus and orchestra. The great tent was filled with eager listeners in spite of the weariness induced by so many days of crowded services.

The report of the Committee on Resolutions was read and adopted without discussion. I. J. Ordway and D. E. Titsworth were appointed as Committee on Transportation for next year. A. E. Main, Geo. H. Utter, President W. C. Whitford and E. H. Socwell were appointed a committee to confer with a similar committee, should it be appointed by the Seventh-day Adventists, as to a renewal of inter-delegate relations, according to the

request of Mrs. S. M. I. Henry, who had been duly accredited to the Conference at this session by the Seventh-day Adventist Conference Committee.

A closing prayer was offered by A. H. Lewis, after which the musical entertainment was continued for a time, and at a little past nine o'clock President Williams declared the Conference adjourned.

The Editor must take space to say that the meetings have been marked by the best features of abundant success. Read the snapshots of our correspondent *Camera* for some of the salient facts. The spirit pervading the Anniversaries has been devout, earnest, hopeful. The sense of responsibility is growing. The bonds of harmony and union are strengthening. The fields of labor are enlarging. Demands and opportunities are increasing. Hopes are brightening, and the struggle for higher spiritual life is deepening. As we sit yet within the echoes of the sessions just closed the words of the Great Apostle come with new meaning:

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord. 1 Cor. 15: 58.

The local arrangements for entertaining the crowds of people have gained commendation from every guest. Busy hands have ministered in the name of Christ, giving far more than "A cup of cold water" in his name. The resolution of thanks passed last evening was but a slight expression of what is on all lips this morning. Many have started homeward this morning, with pleasant memories, and with "Good-by" and "God bless you" mingling with the call of the engineer and the "All aboard" of the conductor. Many have gone on the excursion to the Dells, and Milton Junction is already complaining of the sorrowful silence which impedes. The RECORDER joins in the universal thanksgiving and in the prayer that more of wisdom, and power, and guidance may be granted to all the household of our faith in the new year which begins to-day.

Rev. Hamilton Hull, of this place, in his invalid chair, has been a daily attendant at the services, which he has greatly enjoyed although unable to take any part but that of a listener. Last evening he took supper at the dining hall, and as his son-in-law wheeled him away from the grounds he said: "Good-by Conference, I shall never see another." About the time the evening session convened, without struggle, and with but a moment of warning, he was called home to join the Conference of the Redeemed which never adjourns. Bro. Hull and the writer were ordained to the ministry by the same Council, at Dakota, Wis., on the 17th of November, 1861. We knelt together while the hands of the Presbyters were laid upon us. Those hands are dust, and now he is called while we are left to work and wait. God grant wisdom and strength for working and waiting.

MILTON JUNCTION, Wis., Aug. 30, 1898.

REPORT OF COMMITTEE ON RESOLUTIONS.

Your Committee on Resolutions would respectfully report the following:

Resolved, That we, the delegates from our churches, in General Conference assembled, desire to put on record our appreciation of the good and faithful work done by our several denominational Boards, Permanent Committees and Educational Institutions, and our commendation of them to the increasing interest, prayers and sup-

port of our people, because of multiplying opportunities and growing responsibilities.

We declare the traffic in intoxicating beverages a dishonor to Christian civilization, inimical to the best interests of society, a political wrong of great enormity, subversive of all good government, and incapable of being overcome by the license system which gives it greater power to do evil. Therefore it is the duty of all good citizens to insist upon, and labor for, its legal abolition.

Also the so-called canteens in the various army camps being a part of this wrong system of license, are working demoralization among our honored soldiers, producing shameful results, tarnishing the fair name of our nation; we therefore protest in the name of true patriotism against its continuance, and respectfully and earnestly petition our Chief Magistrate to exercise his authority, as Commander-in-chief of the army, to immediately abolish this canteen evil. We hereby instruct our Conference Secretary to communicate, in behalf of the Seventh-day Baptists of America, in General Conference assembled, this petition to the President of the United States.

Resolved, That in the interests of true and elevating worship, we as Seventh-day Baptists should have the best standard hymn book, suitable for use in our churches, and we request the appointment of a committee composed of men conversant with hymn books and our particular needs, to consider the matter of securing a special edition of some standard book revised to meet our necessities, and to report at the next session of this Conference.

Resolved, That we commend to the Executive Board of the Education Society the wisdom of publishing the paper by Rev. J. L. Gamble on "The Importance of Christian Education, its Laws and Rewards," in such a way as to promote the cause of education in general, and the interests of our denominational schools in particular.

Resolved, That we respectfully ask Secretary Lewis of the Tract Society to prepare a Memorial to be addressed to the Executive Committee of the National W. C. T. U., the memorial to be based upon the annual report of the Tract Society, and a communication we have received from one of the national officers of the W. C. T. U.

WHEREAS, Mrs. S. M. I. Henry has come to our Conference as a duly accredited delegate from the Seventh-day Adventist Conference, and as such asks that we, in turn, send a delegate to that body; therefore,

Resolved, That we appoint a committee of five, who shall carefully consider and investigate the whole general question of the relations between these two Sabbath-keeping bodies, and report to this General Conference at its next annual meeting.

Resolved, That this Conference expresses its sincere thanks:

1st. To the Milton Junction church, the Milton and other churches sharing in the entertainment of this Conference, for the generous and unbounded hospitality with which they have entertained the Conference, and the completeness of every arrangement for the comfort and success of the Conference. To Prof. Chas. H. Crandall for his faithful and most efficient musical leadership, to his many helpers, including the unknown giver of special music, and to Mr. Harley Green and his band, all of whom have added so much to our enjoyment.

2d. To President Williams of the Conference, and his associates on the Executive Committee, for the painstaking care with which all the details of the Conference have been planned and executed.

3d. To the Committee on Transportation, Ira J. Ordway and D. E. Titsworth, for its efficient labor in securing transportation accommodations.

4th. To the Western, Central, Trunk Line and Eastern Association for giving rates; and to the Chicago and North Western Railroad, for special train; and Santa Fee Railroad, Erie and Illinois Central for courtesies to the Conference in furnishing special cars.

5th. That a copy of the above resolution be presented to the Trunk Line Associations and Railroads mentioned above.

6th. And our most devout gratitude is due to God our Father, for his great goodness and mercy; his we are, and him we would serve.

ARTHUR E. MAIN,
B. C. DAVIS,
C. E. CRANDALL,
L. F. SKAGGS,
H. D. CLARKE, } Com.

CHRIST fits his ministers through manifold experiences of sorrow and pain for the highest service. He writes their best sermons for them on their own hearts by the sharp stylus of trial. Such as he would make most eminent in his service, he takes furthest with him into Gethsemane.—Dr. Wm. M. Taylor.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Chicago Tent Meeting.

It closed Monday night, August 22, with an address on "Seventh-day Baptists, the Sabbath and Christian Unity." Although the meetings lasted nearly four weeks, there was much rainy, chilly weather which greatly hindered the attendance. There were local church difficulties which had bred a chronic distrust and coldness. Like many another, this was a "peculiar" community; but in its innermost heart it was yearning for the gospel, and the influence of the Spirit stole gently into its consciousness day by day as the meetings went on. The attendance, very small the first night, varied from 50 to 150. Hearts were awakened, an interest was aroused in the Sabbath, and a good work was well begun. If a tent can be planted in the same community next Summer, sooner in the season, with the help of the lessons learned this year, a great and sweeping work can be accomplished.

A few suggestions out of our experience may be of value to any others who may be contemplating tent meetings. Make the tent as attractive as possible. In that respect the Louisville tent was quite a model, with its evergreen arch, mottoes, tan-bark floor, and pleasant surroundings. Advertise. Cards are not enough. They are thrown aside and forgotten. Posters in conspicuous places would be a help, and frequent "dodgers" keep attention stirred up.

The program of such meetings should be so laid out beforehand that it shall go off easily and promptly, without hitch or hesitation. The whole service should be full of movement.

In any evangelistic campaign, whether by one, two or four, the advice given of old is still in point. He who has his mind set on something else, let him turn back. Every man should be girded for the work. Eternal interests are in the balance. So far as possible, every man should live on the field and put his heart and life for the time being into the work at his hand.

There is a grand future for this kind of campaigning. We will learn wiser plans as we press on. This effort was not intended to be anything prodigious or spectacular. It is not a "grand-stand play," but a commonplace, straightforward effort to carry out the great commission of Christ. Macedonia is here. The call goes up wherever our lot is cast. Christ's church has no excuse for existing except as it answers the call.

THE MARRIED IMAGE.

I saw once, lying side by side in a great workshop, two heads made of metal. The one was perfect; all the features of a noble, manly face came out clear and distinct in their lines of strength and beauty; in the other, scarcely a single feature could be recognized; it was all marred and spoiled. "The metal had been let grow a little too cool, sir," said the man who was showing it to me. I could not help thinking how true that was of many a form more precious than metal. Many a young soul that might be stamped with the image and superscription of the King, while it is warm with the love and glow of early youth, is allowed to grow too cold, and the writing is blurred, and the image is marred.—Canon Shore.

Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

FLORENCE MARY LLOYD.

A friend in England kindly sends us the following sketch of Miss Lloyd, who perished in the wreck of the Aden.

She was born in Leicester, July 27, 1866. Her parents, Mr. and Mrs. J. Howard Lloyd, are both much esteemed for their work in connection with various Christian and philanthropic associations, and their daughter thus early learned the blessedness of a life wholly consecrated to God. Her affectionate, diligent, and conscientious conduct is remembered with joy. In early girlhood she gave her heart to Christ, and her pastor says of her: "She was simply and beautifully decided in her faith."

After school-days were over, she carried her Christianity into her various duties and engagements, and was remarkable for her beautiful disposition, and readiness to help and sympathize with others. She had also a keen sense of duty, and when she saw what was right, she did it, regardless of consequences.

At this time she was closely identified with various forms of Christian work. Tenderly and earnestly she pleaded with others to come to Jesus, and wonderfully God blessed her in dealing with individual souls. Her absolute dependence on the Holy Spirit and her absence of self-consciousness were doubtless largely the secrets of her success.

Her conscious call to carry the glad tidings of salvation abroad did not come until six years ago, when she heard a stirring missionary sermon from the late Rev. K. W. Stewart, of Kucheng, China. Going home from the church she said to her mother, "I must go to China," and from that moment she never faltered. Her voluntary offer of service was accepted by the church of England Zenana Missionary Society, and after a short course of training at "The Willows," Mildmay, she sailed for the province of Fuhkien, China, on Oct. 14, 1892. She was engaged chiefly in teaching in the schools for native women, and her graphic letters are full of interesting experiences. One note runs through them all—praise to God for having called her to his service, and strong desire for the salvation of those by whom she was surrounded.

