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RICHARD REALF, who died more than twenty years ago, left some gems of poetry worthy a place among the best. Here are two of them.

The second will be balm to tear-blinded mothers whose darlings are in heaven:

Fair are the flowers and the children, but their subtle suggestion is fairer;

Rare is the rosaburst of dawn; but the secret that clasps it is rarer;

Sweet the excitement of song, but the strain that precedes it is sweeter;

And never was poem yet writ, but the meaning outmastered the metre.

The lyre patter of the little feet

That made a poem of the nursery floor,

Thy sweet eyes dancing toward me down the street,

Are with me evermore.

Is the grave deep, dear? Deeper still is love.

They cannot hide thee from thy Father's heart;

Thou liest below, and I stand here above,

Yet we are not apart.

My breath is balmy with thy clinging kiss,

My hand is soft where thy soft fingers lay;

And yet there is something which I miss

And mourn for night and day.

Mine eyes ache for thee; God's heaven is so high

We cannot see its singers—when thou dost

With thy lark's voice make palpitant all the sky,

I moan and pain the most.

Because the hunger of my spirit runs

Most swift, in its swift seeking after thee,

I years through all the systems and the suns,

But none doth answer me.
friends can ask the pastor of the Mill Yard Seventh-day Baptist church for something good any day, without fear of being disappointed.

TREASURES of power and self-control laid up in times of quiet and safety are the only guarantee of success in times of danger. We stood near the pilot on a steamer "shooting the rapids" in the St. Lawrence river between Lake Ontario and Montreal. While the steamer was in the quiet water above the rapids, every thing was carefully examined, tested and adjusted. As we neared the dangerous section, the pilots took to the wheel. Gradually at first, swiftly and resolutely at last, the steamer rushed into the jaws of the dangerous gate-way. A hush fell on the lips of passengers. No sound came except the quiet, sweet voice of the chief officer, when a word was needed. The pilots stood like statues, holding the wheel or changed its position to meet orders, with grip and decision which meant life or death. The steamer swung, swayed, shivered, glided, plunged—flew out of the river below—safe. The soul must meet similar strains and temptation. Strong in truth, secure in righteousness, with Christ and conscience at the wheel, it need not fear. Without such preparation, one word tells the result—ruin.

PASTORS will please notice the change concerning obituary notices, as published at the bottom of the column. The new rule is the result of some years of experience, and of careful consideration by the publishers. The limit named is thought to be ample for ordinary notices, especially if the writers remember that obituarists have to do with those who are dead, rather than the family history of the living. We desire to make the Recorder "a family paper," between the various homes in our household of faith, and to convey the joy which comes with marriage bells, and the sorrow which visits when loved ones are taken home, without financial charge to the pastors sending notices, or to those for whom they write. Hence the change made. Special biographical notices of official members of our denominational societies will naturally find place in the Annual Minutes.

We know that the Recorder has many friends who have passed the limit of "Three score years and ten," to whom life is bright and rich, and who are doing excellent work for Christ and the world. On another page we print the cheerful and cheering words of a woman, Elizabeth Denison, which will bring sunshine to such friends of ours. If it be the shining of the declining sun it will be none the less, but rather all the more, beautiful. The common phrase: "Growing old gracefully" is well enough, but we prefer to phrase it and make it growing old gloriously.

It is rumored that the Mikado of Japan contemplated making Christianity the legal religion of the Empire, that his country may be on a par with the powerful Western Nations. Such a state church would have little value as compared with genuine Christianity.

CORRESPONDENTS will note the change of address of the Editor of the "Woman's Page." The next session of the Central Association is to be held at Leonardville, N. Y. Is early boyhood, when we first began to read newspaper items about slaves and slavery, advertisements of "runaway slaves" were common. The following item, lately republished in the Columbus, Herald, S. C., recalls these times. This item is said to be about forty years old:

Negros sell as high as heretofore, but they are hired out at lower rates. For a twelve-year-old girl $50 is given, and an eight-year-old boy goes at $1. Peter, belonging to the Mary Smith estate, is hired out at $80; J. S. Clarkson's Mary, twenty-three years old, sold for $1,100; Alex, belonging to the estate of the Rev. Dr. Hall, for $850; J. H. Warby, fully eight years old, negroes of W. H. Irwin are sold on twelve month's credit; and T. C. Parker buys Eliza and child for $1,111; James Thomas buys John and Jack, a nine-year-old, for $605; H. R. Cowden plays $1,100 for A. Sackett's Mary.

Thank God such things are now far away.

There are some people whom we dread to meet because they are sure to tell us of their personal misfortunes. It is an open question how far one may call attention to his personal suffering, especially minor troubles, without doing wrong to others. Discouraged nerves and lifeless lives bring abundant loudness, which is fortunate, for they do not unconsciously darken the lives of those around him. He cannot always avoid it; but the bravest souls learn that in many things suffering and sorrow and trial must be borne alone. When Christ went into Gethsemane he bade his followers remain outside.

Individual experience, whether of the most exalted or of the most depressing character, must remain largely individual. In so far as one can impart strength, comfort and sunshine to others through his individual experience, he is fortunate; if unfortunately, he falls into the habit of imparting only that which is dark, he is far from a blessing, and frequently his influence induces similar suffering on the part of others. Not to be too severe in our judgment, we must still insist that no one has the right to crowd individual discomfort upon those around him. When no good can come therefrom, either to himself or to others, the more so since it is for his good to forget rather than to exalt his misfortunes. He is your best friend who helps you to rise above the trials of life, if only less than an enemy, however much he may seek to be your friend, who increases your trials by dwelling upon them.

MORE LIFE.

The Christian Advocate, New York, writing of "Methodism's First and Greatest Need," said:

"It is not money nor influence, but spiritual life, we need. That only will bring all good things in its train."

The chief difficulty with the laity as well as the ministry is a lax view of the law of God, and an exaggerated view of the provisions of salvation. Men seem ready to believe that connection with the church, and a general consent to the fact that Christ died to save, and that he is an Almighty Saviour, are sufficient for salvation, while he, who in sincerity of heart and in whole-hearted consecration, has no other religious profession than an abomination in the sight of God, and trust in Christ without earnest and constant attempt to keep himself pure before the eye of God, is in the same case as the foolish virgins, and of the man who built his ecclesiastical house upon the sand and not upon the rock.

Slight modification of the above is needed to make it specifically applicable to Seventh-day Baptists. They have plenty of theories about life. They are full of latent opinions about Sabbath-keeping and Sabbath Reform;
but those theories develop into action and character too slowly. The writer has been held to his room for several days past by "lumbago." Redlining has been a favorite position. When lumbago is most active its victims are least active. Too many people have spiritual lumbago, or something equally ineffective in keeping them quiet in the Lord's service.

The Methodists about whom the Advocate in writing are trying to raise twenty million dollars for missionary purposes by the close of the century. Concerning that effort the Advocate says:

A more doleful drag can hardly be imagined than the attempt to raise twenty million dollars unless there is a radical improvement in the religious spirit of the denomination.

Here again is a parallel. Sabbath Reform and the spreading of Sabbath truth at this critical period in the history of Christianity presents a problem quite as large as the one which confronts Methodists in that $20,000,000, 000 fund and may be a "doleful drag," without deeper spiritual life. We have the ability to do an hundred fold more than we are doing. Life is the one need. That will find money, methods, workers, success. Not life for some other church than yours, but life for the church at (write in the name). Not life for some one else the life, but for the person who signs his name just as you sign yours. Life. Divine life. Obedient life. Active life. Spiritual, sanctified, consecrated life.

TWO MILES INSTEAD OF ONE.

The forty-first verse which outruns the nicely calculated limit. The nicely calculated righteousness of the letter of the law is at variance with the requirements of the gospel. "Rather," says he, "than resist a public authority requiring your aid and attendance for a certain distance, go peaceably twice the distance." over new moon.

EASTER AND CHRISTMAS.

A correspondent asks that we make some suggestions concerning the observance of Easter and Christmas. We have spoken of these questions at various times, and summarize the matter in the following sentences: We believe that Easter may be observed with appropriate teaching and the resurrection, especially the resurrection of the individual into a higher spiritual life, and with appropriate music, in such a way as to make it a valuable aid to religious living. Since Christ rose on Sabbath afternoon, the observance of Easter rather than Easter Sunday is pertinent, so far as the time is concerned. We would not introduce into the service any of those peculiarities in forms or in thought which have become associated with the Roman Catholic, or the modern "Easter." We would not change the original thought because the Passover is the historical origin of the Easter service. The Passover continued in the Christian church, but was observed on the fourteenth day of the month, without regard for the day of the week. The observance of the Pagan element, the time of the celebration was changed by the Council of Nica, in 325 A. D., to the Sunday next following the Passover new moon. Keeping in mind the ancient Passover thought, namely, God the Protecting Redeemer, and the true idea of Christ the Risen, the Way, the Truth and the Life, thus giving a new and just definition to Easter, we think good may come through its observance.

As for the observance of Christmas with joy and thanksgiving, with song and gifts, we have the true idea of Christmas represented at Bethlehem, and the wise men who came from the east with their gifts and reverence. That is the true idea of Christmas. It is an essential part of the gospel ushered in by the birth of the Babe in Bethlehem. That Pagan invention tends to establish another December 25th, perhaps as the day of Christ's birth there can be no doubt; but since the simple observance which, so far as we know, obtains among our own people, is usually held on the Sabbath nearest Christmas, recognizing that it is not the definite time, but the thought of the coming of Christ to redeem men, relieves the question of all complicity with the Pagan notion. We would certainly eliminate all "Santa Claus" representations from the celebration of Christmas. We would also teach children the joy and duty of giving to others less favored than themselves, and make that an important feature of the celebration.

