THE CALUMET OF PEACE.

By Theodore Roberts.

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

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

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

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

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

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

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

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

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

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

“INQUIRE WITHIN.” That meets you when you go house-hunting. It is a trite business phrase, and we often read it as carelessly as we do the meaningless lines on the bill-board. Turning it along the lines of a moral lesson, the phrase has great meaning. Probably most of us are in too great a degree strangers to ourselves. We have our ordinary thoughts, our common-place moods, and our every-day duties. We become familiar with these as we do with the material objects that meet us every day; but these comparatively superficial experiences are not ourselves. No man will ever know himself who does not often “inquire within.” Too great self-examination may be evil, by inducing fear or creating an utter renunciation of man, which is a non-Christian, is in much greater danger of non-acquaintance with himself than of too great self-examination. There are some things about each man, at the best, which he does not care to dwell upon. He is conscious of moral weakness when he is in a Christian mind, as one dislikes to see an unpleasant picture. He is subject to temptations which he dreads, but which are often so alluring that he half loves them while he dreads them. The only safety for man under such circumstances is carefulness to “inquire within.” This means more than the front hall. It must include the back room, the cellar and the attic.

The safety of one’s own moral self requires such familiarity with himself and such bravery concerning himself as will not shrink from knowing the worst. One need not tell all the world what he knows about himself, but he must know about himself. He must not hide in himself as he may not wisely boast of conscious power or acquirements; but for his own sake each man ought to be thoroughly and constantly acquainted with every tendency in his own life. Some men say, “I am too busy to be thus,” or “I am too poor.” That ought not to be; but one may suffer more as to himself, and his family may finally suffer more through him, for want of acquaintance with himself and for want of acquaintance with his family. Inquire within concerning all your purposes. Get all the facts concerning your weaknesses. Take full account of all the elements of strength in yourself. Bravely trust yourself along the lines wherein you are strong. Carefully guard yourself wherein you are weak. Bravely fight wherein you are tempted. Doing this, you will have “inquired within” to some account. Living thus in the light of your best knowledge, and with the guidance of the Spirit of God, you can gladly inquire within by and by and find your name written in the Lamb’s Book of Life. Do not forget to inquire within.

RELIGION IN THE PHILIPPINE ISLANDS.

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

There is no reason to doubt that these Monks have been recruited from the lower classes among the Spaniards. Their ignorance in many cases, is almost beyond belief. The Padre, the controlling Monk in any given locality, especially in the country parish, is looked upon with great reverence. This he acquires by having his writings translated into Tagalog when he appears in public, and religious fear leads them to implicit obedience to his wishes. Even the Spaniards find that his influence over the natives is often inimical to their plans and to the best good of the people. The moral influence of the Spanish clergy is not favorable. He is so well known and so often asked questions about which little can be said that is favorable. Honesty and charity are not prominent characteristics. Theoretically, the highest political power in the Philippines is the Governor General. Actually, it is these religious orders of the Catholic church. Spanish records show that when any official has been too ambitious in proposing these, they have procured the recall of such Governor General, or that sudden and mysterious death will remove the undesirable official.

RED CROSS WORK.

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

As we were lying around the camp-fire one night, I asked a trooper of the Twelfth Cavalry who he thought were the most heroic soldiers of this war. He took an old, black pipe out of his mouth and remarked: “There is that little old woman over the Red Cross. Her name is Miss Barton or Barton or something. I see her coming around with the hospital trains; and later that Mrs. Gardner and Miss Barton had gone from Siboney to Division Hospital, a distance of six miles. They walked part of the way and rode about the rest.

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

“IF THINE ENEMY HUNGER, FEED HIM.”

It does not often happen when nations have been at war that the conqueror exhibits especial magnanimity toward the conquered. This is true when civilization has been forced into unwilling conflict by the unjust acts of another. A people less noble-minded than those of the United States would have made “Remember the Main” a war cry, which would have meant bitterness toward the people whose treachery was the last influence in compelling conflict. It is cause for thankfulness that with each victory the spirit of kindness has increased toward the conquered. The brilliancy of our naval and military success has been so great, and the help to the wounded men has been so abundant by other nations. They have learned to know our strength as it was not known before, and even the rudest give honor to strength; but the brilliancy of our success in arms is less to be applauded than the humanity with which we have treated our fallen foe. Spanish prisoners have been cared for and provided for according to the rules which cared for our own army. Their sick and wounded have shared in the attentions given by our nurses and surgeons. The prisoners from the shattered fleet of Cervera were at once placed in the most hospitable climate for securing to them health and life. Cervera and his officers have
been more nearly the guests of the nation than its prisoners. The benevolence of private citizens has loaded ships with food and medicines for the starving of Cuba. The Red Cross with its messengers of mercy has hovered over battle fields and hospitals, as lovingly as the vultures hovered hungrily over the wounded and dying amid the debris and charpaul around Santiago. Never did nation give fuller evidences of Christian civilization and of warfare robbed, as far as is possible, of its horrors by tenderness and sympathy. When the final history of the war is written, the magnanimity of the nation and the generosity of the people which the remembrance of love bound up the wounds which the hand of war had made, will form the brightest pages. Not least of the blessings will be the reaction for good upon the hearts and lives of the people who have thus, in some good sense, fulfilled the Scripture injunction, "If thine enemy hunger, feed him." We thank God for the coming of peace. We thank him that it is attended with these many evidences of our higher Christian civilization.

THE CONFERENCE.

WEDNESDAY—EVENING SESSION.

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

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

Dr. Geo. Post, of Chicago, presented a paper on "Earn as You Work: Research Money." As demands increase, money for our denominational purposes must be increased. How can this be done? Consecration underlies all success. The Spirit which prompts is more than the size of the gift. System in giving is a second step. The need of all the workers in the divine method. The efforts and the appeals should be persistent and systematic.

Faith in luck is not faith in God. God and his servants are robbed—when system and order are wanting. System fails unless people are interested. Secure local help for local interests. The result is great success. God's work should be determined by the money furnished, and the demands of the case will prompt people to give more. Tithe was the keynote of the paper, and the keynote was well sounded.

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

Pastor Kelly, of Second Alfred, N. Y., presented the last paper of the evening, entitled "Instruments in his hands.

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

FIFTH DAY.