Health compelled her to return home, and she sailed in the Aden. Her last letter to her parents was dated from Colombo, where the steamer touched June 1. No further news received till June 29, when the distressing tidings of the wreck of the Aden off Locotra, and the terrible suffering and loss of life among those who were on board, sent a thrill of sorrow through the land. One of the first who perished was our dear friend. She has gone to the presence of the Lord by whom she was "called and chosen," and "found faithful"—the Lord whom she loved and served, whom she serves still, for it is written, "They serve him day and night in his Temple." She has gone, but her work will live. She "being dead yet speaketh."

We add a few notes from another pen.

Although in school-days her greatest difficulty was the acquisition of languages, she made unusually rapid progress in Chinese.

Her first station was Sieng Lu in the Hing-hwa prefecture, which she opened about a year after her arrival, organizing a school for

women, who were both boarded and lodged in the school buildings.

This work was exceptionally arduous, yet, although often very wearied with the toil of superintending and teaching, she always wrote home in the most thankful and even joyous spirit, recounting the wonders of divine grace upon the hearts of one after another, and counting it the greatest joy of her life to tell them the old, old story again and again. At intervals she and her co-worker, with a Bible woman, visited some of the neighboring villages, going from house to house, then gathering around them some of the women, and told them the story of Jesus. We add an extract from a letter referring to one of these visits.

"We found the catechist and his wife all ready for us, and we had a warm welcome. Quite a good number gathered for prayers, and were very quiet and interested, while we talked to them of the little lad with the five barley-loaves. Next day was Sunday, and quite early a number of women gathered together, and we had a very good time with them. Miss Wetherby, the Bible woman, and I talked in turn, and it was indeed lovely to see such a real interest in listening. Monday was opened in visiting some of the Christians' houses, and in each place we had a great number of people to listen, and I trust some hearts were touched by God's Holy Spirit's power.

"We were obliged at times to get into our bedroom for a little rest and quiet, but it repaid us for feeling a little tired to give the good news of salvation to those poor perishing souls, and it makes one's heart long to have more workers that these poor women may hear it more often than once a year.

"From this place we went on to another where there is another little church up in the mountains, with a congregation of about 100 to 150 people, but no women, because the catechist's wife is not there.

"There are two women who are Christians and would like to go to church, but cannot, and there is no one to teach them anything. One dear woman got excited and jumped off her seat and said, 'Oh! this makes my inside very happy. I have never heard such good news before!'

"Over and over again people say, 'Why don't you come and teach us? We want to learn and we want to worship God, but we don't know how, and here is no one to teach us.'

"In many parts of China we hear that the people are not willing to hear; but here it is not so; they are everywhere asking to be taught, and the women are the most eager and ready to listen."

This letter will give a representative picture of the way in which this lovely Christian disciple sought to do her Master's work.—*The Missionary Review*.

CONSECRATED ENTHUSIASM.

In the whole compass of human benevolence there is nothing so grand, enthusing, noble, and Christian—so holy and God-like—as the work of evangelizing the heathen; and no one can touch this work, to help it, without personal blessing, and none neglect it without serious spiritual loss. The great command of the risen Saviour to his disciples was, "to preach the gospel to every creature;" for with him it was the one great work above all others; and every one who receives the Holy Ghost is

enthused with this idea of consecration, and with the assurance of his power and his promised presence for victory over all the difficulties that might discomfort or dismay. There must be consecrated enthusiasm for this work of love; not simply a cold, calculating love, but love in fire, love in a paroxysm, at a white heat, intensified, absorbing, all-controlling. A love that is aggressive and enterprising.

Napoleon laid it down as a military maxim "that the army that remained in its intrenchments is beaten." The church declines because it does not obey, and to obey is better than sacrifice. Nothing so expands the heart, develops the life, destroys selfishness, and enlarges the sympathies as this consecrated enthusiasm which evaporates self-hood, and expands zeal for the work of God in the evangelization of the race. An evangelizing spirit. Run quickly.

This is the Holy Ghost Spirit, the spirit of this age; the pure flame of cloven-tongued fire burning brightly enough in our hearts to make us first willing then longing, then decided and determined to go anywhere, to suffer any privations, to endure any discouragements and disheartenings (testings) in order to go and seek, and find, and tell the lost in the distant mountains and trackless deserts, of the whole earth, about Immanuel through the power of the Holy Ghost! This is a work an Archangel might envy; it is the noblest of all, the work of evangelizing the world; and it can be done under the direction of the Holy Ghost so quickly, so thoroughly, so effectually, that ere the close of this century every soul on the face of the globe can be told "the story" of the Saviour's death, resurrection, ascension, and coming again. This is the consecrated enthusiasm required, and this comes to us only by the effusion of the Holy Ghost, the outpouring of the Holy Spirit in floods. We want a Pentecost. What transpired then, needs a multiplied repetition to-day. The world is wider, broader, greater, and the times more urgent, and pressing, now than then. Oh, for the descent of the Holy Spirit, to enthuse the church of the living God with spiritual power for the evangelization of this globe!—*The King's Messenger*.

THE DUTY OF MINISTERS.

I want to press upon the clergy that it should be made a part of their ordinary teaching that they should lead their people, by all means in their power, really to feel for mission work, and to care for it as part of the work which the Lord Jesus Christ has called upon every one of us to take his share in. I want the clergy to be aroused to their duty in this matter, and to be constantly bringing it before their people, not merely on the occasion of a deputation coming down, or when there is a meeting for the purpose, but time after time in the course of the year, as a matter of Christian instruction. The people should be instructed that this is a part of the work which is essential for their own Christian life. It is not merely a duty which they owe to the perishing heathen, or to those of their own countrymen who in the colonies are running a risk of forgetting all that they learned at home, but it is a duty which they owe to their Lord, and which they cannot disregard without very certainly falling short of the standard of true Christian life.—*The Archbishop of Canterbury*.

Woman's Work.

By MRS. R. T. ROGERS, Waterville, Maine.

MRS. LAVINIA SATTERLEE LAMPHIER.

Died in Berlin, N. Y., July 23, 1898.

BY EUPHEMIA L. GREEN.

Another precious mother
Has passed from earthly sight;
Another light has vanished
That made the home so bright.

Another loving mother
Has left a vacant chair;
And, oh, the tender mem'ries
That e'er will cluster there!

Another praying mother
Has entered into rest;
Entered, on the holy day,
The day she loved the best.

Another weary mother
Now rests in Jesus' arms;
Another Christian mother
Added to heaven's charms.

Another sister, loyal
For three-score years and more,
Now sings with the tried and true,
On the celestial shore.

Another twain of sisters,
Where love, grown strong with years,
Is severed by the hand of death,
And one is left in tears.

For much of home went with her;
A dear old home in truth;
Yet soon they'll meet beyond,
In everlasting youth.

Another loving sister
Waits in the great "unknown";
Another angel sister,
Before the great white throne.

JULY 26, 1898.

MRS. WILLIAM A. ROGERS, editor of the Woman's Page, has consented that the photograph of her late husband and also her own may be sold to any one who desires them, for the benefit of the fund for securing a teacher for the Boys' School in Shanghai. Those who desire to secure the photographs may address Mrs. Albert Whitford, Corresponding Secretary, at Milton, Wis. Price, 25 cents each.—[EDITOR RECORDER.]

OUR General Conference has closed its sessions, good-byes have been spoken, and we hasten to give our people some impressions of our meetings. Our friends had planned a musical reception for us as our train entered the station at Milton Junction, but a pouring rain prevented all such demonstrations. Our meetings were all well attended and were full of interest from beginning to end. There was a large delegation of women, representing thirty or more different churches of our denomination. We had three full meetings of the women during the recess hours of the Conference, and we feel confident that our sisters gained new ideas and formed new resolves, to go home and do more and better service for the Master. We considered various phases of our Woman's Work, but the need of a teacher for the Boys' School was the uppermost thought with all of us, and earnest efforts are to be made to raise the amount needed, so that a teacher may be sent before the close of 1898.

The Woman's Hour of Conference was held on the evening after the Sabbath. Nearly every seat was taken in the large tent in which the sessions were held.

In the absence of the President of the Conference, Rev. L. A. Platts, of Milton, called the meeting to order, and the session was presided over by Mrs. L. A. Platts, President of the Woman's Board. After the singing of a duet, Mrs. M. G. Stillman, of Lost Creek, W. Va., Secretary of the South-Eastern Association, read the Scripture lesson, and prayer

was offered by Mrs. M. I. Henry, of Battle Creek, Mich. A vocal selection by a ladies' quartet of the Milton Junction church was followed by brief remarks by Mrs. Platts. The Annual Reports of the Corresponding Secretary and Treasurer were then presented. The receipts for the year's work were \$2,269.19. After listening to a solo by Miss Leo Coon, a paper by Miss Susie M. Burdick was read by the editor of the Woman's Board, Mrs. Rebecca T. Rogers. Miss Burdick mentioned the various branches of our mission work in Shanghai, but spoke more particularly of the work of the schools for girls in the other denominations of that city, showing the results of many years of labor, which should bring much encouragement to us in our work.

At this point an offering was taken in the interest of the Boys' School, during the collection of which Rev. J. A. Platts rendered a vocal solo.

An interesting paper on "Individual Responsibility," by Dr. P. J. B. Wait, of New York, was read by Mrs. Platts.

Mrs. Wait made a strong plea for each woman of the denomination to feel her own responsibility for the work represented by the Woman's Board, and used as an illustration the unanimity with which the women of the land, and especially those at seashore and mountain resorts, had this summer aided in the Red Cross work for the soldiers engaged in the war with Spain. An important suggestion of Dr. Wait's was that the women take up the work of assisting worthy young women to prepare themselves for foreign workers to take the places of those we now have on the field, when it becomes necessary for them to return to the home land for rest.

The last paper of the evening was prepared by Mrs. Geo. H. Babcock, of Plainfield, N. J., and was read by Mrs. T. R. Williams, of DeRuyter, N. Y. Subject, "Loyalty and support of our work," and among the objects for which she urged support was the RECORDER. She said that it was a paper which any people should be proud to circulate and that she wished to encourage our own people to write more for its columns. She characterized the RECORDER as the "flag of our denomination," and advocated the prompt and regular payment of subscriptions in order that the managers might know how much income they could rely upon.

