

THE SABBATH RECORDER.

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"IT IS THE LORD."

BY MARIANNE FARNINGHAM.

WHEN the day breaks along the beach
And turns to gold the yellow sand,
When singing waves stretch forth and reach
The welcome of the meeting land,
I see Him stand!

What though the night has fruitless been,
And no hope gild the morning hour?
New beauty gilds the common scene,
And song of bird and kiss of flower
Witness His power.

He comes, and lo, the world is glad!
The hours forget the gloom of night,
Mirth cheers the hearts that once were sad,
The landscape lies in floods of light,
And all is bright.

I know Him when He breaks the bread,
And when he stills the roughened sea,
Or when the morning meal is spread,
He manifests himself to me,
So gracious he!

He calls to me to break my fast,
And care and sorrow flee away.
The dreary way is overpast,
And in the rapture of the day
With Him I stay.

And so I think that when, ere long,
I meet the time I sometimes fear,
My heart will sing its joyful song
And gladly say, "Be of good cheer;
Thy Lord is here!"

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BABCOCK BUILDING

PLAINFIELD N. J.

Sabbath Recorder.

L. E. LIVERMORE, Editor.
J. P. MOSHER, Business Manager.

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In times of war, vast quantities of lead and iron are wasted for want of taking aim. Hundreds of tons of shot and shell fall harmless on the ground, or quickly sink to the bottom of the sea, all for want of careful aim. The number of hits made, compared with the number of shots fired, are ridiculously small. Is there any hint in these facts for the use of Christian workers? They are called soldiers. They are expected to be armed with the mightiest of all engines of war, the Gospel truth. The Word, handled carelessly, aimlessly, will fall to the ground. Every shot should be carefully aimed, and then, under the energizing power of the Holy Spirit, it will take effect in conviction and conversion, or in encouraging, drilling and strengthening other soldiers in the army of the Lord.

In a brief editorial in the *Sunday-School Times* of July 10, is the following sentence, expressing a truth which cannot be made too emphatic: "What we have done ought to be our lowest standard for what we expect to do, and what is expected of us, in the future." He who is satisfied with past or present attainments will not be likely to climb much higher. Do not misapply the language of Paul when he said, "I have learned in whatsoever state I am, therewith to be content." This refers to conditions beyond his own control. It was Paul's purpose to "press toward the mark for the prize." We should always be satisfied with what God does for us, whether, at the time, agreeable to our preferences or not; but we should never be so satisfied with our own attainments, or doings, that we will not hope to rise higher and do better with each successive opportunity.

NOT least among the works of charity is that which provides a "Fresh Air Fund," to aid thousands of poor children to leave the cities for a few weeks in the scorching heat of summer and avail themselves of the pure air, wholesome food and Christian influences of country life. Many of these children are at the most impressive period of their lives when they make these visits, and they will never forget the good lessons learned. Already there are many instances recorded in which children who never learned to revere the name of Jesus in their homes, have returned from their country recreation, made possible by the contributions of money to the Fresh Air Fund, to be missionaries in their own homes and among their city neighbors. All who favor this annual recreation of city children should be encouraged to do still more, remembering the words of Jesus, "Whoso shall receive one such little child in my name receiveth me."

THE term "reformation" is very freely used to indicate much-needed changes, both in politics and religion. Dr. Joseph Parker, of London, is evidently getting tired of the term, and declares in a recent article that "not reformation, but regeneration, is what the world needs." We readily grant that the world's first and greatest need is regeneration. If all men were truly and completely regener-

ated, reformation would be universal and complete. But as the world has always been, and is likely to be for some time to come, even regenerated people often need reforming. No church has yet attained such perfection of Christian discipleship that it cannot aspire to something higher. Granted that every member in any Christian church has been truly regenerated, and there will doubtless be room even then for reformation. Give each process full play, regeneration first, then continued training, correction of habits of thinking and doing, new and better practices; and this process will be "reformation." Do not banish either, but let us have both in their natural order and completeness.

CAREFUL estimates have been made of the probable cost of large Conventions this summer, and it is thought that the sum of \$6,000,000 will no more than cover the amount expended. In view of the facts (1) that such enormous conventions are hindered rather than helped by the attendance of all who are beyond a reasonable hearing distance from the speakers' platform, and (2) that the amount of money expended for these conventions fully equals all that is expended by all Protestant churches combined for foreign missions, it is certainly worthy of thought whether the money could not be more wisely invested. It is true that much good may come to the Endeavorers by traveling, sight-seeing, rest and recreation, over and above that which may come from the religious meetings themselves. Travel is educating and profitable in many ways. But times are hard, money scarce and the cause of missions and gospel work is greatly in need of funds. We strongly incline to the opinion that in all these instances of enormous conventions, where not more than one quarter, or possibly one-third of those who go can be of any use in the assemblies, or even hear a sentence uttered from the platform, it would be better to limit the delegation to a reasonable number, and let those who go simply for recreation and sight seeing take some other time for it, or devote the same amount of money to benevolent purposes.

STUDY the lives of that class of people who take pride in calling themselves Free-thinkers, and then tell to anxious listeners what you have found. Are they the world's real benefactors? Are they more benevolent and kind-hearted than those who believe and practice the principles for the government of faith and human conduct as contained in the Bible? Are they better citizens, truer friends, more desirable as neighbors? While apparently zealous in their efforts to destroy faith in the Bible, do they present any better theory, or ground of faith, or more comforting assurances? As a rule, are their own words more reliable, their own opinions more sound, their own characters more exemplary? Are doubting, and denying, and criticising, and ridiculing habits of mind, evidences of superior intelligence and wisdom? Examine these traits of mind and character, comparing them, and their natural fruitage, with the faithful, believing, loyal Christian and his works, and then tell us on which side you prefer to take your stand. Many, so-called, Free-thinkers were once believers. They have become apostates from reason and sound philosophy. "Free-thinking" is not necessarily deep, or correct

thinking. The term "Free-thinker," as usually appropriated, is incorrect, and misleading. It is an assumed name, which is applied to skeptics, infidels or deists. Shallow-thinkers, apostates, skeptics would be terms that are more in keeping with the facts. The loyal Christian is the real free-thinker, for, "If therefore the Son shall make you free, ye shall be free indeed."

THE COMING CONFERENCE.

The Ninety-fifth Anniversary of the Seventh-day Baptist General Conference will be held with the church at Salem, W. Va., from Aug. 25 to the 30th, inclusive. Only about four weeks from the time that most of our people read this number of the RECORDER the Conference will convene.

On page 474 will be found statements in regard to reduced fares, from the Committee, and general instructions from the Trunk Line Association. All who are interested are requested to read these statements and instructions carefully and preserve them for future reference. It is hoped that many of our people will avail themselves of this opportunity to visit Salem.

In this connection we desire to call attention to certain rumors that have reached many of our people in the North, awakening fears as to the propriety of going to Salem next month. It has been reported that typhoid fever had been epidemic in Salem and vicinity, and that it would not be safe for delegates to attend the Conference if held there. But we are authorized to state that these reports have no foundation in fact. Two of the teachers connected with Salem College are spending vacation in this vicinity. Upon hearing of the report we took occasion to see them, and learned that one year ago there was a family in which there was typhoid fever, and again a case or two several months ago. But nothing like an epidemic has been known there in years. President Gardiner has just been in Plainfield, and was surprised that any such fear existed. He will make a thorough investigation upon returning, and next week you may look for a reliable statement from him. In the meantime, let no one imagine that the officers of the Conference, or the people of Salem, would suppress any information that should come before the people for their safety or convenience. All are anxious that the coming anniversaries shall be well attended and shall prove to be of great value in planning, and promoting the various lines of work committed to our care.

THE NEW LOGIA.

There is great interest shown, both in religious and secular journals, in the newly found papyrus manuscript from Egypt, evidently not later in date than 200 A. D. These are eight words, or sayings, of Christ that are not recorded in the New Testament. It has never been supposed that the New Testament contained all the sayings of our Lord, any more than it contains a record of all he did, respecting which John declares that: "There are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written."

There are only six of the eight sayings that can be read, the fourth, in their order being so obliterated that only one word remains, and the eight is also undecipherable.

The second of these newly discovered say-

ings of Jesus seems to be the most difficult of explanation with some who would prefer to have it read otherwise. The *Independent* of July 15, publishes the translation of the Greek as it has been cabled to the *Sun* and the *Journal*, of New York. The *Independent* says: "The second saying is startling and entirely new. It reads: 'Jesus said, Except ye fast to the world ye shall in no wise find the kingdom of God; and except ye keep the Sabbath ye shall not see the Father.' This being at variance with the accepted teachings of Christ, it is suggested that it is perhaps a Jewish forgery with a view to supporting the Jewish Sabbath."

Still further comments are made by the *Independent* in its issue of July 22, in which the Greek text is published. The same number also contains an able paper on The New Sayings of Jesus, by Prof. Benjamin W. Bacon, of Yale University. We have not space to notice Prof. Bacon's critical article at length, but briefly refer to what he says of the second "logion" which refers to the Sabbath. He says: "But logion 2, we are told, 'is at variance with the accepted teachings of Christ, a Jewish forgery in support of the Jewish Sabbath.' Though loth to deprive our Seventh-day Baptist brethren of their cause for great rejoicing, one cannot but admit the principle that reputed logia of Christ must be interpreted in accordance and not 'at variance' with his accepted teachings; if such interpretation be possible. In this case it happens to be the adverse interpretation, which is impossible. The accusative of specification, unto the world entirely takes away the ritual, Jewish or Jewish-Christian, sense of logion in both clauses, and makes it instead an admirable and characteristic example of the true conservatism of Jesus. We know him to have opposed all mere iconoclasm, to have sought a higher fulfilment for every jot and tittle of the law which he superseded, to have declared him least in the kingdom of heaven, who should teach the mere 'loosing' of 'one of these least commandments,' and him 'great' who should both 'do and teach them.'" Prof. Bacon goes on further to show how Jesus taught that both fasting and Sabbath-keeping are not to be destroyed, but fulfilled in such spiritual service as will lead them to "see the Father." He adds that "Thus interpreted the whole logion is in the line of Isa. 58, and perfectly in the spirit of Jesus."

BREVITIES.