Such observances of Easter and Christmas are widely different from the observance of Sunday rather than the Sabbath. Neither of them has displaced anything which God appointed, except as the original Passover has been perverted in the Roman Catholic Easter. We would not add to Easter the celebration of "Passion Week." Following these general lines and lifting the observances into the higher realm of spiritual life and instruction, under the wise management of pastors and Sabbath-school superintendents, we believe that good may be attained and all harm be avoided.

SHALL WE READ "NOVELS?"

So far as the word "Novel" represents the lower types of fiction, no; positively no. Fiction, representing ideal character, and circumstances true to human experience as a whole, has always been a powerful teacher of good. Christ's parables are the most forcible lessons in the New Testament. "The Wednesday above fiction. They are the model lessons from the one great Model Teacher. These parables condense human experience as a whole into representative examples. The Prodigal Son represents all wanderers. His father's welcome for Divine Loveliness. The always waiting to forgive. Nothing in literature can equal them, much less surpass them. All fiction, i. e., the delineation of individual life under representative surroundings, temptations, labors, aspirations—which follows the general model of the parables—is helpful. "Uncle Tom's Cabin" wrought for the abolition of American slavery in the hearts of the people more than all bayonets of the Civil War combined. Many people can be reached by an illustrative character when argument fails entirely. "Ten Thousand Times Ten," by William Dean Howells, and "What Would Jesus Do?" by a Congregationalist, are examples of fiction much to be commended. We make no catalogue, but lay down a fundamental principle by which to answer the question at the head of this article.

NEW BOTTLES FOR NEW WINE.

The simile which Christ uses in Matt. 9: 17, sets forth a universal truth. All our knowledge is evolution, the unfolding of truth must be progressive. Creeds and statements must change. Old methods must give way to meet new demands. History does not repeat itself without variation. Something new is added at each successive stage. Life finds new characteristics with each new generation. Theories and creeds and methods are tested by experience. At each stage we know in part. We search, apply, experiment, and grow wiser.

But a few fundamental facts govern all experience and guide all development. Theories may, no one may, no one ought to, of gravitation, or the fact that heat warms and cold freezes. This is as true in spiritual life and in right doing as it is in material things and philosophy. No theorizing can formulate rules of ethics which are not based on the Ten
Commandments. No system of theology can bless men which does not center in the fullness of divine love, and the destructiveness of human sin. It is our duty to seek new light, but it must be sought along those fundamental lines. The engineer who clings to tunnels the mountains, making new paths for commerce, runs numerous angles, curves and gradients; but every calculation he falls back on his needle and chain and a few mathematical facts. Christians ought to be eager to learn new phases of truth and new methods of applying truth to life, but they may not depart from the lines marked out in the Decalogue in the Sermon on the Mount. New bottles? Yes. New wine? Yes, but from the old vineyard. One vine is the source of all true grapes.

WONDER CROWDS ON WONDER.

On Tuesday, March 28, the experiments in wireless telegraphy by Signor Marconi succeeded in sending a message of 100 words across the English Channel, thirty-two miles. This is the longest distance yet attained. But it demonstrates facts which may soon revolutionize the whole business of telegraphy. The London Times says that the message was read as easily as though sent by wire. On the 30th of March the New York papers reported new and still more startling achievements by Tesla of that city, who has become a long time sending electricity without wires, for commercial purposes. Tesla now claims that he can "handle currents up to 8,000,000 volts," and that the "current can be directed to any point at which arrangements have been made to receive it. This can be accepted without regard to distance or surrounding conditions." Incredibly as this may seem at first, it is wise who does not deny the claim. Not less wonderful is another claim now made by Mr. Tesla, namely, that his experiments show that atmospheric nitrogen can be readily combined and valuable products manufactured merely by the application of cheap water-power, and that light-diffusive like that of the sun can be produced with an economy greater than obtainable in the usual ways, and that plants can be cultivated without water.

The Electrical Review, in its editorial comment, says:

The experiments on which Tesla dwells and which are evidently the result of years of patient labor, are, in our opinion, the most striking and promising that have been shown in years, and they cannot fail to create a profound impression on scientific minds.

Ten years ago Mr. Edison said to the writer, in answer to the question, What may we expect in the matter of electricity? "We are just at the outer edge of discoveries, and no one can tell what is coming." Mr. Edison was then in his earlier experiments as to railroads and incandescent lights. The conversation took place while we were riding on his trial road at Menlo Park. Every year adds meaning to Mr. Edison's answer.

NEWS OF THE WEEK.

Five men were killed and about twenty injured, on the 11th of April, by the falling of the temporary work used in constructing a bridge across the Harlem River, in upper New York.—A brisk investigation as to corrupt management in the municipal affairs of New York is being made by a committee of the Legislature, under the direction of Chairman Mazet.—The final exchange of the papers embodying the treaty of peace between the United States and Spain took place at Washington on the 11th of April. The President then issued a proclamation announcing the complete restoration of friendly relations between the two countries. Diplomatic relations will be renewed and new treaties concerning commerce will soon follow.—A serious outbreak has occurred in Samoa during the week. On the first day of April a small force of British and Americans were decoyed into ambush by the army of Mataafa, and three officers and four seamen were killed. A German planter has been arrested for complicity with Mataafa and it is implied that the affair will not stop the favorable course of the diplomatic relations between Germany, Great Britain and the United States.—Stephen J. Field, late Justice of the Supreme Court of the United States, died at his home in Washington, D. C., April 9, 1899. He was the ablest and most noted jurist of this generation.—The Methodists of Northern New Jersey, in Conference assembled, during the past week, gave strong expression against popular evangelists.—Professor Monier-Wilson was re-elected President of the Royal Assam Club on April 13, 1899, eighty years of age. He was the leading Sanscrit scholar of his time. Oriental literature and the work of Oriental investigation suffer a great loss in his death.—On the 18th of April a noted political dinner was held in New York, ostensibly in honor of Thomas Jefferson; actually it was a political movement in the Democratic party to oppose, the nomination of Mr. Bryan as a candidate for the presidency in 1900. It was a gorgeous affair, "at ten dollars a plate." Over 1,000 men sat down to the feast. The tribe of Senator Quay, of Pennsylvania, for mis-appropriation of public money, has been in progress during the week past.—During the week the American forces have continued their successful work of taking possession of the inland ocean-lake known as Laguna-de-Bay, which nearly bisects the island of Luzon. Santa Cruz, the chief town on the eastern shore of the lake, has been taken and the Tagal forces have been driven to the mountains. Slight attacks have been made on the United States, the Philippine President Schurman reports that excellent results are being reaped from the proclamation issued to the Tagalos.—In consequence of the absorption of Finland by Russia, the emigration of Finns to the United States is increasing rapidly. Evidence of the grave injustice done to Dreyfus accumulates as the investigation goes forward in Paris.

LETTERS TO YOUNG PREGACHERS AND THEIR HEARERS.

LETTER XXVI.

NATURE OF THE EXORDIUM.

What shall the exordium be like? Recall at this juncture that Quintilian, viz., the exordium is "designed to make the hearer think favorably of what the speaker is about to say." Add also Viner's thought that the exordium must be united to the sermon "as intimately as the flower is united to the stem of which it was formed." There is so well expressed in the comparison of the flower, forbids the thought that one general form of exordium may be made to fit different themes. The cheap illustrated papers contain one wood-cut to represent many different faces; so some poor preachers have only one exordium with which they pronounce all sermons. Themes which are related to each other may be prefaced by exordiums which have certain elements in common. But there is a generic character to each theme which demands an exordium fitted to itself. Serial sermons form something of an exception to this law, since they are parts of one whole. In that case the various shades of thought may meet the varying shades of thought, might properly be used throughout the series. Be careful, however, not to deal in "ready-made" exordiums, unless you wish your sermons to appear like a group of men whose wardrobes are supplied from the same "old-clothes shop" on Chatham Street.

MATERIALS FOR THE EXORDIUM.

A thing so important as a fitting exordium must be made from good and pertinent materials. If there be need of overcoming prejudice against the theme or the speaker, this should be done in the exordium. Seldom, if ever, attempt this by apology. An apology is the poorest exordium possible. Disarm prejudice by a brief and skillful explanation, or by a candid request that prejudice be laid aside and judgment be suspended until the speaker has been heard. An exordium will not be demanded often. Preaching to your own congregation, where you are well known, you will usually have the sympathy of the audience without asking. They believe you to be orthodox and honest, and hence there will be no effort necessary to reconcile prejudice or disarm criticism. Under such circumstances the exordium will usually take the form of an explanation concerning the text, or the theme, or both. It is well to suggest here, in general, that all allusions by the speaker to himself shall be carefully made, if made at all. People love to feel the power of a speaker, and are willing to acknowledge it, but they also delight in the modesty which prevents the speaker from assuming any power or importance beforehand. Personal brilliancy must be shunned, and must be free from every vestige of self-conceit. The audience should be made to feel that the speaker is conscious of reserve force through which he holds himself competent to the task in hand. It is his place, however, to prove that reserve by a brief and skillful explanation, if there be need of the same; but never assume or assert it at the beginning. By the same law all apologies and excuses are excluded. They are both foolish and injurious. If you have not studied your theme, do not tell of it. Better, however never allow yourself to appear in the pulpit when such an apology would be true. If called upon at the instant to discuss a new theme, state frankly that you have not examined it, and say no more of it than you think necessary. Better end your speech in two minutes than to commence with an apology wherein you state your ignorance, and then go on through a lengthened exhibition of that ignorance. Some people seek to gain sympathy by pretending ignorance of which they are not guilty, rather than the pretended—hoping that the sympathy awakened will lead to a mild judgment concerning their failure. Such an opening is disgraceful in any pulpit. If you know nothing about a theme, keep still. Silence then is wisdom.

