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THE MESSAGE OF PEACE.

BY JULIA WARD HOWE.

(Reprinted by permission of the *Sunday School Times*.)

B ID the din of battle cease!
Folded be the wings of fire!
Let your courage conquer peace,—
Every gentle heart's desire.

Let the crimson flood retreat!
Blended in the arc of love
Let the flags of nations meet;
Bind the raven, loose the dove.

At the altar that we raise
King and kaiser may bow down;
Warrior-knights above their bays
Wear the sacred olive crown.

Blinding passion is subdued.
Men discern their common birth,
God hath made of kindred blood
All the peoples of the earth.

High and holy are the gifts
He has lavished on the race,—
Hope that quickens, prayer that lifts,
Honor's meed and beauty's grace.

As in Heaven's bright face we look,
Let our kindling souls expand;
Let us pledge, on Nature's book,
Heart to heart, and hand to hand.

For the glory that we saw
In the battle-flag unfurled,
Let us read Christ's better law:
Fellowship for all the world!

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Sabbath Recorder.

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

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A MOST hopeful evidence of deepening desire for higher spiritual life and for the guidance and power of the Holy Spirit appeared in the late meetings of the different Associations. Aside from those special experiences which misfortune and sorrow bring, nothing leads us to seek the power and help of the indwelling Spirit like the consciousness of great work to be done for God. That consciousness must develop into an all-controlling sense of a personal and specific mission. To feel that we have some part in common with others in the work of Christ's kingdom is not enough. It is because so few people rise above this general, non-personal, non-specific conception of Christian life and duty, that so few attain the permanent baptism of the spirit of love and power.

RIGHTLY apprehended, the mission of Seventh-day Baptists compels them to seek all that is involved in the idea of "higher life," "baptism of the Spirit," and all similar terms. Sanctification, that is, a divine setting apart, a consecration to specific service, is an essential idea if one has a mission. This includes purity, holiness, devotion. We do not mean that theoretical "sanctification" which consists mainly in rejoicing, Pharisee-like, that one is better than all others, but rather a sanctification which shows itself in abundant work for Christ and truth. The man who is truly sanctified spends little time in rejoicing over his attainments, in words. He has too much work to do for that. That Seventh-day Baptists have a specific work in exemplifying and extending Sabbath truth goes without saying. That devotion, consecration and power are demanded for that mission is equally plain. That the constant baptism or indwelling of the Holy Spirit is the only source of the consecration and power needed, none can doubt. Aside from the question of joy and peace, aside from the question of restful faith, Seventh-day Baptists must seek the higher life for their works' sake.

It is reported that a Brahman once said to a Christian missionary, "I have found you out. You are not as good as your Book. If you Christians were as good as your Book, you would take India in five years." Here is food for thought. One large element of weakness in popular Christianity is the want of conformity to the deeper meaning of the Bible. On no point is this more apparent than on the Sabbath question. The mission of Seventh-day Baptists demands a consecration which is Biblical, in the matter of Sabbath-observance, as well as in the matter of preaching the truth. This observance must spring from the higher life. Outward rules never produce the deeper conceptions nor the higher attainments. When Sabbath truth and the Sabbath law find root in a soul, consecrated through the Holy Spirit, growth, power and consistent Sabbath-observance come. They do not come in any other way. Brethren, we must strive to become as "good as our Book" in all these things.

WHILE Seventh-day Baptists have a specific mission which demands the deepest and high-

est spiritual life through the Holy Spirit, the same Spirit must guide and baptize them for all forms of service in Christ's kingdom. Sabbath-keeping and Sabbath Reform work must be added to all other Christian graces and attainments. We must seek power for our special work, not forgetting other work. While we must be distinguished from others by Sabbath-observance and Sabbath-truth, we must seek higher life in all other lines. All the "fruits of the Spirit" are to be ours, but no demands for other work can justify the neglect of our specific mission as Seventh-day Baptists.

MUCH is said in these days about non-church-goers. Sometimes the fault is placed on the church and the preaching. That these are not wholly free from failure in the case is admitted. That the non-church-goer is not at fault is not admitted. Usually such people do not want to go. Their choices are the first and largest factor in the case. They prefer to go elsewhere or to sit at home in idleness. All the obligations which God imposes on men are on them as much as on church workers. They choose to stay away and thus far to repudiate their obligations. Nothing can remove the main responsibility from them.

WHILE the noted Dr. Joseph Parker, of London, was offering prayer in a Sunday evening service, a child in the congregation cried. After the prayer was done, Dr. Parker said: "I hope that child was not taken out. If I had written a long and learned dissertation I had rather that were taken out; but a little child, never." The RECORDER commends Dr. Parker. Mothers who attend the services of the house of God, bringing their children, deserve consideration and sympathy. If the people who "fidget" because a child makes a disturbance will pay attention to the preacher, he ought to be patient and brave over slight annoyances. Children have rights in the house of their Father in heaven, which people and preacher are bound to respect. A crying child is far less annoying than a sleeping or an indifferent adult.

THE greatest responsibility comes upon you when you decide what you will do in any given case wherein truth and right are involved. That choice places you with Christ or against him, with truth or with error. If forced into such a position by being overpowered, you are free from responsibility. To see, consider, choose is to create destiny for yourself, perhaps for many others.

AND yet men must choose. It is the glory of manhood that it may choose. The power of choice allies men to God. In no other way can we become powers for good. Responsibility is a crown to be worn, rather than a burden to be shunned. Thank God for responsibility, and grapple with it in spite of its dangers. Possible dangers lie along the path, with every step in the work of righteousness. Welcome responsibility as a sacred trust. He who shrinks and shirks is a self-cheating coward. Victory comes only when responsibility is met manfully and in the fear of God. Victory never fails to come in such cases.

EVERY man who lives in a city and pays his share of the running expenses of that city will find interesting reading in Mayor Carter Harrison's paper on "The Misgovernment of

the Modern City," which appeared in the July 15th issue of *The Saturday Evening Post* of Philadelphia. The writer's wide experience in the practical politics of a great city and his insight into municipal affairs, gained during the years that he has been Mayor of Chicago, qualify him to give expert testimony concerning the corruption of city governments and to make some useful suggestions for the suppression of the bribe-giver and the boodler.

ALL who are familiar with Central New York lakes remember Seneca as the largest and brightest gem of the group. Not long ago a company of friends at Milton, Wis., tried to recall the text and author of a poem, "To Seneca Lake," which will be found on another page. Through the kindness of Mrs. Emergene Stillman, of Edgerton, we are able to give it to our readers. It belongs to the descriptive school, in which common experiences are beautified and emphasized by true poetic genius.

WE had intended to present a Special Educational number this week. But some copy for it has been delayed. We hope to make the next issue "Educational."

SEE statement of the Transportation Committee about reduced fares to Conference, in another column.

WE call attention of the friends of Dr. Daland and of our work in London to the article from Major Richardson on another page.

SHALL WOMEN SPEAK IN PUBLIC RELIGIOUS ASSEMBLIES?

HEBRON, PA., June 14, 1899.

To the Editor of the SABBATH RECORDER.

Will you please explain in the RECORDER for the benefit of a number of people here, 1 Cor. 14: 34, 35?

Truly, L. C. R.

Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home; for it is shameful for a woman to speak in the church.—(Revised Version.)

The chapter from which this is taken treats a question that was especially local both as to time and place. The "gift of tongues," a temporary experience not easily described at this time, was under consideration. Special directions are given concerning the speaking and the "interpreting." It is evident that confusion was not uncommon, and that the new faith of Christianity was in danger of being brought into disrepute by those who claimed this "gift." Local customs as to the speaking of women, at Corinth, were such that if women became prominent at this time they would be misinterpreted and Christianity would suffer from the popular misapprehension. Under such circumstances, after seeking to instruct the men in the use of this special "gift," Paul said, "And as to the women, let them," etc.

In short, the direction is local, as to Corinth, and temporary as connected with the "gift of tongues," which at that time tended to confusion and misunderstanding in the public assemblies of Christians. There is nothing in the history of Christianity, nor in the texts quoted to justify the application of Paul's words to all women, and all time. On the contrary, the larger conception of the Gospel, and of Christian history, forbids such general application. To seal the lips of

Christian women from confessing Christ, or teaching truth, as God gives them faith and ability, is to wrong them and rob the work of Christ. Because Paul advised as he did under temporary and peculiar circumstances in the infant Church at Corinth, when Paganism abounded, is no reason why women in Pennsylvania should restrain themselves or be restrained from speaking of the unsearchable riches of their faith in Christ and the Gospel. To make the passages other than local is to pervert the first principles of interpretation.

ANSWERS TO "INFORMATION WANTED."

Various answers have accumulated during our absence to the question sent forth by the RECORDER some time since, concerning "Your Greatest Wish." J. P. Dye, of Richburg, N. Y., writes: "The one thing for which I long both for myself and for our people, is a Christ-like loyalty to truth and duty."

Loyalty is a noble word. Even when used in the relation between king and subject or government and citizen, it expresses a high and sacred relation. When applied to our brotherhood with Christ, who is at once King and Elder Brother, and through whom our "citizenship in heaven" is secured, it has a yet higher and holier meaning. We should rejoice that we are called to such loyalty, and no price is too great if thereby we may attain unto it.

P. P. Richardson, of Pulaski, Ill., writes: "My greatest desire is to please my heavenly Father, in all I say and do. That I may be able to do this, I ask the prayers of all my brethren, while I pray that God may abundantly bless you in all your work."

The Scriptures are full of instances wherein abundant blessing comes to those who "please God." The expression used by Bro. Richardson, the one with which Christ opened the Lord's Prayer, means far more than the mere name of deity. "My heavenly Father" carries with it the idea of our relation as children, our dependence, and of the divine love which the Father pours out upon his children. Surely every true child will join in a desire to please such a father in all obedient love.

Ida R. Davis, of New Market, N. J., writes: "I have often wanted to answer the question sent forth by the RECORDER, but the 'real' is so far below the 'ideal' and the 'desire' so far above the 'work done,' that I shrink from the contrast. I have always been a 'Martha serving.' This I have tried to do unselfishly, but I long for something higher than I have gained in the Master's work. What I cannot do myself I am glad to aid in doing, as the Lord grants opportunity. For our people my desire is that the Lord may bless them abundantly in all spiritual things."

The real and the ideal can never be the same, at least while we are on earth. It is well that the ideal rises as we approach it; thus are we drawn upward. If our desire to do did not go beyond the work accomplished to-day, we should lose the highest incentive toward better work for to-morrow. We ought to find comfort in the fact that in so many ways—by money, sympathy, prayer, and by every form of co-operation—we may join with others in helping toward the bringing in of the kingdom of Christ.

Eola Witter, of Alfred, N. Y., writes: "My greatest desire for myself and for each member of our denomination is to do every day

as Jesus would do in my place. I know this means more than I can tell, but I am greatly strengthened many times in patience and service by asking, 'What would Christ do?'"

Perhaps the greatest help which comes to us through Christ is the consciousness that he knows from personal experience what every-day life needs. He has met the same temptations, and been "touched by the feeling of our infirmities." It is therefore not an abstract theory when we ask what Christ would do, were he in our place. Sister Witter's wish reminds us of the familiar answer of the little girl, who, being asked what it was to be a Christian, said, "To do just what Jesus Christ would do if he were a little girl and lived at our house." No answer formulated by great theologian can reach higher than that.

Sarah S. Socwell, Gray, Iowa., writes: "What I most earnestly desire for myself is to know the will of God, and to be able to obey it gladly. I can desire nothing better for the denomination than that we should stand fast for the whole truth of God."

The difference between a slave and a child is that one obeys grudgingly, the other gladly. While imperfect service finds acceptance, if it be the best that can be rendered, our Father must rejoice in the glad service, which, having learned his will, hastens to obey without question or murmur. In the second thought concerning our denominational work, Sister Socwell strikes the key-note when she says, "stand fast for the whole truth of God." To stand for the whole truth of God in these times of Sabbathlessness means far more than we yet realize. The RECORDER joins in the wish and prayer that our people may come to realize what it means to stand for the whole truth of God.

W. H. Godsey, Wynne, Ark., writes: "I am one of the youngest in the Seventh-day Baptist denomination, and I love the RECORDER and the doctrines of the Seventh-day Baptists, because they love the Bible and make it their rule of life. Therefore, my desire is that through the 'Word' and the Holy Spirit, we may all become one, as God, Christ and Holy Spirit are one, in the law, the gospel, and in salvation. The following stanzas put in a simple way the desire of my heart."

Precious Saviour, may I live
Only for thee!
Spend the powers thou dost give
Only for thee!
Be my spirit's deep desire
Only for thee!
May my intellect aspire
Only for thee!
In my joys may I rejoice
Only for thee!
In my choices make my choice
Only for thee!
Meekly may I suffer grief
Only for thee!
Gratefully accept relief
Only for thee!
Be my smiles and be my tears
Only for thee!
Be my young and riper years
Only for thee!

There is something in the sweetness and strength of a new-found faith which has great power to uplift and inspire. Bro. Godsey's experience is therefore the natural one, such an experience as God gives to men when new duties and the necessity of breaking from former relations bring double trials into one's experience. To Bro. Godsey, and to all who, like him, are coming to find new truth concerning the Sabbath, and to rejoice in it, we send sympathy and Christian greeting. In these days when even in religious circles the

Bible has lost too much of its influence, or rather when men have cast aside its fundamental truths in too great a degree, there is double reason for making it the only standard of Christian living. What has been in the past assures us that "the word of the Lord abideth forever," and that soon or late those who now hold the Bible lightly will be compelled to return to it as the only source of true light, and the only hope of the uplifting of the world.

CHRISTIAN ETHICS IN THE PSALMS.

The practical truths which are embodied in the Wisdom Books of the Old Testament, especially in Psalms and Proverbs, deserve more consideration than is usually given them. Take the fifteenth Psalm, for example. Here is an excellent translation of it:

"Lord! who may sojourn in thy tent? who may dwell in thy holy mount?"

"He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart;

"That uttereth no calumny with his tongue, that doeth no evil to his neighbor, and bringeth no reproach on his fellowman;

"In whose eyes the despicable is despised: but that honoreth those who fear the Lord; that sweareth to his own injury and changeth not;

"That putteth not out his money for interest, and taketh no bribe against the innocent. He that doeth these things shall not be moved to eternity."

What a prelude this to Christ's Sermon on the Mount! What an echo this of the best practical lessons in Christian living which appear in Paul's letters to the Philippians and Colossians! What beauty in Christian character will appear in 1899, when men adopt this fifteenth Psalm as a rule of action.

"JEW AND CHRISTIAN."