THE Empire State is now ahead, having broken the record on fast trains. A regular train has just made the distance from Syracuse to Buffalo, 149 miles, in 143 minutes.

It is announced that Herr Andree, the Swedish aeronaut, made a successful ascent in his balloon on July 11, and sailed away for the North Pole, under favorable conditions. The balloon is named the Eagle.

THE miner's strike continues. Debs has become identified with it and is on hand for counsel and assistance. He appears to be discouraged because so many miners refuse to obey orders and join the strike. Debs had better hurry up and colonize. Now is a good time; quite a number are out of employment.

THE Ocean Grove Camp Meeting Association met with a loss in the death of Rev. Dr.

Elwood H. Stokes, their President, on July 16. He was ill about two weeks. His age was 82 years. Dr. Stokes has been the leading spirit in the management of these annual meetings at Ocean Grove and in building the great auditorium.

SALOON-KEEPING is a leading industry. What does it lead? Its victims to the grave, and to a drunkard's hell; their wives and children to disgrace, poverty, wretchedness, and often to crime. The saloon industry brings business to the police, courts, penitentiaries, poor-houses, tax-collectors. It is an astonishing industry.

THE peach crop in New Jersey and elsewhere, notwithstanding the reported damage from June frosts, is likely to be large; and crops in general are good, both East and West. Reports show about 3,000,000 acres of wheat in Kansas alone. From 50,000,000 to 60,000,000 bushels are estimated to be the wheat crop in that state this year.

THE consolidation of the Pension Agencies of the United States did not take place as ordered by Pres. Cleveland. Before that order, which reduced the number from eighteen to nine, went into effect, President McKinley issued an order suspending its operation. It was found practically impossible to effect such consolidation without great detriment to the service.

THE average salary of Presbyterian ministers in the United States, as stated by the *Interior*, is but little, if anything, more than that of a mechanic. But it takes seven years of expensive preparation for the minister, while the mechanic goes out of the free public school into his engagement to learn his trade and for three or four years work while learning receives a fair support.

THE Ocean Grove Summer school holds its Third Annual Session August 3-13, 1897. The altogether unusual excellence of both lectures and musical features have established for this institution a high reputation. Dr. J. E. Price, the Dean, announces for this year's work a list of lecturers which includes the following: Old Testament, Prof. J. C. McCurdy, University of Toronto; New Testament, Dr. Geo. C. Purves, Princeton University; Historical Theology, Dr. Charles J. Little, Garrett Biblical Institute; Physical Science, Dr. Wm. North Rice, Wesleyan University; Systematic Theology, Dr. Milton S. Terry, Garrett Biblical Institute; Pastoral Theology, Dr. Geo. K. Morris, Boston University; English Literature, Prof. C. T. Winchester, Wesleyan University. Among the special lecturers are named Bishop C. H. Fowler, Dr. Wm. A. Quayl, U. S. Senator Fairbanks, Dr. Robert McIntyre, Dr. P. S. Henson, Dr. Geo. F. Pentecost. Another great Musical Festival is arranged, with Mr. Walter Damrosch as Director, with his Symphony Orchestra, and a large Chorus. A great popular Concert, another Symphony Concert, with a thousand children's voices, and the Oratorio of "Elijah" will be given. This school put nearly ten thousand dollars into the ten-days program of last year, and the fee of \$2.50 admitted students to everything. A detailed program may be had upon application to the Dean, Dr. J. E. Price, 150 Fifth Avenue, New York.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Divine Healing.

Some of the readers of the RECORDER may wonder if the Western Contributor has forgotten his intention to write an article on "Divine Healing." We have not forgotten the purpose, but its accomplishment seems to be as far in the future as ever. We frankly confess that such an article as we once thought, and still hope, to prepare, is beyond the compass of our present attainments. It is easy enough to take the part of a controversialist; but to weigh, to consider, to draw the line upon the one side of which is truth, and upon the other side of which is error—this is not so easy. He who undertakes it must either know very much, or very little.

While not undertaking, therefore, to survey the whole territory, it may yet be not amiss to drive down a couple of corner posts, as the writer has located them.

To entirely discard the use of means in the treatment of disease is not faith, but presumption. Religion does not mean superstition. It does not oppose reason and common sense; but encourages the full use of every God-given faculty. The book of nature is God's book, too. The strides which hygiene, surgery, the prevention and cure of disease have made in the past generation are helpful and good.

The hostile disposition on the other hand, shown by many toward the doctrine that the Saviour still heals disease, as he did eighteen centuries ago, seems to us, also, unreasonable. It appears to be claimed on *a priori* grounds that such a thing is not, because it cannot be—the same argument which Hume employed to disprove the historical miracles of the Bible. Why should not "the healing of his seamless dress" be still "by our beds of pain"? Does not the reverent Christian physician come frequently to the point where he feels the helplessness of all human skill and involuntarily sends up a cry for a help to a higher source? There have been times of special stress in your life and mine, when we drew very near to God in humility and surrender, and God answered our prayers. Perhaps we have not felt much like telling these things in detail to the public; but they are cherished as very real passages in our experience—just as real, O, faithless, material generation in which we live, as the supper which you ate last night—and of far more permanent and eternal value.

A woman, who had been a helpless invalid for a long time, reports to us that she was instantly restored to perfect soundness through prayer. Her physician, an eminent man, whose name is gratefully known by thousands, examined her and found that her heart, which had been double the usual size, was now perfectly normal. He turned in amazement to his assistant and said: "It is of God."

No, this woman was not a disciple of Dr. Dowie; but simply a believer in Jesus Christ. She has unusual ability, and is of high Christian character. Understanding the Master's promise to be literally true, she claimed its fulfillment in her case; and, whereas, she was beaten down under the power of disease, now she walks the earth a free woman.

Let psychologists analyze and dissect. The fact of a wonderful healing still remains, and

its instrument was faith. The Lord worked through psychological laws? I am perfectly willing. It would be quite like him, as he is their author.

Big Foot Academy Reunion.

Old Big Foot Academy was one of those beneficent institutions, the child of toil and sacrifice, which has no monument except in the men and women whom it inspired to high ideals and trained for usefulness. It has ceased to exist as an institution; but its influence will never die. Many of us have profound reason to be grateful for its existence.

We are pleased to note that the efforts of the Walworth friends to keep its memory green and to freshen the ties of old friendships formed there have been crowned with success, as witness the following extract from the Lake Geneva correspondence of the Chicago Tribune:

LAKE GENEVA, Wis., July 17.—[Special.]—One of the most pleasurable gatherings which have been held on the shores of Lake Geneva this year took place last Thursday at Glenwood Springs. It was a reunion of nearly 300 pupils of the old Big Foot Academy, now the high school for Walworth Township, situated a short distance from the head of the lake, and built in 1857. Nearly every state and some of the territories of the Union were represented, and the afternoon was most pleasantly and profitably employed with papers and speeches of a reminiscent character. Dr. E. C. Huse, now of Rockford, Ill., was the first teacher of languages, but could not be present. An organization was perfected and yearly reunions will be in order hereafter.

A Tribute to President Whitford.

It is pleasant to note such a well-deserved tribute from the secular press as the Chicago Times-Herald pays President Whitford. The Milwaukee correspondent in attendance upon the National Education Association writes:

Among the venerable figures in attendance at the meeting there is none more attractive, both from personality and intellect, than President W. C. Whitford, of Milton College. "Elder" Whitford, as he is known to the thousands of graduates and other old students scattered over the country, is the oldest college president in line of continuous service in the country. Next year will mark the completion of the fourth decade of his service to the cause of education as head of Milton, a period rich in educational fruits. Though one of the old school of educators, President Whitford is always progressive, and has, during the years of his service to the cause of education in the state, kept abreast of the times. He was at one time State Superintendent, but he is best known and loved for his work at the head of Milton College.

A STATEMENT.

At the Quarterly Meeting at DeRuyter, the last of October, 1895, it was suggested by vote that we solicit for funds for Dr. Lewis' Sabbath Reform work. The subscription was paid as it was volunteered here and there, and a part sent to J. F. Hubbard, which was seen in last year's report, the balance to J. D. Spicer, the present Treasurer. It was difficult to report the amount so that the friends could see at a glance how much each church had paid. Hence the following statement of the amounts received from the churches and paid over to the Treasurers:

Scott.....	\$15 00
Lincklaen.....	5 75
H. Delos Burdick.....	5 00
Cuyler Hill.....	1 00
Otselic.....	6 25
Preston.....	9 50
DeRuyter.....	38 25
Total.....	\$80 75

Respectfully submitted,

L. M. COTTRELL.

Tract Society Work.

By A. H. LEWIS, Cor. Secretary, Plainfield, N. J.

THE editor of this department was "on the wing" from the middle of April until the 14th of July, speaking in a different place each Sabbath, and traveling some thousands of miles. The excessive heat of the last three weeks of the time in Wisconsin and Illinois made it impossible to avoid a temporary break in editorial work. After the North-Western Association at New Auburn, Minn., The Secretary visited Walworth, Wis., and Chicago and West Hallock, Ill. He reached home late on the 13th of July, too nearly sick to write until this date, the 18th. Correspondents whose letters have not received attention are asked to be patient while he picks up the threads of home work, and prepares the Annual Report for the nearby session of Conference.

THE agitation in Jewish circles as to whether the Sabbath shall be formally given up for Sunday, or, more exactly, for no day, is still kept up. The few who desire that the Sabbath shall be put aside, like Rabbi Rosenaw who has lately asserted that "American Jewry is all agog," over the matter, make noise much greater than their number warrants. That worldly-minded Hebrews, who care more for business than for religion, would hail such a step, goes without saying. Jew and Christian and the non-religious business man are alike in this matter. But up to date the agitation has strengthened the love of the devout Jew for the Sabbath. If the agitation continues, the line will be more plainly drawn between those who are loyal to Jehovah and those who are ready to turn away from his law. It is folly to talk of finding better or higher religious life, for the Jew, by going over to Sunday. Who leaves the Sabbath for Sunday leaves a "holy day" for a "holiday," loyalty to God and his Word for commercial success,—usually failure,—and spiritual religion for world tainted formalism or open unfaith. The Jew who seeks good by leaving the Sabbath goes hunting for "Apples of Sodom."