EXORDIUM BY CLASSIFICATION OF THEMES.

By classification we mean a placing of the subject before the hearers as belonging to a
certain class of themes, or as a naturalist would say, indicating the genus and species to which it belongs. For example, a theme may belong to the genus faith in general, or to some particular species under that head, as "Faith in God's power over matter," or "over individual destiny in this life," or "over disease," or "over the affairs of nations." Such an exordium would express the general relations of the theme to similar themes, and thus aid the hearer by bringing his mind into the right position for observation. Drawing an illustration from astronomy, we say such an exordium points the telescope toward that portion of the heavens which the sermon proposes to explore.

BY COMPARISON.

Sometimes a theme will be liable to be looked upon lightly or differently by the audience. The speaker will know that they have little interest in it, and less sympathy with it. Its announcement would be to them as something dry and meaningless. Under such circumstances, the exordium should wisely commend the theme by showing its importance and its bearing upon some prominent and practical point. This will insure sufficient interest to awaken attention and prepare them for candid investigation.

BY ANTAGONISM.

This form of exordium consists in setting the theme over against some popular notion or theme, to awaken interest and insure attention on the part of those who agree with the position you aim to establish in the sermon. It will equally arouse those who disagree with that position by mildly antagonizing them and their opinions. It is a very efficient form, since those who agree with you will be eager to note how well you sustain their views, while those who oppose your position will be equally eager to hear what you have to say concerning their pet theory or practice. In making such an exordium—always in the pulpit—avoid all appearance of ill-feeling; do not awaken antagonism by unkindness.

BY LOCAL REFERENCES.

Closely allied to the foregoing, and equally stimulating to attention, is the "local" exordium. This should be used when the foregoing is to deal with some circumstance with which all are acquainted, and in which all are interested. It is not necessarily a philosophical exordium, since it says, if not in words, in effect, "We mean you, here, now." It is a sense personal to each hearer. Each one feels that the sermon is to contain something especially germane to himself. In making such an exordium, it is not necessarily nor unkindly done. When an exordium is offensive, it is usually inefficient. Rare instances may occur wherein the exordium should thoroughly antagonize the congregation. When this is necessary, the speaker must be sure that he has the power, both in himself and his theme, to overcome the antagonism as the sermon progresses, and so obtain a victory in the battle to which the exordium challenges his hearers.

BY TEXTS AND CONTEXTS.

The texts and contexts will often indicate the method of developing the exordium. But aside from the distinct forms of which we have already spoken, the text and context, that is, the general portion of Scripture from which the theme is drawn, will supply ample and appropriate materials for the exordium. Some writers hold this to be the only true source of exordium. We think highly of this form, but would not confine you to it. It is a most fruitful source of material, but we would draw from every appropriate source, and use various forms according to circumstances.

CONTRIBUTED EDITORIALS.

BY L. C. RANDOLPH, Chicago, Ill.

The Tom of the Tides.

Speaking of a certain Seventh-day Baptist community, a friend said: "At the time that Elder Blank was there for a little while on a visit, if he could have stayed longer and the interest could have been cared for, the young people could have been brought in and trust the Holy Spirit to wing the little interest in it, and would draw from every appropriate source, and use various forms according to circumstances.

RESOLUTIONS

Adopted by the Dodge Centre Seventh-day Baptist church, April 2, 1899.

WHEREAS, The Rev. H. D. Clarke has labored so faithfully for the past six years in both the church and the Endeavor Societies, and

WHEREAS, He has seen fit to tender his resignation as pastor of this church; therefore, be it

Resolved, That we recognize the divine will in the events which have led our beloved pastor to sever the ties that bind him to his people, and do hereby accept his resignation to take effect the last Sabbath in May, as he has requested.

Resolved, That by purity of life and conversation, by kindliness of spirit and grace of conduct, by patience and fidelity in the discharge of the many duties of his high position, and by his faithfulness to the Endeavor Society, he has inspired noble views of life, and has won the hearts and confidence of his people who will follow him with their prayers wherever he may go.

Resolved, That a copy of these resolutions be placed on our church records, and that a copy be sent to the Sabbath Recorder for publication.

"He is faithful that hath promised."
MISSIONS.

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

Evangelist L. C. Randolph has not yet closed his labors at Alfred, N. Y. A good work has been done in the First Alfred church and in the neighboring communities. He goes from Alfred to Hebron, Pa.

Rev. J. H. Hurley has been on the sick list, and has had to take up some of his remarks as he is able, until he will resume his evangelistic work in Nebraska. He will, if nothing prevents, conduct the gospel tent work in South Dakota the coming summer.

There is an element in our nature to make that which is familiar more or less common-place. We treat things with which we are very familiar, with indifference, pass them by without notice. Where the sun rises every twenty-four hours, the event is so commonplace to people that it does not give a moment's thought or notice. In countries in the north of Europe, where the sun does not rise for six months of the year, on the morning of his reappearing the people climb to the summits of the tall cliffs to see his glory and splendor. There are wonderful truths in the Bible, of God, of Christ, about salvation, spiritual life, eternity, heaven, which are so familiar to our ears that we have no impression upon us. We treat them as commonplace things, when they should engage our deepest interest and arrest our greatest attention.

Suppose a heathen man, intelligent, cultivated, refined, should hear for the first time the wonderful truth, and it should sink deep into his heart that God gave his only begotten Son to die for the sins of the world, that he spared not his own Son but delivered him up for us all, what an impression it must make upon him! How deeply he must be moved! How it would stir up his soul in thought, admiration and earnest action! But people in a Christian land have heard it so often, are so familiar with this wonderful truth, that it is indifferent to its significance and importance. They seem to pass it by as an idle tale, a mere myth or legend. How will people ever be saved, or, if saved, make grand attainments in spiritual life and character, if they treat such vital truths as an old story, too familiar to be worthy of earnest attention?

2. Apostle Paul all too often tells us that God "spared not his Son, but delivered him up for us all," but also "how shall he not with him freely give us all things?" How great the gift of Jesus Christ! All things worth having are to go with this gift. The greater includes the less. God will not with-hold from those who receive his Son anything, however great or costly, that will secure in and for us the end for which he gave his only Son. As the stream contains what is in the fountain, so all spiritual attainments are in Christ Jesus, and flow freely from him to his followers. He was "made unto us wisdom, righteousness, sanctification and redemption."

"Blessings of Christ, and all I want; All in all I thank Thee."

BETATITUDES IN THE GOSPEL.

There is a great spiritual law that it is impossible to get something for nothing. This seems at first to contradict the teaching that "grace is free," that "whoever will may come," and that salvation is without money and without price. But the moment we look a little below the surface we find that there is no contradiction here.

In many of our institutions of learning in America "education is free," but that does not mean that education is conferred upon the student without effort and preparation on his part, or that he can sit with folded hands and "receive" an education. In the same way character is free i.e., it does not cost a man any money to have a good character; but, nevertheless, no man can "receive" it, any more than he can receive water and air. He must supply to himself, without moral effort and a struggle with, and victory over, temptations.

All the beatitudes of the gospel are of this nature. In one sense the "blessings" are as free as air and sunshine, but we see at once that they come only when a certain spiritual state, or condition of life, has been realized. In other words, it is impossible to have the wider view until the mountain is climbed, though the view above is just as "free" as it is below, on the ground level. Look at the beatitudes and see how they all illustrate that spiritual law of which we spoke at first.

There is the beatitude of seeing God, but it is granted only to "the pure in heart," which means, of course, that seeing God is the normal result of getting the heart pure; it becomes then "second nature" to see God. God does not loan it as a free gift. What he does give freely is the opportunity of making the heart pure, and the spiritual eyes open to see God just as fast as we climb up into the life where such vision is possible. The blessedness comes with the opportunity of seeing God.

There is again the beatitude of being filled, but it comes only to those who have been feeling the sorrows of emptiness and the pangs of hunger and thirst. It is the passion for righteousness which God blesses, and not the emptiness without the companionship of the needy that attaches to it cannot be received. There is the beatitude of "having the kingdom of heaven," but there is a spiritual state required first which is called "being poor in spirit." You get the blessing only as you enter the state. "Poor in spirit" does not mean being depressed, or despondent, or of no account in the earth; but it does mean coming to the condition where we realize our poverty of soul and our need of God and his riches. It is the sense of incompleteness and worthlessness, followed by the overwhelming flood of God's completeness and fulness. When God comes, of course the kingdom of heaven comes.

Then, too, there is the beatitude of being "comforted," but it comes only to those who have gone down into the baptism of some hard experience. It is "light after darkness, peace after pain." It is not too much to say that God never could be fully known or enjoyed by one who had never been in a furnace with all his possessions and attainments cast into the fire. He has never fully revealed so long as its "course runs smooth." It is when love comes to comfort that we catch its real heart and meaning. It is when God comes to heal and bind up our wounds and to fill a great void in our lives that we learn the meaning of this beatitude. Every experience has its own beatitude. At each point on the slopes of Pisgah we get the vision according to our height.—The American Friend.

TREASURER'S REPORT.

For the month of March, 1909.

Geo. H. Utter, Treasurer.

In accord with the Seventh-day Baptist Missionary Society.