These papers will be published in full in our "Woman's Page."

After a song by a ladies' chorus of Milton Junction, the meeting was closed with the benediction by Rev. Perie R. Burdick, of Garwin, Iowa.

The collection taken was \$40.

My dear sisters, have we the spirit of the Master? Are we willing to follow where he leads? Are we willing to trust him with our gifts? Never before did the missionary stand in such good chances for reaching the people in foreign lands, and never before was there such a demand for workers in the home fields. Now is our opportunity. The present time is all that is ours. Read Malachi 3: verses 8, 9 and 10. This to me is one of the most wonderful passages in God's Word, but never have I realized their true significance so much as since I have been so closely connected with you in this noble work of helping others through our gifts and our prayers.

Are we not guilty of robbing God, not intentionally but thoughtlessly, in our refusal to bring him our gifts? What recognition are we making of God's ownership? What is our motive as Christian women? To indulge ourselves or to please God? What must God think of Christians who buy everything they want (I do not say need) and if there is anything left give it to him? We have been told here at this Conference that debts to our fellowmen cannot be used in any way as an excuse for withholding the debts we owe to God, from whom all our blessings come, but that we should pay God's claims first. God expects our gifts. He wants our money to help those whom we send out to do our work. Is God's claim on us any less than his claim on the Jews? "Go ye into all the world" was not spoken to them, and yet they gave one-tenth of all they possessed in obedience to God's commands.

We gave our sons and brothers to save our country; are not the souls of our brothers and sisters worth infinitely more? Should we not grow in grace more if we gave more to God? What is the remedy for this indifference?

Set apart a definite portion for God from our income, and live on the remainder. This will bring us a new joy in giving, this will make us more careful in our own expenses. Take God into partnership in all our plans in life, and we shall learn a new joy in living. Give others a share in our blessings. It is not the amount of our gifts but the spirit of our giving that will show our gratitude to God for what he has done for us. Our pennies should be consecrated to God; many of us cannot give largely. I have seen it stated that the elevated railroad in New York, with its tax of but five cents a ride, in one year laid up \$30,000,000. Let us bear this thought in mind and not withhold our smaller gifts, for these are of equal value with our larger donations in the eyes of him who knoweth the hearts of his children.

Eld. Main told us on Sabbath morning, in his most eloquent discourse, that "the path to glory was by way of self-denying service." We quote his closing words: "Oh, Holy Spirit, tell us what it means not to be ministered unto but to minister, tell us what it means to deny ourselves."

Christ Wants the Best.

Christ wants the best. He in the far-off ages
Once claimed the firstling of the flock, the finest of the wheat,
And still he asks his own with gentlest pleading
To lay their highest hopes and brightest talents at his feet.
He'll not forget the feeblest service, humblest love;
He only asks that of our store we give to him
The best we have.

Christ gives the best. He takes the hearts we offer
And fills them with his glorious beauty, joy and peace,
And in his service, as we're growing stronger,
The calls to grand achievement still increase;
The richest gifts for us on earth, or in the heaven above,
Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? Oh, friends, let us remember
How once our Lord poured out his soul for us,
And in the prime of his mysterious manhood
Gave up his precious life upon the cross;
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us
The best he had.
—The Interior.

I HAVE always found the less we speak of our intentions the more chance there is of our realizing them.—John Ruskin.

OBSERVE the postage stamp; its usefulness depends on its ability to stick to one thing until it gets there.—Joseph Chamberlin.

THE MISSIONARY SIDE OF CONFERENCE.

The writer has no intention of sticking to his subject. The General Conference is a complex social group and is not easily subjected to analysis. It will not admit of dissection. It cannot be treated with reagents and placed upon a slide at the proper focal distance. And so the writer in saying a little about the Missionary side of the Conference will doubtless trespass upon the premises of some of his neighbors.

The indications of the missionary spirit were not confined to the day set apart for the annual session of the Missionary Society. That spirit was plainly depicted on the genial countenance of George W. Hills, as the two special cars from the sun-flower state was side-tracked at the station of his old pastorate. It was felt in the hearty hand-shake of M. B. Kelly, fresh from his truly pastoral work at Alfred Station. It re-echoed in the many earnest testimonies given at the sunrise prayer-meeting. It was heard in every chord of the soul-stirring gospel music rendered by the evangelical twelve. And yet it must be frankly said that the general spirit of the Conference was neither deeply devotional nor strikingly missionary. The cynical mind might assume this to be because as a rule it is not the bone and tissue of the denomination that attend the Conference, but rather the stomach and the lungs that do so. We judge the cynic to be in error. He is both hasty and harsh in his judgment.

While the great number of our denominational leaders are no doubt willing to be instruments, and so are already instruments, in God's hands, yet it is to be feared that the lack of missionary zeal may be partially attributed to lack of consecration on the part of the leaders. There is much truth in the statement that no church dies until its pastor has done the expiring act for himself. We think that the following logic may be attributed to one of the speakers.

A minister consecrated, means a people loyal. A people loyal means a people who are eminently evangelical, and our people should be evangelical, not in the sense that the Presbyterian or the Methodist or the Baptist people are evangelical, but in a sense as much deeper as the truth we hold is as much more nearly complete than is that which they profess to believe. There may be an inferential criticism implied in this; whether a just or an unjust one, we know not.

In his journeyings about during the past year, the aim of the Missionary Secretary seems to have been to get the people to talk. The open parliaments that he conducted among the various churches were conducted with this end in view. At the meeting of each of the Associations this same object was evidently kept in mind. The results were quite satisfactory. It would seem that the same thought must have dominated the planning of the program of the Missionary day at the Conference. In our judgment the result was a failure. It was a time to talk *business*, not for platform speeches. The hour of open opportunity was appropriated by a diversity of appeals for help in various directions. The people did not talk in any way so as to answer the questions that the Board desired to have them settle. Either the pump was not primed or the well was dry. And so the Board goes down from Conference neither approved nor disapproved. The people did not prom-

ise their hearty support nor did they hint at repudiation. If the Board was enlightened at all it must have been through individual conversations. Just here it might be well to state what most of the readers of the RECORDER already know, that the great lessons of the Conference are to be learned, not from the utterances of the platform, but from the conversations in the fence corners. And in as much as the writer of this is neither an eavesdropper nor much of a fence corner man, the conclusions that he draws must of necessity be very imperfect.

The idea of making foreign missions self-supporting was forcibly presented and took root. Just how this idea is to be applied to our own work in foreign fields is not clear. We see no feasible way of reaching the Chinese mind through this avenue, and our Holland mission is not strictly a foreign mission. In Porto Rico or in Africa the problem would be much simplified. It is possible that Joseph Boothe may be the uncolored Booker T. Washington of Africa; who knows? The interest in the work of the student evangelists is still strong and apparently on the increase. This is especially true among the Endeavorers, and is quite naturally so. The interest in the Shanghai mission seems normal, finding its strength in the deep-rooted, unwavering devotion of the wives and mothers of the denomination. This too is quite natural. The earnestness shown by many of the workers illustrates the truth expressed by Mrs. Henry, that every Christian woman belongs to an organization of five, viz., herself, the sinner, the Father, the Son and the Holy Spirit. It appears that if the China mission is reinforced that such reinforcement must come through the Woman's Board.

The idea of individual responsibility in the matter of supporting our missions was forcibly presented, and emphasized. Whether the soil be strong or shallow remains to be seen. The problem of keeping our missions close to our people and our people close to our missions, is not yet fully solved. Local and sectional interests are yet mighty factors also in hindering the efficiency of all our organizations. Yet we all are hopeful that our missionary work will not only be well supported but enlarged in the year to come. Supported not only with the Lord's money, generously offered, but by the thought, the sympathy and the prayers of his people. His is the work, his is the fruitage, and to him be all praise. Seen through other eyes, this Conference might have quite another, yes various aspects. The foregoing is a portion of the phase that presented itself to one individual.

MISSIONARY OBSERVER.

MILTON JUNCTION, Wis., Aug. 29, 1898.

THE DECADENCE OF CHINA.

Whatever else may be the outcome of the Far Eastern Question as regards Russian, German and English interests in that quarter of the globe, it may be accepted as a certainty that China is seeing its last days under the old regime. If the Sultan of Turkey may properly be called the "sick man" of Europe, the ruler of China is sicker still; in fact, he is a dying man. Turkey will probably be bolstered up for some years longer under the care of that excellent band of nurses sometimes called the Concert of the Powers, but it is doubtful whether any such aid will be forthcoming for the invalid of the Far East. The ruling dynasty in China received its death

blow in the weak and miserable part it played in the war with Japan a few years ago. The utter and shameful collapse of its army and navy in that war, and the crushing defeat which it suffered at the hands of Japan, a greatly inferior power in population and territorial area, destroyed the confidence of the Chinese people in their government, and bred an ever growing spirit of discontent and rebellion among them. The recent humiliating concessions which the Chinese government has felt itself compelled to make to the demands of foreign powers have put a cap sheaf on the misfortunes of the empire, and added greatly to the popular discontent. A significant indication of this feeling among the people is noted by a writer in a London paper. He says that it is currently reported that many of the picked scholars of the empire—the most influential class in it—who were recently assembled at Peking for the metropolitan (the highest) examination, declined to enter the examination hall, saying: "What is the use of obtaining a diploma from a government that cannot even protect us? We had better go home at once and study some foreign language and learning in the hope of obtaining employment from some Western government which has established itself on Chinese soil, and which at least will be able to safeguard our interests, and give us a permanent position which we cannot hope for from our own." From such an attitude as this it is only a short step to downright rebellion. Especially is this the case when the government itself acknowledges that it is helpless and powerless to cope with the difficulties that surround it within and without. It may be said that the civilized world generally will look upon the break-up of the Chinese Empire as it now exists with entire complacency if not with hopefulness.—*Christian Work*.

CHRISTIAN EDUCATION FOR CHINA.

President Eaton, of Beloit College, in the *Congregationalist*, writes concerning the education needed in China as follows:

Think for a moment what these educational institutions mean for China. Here is a vast empire, crowded with people of vigorous physical life and mental capacity, but living in a remote past, groping in that twilight of unorganized thinking which is the home of credulity, suspicion, incertitude. The unity which is the watchword and passion of modern research has not dawned upon their confused thought. Instead of one God and Father of all, a jumbled pantheon of celestial and demonic powers. In place of pervasive and beneficent laws, capricious and disquieting influences of earth and air. Instead of a unifying and ennobling patriotism, a disintegrated selfishness. In place of knowledge of the nineteenth century, garrulous legends of ancient dynasties.