THE *International Evangel*, of St. Louis, Mo., a "Sunday-school monthly," Lesson, Acts 15: 1-6, 22-29, either misunderstands the position of those who keep the Sabbath or else it takes special pains to misrepresent them. On page 34 of May number it says:

"Except ye be circumcised after the manner of Moses ye cannot be saved." This was the great controversy in the early church: whether a man is saved upon faith apart from works of the law, or whether a man is saved upon faith and works of the law. This is the great battle Paul fought, and in a later day, Martin Luther. The old controversy has come up in our day in a new form. It is not now circumcision "after the manner of Moses," that men insist upon as necessary to salvation, along with faith. It is "Sabbath-keeping, after the manner of Moses," that is now insisted upon. Except ye keep the seventh day of the week as Sabbath, ye cannot be saved," is what many are saying to-day. This lesson, therefore, is very timely.

We who keep the Sabbath and reject the Sunday do it as an act of obedience to the law of God, and in accord with the example of Christ. Obedience is the evidence that one is saved, and not the ground of salvation. To misrepresent Sabbath-keepers as "Judaizers," i. e., as rejecting Christ, is the common stock-in-trade argument of those who essen-

tially deny the authority of the law of God, and ignore the example of Christ, by discarding the Sabbath for Sunday. Such a course is as unworthy of Christians, as the false charge of "Judaizing" is unjust to Sabbath-keepers. According to this *International Evangel*, Christ was a reprehensible "Judaizer" in the matter of the Sabbath.

HOW THE SABBATH CAME TO BE CHANGED.

Christ promised his disciples that he would send them the Comforter, the Holy Spirit, who would "guide them into all truth." He also said, "He shall glorify me."

No truth is more important, and none so comprehensive of all other truth, as that of the supreme divinity of the Lord Jesus Christ. It is, indeed, the door of entrance into that "all truth" which the Lord said the Holy Spirit would guide them into.

Nothing in this world so tends to glorify Christ as the constant observance of the Christian Sabbath as the day of rest and worship, and to commemorate the resurrection of our Lord from the dead.

It was undoubtedly the growing conviction of the divinity of Christ which was forced upon the world by the review, after he was gone, of his miraculous birth, life, death, resurrection and ascension; this growing conviction it undoubtedly was which so naturally led them by degrees to thus honor him as divine and gradually to give the preference to the first day over the seventh as the day of rest and worship. And in doing this they were sustained by the conviction that according to Christ's own teaching they were indeed honoring the Father while they thus honored the Son. They were no Sabbath-breakers.

The same Holy Spirit who was thus guiding them into all truth was also guiding them away from error by showing them that the abandonment of the Seventh-day Sabbath was in the providence of God as necessary for the overthrow of Judaism and the establishment of Christianity as was the destruction of Jerusalem and the temple and the overthrow of the Jewish commonwealth. This was all a part of the fulfilment of the promise of the Holy Spirit to guide them into all truth, and to bring the whole world at length to see and receive the all-comprehending truth of Christ's supreme divinity; thus to honor the Father in glorifying the Son.

This is the way one conscientious observer of the Christian Sabbath looks at the subject. Will you have the fairness to lay this subject in these words before your readers? If your object is simply truth and not victory, why not?

Yours for the truth,

H.

St. PAUL, Minn., June 8, 1897.

If memory is not at fault, the pages of the *Evangel and Sabbath Outlook* contain a communication from the same writer of the above, in which the same ideas are set forth. We give this to show how good men manufacture theories and write history out of their own consciousness. The observance of Sunday because of "the divinity of Christ" is unknown in the Scripture or in the history of the church. "H." has invented it as a new answer to the claims of the Sabbath. The reasons for introducing Sunday, and which led a corrupted state church "gradually to give the preference to the first day over the seventh as the day of rest and worship," are on record. They can be traced from the middle of the second century until now; from Justin Martyr, who first told of Sunday-observance and gave reasons therefor, until now, but the main reason given by "H." is the product of this time alone. Others there are who, like "H.," assert that the "Holy Spirit" led to Sunday-observance, but the only logical or consistent advocates of this theory are Roman Catholics, who claim that the Spirit led in the development of that church and that Protestants have sinned against God in breaking away from "the one true church" thus developed. Is "H." a Roman Catholic?

History and Biography.

By W. C. WHITFORD, Milton, Wis.

REV. JOHN LIVINGSTON HUFFMAN.

(Continued.)

HIS CONVERSION.

In the beginning of 1851, Elds. Varnum Hull and Stillman Coon, the former then pastor of the Milton Seventh-day Baptist church, and the latter having been its first pastor, held a series of revival meetings in an old log school-house at Rock River. In one of these meetings, John, then thirteen years old, experienced what he afterward believed to be his conversion. At that time on his way home in the evening, he knelt in the corner of a rail fence by the road side, and there alone with his Maker prayed for the forgiveness of his sins and for strength to lead a Christian life. Probably not being sufficiently encouraged by members of the church, he made no public profession of his new-born desire; and soon he lost, in the main, his serious impressions, relapsed into comparative indifference, and at length ceased for a few years, as before stated, to give any earnest thought to the teachings and claims of the Saviour.

The writer of this sketch, going a First-day afternoon in the summer of 1856 to preach in a school-house at Otter Creek, in the town of Milton, overtook Mr. Huffman, walking in the same direction, in the highway, and invited him to ride to the place of the meeting. Though these two were perfect strangers to each other, they began at once to converse on the need of accepting Christ. The former most kindly but forcibly appealed to the latter to secure the rewards offered in the gospel and to practice openly the duties it enjoins, particularly in the community about the school-house, near which he was residing. Mr. Huffman often stated subsequently, that this interview was the means which in a few months, helped to turn the whole course of his after life.

In the winter of 1857 or '58, while staying in Watertown, Wis., he made before men a bold confession of his purpose to abandon his sinful career and to find peace of mind in serving the divine Master. He then united with the Methodist Episcopal church of that city, and found in its fellowship and modes of worship a spirit and religious activity most congenial at the time to his emotional nature and way of thinking. Within a year or two afterwards, he removed his standing to the church of the same denomination in the village of Milton, and held his connection with it until April 6, 1867, when he withdrew from its membership. About this time he took up again his residence at Rock River, where his parents, brother and sisters still lived, and where he was welcomed with many expressions of tenderest Christian love and sympathy, with which he was sorely in need. He returned to the keeping of the Sabbath, and joined, March 28, 1868, the Seventh-day Baptist church of the place, after immersion by Rev. James C. Rogers, the pastor. Here he soon reached the determination to become a preacher among the people of this faith, and to complete his education for such a sacred position.

HIS PREPARATION FOR THE MINISTRY.

Hon. Paul M. Green, of Milton, who was an intimate companion of Mr. Huffman in the

district school and at Milton Academy, has said, "John was cut out from the start to be an evangelist;" this opinion Mr. Green formed from observing him vigorously "speaking his pieces" with the other pupils at public doings, how readily he committed his lessons in school, his marvelous capacity for close and unremitting work, the outbursts of his fervent and over-powering emotions when thoroughly aroused, and his great magnetic force before audiences as he held them, even in his youth, firmly to his thought by his strong and penetrating voice and impassioned gestures. Someone else has remarked that he was a born speaker.

In 1859, Mr. Huffman entered the institution at Milton as a student in the Preparatory Ancient Classical course. He had not yet finished the Elementary English branches, and found some difficulty in adapting himself at first to his new situation. But he was diligent and soon became masterful in his recitations. He studied with singleness of aim. Rev. Oscar U. Whitford, of Westerly, R. I., was assistant and teacher of Latin the following two years, and taught him his first lessons in that language, representing him to be extremely earnest in his classes, and "always genial, pleasant, and companionable." Mr. Huffman was in attendance most of the time until 1866. Some terms he had as schoolmates such young men and women as the following, who have since become prominent among our people: Rev. Lewis A. Platts, Rev. Samuel R. Wheeler, Rev. A. Herbert Lewis, Prof. Albert R. Crandall, Prof. Truman W. Saunders, Mrs. Jennie C. Bond-Morton, Mrs. Emma A. Tefft-Platts, and Mrs. Ellen A. Saunders-Crandall. He had also as associates in the school others outside of our denomination, about twenty in number, who have since achieved distinction in the halls of State Legislature, as state officers in this country, as members of the House of Representatives at Washington, as managers of immense railroad systems, as professors and presidents in state and private institutions of learning, as physicians of extensive practice, mostly in the large cities, and as clergymen principally in the Methodist and Congregational churches.

While at Milton he was an efficient member of the Orophilian Lyceum of the school. During his attendance, several thorough awakenings in religion prevailed among the students, and extended into the churches and homes of the place and vicinity. Mr. Huffman became an energetic worker in the meetings. He presented marked orations in the Commencement exercises of 1863 and 1864. In the former year, his subject was, "The Cause of our National Troubles," suggested by the Civil War then in progress. In the latter, he had the salutatory, with the subject, "Modern Skepticism." In it he discussed, as was reported at the time, "the different phases of modern infidelity, and closed with an eloquent and forcible comparison of the cold, benumbing, and contracting influence of mere human philosophy upon the soul, with the enlightening and life-giving power of Christianity, which goes beyond the farthest verge of earth, and opens to man the gates of immortality."

During his student days at Milton, he was compelled to find work, a considerable portion of the time, outside of the institution, in order to meet his tuition, room rent, and

board. This impeded somewhat his advancement in his studies. He was employed by different families of the place, and went into the harvest field in the summer vacations. His connection with the Methodist church gave him an opportunity to be engaged in a service best suited to his abilities, and bringing him some pecuniary compensation. The Quarterly Conference of the church at Milton selected him as an exhorter, Dec. 22, 1860; appointed him as a steward, Aug. 31, 1861; licensed him as a local preacher, May 17, 1862, renewing it before the close of the year; and elected him as Secretary of the Conference, Sept. 17, 1863. He thus enjoyed the privilege, not only of conducting meetings of that body, but of addressing small congregations in neighboring places of worship and school-houses. People are still living in Milton, who remember hearing him in prayer, exhortation and preaching, his stentorian voice ringing out through the open windows of the Methodist chapel in a summer evening, and reaching with distinct articulation many of the houses in the village. In such moments of extreme ardor, the veins of his face would be surcharged with blood almost to bursting, and his eyes gleam with a steadfast fiery energy. Before he withdrew from the Methodist church, he discontinued his public labors in it for about two years, and attended for a while the University of that denomination, located at Evanston, Ill., and maintaining both collegiate and theological departments.