Rabbi Alex. Lyons, of Albany, N. Y., lately preached a sermon from the theme "Jew and Christian," in which he said some things worthy of more than passing notice. All students of the religious history of the world know that Judaism has been a source of the world's best religious thought. When Paul answered the question in Rom. 3: 1, he recognized the high place Judaism then held, saying: "What advantage then hath the Jew? or what is the profit of circumcision? Much every way: first of all, that they were intrusted with the oracles of God." That all the roots of Christianity were in Judaism none can doubt. That the source of the ethics of the Christian world, social, political, commercial, is found in six of the ten commandments no one can question. When such facts are considered, there is no wonder that Rabbi Lyons said:

I am struck by a glaring incongruity in the attitude of Jews and Christians toward each other. Each would harmonize the world and make it happier and better, but each is a living exponent of an even more discreditable discordance. People who preach harmony ought to illustrate it. Jews and Christians do not. Ever since, and because of, the crucifixion of Jesus, Christians have hated and persecuted Jews. Jews are still despised and excluded, socially and otherwise, by so-called Christians, who claim to follow Jesus, who was not other than one of the most genuine Jews of the age. I should rejoice to see this base feeling, this unjust and pitiless attitude, stopped.

Jews do not desire the conversion of Christians. Christians should not seek the conversion of Jews. A bad Jew will be a worse Christian. A bad Christian cannot

be a better Jew. I do not seek unity of belief. I desire, and in the name of religion I demand, harmony of spirit between Jews and Christians. They should live together fraternally, not prejudicially and hatefully. They should co-operate whenever and wherever they can. They should learn from each other whatever they can. Jew and Christian need each other. This is an age of interdependence. No man or people can properly maintain aloofness. The present problems and progress of civilization call for united effort. The condition of such unity is harmony. For this harmony I plead. It is the aim of all true religion. It is a consummation upon which rest the blessing of God and life eternal.

Even if the reader must reject the idea of Rabbi Lyon that "Christians should not seek the conversion of Jews," he must sympathize with Mr. Lyon's plea for harmony and Christ-like charity. As a whole the methods pursued by Christian "missionaries to the Jews" have served to repel rather than attract them. That each of these systems needs the other is eminently true. That each has lost much by the opposition which has existed so long is true. Neither one is free from blame in the premises. Each should seek for that better knowledge and that harmony for which Rabbi Lyon pleads. The RECORDER joins in that plea.

NEWS OF THE WEEK.

The American Steamship Paris, which went on the rocks near Falmouth, England, sometime since, was floated on the 11th of July and taken to Falmouth. It is hoped that she can be repaired and made seaworthy for future use. Captain Watkins, who had charge of the ship when she went on the rocks, assumes all responsibility for the accident. He says that in some unaccountable way he mistook distances, and hence the accident. He has an excellent record, and the manly way in which he accepts the situation ought to mitigate his punishment. — The Steamer Portea, from New York to Halifax, N. S., was wrecked on July 10 near the latter place. Only one life was lost. A part of her cargo will be saved. — Canada is tangling affairs between England and the United States, in the matter of the Alaskan boundary. Local political influences in the Dominion seem to be the main cause. We trust that a just and peaceful settlement will be attained. — High water and heavy rains have put an end to campaigning in Luzon at present. Meanwhile recruiting new forces for that field is going forward rapidly. — Two great business deals are in progress, touching railroad work between the Atlantic and the Pacific. The New York Central Railroad, by securing control of the Boston and Albany, and by favorable arrangements with the Chicago and Northwestern and the Union Pacific, obtains a trans-continental route. The Pennsylvania Railroad having established harmonious relations with the New York Central, as to New England traffic, is perfecting a trans-continental route by co-operation with the Atchinson, Topeka, and Santa Fe. Meanwhile the Grand Trunk Railroad has lately secured control of certain short lines, with an eastern outlet at Boston, which gives it special advantages over the Canadian Pacific. The increasing trolley lines promise such interference with local travel that all the "trunk lines" are turning attention to through business and the long haul. — The C. E. Convention at Detroit closed with great enthusiasm since our last issue. Summarized statements as to its work will appear later. — A law suit for \$100,000 damages seems likely, between

John Brisben Walker, editor of the *Cosmopolitan Magazine*, and the agents of Count Tolstoi. Tolstoi's novel, "The Awakening," was to appear in the *Cosmopolitan* fit for publication. It contained so much that was too realistic that the *Cosmopolitan* editor used the "blue pencil" freely. Hence the trouble, since Tolstoi's agents objected to the corrections. — Actual fighting has not begun in South Africa, but the relations between England and the Dutch, in the Transvaal are still strained. — The tendency to legislate against "Faith Healers" increases.

REVISION.

BY WILLIAM C. DALAND, D. D.

Now that Captain Dreyfus has reached the shores of France, and the tardy proceedings for the revision of the judgment in his case are actually in progress, all lovers of justice, if they do not leap for joy, at least feel less shame for the honor of the French nation. Not because Dreyfus is of the Jewish race, but because he is a man and a brother, who has been treated with the most inhuman injustice; whatever his faults, every one must feel for him the most profound sympathy. The world will rejoice when justice is at last done and the stain upon a nation's honor wiped out, even though the terrible evil done can never be wholly effaced. Let us hope that a merciful God may grant that the permanent injury done to this man's life by his horrible exile and imprisonment may be less than is to be feared.

Revision of a judicial sentence is one of the most honorable acts a nation or a people can perform, when such a decision is found to have been erroneous, or when there is good reason for supposing it to have been erroneous. It is noble to make amends for wrong done; it is highminded to acknowledge one's fault and alter an opinion or judgment discovered to be wrong. To be sure it is natural that those who make and execute laws should love to have it that their decrees and judgments are irreversible. Unalterable laws and irreversible decrees, like those of heaven, are sometimes thought to make the strength of a nation. But in this imperfect world such a fixity is not found to be best. The surest progress is often made by retracing one's steps.

It is one of the glories of Israel that in the palmy days of the earlier rabbis their traditional body of law was not fixed, as the laws of the Medes and Persians, but flexible and capable of growth, inasmuch as it was itself the result of centuries of reflexion and opinion. Indeed it is more than hinted in the Talmud that a judgment even of the majority of the doctors of the Mishna might in a later age become reversed. The views of the minority were therefore carefully preserved in order that future ages might be able to make use of them, if necessary, to such a revision. If, then, even in regard to the Oral Law the possibility of error was freely admitted by the ancient rabbis, surely error is possible in the execution of justice in regard to one before a judicial tribunal. We see to-day that this is so in the case of the accused Dreyfus, and we all applaud the determination on the part of France that the case shall be heard again. This all, Jews and Gentiles alike, deem the only right course.

Now, in the very days of the Mishnaic doctors mentioned, there stood once before the

Sanhedrin the highest tribunal in Israel, one accused of the sin gravest in the eyes of the men of that time. He was a Son of Israel and in very truth the Son of God. He averred before them that he was the Messiah, and more than other men the Son of God. Their decision was that he was guilty of death. That death was brought about by the influence of jealous leaders in Israel, though at the behest of a mob and through the weakness of a time-serving Roman governor who wished to gain friends among the people of Israel, and thereby save himself from the danger threatened by these jealous and envious leaders. The same human nature which has often in every century unjustly condemned the innocent of many different races condemned the innocent Jesus of Nazareth in the days of Annas and Caiaphas. Now it has been suggested, even by some of Jewish blood, that, as there is to be a revision in the case of the French Israelite to-day, so the Jewish nation might even at this tardy hour call for a revision in the case of Jesus! Why not? The thought may at first seem strange. But is it not in accord with the sentiment of justice, and even of Jewish tradition?

This revision will have to come some day. By the whole nation it will be made when the glory of God's kingdom shall be made manifest. But why wait for that day, be it near or distant? Let the sons of Israel even now reverse the decision of the Sanhedrin, and give Jesus his merited place. Let them see in him the true Messiah of Israel and so acknowledge him. Would it not be glorious to see a movement toward this end in our own time? But we cannot force the human heart, nor can we anticipate the workings of God's wondrous ways. But in the meantime let every son of Abraham become for himself a true "revisionist," and thus, one by one, may those Israelites who feel in their hearts that their fathers did wrong in this matter come into the right position toward Jesus, that of being his faithful followers. By so doing they will advance, not only justice, but their own souls' good and the kingdom of our common Father.

A BRITISH SABBATH JOURNAL.

Dear Brethren:—It has very often occurred to me that we sadly need a Sabbath Journal of our own here in England. Many of you will doubtless remember *The Sabbath Memorial* which was published by the Rev. W. M. Jones, D. D. Its first appearance, in January, 1875, was as a small four-page journal, and was published quarterly. Later on it extended to eight pages and sometimes to sixteen pages.

On behalf of the Danielite Order, I publish a very small quarterly, the *Danielite Star*, and I have often wished I could do something similar for the Sabbath cause. A few weeks ago I suggested to Dr. Daland the idea, thinking that as the *Peculiar People* has ceased to appear, he might devote a little of his editorial ability to that end. He expressed himself quite willing, and thought the suggestion, as I presented it, very practical.

The *Danielite Star* (a copy of which I shall be pleased to mail to any friend sending full postal address) costs us just over ten dollars a year, for five hundred copies quarterly. Now if we have ten friends in the States who will each send one dollar, either to Dr. Daland or to myself, we will make a start. Should the ten friends, however, make it two dollars each, I think we could issue a paper the size of the early *Sabbath Memorial*.

I would not think of appealing to you to assist us but for the fact that we have not thirty Seventh-day Baptists in England, while you in the States are quite a large and influential body.

T. W. RICHARDSON, (Major.)

31 CLARENCE ROAD, Wood Green, London, Eng.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Man Behind the Stairs.

The hall was crowded. The people filled all the aisles, extending back to the landing and part way down the steps. I took a seat on one of the lower spaces, pencil and note-book in hand. The utterances of the preacher rang through my soul, reviving old impressions, suggesting fresh and inspiring thoughts, summoning me to new duties. I went away and gave no sign. The preacher did not even see my face.

The man behind the stairs—I wonder if the chief results of our work are not beyond the reach of our tape-lines. That silent, unconscious influence which is always going forth from our lives and bearing fruit in ways that we do not know—for evil or for good—that may mean more than all the results which we count. We do our deed, speak our word, live our life. The man behind the stairs, the boy behind the desk, the woman behind the door of home, takes note. A new factor enters into their living and thinking; but we may never know of it.

Many of the people who have greatly blessed my life were never conscious of it, so far as I know. Some of them are gone beyond the reach of any praise of mine, but I have tried to pass the blessing on. Said a wise Christian woman to a minister visiting in her home: "I am glad that our children have had the opportunity of *knowing you*."

Ah, shall not our lives be clean and wholesome and sound in every part? The statistics are with God. We will not worry about them. If our efforts are surrendered to his guidance, there will be results, those results will be good, and we shall meet them at the great day.

"I Could Do That Too."

"I could do that, too, if I believed it." Wistfully and earnestly, with a touch of sadness, he said it. The time will come when he will believe it, too. For when these personal barriers are melted away, the thought of man naturally goes up to God and grasps his truth.

The first time I met him, he attacked me with argument and satire. Did I believe in certain and certain things in the Old Testament? He thought I had come to "labor" with him, and being no coward, he forced the fighting. I looked into the man's eyes, down beneath the surface line of argument, and hungered for his soul. It was not war that he needed. I met the opening skirmish at the impregnable trenches of the fruit of *real* Christianity, what it does, the lives it redeems, the homes it transforms, the communities it blesses. Old bitterness was in his heart, paralyzing the splendid possibilities of his own usefulness. What was he living for, and was he satisfied? In real brotherliness of feeling we parted, and the next time we met as friends. I sat at his hospitable board. Big-hearted, active-minded man that he is, the visit was one of real pleasure. Toward the close, I told him of my work, plans, ideals, the joy of the service. There was a look of longing on his face as he said, "I could do that, too, if I believed it."

I tell you, the hearts of men hunger for something better than the husks of the world. They will respond to the grip of a real power which they feel in your life. Oh,

wondrous gospel of Christ! When it possesses a man among his fellows, it is like the magnet to steel, sunlight to flowers in a window, the ripple of running water to a thirsty traveler.

A Good Vacation.

The leader of the meeting said that, inasmuch as we spend so little time on religion ordinarily, it would be a good plan to make it a speciality for our vacation. Here were these young men who have been hard at work in school all the year, now dedicating their summer rest to an evangelistic campaign. The rest of us might work in more humble ways, but these would be just as important in the sight of God.

The devil takes no vacation, they say, and to my personal knowledge this is true. A Christian should have a vacation, but *not from his religion*. A vacation is a change. There is Dr. Parkhurst, climbing the steeps of the Alps, *resting*. Certainly, for in this way he can best let down the long tension, bring the unused forces into play and build up the vigor.

Now, let me tell you what my vacation means: a chance for study and comradeship at the hearthstone. You don't know how, in the course of half a year of field service, the mind comes to fairly hunger for books, quiet and home. So here is the vacation menu:

Hebrew Religion as compared with other Semitic Religions.

New Testament Quotations from the Old Testament.

Theology of the Synoptic Gospels.

Forerunners of the Reformation in Italy.

The Practical Administration of a Home (laboratory work).

Bicycle riding—one major and three minors.

Yes, take a vacation. Rest and sleep if you need to. Vary your occupation and develop the vital forces. But be a Christian all the time. Religion is right relation to God and man. The gospel prescribes the wholesome way to live, whether in toil or rest. The program varies, but the principles abide. Carry the same heart of faith, countenance of cheer and hand of willing helpfulness through the hot season that you carried when the snowflakes kissed your cheek.

Live It.

Back of Paul's teaching was Paul the man. The man was greater than the theology. Or, perhaps, we should say that the truth which was incarnate in the man was more powerful than the truth which found expression in his sermons; which is another way of saying that practice is more than preaching. This by no means underrates the value of preaching, either.

There is something inspiring in a study of Paul's missionary journeys. Watch the churches springing up along the line of his march. Feel the yearning love for them which throbs through his Epistles. Note the deep, loyal affection of those who have been converted and built up in the faith under his influence. What was the secret of this strange power? Was it the doctrine? Rather, the man. Both doctrine and man were the reflection of Christ, the Saviour; but the man was the doctrine incarnate before their eyes, in practical, visible form. Which was the stronger, Paul's precept, "Rejoice in the Lord always: and again I say, Rejoice," or

Paul himself, cramped up in the stocks of the dungeon, singing hymns at midnight? When Paul wrote to the Romans: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" a thrill went through every little congregation where the precious letter was read; for vividly before their eyes came the picture of the apostle himself, facing daily the persecutions and peril of which he spoke, and coming off "more than conqueror through him that loved us."

Ah, this man who comes out by the riverside to us at Philippi has himself seen the Lord. He knows the truth of what he speaks. And his soul is so filled with the mighty conviction of its eternal importance that he cheerfully faces scourging, imprisonment, loss of property and position, the cruel impulses of fickle mobs, aye, death itself. He does what he teaches. He is what he pleads with others to be. The Christ is not only in his teachings—the Christ is in him.