Balance in treasury, March 1, 1909. .......................... 6 70 39

Weekly Meeting, Neenah, Wis. ........................................ 2 20

J. W. Mabonsey, Slagle House, Pa. ................................. 1 42

Rev. W. H. Frank, Allen, N. Y. ................................. 10 40

G. E. Salamun Stillman, Wessley, R. I. ............................ 2 08

S. C. Young, Pittsfield, Mass. ................................. 10 16

Dr. P. B. Eells, Chicago, Ill. (v.) ............................ 25 50

Rev. Wm. C. Jones, Shanghai, China .......................... 11 00

John Congdon, Newport, R. I. ............................... 5 00

A. M. Chester, Chili., Income Permanent Fund .......................... 720 20

Chapters.

Marbelous, N. J. .................................................. 2 00

North, N. J., China Mission .................................. 15 11

Preston, N. Y., China Mission ................................. 16 18

Hartwell, N. Y. .............................................. 3 50

Second Eldred, R. I., China Mission ............................ 10 19

Pawtucket, Westerly, R. I., China Mission ......................... 5 57

Treas. First General Fund ........................................ 7 11

First Westerly, R. I., China Mission ............................. 9 42

Silas, N. J., North Carolina Field ................................ 13 10

Northampton General Fund ....................................... 12 72

Hartford, Conn., China Mission ................................. 6 62

Second Brookfield, N. Y., Schoolhouse, North Leav, N. Y. ........ 1 62

Treasurer's Executive Board.

State Strood's salary ............................................ 75 00

Rev. R. B. Bryant, General Fund ...................................... 25

Danville Missionary Society ...................................... 25

Hight School, Chicago, Ill. ................................. 55 18

Medical Mission, China ........................................ 5 75

General Mission, Chicago ................................. 25 00

Shanghail Mission School ......................................... 154 70

General.

O. U. Whitfiford, on account of salary ......................... 6 25

M. H. Davis, Shanghai, order ................................ 10 00

Wm. C. Daubord, London, Eng., salary, quarter ending Dec. 10 49

Evangelistic Committee, orders Nos. 125-147 .......................... 116 52

Balance in treasury, April 1, 1909: ............................. 903 47

Available for current expenses .................................. 903 47

Fund for sending China Mission, Teacher. .................... 412 51-1,108 39

R E. O. E.

Geo. H. Utter, Treasurer.

The greatest word in the book of the Acts is "all." All were baptized, all spoke, all prayed, all spread abroad the good tidings, all participated in public worship, all exercised authority in church government, all were thrifty in the development of a great love, ennobled by the weight of a great responsibility, and zealous in the performance of a great task.—Rev. Charles E. Jefferson.

"Take your needle, my child, and work at your pattern; it will come out a rose by and by." Life is like that—one stitch at a time taken patiently, and the pattern will come out all right like the embroidery.—Oliver Wendell Holmes.

There was a new church, I have heard, which the sexton was so intent in keeping in perfect order and cleanliness that a spider would be in all the windows, to keep his webspread out for flies. It was brushed down every week. Finally he spun it across the mouth of the contribution box by the door, and it was never disturbed.

Such a heart I'd bear in my bosom, that, threading the crowded streets, My face should shine unlooked for On every poor soul one meets; And such wisdom should be reserved, That, coming where counsels stand, I should carry the thoughts of justice, And stablish the weal of the land.

—Julia Ward Howe.
WOMAN'S WORK.

By Mrs. E. T. Rocke.

I walk down the Valley of Silence,
Down the dim, voiceless valley alone;
And I hear the faint whisper there;
Around me save God's own voice.
And the hope of heaven's love is so holy
As laughters whose angels have flown.

Long ago was I weary of voices,
Whose music my heart could not win;
Long ago was I wearied by faces,
Where I met but the human and sin.
I walked in the world with the world;
I wore the mantle of its grace;
And I said, "In the world each ideal
That shines like a star on life's wave,
Where I met but the human and sin.

And I have seen thoughts in the Valley-.
In the hush of the mountains,
And there arose from the depth of the sea,
I heard a voice saying, "Hark!".

That never shall float into speech; the mission work in China. As to earning
Till each finds a word for a wing,
And God and his
And my prayer like a perfume from censers
My footsteps can scarcely be heard.

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which never fail of success, and what .is of al-
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profession
to the community, which was the beneficiary
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and for several years engaged in
Univ.

He married Miss E. Euphemia Potter, of Well.-the thing that strikes one first as the

He received therefrom to the Medical

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He was born in March' skill'

Dr.

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Every man has endurance for

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He then entered the medical department of New York University, from which he received
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He married Miss E. Euphemia Potter, of

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of a metropolitan career, instead of
alluring part of the country doctor, which
finally secured the rich fruitage of his thor-
ough training and acknowledged professional
skill. As a matter of course, he became one
of the most popular physicians in Western
New York, and a man whose counsel was
sought by his professional associates. In his
relations with them he was always genial, con-
derate of their errors, never humiliated
but always aided them, and never made an
enemy through any failure in the attributes
of a physician and a man.

It is not difficult to understand why scores
of young men sought him as a preceptor, and
that the friendship formed between student
and teacher never wavered to the last. These
same attributes endeared him to his patients,
and there are no more sincere mourners now
than the thousands of sufferers whom his
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of young men sought him as a preceptor, and
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shift for ourselves when we need him most? I tell you, old age is the blessed time of life. Think of the youthful, and for that matter, the mature follies left behind. Think of the added wisdom and thoughtfulness and sympathy and understanding, and realize that you begin to make up for the sunny old age. Think of the tolerance and kindness and understanding and helpfulness and pleasure in little things, and general heartlessness that is ours if we will have it. It is true that in the beginning of life the days are always long. But every one cannot feel as you do. I was once as cheerful when I was young, but, now—..” Well, now you may be cheerful if you choose. Let the outward circumstances go. Not only the circumstances of daily living, but the thought that would print the Old Age,“ Old Age,” upon every act of every day. Say to your self every morning, “The spirit can not grow old;” which is literally and absolutely true. And trust in God. You have probably tried to trust him, and have thought you did, but now make it the very marrow and pith of your whole living to do it! We have always known after a fashion that he is omnipotent omnipresent omnipotent, and now let us try to crown them all, that we have always thought we knew, namely, “God is Love.” The moment we really make these truths own, “the worst turns the best,” and a mode of sunshine comes into the soul that effectually disposes of the dark side of old age. No more fear, no more shrinking from the future, no more regretting the ephemeral pleasures of early life.

“Youth shows but half, trust God; see all, nor be afraid.—Interior.

THE TRUE ERA OF THE EXODUS.

BY ALFRED G. MARRE.

[Continued from last week.]

It is true we know that Minephthah lost his eldest son during his own lifetime, for he is commemorated on a colossal statue of his father which exists at Berlin. But Minephthah II. himself was the fourteenth son of Ramessu II., while among preceding Egyptian monarchs, Amenophis I. was the third son of Ahmose; it is not suggested that the firstborn son of Ramessu II. or Ahmose was slain by Aahmes. It is also supposed that Seti I., the son and successor of Minephthah II. was acknowledged as heir to the throne during the lifetime of his father. Under these circumstances, one can hardly think that the firstborn son of Minephthah II. was drowned in the Pharoah of the Exodus. According Prof. Maspero deems Seti II. to have been the Pharoah of the Exodus, and Dr. Kellogg believes Minephthah I. was the successor of the above king, to be really entitled to the claim. In the end the whole subject becomes confused and undecided.

Too much reliance has been placed on the assumption that the names of Ramessu and Ramases, mentioned in the Bible (Gen. 41:11), could not have been known till the time of Minephthah II. had been established. At the same time we can scarcely put the “land of Ramessu” along with the “treasury of Raamases,” excepting by asuming, as is most probably the case, that those persons in Exodus were re-edited in the times of Ramessu II. or Minephthah II. We know that the city of Tanis was called Ramases throughout the reigns of these two monarchs. But it is not to be thought that the above Pharaohs were contemporaries of the oppression and Exodus. It may be as well to note here that the names of “Ramessu” and “Ramasses-Mena” were borne by two of the Shepherd viceroys of the Thebais before the rise of the seven-teenth dynasty. The name was perhaps hardly so obscure before the time of the Nineteenth Dynasty as some writers would make out.

Egyptian tradition, as preserved by Manetho and embodied in the work of Josephus, always speaks of Moses in connection with Aahmes; also horizontal. That the year B.C. 1541, the true date of the Exodus, falls at the end of the reign of Amenophis I., the first Egyptian king to bear such a name. There is independent testimony, irrespective of dates, to show that Amenophis I. has good grounds to be thought of as the real Pharaoh of the Egyptian. History states that the above king made an expedition into Ethiopia; while tradition says that Moses joined such an expedition, but most probably one formed by Aahmes, the father of Amenophis I. Moreover, the Scriptures mention that Moses married an Ethiopian wife, Kittito, in his Biblical History, thought Aahmes to have been the Pharaoh of the Oppression, and consequently Amenophis I. to have been the Pharaoh of the Exodus.

Not much is known from the monuments concerning Amenophis I., but there is little doubt that more information might be acquired by further research. There is also little doubt that if he was drowned in the Gulf of Arabia, while pursuing the fleeing Hebrews, that his remains will never be found. It is true that no mummy remains of Minephthah II.; but it is certain that he was really buried in one of the royal tombs of Biban el-Molook, at Thebes, where his corpse was afterwards deserted by robbers and his sepulchre rifled.

The account in Exodus, chapter 14, concerning the overthrow of the Egyptians does not say expressly that the king himself was drowned. Still the words, “there remained not so much as one of them,” seem to imply that every living soul in the Egyptian host perished, including the reigning Pharaoh. If the year B.C. 1541 is accepted as the true date of the Exodus, as well as of the end of the reign of Amenophis I., one must believe that this monarch was drowned in the Red Sea.