In the spring and summer of 1868, following his joining the Rock River Seventh-day Baptist church, he was engaged in raising wheat and oats on over a hundred acres of rented land in that part of the town. He resolved that, if he should be favored with a large crop, and if the grain should yield him an excellent income, he would use the avails in completing his studies at Alfred University, and would consider himself as directed by Divine Providence to enter the Christian ministry for the remainder of his life. Truly, the harvest was abundant, and the wheat was sold from \$1.25 to \$1.50 per bushel, and the oats at a proportionally high price. As indicating his physical agility and endurance, it is told of him, that in securing a field of this wheat, he actually bound with his own hands twelve acres of it in one and a half days. Sometimes he would follow the reaper for hours, keeping close behind it, gathering the gavels and binding them firmly with straw as fast as they were raked from the machine.

After receiving, Oct. 10, of this year, a letter of standing from this church to unite with that at Alfred, N. Y., he accordingly left his friends and relatives and was soon matriculated in the University at that place, almost unknown to its faculty and most of its students. Here he remained continuously, patiently, and hard at work, finishing his Collegiate course in 1871, and accepting his literary degree of Bachelor of Arts, and being graduated in the theological course in 1873, and having conferred upon him the degree of Master of Arts, and in the succeeding year his theological degree of Bachelor of Divinity. There were associated with him in the institution at least the following students, who have since become clergymen in our churches: Darius K. Davis, Herman D. Clarke, Benj. F. Rogers, Herbert E. Babcock, G. S. Montrose Cottrell, George J. Crandall, David H. Davis, Horace Stillman, Oliver D. Sherman and

Theodore L. Gardiner. The last named states that here he and Mr. Huffman were "classmates through more than five years of school life." It is interesting to note some of his public efforts as a student in the University, as showing the trend of his mind on different occasions. In the Commencement Week for 1869, he appeared on the program of the Alleghianian Lyceum, with an oration on "Our Nation;" in the Holiday Week of 1872, he represented this Lyceum as a delegate in the public exercises of the Alfredian Lyceum, with an oration entitled "The Supernatural Characteristics of Christ," published afterwards in the SABBATH RECORDER; and at his graduation in 1873, his oration had for its theme "The Pattern Shown in the Mount." In reference to the last effort, a reporter describes the style of delivery and the treatment of the subject, as follows: "Without any of the cant or the conventionalities that affect so many pulpit orators, he argued in a manner which was logical without being dry, bold without being rash, and pure without being finical, and his subject was treated in a style peculiarly his own."

(To be continued.)

"MIZPAH MISSION" NOTES.

After an absence of five years from this work I am called again to New York to give a little of my vacation in work for the seamen. I am much rejoiced to find the Mission broadening and advancing in many respects. To surround "Jack Tar" with a little comfort and happiness, and make his dull life free from wickedness and sin during his short reprieves on terra firma is the sole ambition of our heroic worker, Mrs. Burdick.

The Mission has expanded into a Home, and it is indeed a pleasing feature of the work to find honest, temperate and intelligent men who desire good influences and shun the temptations and comfortless boarding-houses which the city affords, while the dreaded ale houses meet his gaze in every direction, in this vile city.

Mrs. Burdick wrote me for help in order that she might have a much-needed vacation, with a breath of fresh country air for a time. For many days her trunk has been standing, while she has been necessarily detained by many unexpected encumbrances, and now all hopes of a rest must be given up, for the Mission is in greatest need of its Superintendent. For, while we look forward to a bright future, for the present a great, dark cloud hangs heavily over cherished plans and hopes. What can be done? is the cry. What can our friends do? is the appeal to you. Our city workers are away unmindful of this greatest demand for friends and their sympathy and help.

It is the most earnest desire of the Mission's founder and enthusiastic Superintendent, Mrs. Burdick, to never abandon this noble work; for there is not another in all this city doing such an extensive work and with such power. Yet what shall she do? She has sacrificed everything, her means are now very limited. She must keep up the work to its attained standard; it will never do to think of retrograding. Kind friends, as you have always been helping, can you not now, at this most critical need for help, redouble your energies and come to the rescue? Even a small amount in stamps will be most gratefully received; fruit, vegetables and any other help will be most acceptable. A high rent, and many other bills are facing us with an actuality which makes us tremble somewhat as did Christian as he encountered with fear the "Slough of Despair." Help us all you can!

FOREVER A WORKER.

509 HUDSON ST., New York.

Missions.

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

WE first learned of Rev. J. N. Belton through the Rev. George W. Hills, then Missionary Evangelist on the Southern field, by whose influence he came to the Sabbath. We first met him a year ago at the Eastern Association, held at Westerly, R. I. He was a guest at our home. He won a place in all of our hearts at once for his honesty and conscientiousness, his spirituality and consecration. He had come to the Sabbath; was rejoicing in its observance, and found a new joy in the Lord, and in Sabbath-keeping people. He was able, clear-headed, a good thinker, had a high conception and tone in whatever he said. He preached an excellent sermon, and his experience, which he related, in coming to the Sabbath; his surrendering all things for the truth, won the interest and respect of all who heard him. He was anxious to do something for Christ and his Sabbath, as he was thrown out of work by the people he was serving, because he had embraced the Sabbath of Jehovah. The Evangelistic Committee of the Missionary Board employed him as an evangelist on the Southern field, as Evangelist George W. Hills was compelled to leave the field, on account of his health, and by the advice of his physician that he could no longer work in the Southern climate. Mr. Belton proved to be an energetic, capable and successful worker. He moved from Hoke's Bluff, Ala., to Attalla, Ala., where he could be among our people and have better facilities for getting to the different parts of the field of his labor. Here he engaged in the work with great energy and devotion. On the first of January, of this year, he was transferred from work under the Evangelistic Committee to work under the Board as General Missionary on the Southern field. In the summer he desired to engage in tent work in Attalla, Whiton, Culman and other places in Northern Alabama. The tent which Bro. George W. Hills had used in the work was placed at his disposal for use. Bro. A. P. Ashurst was sent to him to assist him in the Gospel tent work. It was in erecting the tent in Attalla, for a Gospel campaign, that he received the hurt which proved speedily fatal. The Board feels deeply pained at the fatal accident, and greatly mourns his death and the loss of so efficient and devoted a worker in the South, so well prepared and adapted to work among Southern people, both by training and wide acquaintance. He fell at his post, and his dying request was not to let the work stop. He had but just returned from a visit in Culman County, where he expected to organize a church, composed entirely of converts to the Sabbath, but had to defer it on account of sickness. He had commenced, from funds and labor pledged there, and funds from the North, to build a meeting-house in Attalla for our people, the foundation of which was nearly done at the time of his death. The work upon it is, however, going on. He also was a stirring temperance worker and began a grand temperance reform in Attalla and Etowah County, which resulted in the organization of the Etowah Temperance Association, which is carrying on an active campaign against the manufacture, sale and use of intoxicating liquors, as a beverage, in the county. Mr. Belton was the founder of the

Association, and was its President at the time of his death. Our people at Attalla, and other communities where Bro. Belton has labored, feel deeply his death and are somewhat discouraged by the loss of their leader; but while the workers fall, the work must, and will go on, for Christ, our Great Leader, is at the head of it. The bereaved wife of Mr. Belton and the two little girls have the deep sympathy and earnest prayers of the Missionary Board and all our people in their great sorrow and loss. May they be comforted and upheld by the Great Comforter and the dear Saviour, with whom Bro. Belton is now realizing the glories of the heavenly home. Bro. A. P. Ashurst is on the field carrying on the Gospel tent work, and looking after our interests in Northern Alabama at present. Pray for him and the work.

SEC.

FROM GEO. W. LEWIS.

As the close of another Conference year approaches, we can but ask ourselves if we have done all we could to advance the interests of Christ's kingdom on earth, and especially in this immediate locality.

While there has been something of a falling off in attendance upon public worship, occasioned in part by an unusually hot June, yet there seems to be a healthful interest manifest in all departments of church work.

Our resident membership has decreased somewhat during the past quarter, not only by the death of our beloved and much esteemed senior deacon, Bro. E. W. Irish, but the entire family of Bro. Frank Barker, who came here from Beauregard, Miss., and prior to this from North Loup, Neb., have recently removed to Ord, Neb., where other members of the family reside. Also our young Bro. Elnoe Booth has gone to Farina, Ill., to engage in the jewelers business. We feel the loss of these removals, but pray that our diligence may be redoubled and thus to some extent make up for the loss thus sustained.

While there have been no additions to the church during the quarter, yet we believe the cause of Sabbath Reform has received an important addition in this locality. One of our leading Holiness preachers has recently espoused the Sabbath of the Bible, and his position and work among his people is making quite a stir. This brother was brought to his present position by reading our publications and by personal talks, both by the writer and by others of our society. There would be no doubt a Seventh-day Holiness church organized here in the near future save that these otherwise good people do not believe in church organization. But as it is it will all help the Sabbath cause, even if they never join our organization. Just recently protracted meetings have been conducted in the M. E. church, but the results therefrom seem very meager. For our encouragement it has often been remarked that about the only successful revivals ever held in Hammond were conducted by Seventh-day Baptist evangelists. May the Lord help us to live up to our privileges. During the week now closing a couple of the Salvation Army boys from New Orleans are holding grove meetings every night. This gives us an opportunity to become better acquainted with their methods of work, and also to receive instruction and encouragement along spiritual lines. Surely there is a great work to do in these Gulf states, and notwithstanding the

variety and unceasing number of workers, yet may we not say with the Saviour, "The harvest truly is plentiful but the laborers are few?"

It was the privilege of five of our Endeavorers, including the writer, to attend the District Endeavor Convention in New Orleans, June 4-6. Though the work is somewhat new in Louisiana, yet we believe it has a bright future.

Our people have read with great interest and spiritual advantage the reports of the various Associational gatherings and the plans for future work as given in the RECORDER.

We regret that distance and lack of funds made it entirely impracticable for our Association to have sent a delegate to the Associations, although we are glad to know that our interests were cared for, and our condition represented by two of our most efficient brethren. We are looking forward to our own Association with great expectancy when we may meet not only the brethren of the South-west, but also the delegates who are so generously sent from sister Associations.