So, with a loyalty stronger than death, these primitive Christians rallied around Paul—no, not around Paul, but around the "Jesus Christ and him crucified" who was the center of Paul's life. O, my brethren, it must be the same with us. Our *lives* must show the infinite importance, the infinite blessedness, the infinite *power* of the cross of Christ.

The Hand-Book.

The following practical suggestion is from one of the Milton boys:

"A very good thing for a young evangelist to do is to carry a hand-book and keep track of calls and all work done. He may be full of the Spirit, and yet fail to use his time to the best advantage. A hand-book keeps the results right before him. We all of us intend all right, but when going into a new work we will have to be systematic, or our efforts will not be turned to the best account."

Good News from Holgate.

A letter just at hand from Bro. Sayre to Pastor Kelly brings cheering news. The quartet held a meeting on the night of their arrival, in the store building, where the church holds its regular services. The people expressed great delight with the singing. The next night the tent was up, and a good-sized meeting was held, with visible results.

"The work is booming *now*. The other churches of the town are kind to us; we can not fill all the invitations to their homes. The prospect is good for a coming to the Sabbath. The best-educated and most influential woman in the town, State Treasurer of the W. C. T. U., is studying the question, and has been for some time. She acknowledged to me that it was no more a question whether the Bible taught the observance of the seventh day, but whether it was *necessary* to keep it.

"We are having blessed experiences. 'Come over into Macedonia and help us.'

"P. S.—Big meeting last night. Four came out and gave their hearts to the Lord. Others rose for prayers."

God bless the boys at Holgate. Kelly goes to join the quartet July 16.

WHEN I despair of victory over spiritual and fleshly enemies, let me remember that strong word of Jesus Christ, "I have overcome the world."

Missions.

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

EVANGELIST L. C. RANDOLPH closed his labors at Hebron and Hebron Centre, Pa., spent two days with the Quartet at Richburg, N. Y., and arrived at his home in Chicago June 29. He baptized thirteen at Hebron and East Hebron, one of them a First-day man, and two were added to the church by letter, one by experience. Bro. Randolph will rest awhile at home, yet will take Pastor M. B. Kelly's place while he is with the Quartet at Holgate, Ohio.

BRO. J. H. HURLEY was delayed in starting the gospel tent at Big Springs, So. Dak., because of heavy rains. Held service in the tent on the Fourth of July, both morning and afternoon. On each Sabbath and Sunday we hold three services. The meeting last night seemed more hopeful. Two asked for prayers.

EVANGELIST J. G. BURDICK is hindered now in his work by a hard cold and hoarseness. Is resting and recuperating at Otselic. In the meantime he will supply the Otselic and Lincklaen churches, Sabbath-days, until August 1, do pastoral work, and baptize some who are ready to go forward in that ordinance and join the church.

In these times there is need of more earnest preaching about sin, its nature, its exceeding sinfulness, its corrupting and damning power, its fearful results in this life and in the life to come. There is lack of conscience in the world and even in the Christian church. It has become india-rubber like, or callous and dead from sinful works. There is too much excusing of sin, palliation of wrong, vice and meanness; too much winking at sin and sinful practices and calling them by soft terms. There is a great letting down in strictness, conscientiousness and honesty before God and man. There is an increasing disposition to sacrifice principle and right upon the altar of gain, position, social pleasures and worldly success. Men act as if anything that will win is right. This is an age of self-indulgence, of fast living, and there is a straining of every muscle and nerve, a breaking down of conscience and a riding rough-shod over God's laws and Christ's injunctions and warnings, to gratify pride, show and vanity. It is a time when great sinners are lionized, given luxurious apartments instead of a base felon's bare cell, and when criminals escape justice and swift penalty because of looseness in the sentiments of righteousness, equity and law. The world and the church need to be toned up to greater conscientiousness and righteousness, and to call sinful acts and meanness by right names. It is time to make men know and feel that it is a fearful thing to disobey God and violate conscience, the light of God put in them. Ministers of to-day, it seems to me, do not, as did the preachers in my boyhood, paint the awfulness of sin, the fearfulness of guilt, and the terrible consequences of sin in this life and in the life beyond.

They do not picture the Judgment-day as I heard it when a boy, and was made to tremble in view of my sins and guilt, and made to feel and cry out, "Lord save, or I perish." We need to come back, especially in this day and age, to more thorough and pointed preaching upon sin and against sin, and a

more positive, manly stand against evil-doers and evil-doing. This needs to be done in both pulpit and pew. I do not know what the Christian church is for in the world if it is not a part of its work to rebuke sin and meanness and put it down and out.

LETTER FROM MRS. D. H. DAVIS.

SHANGHAI, China, June 4, 1899.

My Dear Mr. Whitford:

It is not without much prayer and no little heartache that I attempt this month to write a few words concerning this work. Some things recently published in the SABBATH RECORDER have caused us to feel that your Mission, or the purposes and efforts of those whom you have sent out to labor for you in this field, are not understood, even by those who have had the best opportunities for studying the work. We all know that in God's economy of missions there can exist no such thing as *Africa versus China*, or *China versus Africa*. No more ought there to be any such spirit in the hearts of any of his children. Certainly our heavenly Father knows that no one could rejoice more than your missionaries in China over this new effort for Africa, if our people are able to support the two. If any doubt has arisen in our minds and found expression, it has come from the experience of years in struggling to carry forward the work committed to our hands in this land, and especially that of the past six years, during the effort to send out a much-needed helper, not for new work, but for the better equipment of that already in hand. Now we do not say this to "upbraid," for we have tried to believe our people were doing for foreign missions all in their power, and though we have had many disappointments, our courage has not failed and our faith in God, or in his people, has not faltered. We believe this work is of the Lord, and he will not forsake it. We do know if all God's people were fully consecrated, there would be no lack both for China and Africa. It has been remarked "that if the work in China is not sustained as it ought to be, it is not because there is lack of money among our people, but a lack of knowledge, interest and the disposition to give."

As regards the first reason, it does seem that those who have had a true desire to become informed concerning this work have had abundant opportunity, both from those who have returned to the home-land, some of whom are still there, and also from the writings, public and private, of those on the field. Aside from our yearly reports, which we endeavor to make as comprehensive as possible, there has been much written bearing upon the condition, needs, and incidents of the work.

I wish it were possible to give you a pen-picture of our Mission home, and the work, as it is to-day. First, our home is situated one mile west of the French Settlement, and one-half mile from the West Gate of the native city, on the carriage road leading to the Catholic institution at Si-ka-we, three miles west. It is approached from the main road by a narrow drive-way, running parallel with a small canal which extends along the eastern boundary of the dwelling lot. In front and on the western side it is surrounded by land belonging to a rich family living in the native city. There have been various attempts to purchase this land for the use of the Mission, but as it is partially occupied by the graves of their ancestors they are not

willing to part with it. The dwelling lot is enclosed by a bamboo fence. In front of the house is a small lawn. The dwelling has a veranda on the south, above and below, which is so necessary in this hot climate. The house is arranged to accommodate two families, having a common hall and stairway. Miss Burdick and Dr. Palmborg occupy one side and we the other. Just back of our dwelling, and attached to it, is the Girls' Boarding School building, in which there are now seventeen boarders and one day-pupil. This has been washing-day in the school, and instead of the usual hum of voices at their lessons, there has been the laughter which so many girls at this kind of work would be likely to make in any land. In this school-building is our small chapel, which is used during the week for a school-room. Some Sabbaths it has proven quite too small for our services. Yesterday we must have had considerably over a hundred at our preaching service, as there were one hundred and eight at the Sabbath-school which followed it. Above this chapel are the girls' dormitories, and adjoining it the dining-room, kitchen, etc. The girls assist in the cooking, have charge of all the rooms, and keep them clean and in good order; but this requires much care and vigilance on the part of Miss Burdick, in addition to her duties in the classroom. Just west, and a few yards from this building, is a small house in which Miss Burdick has a day-school, now numbering twenty-two pupils. About one-half mile away, at the West Gate of the native city, she has another day-school, with eight pupils. This is in the house of Kwe-iung, a former Boarding School pupil who was married a few months ago, and Tsu-zi, also a former pupil, is the teacher.

Then a mile farther on, about half-way through the native city, in the old chapel, Miss Burdick has still another day-school, which has greatly increased in numbers during the past few months, until now there are forty-six pupils. Two of the older Boarding School girls are teaching this school. You can see from this little outline of her work that in the supervision of these schools Miss Burdick finds full scope for the use of her time and strength, and, I think, aside from this she frequently visits the homes of the day-school pupils.

The dispensary and hospital buildings are situated just west of the Mission dwelling, separated from it only by the plot of ground previously mentioned. As some of you may know, the Boys' Boarding School is now occupying the hospital building. This term we have twenty-five boarders and eight day-pupils. The day-pupils, who come only in the morning for English, pay two dollars a month, and ten of the boarders each twenty dollars a term. This is Mexican dollars, about half the value of gold. These boys are only taken in for one term, but we hope they may be inclined to remain much longer. Some of them have already shown a personal interest in the gospel. We are gratified with the present spirit in the school. Yesterday seven of the boys entered their names as probationers. Mr. Davis has charge of this school, and I assist him in the teaching. Since receiving this new class of boys we have been obliged to introduce the study of English, which is taught every forenoon except the Sabbath.

Just a mile west of the Mission, Mr. Davis

has a day-school in which there are twenty-five pupils. It is located quite in the country, and the children mostly come from the poor country homes, but we see a marked change in their conduct and appearance since first working among them. They have a Christian teacher, and I go one afternoon each week to hear their lessons. Mr. Davis goes Sabbath morning and holds a little service with them.

Dr. Palmberg's work in the dispensary has increased very much during the past few months. Five mornings in a week you may find her there with her helpers, attending to the wants of the sick and suffering. Two afternoons she goes to her dispensary in the native city. She is called frequently into the homes of the people, and shows much skill in dealing with very difficult cases.

Although the Chinese in other parts may be full of unrest because of political disturbances, they have here never seemed more friendly or more eager for Western civilization, and although this is not altogether what we have come to bring them, yet we hope it will all work together for the upbuilding of the kingdom of Christ in this land. Within the last few days cheering news has come from the anti-Christian province of Honan, telling of large gatherings of Christians, and great awakening in cities hitherto bitterly opposed to the gospel.

It was our good fortune to have Mrs. Fryer come into our services last Sabbath, after an absence of seven years. We should be so glad if it seemed best for her to remain in China, but it now seems quite probable she will return to the States in July.

We are extremely pained to hear of the continued illness of Mr. Shaw, but are hoping every mail to hear of his improvement.

TREASURER'S REPORT.

For the month of June, 1899.

GEO. H. UTTER, Treasurer.

In account with THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY

Dr.	
Balance in treasury, June 1, 1899.....	\$ 926 49
Sabbath-school, Daytona, Fla.....	15 00
" " Hebron, Pa., Boys' School.....	7 00
Churches:	
North Loup, Neb.....	3 55
Hornellsville, N. Y.....	4 00
Talent, Ore.....	2 00
Plainfield, N. J.....	30 18
Colony Heights, Cal.....	50 00
Lost Creek, W. Va.....	8 50
Deltuyter, N. Y.....	2 00
West Edmeston, N. Y.....	3 50
First Genesee, N. Y.....	15 00
Richburg, N. Y.....	2 05
Salem, W. Va.....	2 00
New York, N. Y.....	20 96
First Alfred, N. Y.....	25 26
Adams Centre, N. Y.....	23 00
Welton, Iowa.....	7 92
Albion, Wis.....	7 20
Milton, Wis.....	18 80
Chicago, Ill.:	
China Mission.....	\$12 00
General Fund.....	12 18
First Brookfield, N. Y.....	11 52
Pawcatuck, Westerly, R. I.....	26 87
From Evangelistic Committee:	
Collection at Alfred, balance.....	\$61 37
Joel B. Babcock, Humboldt, Neb.....	4 95
One-half collection, Eastern Association.....	66 32
One-third " Western ".....	67 18
One-half " South-Eastern Association.....	24 16
" " Central ".....	10 38
" " North-Western ".....	26 42
One-Cent Association, Alfred, N. Y., Teacher's Fund.....	60 50
Income from Permanent Fund.....	5 00
Cash.....	610 00
Junior Society C. E., Second Alfred, N. Y., Boys' School.....	1 10
Mrs. C. H. Burdick, Harrison Valley, Pa.....	6 00
D. P. Freeborn, Milton, Wis.....	1 00
Mrs. F. E. Webster, Utica, N. Y.....	2 50
F. F. Randolph, New Milton, W. Va.....	5 00
Mrs. W. G. Quibell, Adams Centre, N. Y., Home Missions.....	1 00
A. B. Prentice, Adams Centre, N. Y.....	5 00
Geo. Bonham, Shiloh, N. J.....	5 00
Sarah Hurley, Welton, Iowa.....	2 60
J. O. Babcock, Welton, Iowa.....	5 00
Bertha Babcock, Welton, Iowa.....	2 50
Ezra Crandall E. Tate, Milton, Wis.....	5 00
Ladies Aid Society, Dunellen, N. J.:	
General Fund.....	\$ 4 65
Miss Burdick's salary.....	10 00
Susie Burdick, Shanghai, China.....	14 65
	25 00
	\$2,236 22
Cr.	
O. U. Whitford, traveling expenses.....	25 00
L. F. Skaggs, Coaz, Mo., labor and traveling expenses, quarter ending March 31, 1899.....	55 05
Wm. C. Duland, quarter ending, Sept. 30, 1899.....	300 00
Orders Evangelistic Committee, Nos. 136-139.....	120 68
Interest.....	3 00
Cash in the treasury, June 30, 1899:	
Fund for reinforcing China Mission.....	\$ 662 51
Available for current expenses.....	1,069 88
	1,731 89
	\$2,236 22

E. & O. E.

GEO. H. UTTER, Treas.

THE PROGRESS OF THE REPUBLIC.

BY PROF. A. R. CRANDALL, PH. D.

An address delivered at Alfred, N. Y., before the B. F. Maxson Post, G. A. R., on Memorial Day, 1899.

Comrades, Ladies and Gentlemen:

I have chosen for the theme of to-day "The Growth of the Republic," not because in a brief hour we can trace our nation from small beginnings through all the progressive movements that have made it a great factor in the world's progress, not because the present state of patriotism makes it needful to recount the triumphs of the energy, and of the heroism, that has marked the rising tide of Anglo-saxon civilization in the new continent, not because of the advance of our nation from penury to wealth greater than that of the fabled Indies; not because we need specially to cultivate an interest in the story of the successes and failures, the hopes and the disappointments, the exultation and the depressions that give vividness to the picture of our national life. Neither is it because we have reached a settled state of domain or the summit of achievement, but because the energies, the devotion, the heroism, the statesmanship, and most of all, the faith of the common people in the guidance of divine Providence, are still moving on to heights of which we do not know, and to achievements for which, not the enjoyment of the fruits of well-earned rank and vantage in the world, but the story of growth, of achievement and march of empire, is the inspiring warrant for that which is to be.