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

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

AFTERNOON SESSION.

Song service, led by E. A. Witter, of Nebraska. Prayer by A. H. Lewis. The discussion incident to the adoption of the Report followed. Secretary Whittford called for an open conference on missionary work. In response, remarks were made as follows:

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

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

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

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

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

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

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

EVENING SESSION.

Service of song, conducted by E. A. Witter. Some items of business were attended to, after which the Annual Sermon was preached by Rev. J. Allison Platts, of Leonardville, N. Y. Text, Luke 6: 38. Theme, "Give and it shall be given unto you." Mention was made of each other as they give, be it love or hate, help or hindrance; how much more is this true of our relations.
to God. Isaac, restored to Abraham from off the altar, and Christ with all power restored to him, are examples. All Christian life, in the individual or in the church, is governed by the same law.

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

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

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

The session closed with singing by the Male Chorus.

SIXTH-DAY.

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

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

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

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

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

AFTERNOON SESSION.

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

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

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

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

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

"A Liberal Education as a Preparation for Life," formed the basis of a paper in which Pranc. Frank L. Greene, of Brooklyn, N. Y.; Prof. A. K. Rogers, of Chicago, Ill.; Prof. Edwin Shaw, Milton, Wis.; and Rev. Geo. B. Shaw, of New York, took part. What views of the entering generation were expressed by any outline which our space now permits.

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

SIXTH-DAY—EVENING.

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

SABBATH-DAY.

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

AFTERNOON.

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

Dr. A. E. Main discussed the demands along the lines of the "Brotherhood," and the opportunities of the Seventh-day Baptist Church, presented by A. H. Lewis, Corresponding Secretary. Portions of that Report have already appeared in the Recorder. The Report was listened to with marked attention and deep interest. It took high and radical ground in favor of immediate and effective work in Sabbath Reform. It showed, through copious quota-
tions from leading authorities, that Sabbath:
leaseness and loss of regard for Sunday are
rapidly increasing.

**AFTERNOON SESSION.**

Three important papers were presented during
the first hour of the afternoon: One by J. L.
Gamble on "The Growth of Missis-
Sabbathism Among Christians"; one by L. C.
Randolph on "The Sunday Newspaper," and
one by W. H. Ingham on "Sunday as
Viewed by Business Men." These papers
were clear-cut and vigorous. We hope to
print them in future Sabbath Reform numbers
of the Recorder. They ought to be widely
read.

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

**EVENING SESSION.**

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

Your Committee on Resolutions would present the fol-
lowing report:

Resolved, That we appreciate the able and painstaking
work of Prof. J. A. Crockett, C. S. Morgan, and E.
Franklin, on "The Growth of Missis-
Sabbathism Among Christians"; and that it has
been given with much energy and thoroughness.

Resolved, That we appreciate the able and painstaking
work of Prof. J. A. Crockett, C. S. Morgan, and E.
Franklin, on "The Growth of Missis-
Sabbathism Among Christians"; and that it has
been given with much energy and thoroughness.

Resolved, That the Spirit of unity in our denomina-
tion, the loyalty of our young people to the Sabbath,
and the work of the Seventh-day Baptist homes, depend
so much upon the work and influence of the SABBAT
RECORDER, and that we realize its importance in
the promotion of spiritual life in the Sabbath school.

Resolved, That we approve the action of the Board
in issuing a Sabbath Reform edition of the SABBAT
RECORDER, and that we recommend that such action be
approved. We also urge our people to give to the
Board the hearty cooperation and support in
increasing the circulation of this edition.

Resolved, That in the opinion of this Society, one of the
most potent instruments of Sabbath Reform in the
world is faithful, reverent, and consistent Sabbath-keeping
on the part of those who, in theory, hold the
doctri ne of the Sabbath. We therefore urge our people to
keep the Sabbath, and to support the work of the
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spirit of the Lord's Day, and is a means of promoting
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true unity.
request of Mrs. S. M. I. Henry, who had been duly accredited to the Conference at this session by the Seventh-Day Adventist Conference Committee.

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

The Editor must take space to say that the meetings have been marked by the best features of abundant success. Read the snapshots of our correspondent Camera for some of the resolutions. The spirit pervading the Anniversaries has been devout, earnest, hopeful. The sense of responsibility is growing. The bonds of harmony and union are strengthening. The fields of labor are enlarging. Demands and opportunities are increasing. Hopes are brightening, and the struggle for higher spiritual life is deepening. As we sit yet within the echoes of the sessions just closed the words of the Great Apostle come with new meaning: "I have accomplished my beloved brethren, ye now stand firm, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord. 1 Cor. 15: 58.

The local arrangements for entertaining the elephant and those who have given commendation from every guest. Busy hands have ministered

from the name of Christ, giving far more, than "A cup of cold water" in his name. The resolution of thanks passed last evening was but a slight expression of what we have done. Many have started home toward this morning, with pleasant memories, and with "Good-by" and "God bless you" mingling with the call of the engineer and the "All aboard" of the conductor. Many have gone on the excursion to the Dells, and Milton Junction is already complaining of the sorrowful silence which precedes. The Recorder joins in the universal thanksgiving and in the prayer that more of wisdom, and power, and guidance may be granted to all the household of faith in the new year which begins to-day.

Rev. Hamilton Hull, of this place, in his invalid chair, has been a daily attendant at the services, which he has greatly enjoyed although unable to take any part but that of a listener. Last evening he took supper at the dining hall, and as his son-in-law wheeled him away from the grounds he said: "Good-by, Conference, I shall never see another." About the time the evening session convened, without struggle, and with but a moment of warning, he was called home to join the Conference of the Redeemed which never adjourns. Bro. Hull and the writer were ordained to the ministry by the same Council, at Dakota, Wis., on the 17th of November, 1861. We knelt together while the hands of the Presbytery were laid on us. Those hands are dust, and now he is called while we are left to work and wait. God grant wisdom and strength for working and waiting. Milton Junction, Wis., Aug. 30, 1898.

REPORT OF COMMITTEE ON RESOLUTIONS.
Your Committee on Resolutions would respectfully report the following:

Resolved, That we, the delegates from our churches, in General Conference assembled, desire to put on record our appreciation of the good and faithful work done by our Boards, Permanent Gnome, Committees and Educational Institutions, and our commendation to them of increasing interest, prayers and support of our people, because of multiplying opportunities and growing need.