The age of Moses given in the Book of Exodus requires us to extend the time from the era of the “new king which knew not Joseph” to the memorable 14th of Nisan to about eighty years. A false view of the matter has applied this passage of time to the combined reigns of Ramessu II. and Minephthah II. For instance, Poole states: “It is very probable that two separate Pharaohs are intended by the ‘new king which knew not Joseph’ and the builder of Ramasses, or, in other words, Rameses II. And the time from the accession of Ramessu II. to the end of Minephthah’s reign can little have exceeded the eighty years of Scripturc between the birth of Moses and the Exodus.” Eighty years dated back from B. C. 1541 brings us to B. C. 1561, the year in which, according to this reckoning, Moses was born. At this time Lower Egypt was under Apepi II. An-ab-tani-Ra, the famous Shepherd-king of the Fifteenth Dynasty, with whom the supremacy of the “hostile foreigners” over Thebes and its districts virtually ended. The dynasty itself was expelled by Aahmes from its seat at Avaris in B.C. 1581, after a rule of 259 years. The reign of Apepi II. is to be placed about B. C. 1624 to 1605. That of the Hyksos, or Shepherd-kings, was at the height of its power under this monarch. The Hebrews, although probably of the same Abrahamic stock as their oppressors—judging from Gen. 25: 3; Num. 24: 22, 24, and Isa. 52: 4—were forced to rebuild Tanis, and Pi- tum. These cities were again built by Minephthah I., but not through the forced labor of the Israelites.

The connection of the Hyksos with the Biblical Aasehurm will be discussed in another article dealing with the times of Joseph, Jacob, and Abraham. Appendixed below is the harmony between the chronologies of Egypt and ancient Israel:


Thothmes II., 1541-1361.

Thothmes III., 1516-03.

Queen Rhapsphuat, 1503-1491.

Joshua, 1501-1477.

Thothmes III., 1488-1470.


Tribes of Jacob-oh and Joseph-el at battle of Megido. April 7, 1473.

Amenophis II., 1449-25.

Amenophis III., 1414-1380.


Othniel, 1440-1401.


Othniel, 1440-1401.


Hophlon, 1398-1377. Othniel II., 1377-1359.


A suggestion. With this issue of the Recorder is published the Third Quarterly Report of the Treasurer of the Tract Society. This, of course, means that nine months of the present Conference Year are already past. It is very desirable that churches and individuals who have not yet contributed for the work of the Society send in their offerings at their earliest convenience. If these are liberal and come promptly to hand, it may not be necessary to make any additional loan previous to our Annual Report. Kindly remit by money order, or draft on New York, to avoid exchange charges under the recent ruling of the Clearing House Association.

J. D. SPEICKER, Treas.
THE SABBATH RECORDER.

[Vol. LV. No. 16.]

Young People's Work

By Edwin Shaw, Milton, Wis.

Do not be afraid of your doubts. They are your friends. The tablet to which belief is earnestly demanded. A question mark is simply evidence that a man is beginning to think. Take, then, the doubts which education has given you, and face them. Seek to resolve them. The only skepticism that the pulpit has a right to condemn is the skepticism of Pilate, who says, "What is truth?" and goes out without waiting for an answer. If you wish to know the truth, dare to inquire into everything. For there is no truth, however bitter, that is not better than any delusion, however sweet. You do not know if you are immortal? My friend, there is something a great deal more important. It is: living as a man who lives to be immortal. It is a great deal better not to be immortal and to have a soul that is worth it in reality, than to be immortal and to have a soul that does not deserve immortality. What could one think of worse than this, to have a soul that ought to die and could not? Live the immortal life now and here, and feel your way if you cannot see.—Lyman Abbott.

PROFESSIONAL CHRISTIAN WORK.

When an earnest individual feels the stimulus of Christian experience, it may result in an impulse to devote his life to professional Christian work. This impulse he may consider a "call," and so in the decision of the matter his conscience may become involved. This faith in a true one may soon seem to offer a great many more, but by many others the impulse to do Christian work should not be regarded as a call to engage in it in a professional way. A man can do effective Christian work in any reputable calling. I have known of men possessed of a combination of qualities that go to make successful careers in business, in the trades, in the professions, who turned aside from the honorable occupations in response to what they regarded as a call to duty, and became comparatively un-successful. We must recognize the fact that there are "diversities of gifts," and furthermore we should recognize the additional fact that the only intelligible "call" is in the direction of these same gifts.

We will suppose that a young person who is an earnest Christian is deciding whether he will enter a line of work toward which all his tastes incline him, or some professional Christian work toward which his sense of duty seems to be drawing him. If his sense of duty is strong, he is in danger of mentally arraying his natural gifts and his Christian duty against one another, and of developing a most unnatural conflict. Natural gifts are not opposed to Christian duty, but to make it more effective. The two must be made to co-operate, and the real problem is how can one make his natural gifts most effective in Christian work? The following are the conclusions of such persons who may be in trouble over this seeming conflict, I wish to invite your help, by sending to me articles for this department of the Recorder, on any or all of the following topics: The opportunities of Christian influence which are presented in the life of a physician; The opportunities of Christian influence which are presented in the life of a teacher; The opportunities of Christian influence which are presented in the life of a farmer; or of a lawyer, or merchant, or a druggist, or a carpenter, or a stenographer, or any other reputable work. Now if my readers do not respond promptly to this request for articles on such subjects as here suggested, it will be necessary for me to write them myself. My experience is limited to about three of the above. Others will please help me out.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

Since writing you in the Recorder of March 13, I have been going so steadily that I have neglected to write. On my way to West Virginia, to work for a time with the pastorless churches, I made a two days' stop at Baltimore, Ohio, with the little church where I had spent a few days only a few weeks before. By notices in the city paper, and in other ways, the meetings had been well advertised, so the house was well filled each night. Those who had made a start when the meetings were held, were both faithful and active. One young man was received into our church by vote, and is awaiting baptism; this makes four in all. Others wish for baptism who are undecided yet as to their church home. Baptism will be attended to as soon as can be. Their Quarterly Meeting was held, and the Lord's Supper served on Wednesday night. This little church needs our prayers. From there I went on the next train to West Virginia. From Grafton down to Salem the hills are carpeted with green, and stock is in the pastures feeding.

A storm commenced early Sixth-day morning and has been almost constant for two days and nights; a cold rain.

When I came to call at the homes of our people, Sabbath morning, on my way to the appointment for meeting at the Blacklick church, and learned of the mumps, measles and a mad-dog scourge just in progress, in addition to the gathering storm, I was happily disappointed to have a very fair sized congregation. We had a most excellent meeting, in which nearly all the Christians took part, and then crossed the mountains, three miles, to the Middle Island church, where I again spoke in the afternoon and evening. These meetings were not dry either, for it rained steadily all the after part of the day. On Sunday night, though very dark and rainy, a good little congregation was gathered at the Greenbrier church, where we again had a meeting of more than usual interest. Pray for us, brethren.

E. B. SAUNDERS.

The time for the Annual Meetings of the Associations is approaching. Let us all make our plans to attend these gatherings so far as possible.

It has been the custom of the Permanent Committee to send blanks for the Annual Reports in time for the meetings of the several Associations. A change will be made this year. Blanks from the Permanent Committee will be sent direct to the local Societies early in July.

Blanks, however, will be sent to the Association Secretaries. These Secretaries have charge of the Young People's part of the program. The success of these exercises will therefore depend very largely upon the energy and enterprise of Roy F. Randolph, L. Gertrude Stillman, G. W. Davis, Eva St. Clair Chaplin, Laura M. Burdick and Leona Humiston. And yet, however great the enterprise and energy of these Secretaries, they cannot do much, but little without the united effort and assistance of many others, in fact of you, whoever you are.

THE RECENT DISCOVERIES IN THE ROMAN FORUM.

The excavations now being carried on in the Roman Forum have been among the most interesting discoveries, the most important of which, including that of the supposed pedestal of an honorary column to Julius Caesar, were enumerated and explained by Mr. Richard Norton in his letter published in The Times of January 25. Another interesting site has been discovered hard by the Via Sacra, and not far from the arch of Septimius Severus. With some precipitation the site was immediately baptized the "Tomb of Romulus," although, according to the legend, Romulus had no tomb, having escaped the fate of ordinary mortals by being "translated" by his father, Mars. Some of the archeological authorities in Rome, however, prefer to suppose the site to be that of the Tomb of Faustulus and Romulus, basing their judgment upon certain passages in the works of Festus's commentaries on the classics. The site is as nearly as possible three miles by four in size, and is paved with blocks of "precious black stone." Its sacred character is evident from the attempts made to preserve it during the transformation of the pavements of the Forum.

With regard to the value of the discoveries, the well-known English historian and archeologist, Mr. St. Clair Baddeley, has kindly furnished us with the following notes: "It may be of use to suggest that statements made concerning both the most important recent discoveries in the Forum should be accepted with considerable caution. The octagonal pedestal of the column erected to the memory of Julius Caesar is considered to be a temple of his genius; the two small temples, one of a church, and the other of a sepulcher, have been discovered by the excavations now being carried on in the Roman Forum, and the former is dedicated to Jupiter on the left, and the latter to Neptune on the right. The latter is considered to be a temple of Commodus; the former is dedicated to the worship of the goddess of the sea." The excavations were conducted by the archaeologists of the city of Rome, and the work has been prosecuted with great care and precision.
Children's Page.

GOD'S KISS.