It is the privilege of the patriot, to derive inspiration from the deeds of the past, for they are as much to him as an ancestry; but it is his duty as well as his privilege, to accept with unshrinking courage the duties of to-day and to-morrow. It is by this that a nation rises to an approved destiny. By less than this it fails of its mission. It is this courage that has made America what it is. It is such courage that is making our nation what it is to be, along lines of appointed destiny, if yet higher offices in the march of civilization are to be hers.

While yet in the din of a stirring period in the life of a nation, as also of society, it is not easy to distinguish between courage and bravado on the one hand and conservatism and cowardice on the other. In the abstract we know that the two extremes bear generic names that naturally include each an assemblage in varying degree of moral weaknesses. It is not needful to draw a definite line between conservatism and courage. From the human point of view, they are the great factors in the aggregation of forces that are involved in any moral or political evolution. Rightly understood they are complements rather than opponents of each other, as they are also the natural correctives of their untempered extremes.

But if it is difficult to distinguish these traits in the characters of those who are prominent in the arena of the present, it is much less so to recognize the results of the play of such forces in history. In its pages as against carefulness not to encompass sacrifice or hardship or expense or hazard of untried responsibility, courage stands for action, for achievement, for growth, for expansion, for the acceptance of providential leadings into the arena where the world's wants and humanity's aspirations are made known.

We are just now confronted with a new question of growth. How are we to meet it?

An unexpected legacy of responsibility has come to us; shall we accept it in the light of its logical consequences, of expense, of expansion and of responsibility; or shall we conclude that our navy and our army have been too victorious for the good of the Republic? What is the part of faith and of courage at this time when as a nation we are suddenly brought face to face with the unforeseen, far-reaching consequences of victory in a brief war at this time when the warning cry of a new danger has risen to an agony of devotion to the Constitution of the Republic and to the nation as it was? Are the warnings of so many sages through the press and the stubborn protesting declarations in the late Congress of the nation, as it sat in judgment on our victorious arms, are these at last the soundings of a providential halt in the expansion of the Republic?

It can hardly be said that the history of the expansion of the nation independently of other lines of evolution will fully answer this question. It commends itself to common acceptance, however, that whatever mastery in the arts and sciences, and whatever stamina in morals may have attended the widening civilization in America, courage that has been the leading element in the growth of the Republic has been more than any other the basis of its character as well as its growth.

Plague spots in our history are not wanting, and they may have spread by reason of the active energies of an aggressive people; they are, however, evidences of the dross in common humanity; which if it is to be removed will be through energies based on the same faith and hope, and sustained by the same courage that prepares a nation, under divine Providence, for the responsibilities of a new era, with its added possibilities of good to the world's common people. It is hardly worthy of American philanthropy to suppose that a nation like our own, strong and enlightened, stands for naught but self in the world's history.

But the Republic has not reached its present estate without many passages that bear on the question of growth and of responsibility as it now presents itself. Expansion has not been an unmeaning incident in the growth of the nation. From our point of view looking back over the past it can hardly be said that it has much more than met the demands for the play of the developing energies of a peace-loving people. But each period of expansion has been a time of grave discussion, and especially of contention against incurring the supposed consequences of new relations and of new territorial responsibilities.

The national boundary in the outset included the thirteen colonial states with their possessions to the Mississippi River, a large territory it was thought in which to grow a nation. The absorption of Florida would naturally follow sooner or later, not from any lack of territory, but from the lack of physical delimitation. But when Jefferson, by the treaty of purchase of Louisiana, anticipated a wider domain, a storm of opposition darkened the political sky. Why should the young republic tempt Providence by passing over a natural God-given boundary like the Mississippi River to invite the consequences of greed of land, and to sow the seed of future discord? How unlike wisdom to venture on a course so fraught with danger and so inimical to culture and to higher civilization?

and finally, how suicidal to do that for which neither the Constitution nor Washington's Farewell Address provided for by anticipation.

Pending the ratification of the treaty of purchase in 1803, it was strongly urged in debate that this new, immense, unbounded territory, if it should be incorporated in the Union, a thing not supposable under the Constitution, would be the greatest curse that could befall the nation. Both seen and unforeseen results of expansion, would, if persisted in, bring about the disintegration of the nation. Any one, it was said, who would take the pains to examine the map could see that the natural boundary of the United States on the west was the Mississippi River. But if this territory were held, those who ought to remain in the original bounds would inevitably drift away from the warming rays of the general government, and become aliens.

The empirists of that day as strenuously urged the acquisition, contending that though it might not be fully foreseen what purpose this stretch of unexplored country might subserve, the question of its availability might be safely left to posterity. We shall hardly in our day say that it was merely good fortune that the treaty of purchase was ratified; but the opposition to expansion continued and found occasion for further appeal to save the nation from the evils of what appeared to many good and learned men, as at the very best, an unwarranted policy.

When a bill to admit Louisiana as a state was introduced in 1811, Josiah Quincy, one of the ablest members of the House of Representatives, led a strong opposition to the measure. Speaking of the Constitutional phase of the question, he said: "The action proposed assumes for its basis that the three branches of this national government, without recurrence to conventions of the people in the states or to the Legislatures of the states, are authorized to admit new partners to a share of the political power, in countries out of the original boundary of the United States. This principle," said he, "I maintain to be altogether without any sanction of the Constitution. I declare it to be a manifest and atrocious usurpation of power, of a nature destroying, according to undeniable principles of moral law, the obligations of our national compact; and leading to the awful consequences which flow from such a state of things." Such an idea, it was said, had never occurred to the framers of the Constitution, some of whom were still living to share in its exposition. And where was this all to end? Other states west of the Mississippi would soon knock for admission. Already wild fancy was picturing the center of empire west of the mouth of the Ohio River. Such a course was impossible; and the passage of this bill would be a death-blow to the Constitution.

Consistently with what we now know to be larger plans than are fully encompassed by the wisdom of men, the bill was passed. Many states west of the Mississippi have added their stars to the old flag. The center of empire is far west of the mouth of the Ohio, and the Constitution is neither dead nor is the nation suffering from territorial indigestion.

But if the seaboard statesman feared to share with states west of the Mississippi River the political interest of the republic,

the common people of the new nation did not fear to lead the march of empire westward.

The opponents of expansion driven from the father of waters as the western boundary by the logic of growth, retreated to the crest of the Rocky Mountains, on which they wrote in large letters: the natural impassable western boundary of the nation. A more unfortunate placard for the Rocky Mountains as a western boundary of the Republic could not have been chosen. If you want a barrier scaled by the new world Anglo-saxons, label it impassable. If you want an unknown stretch of wilderness explored, label it impenetrable.

As early as 1792, Captain Gray had discovered the Columbia River, giving priority of right to this drainage basin. Afterwards the expedition of Lewis and Clark confirmed the right and brought to notice the vast territory of Oregon, as yet without definite bounds. In 1824, President Monroe recommended the establishment of a military post at the mouth of the Columbia River. This was a natural and needful proposal to maintain property rights on the shore of the Pacific Ocean. But there was in this a hint of expansion which again aroused the negative guardians of the public weal; and again the impracticability and even the impossibility of maintaining ownership of additional territory was urged with a fervor of strong conviction. The points of difficulty and of danger were many. Oregon could never become a state.

It would take an able-bodied representative of that distant country three hundred and fifty days to come to Washington and return, costing the government nearly \$4,000 dollars for two weeks service in Congress. The Union was already too extensive. There could be no warrant for maintaining a colony, which could give no return for the great expense involved. Commercial communication with the Pacific was impossible from the nature of the case. Also, we should provide a vulnerable point of attack.

So great was the opposition to expansion to the Pacific Ocean, that not much progress was made in defining the boundary of the territory, until after 1843, when the consequences of neglect had already prejudiced the claims of the United States to that region; and the empirists of the time demanded action, thus bringing on another extended debate, in which the anti-expansionists again sought to save the Union from what they doubtless believed to be a mistaken policy of providing for the future of the nation.

It is needless to follow the course of debate in 1843. But one suggestion on the part of the expansionists led to a contention which was not a reiteration of objections already worn by repetition and weakened by the course of events—prophetic views too interesting to be omitted in this connection. On the part of the empirists, it was said that steam would aid in the solution of the problem of the government of the far-off Oregon. This line of thought was exultingly welcomed as an evidence of weakness in the argument for expansion. Such a proposition could not be entertained by Congress without discredit to the intelligence of that body. No one who had knowledge of what was involved in such a supposition would seriously entertain it. The wealth of the Indies was not sufficient to construct a railroad from Washington to the mouth of the Columbia, much less of a nation inclined to dissipate its means on reaches of the imagination.

As usual in America, the opponents of ex-

pansion failed to stay the march of empire. Whitman had already made his famous ride across the continent to save the Columbia Valley from the designs of the Hudson Bay Company, and the pioneers of the future state had begun to file through the passes of the Rocky Mountains, to save to the nation, providentially, what statesmanship had so long failed to appreciate. The opponents of expansion did indeed block the way, so far as to lose to us that pearl of islands which guards the mouth of the Columbia River, a service for which it cannot be said that any citizen of the Republic is, at the present time, capable of finding a suitable apology.

Less than half a century passed, and the representatives of the states of Oregon and Washington could go to the national capital and return to their constituents in less time than was taken by the representatives of Massachusetts and of New Hampshire in the halcyon days of Josiah Quincy.

Such a background has the story of the expansion of the Republic to the Pacific Ocean. The acquisition of Texas, California, New Mexico and Arizona followed, rounding out and consolidating the nation, for a providential career, it may be, if it is true to its mission, in the wider fields where the world's unrest marks the course of the evolution of better types of government, and of civil environments suited to the needs of common humanity.

The Seward purchase of Alaska, with its boded sinister consequences, which, like extravagant hopes, are more real in the imagination than in the event, brings us to the present epoch, when the play of individual opinions and the clamor of partisan interests make it more difficult to catch the drum-beat of the army that is leading us along the way, or to see the hand of Providence beckoning to high national purpose. But is it necessarily true that in the present our ears are dull and our eyes dim, that we may not know the behests of patriotism in a time like this? We sit in no uncertain judgment on the thoughts and actions of those who have shared the responsibilities of the periods that lead up to now; in turn the action, thought, of to-day will be seen apart from the right of personal opinion, which we so jealously guard as the true basis of collective power. Are the duties of the government as the sponsor for the growth of the Republic and the guardian of its honor less certain or less incumbent than at any period when the weal of the nation has hung in the balance of public sentiment?

I have hastily reviewed one of the most important phases of the growth of the Republic, with its background of doubt and of contention, that we might, if possible, catch the spirit that has actuated the real army of the nation in every step of progress, and in response to the calls which in history are interpreted as divine purpose, in the evolution of a new type of government and a new force in civilization.

It is plain that not carefulness to avoid new fields of action, with their added demands and responsibilities, not a fervid desire to shape the exigencies of the present and of the future by the wisdom of the past, not the desire for the rewards of personal ambition, or for wealth or political power, but a sense of responsibility for the growth and the honor of the nation as a factor in civilization, has been the spirit that has led the way to whatever of national oneness and power is ours. In other words, courage, as distinguished from the various shades of cowardice, faith as contrasted with overshadowing distrust, hope as against disheartening misgivings, and inspiring optimism as opposed to all shades of pessimism, have been the onward and upward leading factors, both individual and national, in the present tense of every stage of growth. And if there have been periods of retrogression, it has been clearly from the preponderance of the negative, rather than of these positive forces, in our political world.

(To be continued.)

Woman's Work.

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

GOD KNOWS.

BY SUSAN COOLIDGE.

The great round world is full of things,
Not only armies and realms and kings,
And lands and seas and forests tall,
But little things, so small to see,
So many they cannot counted be;
Yet, wonderful thought, the Lord knows all!

Oh, wonderful thought, that he can know all,
Not only the mighty, but the small;
Not only the Alps, but each flake of its snows!
And he pities and pardons, and loves so well,
That you and I in the thought may dwell,
And not be afraid, though we know he knows.

DAY OF PRAYER, AUGUST 1.

LET the burden of our petitions be, Less of self, and more love for others.

PRAY for the uninterested women of our churches, that they may be led to see the beauty of service for the Master.

If our Associational Secretaries could ascertain the number of women who respond to the calls of our Missionary and Tract Societies, what would be the result? How large a proportion are enlisted?

"MESSIAH shall triumph, his Father hath sworn,
It is yours, O ye chosen, to hasten the morn;
Unwearied in labor, unfailing in prayer,
He bids you the way of his kingdom prepare."

GENERAL GORDON'S QUIET HOUR.

It is told of General Gordon, during his first sojourn in Soudan, that each morning there was one half-hour during which there lay outside his tent a handkerchief. The whole camp knew the significance of that token, and most religiously was it respected by all there, whatsoever the color, creed or business. No foot dared to enter the tent so guarded; no message, however pressing, was carried in. Whatever it was, of life or death, it had to wait until that guardian signal was removed. Every one knew that God and Gordon were together alone. The men of spiritual power to-day get their strength by being much alone with God.—*Christian Union Herald.*

GO FORWARD.

BY MRS. C. M. BLISS, WESTFIELD, WIS.

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

In all lines of industry and business relations in life, it is important to exercise constant watchcare and persistent efforts to build up and extend; care in preparations to meet emergencies, wisely advance new ideas and execute new plans with a possible larger outlay that all parts of the work may be strengthened. If the management lies in the hands of wise and competent persons who have at heart the interest and welfare of all connected therewith, who often sacrifice pleasures and even comforts, the work may go forward without danger of disaster. It is equally important that earnestness, devotion and a self-sacrificing spirit should characterize all who are interested in denominational work. It is gratifying and a source of thanksgiving that there are already so many such laborers winning souls to Christ and building up the kingdom of God, and that others still are preparing themselves to enter the ranks as soldiers of the cross. Various fields are occupied, vineyards planted and seed sown; the work is well begun. From many sources reports have come to us as the results of these labors which have been inspiring. True, as

it has been in the past, so it will be necessary in the future to surmount obstacles, and many times disappointments will occur.

Opportunities and obligations are increasing and demand our attention. How shall we meet them and make them best serve God and the good of the cause, for we cannot afford a retrograde movement. The opportunity which has come to us during the past year truly seems to be divinely sent, and now that the work is in our hands we are under obligations to make greater efforts than before. While we should not for a moment entertain a thought of detracting from our China mission, it clearly seems to be our duty to take this work also into our hearts, making China and Africa our work. We believe that the plan for an industrial mission, is highly commendable and have for sometime felt a desire that such a plan might be adopted in connection with the China mission and also on the same basis a mission might, in a proper time and place, be established among the colored people in our own land. This new movement may bring grave responsibilities from which we may at times almost feel to shrink, but are we not willing to put our shoulder to the wheel and sustain the Board and those who have started so worthy an enterprise, that knowledge and Christianity may be carried to this people? God has spoken to us through his servants and said, "Go forward."