We declare the traffic in intoxicating beverages a dis-honor to Christian civilization, insidious to the best interests of society, a violation of the word of God, strength - subversive of all good government, and incapable of bearing over the以内 system which gives it greater power to do good. It is the duty of all good citizens to insist upon, and labor for, its legal abolition.

Also the so-called canteeuses in the various army camps being a part of this wrong system of intoxicating demonization among our honored soldiers, producing shameful results, tarnishing the fair name of our nation; we therefore protest in the name of true patriotism against the extension and maintenance of the same, and respectfully petition our Chief Magistrate to exercise his authority, as Commander-in-chief of the army, to immediately close the same. We hereby invite our Conference Secretary to communicate, in behalf of the Seventh-Day Baptists of America, in General Conference Assembly, this petition to the President of the United States.

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

Resolved, That we commend to the Executive Board of the Education Society the wisdom of publishing the paper by Rev. Ham. C. Ralph, of Chicago, entitled "The Importance of Christian Education, Its Laws and Rewards," in such a way as to promote the cause of education in general, and the interests of our denominational schools in particular.

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

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

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

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

2o. To President Williams of the Conference, and his associates on the Executive Committee, for the pains-taking care with which all the details of the Conference have been planned and carried through.

3o. To the Committee on Transportation, Rev. J. O. Way and D. E. Titusworth, for its efficient labor in securing transportation accommodations.

4oth. To the Western, Central, Trunk Line and Eastern Association for giving rates; and to the Chicago and North Western Railroad, for special train; and Santa Fe Railroad, for special train from the Central for our use in attending the Conference in furnishing special cars.

5oth. That the resolutions above be presented to the Trunk Line Associations and Railroads mentioned above.

6oth. And our most devout gratitude is due to God our Father, for his great and good mercy; and we ask, and he wills, and we will do.
FLORENCE MARY LLOYD.

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

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

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

At this time she was closely identified with Jesus, and her abode was heaven. She carried her faith and dependence on the Holy Ghost with her through life, and outpouring of love and joyous spirit, recounting the wonders of Christian associations, and the large the sympathies as this consecrated enthusiasm destroys selfishness, and enlarges the sympathies as this consecrated enthusiasm which evaporates self-hood, and expands zeal for the work of God in the evangelization of the race. An evangelizing spirit.

Napoleon laid it down as a military maxim that "the army that remained in its existence was the strongest," love was a decisive element, because it does not obey, and to obey is better than sacrifice. Nothing so expands the heart, develops the life, destroys selfishness, and enlarges the sympathies as this consecrated enthusiasm which evaporates selfhood, and expands zeal for the work of God in the evangelization of the race. An evangelizing spirit.

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

The duty of Ministers.

I want to press upon the clergy that it should be made a part of their ordinary preaching that they should lead their people enthused with this idea of consecration, and with the assurance of his power and his promised presence for victory over all the difficulties that might discomfort or dismay. There must be consecrated enthusiasm for this work of love; not simply a cold, calculating love, but one that is a sacrifice, at a white heat, intensified, absorbing, all-controlling. A love that is aggressive and enterprising.

"The Lord's mission in the world is his war against the sea of sin and death, and the greatest of its soldiers are those who offer up to him their lives, that he may live through them, and his strength be shown in them."

The Archdiocese of Canterbury.
Woman's Work.

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

W.MRS. LAVINIA SATTERLEE LAMPHIER. Died in Berlin, N. Y., July 23, 1898.

BY EUPHROZIA L. GREEN.

Another precious mother! Has passed from earthly sight; Another light has vanished from the church's bright storehouse.

Another loving mother Has left a vacant chair; And, oh, the tender heart she left so soon!

That 'er will cluster there!

Another praying mother Entered, on the holy day, Ere the sun set, she left her home; Another weary mother Now rests in Jesus' arms; Another Christian mother Added to heaven's charms.

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

Another train of sisters, Where love, grown strong with years, Is severed by the hand of death, And in its train of tears.

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

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

July 26, 1898.

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

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

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

In the absence of the President of the Conference, Rev. L. A. Platts, of Milton, called the meeting to order, and the session was presided over by Mrs. L. A. Platts, President of the Woman's Board. After the singing of a duet, Mrs. M. G. Stillman, of Lost Creek, W. Va., Secretary of the South-Eastern Association, read the Scripture lesson, and prayer was offered by Mrs. S. M. I. Henry, of Battle Creek, Mich. A vocal selection by a ladies' quartet of the Milton Junction church was followed by brief remarks by Mrs. Platts. The Annual Reports of the Corresponding Secretary and Treasurer were then presented. The receipts for the year's work were $2,369.10. After listening to Miss S. M. Burdick, of Coon, a paper by Miss Susie M. Burdick was read by the editor of the Woman's Board, Mrs. Rebecca T. Rogers. Miss Burdick mentioned the various branches of our mission work in Shanghai, but spoke more particularly of the work of the girls in the other denominations of that city, showing the results of many years of labor, which should bring much encouragement to us in our work.

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

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

Mrs. Wait made a strong plea for each woman of the denomination to feel her own responsibility for the work represented by the Woman's Board, and used as an illustration the unanimity with which the women of the land, and especially in the mountainous districts, have supported the elevated railroad in New York. An importunate suggestion of Dr. Wait's was that the women take up the work of assisting worthy young women to prepare themselves for foreign workers to take the places of those we now have on the field, when it becomes necessary for them to return to the home land for rest.

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

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

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

The collection taken was $40.

My dear sisters, have we the spirit of the Master? Are we willing to follow where he leads? Are we willing to trust him with our gifts? Never before did the missionary stand in such good favor as to reach the people in foreign lands, and never before was there such a demand for workers in the home fields. Now is our opportunity. The present time is all that is ours. Read Malachi 3: verses 8, 9 and 10 and 10:2, 3. We have one of the most wonderful passages in God's Word, but never have I realized their true significance as much as since I have been so closely connected with you in this noble work of helping others through our gifts and our prayers.