Into this belated and fantastic but self-conceited civilization have come these Christian educators. With the life of the gospel they bring the light of Christian learning. The nineteenth century knocks at the door of antiquity, and the missionary teacher is its spokesman and interpreter. "Laws, freedom, truth and faith in God" are his illuminating and vivifying message.

While thousands are apathetic, there are many who are eager to hear and to do the truth. Listen to the examinations at Foochow in science and philosophy, the Scriptures and the history of liberty; hear the prayers and testimonies at the students' Christian Endeavor meetings; watch them bending over the microscopes in the laboratory at Tung-cho, or listen to the clear, full harmonies of the Hallelujah chorus in Chinese; observe the dignity and spirituality of native pastors and the scientific enthusiasm of medical students—and the spirit of prophecy stirs within you. The people that sat in darkness are beginning to see a great light; in the end the earth shall be filled with knowledge of the Lord (and what knowledge does that not involve?) as the waters cover the sea.

Young People's Work

QUARTERLY REPORT.

J. DWIGHT CLARKE, *Treasurer,*

In account with

THE YOUNG PEOPLE'S PERMANENT COMMITTEE.

From May 1 to Aug. 1, 1898.

RECEIPTS.

Shiloh, Dr. Palmborg.....	\$ 10 00	
Rockville, Tract.....	2 00	
First Verona, Sabbath Reform.....	\$5 00	
Tract.....	2 00	
Dr. Palmborg.....	5 00	
Evangelical.....	3 00—	15 00
Nile, Dr. Palmborg.....	3 00	
Tract.....	5 00	
Missionary.....	5 00—	13 00
Berlin, N. Y., Dr. Palmborg.....	5 00	
Missionary.....	2 50	
Tract.....	2 50—	10 00
Lost Creek, Dr. Palmborg.....	6 00	
General Fund.....	6 00—	12 00
Boulder.....		5 00
Ashaway, Missionary.....	\$10 00	
Boys' School.....	6 04—	16 04
Richburg, Missionary.....		5 00
Nortonville, Dr. Palmborg.....		25 00
Leonardville.....		6 85
Hornellsville.....		2 00
Independence, Dr. Palmborg.....	\$5 00	
Tract.....	5 00—	10 00
Marlboro.....		5 00
Roanoke, Dr. Palmborg.....		3 00
Alfred Station, Dr. Palmborg.....		7 00
Pawcatuck.....		18 75
West Hallock, Dr. Palmborg.....		16 00
DeRuyter, Evangelistic.....	\$.50	
Tract.....	.50—	1 00
Milton.....		20 00
Welton.....		15 00
Brookfield, Missionary.....	\$4.12	
Tract.....	4.13—	8 25
Chicago.....		5 00
Salem, Dr. Palmborg.....		5 00
		\$235 89

EXPENDITURES.

G. H. Utter, Missionary.....	\$63.42	
Evangelical.....	3.50	
Dr. Palmborg.....	96.25	
Boys' School.....	6.04—	169 21
J. D. Spicer, Tract.....	\$57.93	
Sabbath Reform.....	5.00—	62 93
E. B. Saunders, Board Expense.....		2 00
Davis Bros., Printing (second quarter).....		1 75
		\$235 89

ROCK RIVER.—At a business meeting held recently, the following officers were elected: President, Lottie Grey; Vice-President, C. D. Balch; Secretary, Jennie Rose; Treasurer, Bell Vincent; Chorister, C. D. Balch; Organist, Maude Rose. For a time the C. E. meetings (during the summer) were held at 3.30 P. M., to accommodate those who could attend at that time better than any other; but at the present time it is held in the evening. One of our associate members, Ezra Williams, met with an accident a short time ago, which resulted in death. While acting as fireman on the passenger train, he was thrown from the engine, and when found was paralyzed; he lived a week. He was converted during the meetings held here, uniting with the First-day church. He was a member of our Society, and made many friends by his cheerful disposition and willingness to help in the C. E. work whenever possible. The funeral took place at Janesville, a large number from this place attending.

Prof. Steele, of Memphis, Tenn., gave us a very interesting talk on his work in the South as President of a Normal School for colored people last Sabbath. During our pastors' absence the pulpit has been filled by Eld. W. C. Whitford and E. B. Saunders, of Milton. One of our C. E. members, Thomas Lowe, has enlisted, and is at the present time at Jacksonville, Fla. A letter from him was read at our last Endeavor meeting. The C. E. meetings are quite well attended, and we hope that interest and attendance will be better in the future and much good done.

M. E. R.

SNAPSHOTS FROM CONFERENCE.

There were over 400 visitors at Conference. Two hundred came on the special train Tuesday afternoon.

There is nothing small about the pastor of the Milton Junction church, the appetite of his visitors or the hospitality of his people.

The seating of the tent and the arrangements of the dining hall were unusually good.

The busiest man in Milton Junction was too busy to afford to miss the opening meeting of prayer on Tuesday evening.

There were 9,465 meals served. There were 1,200 people given dinner on Sabbath-day in just two hours and thirty minutes.

In making speeches, men occupy forty-one per cent more time than they are asked to do.

The joint collections for the Missionary and Tract Societies amounted to \$303 50.

A church that quite generally practices tithing has been the means this year of bringing to Christ almost as many people as it had members one year ago.

The Sunday newspaper is a symptom, possibly a secondary cause.

Seventh-day Baptists need a man among them who is a good balance-wheel. Seventh-day Baptists have such a man.

An otherwise splendid speech is often spoiled by speaking five minutes before you begin and continuing five minutes after you finish.

It is vastly easier to criticize than to do it yourself.

The pastor who was at the head of a delegation of fifty from one church in a distant state is evidently not a "dead engine."

The problem before the world to-day is not "Which day is the Sabbath?" but rather, "Can the Sabbath be kept?" It will take a hardy race to demonstrate it. The first duty of every Seventh-day Baptist is to demonstrate to the world the *practicability* of his belief.

One who does not give something good to the world is a parasite, a beggar.

The officers of the Conference seem to have worked unusually hard the past year and to have been unusually successful.

Can a man "leave the Sabbath" and be otherwise a good man?

Can a man be a "good Seventh-day Baptist" and not read the SABBATH RECORDER?

Can a man be honest and not pay well to the cause of Christ?

The Conference next year will be held at Ashaway, R. I., and O. U. Whitford, D. D., is to be its president.

Seventh-day Baptists should have more doctrinal preaching. The best doctrinal preaching for Seventh-day Baptists is expository preaching. In expounding the Bible it will be found impossible to divorce the practical from the doctrinal.

CAMERA.

EVERY man, every woman, every child has some talent, some power, some opportunity of getting good and doing good. Each day offers some occasion for using this talent. As we use it, it gradually increases, improves, becomes native to character. As we neglect it, it dwindles, withers, and disappears. This is the stern but benign law by which we live. This makes character real and enduring, this makes progress possible, this turns men into angels and virtues into goodness.—*James Freeman Clarke.*

Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6:10. "But to do good and to communicate, forget not."—Heb. 13:16.

FIRST WESTERLY CHURCH, Dunn's Corners, R. I.—The correspondent who usually sends items from our little church is away, and I feel constrained to send a word, as nothing has been sent, I believe, since Pastor Mills came to us. Our little church is thriving under his pastorate, and we feel that he and his wife are doing a noble work. Mrs. Mills organized a Junior Christian Endeavor Society the first of June, comprising all the children in the church and quite a few from the First-day families. The same day Mr. Mills baptized his first candidate. It was a beautiful day, and often does the boy speak of it in the poet's words, "Oh! Happy Day."

The church, with the aid of the First-day brethren, have kept up two prayer-meetings, the Friday evening and the Sunday evening meetings, through heat and cold, which is a good record, considering the distance the most of them have to go. The meetings are always good: Food for the soul-life is always found there. Friday evening the meeting is led by the Pastor. Sunday evening by different ones chosen by a committee.

Quite an interesting character has been with us at two services of late, one Mr. Thomas, an Assyrian, born in Palestine. Last Sabbath the question of the Jordan River being a "muddy stream" came up. This young man was asked if he had ever seen the Jordan. "Oh yes," he replied, "Many times. I go from Jerusalem to the Dead Sea and cross back and forth from east to west many, many times." Is it always muddy? "Oh no!" he replied, "After a big rain, then it is muddy, but when it clears away then it is as clear as any stream. I have drank of it many, many times." He told also of seeing the lepers along the roads, as well as the blind and sick, begging alms. This young man has commenced keeping the Sabbath since his first visit here, last Sabbath being his second Sabbath. He has a dry-goods store in Westerly, and he may be a power for good.

Pastor Mills is very zealous for the Sabbath, a question that needs much wisdom and consecration to handle successfully here in conservative New England. Pray for us.

B. W. S.

BOULDER, COL.—The first summer session of the Texas-Colorado Chautauqua is now ended. It was a continual feast for six full weeks, July 4 to Aug. 14. A rich and varied program, humorous, artistic, scientific, historic and serious. All moral and religious in tone, according to the Chautauqua order. Talmadge day brought the greatest crowd. From morning till night the mile or more of hill-side from the city and State University to the grounds, was alive with men, women and children, on foot, in hacks, carryalls, carriages and country wagons. Probably about 8,000 people were packed in and around the great auditorium. The success of the Chautauqua this first year is very gratifying to the citizens of Boulder, and bespeaks success for next year. Our Texas visitors very much enjoyed the beautiful Chautauqua site, the flourishing little city, the refreshing air, and the grand old mountains with their romantic scenes and resorts so near at hand.

S. R. WHEELER.

Children's Page.

PRINCE TATTERS.

BY LAURA E. RICHARDS.

Little Prince Tatters has lost his cap!
Over the hedge he threw it;
Into the river it fell "kerlap!"
Stupid old thing to do it!
Now Mother may sigh and Nurse may fume
For the gay little cap with its eagle plume.
"One cannot be thinking all day of such matters!
Trifles are trifles!" says little Prince Tatters.

Little Prince Tatters has lost his coat,
Playing he did not need it!
Left it right there, by the nanny-goat,
"And nobody never seed it!"
Now Mother and Nurse may search till night
For the little new coat with its buttons bright;
But—"Coat-sleeves or shirt-sleeves, how little it matters!
Trifles are trifles!" says little Prince Tatters.