A little lad at Davenhurst, Lady Henry Somerton's house for little children, on the edge of the woods, got in writing his prayers, got in writing the petition as a kind of postscript, "And please, God, would you mind giving my mother a kiss?"

Please, God, I have finished my prayers; but there's one thing I want to say, my mother left me at the top of the stairs, and she's lonely now I'm away.

You'll be sure to kiss her, because there's nobody had so good; and she's just deucedly hurt that ever was, I'd die for her if I could.

The neighbors are not very bad, but, of course they aren't like me, I've got her to think what will make her glad, and to get her a cup of tea. And sometimes, please, God, she isn't strong. She has got such a lot to do, and it frets her so much when folks do wrong, and she thinks no end of you.

So, please, God, I hope you won't mind if I ask you just to do this. I'm sure she'd take it so very kind if you'd please to give her a kiss.

—Union Signal.

CHARLEY'S DREAM.

by MARY J. BISH.

"You look green," said one wave to another, "anyway, I'm not fresh," retorted the other.

"Get out of my way," roared a big one as he rolled high over on the beach, sending his spray high in the air.

"Nobody's afraid of you!" and back into the ocean went two silvery waves, with a little gurgling laugh at their own joke.

"Wish I were out in mid-ocean, where a big storm was raging," said a fierce-looking biyow. "It would be more fun," said another close behind him, "to be down in the depths of the ocean, where the sea-nymphs ring their bells of shells, and—"

But Charley never knew what else the sea-nymphs did, for the bells of shells he had been dreaming about turned out to be the striking of the clock his father had given him. Would you like to know why his father gave him a clock? I will tell you about it.

His home was a great many miles away from the ocean; he had read and talked about it, and longed to see it.

This summer his father had said to him, "Charley, I want you to spend your holiday at the seaside, and I want you to spend the summer at the seashore." Charley was wild with delight. "But," went on his father, "I can't have your mother eat her breakfasts all by herself. Do you think you can get up in time every morning?"

Charley did not want to get out of bed the minute he woke up, but he would like to have none of the morning noise, and take another nap, but his father had given him the clock that he might know what time it was.

A promise is a promise," thought Charley, "and I'm not the kind of fellow to go back on my word when I have given it." So he sprang out of bed even before the clock had done striking, "I do wish I could have dreamed a few moments longer, though, and found out what else the sea nymphs were going to do, but suppose now I shall never know."

All day he and his mother sat on the sand, watching the waves come in, and he was sure he could recognize the silly waves and the fierce wave he had seen in his dream, and he found there were other kinds too.

There were the demure waves that came in so quietly that you might not think of paying any attention to them, when suddenly they would sweep away up on the beach, making the children run away from them screaming with laughter.

"There come the racers," shouted Charley, "but they always spoil it by turning to look at each other and getting all mixed up, so I never can tell which one touches the beach first."

"I am sure that venerable-looking wave is trying to tell us," said his mother, "that he is so old he can remember the time when little Indian children played on this very beach, and the white children were all on the other side of the ocean."

"What is that onesaying?" asked Charley.

"That one is saying, 'I am a traveled wave and have been where you can't go, for my drops of water have climbed the 'hoppers' the sun sends down for them, to the cloud-land; have rained down upon the earth, sinking into the ground for a time; have come out as springs of water, that, running together, formed brooks, the brooks flowed into the rivers, and the seas, and thus my drops of water found their way back to their home in the ocean.'"

Charley did feel so sorry his father could not be with them, for they were having such a good time—he felt it was the very best time he ever had had in his life.

Every day he wrote his father a letter, and they were long ones, too. He had so much to tell him, for, besides watching the waves, and bathing in them, and playing in the sand, he was making a collection of shells and sea-mosses which the "kindly waves," as his mother had named them, washed up upon the beach.

And besides all this he had a secret that took up a great deal of his time. As his father could not come and see the ocean for himself, Charley decided to paint some little pictures to take home to him. He did not speak of it in his letters, for he wanted it to be a great surprise. He was discouraged over them sometimes, for the waves were hard to draw, but before the summer was over he had finished four pictures. The first one was a view of the beach, the second a view of a beautiful seashore, washed up upon the beach.

The second, the waves looked green under a cloudy sky. The third was the day after a storm, when the waves were rolling in mountain high, and very little could be seen but spray and foam. The fourth was a moonlight scene, when the waves were coming in so gently and quietly that Charley was sure they were singing a lullaby to the sand.

Charley had a happy summer, and he had a happy home-coming, too.

His father came home with the pictures, and said they were the next best thing to seeing the ocean for himself; and he also said—and this was one of the things that made Charley so happy—"Charley, you promised to get up every morning and take good care of your mother, and you have done it. I am proud of my son, and think him a man."

—The Outlook.

HOW THE BABIES TRAVELED.

Away up in Alaska, sixty miles from the seacoast, where part of a journey was through a dangerous pass, two little babies have just made a journey. Their father and mother went there four years ago. It was a great event when this dainty little woman came in to the silver-mining camp in Alaska, where no woman had ever been before. A little home was made amid the snows and ice, and after a little while two beautiful babies live in it. These babies were welcomed by all the men, and loved by the roughest of them. The most beautiful presents that the men could procure were brought to them, and many men sent these babies presents of silver and of curiosities who never saw them, who only just heard that there, in the Yukon mining camp, were little twin babies. But two years ago their mamma left them, when they were only three months old. It was a sad day for all the mining camp and for the whole district. When this dear little lady died, the desolate condition of the little babies only made the men more tender and loving, and two of the men gave up their mining work to take care of the babies. The father saw that he could only keep these children with him for a little time, that it was not right to have them growing up without any woman about them, or any home such as babies should have, and he decided last June that he would bring them to the United States. The children were put in for sleeping-bags, which were strapped on their backs, their father and a very man told the father that he was crazy to attempt to make this journey with the two babies, but he felt sure that he could accomplish it, and he did. He said that often, while going through the pass where the snow was so bitter that it almost made him helpless, he would not hear any sounds from the sleeping-bags on his back, and he would unstrap them, to find that they were lying fast asleep, with the hair of the sleeping-bags, or with each other, or had gone to sleep. He said it was a very funny, the consternation of the people they found in playing with his hair. After three weeks of journeying through cold and over rough roads the father at last reached the seacoast, and the babies were now safe with their relatives in Minnesota. —Ex.

TREASURER'S REPORT.

Third Quarterly Report, Jan. 1, 1899, to April 1, 1899.

J. D. Bower, Treasurer.

In accordance with the American Sabbath School Union.

Balance, Cash on hand Jan. 1, 1899.................................................. $250 40

Bills, Times, or Bank Notes.............................................. $2,500 00

February.............................................. $3,480 00

March.............................................. $3,980 00

April.............................................. $3,580 00

Office Supplies, Postal Money order Agents........................................ $100 00

Interest, Gas and Electric Light Company, Bonds.......................... $300 00

Hewitt and King, First National Bank Stock.......................... $10 00

Interest, Mortgages, &c.............................................. $500 00

Total............................................... $10,581 45

Cash on Hand.................................. $2,461 45

Deposited, Loans, June 1, 1898.............................................. 600 00

Cash on Hand.................................. $2,461 45

Exchanges.............................................. $1,500 00

Sold, Cash.............................................. $2,000 00

Total............................................... $4,500 45

Cash on Hand.................................. $2,461 45

Re-examined, compared with numbers, and bonded, the 30th of April, 1899.

J. D. Bower, Treasurer.


April 5, 1899.
Our Reading Room.

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

VERONA MILLS, N. Y.—A note from Wm. Moore, Sr., under date of April 5, reports a good attendance at Sabbath service on the first Sabbath after the departure of Bro. Sindall for his new field of work. The service was by the people, without preaching. Bro. Moore, a man past middle life, embraced Christ and the Sabbath in connection with the evangelistic work of E. B. Saunders at Verona. He rejoices in the rest of faith and obedience.

NEW MARKET, N. J.—The dear people of Verona and Utica, N. Y., are in my mind this evening, and while my thoughts are many, I will write a word or two concerning the field of labor and the people we have left.

The homes and people are dearer to me than "the scenes of my childhood." Some of them found the Saviour, and some of the Sabbath while we labored there. Leaving Verona seemed more like tearing away from the loved ones of our own family than anything else. I can still hear a word of praise from two brethren in the Second Verona church, Deacons Joseph West and Francis Mills. They have been faithful all these years and are loved and respected in the community in which they live. They have a lasting place in my memory.

We have found a pleasant people and church at New Market, and pray that our work here may be as greatly blessed as our reception has been cordial. I find it all one work, only in different localities. Will the friends who write to the pastor of the old New Market church kindly address him at Dunellen (the new town) instead of the old time post-office, New Market.

Praying for God's blessing upon the Verona churches, the good people at Utica, and the incoming pastor, and asking you all to remember our friends and fellow labors, I am ever yours in the work of trying to save souls.

M. SINDALL.

DUNELLEN, N. J., April 12, 1899.

MILTON JUNCTION, Wis.—We are still locked in the cold embrace of winter. Had several snowstorms in March, but very little good sleighing. Our Sabbath-school was re-organized last Sabbath. Dr. Will Tucknor is Superintendent. According to a resolution adopted only professors of Bible can be selected as teachers, and with the approval of the Superintendent. Prof. D. O. Hibbard, Principal of Racine, Wis., High School, lately visited here. Mrs. Amanda Clark, of Brooklyn, N. Y., who is spending the winter with her uncle here, is at Utica this week. C. A. Emerson, formerly of Alfred, N. Y., has located here in the meat market.

Mr. and Mrs. Booth met with a hearty reception. Our people are very favorably impressed with them and their scheme for work in Africa.