Are we not guilty of robbing God, got intentionally but thoughtlessly, in our refusal to bring him our best? Are we making of God's ownership? What is our motive as Christian women? To indulge ourselves or to please God? What must God think of Christians who buy everything they need, but if there is any thing left give it to him? We have been told here at this Conference that debts to our fellowmen cannot be used in any way as an excuse. For withholding the debts we owe to God, from whom all our blessings come, but also because God has been first, God expects us to give our money to help those whom we send out to do our work. In God's claim on us any less than his claim on the Jews? "Go ye into all the world and preach the gospel to every creature." What is the remedy for this indifference? Set apart a definite portion for God from our income, and live on the remainder. This will bring us a new joy in giving, this will make us more careful in our own expenses. Take God into partnership in all our plans in life, and we shall learn a new joy in living. Give others a share in our blessings. It is not the amount of our gifts but the spirit of our giving that will show our gratitude to God for what he has done for us. Our pennies should be consecrated to God; many of us cannot give largely. I have seen it stated that the elevated railroad in New York, with its tax of but five cents a ride, in one year has raised $390,000. We can bear this thought in mind and not withhold our smaller gifts, for these are of equal value with our larger donations in the eyes of him who knoweth the hearts of his children.

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

Christ Wants the Best.

Christ wants the best. He in the far-off ages Once claimed the finest of the flock, the finest of the wheat; And still he is asking of us, "Have we not our own right? does our money belong to us, we make of God's ownership?

Christian gives the best. He takes the hearts we offer And fills them with joy, peace and love. And in his service, we're growing stronger, not growing weaker, Our gifts increasing. The richest gifts he has on earth, in the heaven above. Are hid in Christ. In Jesus we receive the best we have.

And is our best too much? Oh, friends, let us remember How once our Lord poured out his soul for us, And in the prison of our sin, he gave his heart to us. Gave up his precious life upon the cross; The Lord of lords; by no means were made. Through bitter grief and tears gave us He, the best he had. —The Interior.

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

Observe the postage stamp; its usefulness depends on its ability to stick to one thing until it gets there.—Joseph Chamberlin.
THE MISSIONARY SIDE OF CONFERENCE.

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

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

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

A minister consecrated, means a people loyal. A people loyal means a people such as is the evangelical, and our people should be evangelical, not in the sense that the Presbyterian or the Methodist or the Baptist people are evangelical, but in the sense as much deeper as the truth is held for the salvation of a people who have been the picked scholars of the empire and which at least will be able to comprehend the break-up of the Chinese Empire as it now exists with entire complacency if not with hopefulness.

CHRISTIAN WORK.

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

"Think for a moment what these educational institutions mean for China. Here is a vast empire, crowded with people of vigorous physical life and mental capacity. Modern research has illustrated that the true color of unorganized thinking which is the home of credulity, suspicion, incorruptibility. The unity which is the watchword of modern nations is understood upon their confused thought. Instead of one God and Father of all, a jumbled pantheon of celestial and demonic powers. In place of pervasive and beneficent laws, capricious and disquieting influences of earth and air. Instead of a unifying and enabling patriotism, a disintegrated selfishness. In place of knowledge of the nineteenth century, garulous legends of ancient dynasties. Into this belated and fantastic but self-conceived civilization have come these Christian educators. With the life of the gospel they bring the light of Christian learning. The nineteenth century knocks at the door of the about to be found, and the schoolman and interpreter. "Laws, freedom, truth and faith in God" are his illuminating and vivifying message."

While thousands are apostate, there are many who are eager to hear and to learn the Scriptures to the examinations at Fouchow in science and philosophy, the Scriptures and the history of liberty; hear the prayers and observe at the steeple and sober evening meetings; watch them bending over the microscope in the laboratory at Tung-cho, or listen to the clear, full tone of the Harbinger in their prayers and song. The dignity and spirituality of native pastors and the scientific enthusiasm of medical students and the spirit that issues within the Chinese Chronicle in darkness are beginning to see a great light; in the end the earth shall be filled with knowledge of the Lord (and what knowledge does that not involve?) as the waters cover the sea.

THE DECADENCE OF CHINA.

Whatever else may be the outcome of the Far Eastern Question, the Russian, German and English interests in that quarter of the globe, it may be accepted as a certainty that China is seeing its last days under the old regime. If the Sultan of Turkey may properly be called the "sick man" of Europe, and, consequently, it is said he is a dying man. Turkey will probably be bolstered up for some years longer under the care of that excellent band of nurses sometimes called the Concert of the Powers, but it is doubtful whether any event will be fortunate for the fate of the Far East. The ruling dynasty in China received its death blow in the weak and miserable part it played in the war with Japan a few years ago. The utter and shameful collapse of its army and navy in that war, and the crushing defeat which followed at the hands of Japan, a greatly inferior power in population and territorial area, destroyed the confidence of the Chinese people in their government, and bred an ever growing spirit of discontent and rebellion among them. The recent humiliating proposals which the Chinese government has felt itself compelled to make to the demands of foreign powers have put a cap on the misfortunes of the empire, and added greatly to the popular discontent. A significant indication of this feeling among the people was the strike which occurred at the stellite factory. He says that it is currently reported that the Chinese government, the most influential class in it who were recently assembled at Peking for the metropolitan (the highest) examination, declined to enter the examination hall, saying: "What is the use of obtaining a diploma from a government that cannot even protect us? We had better go home at once and study some foreign language and learning in the hope of being employed in the foreign service. For the government which has established itself on Chinese soil, and which at least will be able to safeguard our interests, and give us a permanent position which we cannot hope for from our own." From such an attitude as this it is only a short step to downright rebellion. Especially is this the case when the government itself acknowledges that it is helpless and powerless to cope with the difficulties that surround it within and without. It must be said that the world generally will look upon the break-up of the Chinese Empire as it now exists with entire complacency if not with hopefulness."
**Young People's Work**

**QUARTERLY REPORT.**

J. Dwight Clarke, Secretary.

In account with

THE YOUNG PEOPLE'S PERMANENT COMMITTEE.