Little Prince Tatters has lost his ball!
Rolled away down the street!
Somebody'll have to find it, that's all,
Before he can sleep or eat.
Now raise the neighborhood quickly, do!
And send for the crier and constable too!
"Trifles are trifles; but serious matters,
They must be seen to," says little Prince Tatters.
—St. Nicholas.

WHO DRANK BABY'S MILK?

A TRUE STORY.

BY M. W.

Tommie South had waked up "cross as wildcats," nurse said, and he certainly was as cross as six-year-old boys ever are, though I can't tell whether wildcats get crosser than that or not. He fretted and scowled and jerked and whined, "I don't want to," until grandma, knitting in the corner, laid down her knitting and put on her glasses to look at him. Grandma had just come the day before, and she looked at Tommie as if she had never seen a cross boy before.

But Tommie did not notice her severe glance and went on fretting until at last his gentle mamma, to punish him, told nurse to bring him a bowl of milk and bread, for such a bad child could not come to her table.

Of course Tommie cried, but mamma and grandma went down; and even nurse, after fixing his breakfast on the play-table and coaxing him a little, became disgusted, and went to finish some other work. She did not notice that Kittie Snow was by Tommie's chair; but Kittie Snow was bad, too, that morning, and when Tommie got tired of crying, and took his arm from his eyes, Kittie Snow's little red fongue was lapping up his milk as fast as a kitten's tounge can move; and that is pretty fast. Such a screech as Tom gave! Mamma, nurse, even grandma, ran to see what was the matter; but as soon as grandma saw it was only Kittie Snow drinking his milk, she said, "Thomas, hush crying," so severely that Tommie hushed in surprise. He did not expect his new grandma to speak so. And before he could open his mouth for another howl, grandma asked, "Don't you want to hear a story while nurse is getting you some more milk, a true story about your papa when he was a little baby, a story about his milk being stolen?"

Of course Tommie wished to hear about his papa when he was a baby, and was soon on grandma's lap.

"When your papa was a little boy," said grandma, "we lived away out West in a little log cabin, just your grandpa and I, and I had to do all my own work, milking, weeding my garden and taking care of my chickens. Your papa (you know his name was Tommie, too) did not have any nurse, but he was the best of babies. Every day before I went outdoors to attend to my work I would put him in his

crib with his bottle of milk, and he would go to sleep by himself. He was not cross and did not cry if I left him in the house by himself."

Tommie turned red, for that was the reason of his temper that morning; there was no one in the house when he woke up.

"For a long while his one bottle of milk would be enough until dinner time, but one day I came back and found the milk all gone and Tommie very hungry. He could say a few words, and he kept on begging "bottly," 'milk,' until I gave him some more. The little fellow drank it as if he were almost starved.

"I did not understand it, but your grandpa just laughed, and thought it showed that baby was growing; yet I did not feel quite satisfied when the same thing happened the next day. I asked a lady who had ever so many children, whether two bottles of milk would hurt my baby. She thought something must be wrong with Tommie, and I had a good cry over him that night, but he was so cute and rosy and plump and good that I couldn't believe he was much sick, and just kept on giving him two bottles for a week.

"Then one day I happened to go back to the house, and just as I got to the door I heard Tommie crying, 'Top! top!' I ran in, and there I found—what do you suppose I found drinking your papa's milk?"

Tommie guessed a cat and a dog, but grandma shook her head.

"We did not have a cat or dog."

"Tell me; tell me quick," begged Tommie.

"Well, there was your papa, with his tiny fist doubled up, beating a—a *big black snake* that had its mouth on the bottle and was drinking the milk as fast as it could."

Tommie was so astonished! "What did you do, Grandma," was his first question, when he could say anything.

"I don't know how I did do. I managed to jerk your papa up and to run screaming out of the house. Your grandpa was right near, and got there in time to kill the snake, a great big thing seven feet long. It had been stealing all my baby's lunch for a week, but your papa did not scream about it; your papa was not a cry-baby."

Tommie looked very solemn; he climbed down from grandma's lap, stroked Kittie Snow forgivingly, ate his bread and milk without another fretful word; and after that Tommie tried hard to be like the manly boy his papa was, for grandma told him stories about him every day.—*Christian Work.*

THE RAINDROPS' JOURNEY.

BY MARY HOWELL WILSON.

Resting in a dark cloud were many little raindrops. They had a quiet life, but they were quite content to stay there in the great sky, rocking in their cloud-cradle, and dreaming of the time when East Wind would call them out on a journey to the brown earth. Mother Nature had told them what that journey would be, so, as they waited, they sang merrily:

East wind will call,
Down we will fall,
Pattering over the green fields below.
Gay little showers,
Bathing the flowers,
Washing the grasses and helping them grow.

At last, one afternoon, a push from East Wind sent the cloud scurrying across the sky. "Whew-ew-ew!" he called loudly. "Are you ready to come with me, little raindrops?"

"Yes, yes!" they cried, tumbling out as quickly as possible.

Here we come merrily,
Down we come cheerily,
Gay little raindrops are we!
Wee silvery brother,
We'll help one another,
Together the great world we'll see.

Quickly they fell, soaking into the dry earth, that the flower-roots might drink the sweet, cool water, and on and on, until they swelled a tiny spring that bubbled out of the stones and moss.

"Come, journey with us," they cried to the spring, and ran on with merry song.

By and by they came to a little stream.

"Dear little brother," it said, "one little stream can't do much all alone. Let's join hands and run together."

The two little streams hurried on, meeting others and saying to all alike:

"We can have so much more fun together than by ourselves. Come, play with us!" And now the streams formed a brook where flowers were refreshed and the meadow-land made fertile by its cool waters.

Presently it found another brook, and cried, "One little brook can't do much all alone. We can do twice as much if we work together."

Now it became a large brook. Mother Sheep and her little lambs could drink from it, while, as it ran past the farm-house, the children could have fine fun sailing their boats on its merry current.

Other brooks joined it, and now it had come so far, and so rapidly, that it stopped to rest in a quiet pond, then more quietly went on its way.

At last it came to a great river.

"Do you need my waters?" it asked, and the river answered, "I could not live if the brooks and streams did not join me. Come, help me, and we can do much good together."

Then the cattle were refreshed by the river-water, mill-wheels were turned, hundreds of fish found a home, and men, women and children used and rejoiced in it. Boats went up and down, and where the river was broadest, great ships sailed on its calm surface.

"How glorious to help so much!" murmured the river.

At last the ocean was reached, and into its mighty arms the river hurried.

"Is this the end?" wondered the little waterdrops. "Will we always be a part of the great ocean?"

The sun shone down warmer and warmer. It whispered, "Dear little raindrops, would you like to go on another journey, giving rest and refreshment wherever you go?"

Then, softly, they were drawn up in a fine mist by the sun's bright rays, until the merry little raindrops rested once more in their cloud-cradle, waiting for East Wind to bid them go forth on another joyful mission.

FOUR AND TWENTY BLACKBIRDS.

You all know this rhyme, but have you ever heard what it really means? The four and twenty blackbirds represented the four and twenty hours. The bottom of the pie is the world, while the top crust is the sky that overarches it. The opening of the pie is the day dawn when the birds begin to sing, and surely such a sight is fit for a king.

The king, who is represented as sitting in his parlor counting out his money, is the sun, while the gold pieces that slip through his fingers as he counts them are the golden sunbeams. The queen who sits in the dark kitchen, is the moon, and the honey with which she regales herself is the moonlight.

The industrious maid, who is in the garden at work before her king, the sun, has risen, is day-dawn, and the clothes she hangs out are the clouds. The birds, who so tragically end the song by "nipping off her nose" is the sunset. So we have the whole day, if not in a nutshell, in a pie.

THE LITTLE HAND.

I know a little velvet palm,
Pink as rose-petals softly curled
Or sea-shell tints of sunsets calm—
Th' prettiest hand in all the world!

And tiny fingers curl and cling
About my own with pressure dear,
As a wee bird with downy wing
Flutters till it forgets to fear.

O mothers, mothers! Gently hold
The little hands that rest in yours!
Care not o'er much for place or gold—
Love is the one thing that endures.

Study to make the young hearts light
With pleasure's pure and happy song.
What joys to lead in ways of right!
What anguish to have led in wrong!

The baby hand with perfect trust
Is placed in yours to be controlled;
Love must be brave and wise and just—
These dimpled hands, the future hold.

—May Preston Slosson.

THE EDUCATIONAL SIDE OF THE GENERAL CONFERENCE.

The Conference, as a whole, from railroad tickets on the certificate plan, to the excursion to the Dells of the Wisconsin River, was an educating influence. The way in which the large delegation was entertained and fed, the ample provision for the comfort of the people while listening to the exercises, the music, the sermons, the committee-meetings, the routine business, everything, tended to enlarge and to broaden one's views of life, and of our denomination. It is safe to say that no one can attend the gatherings of our people at our Anniversaries without receiving a large addition to their general education, as well as to their knowledge concerning our denomination and its work. But this paragraph has special reference to education as it pertains to our own schools.

As a denomination, we have an organization called the "Education Society." This Society meets once a year, on Friday of our Conference week. The four chief officers of the Society are: E. M. Tomlinson, of Alfred, President; W. L. Burdick, of Independence, Corresponding Secretary; T. M. Davis, of Alfred, Recording Secretary, and A. B. Kenyon, of Alfred, Treasurer. These were all re-elected for the next year. Of them, only the President was present, the reports of the others being read by persons who were in attendance. W. D. Burdick, of Nile, acted as Secretary *pro tem*. There are eleven Vice-Presidents. These were re-elected except H. L. Jones, who died during the past year. Stephen Burdick, of Andover, was elected to fill the vacancy. There is a Board of Directors, consisting of ten persons; here, too, there has been a loss by death, that of H. C. Coon, of Alfred. W. C. Whitford, of Alfred, was elected to fill the place, the other Directors being continued in office. To this Society our three schools report at the Annual Meeting. These reports were given in connection with the President's Address, Friday forenoon. This address was a masterpiece on the topic, "Christian Scholarship," and was published last week in the RECORDER. Read it, not once or twice, but as often as you feel any doubt about the value of our denominational schools.

The reports from the schools were supplemented by remarks by T. L. Gardiner, President of Salem College; W. C. Whitford, President of Milton College, and B. C. Davis, President of Alfred University. In the reports, and in these remarks, the pressing, imperative needs for financial support were most emphatically presented. In addition to this might be summarized from the addresses:

T. L. Gardiner, the rapid progress of education in West Virginia; the large number of strong young people among the mountains seeking an education, and the high standing which Salem College students have, as teachers, all through that section of the country. W. C. Whitford, the decrease in students due to the strong competition near by, and on all sides; the need of a new building, and more teachers, the excellent moral atmosphere of the place, and a plea for the young people of our Western churches to attend the College. B. C. Davis, the aim of the University for specialists, as teachers in all departments; the separation of the College and the Academy and the purpose of University to be, not a rival to any other school, but a pace-setter for the denomination in educational matters.