We made our usual trip to Beauregard in May, and found the church somewhat discouraged in their attempts to keep up Sabbath services. Surely they need a constant and enthusiastic leader. Steps are being taken that look to sending a brother there for a few months at least. Surely it is a missionary field and one easily reached by public thoroughfares.

Pray for us, brethren of the Board, that we may have such wisdom given us that our labors may be truly successful in the Lord.

HAMMOND, July 1, 1897.

FROM E. H. SOCWELL.

The condition of affairs in my field remains very much as in the past, a good spiritual condition prevailing in general, but nothing of special importance to report. The appointments of the church at Welton are well attended by nearly all, and a good interest is taken in spiritual things; yet some of our members are not taking the interest they should take, nor are they improving the opportunities granted them for spiritual growth. We are sorry that these conditions exist, and are doing all we can to overcome them.

What is true of Welton is also true of Grand Junction, where the majority of our members are in good working condition. While we lament the fact that all are not earnest and active in the Lord's work, yet we see no occasion for discouragement, since our interests upon the field at large are in prosperous condition.

It has been my privilege during the quarter to visit isolated ones at Gowrie, Dana, Rippey and Des Moines, and do what we could to encourage and help.

Corn in Western Iowa has sold as low as eight cents per bushel lately, and oats the same price, while the cholera has swept away thousands of hogs. Much of last year's corn crop has rotted in the crib during the last spring, and is useless. Altogether, farmers have scarcely been able to meet their annual farm expenses, and many of them have been utterly unable to pay their rent. Such a discouraging condition of financial affairs has not been known in Iowa during my nine years' experience here. We are looking trustfully forward into the future, hoping and praying for better times, both financially and spiritually.

WELTON, Iowa, July 5, 1897.

Woman's Work.

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

GIVE AS YOU RECEIVE.

BY MRS. C. M. LEWIS.

When He—the Man of Sorrows—
Acquainted with all grief,
Comes to you in hours of darkness,
Bringing comfort and relief,

When a promise, sweet from Holy Writ,
Flashed to the soul at morn;
Makes all the day bright with its ray
Of comfort, heaven-born,

Go tell it to the sorrowing one,
So bowed with grief to-day;
So crushed and numb with sorrow,
She cannot even pray.

'Twill come to the poor bruised spirit,
Like Gilead's healing balm;
Or as Jesus' voice to the troubled sea,
Bidding the waves be calm.

If when bowed with heavy burdens,
You go to God in prayer,
And find new strength imparted,
The crushing weight to bear,

Remember, with the blessing,
A surplus e'er is given;
That you may give to burdened souls,
To light their way to heaven.

Give, give as you receive,
And more will e'er be given;
Pressed measure overflowing,
With the royal gifts of heaven.

SECRETARY'S REPORT:

We come before you at this time, dear friends, as representatives of the Womans' Board, whose work is tributary to that of our Missionary and Tract Societies. Another year of blessed service has been granted us, with manifold privileges and golden opportunities to enjoy and improve.

We esteem it a privilege and an honor to labor for the advancement of Christ's kingdom in the world. We are thankful that God has given us a place in the great field of Christian endeavor and committed to us an important part in the work of spreading abroad the truths of his holy Word. We are thankful that it is his purpose to gather all nations into his kingdom. Truly "the field is the world," and while we should be diligent in cultivating our own little corner of it we should reach out to the regions beyond and help to carry the gospel to the uttermost parts of the earth.

Our Womans' Board was organized to unify the efforts of our women, to bring them into closer touch with each other and with the Missionary and Tract Societies. There has been a growing interest since its organization, and much larger contributions from our women have found their way into the treasuries of our Boards, but the interest does not keep pace with the enlargement of the work, and there is need of a more widespread and deeper sense of personal responsibility. As we study the situation we find that the larger share of our benevolent work falls upon comparatively few of our sisters. The conviction has been growing upon us all through the year that God has given us a larger measure of ability than we are using in his service. There is need of a more thorough organization of our forces, a gathering in of new recruits, a more intelligent survey of the field, if we would meet the demands which our rapidly enlarging work lays upon us.

It is encouraging to note the spirit of self-sacrifice manifested by many of our sisters. We are thankful for that which has been accomplished since the close of Conference, for the commendable zeal which has characterized the work of our local societies. If the women in all our churches were thoroughly

organized, and every sister, however small her resources, would give something—a very small amount perhaps, but just according to her ability—how much more we might do to help forward all lines of denominational work. As our Lord loved us and gave himself for us, so we should love the work he has given us to do. It is but the continuation of his own blessed work—that of uplifting and saving humanity.

Never before have such wide-spread opportunities for Christian service been open to us. Opportunity always brings responsibility. It is for such a time as this, dear sisters, when all lines of denominational work are broadening, and we see wide avenues leading to the heights opening before us, that God has called us to stand in our allotted place, and do each our allotted work with all the energy which the divine inspiration of the Holy Spirit, breathed into our hearts in answer to prayer, can impart to us. Dear sisters, let us give ourselves wholly to this work. Let us make our lives like well-cultivated gardens; let us cultivate every faculty and make them bring forth fruit to the glory of God and the advancement of his cause.

We rejoice that we live in the last decade of the nineteenth century. We praise God for the work of the past which has made this our day so glorious in opportunity. We praise him for the results of the organized work of women. It is inspiring to stand upon the vantage ground thus gained and survey the field of missions at home and abroad. What marvelous changes have been wrought in heathen lands by the consecrated labors of women. We praise God for those of our own faith who have gone forth to carry the light of life to their heathen sisters. We are especially thankful that our own beloved missionary, Miss Susie Burdick, has returned in safety—kept by a loving Father's care—to her chosen work in far-away China. Her visit to the home land has seemed to bring our China mission nearer to us. We better understand its work and its needs; and I trust we all feel like bestowing larger contributions toward its support.

I am sure we all want a part in the work of Sabbath Reform, which is progressing so gloriously under the direction of its consecrated leader. We have been thrilled with his inspiring words as he set before us the importance of its claims. And so of all lines of denominational work, home and foreign missions, the spread of Sabbath truth, education, evangelization, all are deepening in interest and enlarging their field of operations and demand earnest, consecrated effort from every loyal Seventh-day Baptist. There must be no idleness in the vineyard now, and there must be a new standard of giving, praying and working.

Dear sisters, let us keep the windows of the soul open toward heaven that the light of the Sun of Righteousness may shine in, and open toward the world about us that we may clearly see the work God gives us to do and be able to comprehend its magnitude and importance. We have done well in the past, but we must do better in the future. Our service must be progressive as the work advances.

And now, while our hearts are thrilled with the inspiration and enthusiasm which the sessions of this Association have imparted, let us plan to inaugurate an advance movement in all our churches. Let us systematize

our work and bring into it new elements of power for good. By concert of action the great purposes of God are to be served, the requirements of mission service, and the information and interest in the work maintained.

At Little Genesee, Portville, Nile and Alfred there are childrens' Mission Bands. We are thankful that this beginning has been made. The future prosperity of our churches depends upon the education of our children along the lines of denominational work, and we should not rest satisfied till there is a childrens' Mission Band in every church.

Dear sisters, let us work and pray with greater earnestness than ever before, and God will bestow upon us such abundant blessings as shall make our hearts sing for joy.

C. M. L.

For the Shut-Ins:

BEAUTIFUL THINGS.

BY MARY LOWE DICKINSON.

"There are beautiful things out in the years, and some of them are always for somebody, and everybody is among them anyway."—A. D. T. Whitney.

It was a queer little sentence that quite twisted the tongue of the dear sick girl who read it, with its "somebodies and anybodies and anyways," and she leaned back on her pillows with a perplexed little scowl making a wrinkle above her bright brown eyes.

Life was none too easy for her, though it is against *Open Window* principles and practice for us to tell you about the curved spine and paralyzed limbs and nights of wakefulness and weary days of pain.

These had all come to her, poor dear child, while she was still as young as other girls who were filling the summer days with mountain climbing and seaside bathing and rowing and making many a sober country place merry with their life and frolic and fun.

Our little shut-in had never had any of these things, even when she was well, for it was a good year when the old farm, on which they lived, supported the family and paid the interest on the mortgage, and her own hands' work in the dairy was sadly missed when the butter-money fell short, as it was very apt to do in these last two years since "daughter" had been so ill.

"Daughter" was not her name, but her mother had always loved to call her so, and lately, since a little silver cross shone on her night-dress, she had heard another voice, saying, "Daughter, be of good cheer," when the night hours were long and hard. And usually she was of good cheer, but this morning, just this morning, when she read about "beautiful things out in the years," it seemed to her as if there were no beautiful things anywhere.

Surely she could not find them; "they never came near her," she thought bitterly. "No beautiful things for me," she murmured, but so low that her mother did not hear her above the rattle of the cups and saucers in the dish-pan in the adjoining kitchen. "No beautiful things for me," and then she took the paper up again. "Some of them are always for somebody."

Like a flash of light a new thought, a new joy, came to her face, and she began to scold herself softly, as she had a way of doing sometimes when she was so lonely that even the sound of her own voice was company.

"Now, daughter," she said, "aren't you ashamed to lie there moaning because beauti-

ful things do not come to you? They are always for somebody. Think how many lovely things are going on this very morning, this very hour, and somebody is enjoying them all. Somewhere there is music and singing, and somebody is listening. Somewhere cool breezes are blowing, if it is hot and stuffy in my poor little room, and there are sick people and well people who can feel it if I cannot. Somewhere the dinners to-day have such delicious food and there are grapes and peaches plenty for somebody. Why, the very gladness of it ought to keep me from being tired of the gruel that I turned away from a while ago, making poor mother look so discouraged when she had tried so hard to make it nice. Somewhere there are books, and somebody has money to buy and strong eyes to read them; and lovely journeys, and now, just now, people are off on the trains and the boats," and in her eagerness in thinking of others' pleasure she forgot to chide herself and looked up brightly when her rather sad-faced, weary mother entered.

"Oh, mother," she exclaimed, "there are such beautiful things in the world, and I am so glad others can have them that I feel as if I was in them my very own self."