*From May 1 to Aug. 1, 1896.*

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**RECEIPTS.**

Shiloh, Dr. Palmberg................... $ 10 00
Rockville, Tract.......................... 2 00
First Vernon, Sabbath Reform........... 5 00
Tract................................ 2 00
Dr. Palmberg................................ 2 00
Evangelical.......................... 15 00
Nile, Dr. Palmberg....................... 5 00
Tract................................ 1 00
Masonicary.............................. 10 00
Berlin, N. Y., Dr. Palmberg ............. 1 50
Missionary................................ 2 50
League................................ 10 00
Lost Creek, Tr. Palmberg................. 6 00
General Fund........................... 8 00
Boulder.................................. 5 00
Ashaway, Missionary.................... $10 00
Roye School.............................. 6 04
Richburg, Missionary.................... 5 00
Nortonville, Dr. Palmberg.............. 25 00
Weatherford.............................. 2 85
Honesdale, Missionary................... 2 00
Independence, Dr. Palmberg............. $5 00
Mariboro.................................. 1 00
Brockport, Dr. Palmberg................ 1 00
Alfred Station, Dr. Palmberg............ 2 00
Haverstock............................... 7 75
West Hallock, Dr. Palmberg.............. 10 00
Duckfey, Evangelical..................... 8 50
Milton..................................... 5 00
Mount.................................... 10 00
Brookfield, Missionary.................. $4 15
Tract at 13................................ 8 25
Chicago.................................... 5 00
Salem, Dr. Palmberg...................... 5 00

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**EXPENDITURES.**

G. H. Utter, Missionary................ $63 42
Evangelical................................ 96 25
Dr. Palmberg................................ 60 04
Boys' Home................................ 160 21
J. D. Spicer, Tract.......................... 75 98
Sabbath Reform.......................... 50 00
E. B. Saunders, Board Expense........ 62 63
Davis Bros., Printing (second quarter) 1 75

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$252 89

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**SNAPSHOTS FROM CONFERENCE.**

There were over 400 visitors at Conference. Twenty hours were spent on the special train Tuesday afternoon.

There is something small about the pastor of the Milton Junction church, the appetite of his visit or the hospitality of his people.

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

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

There were 2,945 meals served. There were 1,200 people given dinner on Sabbath-day in just two hours and thirty minutes.

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

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

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

The Sunday newspaper is a symptom, possibly a warning. Seventh-Day Baptists need a man among them who is a good balance-wheel. Seventh-Day Baptists have such a man.

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

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

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

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

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

The conference seems to have worked unusually hard the past year and to have been unusually successful.

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

Can a man be a "good Seventh-Day Baptist" and not read the BIBLICAL RECORDER?

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

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

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

**CAMERA.**

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

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**REPORT.**

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

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

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

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

R. W. S.

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

S. R. WHEELER.
PRINCE TATTERS.

BY LAURA E. RICHARDS.

Little Prince South had waked up "cross as wildcats," nurse said, and he certainly was as cross as six-year-old boys ever are, though I can't tell whether they get crosser than that, or not.

He fretted and scowled and jerked and whined, "I don't want to," until before he could not come or go.

But Tommie, who was born to Tommie's chair; but Kittie Snow was bad, too, that morning, and when Tommie got tired of crying, and took his arm from his eyes, Kittie Snow's little red tongue was lapping up his milk as fast as a kitten's tongue can move; and that's the reason why we call a small piece of Tommies Mamma, nurse, even grandma, ran to see what was the matter; but as soon as grand­ma saw it was only Kittie Snow drinking his milk, she said, "Thomas, hush crying," so severely that Tommie hushed in surprise. He did not expect his new grandma to speak so.

And before he could open his mouth for another howl, grandma asked, "Don't you want to hear a story while nurse is getting you some more milk, a true story about your papa when he was a little boy, a story about his milk being so good?"

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

"When your papa was a little boy," said grandma, "we lived away out West in a little log cabin, just like Grandpa and I, and I had to do all my own work, milking, weeding my garden and taking care of my chickens. Your papa (you know his name was Tommie, too) did not have any nurse, but he was the best of babies. Every day before I went out doors to attend to my work I would put him in his crib with his bottle of milk, and he would go to sleep by himself. He was not cross and did not cry if I left him in the house by himself."

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

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

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

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

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

"We did not have a cat or dog," Tommie.

"Tell me; rest easy, quick," begged Tommie.

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

"Come, journey with me," they cried to the stream, and ran on with merry song.

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

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

"We can have so much more fun together than by ourselves. Come, play with us!"

And now the streams formed a brook where flowers were refreshed and the meadow-land made fertile by its cool waters.

"The great ocean?" it found the fretful brook, and cried, "One little brook can't do much all alone. We can do twice as much if we work together."

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

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

At last it came to a great river.

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

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

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

At last the ocean was reached, and into its mighty waves the river ran.

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

The sun shone down warmer and warmer. It whispered, "Dear little raindrops, would you like to go on another journey, giving real refreshment where it is needed?"

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

FOUR AND TWENTY BLACKBIRDS.

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

The king, who is represented as sitting in his parlor counting out his money, is the sun, while the gold pieces that slip through his fingers be the country's outlay on corn and beans. The queen who sits in the dark kitchen, is the moon, and the honey with which she regales horses and mules.

The industrious maid, who is in the garden at work before her king, the sun, has risen, is day-dawn, and the clothes she hangs out are of corn, beans and flowers.

The birds, that go about with the song by "nipping off her nose" is the sunset. So we have the whole day, if not in a nutshell, in a pie.
THE LITTLE HAND.
I know a little velvet palm,
Pink as rose-petals softly curled
When the world is awaked to balm;
Th' prettiest hand in all the world!
And tiny fingers curl and cling
As wayward as the breeze that rings;
As a wee bird with downy wing
Nestled safe in its mother's cling;
O mothers, mothers! Gently hold
The little hands that rest in yours!
Care must be taken of them,
Love is the one thing that endures.

Study to make the young hearts light
With truth and B. C. song.
What joys to lead in ways of right?
What anguish to have led in wrong!

The baby hand with perfect trust
Is placed in hands to be controlled;
Love must be brave and wise and just—
These dimpled hands to gather gold.

—May Preston Slosson.

THE EDUCATIONAL SIDE OF THE GENERAL CONFERENCE.
The Conference, as a whole, from railroad tickets on the certificate plan, to the excursion to the Dells of the Wisconsin River, was an educating influence. The way in which the lobbies of the buildings were filled, the ample provision for the comfort of the President; and the howling of a thousand names on the certificate plan, to the expression and its work. But this 'reality,' and was published last year, a masterpiece on the topic, at the port at the

time, and what it showed a press of people, by far more we need men, men who have endowed chairs to support them, so that they may give all their time to their work, to travel, to original investigation.