Dear sisters, you have nobly done your part in the initiative step, and may this child of adoption be cherished and nourished that she may learn wisdom and be found searching after the riches of the eternal kingdom. This new care must involve additional labor and expense. To some it may mean greater sacrifice, a closer economy in the home; but, my sisters, may it not be cheerfully and thankfully accepted? It is not enough that we feel a degree of certainty that our dear ones are safe within the fold. What sacrifice would not a true mother make to save her son from the curse of intemperance, or to preserve the fair name of her daughter? Is it not equally important that an earnest endeavor be made to save the souls of those who, like ourselves, God has created in his own image? Keep this new light burning and flaming until it shall send a ray across the continent to the western shore to give strength and life to the glimmering light we hear is struggling for existence, and which only needs fanning to bring it into a strong and far-reaching flame.

Rare and increasing opportunities present themselves on the evangelistic field, and we trust that reinforcements will soon be sent out and this very important work receive hearty support by the sympathy, contributions and prayers of the people. No one can better understand the meaning nor appreciate more the coming of a Seventh-day Baptist evangelist than can a lone Sabbath-keeper. May this line of work go forward and the blessing of God attend it. The Sabbath Reform work is of great importance and significance. Let it too go forward that the whole truth may be carried as a search-light into the darkness. Go forward with the work in all its departments. Nourish it that it may have a more vigorous growth. Cherish it that it may bear fruit more abundantly. Sustain in all possible ways those who have the work directly in charge. The Missionary, Tract and Woman's Boards each have their

obligations to meet, each bear burdens on their hands and hearts of which we know not. It belongs to us to strengthen their hands and encourage their hearts by doing our part in bearing the burdens which otherwise might become overwhelming. As the strength of our love for the Master and his service is measured by our obedience to his requirements, so may our cheerful obedience manifest our love to do his will who said, "Go, teach all nations." May the Holy Spirit help us to glorify the work by the energy of our lives. With the strength of unity, with Christian harmony of spirit and consecrated money the work can and will go forward.

Go forward, thy Master is saying to-day,
The enemy strong, is building his tower,
Go, teach them the better and wiser way,
Ere they perish by the demon's power.

Awake, thou may'st no longer sleep,
The watchman cries, "there's danger in the way;
Arise, and seek the wandering sheep,
I pray thee, go now, without delay.

Go, the door stands open for thee,
Thy brothers and sisters with beck'ning hand
Are waiting, salvation to see;
Quickly go forth and possess the land.

So we cleanse our hands from guilt of blood,
And while we labor, give and pray,
The work will move on by the help of God,
And thousands learn the heavenly way.

WOMAN'S BOARD.

May Receipts.

Mrs. E. L. Noble, Marquette, Wis.....	\$ 1 00
Mrs. C. H. Chipman, Hope Valley, R. I., Susie Burdick, 85c; Board Fund, 85c.....	1 70
Seventh-day Baptist Sabbath-school, Nortonville, Kansas, Boys' School.....	10 00
Mrs. Minnie Summers, Marquette, Wis.....	1 00
Ladies' Benevolent Society, Milton, Wis., Tract Society.....	10 00
Ladies of Andover Church, Andover, N. Y., Susie Burdick.....	5 00
Ladies of the Pawcatuck Seventh-day Baptist Church, West- terly, R. I., Susie Burdick.....	40 00
Mrs. Harriet S. Rogers, Oxford, N. Y.....	10 00
Dr. Swinney, Shiloh, N. J.....	2 00
Mrs. Angella Cottrell's Band.....	39
Womans' Missionary Society, Bolair, W. Va., Boys' School.....	1 00
Mrs. E. A. Whitford, We. terly, R. I., Missionary Society.....	5 00
Total.....	\$87 09

June Receipts.

Collection at Eastern Association, Tract Society, \$10.17; Missionary Society, \$10.17.....	\$ 20 34
Mrs. Geo. S. Larkin, Dunellen, N. J., Boys' School, \$5.00; Dr. Palmberg, \$2.50; Susie Burdick, \$2.50.....	10 00
Ladies' Benevolent Society, Welton, Ia.....	20 00
Woman's Missionary Society, Nortonville, Kan.....	35 00
Mrs. H. C. Stewart, Edelstein, Ill., Teacher Boys' School.....	2 00
Women of the First Hopkinton Church, Hopkinton, R. I., Susie Burdick, \$29.75; Hospital Fund, \$1.00.....	30 75
Collection from Central Association.....	7 34
Mrs. A. D. Crumb, Watworth, Wis., Home Missions.....	50 00
From Utica, N. Y., Susie Burdick.....	10 00
Ladies' Missionary Society, West Hallock, Ill., Susie Bur- dick, \$10.00; Helper's Fund, \$2.00; Board Fund, \$1.50.....	13 50
Mrs. Cooper, Marion Ia., African Mission.....	3 00
Mrs. Mary Certain, Marion, Ia., African Mission.....	4 00
Woman's Benevolent Society, Albion, Wis., Susie Burdick.....	15 00
Collection at Western Association, Independence, N. Y.....	9 08
Collection at North-Western Association, Milton, Wis.....	12 12
Photos Sold at Western Association, Independence, N. Y.....	5 75
Ladies' Aid Society, Main, N. Y., Susie Burdick.....	2 00
Ladies' Benevolent Society, Dodge Centre, Minn., Susie Bur- dick, \$3.50; Helper's Fund, \$2.50; Board Fund, \$2.00.....	8 00
Mrs. Harriett S. Rogers, Oxford, N. Y.....	6 00
From Ashaway, R. I., Susie Burdick.....	1 25
Women of the First Seventh-day Baptist Church, New York City, Susie Burdick, \$20.00; Helper's Fund, \$10.00; Med- ical Mission, \$40 00.....	70 00
Woman's Missionary Aid Society, Brookfield, N. Y., Tract Society.....	23 00
Photos Sold, New York City, of Susie Burdick, S. M. S.....	3 50
Total.....	\$361 63

E. & O. E.

MRS. GEO. R. BOSS, Treasurer.

MILTON, Wis., July 5, 1899.

TO SENECA LAKE.

On thy fair bosom, silver lake,
The wild swan spreads his snowy sail,
And round his breast the ripples break,
As down he bears before the gale.

On thy fair bosom, waveless stream,
The dipping paddle echoes far,
And flashes in the moonlight gleam;
And bright reflects the polar star.

The waves along thy pebbly shore,
As blows the north wind, heave their foam,
And curl around the dashing oar,
As late the boatman hies him home.

How sweet, at set of sun, to view
The golden mirror spreading wide,
And see the mist of mantling blue
Float round the distant mountain side.

At midnight hour, as shines the moon,
A sheet of silver spreads below,
And swift she cuts, at highest noon,
Light clouds, like wreathes of finest snow.

On thy fair bosom, silver lake,
O, I could ever sweep the oar,
When early birds at morning wake,
And evening tells us toil is o'er!

—James Gates Percival.

Young People's Work

By EDWIN SHAW, Milton, Wis.

MILTON, Wis., July 1, 1899.

Dear Friend:—Will you please see that this blank is carefully filled out and returned to Edwin Shaw, Milton, Wis., before Aug. 1, 1899?

Report of the Y. P. S. C. E. of..... for the year ending July 1, 1899.

OFFICERS:

Pastors.....
 President.....
 Treasurer.....
 Corresponding Secretary.....

MEMBERSHIP:

Active.....
 Associate.....
 Affiliate or Honorary.....
 Total.....
 Junior:
 Active.....
 Associate.....
 Total.....
 Grand total.....

FINANCIAL:

Denominational.....
 Missionary.....\$
 Tract Board.....\$
 Own Church.....\$
 Other Work.....\$
 Total.....\$
 Undenominational.....\$
 Grand total.....\$

ATTENDANCE:

Average number at prayer-meeting.....
 Number that attended the Association.....
 Members that attend Sabbath-school.....
 Members that attend the church prayer-meeting.....

CONDITION, WORK, ETC.:

Members that read the RECORDER.....
 Additions during the year by baptism.....
 Associate members becoming Active.....
 Active members becoming Affiliate or Honorary.....
 Do the committees give written reports.....
 Do you have the "Pledge?" Do you keep it.....
 Do you have a "Mirror" committee.....
 What are you doing for our China work.....
 What are you doing for our "College Quartet" work.....
 Will you please attend to the filling out of this blank carefully and promptly.....
 Please sign your name here.....

A copy of the above letter has been sent to every Young People's Society of Christian Endeavor in our denomination. Please see to it that the blank sent to your Society is properly filled out and returned.

SEMI-ANNUAL MEETING.

The Semi-Annual Meeting of the churches of Minnesota was held at Dodge Centre, Minn., June 2, 3, 1899. The introductory sermon, by Rev. E. H. Socwell, was preached on the afternoon of Sixth-day, June 2. Mr. Socwell was delegate from the Iowa Yearly Meeting. The permanent organization of the meeting was effected by the election of D. E. Rouns-ville, Moderator, and H. N. Sweet, Secretary. Letters were read from the New Auburn and Dodge Centre churches. These showed the very satisfactory condition of those churches, and strong hopes of still better attainment in spiritual things in the future. Mr. Socwell made a general report concerning his work in the state of Iowa. He said that the churches in that state were in a vigorous and growing condition. After the transaction of some business items, the meeting adjourned.

The prayer-meeting on Sixth-day evening was conducted by Rev. Mr. Socwell and Eld. O. S. Mills. The general thought which pervaded the evening meeting was a strong desire to rise above earthly surroundings, selfishness, and the demands of earthly business, and a special desire for a blessing on the Sabbath following. The particular theme of the meeting was "Keeping One's Vows." It is a good thing to make and to keep our vows concerning the service of God. Many expressed great thankfulness for their blessings, especially the spiritual help which comes from the church relation. It is well to mourn over our mistakes that we may thereby avoid repeating them, but it is better to dwell on the sunny side of life and to rejoice in both bless-

ings and trials, since they lead us to higher life and to deeper love for God. The meeting was greatly enjoyed, and the presence of the invisible spirit of loving helpfulness was strongly marked.

A prominent feature of the Sabbath morning service was the excellent music furnished by the choir of the Dodge Centre church. The opening anthem, "All Power is Given Unto me in Heaven and in Earth," was especially inspiring and helpful, and the "offertory," Mendelsohn's "Song Without Words," seemed to touch the pockets as well as the hearts of the people. The sermon on Sabbath morning was by Rev. J. T. Davis. It was an encouraging exhortation to seek a closer walk with the Great Helper. Few who listened will be likely to forget the picture of the Christian home which he presented before us, and the excellent advice which accompanied it; if taken to heart it will uplift and sanctify all the homes that were represented. The Sabbath-school, under the direction of F. E. Tappan, Superintendent, was conducted in the usual manner, and a very profitable session was enjoyed by all. On Sabbath afternoon two very instructive essays were read, one by Mrs. Lula Ellis, and one by Mrs. Minnie Coon. Taken as a whole, the meeting was full of encouragement. It was pervaded by those influences which strengthen the bonds of union between the churches and uplift them in their common faith in Christ. R. H. BABCOCK, *Cor Sec.*

DIE, SWEET JUNE.

BY HELEN HINSDALE RICH.

Ring all thy lily bells, thy royal colors fly,
 Sweet June, and die!
 The burden of her flow'ry state she bore,
 Till heart could bear no more.
 The revelry of golden throats, perfumes
 Of all the dear dead Junes;
 The phantom rose-leaves drifting faint and wan,
 Slow fading in the sun;
 Remembered kisses by the pansy bed,
 Vows still unsaid;
 Soft dreaming eyes of loved ones passed away
 Haunt the bright day;
 The vanished sighs, the thrilling touch of hands
 In death's chill lands;
 All the impassioned loveliness that smiled
 On thee, fair child!
 Oh! rose-crowned daughter of a deathless sire,
 Too fierce the fire
 That poured its amber tide along thy veins;
 Too strong the chains—
 That bound thy spirit to the unburied past!
 Peace, June, at last!

—Boston Transcript.

ORDINATION AT MILTON.

It was a fitting close of the North-Western Association to have the ordination of Bro. E. B. Saunders on the last evening. All the meetings were largely attended. The spiritual exercises were tender and uplifting, and the interest kept rising from the beginning to the end. When it was announced that our beloved evangelist, who had labored in all the Associations, was to be publicly set apart to the gospel ministry by the impressive services of examination and ordination, all were glad to witness, and, as far as possible, to assist, in the consecrating services. Friends and neighbors gathered early, and many staid over, to be present, and to join heartily in the exercises.

It was a special cause of thanksgiving to see that the old-time way of argument and controversy over the candidate's theological views had entirely passed by, and the better way, the Bible way, had taken its place, in which the candidate freely and tenderly gave his religious experience, his call to the ministry, and his personal convictions of doctrine and duty. Opportunity was courteously given for any questions, but all debate was lost sight of in the noble desire to exalt the gospel ministry and to gladly set apart our beloved brother to its sacred duties and responsibilities. L. R. SWINNEY.

REDUCED FARES FOR CONFERENCE.

The Committee on Railroad Fares for Conference have secured a rate of one and one-third fares, and call attention to the Circular of Instructions printed herewith.

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

IRA. J. ORDWAY,

544 W. Madison St., Chicago,

D. E. TITSWORTH,

Plainfield, N. J.

Instructions to Persons Attending the Meeting.

1. The reduction is to persons going to and attending the Anniversaries.
2. The reduction is fare and a third, conditional on there being an attendance at the meeting of not less than 100 persons holding certificates.
3. All persons availing themselves of the reduction will pay full first-class fare going to the meeting and get a certificate filled in on one side by the agent of whom the ticket is purchased. Agents at important stations and coupon ticket offices are supplied with certificates.
4. *Certificates are not kept at all stations.* If, however, the ticket agent at a local station is not supplied with certificates and through tickets to place of meeting, he can inform the delegate of the nearest important station where they can be obtained. In such a case the delegate should purchase a local ticket to such station and there take up his certificate and through ticket to place of meeting.
5. Tickets for going passage may be sold only within three days (not counting Sunday) prior to the agreed opening date of the meeting, or three days after (including) such opening date; except that, when meetings are held at distant points to which the authorized limit is greater than three days, tickets may be sold before the meeting in accordance with the limits shown in regular tariffs. No certificates are issued to points, where the going fare is less than 75 cents.
6. Deposit the certificate with the secretary or other proper officer of the organization at the meeting, for necessary endorsement and vise of special agent.
7. Certificates are *not transferable*, and return tickets secured upon certificates are *not transferable*.
8. On presentation of the certificate, duly filled in on both sides, within three days (Sunday excepted) after the adjournment of the meeting, the ticket agent at the place of meeting will return the holder to starting-point, by the route over which the going journey was made, at one-third the highest limited fare by such route. The return tickets will in all cases be closely limited to continuous passage to destination.
9. No refund of fare will be made on account of any person failing to obtain a certificate.

INSTRUCTION TO SECRETARY OR OTHER OFFICER OF THE ORGANIZATION ENDORSING CERTIFICATES AT THE MEETING.