The last two of these speeches were given in the afternoon, and were followed by three addresses, as follows: "The Laws and the Rewards of Education," by J. L. Gamble, of Alfred. This was one of the most complete and finished productions of the whole Conference, and will be published in the near future. The other two papers were upon the topic, "A Liberal Education as a Preparation for Life," and was presented by F. L. Greene, of Brooklyn, and A. K. Rogers, of Chicago. These men, by their words, removed every doubt of the value of a liberal education in every walk of life. This completed the program of the Education Society.

The following are thoughts picked up at other sessions of our Anniversaries:

"To the young men preparing for the gospel ministry, *there is no short-cut road to a preparation for your work.*"

"Some of our colleges make a mistake by taking up too many lines of work, in place of making stronger and more thorough the few."

"Colleges should be colleges and not high schools."

"Christian culture ought to be the central thought of our schools. We do not need a school of physics, or a school of medicine, or a school of Latin. Other schools are better in such lines than ours can possibly be. What our people want, and expect, is *Christian culture*. However much we need buildings and apparatus, by far more we need *men*, men who have endowed chairs to support them, so that they may give *all* their time to their work, to travel, to original investigation."

"All our schools put together, with all their endowments, would not buy even one building of some of our American Universities."

"There should be a central management for our schools."

The general effect of our Anniversaries was to impress our people more and more with the value of a thorough college training, and with the duty to support these schools of ours with their *money*, their *prayers* and their *children*.

NATHANAEL HAWTHORNE.

While our younger readers may not be familiar with the stories of Hawthorne, the older ones remember with delight how his books opened a new and enchanting field to the reader of thirty years ago. The writer remembers how "The Scarlet Letter," with its metaphysical, and yet most actual, pictures of human life, of temptation and repentance, of remorse and justice, came to

him in college, supplementing the harder work of the class-room with abundant instruction and rich enjoyment. Rev. Frank C. Lockwood has written of Hawthorne lately, in the *Christian Advocate*. We extract the following choice paragraphs for our readers:

It is a peculiarity of Hawthorne's romances that he introduces few characters into his stories. He never overcrowds his canvas. When we read Dickens or Scott or Hugo, we are fairly bewildered by a throng of characters, good, bad and indifferent. They come and go indiscriminately. Sometimes we merely catch a glimpse of them, and then they are off, no one knows where, to turn up again at some critical moment, when the hero is in a pinch, or possibly to entertain us when he is compelled to be away for a short time. Hawthorne only introduces four or five characters, but these stand out in the story so distinctly that they seem like clear-cut cameos. Each one is drawn with accuracy and precision, and each one plays some important part.

It is worthy of note, also, that his characters remain anchored in one spot throughout the story. When we read Cooper he is bounding over the waves, with the spray in his face and the smell of the salt sea in his nostrils, or pursuing his way in silence through the vast, unbroken wilderness, where the red man lurks, and the wild beast prowls in search of prey. When we take up a volume of Dumas or Scott or Stevenson, there is the hair-breadth escape, the race for life, the shock of battle, or the deadly personal encounter. We are hurried from one scene of danger and bloodshed to another with such rapidity that we almost hold our breath with horror and delight. But it is not so with Hawthorne. In his stories there is a focus of interest and of action. There is little in the external movement of the narrative that is absorbing or startling. Most frequently one finds himself in a secluded bit of forest—bright or gloomy as the circumstances may demand; in some solitary chamber of an old house; or, very likely, in still closer quarters—within the narrow confines of some guilty or troubled soul. Neither intensity nor tragic interest is wanting, but the scene is hidden, like a pearl diver in deadly conflict with some monster of the deep.

In his choice of subject-matter Hawthorne exhibited the instinct of the true artist. He deals with human nature. He seizes upon aspects of life that are of fundamental and universal interest. The tenderness, the pathos, and the poetry of love, the blight and tragedy that are the inevitable outcome of sin, the ennui, unrest, and bitterness of aimless living, and the hope and yearning of the soul for the ideal and immortal life that is to be—these are the themes that are forever new, and these are the themes that Hawthorne illuminates with his genius.

It cannot be denied that there is, a somberness about his romances that is akin to the gray twilight of a November day. He realized this himself, and once wrote to his friend and publisher expressing his regret that God had not given him the faculty of writing a sunshiny book. The guilt and shadow pervasive of "The Scarlet Letter" so oppressed him that he wrote an introduction descriptive of his life at the Custom House to brighten it up somewhat. If, however, seriousness and gloom give the prevailing color to his works, there are not wanting gleams of humor now and then, like sunshine struggling through the clouds. He never came so near creating a genuine child of June as when he portrayed the character of Phoebe Pyncheon. She is decidedly charming and wholesome.

In his use of background and atmosphere Hawthorne showed great skill. He does not draw upon physical nature profusely to illustrate his stories, yet it is sufficiently in evidence, and at times is invoked with remarkable skill. What, for instance, could be more fitting than to place the white Hilda in her aerial tower to tend the Virgin's lamp and be visited by innocent doves? or to entice Donatello into the suburban villa, away from the eyes of men, where he could be himself with the wild things of the woods? or when was physical nature ever used more impressively as an adjunct to human passion than in the passage in "The Scarlet Letter" where Dimmesdale, Hester, and the little Pearl are revealed hand in hand upon the scaffold by the light of a falling meteor, that lights up with marvelous distinctness the entire landscape?

ANY man can sing by day; but only he whose heart has been tuned by the gracious hand of Jehovah can sing in the darkness.—*Wm. M. Taylor.*

TO STRIVE and fail is better than never to have striven at all.

A SNAP-SHOT FROM MEMORY.

I asked a man who crossed half a continent to come to Milton Junction what was his verdict regarding the Conference. But he said, "It is too near and too large; I must go home and meditate, and look back, before I can properly estimate."

His suggestion brought relief to a mind perplexed. Even to-day in the quiet of an August afternoon, the evergreens waving their tranquil arms above me, the outlines are still indistinct, and it is not easy to pronounce the key-note of the sessions which have just closed, or to forecast the course of the currents which shall flow from them. It was a great Conference; great in attendance and great in the sweep of its thought. It was no less great because more than one idea was prominent.

From out the mass of impressions three positive thoughts begin to emerge as dominant tones in the general harmony: The first was the key-note of the President's Address, which was a strong, square-hewn appeal for unity. "No north, no south, no east, no west," was a phrase often upon the lips of some Conference speaker. The need of a stronger central advisory government was urged. In line with this thought, the committee appointed to consider the recommendations of the President's Message, reported in favor of broadening the membership of the Executive Committee of Conference, and enlarging its functions.

The second thought found rugged expression by a layman in the morning prayer-meeting: "Let us get somewhere." A pastor echoed the thought with the motto, "Move forward." We have a great work before us, and we are able to take the land. The morning prayer-meetings broke out spontaneously on Friday morning, although they had not been provided for on the program, and there was manifest in them a deeper longing after power for service than we have ever seen before.

Then, over and over again, was reiterated the thought which can hardly be too much emphasized, the power of our example lies in consecrated, symmetrical lives, on the gospel pattern. Even more than the fact of a Sabbath, we need to give the world an example of how to keep it. A whole gospel should make the best Christians in the world. We teach doctrine, but the world watches us for fruit.

THE END OF THE WAY.

The end of the way is the chief consideration. It matters little whether one has a good time or not during his journey. The pathway may be carpeted with velvet, bordered with roses, cheered with music, thronged with agreeable companions, but if it ends in sorrow what will all this avail?

That every one must finish his course is well known to all; but many keep the fact out of mind as much as possible. We are told of a certain nobleman who charged his servants never to mention the subject of death in his presence. This was an eminent example of human folly. Thousands who do not go to this extreme do, nevertheless, refuse to talk or hear, or think about the end of the journey of life. The truth is that the end is near, and this is an event of the greatest importance to us all.

Some finish their course with regret and fearful forebodings; others finish their course

with joy. Is not the ambition to finish one's course with joy a noble principle? It is a noble thing in a young man just entering college to desire to finish his course of study and work in that particular institution with joy. It would be a base thing for him to have no concern about the issue of his college career. Such a young man would be an undesirable student and a worthless citizen. Every true minister or lawyer or physician earnestly desires to finish his professional career with honor. When one is chosen to an important office in the government, he instinctively fixes his mind on the time when his term of office shall expire, and earnestly desires to reach that period with satisfaction. This is his goal. He is not concerned about having an easy time, but he is deeply concerned that those who elected him to his place shall be pleased with his record when his work is done.

To come to the end of the way with joy is a rich experience. The apostle was ambitious to enjoy this experience, and he was not disappointed. "I am ready to be offered" was his testimony while standing on life's utmost verge. The approval of one's own conscience, the recollection of a well-spent life, the possession of a hope which is as an anchor of the soul when shoving off from the shores of time, is worth a long lifetime of toil and suffering.

"While the labor lasted, while the race was running, Many times the sinews ached, and half refused the struggle; But now all is quietness, a pleasant hour given to repose; Calmness in the prospect of good, and calmness in the retrospect of blessing. Hope was glad in the beginning, and fear was sad midway, But sweet fruition cometh in the end, a harvest safe and sure."

—Sel.

THOSE DOOR-SPRINGS.

A GROWL.

There is a series of doors I must pass through every morning and evening, not always all of them, but always some of them, and often the entire set,—doors of the railway station, the cars, and the outer and inner doors of our office building. These four doors are all provided with those strong door-springs that have come into use within a few years,—springs strong enough to shut the door in the face of a Kansas cyclone. At the low estimate of five pounds' pressure to a door, and remembering that I go in and out of the office doors several times a day, I calculate that I waste on these doors eighty pounds of strength for every working-day of the year, or twenty-four thousand pounds in the course of a twelvemonth. *Twelve tons!*

Now I should not grudge that exertion if it were spent in some good cause, but have you ever thought why those heavy springs are placed everywhere on our large doors? It is simply because of the careless people in the world. Because it is necessary to keep doors closed, and because careless folks will not close them, therefore machinery for closing them must be invented, and you and I, who are not lazy, or selfish or heedless, have to work the machinery. With my twenty-four thousand pounds of pressure, I close every year I do not know how many thousands of doors for those people. It makes me mad every time I think of it.