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

"All our schools put together, with all their endowments, would not buy even one building of some of our American Universities."
"There should be a central management for our schools."
"The general effect of our Anniversaries was to impress our people more and more with the value of a thorough college training, and with the duty to support these schools of ours with their money, their prayers and their children."

NATHANAEL HAWTHORNE.
While our younger readers may not be familiar with the stories of Hawthorne, the older ones remember with delight how his books opened a new and enchanting field to the reader of thirty years ago. The writer remembers how "The Scarlet Letter," with its metaphysical, and yet most actual, pictures of human life, of temptation and repentance, of remorse and justice, came to him in college, supplementing the harder work of the class-room with abundant instruction and rich enjoyment. Rev. Frank C. Lockwood has written of Hawthorne recently, in the Christian Advocate. We extract the following from that article:

It is a peculiarity of Hawthorne's romances that he introduces few characters into his stories. He never overcrowds his canvas. When we read Dickens or Scott or Hugo, we are fairly thronged with characters, good, bad and indifferent. They come and go indiscriminately. Sometimes we merely catch a glimpse of a character, before we are aware of him; and it is no one knows where, to turn up again at some critical moment, when the hero is in a pinch, or possibly to entertain us when he is competent to be courted by. Hawthorne only introduces four or five characters, but these stand out in the story so distinctly that they seem like the heroes of a romance. He is exact, concise, and of the highest order of truthfulness and precision, and each one plays some important part.

It is worthy of note, also, that his characters remain anchored in one spot throughout the story. When we read Cooper he is bounding over the waves, with the spray in his face and the smell of the salt sea in his nostrils, or pursuing his way in silence through the vast, unbroken wilderness, where the red man lurks, and the wild beast prowls in search of prey. When we take up a volume of Dumas or Scott or Stevenson, there is the boundless field of our oceans, or the unending march of the hero or the deadly personal encounter. We are hurried from one scene of danger and bloodshed to another with such speed that we almost with horror and delight. But it is not so with Hawthorne. In his stories there is a focus of interest and of action. There is an illusion of life, of being, of the hero is in a pinch, or in some solitary way, to the hero is next to the hero.

In his choice of subject-matter Hawthorne exhibited the same judgment as in the choice of the theme. He deals with human nature. He seize upon aspects of life that are of fundamental and universal interest. The tenderness, the pathos of the poetical love, the blight and tragedy, that are the inevitable outcome of sin, the unceasing, and bitterness of aimless living, and the hope and yearning of the soul for the ideal and immortal life that is to be—these are the themes that are forever new, and these are the themes that Hawthorne illuminates with his genius.

It cannot be denied that there is a somberness about his romances that is akin to the gray twilight of a November day. He realized this himself, and once wrote of his regret that God had not given him the faculty of writing a sunny book. The guilt and shadow pervasive of his stories, the beauty in the despair, the sweetness in the tragedy, the glory in the unbroken wilderness, where the red man lurks, and the wild beast prowls in search of prey. When we take up a volume of Dumas or Scott or Stevenson, there is the boundless field of our oceans, or the unending march of the hero or the deadly personal encounter. We are hurried from one scene of danger and bloodshed to another with such speed that we almost with horror and delight. But it is not so with Hawthorne. In his stories there is a focus of interest and of action. There is an illusion of life, of being, of the hero is in a pinch, or in some solitary way, to the hero is next to the hero.

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A SNAP-SHOT FROM MEMORY.

I asked a man who crossed half a continent to come to Milton Junction what was the very thought that most impressed the Congregationalists. He said, "It is too near and too large; I must go home and meditate, and look back, before I can properly estimate."

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

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

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

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

THE END OF THE WAY.

The end of the way is the chief consideration. It matters little whether one has a good time or not during his journey. The pathway may be carpeted with velvet, bordered with roses, cheered with music, thronged with agreeable companions, but if it ends in sorrow what will all this avail? That every one must finish his course is well known to all; but many keep the fact out of mind as much as possible. We are told of a certain nobleman who charged his servant never to mention the subject of death. "Remember," said he, "the example of human folly. Thousands who do not go to this extreme do, nevertheless, refuse to talk or hear, or think about the end of the journey of life. The truth is that the end is near, and this is an event of the greatest importance to us all.

Some finish their course with regret and fearful forebodings; others finish their course with joy. Is not the ambition to finish one's course with joy a noble principle? It is a noble thing in a young man just entering college to desire to finish his course of study and work in that particular institution with joy. It would be a base thing for him to have no concern about the issues of his college career. Such a young man would be an undesirable student and a worthless citizen. Every true minister or lawyer or physician earnestly desires to finish his professional career with honor. When one is chosen to an important office in the government, he instinctively fixes his mind on the time when his term of office shall expire, and earnestly desires to reach that period with satisfaction. This is his goal. He is not concerned about having an easy time, but he is deeply concerned that those who elected him to his place shall be pleased with his record when his work is done. To come to the end of the way with joy is a rich experience. The apostle was ambitious to enjoy this experience, and he was not disappointed. "I am ready to be offered" was his testimony while standing on life's utmost verge. The approval of one's own conscience, the recollection of the end, the post-sessional of a hope which is as an anchor of the soul when shoving off from the shores of time, is worth a long lifetime of toil and suffering.

While the labor lasted, while the race was running. Many times the sinner staved, and half refused the struggle.

But now all is quietness, a pleasant hour given to repose:

Calmness in the prospect of good, and calmness in the result.

Hope was gled in the beginning, and fear was sad mid-life.

But sweet fruition comes in the end, a harvest safe and sure.

SO.

THOSE DOOR-SPRINGS.

A GROWL.

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

Now I should not grudge that exertion if it were spent in some good cause, but have you ever thought why those heavy springs are placed everywhere on our large doors? It is simply because of the careless people in the world. Because it is necessary to keep doors closed, and because careless folk will not close them, therefore machinery for closing them must be invented, and you and I, who are not lazy, or self-indulgent, have to pay for it.

With my twenty-four thousand pounds of pressure, I close every year I do not know how many thousands of doors for those people. It makes me mad every time I think of it.