10. Certificates should be collected during the early sessions of meeting, the title, place, and date endorsed, as provided for on blank side of each certificate; they will then be in shape for the vise of special agent attending the meeting for that purpose, and when countersigned by him will entitle the holders to the reduction set forth in clause 8.

Delegates and others availing themselves of this reduction in fare must present themselves at the Ticket offices for certificates and tickets at least 30 minutes before departure of trains.

RESOLUTIONS.

The following resolutions were unanimously adopted by the Ladies' Benevolent Society of Dodge Centre (Minn.) Seventh-day Baptist church:

Resolved, That we, the Ladies of the Dodge Centre Benevolent Society, extend our heartfelt thanks to Mrs. H. D. Clarke for the able manner in which she has presided over this Society for the past five years; and for her faithfulness in the discharge of all the duties which have come to her at various times.

Resolved, That the wisdom and ability which she has extended in aid of the various branches of our work, by her counsel, service, and loving deeds, will always be held in grateful remembrance by each member of this Society, and that our prayers will follow her to her new field of labor at Garwin, Iowa.

Resolved, That a copy of these resolutions be presented to Mrs. Clarke, and also a copy be sent to the SABBATH RECORDER for publication.

JUNE 14, 1899.

Children's Page.

MISSIONARY MUSIC.

Have you ever brought a penny to the missionary box—
A penny which you might have spent like other little
folks?

And, when it falls among the rest, have you ever heard
a ring
Like a pleasant sound of welcome which the other pen-
nies sing?

This is missionary music and it has a pleasant sound,
For pennies make a shilling, and shillings make a pound,
And many pounds together the gospel news will send,
Which tells the distant heathen that the Saviour is their
friend.

And oh, what joyous music is the missionary song,
When it seems to come from every heart and sounds
from every tongue;
When happy Christian little ones all sing with one ac-
cord
Of the time when realms of darkness shall be kingdoms
of the Lord!

But sweeter far than all which Jesus loves to hear
Are children's voices when they breathe a missionary
prayer;
And many a one from distant lands will reach his heav-
enly home
In answer to the children's prayer, "Oh, Lord, Thy
kingdom come."

Then, missionary children, let this music never cease;
Work on, work on in earnest for the Lord, the Prince of
peace.
There is praying work and paying work for every heart
and hand,
Till the missionary chorus shall go forth through all the
land.

—Selected.

WHAT THE SUNFLOWERS FOUND TO DO.

BY ALICE JEAN PATTERSON.

The sunflowers were in trouble. Mr. Blue Jay happened along one morning just in time to hear all about it.

"It's very hard to bear," one large sunflower was saying. "Here we stand, the tallest flowers in the whole garden. No one can help seeing us, and yet we do not receive the slightest attention from any one. All the other flowers are admired and praised for their beauty or their fragrance. The little girls talk about the dear pansies with their pretty little faces, the lovely verbenas and sweet peas, the bright geraniums, the dainty alyssum, and the beautiful morning-glory. I've waited and listened, and longed to hear one cheery word about us; but it has never come. Wonder why we were planted here to grow up and blossom among the flowers that people think are so beautiful? I am sure there is some beauty about us. Our frills are of the brightest yellow, and our blossoms, though small, are as dainty as the alyssum and as beautifully shaped as the morning-glory; but no one ever takes the trouble to look for their beauty."

The flowers all nodded their heads mournfully as he ceased speaking. "That does not trouble me much," whispered another. "For, after all, we are not very beautiful. Our leaves are coarse and rough, and although there may be some beauty in one of our blossoms, crowded together as they are into this clumsy head, they certainly cannot compare favorably with the velvety face of the pansy or the bright scarlet of the geranium. I can easily stand having nothing said about my beauty; but to remain here day after day and know that I am of no use to any one, that I do not help in any way to make a single creature happy—that is more than I can bear patiently. Do you know that those pansies were gathered yesterday to be sent to a poor sick girl? I heard little Anna say so, and this morning those sweet peas were carried as a gift to Mamie's teacher. That is always happening. The other flowers are not only beautiful but helpful. Alas! who ever thinks

of carrying a coarse sunflower to cheer a sick soul, or to offer as a gift to a friend?"

The sunflowers again nodded and rustled their leaves in sympathy.

Mr. Blue Jay was beginning to feel very uncomfortable. He hardly knew whether to slip away without trying to hear more or to stay and offer some consolation to the discontented flowers. Being a curious fellow, he decided to remain, and was clearing his throat to speak, when another voice piped up.

"My dear brothers and sisters, I believe that we ought to be satisfied just to be sunflowers. In all the wide, wide world we are the only flowers that are recognized as belonging to the monarch of the day. No other flowers bear his name. He at least is glad that we are here. How lovingly he sends his first beams to greet us in the morning! How tenderly he smiles upon us through the entire day as we follow his course through the heavens, and then at eventide how kindly he sends his last rays to kiss us good-night! In our discontent we are forgetting our sun god. We stand with drooping heads looking down to the ground, when we should have our eyes fixed firmly upon him. I, too, long to be beautiful and useful, but if our sun is satisfied with us as we are, why should we desire anything more?"

The sunflowers were much pleased with this, and, after a few more remarks, they decided to try to be content, but even this decision was made with many sighs.

Mr. Jay could keep silent no longer. "Spee—spee!" he cried, to attract their attention. "See here! see here! you are talking very foolishly. You are complaining too soon. You must be willing to wait till the proper time comes to be useful. You have decided wisely to content yourselves and keep your eyes fixed on the sun. That is enough for you to do now; but, remember, by and by I shall return with my friends and neighbors, and we shall show you how to be useful and to bring joy to others."

Before the sunflowers had recovered from their surprise enough to ask him what he meant, Mr. Jay, with another merry "Spee—spee!" flew away.

So the sunflowers no longer envied the other flowers. They hoped, while they kept their eyes fixed on the sun.

The weeks sped rapidly away, while the sunflowers grew taller and coarser. Once or twice they heard a distant "spee," and thought that the jay was returning, but their time of waiting and hoping was not yet ended.

The summer was gone, and the first autumn days sent the sunbeams to awaken the sunflowers each morning.

"Our homely little blossoms have all fallen off," one flower declared. "Oh, why does not the jay come back?" "We have some shiny black seeds in their places," whispered another. "I'm sure Mr. Jay will come soon. He'll come very soon."

The murmur of their voices had scarcely died away when the welcome "Spee—spee!" sounded directly overhead. A rustle of excitement passed through the leaves of the plants. "Here we are, dear sunflowers!" shouted the jay. "I see you are waiting for us. I have invited all the birds to this wonderful feast you have been making ready all the summer months. Listen! do you hear them coming? Noisy things!"

Sure, soon enough, from every direction

came the sound of the gathering hosts. There were merry, twittering goldfinches, saucy, chattering sparrows, and scolding blackbirds. There were ladylike catbirds, cheery robins, dignified thrushes, and numerous brothers and sisters of Mr. Jay. They settled by twos and fours and dozens upon the heavy heads, and began pecking out the sweet, delicious seeds that were arranged like rows of black beads.

"Dear, beautiful sunflowers!" was whispered again and again. "How good of you to prepare all these tender seeds for us and keep them until now; for the berries and grains are all gone, and it is so hard to find a good breakfast anywhere."

The birds all offered thanks as they flew away. A pair of finches lingered to pour forth a joyous song of gratitude. Dozens of sparrows chattered "Thank you, thank you!" all at the same time. "We shall come again, dear sunflowers!" shouted the jays. So they did. The feast lasted many days. The first streak of the dawn brought the merry throng of birds to breakfast in the garden.

The crowning happiness was yet to come. One morning Grandma Stone rushed out of the house crying: "Those naughty birds are eating up all my sunflower seeds! I must gather some at once, for I should not know how to get on without my row of sunflowers. Their cheery faces smiling at me every morning help more than anything else to make this seem like the old home."

The sunflowers bowed in grateful humility, while they whispered, "It was a long time to wait, but at last we know that it paid to live, to grow, and to blossom only as homely sunflowers."—*Outlook.*

THE DIFFERENCE.

"We bear a like name,
And we look just the same,"
Said one "a" to another small "a,"
"I make others glad,
While you make them sad—
Will you tell me the reason, I pray?"
"I'd rather make gay,"
Said the poor little "a,"
"But I cannot, and therefore I weep:
The fault's not in me—
It depends, as you see,
On the company one has to keep!"

—Little Men and Women.

HE KNEW HOW.

A baby beaver was caught and given to a gentleman as a pet. Beavers, as you know, build dams in which they can make their houses. But here was this poor baby living in a house where there was no possibility of his having the kind of home that he would love to have. One day when the little beaver was in the kitchen, a leaky pail was put on the floor. The moment the baby beaver saw the water running in a little stream across the floor he ran out in the yard, and appeared in a minute with a chip. The gentleman who owned the beaver was called to see him. The chip was placed in such a way as to stop the water, and the beaver hurried out and came in with another bit of wood, and then some mud. Orders were given that the beaver was not to be disturbed, but allowed to work out his plan; and in four weeks he had built a solid dam around the pail in which was the water.

A TEACHER in the Phillips School, Boston, Miss Ellen Whitney, has done a noble work in organizing the boys in her district into an anti-tobacco league. Of 875 pupils 703 have joined the organization and wear a badge which is forfeited for a season in case of three failures to keep the pledge. The locality is one where the children learn to smoke at an early age and it has required heroic efforts to check the habit. Would that more teachers made a crusade of this sort against tobacco.

—Selected.

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.

HARTSVILLE, N. Y.—Mr. and Mrs. Geo. W. Tompkins, of Memphis, Tenn., had their attention called to the Bible Sabbath (I suppose by Mrs. Ruth Pope Threlkeld,) about three years ago. They have been keeping the Sabbath for a year or two. May 27, 1899, by letter, they united with the Hartsville church as non-resident members. Turn on the Light. H. P. BURDICK.

DODGE CENTRE, MINN.—We are having beautiful weather, and farmers are improving it, as their work has been somewhat hindered by the frequent rains of the past few weeks. All small grain is looking fine. Haying has just begun.

To-day a large crowd gathered at the depot, to bid farewell to Eld. H. D. Clarke and wife, as they started for their new field of labor in Garwin, Iowa. Eld. Clarke and his estimable wife will be missed by a large circle of friends, and we hope their labors in Garwin will be blessed by the Holy Spirit. Eld. O. S. Mills is preaching as a supply until Eld. Hurley gets here. He is expected about the middle of July. L. B. E.

JUNE 29, 1899.

WORDS SPOKEN BY THE SAVIOUR WHILE UPON THE CROSS.

BY MRS. H. C. COON.

Read at the Sabbath-school at DeRuyter, N. Y., June 4, 1899.

In reading the history of Christ's crucifixion and the words spoken while upon the cross, I find eight separate exclamations. As the gospels were not written by the same person it is quite difficult to decide which was spoken first. From notes by some writers, I find they have given the words spoken to his Father in behalf of his enemies as the first, when he said, "Father, forgive them, for they know not what they do." I had thought those first which he spoke to his mother as he beheld her grief at his ignominious death, and remembered her loneliness without the sheltering arms of her Son. His first thought is to place her in the care of one whom he can trust. Christ tenderly calls her attention to his wish when he says, "Mother, behold thy Son." Turning to John he says, "Behold thy mother." Then as he feels the added sorrow of separation, he says, "Father, forgive them, for they know not what they do."

The thief upon the cross, beholding the love of the Saviour for those who had condemned him to death, feels his own great sinfulness, and desires to be remembered by Christ when he comes into his kingdom. At once Christ assures him of forgiveness when he replied, "Verily I say unto thee this day shalt thou be with me in paradise." The sins of the world are resting with great power upon Christ, the Father has withdrawn his sustaining arms, and in his despair he cries, "My God, my God, why has thou forsaken me." Then comes with the prayer a desire for the water of life, and he says, "I thirst." His Father comes to his relief, and in peace he rests in his love as he utters the words, "Into thy hands I commend my spirit." The mission for which he came is fulfilled, and he enters into rest with the words, "It is finished."

ON THE ROAD TO AFRICA.

STEAMSHIP GASCON,
Nearing Teneriffe,
May 18, 1899.

To the Editor of the SABBATH RECORDER:

My Dear Brother:—It was very kind of you when seeing us off for East Africa to invite us to write often to the many friends through the RECORDER. I only fear that we may weary them and you. It is human to like to tell our joys as well as our troubles. Hitherto we have only spoken to the friends of the things which oppressed us, but now we can begin to speak of our joys. It does seem such a constant and profound joy and privilege to be permitted to take some little part in Africa in carrying the glad tidings which angels counted a high honor first to announce as being for all people. I wonder the more when I reflect how unworthy we are, if our hearts tell us aright. A very special beam of light and joy shot into our hearts the other morning as we took our day's text out of the post bag which hangs in our cabin. (Bye the bye, I ought to explain what this post bag is. It is a sweet offering of 80 or 90 texts for daily food, to last from the beginning to the end of this journey. It is the gift of one of the lady members of a Seventh-day Baptist church in America. One not able to give much money support, but one who I am persuaded will, *in that day*, be found to have been one of the greatest supports to the work.) The special beam of light and joy, of which I have spoken, tell upon us as we took and unfolded this text. "They shall see His face, and His name shall be in their foreheads." I have had to pin this in my hat, for the spiritual food that it furnishes is so precious that one cannot help looking at it from time to time.

In passing through England I met with many former friends, who very quickly referred to my abandonment of Sunday-keeping. I was quite surprised to find that *not one* disputed the position laid down in the tractlets sent them. Being still a Trustee in the Zambesi Industrial Mission, I asked for a special meeting with my co-trustees, for various reasons. A copy of their trust-deed was furnished to me. After examining the religious basis of the trust, I asked the Secretary if they considered there was anything in the terms of the trust to hinder the native Christians or the missionaries themselves from returning to the Seventh-day, according to the command and the example of our Lord. Both the Secretary, Mr. Caldwell, and the trustees, admitted there was nothing in the religious basis laid down to hinder if those in the field so elected. In the recent translations into the Manganja language by the Secretary, I find a remarkably encouraging feature, which I look upon as the pointing of the finger of God, and the little cloud that betokens a coming shower of blessing upon the Sabbath truth in East Africa. The feature I refer to is, for the sake of distinctness, written upon the separate sheet enclosed marked "Sabata wa Mulungu." Although I feel highly indebted to Mr. Caldwell, the Z. I. M. Secretary, for placing such a valuable Sabbath testimony in my hands, I have not yet revealed to him or his associates my gratitude. I will wait a fitting time to do that. Strange to say, the cause of this remarkable witness against their present teaching is that Gen. 2:1-3 particularly illustrates a certain peculiarity in the Manganja language. Once again we see man-

ifested the first fruits of the latent power of the assurance, "My word shall accomplish that which I please, and prosper in the things whereunto I sent it." I should greatly like 500 small, neatly printed cards, in two or three folds, suitable for the jacket pocket of the Christian native, or others, containing the matter shown under heading "Sabata wa Mulungu." This will be Manganja Tract No. 1. We shall stir the European teacher of the Sunday more quickly through the native than by any amount of direct effort, and eventually react upon their supporters in Britain.