Ah dear suffering child! There had been given her a glimpse into one of the "secrets of the Lord." She had for the time entered into the joy of others, and so their joy had entered into her, and her joy was full.

To be glad in the beautiful things for *somebody* is to have had one of God's most beautiful gifts come to ourselves.—*The Open Window*.

WOMANS' BOARD.

Receipts for June, 1897.

Womans' Aux. Society, New York City:	
Susie Burdick's Salary.....	\$20 00
Helper's Fund.....	10 00
Medical Mission.....	27 00—\$57 00
Womans' Evangelical Union, Chicago:	
Tract Society.....	10 00
Susie Burdick's Salary.....	3 00
Helper's Fund.....	1 50
Board Expense Fund.....	1 00
Home Missions.....	4 50—20 00
Mrs. J. H. Noble, Kingston, Wis., Sabbath Reform.....	1 00
Mrs. L. E. Noble, Kingston, Wis., Sabbath Reform.....	1 00
First Hopkinton Church, Hopkinton, R. I., Susie Burdick's Salary.....	28 00
Mrs. L. F. Skaggs, Hammond, La., Home Mis..	1 00
One-half Collection taken Eastern Association, New Market, N. J., Missionary So.....	7 09
Mr. and Mrs. Chas. Potter, Plainfield, N. J., for SABBATH RECORDERS.....	8 00
Ladies Pawcatuck Church, Westerly, R. I., Susie Burdick's Salary.....	1 00
Woman's Missionary Society, North Loup, Neb.	
Susie Burdick's Salary.....	3 00
Home Missions.....	6 00—9 00
Mrs. E. H. McLearn, Rockville, R. I., Board Expense Fund.....	1 00
Ladies' Missionary Society, Hammond, La., Home Missions.....	7 00
Photos sold of Miss Burdick, Hammond, La....	1 25
Ladies' Benevolent Society, Milton, Wis., Tract Society.....	10 00
Mrs. Wm. Merchant, Cincinnati, N. Y., Tract Society.....	1 00
Missionary Society.....	1 00—2 00
Collection, Otselec, N. Y., Home Missions.....	4 25
Womans' Benevolent Society, DeRuyter, N. Y.	
Sabbath Reform.....	3 00
Helper's Fund.....	1 00
Boys' School.....	2 25
Home Missions.....	75—7 00
Womans' Missionary Aid Society, Brookfield, N. Y.	
Tract Society.....	27 50
Missionary Society.....	7 50—35 00
Junior Society, Plainfield, N. J., (Tithe Gleaner)	
Sabbath Reform.....	4 90
Boys' School.....	4 90—9 80
Mrs. Helen Dunn, Milton, Wis., Tract Society..	5 00
Mrs. Sarah Crandall, Richburg, N. Y., Tract Society.....	1 00
Ladies' Aid Society, Nile, N. Y.	
Tract Society.....	2 00
Home Missions.....	5 00—7 00
Children in school in China, Embroidery work sold, Missionary Society.....	5 50
Sale of Photos of Susie Burdick.....	8 25
Woman's Missionary Society, Nortonville, Kan.	
Helper's Fund.....	6 00
Board Expense Fund.....	5 00
Home Missions.....	22 00—33 00
Total.....	\$270 14
	Mrs. G. R. Boss, Treas.

A MONOGRAPH ON THE EARLY AGITATION OF THE SEVENTH-DAY SABBATH IN PENNSYLVANIA AND NEW JERSEY. 1690-1700.

BY O. B. LEONARD.

ARTICLE V.

Probably the origin of the Seventh-day Baptist denomination, as a continuous organized body, may be placed as early as the century immediately following the Protestant Reformation. This was about the same time that other modern religious societies had their permanent beginning. That there have been many devout Sabbath-keepers all through the Christian centuries, every observing reader of primitive church history well knows.

The first Seventh-day Baptist church in America was publicly planted at Newport, Rhode Island, in 1671, from seed brought over from England in 1660-1664. There were earnest supporters of these doctrines in that little province from very early settlements, who frequently discussed the Sabbath-question with Roger Williams, the pioneer of soul liberty in the new world, and founder of the first Baptist church on this Continent, in 1639.

It was not till about twenty years after the organization of the Newport Seventh-day Baptist church that the "Sabbath-question" began publicly to be agitated elsewhere in the American colonies, outside of New England. This was in Pennsylvania and the Jerseys. These two provinces, from 1682, were owned, almost entirely, for a few years, by William Penn, and other English Friends. In New Jersey the early settlements of Middlesex, Monmouth, Burlington and Salem counties had many ardent followers of both "despised sects," called in derision Quakers and Anabaptists. In Penn's grant, this period was especially the golden age for the Society of Friends, and among them were quite a number of the Baptist persuasion.

Between these two religious peoples, there had always been much in common for the first fifty years after Fox began to preach and teach the distinctive principles of his sect in the old world. They had always been foremost in Europe; for a generation previous, as advocates of free opinion and independent thinking on religious subjects. Devout followers of both sects were persecuted together in Old England, and in New England as well, for their honest convictions. They were imprisoned in the same dungeons for conscience sake, they were publicly whipped and put in the stocks for the same legal transgressions, and the death penalty was inflicted upon both for a similar faith that was in them, and which formed their rule of life. But trials and imprisonments did not deter them in their denunciation of intolerance and persecution in spiritual matters, whenever and wherever they knew of such acts.

In externals, also, the early Baptists and Friends were of kindred temperaments. In public worship the men and women sat on opposite sides of the meeting-house. The marriage service was similar among both sects, and marrying out of the Society was strictly forbidden. Amusements were carefully supervised. A "flouting apparel" was condemned, and what is now known as the Quaker costume had been worn by the Baptists and borrowed by the Friends.

The principal point on which Fox separated

from the belief of the Baptists was the question of the "inner light," by which he claimed a believer could discern between truth and error without the letter of Scripture. Quakers were generally orthodox in faith during those days, and could have silently attuned their spirits to the tender sentiments of their New England poet of our time:

"O Lord and Master of us all,
What e'er our name or sign;
We own thy sway, we hear thy call,
We test our lives by thine."

The original Friends believed in the Trinity; the vicarious atonement of Christ; the constant presence of the Holy Spirit and the divine inspiration of the Scriptures.

Robert Barclay, the most reliable authority of that age, in a discussion of the religious principles of the disciples of Menno, said, "So closely do their views correspond with those of George Fox, that we are compelled to view him as the unconscious exponent of the doctrine, practice and discipline of the ancient and strict party of the Dutch Mennonites, at a period when, under the pressure of the times, some deviation took place among the General Baptists from their original principles."

Members of the Society of Friends were especially susceptible to radical notions and the discussion of moral questions, particularly if they had their foundation in Holy Writ. "The Quakers arose in an age of dogmas and creeds and reforms and religious revolutions, and persecutions and quarreling ecclesiastics. They took their place among the ranks of reformers, and were themselves the most advanced of all. They were the liberals and radicals of that period. Their aim was to humanize Christianity, and substitute a gospel of hope for a gospel of despair. Sweeping aside creeds and councils and rituals and synods, they held that God and the individual man, living in loving fellowship, were sufficient."

While there was great liberty of conscience in Pennsylvania and New Jersey, and free discussion of theological dogmas, there was also an intense spirit of proselyting, which was incessant among them, in common with all religionists of that age. The sectarian controversies of the Old World had been transferred to America, and further solutions of vexed problems continued to engage the attention of most communities, especially among the mixed population of Penn's land.

In several settlements along the Delaware River where these two religious sects predominated, and among the recent influx of Pietists from German countries, there was sure to follow, sooner or later, a discussion of the dividing question, "Which day of the week does the Bible teach should be observed as the Sabbath?" Who introduced the consideration of this doctrinal subject among the community, the writer cannot say. But it is well-known that just after the great Reformation many of the Protestants in Germany observed the Seventh-day as Sabbath. Whether some of these Mystics from the Palatinate brought the idea with them, or whether Seventh-day Baptists from Rhode Island promulgated their views in this part of the country, local history does not state. Occasionally there were New Englanders who transferred their citizenship from Massachusetts and sister colonies to Pennsylvania and New Jersey, between 1670-1700. Some of

these may have brought the germs and transplanted them in this favorable soil.

The early agitation of this subject in Pennsylvania (1687) no doubt prepared the way for the successful consummation of the "Sabbatarian movement" (as it was then designated) in New Jersey, a few years later. These small communities of planters in and around Philadelphia, whose religious affiliations were with the Baptists and Friends, were well acquainted with the few societies of the same faith and order in New Jersey, before their organization (1686-90) into regularly constituted bodies. Indeed, at first, the New Jersey Baptists and Quakers used to come to Philadelphia for yearly conferences and counsel of their respective societies (1676-1686).

To the City of Brotherly Love and immediate vicinity there was an unusually active emigration from the Old World just after William Penn obtained his charter. From 1682 to 1700, as just intimated, there were large accessions of German Mennonites, Welsh Baptists, English Quakers, French Huguenots, Dutch Calvinists, Swedish Lutherans, Scotch Independents, and non-sectarians of the Monastic and other religious peoples, from continental Europe. But the predominating principles influencing most of them tended to doctrines held by Baptists and Friends, the latter having maintained religious meetings from the earliest settlements, even before Penn came to America.

Probably the first movement made toward a public Baptist church organization among these new-comers was in 1684, when Thomas Dungan (from Rhode Island), an Irish Baptist, gathered a few families into a society at Cold Spring, in Bucks County, Pa., on the Delaware River, a little distance south of Trenton. This company had a short, feeble existence, and disbanded soon after their leader's death, in 1688.

About this time a permanent and influential Baptist movement was started in a territory now part of Philadelphia, by Elias Keach (son of a distinguished London Baptist preacher), who looked after the scattered believers of this faith in and around the Quaker stronghold. In 1688 he founded a church on the banks of the Pennypek Creek, then in one of the forty-seven townships of Philadelphia County, but now within city limits. He preached occasionally in the neighborhood and at Trenton, Burlington, Cohansey, Salem and other places in New Jersey. Wherever he found converts they were baptized by him and regarded members of his fold. At one time, just prior to 1690, it was said nearly all the Baptists in both Provinces (Pennsylvania and New Jersey) were identified with the Pennypek Baptist church. As to unity of faith and harmony of polity, Benedict, the historian, has said that there was at first only one mind among this scattered membership. "But when their number increased and emigrants from differing churches in Europe incorporated with them, divisions began to take place about various things, such as absolute predestination, laying on of hands, distributing the elements, singing psalms, Seventh-day Sabbath, etc., etc., which threw the body ecclesiastic into a fever."