ECHO. APRIL 2, 1899.

WEST HALLACK, ILL.—We have enjoyed a treat in the recent visit of our missionary to Africa, Mrs. Joseph Booth. She came to us from Welton, Iowa, on the evening of March 30, in time to meet some of the members of the Ladies' Missionary Society, who were gathered at the parsonage that afternoon. On Friday evening, Mrs. Booth gave a brief account of her African scenes and experiences, and on Sabbath morning presented to a large and interested audience the interests of the Sabbath Evangelizing and Industrial Mission. The following day a women's meeting was held at the parsonage, which was well attended, at which time she described the condition of African women, and made a touching appeal for sympathy and help of their American sisters. Mrs. Booth was very successful in securing subscribers to the stock of the new corporation.

Pres. D. O. Hibbard of Alfred University, was a welcome guest here over the Sabbath, and preached on Sabbath afternoon, April 1. His sermon was scholarly and inspiring, and was greatly enjoyed by all.

The air is full of gossip about the new railroad which is to be built, just east of our village, and crossing the Santa Fe near Edelstein, a mile and a half north of us. The laborers have made their camp within sight of us. It is reported that one hundred men and two hundred horses are now on the ground. The line runs from St. Louis to Clinton, Iowa.

H. H. BAKER.

APRIL 6, 1899.

NORTHVILLE, KAN.—We have recently enjoyed a pleasant call from Rev. B. C. Davis, of Alfred University. He left with us the influence of three able sermons, and a large amount of educational enthusiasm, which we hope will result in permanent good. The week following, Bro. Joseph Booth, of the African Industrial Mission, came among us and awakened a great interest in the welfare of the people of the "Dark Continent." Perhaps this new industrial feature of mission work is to be, in the near future, a prominent factor in the solution of the perplexing question which is about to be.

Our ladies are preparing clothing to be used in Bro. Booth's work among the natives in Africa. We are favored with delightful weather at this writing, but "Smiling Spring" has been very tardy with its smiles for Kansas this year. Perhaps they will be appreciated more fully for the delay.

G. W. B.

TRACT SOCIETY—EXECUTIVE BOARD MEETING

The Executive Board of the American Sabbath-Sabbath Societies met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, April 9, 1899, at 2:15 P. M., Second Vice-President D. E. Titcomb in the chair.

Prayer was offered by Rev. L. E. Livermore.

In the absence of the Secretary, F. L. Greene was chosen Secretary pro tem.


The report of the Advisory Committee was given by Cor. Sec. A. H. Lewis, expressing his intention to complete the canvases of the churches of Central New York during the last week of the present month.

The Supervisory Committee reported the book by Dr. Lewis completed and in the bindery.

The Committee on Eduth reported that the last remittance to Mr. Lucky had been remitted.

The Special Committee on L. M. Cottrell's leaflet reported briefly, and the matter was recommitted for further report.

The Treasurer presented his Third Quarterly report, which was adopted.

The Corresponding Secretary reported a large amount of correspondence and routine business.

The United States in History.

[Refering to the article "Some Universal Principles in History," in issue for April 3, the reader is asked to consult the history of the United States in the light of those principles.—Ed.]

Turning to the United States, let us note the elements out of which our national life was born. Its primal source reaches to the ancient Indo-Germanic civilization from which the world has drawn much that is best in life. Within the English-speaking period a strong current flows from the time of Alfred the Great (870 to 901 A. D). This is largely from the Bible and the Ten Commandments. A high conception of the rights of individuals, and good common sense, D., when the Barons of England forced Magna Charta from King John. Our Colonial life began when the results of the Renaissance of learning and religion in Europe had culminated in the utmost activity along lines of thought. The translation of the Bible into German and English was coupled with the development of the Reformation in Germany, England, Holland, Scotland and France. Protestantism and Puritanism had entered the field. Luther, Knox, Wiciliff, Cromwell and others were working to bring a spiritual and political living to the Old World. The Old World was the best blood to people the New. Pilgrim and Puritan in New England; Dutchman and Swede in New York and New Jersey; Cavalier, Quaker and Huguenot in Pennsylvania, Virginia and further South, united to form the groundwork of the new national life more composite and more vigorous than any of the sources from which it was drawn. Every experience of the colonies hastened the welding and unifying process. Bunker Hill and Lexington, Trenton and Yorktown, cemented the foundation on which the new nation was built. In the decade of years, after the Revolution, great questions and new issues touching human rights and national duties came to the front. The nation rose higher through training, development and re-adjustment with each experience.
The Civil War came, supreme trial of our national existence. The furnace fires which separated the states from each other, were welded together. The flag, the shibboleth. The sobering ceased. We looked each other in the face, looked God in the face, and reached hand to hand across the closing chasm. Before a generation had passed, the nation was one again under the old flag, with no stripe erased.

Meanwhile the hour of Spain's judgment had come. Her wrong-doing crowded under our windows. The blows of her brutality, and the moans of her victims, came to us on every wind across the summer seas. Above them rose the voice of God, saying, "Let my people go. Let my people go!" What could we do? The best blood of centuries throbbed in our veins. All the past laid obligations on us, bidding us hear God's call for deliverers. With such a history back of us, and such an inheritance within us, we were crowded to action. We are not from greed, but for justice. Spain fell.

Her victims were left in our hands. Should we pass them back for further maltreatment? All history, and the civilized world, said no. Should we leave them prostrate, and unfit for self-government, largely because of the treatment they had received from Spain? A nation with a history different from ours might have done this; we could not. Our best manhood cried out against it. We are told that we had no business to interfere. There is something cold and cruel in this proposition from the anti-Imperialists. It flies in the face of Christ's parable of the man among thieves, on the road to Jericho. Every page of our history puts obligations on us. Every blow of the lash of retribution which fell on us during the years of the Civil War, blows which fell with particular justice, put obligations on us to interfere. It surpasses credulity that one so cultured in some things as is the lecturer who lately addressed a Plainfield audience, denouncing the course we have taken, should be so blind to the deeper philosophy behind history, and to the obligation which common humanity, to say nothing of Christianity, puts on us.

We are also told that if we hold the people thus freed from Spanish rule until they are fit for self-government, the devil of greed, and the lust of power will possess us, and drag us to ruin. To make this appear monstrous, these anti-Imperialists create a mythical imperialism, a man of straw, and set that up as the purpose of our government. Nothing could be more unjust. No word has been spoken, nor plan proposed by the noble men who stand at the head of the nation, to reach such a conception. We entered on the crusade in the name of humanity and justice. We have struck no blow for territory; have made no plan from greed. We seek only to help, these unfortunate people to help themselves, such as they are. As we can maintain, McKinley and Dewey, and Otis and Schley and Sampson, and their compatriots, stand together for this end, and this alone. It is as unjust as it is untruthful to charge the nation with any other purpose.

Once more. To assume that we can sink thus low is to deny the unvarying law of the philosophic philosophy. That philosophy shows that to all nations, not wholly in the case of Spain, new duties bring new inspiration and begot new endeavor. The lessons we have learned within the last generation forbid us to sink thus low. We were not just to the Africans. We had been without blame in our dealings with the Indians, and most, previously we have suffered there. We bow in repentance in the presence of what God has taught us, that lesson which, the martyred Lincoln put in words of matchless power and truth, when he said: "He is blind to the philosophy of history, and disloyal to the best inspirations and aspirations of the American character, that we can repeat the shame of Spanish history, with such a past as ours. Our path from Plymouth Rock to Gettysburg, and from Gettysburg to his hour, is full of promises of better things. The present temper of the people is far from that which such men read is not thus ignoble. We shall not come to be. We yet have "Men; high-minded men; Men who the know the truth; who know the right. And knowing, dare maintain."

We yet have men who can rise to turn aside the long-aimed blows of tyranny, and crush them. The hearts of the people are neither weak, nor corrupt, and our great leaders are neither knaves nor cowards. We are rising to higher things. We shall continue to rise. Let our boundaries extend, that justice and righteousness may go before us. Let it be true that the sun shall never set on the stars and stripes, whether floating over Alaska's snows, or tropic palms, and let it be equally true that under them manhood shall be cherished, womanhood shall be honored, childhood and old age be protected, and right- and right-handed self-government shall be assured. For this, our nation has been born; to this, under God, we shall come.

Hear again the grounds on which these conclusions and prophecies are based. History is a living organism, in which causes and effects forever combine in orderly succession. From given germs, i.e., ideas and principles, given results must come. No nation ever separates itself wholly from the past. The inheritance of Spain, her inborn tendencies and choices made her unfit to deal with colonies or with the burdens of great- ness. The losses and defeats which have come in her history were self-induced, and, as unavoidable as fate. Blind, with stubbornness and pride, she refused to grant justice or listen to wisdom. Nothing was left but to accept the forfeiture. For a greater end. If now she shall learn wisdom, and repent, some suc- cess may crown the little part left her in the world's history. If she does not learn wisdom now she will pass into obscurity, so far as the great work of the world is concerned.

Our birth was utterly unlike here. Instead of savage tribes gathering little good from the civilization which begat them, we began in the best impulses and the highest conceptions which filled the opening years of the brightest period of modern literature, in which the Bible and Bunyan's Pilgrims Progress played a prominent part; the progress of the Reformation; the conflict between spiritual man- hood which made Republican institutions possible; the abolition of slavery in England; later, the constant discussion of great ethical questions combined to enrich our national character. From Washington's Rock to Santiago we have been forced to consider, in some form, great questions of ethics touching right and wrong; and the people, as well as the great leaders, have taken part in the discussion of these questions. We have not been burdened by the demands of Old World monarchies, nor hindered by the checks of ecclesiasticism. Free speech and a free press; school-house and college; pulpit, platform and lyceum, have kept investigation at its height. We have never seen an hour of national stagnation along these great lines.