I devoutly trust that Elder Daland will not be recalled from Britain; and, further, that if men, good men as they are, do recall him, that he will hold the fort in Britain in faith, that so sure as the Sabbath is a truth of God, so sure will God sustain him there, and put new power and force into his work.

But I must stop, for I have a wholesome regard for your blue pencil and its excisory powers. My wife will speak for herself shortly; but, as baby cannot, may I say, that she sends her loving remembrances to the many kind ladies whose sympathy she cherishes.

In the glad tidings, His and yours all.

JOSEPH BOOTH.

SABATA WA MULUNGU.

(Manganja Dialect.)

Ndipo idata miamba ndi dziko lapansi ndi gula lao lonse. Ndimo pa tsiku lachisanu ndi chiwiri Mulungu anamara nechito iache iomwe anaipanga; napumula pa tsiku lachisanu ndi chiwiri kno nechito iache ionse iomwe anaipanga: ndimo Mulungu *analidalitsa* tsiku lachisanu ndi chiwiri ni kuleika ilo *loyera*; chifukwa Kute pa ilo anapumula kna mirimo iache ionse iomwe Mulungu anaipanga ni Kuichita.

English for the same by R. Caldwell, Secretary of Zambesi Industrial Mission, see pages 46 and 88 of his book "Manganja simplified."

And (they) had been finished the heavens and the earth (below) and the host their all. And on the day the fifth and second (seventh) God did finish the work His which He did (it) make, and rested on the day the fifth and second from the work His all which He did (it) make. And God did (it) bless the day fifth and second by making it holy; because that on it He did rest from the work His all which God did it make and did it work (do). (Literal translation).

From Chinyanja Grammar by Geo. Henry, M. A., Medical Missionary of the church of Scotland; pages 148 and 207:

Mulungu analidalitsa tsiku la kupuma nausea, kuti ana Achi onse a tziko limeneli angopumula kwa zinchito zao tsiku lomwe.

Tikanena ni antu a dziko limeneli, kuti onse amamuna ndi akazi, akuru ndi anjono, akali ndi ana, asonkane pamodzi pa tsiku la kupuma kumea a Mulungu.

English for the same:

God blessed the Day of Rest, and commanded that all His children of this world should rest from their works on that day.

We shall speak to the people of this country, that all men and women, great and small, old people and children, may assemble together on the Day of Rest to hear the word of God.

MAY, 1899.

THE most fruitful and elevating influence I have ever seemed to meet with has been my impression of obligation to God.—*Daniel Webster.*

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1899.

THIRD QUARTER.

July 1.	Gracious Invitations.....	Hos. 14: 1-9
July 8.	Daniel in Babylon.....	Dan. 1: 8-21
July 15.	The Hebrews in the Fery Furnace.....	Dan. 3: 14-28
July 22.	The Hand-riding on the Wall.....	Dan. 5: 17-31
July 29.	Daniel in the Den of Lions.....	Dan. 6: 10-23
Aug. 5.	The New Heart.....	Ezek. 36: 25-36
Aug. 12.	Ezekiel's Great Vision.....	Ezek. 37: 1-14
Aug. 19.	The River of Salvation.....	Ezek. 47: 1-12
Aug. 26.	Returning from Captivity.....	Ezra 1: 1-11
Sept. 2.	Rebuilding the Temple.....	Ezra 3: 10-4-5
Sept. 9.	Encouraging the Builders.....	Hag. 2: 1-9
Sept. 16.	Power through the Spirit.....	Zech. 4: 1-14
Sept. 23.	Review.....	

LESSON V.—DANIEL IN THE DEN OF LIONS.

For Sabbath-day, July 29, 1899.

LESSON TEXT.—Dan. 6: 10-23.

GOLDEN TEXT.—The Lord is thy keeper.—Psa. 121: 5.

INTRODUCTION.

Daniel's power and influence seem to have been not at all weakened by the downfall of king Belshazzar and the establishment of another dynasty. The new king seeking for integrity and ability in his chief officers, chose Daniel as one of the three presidents to exercise authority and supervision over the hundred and twenty satraps who governed the kingdom. Daniel soon showed himself superior to the other two presidents, and was highly favored by king Darius.

Daniel's attainments and the king's favor toward him excited the envy of his associate presidents and of the satraps, and they determined to accomplish his downfall. As it was impossible to find any cause of complaint in his management of affairs, their only resource was to seek an occasion from his alien religion.

By flattering the vanity of the king in regard to his great power, they obtained from him a very foolish decree to the effect that no one should for the space of thirty days make any request of God or man save of the king. It seems that since the day that Daniel persuaded the steward to give the four Hebrew youths the privilege of abstaining from the dainties of the king's table he had not been obliged to suffer for his religion, but had been honored on every hand. Although now an old man, probably about ninety years of age, he will not falter at this time of testing.

NOTES.

10. *Now when Daniel knew that the writing was signed.* By this clause we are made to notice that Daniel transgressed the decree, not through ignorance, but because he deliberately chose to disobey the king rather than to be untrue to God. *And his windows being open in his chamber toward Jerusalem.* It was not unusual for the Jews to pray with their faces toward Jerusalem. Compare 2 Chron. 6: 34. The chamber was a room built on the roof of the house. *Three times a day.* We are told that the Jews regularly prayed at 9 A. M., 12 M., and 3 P. M. The Mahomedans have stated hours of prayer, and turn their faces toward Mecca. *As he did aforesaid.* The introductory particles in the Aramaic are strong. "Precisely as he had done before this." The decree of the king made no difference to Daniel.

11. *Then these men assembled.* Literally "ran together with tumult."

12. *Decree.* The Aramaic word is more literally translated "interdict," or "prohibition." *Hast thou not signed a decree?* etc. They wished to make sure of their position before bringing the accusation. *The thing is true.* Better, "is established." *According to the law of the Medes and Persians which altereth not.* That is, "is not abrogated." The Medo-Persian kings delighted to think of their laws as of the decrees of the gods which do not pass away.

13. *Regardeth not thee.* They thought to arouse the anger of the king by representing Daniel as insolently disobedient.

14. *Was sore displeased with himself.* The last two words are better rendered "on account of it;" although the rendering of the A. V. makes very good sense. The king ought to have realized that all this trouble was caused by his own foolishness in making such a decree. *And set his heart on Daniel to deliver him.* We don't know in what ways he tried to effect Daniel's release. He evidently did not think it expedient for him to deny the unalterable character of his own decrees. *Till the going down of the sun.* It is probable that the execution of the decree could be delayed no longer.

15. *Then these men assembled.* They came in tumultuously before the king and reminded him of the unalterable character of his decrees.

16. *Thy God whom thou serveth continually, he will deliver thee.* It is hard to tell how much faith the king had in his own words; evidently not a great deal.

17. *And the king sealed it with his own signet, and with the signet of his lords.* This was in order that no unauthorized person might release Daniel before morning from the den of lions. The seal of the nobles was added so that not even the king himself could rescue Daniel and seal again the stone and say that he did not take him out till morning.

18. *Then the king went to his palace and passed the night fasting.* The king by his conduct shows his grief and anxiety. *Instruments of music.* Rather, "dancing women." *And his sleep went from him.* Literally "fled from him."

19. *Then the king arose very early in the morning.* It is evident that he went to the den as soon as it was allowable to release the prisoner. It is most likely that he required the princes to go with him, that the seals might be broken in their presence.

20. *With a lamentable voice.* Literally, "with a grieved voice." It was an exclamation of sorrow; for it seemed improbable that Daniel was alive.

21. *Then said Daniel unto the king, O king, live forever.* This was a courteous form of address to the great monarch.

22. *My God hath sent his angel.* Compare the presence of the fourth in the fiery furnace. *And hath shut the lions' mouths.* A miraculous interference with the ordinary impulse of these beasts. *Forasmuch as before him innocency was found in me.* Daniel looks upon his deliverance as a complete vindication of himself in the sight of God and of the king.

23. *Then was the king exceedingly glad for him.* He rejoiced at the deliverance of his trusted servant; and as seen in the latter part of the chapter was thoroughly convinced that the God of Daniel was the true God. *Because he believed in his God.* Better, "because he trusted in his God."

The next verse after the lesson tells of the punishment of those who had conspired against Daniel.

TRACT SOCIETY.

Fourth Quarterly Report, April 1, 1899, to July 1, 1899.

J. D. SPICER, Treasurer.

In account with

THE AMERICAN SABBATH TRACT SOCIETY.

DR.

Balance, Cash on Hand April 1, 1899.....	\$ 613 31
Receipts in April, as published.....	217 27
" May.....	461 04
" June.....	530 00
J. P. Mosher, Ag't. Office Receipts, \$416.70, \$278.13, \$278.27.....	1,732 28
\$195.57, \$200.75, \$278.13, \$278.27.....	26 50
S. D. B. Memorial Fund, Income, \$11.92, \$14.58.....	949.16
S. D. B. Memorial Fund, Geo. H. Babcock Bequest, \$949.16, \$101.42.....	1,050 58
S. D. B. Memorial Fund, D. C. Burdick Bequest, \$43.54, \$199.26.....	242 80
Seaman Williams, Interest.....	15 00
	\$4,888 78

CR.

J. P. Mosher, Ag't. Office expenses, Sundry bills, and Pay roll: \$291.10, \$225.32, \$530.39, \$584.39, \$331.69, \$361.59, \$268.39.....	\$2,692 87
A. H. Lewis, Salary: \$166.67, \$166.67, \$166.66.....	500 00
G. Veithuyzen, Senior, \$50.50, \$50.50, \$50.50.....	151 50
L. C. Randolph, Editorials, \$10.00, \$10.00, \$12 50.....	32 50
A. H. Lewis, Traveling Exp.: \$3.33, \$10.00, \$30.00, \$30.00, \$19.19.....	92 52
Treasurer's Assistant.....	25 00
Interest on Loan.....	15 00
Stationery and Stamps.....	4 20
Exchange on Check.....	10
Amount carried to Permanent Fund.....	100 00
S. J. Titsworth, Loan, \$500.00; Interest, \$7.25.....	507 25
Cash on hand.....	767 84
	\$4,888 78

E. & O. E.

J. D. SPICER, Treasurer.

Examined, compared with vouchers, and found correct.

D. E. TITSWORTH, WILLIAM C. HUBBARD, } Aud. Com.

PLAINFIELD, N. J., July 5, 1899.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, July 9, 1899, at 2.15 P. M., First Vice-President J. F. Hubbard in the chair.

Members present: J. F. Hubbard, D. E. Titsworth, A. H. Lewis, J. D. Spicer, J. M. Titsworth, H. V. Dunham, A. A. Titsworth, J. A. Hubbard, W. C. Hubbard, A. L. Titsworth and Business Manager, J. P. Mosher.

Visitors: H. H. Baker, T. B. Titsworth, R. Dunham.

Prayer was offered by Rev. A. H. Lewis, D. D.

Minutes of last meeting were read.

The Committee on Distribution of Literature reported for the past two months, 119,676 pages distributed, and 419 volumes of the "Decadence of Sunday, What Next?" dis-

posed of, 315 being sold, 66 sent to the "Press" and Libraries and 38 to agents. Collection from sales \$136.25.

Report adopted.

The Committee on Program reported as follows:

Your Committee on Program for the Annual Session to be held at Ashaway, R. I., Sunday, Aug. 27, 1899, would report the following order of exercises:

MORNING SESSION.

Opening Exercises.

Report by Treasurer, J. D. Spicer.

Report by Corresponding Secretary, A. H. Lewis.

Offering.

Announcement of Standing Committees.

Adjournment.

AFTERNOON SESSION.

Devotional Exercises.

Discussion of Special Features of the Annual Report.

General Discussion.

Adoption of Annual Report.

Adjournment.

EVENING SESSION.

Devotional Service.

Reports of Standing Committees.

Reports of Special Committees.

Discussion of Report of Committee on Resolutions.

Miscellaneous Business.

Adjournment.

Respectfully submitted,

A. H. LEWIS, } Com.
A. L. TITSWORTH, }

Report adopted.

On motion, it was voted to refer the sale or rental of the property of the late Reuben Ayers, of Leonardsville, N. Y., to the Treasurer of the Society, to act in conjunction with the Treasurer of the Missionary Society, with power.

On motion, the expense of printing tracts used by Mr. Joseph Booth in the Sabbath Reform campaign in Philadelphia in 1898, was ordered charged to Tract Distribution account.

The Treasurer presented his fourth quarterly report.

Report adopted after being approved by the Auditing Committee.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

UNITED STATES COMMISSION TO THE PARIS EXPOSITION OF 1900.

NEW YORK, June 22, 1899.

To the Editor of the SABBATH RECORDER:

My Dear Sir:—The United States Commission is now preparing plans for an exhibit of Social Economy at the Paris Exposition of 1900. This exhibit will present a comprehensive picture of our national life, showing characteristic features of the country itself, the people, and the typical industrial and social institutions.

A particularly noteworthy feature of this exhibit will be graphic presentations of institutions and movements for the betterment of industrial and social conditions, and religious movements.

It will be a favor that we shall highly value and will greatly aid us in our work, if you will call the attention of your readers to the above phases of the work of the Department of Social Economy, with the request that they send us names and addresses of any clergy who are doing institutional church work, particularly in the country districts.

Assuring you of our appreciation for any co-operation on your part, we beg to remain, Very sincerely yours,

JOSIAH STRONG,

WM. H. TOLMAN,

Special Agents Dept. Social Economy.

Address reply to League for Social Service Special Agent, Department Social Economy, 105 E. 22d St., New York City.

Popular Science.

BY H. H. BAKER.

Water.

A transparent, inodorous, tasteless fluid. It is almost incompressible. Its diminution will not admit of more than one-twentieth of its bulk. It only remains water between 32° and 212° F. Below 32° it takes the crystal form of snow or ice, and above 212° F., that of vapor or steam, and will remain steam under all higher temperatures, even if heated to redness.

A cubic foot of water weighs about sixty-two and a quarter pounds, and is 770 times heavier than the atmosphere. It is singular that the general law of expansion by heat does not apply to water. Water at a temperature of 39.2° F. expands as it cools, until it reaches 32° F., when it solidifies and becomes subject to the general law of contraction by cooling; but starting at 39.2° F., it expands as heated, under the general law of expansion. Here comes to light a phenomenon worth finding out. Why should these 7.2° between 32° and 39.2° F. assume and actually change the general order of nature in doing business?

Water is a compound substance, and consists of two parts hydrogen to one of oxygen, but when we separate and weigh the parts, we find the hydrogen weighs only two ounces while the oxygen weighs sixteen ounces. No wonder that the gas for our houses and street lights can be made so cheap.