Among the members of this Welsh Baptist church at Pennypek was William Davis, a Welshman, and formerly a Quaker. About

1691, he had left the Society of Friends and became a "Keithian." Shortly afterwards he embraced the views of the Pietists, being baptized in the Delaware River by their leader, Koster. The next year he was re-baptized into the fellowship of the Cohansey (N. J.) Baptist church, by Rev. Thomas Killingsworth, and from them came to the Pennypek First-day Baptist church, 1696-7. Holding peculiar views about gospel truth, and causing much trouble by advocating his doctrines, and not being willing to conform to the established faith and practice of the old mother church, Davis was excommunicated in 1698-9. Shortly thereafter he became an enthusiastic Seventh-day Baptist evangelist.

At first, for a short time, he assumed pastoral duties of a small flock of these believers in the neighborhood, till about 1710-11. After this he traveled through New Jersey, Long Island and New England, settling at Westerly, R. I., over a recently organized Seventh-day Baptist church of that place, where he remained for five years. For the next ten years he is heard of the second time in Pennsylvania, and a few years later was in Rhode Island again. Finally, about 1744-5, at the head of a small party of Sabbath-keepers, he established a settlement at Squan, N. J., where he died, 1745. He was an ardent supporter of the distinctive principles of the Seventh-day Baptists from their earliest beginnings in Pennsylvania. Though at times indiscreet in his discussions, he kept this question in the foreground of every controversy, after his separation from the Society of Friends. "He lived to a good old age, and time softened the asperities of his earlier life, giving him a truer balance of judgment, so that his influence was favorable to the cause of religion," and especially to the advancement of the Seventh-day Baptist denomination.

Thomas Rutter was another Quaker convert to Baptist sentiment, and maintained preaching services in Philadelphia about the same time. He had been a Keithian and a Pietist, also. He gathered about him a small number of Sabbath-observers during the summer of 1698, who held together in church capacity nearly ten years, when the dividing questions of ordinances and the Sabbath scattered the unsettled worshipers. He was recognized by the Seventh-day Baptist mother church at Newport, R. I., as an influential, sound, orthodox preacher of their doctrines. It was through their interposition that the congregation over which pastor Rutter presided maintained an existence so long as it did. The violent differences between him and pastor Davis of a sister church, worshiping on the banks of the Pennypek Creek, were too deep-seated to admit of the continued existence of the society many years, even after brethren Hiscox and Crandall, of Newport, R. I., had succeeded in adjusting their troubles in 1703. Rutter gave up his work a few years later and entered secular pursuits, dying in 1729.

(Concluded next week.)

Of all the physical evils with which this fair earth is cursed, the liquor traffic is nearest to the heart of Satan. Who smites it, smites him vitally.

"If you have never tasted the bitter, you will not know the sweet when you have it."

Young People's Work

By EDWIN SHAW, Milton, Wis.,

PRESIDENT'S LETTER.

Dear Young People:

The campaign at Berlin closed on Sunday night. It has been a remarkable meeting. The First-day Baptist and the M. E. churches gave up their services and joined with us. The lower floor of the old Berlin church was packed full, and the gallery partly filled.

Notwithstanding the excessive heat day and night, for the past week and more, the church has been well filled each night, and we could not close the meeting on account of the interest until nearly ten o'clock. We have visited the baptismal waters five times during the meetings, which have been in progress six weeks lacking two nights. There are twenty-four who have either put on Christ by baptism or returned from wandering back to the church. I think at least fifty have either found Christ or returned to him during the meetings. This has been in some respects a remarkable campaign, not an unkind or unwise move, so far as we know, on the part of any.

The average age of the twenty-four is over thirty-six years. The average age of the ten oldest is fifty-seven years. Nearly every one who has been baptized has said, "This has been the happiest day of my life." Well, God bless old Berlin, I am glad I was born there. If I had it to do over again I would not change it if I could. You wonder if it is not slippery ground; yes, but show me standing room that isn't. We must have our "feet shod with the preparation of the gospel of peace," stand where we will.

The last three weeks we had hand-shaking collections each week, and notwithstanding hard times, the people have raised nearly one hundred dollars for evangelical work. Whole families have found Christ. At the closing meeting, as people came forward to make their offering, and shake hands, men living without hope in Christ promised me they would live for him who died for them, and meet me in that "Better Land." What a meeting that will be, and "God shall wipe away all tears." Almost the entire congregation pledged themselves by rising vote that in the year to come they would read the Bible, sustain their church prayer-meetings, and church services, and hold up the hands of their pastors, with God's help, better than they had ever done. I thank God for such a closing to my year's work. Some of us will lay down our pilgrim's staves before we meet again. I hope we shall all take up the palms of victory. God grant that we may.

In six short weeks we have come to love each other, neighbors and friends have never looked so good before to some. God has never seemed so near. Many see in this Gospel, "Her ways are ways of pleasantness, and all her paths are peace," though they diverge, and some of us could not speak as we parted at the church, at the depot, in the streets, and homes. I cannot see through the tears what I write as the iron horse pulls us farther apart. "The Lord watch between me and thee when we are absent one from another."

E. B. SAUNDERS.

ERIE RAILROAD.

THE young man who values a cigarette above the purity of God's temple has not a very clear perception of spiritual things.

OUR MIRROR.

CONVENTION GLEANINGS.

"The man who speaks for God and lives for God; whose message, spoken and lived, is righteousness; whose work is done under divine guidance and the constraining power of human needs—and who gives himself to that work with a mighty passion that overrides all difficulties and dangers—the man who consecrates his powers of body, soul and spirit to a holy cause, glad abandon and a noble disdain of tamer and less glorious living—surely such a man illustrates the meaning of 'a life filled with the Spirit.'"

"Christian Endeavor is something which puts a work to do into the hands of every member. Jesus Christ is the most practical master that ever put servants to work."

"May we learn that Christian Endeavor is not a formulation of, but a following after, Christ."

"It is heart-power, and not mind-power, that moves the world."

"I believe in unions and conventions; but the fountain-source of all Christian Endeavor work is the local society and the local church."

"Christian Endeavor is a force in the world; an engine. This force has been working as a Young People's Society for some time."

"Christian Endeavor is no longer an experiment. Its existence has been justified. Man realizes this fact and believes in it. God blessed it. Christian Endeavor has a divine enterprise which enables it to carry its own principles. It is not the church, but a force within the church, and the most ambitious of us had no desire that it shall be anything else; for Christ and the church is its motto."

"The character and spirituality of the individual Christian makes the charming spirituality of the church. Only as the Christ-life is made manifest in the individual can it be made manifest in the church. Those who have confessed Christ and are pledged to him must have a deep sense of their personal responsibility of the growth in grace of themselves and their fellow-men. The Christian who does not make use of every means that God has blessed to the salvation and help of men is greatly lacking in his work for Christ."

Rev. J. C. R. Ewing, of Lahore, India, represented 250 societies, and spoke upon "Christian Endeavor Promotes a World-Wide Fellowship."

Twenty-five thousand, two hundred and sixty-four Junior Endeavorers have become members of the church.

Fifty thousand, seven hundred societies, with a membership of 3,000,000, and more than forty denominations included.

One of the floating societies sheltered 1,000 sailors during the past year.

California has 622 societies, with a membership of 34,645, with 40 per cent in attendance at the State and International Convention, '97.

REDUCED RATES TO CONFERENCE.

The Committee on Railroad Fares have arranged for a reduction in fares to Conference, through the Trunk Line Association, and in order that there may be a full understanding of the matter, the general instructions issued by the Commissioner are appended hereto.

The rate from New York to Salem, W. Va., is \$12.50, and from Plainfield and Dunellen it is the same. From Philadelphia the rate is \$11. This will make the round trip from New York and vicinity cost \$16.67, and from Philadelphia \$14.34, exclusive of sleeping-car or drawing-car fares.

Arrangements have been made providing for stop-over privileges at Washington.

A special sleeping-car will be provided from

New York, if enough applications for berths are received to warrant it.

Further information will be given later, and any special inquiries may be addressed to Ira J. Ordway, 544 West Madison St., Chicago, Ill., or to D. E. Titsworth, Plainfield, N. J.

COM. ON R. R. FARES.

Trunk Line Association.

Reduction in Fare on Certificate Plan.

GENERAL INSTRUCTIONS.

1. The reduction is from Trunk Line territory, *i. e.*, from Niagara Falls, Buffalo, Dunkirk, and Salamanca, N. Y., Erie and Pittsburg, Pa., Bellaire, Ohio, Wheeling, Parkersburg, and Huntington, W. Va., and points east thereof, except in New England.
 2. The reduction is fare and one-third on Committee's certificate, conditional on there being an attendance at the meeting of not less than 100 persons who hold proper certificates obtained from ticket agents at starting points, showing payment of full first class fare of not less than 75 cents, through to place of meeting. Agents at all important stations and coupon ticket offices are supplied with certificates.
 3. *Certificates are not kept at all stations.* If, however, the ticket agent at a local station is not supplied with certificates and through tickets to place of meeting, he can inform the delegate of the nearest important station where they can be obtained. In such a case the delegate should purchase a local ticket to such station and there take up his certificate and through ticket to place of meeting.
 4. Going tickets, in connection with which certificates are issued for return, may be sold only within three days (Sunday excepted) prior to, and during the first three days of the meeting; except that, when meetings are held at distant points to which the authorized limit is greater than three days, tickets may be sold before the meeting in accordance with the limits shown in regular tariffs.
 5. Deposit the certificate with the secretary or other proper officer of the organization at the meeting, for necessary endorsement and vise of special agent.
- NOTE.—The Secretary or person to endorse certificates should collect same during the early sessions of meeting, and write in title, place, and date, as provided for on blank side of each certificate (recognized initials may be used instead of full title to indicate the meeting); they will then be in shape for the vise of the Committee's special agent on the days arranged by the officers of the meeting for his attendance, and when countersigned by him will entitle the holders to the reduction set forth in clause 6.
6. On presentation of the certificate, duly filled in on both sides, within three days (Sunday excepted) after the adjournment of the meeting, the ticket agent at the place of meeting will return the holder to starting point, by the route over which the going journey was made, at one-third the highest limited fare by such route. The return tickets will in all cases be closely limited to continuous passage to destination.
 7. Certificates are *not transferable*, and return tickets secured upon certificates are *not transferable*.
 8. No refund of fare will be made on account of any person failing to obtain a certificate.