And that is only a sample of the way, all through this world, the innocent have to suffer for the sins of others.—*Caleb Cobweb, in Christian Endeavor World.*

OUTLINE OF SERMON

Delivered before the Conference, on Sabbath morning, by Rev. A. E. Main.

Have this mind in you, which was also in Christ Jesus. Phil. 2: 5.

1. These words introduce a Scripture that is mountain-like in its height and majesty; and strong and deep like a mighty river. But higher, and deeper, and brighter than lofty eloquence and splendid rhetoric is the Holy Spirit calling us to truth and duty.

2. The apostle's exhortation is based upon seven great facts taught here:

- (1) The pre-existence of Christ.
- (2) His Divinity.
- (3) The Incarnation.
- (4) His humiliation and obedience, until death on the cross.
- (5) His exaltation.
- (6) The Messianic and kingly triumph.
- (7) All to the glory of God.

3. Here is "doctrinal" teaching; and "theology," science of God and religion, because the noblest of all sciences.

4. It is the most practical of all. Paul takes these flights of thought and faith, that he may have a mighty lever for moving human affections and wills along the lines of Christ-mindedness.

5. What did Christ do? He did not look upon his revealed divinity as a prize to be kept for himself; but voluntarily emptied himself of a then manifested equality with God. He became truly man; and, in humble station, not a philosopher in men's eyes, not royal or rich. And by obedience he brought upon himself an ignominious death.

6. The law of Christ's kingdom is, humble service the path to exaltation. This is for individuals, denominations, and nations.

7. It is not, Do exactly as Christ did; but, Have his mind or disposition.

8. O Holy Spirit of God, show us what it means to follow him who said he came to serve others and to give his life a ransom for many. O Holy Spirit, teach us what it means to have the mind of him who, though rich in glory before the world was, became poor for our sakes, that, in him, we might be rich in heaven for ever and ever.

ANOTHER PACIFIC CABLE.

The *Evening Post*, of San Francisco, is authority for the statement that the United States will soon be connected by cable with her newly acquired Pacific possessions, and the cable will connect the United States from San Francisco with Hawaii, the Ladrones, the Philippines, and Hong-Kong. The paper says that most of the surveys have been made. The contract for the laying of the cable has already been let. According to the terms of the contract the work must be completed within six months. The price to be paid is stated to be ten million dollars.

On July 20 the Executive Council of the Hawaiian government signed a contract with the Pacific Cable Company to lay a cable between the United States and Hawaii and Japan, China and the Philippine Islands, the contract being for a period of twenty years. The Pacific Cable Company is capitalized for one hundred million dollars. The company has been operating very quietly, with the cooperation of this government and Hawaii, pending the annexation proceedings.

He often acts unjustly who does not do a certain thing; not only he who does a certain thing.—*Marcus Antoninus.*

Sabbath School.

INTERNATIONAL LESSONS, 1898.

THIRD QUARTER.

July 2.	The Kingdom Divided.....	1 Kings 12: 16-25
July 9.	Elijah the Prophet.....	1 Kings 17: 1-16
July 16.	Elijah on Carmel.....	1 Kings 18: 30-39
July 23.	Elijah's Flight and Encouragement.....	1 Kings 19: 1-18
July 30.	Naboth's Vineyard.....	1 Kings 21: 4-16
Aug. 6.	Elijah's Spirit on Elisha.....	2 Kings 2: 6-15
Aug. 13.	The Shunammite's Son.....	2 Kings 4: 25-37
Aug. 20.	Naaman Healed.....	2 Kings 5: 1-14
Aug. 27.	Elisha at Dothan.....	2 Kings 6: 8-18
Sept. 3.	The Death of Elisha.....	2 Kings 13: 14-25
Sept. 10.	Sinful Indulgence.....	Amos 6: 1-8
Sept. 17.	Captivity of the Ten Tribes.....	2 Kings 17: 9-18
Sept. 24.	Review.....	

LESSON XII.—CAPTIVITY OF THE TEN TRIBES.

For Sabbath-day, Sept. 17, 1898.

LESSON TEXT.—2 Kings 17: 9-18.

GOLDEN TEXT.—If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever.—1 Chron. 28: 9.

INTRODUCTION.

The reign of Jeroboam II. was like a brilliant sunset preceding a dark and stormy night. His was the longest and most prosperous reign of all the kings of Israel. There were, however, dark shadows in this bright sunset which foretold the gloomy night. Jeroboam II. was succeeded by six kings, no one of whom, with the possible exception of one, died a natural death. His son, Zechariah, the fourth from Jehu, after a reign of six months, was murdered by Shallum. This usurper, when he had reigned but one month, was in turn slain by Menahem, a tyrant of great cruelty. Menahem soon found vengeance awaiting him. He was unable to resist the Assyrians under Pul, or Tiglath Pileser, and become a subject monarch. Pekahiah succeeded his father and reigned two years, falling before the knife of the assassin. Pekah resisted Assyria for a while and with Rezin, of Syria, fought against Judah. During the reign of Pekah the captivity of the Ten Tribes was already begun. The inhabitants of many cities were carried away. Hoshea is the last of the kings of Israel, and his sovereignty was but vassalage to the kings of Assyria. Seeing a favorable occasion, Hoshea revolted and refused to pay the tribute. He trusted in the king of Egypt for help; but in this he was disappointed. Shalmaneser came and took Hoshea and punished him for his treachery and laid siege to the city of Samaria. After three years the city was taken by Sargon, the successor of Shalmaneser; and the kingdom of Israel passes from history. Our present lesson is a part of the practical reflections of the writer of the Book of Kings, as he concludes his history of the Northern Kingdom.

NOTES.

9. *And the children of Israel did secretly those things that were not right.* The immediately preceding context makes us sure that the reference is in general to the history of Israel and not especially of the doings of the people at the capture of Samaria. The word translated "did secretly" is only used here in the Bible. Some think that it might be translated with a figurative reference to covering as in putting on apparel. "They decked out" their worship; that is brought in many things foreign to the commands of Moses. *High places.* These seem to have been places of worship where an altar was built, and sometimes a chapel. The author of our lesson evidently looks upon them with disfavor, as marks of disloyalty to Jehovah. He has in mind, no doubt, the stern prohibition [See Deuteronomy 12] of any other place of worship than the one which God should choose. We must remember, however, that the "high places" are often spoken of without disapproval as in 1 Sam. 9: 12 ff; 1 Kings 3: 4. Elijah offered a sacrifice upon an altar which he built at Carmel. Concerning some kings whose conduct is otherwise approved by the historian, it is mentioned that they did not remove the "high places." We conclude then that Jehovah was sometimes worshiped in the high places, but that this practice was condemned by those who had a deep regard for the law, and that the "high places" are usually connected with idolatry. *From the tower of the watchman to the fenced city.* This is probably a figurative way of saying "everywhere." A watchtower would be built in a vineyard remote from inhabited villages. A walled city would be a center of population. In modern English we would say "fortified" instead of "fenced."

10. *And they set them up images and groves.* R. V. reads "pillars and Asherim." These were both emblems of idol worship. The pillars were for Baal, and were possibly stone images, the Asherim were wooden images of the goddess Asherah, probably the same as Ashtoreth (plural Ashtaroth). These were the divinities of the

Zidonians, whose worship was introduced in Israel by Jezebel and Ahab.

11. *And they burnt incense.* This is all one word in Hebrew. This was a formal act of worship. *The heathen.* This word is properly translated "heathen" when there is a definite contrast with the chosen people; but here and in verse 15, "nations" would be better, as in R. V. The reference is to the former inhabitants of the land of Palestine, whom God dispossessed when the children of Israel came from Egypt. *To provoke the Lord to anger.* This is a figure of speech, imputing to God the feelings of man. The sacred writer intends no irreverence, but means to say that the action of the children of Israel toward God is as if a man should commit some contemptible deed, especially for the purpose of irritating his benefactor, who would be enraged at such conduct.

12. *The Lord had said unto them:* That is in the Ten Commandments. Ex. 20: 4.

13. *Yet the Lord testified against Israel.* "Unto Israel" as in R. V. is much better. He had not left them without warning or rebuke. *Prophet and seer* are used synonymously in this passage. Primarily the one term refers to the man of God in his activity, and the other in his contemplation of the divine revelations. *Turn ye from your evil ways,* etc. We are reminded of such passages as Isa. 1: 16, 17; Jer. 18: 11.

14. *But hardened their necks.* Israel is proverbially a stiff-necked people, that is, stubborn, rebellious. The word translated "hardened" has the same root as the word translated "stiff." *That did not believe in the Lord their God.* Who did not put their trust in him.

15. *And they rejected his statutes,* etc. Their apostasy is made vivid by the rarity of expressions. *His testimonies which he testified against them.* Better "His precepts which he had enjoined upon them." *Vanity* is often used in Scripture of the worship of false gods. They are nothing and cannot help. *Vanity* is, of course, used here not in the sense, so usual to us, of false pride, but of emptiness. *Became vain,* or "acted vainly." That is, their conduct was characterized with the emptiness of idol worship. *The Lord had charged them.* Deut. 12: 30, 31 and elsewhere.

16. *And they left all the commandments of the Lord their God.* To forsake even one commandment of God is virtually to forsake all. Compare Jas. 2: 10. Putting the images of the calves in the place of God was a practical forsaking of God and of all his precepts, although it was not so intended by Jeroboam. He desired that the people should worship, under the form of the calves, Jehovah, who had brought them out of Egypt. From worshiping the calves as images of Jehovah, it was but a step to worshiping other images. Asherah and Baal. *The host of heaven* probably means the sun, moon and stars.

17. *And they caused their sons and their daughters to pass through the fire.* That is, sacrificed them in the worship of Moloch the divinity of the Ammonites. It is probable from Ezek. 16: 21 that the children were first killed, although some have the impression that they were burned alive. *And used divination, and enchantment.* The former word refers to seeking supposed direction by casting lots as for example with arrows having different marks upon them. Compare Ezek. 21: 21. 22. The latter word is very similar in meaning. It probably refers, however, to auguries from sights and sounds. Compare Gen. 44: 5. *Sold themselves to do evil.* A figurative expression of the depth to which they had sunk in iniquity. Compare 1 Kings 21: 25.