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

OUTLINE OF SERMON.

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

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

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

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

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

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

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

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

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

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

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

ANOTHER PACIFIC CABLE.

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

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

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

INTERNATIONAL LESSONS, 1896.

LESSON XXII.

July 5. The Kingdom Divided. 3 Kings 12: 16-20.

LESSON XXXII.

Sept. 22. The Samaritan. 2 Kings 4: 38-44.
Sept. 23. Elijah's Return. 2 Kings 4: 45-51.

INTRODUCTION.

The reign of Jehu II. was like a brilliant sunset preceding a dark and stormy night. He was the long-sought and most prosperous reign of all the kings of Israel. There were, however, dark shadows in this bright sun, and which obscured its blinding splendor. The reign of Jehu II. was succeeded by six kings, no one of whom, with the possible exception of one, died a natural death. His son, Jehoram, John, at the age of six months, was murdered by Shalum. This usurper, when he had reigned but one month, was in turn slain by Menahem, a tyrant of great cruelty. Menahem soon afterward took his revenge upon his murderers. He was unable to recover the Assyrians under Pul, or Tiglath-Pileser, and became a subject monarch. Pekah succeeded his father's and his son's throne, and was the last king of the tenth dynasty of the house of David. But in this he was not permitted, however, so far as the religious history of the nation was concerned. He was succeeded by the Assyrians, who exacted a virtual tribute from the king of Israel. Our present lesson is a part of the practical reflections of the writer of the book of Kings, as he concludes his history of the Northern Kingdom.

NOTES.

9. And the children of Israel did strictly those things that were not right. The immediately preceding context shows that the reference is to that general period of the history of Israel and not especially of the doings of the people at the capture of Samaria. The word translated did strictly is used here, in the Bible. Some think that it might be translated with a figurative reference to covering as in putting on apparel. They decked out their worship; that is brought in many things foreign to the commands of Moses. High places seem to have been places of worship where an altar was built, and sometimes a chapel. The author of our lesson evidently looks upon them with disfavor, as marks of disobedience to Jehovah. He has in mind, no doubt, the stern prohibition [Deuterononomy 12] of any other place of worship than the one which God should choose. We must remember, however, that the high places are often spoken of without disapprobation as in 1 Sam. 9: 10. Eliljah offered a sacrifice upon an altar which he built at Carmel. Concerning some kings whose conduct is otherwise approved by the historian, it is mentioned that they did not remove the high places. We must then know that Jehovah was sometimes worshiped in the high places, but that this practice was condemned by those who had a desire for God's law, and that the high places were usually connected with idolatry. From the tower of the watchman to the fenced city. This is probably a figurative expression. Very likely, the tower would be built in a vineyard remote from inhabited villages. A walled city would be a center of population. In modern English we would say fortified instead of fenced.

10. And they set them up images and groves. R. V. reads "pilars and Asherim." There is nothing in these terms of idol worship which were for Israel, and were possibly stone images, the Asherim were wooden images of the goddess Ashterah, probably the same as Ashereth (plural Asherah). These were the divinities of the Edeonians, whose worship was introduced in Israel by Jezebel and Ahab.

11. And Jeroboam caused an idol to be set up. This is one word in Hebrew. It was a formal act of worship. The heathen. This word is properly translated "heathen" when there is positive contrast with the chosen people but here and in verse 15, "nation" would be better, as in R. V. The reference is to the former inhabitants of the land of Canaan who were dispossessed when the children of Israel came from Egypt. To provoke the Lord to anger. This is a figure of speech, imputing to God the feelings of man. The children of Israel toward God is as if a man should commit some contemptible deed, especially for the purpose of injuring his benefactor, who would be enraged at such conduct.

12. The Lord had said unto them: That in the Ten Commandments. 4: 14.

13. Yet the Lord testified against Israel. Unto Israel is as R. V. is much better. He had not left them without warning or signals. Prophets, and so are synonymous in this passage. Primarily the one term refers to the men of God in his activity, and the other in his ordering the calif of the divine revelation. Isa. 9: 2. No, you from your evil ways, etc. We are reminded of such passages as Isa. 1: 16, Jer. 18: 11.

14. But hardened their necks. Israel is proverbially a stiff-necked, stubborn, rebellious nation. The word translated "hardened" has the same root as the word translated "stiff." That did not believe in the Lord that he should keep his covenant. 2 Kings 17: 40.

15. And they rejected his statutes, etc. Their apostacy is made vivid by the rarity of expressions. His testimonies the Lord had sent them. Better His precepts which he had enjoined upon them. Faininess is often used in Scripture of the worship of false gods. They are nothing and cannot help. Faininess is, of course, used here in a moral sense, indicating a lack of faith and confidence but of emptiness. Became vain, or "acted vainly." This is, their conduct was characterized with the emptiness of those who act in ignorance. The Lord had charged them. Deut. 12: 30, 31 and elsewhere.

16. And they left all the commandments of the Lord their God. To forsake one commandment of God is a sin, but to violate all of them is a still greater sin. It is incredible that the images of the calves in the place of God was a prac­tical foretelling of God and of all his precepts, although it was not intended by Jehovah. He desired that the people should worship, under the form of the calves, Jehovah, who had brought them out of Egypt. From this is a step to worshipping other images. Asherah and Baal. The host of heaven probably means the sun, moon and stars.

17. And they caused their sons and their daughters to pass through the fire. That is, sacrificed them in worship of Moloch the deity of the Ammonites. It is probable that this sent a thrill through the children that were present, although some have the impression that they were burned alive. And used divination, and enchantment, and images of graven things, etc. To seek for direction by casting lots as for example with arrows having different marks upon them. Compare Ezek. 21: 21.

18. The latter word is very similar in meaning. It probably refers, however, to auguries from sights and sounds. Compare Gen. 44: 5. Sold themselves to do evil. A figurative expression of the depth to which they had sunk in iniquity. Compare 1 Kings 2: 26.

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

A BRITISH COMMENT.

"Don't swear; shoot!" These striking words of Colonel Wood will live long with us all. There are, however, the fierce ones passed away from the face above him, and at last an answering smile came over the face. Both were men—both brothers—and he was saved! The savage took him under his protection, brought him to his flat, and after a few days restored him to his friends. — The Christian Commonwealth, London.
MARRIAGES.