We have a firm basis for such prophecy as I have made, and abundant reason to repel with scorn the charge that this nation has been, as far as the principles upon which our work is founded are concerned, ignoble in the inter-vention which gave rise to the war, or that we shall not be able to follow its results, even to the conclusion of the war as well as our duties without falling into the pit, where Spain left. This is not weak self-praise. It is due to our history and to the past position, to the purposes of the people. And we shall be helped to meet the demands of those purposes by a just sense of what our fathers have been, of what we are, and, therefore, of what we ought to be.

"ON CHANGING SERVANTS."

Under such a head, Priscilla Leonard in the Interior, March 9, writes many things which house-keepers will appreciate. Among them are the following:

It is astonishing how changing servants reveals the flaws in one's housekeeping. Each new incumbent is apt to discover a fresh weak place in our system. And like all other trials, this one does us good. We recognize errors we have previously overlooked. We find the new cooking ranges; we become up-to-date in flat-irons and carpet sweepers; we make our servant's bed-room more comfortable; we recognize the need of washing and dusting. And we learn much—oh so much if we are wise—about human nature. We recognize its limitations. We know, that, next to mistress, we cannot logically expect the perfect servant; we learn how much may be reasonably expected from the average maid—and how little; and, after from a month to two years of this progressive domestic education (the time varies according to the individual and the circumstances) we find an approximation to our original ideal, with whom we are satisfied, and who is satisfied with us. Then we are justified in expecting several years of peace; for the mistress who changes all the time, year in and year out, is fatally deficient somewhere. The good mistress, in the end, will always find her natural affinity, the good servant, though the process be a tedious one.

She is a poor servant who is not improved when and then! We have in mind one friend whose husband, driven to desperation, started out for her one Sunday afternoon with thirty addresses of servants. In his agitation he engaged four forenoons, a Swede, an Irish woman and a German, of whom two appeared that night, and two the next morning. This complication having being fatigued somewhat, the Swede was selected as the successful competitor. She went to work at once; but developed an aggravated form of homesick- ness, and left next day! In another case, a child's nurse developed a rare case of knee trouble, and had to be sent to the hospital at once. A new nurse was advertised for, and chosen out of over forty who came. Within a few days exactly the same trouble with her knee, and turned out to have been affected in that way for some months. That out of a city full of nurses, she should be fated to choose two specimens of an extremely rare but identical disease, was surely a triumph of malign coincidence.
22. Judas, the same as Thaddeus of Matt., 10: 3. He was evidently expecting a Messianic kingdom of this world, and did not understand how Jesus could be seen by his disciples.

33. Jesus answered, etc. Repent ing somewhat of his former statements, and showing that love toward Christ is the prime requisite of his followers. It follows, therefore, that the world, lacking this element of love, is totally incapable of discerning him.

25. And the word which ye hear, etc. Compare 7: 16, 18.

27. These things have I spoken unto you, etc. With this verse begins a new paragraph. So much teaching having been given, there is to be additional teaching from the Helper.

28. Which is the Holy Ghost. Ghost is the old English word for spirit. It is from a Greek word connected with the Third Person of the Trinity as the Holy Spirit, and thus affords a clue to the common modern idea contained in the word ghost. The Holy Spirit is not another and a different Saviour. Salvation is only in the name of Jesus Christ. Compare Acts 4: 12. Here shall ye all things, etc. The Holy Spirit is to impart instruction in regard to all divine truth, and in particular to bring to mind instruction which the disciples had received from Jesus, and had forgotten or misunderstood.

15. If ye love me, keep my commandments. In the best MSS. the verb in the second clause is in the future tense; for while the passage is continuing, the words are parts of the same paragraph. The disciples were beginning to realize that their Lord was now about to be taken from them.

16. And I will pray the Father. Literally, and I will ask the Father. And he shall give you another Comforter. The word comforter, translated "Comforter," means literally, "Helper," "Advocate." It occurs four times in John's Gospel and once in his first Epistle. In this latter passage it is translated "Advocate," and refers to Christ. The word is a name given to the Holy Spirit. As a part of his help in the way of comfort, the translation Comforter is retained by the R. V., although it is not very accurate. The word "another" alludes to Christ. The Holy Spirit is another helper beside our Lord. That he might abide with you forever. Jesus in his human form could not, in the nature of things, be with his disciples always; but this new Helper is to remain with them for ever. This is not meant to deny that Christ himself is to be with his own forever, in a human and divine character.

17. The Spirit of truth. That is, the Holy Spirit as the possessor and bearer of truth—the divine truth. Contrasted with the Spirit of error. 1 John 4: 6: The world. That is, the men of this world, considered apart from God and alienated from him. These are incapable of understanding or receiving the Holy Spirit, or being helped by him. But ye know him, etc. The present tense are used in these general truths without particular reference to time. Ye are so constituted by your belief in the Holy Spirit. Outside the priesthood, fanatical publications have tried to make Catholicism synonymous with patriotism; they have charged us with fostering revolution schemes, and working for political ends, but have failed to injure us, because the Mexican Protestant is of the most loyal type.

THE BIBLE IN MEXICO.

The American Bible Society has received the twentieth annual report of its work in Mexico, and regards the report as one of the most luminous and interesting that the Society has ever received. The work of its colporteurs is quite as effective and efficient, and to have been done largely by those who have passed from darkness to light. The report in substance is as follows:

The Central Agency was established early in 1879; one colporteur was employed, and one consignment of books placed with a correspondent. He visited most of the mission centers, and had come to know the workers, a system of colportage was introduced, employing from fifteen to fifty men, an average of about thirty during the twenty years. Twenty years of continuous effort, to afford to every Mexican who will improve it the opportunity of reading the Holy Scriptures. They have been years of conflict, because the dominant church is bitterly opposed to the free use of the Bible by the humble classes; has constantly exercised its authority to prevent its use, by prohibition through edicts and sermons, and has kept its hold on the people by a countless store of highly-colored traditions, attractive legends and almost daily festivals.

Outside the priesthood, fanatical publications have tried to make Catholicism synonymous with patriotism; they have charged us with fostering revolution schemes, and working for political ends, but have failed to injure us, because the Mexican Protestant is of the most loyal type.

The power on board this ship is to be sufficient to drive it at the rate of 14 miles per hour. The construction of the ship appears to combine many improvements over any hitherto made, especially in regard to strength of frame, security in case of collision and safety from foundering. It being nearly an eighth of a mile in length on the water line, its breadth of 66 feet and depth of 42 feet, together with its double keel, certainly must give it great steadiness, for with its enormous load no wave of ordinary dimensions could produce any disturbance to its steady forward movements.

We gladly look forward to the day when this ship shall be sailing the ocean, carrying the fruits of industry for exchange, and the peaceful and loving people who inhabit every section of our globe. We deeply regret that this order has been given to the sending government to the Cramps, at Philadelphia, to build the largest ship of war in the world, outreaching by far the "Oregon," and with sorrow of heart will the day be to us when this mighty "battleship," with her missiles of death, and hundreds of men trained to kill and destroy as a profession, shall sail the ocean, causing fear and distrust wherever she goes, thus constantly disturbing the peace of the world. May the Peace Conference of the Car mark a change to a time when the peaceful people shall look to the Lord who made that they may live their appointed time.

We go and fancy that each man is thinking of us; but he is not; he is like us—"in the sight of himself."—Charles Reade.
MARRIAGES.

ELLIS—Clarke. At the home of the bride's parents, the Seventh-day Baptist Church, Centre, N. Y., March 29, 1899, by Eld. H. D. Clarke, Mr. John Ellis and Miss Florence O. Clarke, both of Dodge Centre.

BIBLE—Turpin. At Marlboro, N. J., by Rev. J. C. Howard, April 5, 1899, Herman S. Biddle and Sarah Elizabeth Turpin, both of Jericho.

EAST—Phillips. At the home of the bride's parents, in Clarence, Minn., April 5, 1899, by Rev. W. H. Earl, Mr. Nathan C. Earl and Miss Lola T. Phillips.

DEATHS.

EUNICE PHELPS.—At her home, Clarendon, N. Y., February 22, 1899, Mrs. Eunice P. Phelps, the oldest of four children, two boys and two girls. The deceased was the youngest child of Mr. and Mrs. Robert Phelps, both of whom preceded her in death. She was born at the home of the bride's parents, the Seventh-day Baptist Church, Centre, N. Y., March 19, 1899. [1899 is evidently a typographical error, the year being 1898.]

SABBA.TH RECORDER

Sabbath-keepers remaining in the city over the Sabbath.

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We will send the following books for exchange:

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MORAL INFLUENCES prevail.

The hearty and mothersly quality of Mrs. Alcott's home with something to remember. The too prevalent custom—in bad taste, too—of young girls at once retiring with their callers into a room apart from the elders was never practiced there. There was a piano, by no means too good to use, and May, in the highest spirits, would scoot to the stool and all would fall to dancing, the mother herself often joining us. One of the guests would revel also, who then had a gay turn. Then, with or without voices, we stood by the piano and sang 'Rolling Home,' 'I'm sun, O'pocula,' 'Juana,' 'Music in the Air,' and after the war began, 'The Battle Hymn of the Republic,' 'John Brown,' 'Marching Along,' and other stirring songs fresh from the camp. Short stories on the poem might follow as twilight deepened into night, and they were sufficiently 'creepy.' Perhaps chestnuts, Rhode Island greengages or Northern spiced pies ended the evening, and we went home by ten at the latest.