Water appears quite plentiful, for we are told that twenty-three thirty-seconds of the surface of the globe is covered by it, to an average depth of 12,500 feet, or about two and a half miles. The deepest place yet found in the ocean lies about 800 miles to the northeast of New Zealand, where the British ship *Penguin* found the depth to be 29,040 feet, or five and a half miles. At this depth the pressure becomes enormous, amounting to nearly a thousand tons to the square foot.

A stream of water issuing from a pipe six inches in diameter, under a fall of 377 feet, will move a solid rock weighing a ton a distance of from 75 to 100 feet. The velocity of such a stream becomes simply terrific.

I think I had better stop writing about "water" here and now. It just occurs to me that the Editor of the RECORDER will chide me, in some one or more of the ways that fruitful word may mean, for having written an article on such a simple and well-known element as water, which everybody, trees and all, uses and knows all about, and then presenting it for publication in the RECORDER under the head of "Popular Science."

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XXXVIII.

DIRECTNESS IN PRAYER.

The natural course of earnest petition is direct. Sometimes in prayer men talk much about blessings and deplore their absence, but there is no direct, earnest pleading for them. This direct earnestness implies the receptive mood, which expects and waits to receive the answer. Christ said, "Ask and ye shall receive." He does not say talk about what you want, nor tell God how much you need a blessing. If you desire anything, ask for it; if you do not, do not pray. If your heart is cold, indifferent, and wanting in love,

spend no time in telling God that fact; he knows it, too sadly, already. Make yourself feel the evil that is upon you, until in humility you are led to make haste that you may confess your coldness and ask forgiveness. Directness is especially necessary in public prayer, since the rambling and indirect method must fail to lead the people to God. In this way the great object of public prayer is lost. If people do not see and feel their own need, and are thus led to pray for help, little good will come from their listening to your prayers.

MANNER OF UTTERANCE.

Every type of feeling has its appropriate tone of voice and manner of utterance. This law should find full expression in prayer. There is a nondescript style of intoning, or whining, sometimes called the "praying tone," which is too often assumed, consciously, or unconsciously. It has no rightful place. It is unnatural, undevotional, and inexcusable. A species of falsetto is, perhaps, more common than any other. Yet the droning style, or the uniting of words and syllables by an addendum which is between a word and a groan, is, or has been, by far too common. It is represented by *er* or *uh*, which, when used freely, make strange combinations, and give ludicrous effects. It is scarcely possible to speak of such faults except in sarcasm. We warn you against them, sharply.

The use of symbols in prayer is common, but symbols often repeated assume certain definitions and teach certain ideas. Care should be taken to use but few symbols, and those should be appropriate and forcible. Some common ones ought to be avoided because they teach incorrect ideas concerning God and our relations to him. "Open the windows of heaven, and pour a blessing upon us" implies that God has closed the avenues through which blessings come. The real truth is that we have closed the avenues by which God may come into our lives, and thus prevented blessings. "Take away our stony hearts, and give us hearts of flesh," implies a state of helpless passivity on our part, which is not consistent with the doctrine of personal responsibility. If it be said that these are drawn from Old Testament language, we answer that the materialistic conceptions which made such language necessary then ought to have passed from the true Christian conception, long ago.

The use of the term "cross" is a marked instance of abuse in this direction, and all the more since the cross itself is a pre-Christian pagan symbol, and was never associated with Christianity in the modern sense, as a symbol of Christ, until the time of the Romish church with its semi-pagan symbols and theories. Beecher said in one of his books, "We once heard an ordination sermon of great ability, upon salvation by Christ, in which that name was not once mentioned, the 'cross' becoming the synonym. Had a heathen stranger been present, he would have supposed the name of the God whom we worshiped to be 'Cross.'" This is the more unfortunate because it not only sinks the power of the living personality, but presents in its stead a symbol which, however precious and historically affecting, may, by too great familiarity, lose entirely from sight the Saviour, and leave only the word as a relic, worse than any which Romish superstition

has presented." These examples must suffice to warn you against excessive or improper symbols in prayer.

UNDUE FAMILIARITY IN PRAYER.

We have already suggested that the manner of addressing God should not be cringing, nor slavish, nor fawning. On the other hand, undue familiarity and irreverence are grave improprieties, to say the least. Some men pray to God as though he were "altogether like themselves," and but little, if any, more than their equals in power and wisdom. They are self-assertive, and assume so much that one would almost think they favored God by asking anything of him. Others exemplify the truth that "Fools rush in where angels fear to tread." They seem to say, irreverently, "Look here, Lord, I want a few blessings, hand them over." It is painful to chronicle such a fact, and we turn from it by saying, filial trust, confiding faith, the freedom born of real love ought to possess the heart whenever we come before God. We should never for a moment forget that we are the children of God, sinners, redeemed or to be redeemed, and that what we ask we hope for because of infinite mercy, and not of personal merit.

BREVITY.

No evil is more common or less excusable than prolixity in prayer. Whatever else a public prayer is it ought to be brief. The audience cannot be held in the mood of prayer for a long time, nor does it require a long time to ask for the blessings which are needful on any given occasion. Prolixity arises from the prominence of one or more of the faults which we have already warned you against. If a man spend five or ten minutes in telling the general news of the day to the Lord, his prayer will be inordinately long. If he grows didactic, and seeks to teach the people, or to convey some rebuke which he dare not put into his sermon, he will destroy his prayer, and disgust his hearers. In the same way he will unduly prolong prayer by verbiage and repetitions. There is an erroneous opinion extant which demands that the "leading prayer"—often called the long prayer—in regular pulpit services, should encompass sea and land, and include all men from king to peasant. Many preachers lull their people into both physical and spiritual lethargy, or sleep, by long prayers. An arbitrary rule cannot be given for the length of prayers in the pulpit, but we suggest that the longest had better fall below five minutes than exceed ten.

RESOLUTIONS OF RESPECT.

WHEREAS it has pleased our heavenly Father to remove from this life our esteemed deacon Jacob B. Kagarise, who was a constituent member, and earnest worker in the church even when detained at home by feebleness; whose life was marked by Christian zeal for all good work, by sympathy for others, by unbounded hospitality, and by great courage in the midst of all difficulties; therefore,

Resolved, That we as a church deeply feel the loss of one whose life will long be remembered for good; and that we will strive to imitate his Christian graces while we bow with humble submission to the will of him who doeth all things well;

Resolved, That we extend our sympathy to the bereaved children, and commend them to God with the prayer that he may be with them through the Holy Spirit of comfort.

Resolved, That a copy of these resolutions be sent to the family and that this token of our esteem be placed upon the record of our church; and that we also request their publication in the SABBATH RECORDER.

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MARRIAGES.

SHEPPARD-SMILEY—At the home of the bride's mother, Mrs. M. J. Smiley, on East Avenue, Bridgeton, N. J., June 28, 1899, by Rev. S. W. Beach, Miss Jennie Consuelo Smiley and Prof. W. W. Sheppard, of Shiloh, N. J.

WEIGAND-CLAWSON—At the home of the bride's father, Mr. Randolph Clawson, at Dunellen, N. J., July 12, 1899, by Rev. Martin Sindall, Miss Jennette Douglas Clawson and Mr. George Weigand.

DEATHS.

BURDICK—At Stoughton, Wis., June 30, 1899, Hon. Burrows Burdick, M. D., aged 76 years, 5 months, and 11 days.

About two years since he had a paralytic shock, affecting his right side. From it he never fully recovered, and it produced a general debility which resulted in his decease. He was born at Rockville, R. I., a son of Dea. Alpheus and Abigail Vincent Burdick. In his early manhood he united with the church of his native place, and remained a Sabbath-keeper through life. He attended the select school conducted, subsequent to the winter of 1841, by Eld. Solomon Carpenter and wife, in Westerly, R. I., for about two years. When sixteen years of age he began teaching a district school near his home, and afterward he had charge, among others, of a similar school in Little Genesee, N. Y. He was matriculated as a student of Alfred University in 1844-45, and studied medicine afterwards with Dr. John R. Hartshorn, a trustee of that institution. He took a course of medical lectures in New York City, and began his practice in Rockville, R. I., where he stayed four and a half years. In 1853 he settled in Wisconsin, and for forty-four years he followed continuously in that state his profession as a physician, at Delevan, Edgerton and Stoughton. In 1866 he served a term as an Assemblyman in the Wisconsin Legislature, representing a district in Rock County. He was twice married, first to Miss Phebe Ann Barber, of Rockville, R. I., who died two and a half years later, and secondly to Mrs. Caroline F. Sheldon Olney, of Coventry, R. I., who survives him. Two sons and a daughter were born to them. Of the former, only one, Fernando Wood Burdick, is living; and the latter, Annette Burdick, is the wife of George W. Currier, Esq., of Stoughton, Wis. A brother and two sisters of Dr. Burdick still reside in Rhode Island. The funeral services were held at Stoughton, and the burial took place in the cemetery at Edgerton. In the exercises President Whitford, of Milton College, officiated. The subject of this sketch was universally recognized as a skillful physician, an energetic business man, public spirited, honest and reliable in his intercourse with others, a faithful Christian believer, and an affectionate husband and father.

W. C. W.

HALL—Clark Leroy Hall, son of Billings and Sally Coats Hall, was born in the town of Almond, N. Y., Aug. 8, 1828, and, while on a visit with his brother Billings Hall, died in Andover, N. Y., July 10, 1899.

He was united in marriage with Lydia A. Palmiter, of Hartsville, N. Y., Nov. 16, 1853, with whom he shared the blessings of happy companionship and a pleasant home until Aug. 1886, when she passed on before him into the life beyond. Their two children, Lennie A. Hall Bassett, of Richburg, N. Y., and Luin H. Hall, of Mount Morris, N. Y., survive them. In 1863 he entered the Union Army, and as a loyal and faithful soldier continued in the service of his country to the close of the war. After marriage his home was, for a year or more, at Bell's Run, Mc Kean County, Pa. Moving from Bell's Run he settled at Hartsville where he continued to live with his family for a number of years. Moving from Hartsville he settled at Alfred, and continued his residence there for several years, and later settled at Richburg, N. Y., which was his home till the time of his death. In early manhood he accepted Christ as his Saviour, put him on by baptism and united with the Seventh-day Baptist church

of Hartsville, with which both he and his wife continued their church membership until called to join the church triumphant. He was a lover and a constant reader of God's Word. Shunning evil and the appearance of evil, he sought the good, the pure and the true in life, and leaves to friends and kindred the example and influence of a conscientious, upright and worthy Christian life.

S. B.

DOTY—Luana M. (Coon) Doty was born in Alfred, N. Y., April 11, 1831, and died in Edgerton, Wis., July 6, 1899.

At the age of 16 she was married to Daniel Doty, and in a short time thereafter they came to Wisconsin, where their home has been ever since; a greater part of the time at Edgerton. She was the mother of seven children, three sons and four daughters. One son and two daughters died when quite young. Her husband died about three years ago. She accepted Christ in early life, always kept faithfully the Bible Sabbath, though under great difficulties. At the time of her death, and for many years previous, she was an acceptable member of the Albion Seventh-day Baptist church, and though deprived of the privilege of attending religious worship with the people of her choice regularly, or even often, yet she consistently adhered to her covenant vows; and by her efforts, more than any other, a meeting for Bible study of Sabbath-keepers in Edgerton was maintained. She will be greatly missed not only by the members of her immediate family, but by many others, whose respect and esteem she had won. Funeral services at the home, July 9, conducted by the writer, assisted by the pastor of the Edgerton Congregational church.

S. H. B.

CLARKE—Adaline O. Clarke was born July 20, 1843, and died at the home of her mother in Mansfield, July 5, 1899.

She was the oldest of seven children (four of whom survive) of Roswell Clark and Amelia Greene. She never married. She was a conscientious Christian and a loyal member of the Adams church. She was devoted to her mother who, in feeble health and advanced years, required and received her constant care. Her sudden death is a great blow to her family, especially to the invalid mother. There was a large attendance of sympathizing friends at her funeral.

A. B. P.

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.

CORRESPONDENTS with the Rev. W. C. Daland will please address him at 1, Stanley Villas, Westberry Avenue, Wood Green, London, N., England.

THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, at the residence of Dr. F. L. Irons, 224 Grace Street.

THE Seventh-day Baptist church of New York City will hold service until further notice at the home of F. M. Dealing, 1279 Union Avenue, near 169th Street and Barton Road. Bible study at 10.45 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend this service. Take Third Avenue Elevated Railroad to 169th 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. M. B. Kelly, 5455 Monroe Ave. MRS. NETTIE E. SMITH, Church Clerk.

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 Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

REUNION.

All those who ever attended school at "Bigfoot Academy" are hereby notified that the annual reunion of such students will be held at Walworth, Wis., Aug. 9, 1899. Every such student will please accept this as an invitation to be present. Dinner will be served at Town Hall.

HERBERT C. BURDICK, *President*,
 CHAS. S. COOPER, *Vice-President*,
 JOSIE HIGBEE, *Secretary*.

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, Stanley Villas, Westberry Avenue, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

Sabbath literature and lectures on the Sabbath question may be secured by addressing Rev. W. Daland, Secretary of the British Sabbath Society, at 31 Clarence Road, Wood Green, London, N., or, Major T. W. Richardson at the same address.

THERE is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally, in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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Literary Notes.

THE Treasury of Religious Thought for July, 1899, presents as frontispiece the portrait of President Wilbur P. Thirkield, D. D., of Gammon Theological Seminary, Atlanta, Ga., with a number of illustrations and an account of that important Southern institution by the president. He also furnishes an able sermon on "The Healing Touch and the Word of Life." An interesting paper is an address on "The Place of the Christian Minister in Modern Life," by the Rev. Dr. Philip S. Moxom, of Springfield, Mass. Dr. David Gregg, of Brooklyn, gives a sermon on "The Rest We Find in Jesus," which is one of his series of Memorial Sermons, and full of rich spiritual impressions. Prof. Theodore W. Hunt, of Princeton, gives one of his "Literary Life Sketches" this month on Sir Walter Scott. The opening illustrated article this month is on "The Finding of Homes for Homeless Children," which is done by the Children's Aid Society; and the "Timely Occasion," on "Emancipation" consists of selections from the addresses of Governor Roosevelt and the Hon. Wm. A. Sutherland, on the recent inauguration of the statue of Frederick Douglass, at Rochester, N. Y. Annual subscription, \$2. E. B. Treat & Co., Publishers, 241-243 West 23d St., New York.

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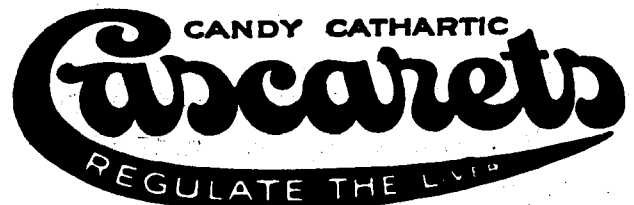
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