Scott—Clarke.—At Hebron, Pa., July 9, 1898, by Elder G. P. Kenyon, James Scots, of Delalia Township, Pa., and Eliza Clare, of Hebron, Pa.

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

DEATHS.

More obituary notices are inserted free of charge. Notice enclosing twenty cents will be charged at the rate of ten cents per line for each line in excess of twenty.

Pierce.—In Karlon, Ohio, Oswald, infant son of L. A. and S. B. Pierce, Aug. 8, 1898, aged 3 months, 1 day and 2 days.

Burke.—Rev. Charles Bolen Burdick was born June 17, 1828, and died at Oshkosh, Wis., Aug. 22, 1897. The subject of this notice has been engaged in pastoral work for the Presbyterian church between thirty and forty years. He married Miss Hannah A. Cresswell, in 1849, who died in 1858. In 1860 he married Miss Louise Whitney, who died in 1861. For a third wife he married Addie Beals, who, with two sons, survives him.

Wright.—In the town of Summer, Wis., Aug. 16, 1898, of cancer, Mrs. Susan Browning Pierce, wife of John Whitman, aged 70 years.

Mrs. Whitman was born in the state of New York, or near the town of Alfred, about 1828. She was the daughter of Charles Lewis and Frances (Burns) White, the artificers being natives of the state of Rhode Island, and who were married in Hopkinton, R. I., Aug. 28, 1825. Mrs. Pierce was a daughter of Mr. John Whitman, of the town of Summer, of whom both were lifelong Seventh-day Baptists. With her parents, the subject of this notice moved from the state of New York, in 1838, to Felicity, Wis., where she resided until 1848, when, with them, she again moved to what was then the town Kaskaan (now Sumner), Wis., at which place her parents died. She received an academical education at Albion Academy, and for a time followed the occupation of school-teaching. On Nov. 19, 1859, she was married to Mr. John Whitman, of the town of Summer, at which place she died. She was a woman of strong mind, industrious habits, and was acknowledged as a devoted mother. She leaves a husband and four children, namely: Mrs. Mary E. Robins, Martha L. and James Whitman, of Sumner, and Mrs. Maggie A. Thompson, of Edgerton, Wis.; also a brother, Daniel Pierce, of Sumner. Her funeral was held at the home, Friday afternoon, Aug. 12, after which the remains were tenderly laid at rest in the Summer Cemetery, her only son, one grandson and four nephews acting as bearers.

A. L. L.

WORK WITH LOVE IN IT.

At a county fair in New England there was a continual crowd around one agricultural exhibit, which excited a great deal of admiration, and was the occasion of many remarks. The exhibit was marked "Rased on an Abandoned Farm." The arti-

cles shown were grown by a man who had

ever followed another occupation, upon

a farm in a rough hill town, which its owner had found an undesirable piece of property, and had practically deserted it. The exhibit included twenty or twenty-five varieties of potatoes, several varieties of wheat, oats, barley, rye, and beans, onions, pumpkins, squashes, melons, beets, carrots and turnips. The people kept the proprietor of the "abandoned farm" busy explaining how he produced such wonderful results from such bleak dilapidated land.

"O yes," said one bystander, somewhat com-


temptuously, "he's farming for the love of it." And I imagine," said another bystander, "that he's making a great deal of money in the process.

"No," said one among the crowd, "he's farming for the love of it, he wouldn't have had any occasion to go off and leave it."—The Thought's Companion.

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Popular Science.

BY E. R. DANK.

A Great Raft.

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

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

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

This, we believe to be the greatest of all rafts, as it represents near seven millions of cubic feet of timber, and when made into other forms, a greater proportion of the mass will be made into valuable products.

To construct an ocean raft of such dimensions is a matter of great thought and science, for our Oregon lumbermen, than was exercised by our Maine brethren a few years ago, when they essayed to take a raft to New York; this went to pieces on the way or more or less, and was lost, the Gulf Stream having been pilot borne by the Gulf Stream.

Railroads in Sweden.

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

For several years, Sweden has been trying to get a trunk line to the north, commencing on the shores of the Baltic, thus passing through Sweden, and also Norway, to Lof-

den, very near the 69th of northern latitude, more than 150 miles within the Arctic Circle. The governments have made appropriations for this great northern railway that will carry passengers into the land of the "midnight sun." It may be asked, What can be the object of building a road, extending away into these Arctic regions, where the land does not reach on to the "Pole"? Therefore there cannot be even a prospect of ever transporting by rail the great Tassadoxie to the Smithsonian Institute.

Lofoden, being far within the Arctic Circle, is a most fruitful spot, the forest is immense, vessels of every description open for shipping at all seasons of the year. The climate of Lofoden is rendered very severe from the sanitary law, for the preserving of the life of fishes and other sea animals, as shown by the Gulf Stream, as well as the Gulf of Mexico, crossing the Atlantic, and pushing its way inside the Arctic Circle along the coast of Norway. Lofoden is on the latitude of central Greenland, the northern shores of British America, Alaska and Siberia, and is to be the terminus of the most northern railroad in the world.

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

Special Notices.

North-Western Tract Depository.

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

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

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

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

NETTE VAN HORN, Sec.

—Two 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. Masson, 22 Grant St., Sabbath-keepers in the city and adjacent villages, and others are cordially invited to attend.

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

—The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Washington avenue, at 8 o'clock P. M. Strangers are most cordially welcomed. Pastor's address. Rev. L. C. Randolph 6126 Cleveland Ave. CHARLES D. COOK, Church Clerk.

—The Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Ridlon St., London, E. C., a few steps from the Broad St. Station. Services at 8 o'clock in the morning, and at 12 o'clock at afternoon, Pastor, the Rev. William C. Dalston; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

Deafness Cannot Be Cured

By local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a running ear or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation causes the tube to return to its normal condition, hearing will be destroyed forever; nine cases out of ten are cured by caustics, which is nothing but an ulcerative condition of the mu-

cous surfaces. We will give One Hundred Dollars for any case of Deaf-

ness (caused by caustics) that cannot be cured by Hall's Earcure. Send for circular.

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Questions asked. Druggists, etc. Hall's Family Pills are the best.
Indiana University begins its Sixtieth year, September 6, 1898.

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