18. *Therefore the Lord was very angry with Israel and removed them out of his sight.* See remarks on the last clause of verse 9 above. No longer were they regarded with affection and interest—that is, humanly speaking. The "tribe of Judah" is here used for the kingdom of Judah. There were left also along with the Jews a few representatives of the other tribes, as for example Anna, the prophetess of the tribe of Asher, mentioned in Luke 2: 36.

A BRITISH COMMENT.

"Don't swear; shoot!" These striking words of Colonel Wood will live long with those memorable sentences of Nelson and Wellington, which every schoolboy has by heart, and are passed on to children's children. They remind us, too, of Admiral Dewey's signal, "Keep cool, and obey orders!" The Spanish-American war has already produced examples of heroism and fortitude that will match anything in history. Lieutenant Hobson has shown that he could

go into the jaws of death, but when we remember that for a whole year he endured the horrors of "coventry" rather than fail to do his duty in reporting a serious misdemeanor of some of his student companions his exploit at Santiago is accounted for. He is made of the stuff of which heroes are made. And like unto him was Edward Marshall, the newspaper correspondent. Shot through the abdomen in that fierce ambushed fight, in a dying condition with spine and legs paralyzed, when rescued by his colleagues he calmly dictated the story of the battle while being carried to camp on a stretcher. These are examples of the men who make history, but those words, uttered at the critical moment in that tangled Cuban thicket, where an unseen foe poured a deadly volley into the United States troops, will be more potential in history than the cool daring of Hobson or the determined fortitude of Marshall. "Don't swear; shoot!" There is a text with infinite variations, all of which may drive home the truth that it is action, not words, that wins—that courage, self-command and tact will generally get a man out of a dangerous situation or awkward predicament. I could write a little homily on this theme, but this incident needs no exposition. Yet I may relate two occurrences of which I have read, which bear on this same subject.

Many years ago a gentleman left his house in the early morning and was hurrying down the street, when he noticed a singular and ferocious-looking man, whose gaze was fastened upon him. With instinctive politeness and *bonhomie* he smiled, raised his hat and passed on—when suddenly he heard a shot. Turning, he found that the stranger had just left his home with the insane intention of killing the first man he met. He was the first man; but his absolute fearlessness, and constitutional as well as cultivated courtesy had put the man off his guard, and the next passer-by had caught the bullet intended for him. That smile and bow had saved his life.

When the century was younger, and the Indian was yet in the land of our cousins across the sea, a gentleman upon the then frontier was hunting with friends, got separated from them, and completely lost his way. Every effort to retrieve his steps led him still farther into the wilderness, and night overtook him in a dense forest. Overcome with fatigue, he lay down under a tree, and slept profoundly. In the morning he awoke with a start, with that indescribable feeling that someone was looking at him, and, glancing up, he saw that he was surrounded by hostile Indians, and that the leader of the band, in war-paint and feathers, was bending over him in no amiable mood. He took in the situation at a glance—knew his immediate danger, and had no means of averting it; neither did he understand a word of their language. But he was self-possessed, knew the universal language of nature, and believed that under war-paint and feathers "a man's a man for a' that." He fixed his clear, bold eye upon the Indian, and—smiled! Gradually the fierceness passed away from the face above him, and at last an answering smile came over the face. Both were men—both were brothers—and he was saved! The savage took him under his protection, brought him to his wigwam, and after a few days restored him to his friends.—*The Christian Commonwealth, London.*

MARRIAGES.

SCOTT—CLARE.—At Hebron, Pa., July 9, 1898, by Elder G. P. Kenyon. James Scott, of Eulalia Township, Pa., and Hattie Clare, of East Hebron.

BURDICK—IRISH.—In Alfred, N. Y., by the Rev. L. C. Rogers, August 25, 1898, Dea. A. C. Burdick and Mrs. Amy E. Irish, both of Alfred, N. Y.

DEATHS.

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

PIERCE.—In Karion, Okla., Oswald, infant son of L. A. and Rilla Pierce, Aug. 8, 1898, aged 3 months, 2 weeks and 2 days. S. E. P.

BURDICK.—Rev. Charles Rollen Burdick was born June 17, 1826, and died at Oshkosh, Wis., Aug 22, 1897.

The subject of this notice had been engaged in pastoral work for the Presbyterian church between thirty and forty years. He married Miss Hannah A. Crandall in 1849, who died in 1858. In 1860 he married Miss Louisa Whittlesy, who died in 1861. For a third wife he married Addie Beals, who, with two sons, survives him. B. F. B.

WHITTET.—In the town of Sumner, Wis., Aug. 10, 1898, of cancer, Mrs. Susan Browning Pierce, wife of John Whittet.

Mrs. Whittet was born in the state of New York, in or near the town of Alfred, about 1836. She was the daughter of Daniel and Catharine Lewis Pierce, who were natives of the state of Rhode Island, and who were married in Hopkinton, R. I., Aug. 28, 1825. Mrs. Pierce was a daughter of Elias and Elizabeth Browning Lewis, of the above-named town, both of whom were life-long Seventh-day Baptists. With her parents, the subject of this notice moved from the state of New York, in 1838, to Fulton County, Illinois, where she resided until 1852, when, with them, she again moved to what was then the town Kaskanon (now Sumner), Wis., at which place her parents died. She received an academic education at Albion Academy, and for a time followed the avocation of school-teaching. On Nov. 19, 1859, she was married to Mr. John Whittet, of the town of Sumner, at which place she died. She was a woman of strong mind, industrial habits, and was acknowledged as a good neighbor and a devoted mother. She leaves a husband and four children, namely: Mrs. Mary E. Robbins, Martha L. and James Whittet, of Sumner, and Mrs. Maggie A. Thompson, of Edgerton, Wis.; also a brother, Daniel Pierce, of Sumner. Her funeral was held at the home, Friday afternoon, Aug. 12, after which the remains were tenderly laid at rest in the Sumner Cemetery, her only son, one grandson and four nephews acting as bearers. A. A. L.

WORK WITH LOVE IN IT.

At a county fair in New England there was a continual crowd around one agricultural exhibit, which excited a great deal of admiration, and was the occasion of many remarks. The exhibit was marked, "Raised on an Abandoned Farm." The articles shown were grown by a man who had formerly followed another occupation, upon a farm in a rough hill town, which its owner had found an undesirable piece of property, and had practically deserted it. The exhibit included twenty-two varieties of potatoes, several varieties of wheat, oats, barley, rye, and beans, onions, pumpkins, squashes, melons, beets, carrots and turnips. The people kept the proprietor of the "abandoned farm" busy explaining how he produced such wonderful results. His reply was that he took delight in farming, and did the best he could. "O yes," said one bystander, somewhat contemptuously, "he's farming for the love of it." "And I imagine," said another bystander, "that if the farmer who had the place before this man took it had farmed a little more for the love of it, he wouldn't have had any occasion to go off and leave it."—*The Youth's Companion.*

Popular Science.

BY H. H. BAKER.

A Great Raft.

A late paper from Portland, Oregon, announced the arrival at Astoria of a raft of timber, probably the largest ever floated.

I have no means of knowing the size of the rafts made by Hiram, but think they must have been very large, from the number of men engaged in hewing the timber and the length of time they were employed; and, although it is said the men were very cunning (scientific), yet I am of the "opinion still" that not a raft sent forth to Joppa, for Solomon, equalled the one just arrived at Astoria.

This raft is 600 feet long, of cigar shape, and fifty-three feet in diameter, and draws twenty feet six inches of water. It is bound together by four steel cables of one and a quarter inch diameter. A chain was laid through the whole length of the raft, to which the tow-line is attached, and is so connected with the cables that the harder the strain the more closely and securely was the timber held together. Each end of the raft was protected by a heavy plank bulk-head; this was also held in place by being attached to the cables. A chain, 450 feet in length, of great strength, was attached to the chain passing through the raft, and formed a part of what is called the "tow-line"; to this chain was fastened the tow-line proper, consisting of a hawser, or rope, 900 feet long, and sixteen inches in circumference.

This, we believe to be the greatest of all rafts, as it represents near seven millions of cubic feet of timber, and when made into sawed lumber would reach the enormous quantity of nearly thirteen million feet.

To construct an ocean raft of such dimensions and strength shows far more forethought and science, for our Oregon lumbermen, than was exercised by our Maine brethren a few years ago, when they essayed to take a raft to New York; this went to pieces on the way and more or less of it found its way to the fiords of Norway, having been piloted there by the Gulf Stream.

Railroads in Sweden.

According to the number of inhabitants in Sweden, the length of the railways is very great, and although the country is mountainous, yet the skill of the engineers has practically made the roads a very fair grade.

For several years, Sweden has been trying to get a trunk line to the north, commencing on the shores of the Baltic, thus passing through Sweden, and also Norway, to Lofoden, very near the 69° of north latitude, more than 150 miles within the Arctic Circle. The governments have made appropriations for this great northern railway that will carry passengers into the land of the "midnight sun." It may be asked, What can be the object of building a road, extending away into these Arctic regions, so long as the land does not reach on to the "Pole"? Therefore there cannot be even a prospect of ever transporting by rail the great *Taxodineæ* to the Smithsonian Institute.

Lofoden, being far within the Arctic Circle, is almost in sight of the Great Sequoia, yet her harbor is open for ships at all seasons of the year. The climate of Lofoden is rendered mild through the operation of the sanitary law, for the preserving of the life of fishes and other sea animals, as shown by the Gulf Stream coursing its way from the Gulf of Mexico, crossing the Atlantic, and pushing its way inside the Arctic Circle along the



coast of Norway. Lofoden is on the latitude of central Greenland, the northern shores of British America, Alaska and Siberia, and is to be the terminus of the most northern railroad in the world.

This road will make an outlet for the valuable mineral treasures of Lapland, Norway and Sweden to be shipped to all parts of the world. When the Russian-Siberian railroad shall have been completed, we shall have two of the longest railroads in the world, both traversing the frozen regions of the north.

Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis.

THIRTY-THREE churches have not yet paid their apportioned share of the expenses of the General Conference for last year. A word to the wise is sufficient.

WILLIAM C. WHITFORD.

ALFRED, N. Y., July 15, 1898.

THE Twenty-third Annual Session of the Seventh-day Baptist churches of the state of Iowa will convene with the Grand Junction church, on Friday, Sept. 16, 1898.

A. J. WELLS, Moderator.

NETTIE VAN HORN, Sec.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Sabbath-school held every Sabbath afternoon at 4 o'clock, at the residence of Dr. F. L. Irons, 117 Grace Street.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6126 Ingleside Ave. CHARLES D. COON, Church Clerk.

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucus lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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