LIST OF ROADS MAKING THE REDUCTION:

Addison & Pennsylvania, Allegheny Valley, Baltimore & Ohio (Parkersburg, Bellaire, and Wheeling, and east thereof), Baltimore & Potomac, *Bennington & Rutland, Buffalo, Rochester & Pittsburg, Camden & Atlantic, Canada Atlantic, Central of New Jersey, *Central Vermont, Chesapeake & Ohio (Huntington, W. Va., and east thereof), Cumberland Valley, Delaware, Lackawanna & Western, Elmira Cortland & Northern, Erie (Buffalo, Dunkirk, Salamanca, and east thereof), Fall Brook, *Fitchburg, Fonda Johnstown & Gloversville, *Grand Trunk, Jamestown & Lake Erie (for business to points in Trunk Line territory), Lehigh Valley, New York Central & Hudson River (Harlem and New York & Putnam Divisions excepted), (New York Ontario & Western, New York Philadelphia & Norfolk, Northern Central, Pennsylvania, Philadelphia & Erie, Philadelphia & Reading, Philadelphia Wilmington & Baltimore, Rome Watertown & Ogdensburg, Western New York & Pennsylvania, West Jersey, West Shore, Wilmington & Northern, Delaware & Hudson.

* Only for business originating at, or destined to, stations on the direct lines of these roads between Troy, N. Y., and Montreal, Can.

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

L. P. FARMER, Commissioner, Pass'r Dept.

WM. FLEMING, Secretary.

Children's Page.

A GOOD REFERENCE.

John was fifteen and very anxious to get a desirable place in the office of a well-known merchant who had advertised for a boy. But he was doubtful of his success, because, being a stranger in the city, he had no references to present.

"I'm afraid I shall stand a poor chance," he thought, despondently. "However, I'll try and appear as well as I can, for that may help me a little."

So he was careful to have his dress and person neat, and when he took his turn to be interviewed, went in with his hat in his hand and a smile on his face.

The keen-eyed man of business glanced him over from head to foot.

"Good face," he thought, "and pleasant ways."

Then he noted the neat suit—but other boys had appeared in new clothes—saw the well-brushed hair and clean-looking skin. Very well; but there had been others here quite as cleanly. Another glance, however, showed even the finger nails irreproachable.

"Ah, that looks like thoroughness," thought the merchant.

Then he asked a few direct, rapid questions, which John answered as directly.

"Prompt," was his mental comment. "Can speak up when necessary. Let's see your writing," he added aloud.

John took the pen and wrote his name.

"Very good, easy to read, and no flourishes. Now, what references have you?"

The dreaded question at last!

John's face fell. He had begun to feel some hope of success, but this dashed it again.

"I haven't any," he said slowly; "I'm almost a stranger in the city."

"Can't take a boy without references," was the brusque rejoinder; and, as he spoke, a sudden thought sent a flush to John's cheek.

"I haven't any references," he repeated, with hesitation; "but here's a letter from mother I have just received. Would you mind reading it, sir?"

The merchant took it. It was a short letter:

MY DEAR JOHN: I want to remind you that, wherever you find work, you must consider that work your own. Don't go into it, as some boys do, with the feeling that you will do as little as you can, and get something better soon; but make up your mind you will do as much as possible, and make yourself so necessary to your employer that he will never let you go.

You have been a good son to me, and I can truly say I have never known you to shirk. Be as good in business, and I am sure God will bless your efforts.

"H'm!" said the merchant, reading it over the second time. "That's pretty good advice, John—excellent advice! I rather think I'll try you, even without the references."

John has been with him ten years, and now occupies a very responsible position.

"Is it a fact that you intend taking that young man into partnership?" asked a friend lately. "Yes, it is. I couldn't get along without John; he is my right-hand man!" exclaimed the employer heartily.

And John always says the best reference he ever had was a mother's good advice and honest praise.—*The Family Friend*.

TEMPTATIONS are crises which test the strength of one's character. Whether we stand or fall at these crises depends largely on what we are before the testing time comes.

THE BOY WITH THE UMBRELLA.

In the middle of the garden stood a little boy under a big umbrella! He always kept it spread, and, winter and summer, day and night, he was always in his place. A fountain fell on top of the umbrella, which was iron, and all around the boy, which was iron too.

"O dear," thought the boy, "how I hate to carry this old umbrella. I wish I was the stone general over there in the park. Then, instead of this ridiculous old thing, I should have a great long sword in my hand; and I'd hold it right over the people's heads, as if I was going to fight them all!"

Meanwhile the air in the garden was growing more and more sultry. The people in the dusty street looked longingly at the iron boy in his snug little water-house. How they wished they could change places with him!

At last a great drop fell, and then another, and then it seemed that some one was pumping water out of the clouds. Everybody rushed home. A school-boy ran past and looked up at the iron boy. "Wish I was that fellow!" he shouted. "Hello! lend us your parasol!"

"O, may I come under your umbrella?" gasped a butterfly, who was caught in her new spring dress. "How wise you are always to carry one!" She sat on his finger, and dried her blue-and-gold suit.

At last the sun came out again, and made a great rainbow in the sky and a little bow in the fountain. The butterfly said she must go. "You have saved my life, you kind boy," she said gratefully. "How much nicer to hold an umbrella over such a helpless little thing than to flourish a sword like that big stone doll yonder!" And, waving her pretty wing to him, away she flew.

"Perhaps she is right," thought the iron boy; and he held the despised umbrella straight and high, as if he were proud of it after all.—*Sunlight*.

MR. LINCOLN AND THE DYING SOLDIER BOY.

One day in May, 1863, while the great war was raging between the North and South, President Lincoln paid a visit to one of the military hospitals, says an exchange. He had spoken many cheering words of sympathy to the wounded as he proceeded through the various wards, and now he was at the bedside of a Vermont boy of about sixteen years of age, who lay there mortally wounded.

Taking the dying boy's thin white hands in his own, the President said in a tender tone:

"Well, my poor boy, what can I do for you?"

The young fellow looked up into the President's kindly face and asked: "Won't you write to my mother for me?"

"That I will," answered Mr. Lincoln, and calling for a pen, ink and paper, he seated himself by the side of the bed and wrote from the boy's dictation. It was a long letter, but the President betrayed no sign of weariness. When it was finished he rose, saying:

"I will post this as soon as I get back to my office. Now, is there anything else I can do for you?"

The boy looked up appealingly to the President.

"Won't you stay with me?" he asked. "I do want to hold on to your hand."

Mr. Lincoln at once perceived the lad's meaning. The appeal was too strong for

him to resist; so he sat down by his side and took hold of his hand. For two hours the President sat there patiently as though he had been the boy's father.

When the end came he bent over and folded the thin hands over his breast. As he did so he burst into tears, and when soon afterward he left the hospital they were still streaming down his cheeks.

START AT THE BOTTOM.

Two boys left home with just enough money to take them through college, after which they must depend entirely upon their efforts. They attacked the collegiate problems successfully, passed to graduation, received their diplomas from the faculty, also commendatory letters to a large ship-building firm with which they desired employment. Ushered into the waiting-room of the head of the firm, the first was given an audience. He presented his letters.

"What can you do?" said the man of millions.

"I would like some position, sir, that would comport with my dignity and acquirements," was the reply.

"Well, sir, I will take your name and address, and should we have anything of the kind open, will correspond with you. Good morning, sir."

As he passed out he remarked to his waiting companion, "You can go in and leave your address."

The other presented himself and papers.

"What can you do?" was asked.

"I can do anything that a green hand can do, sir," was the reply.

The magnate touched a bell, which called a superintendent.

"Have you anything to put a man to work at?"

"We want a man to sort scrap iron," replied the superintendent. And the college graduate went to sorting scrap iron.

One week passed, and the president, meeting the superintendent, asked:

"How is the new man getting on?"

"Oh," said the boss, "he did his work so well, and never watched the clock, that I put him over the gang."

In one year this man had reached the head of a department, and an advisory position with the management, at a salary represented by four figures, while his whilom companion was maintaining his dignity as "clerk" in a livery stable, washing harness and carriages.—*Ex.*

HOW TO HAVE A "GOOD" MOTHER.

"Johnny's mamma never scolds and never frets, and is always as good as she can be," said little Frank. "I wish my mamma was like that."

"What kind of a boy is Johnny?" asked his aunt, to whom he was talking.

"Oh, he is a good, kind little boy. Nora says he is the best boy to 'mind' she ever saw. Nora used to work at his house, you know; Why, auntie, he likes to have other folks have a good time better than to have a good time himself."

"Perhaps that is the secret of his mamma's never scolding," said Frank's aunt. "Good boys make happy, good mothers."—*Charlotte Whitcomb*.

In pioneer days people often followed paths blazed through the woods. Follow the path marked by the footsteps of the godly in all ages. It will lead you home.

Home News.

New York.

ALFRED UNIVERSITY.—A number of improvements are being made on the buildings and grounds during the summer vacation.

The Ladies' Hall has been largely refurnished, and it is being provided with a handsomely furnished bath-room and a commodious sink-room, with hot and cold water, on the first floor. The water is being carried to the second and third floors, also. The water supply is carried into the building from a deep, flowing well, affording a bounteous supply of the purest water. It is expected that the water will be put into the Burdick Hall, as well.

Board, with furnished room, fuel furnished and fire cared for, together with the lights, etc., etc., may now be had at from \$3 to \$4 per week in the College buildings. The most of the rooms range at from \$3 to \$3.50 per week, with board.

Plans for thoroughly draining the Campus, by means of an underground system, have been made and the work begun.

The work on the Babcock Hall of Physics is being crowded along rapidly.

President Davis has recently moved into his new house on Terrace Avenue, facing the Campus.

Prof. Coon, it will be noted, recently resigned as the Babcock Professor of Physics, his resignation to take effect the first of April, 1898, when Prof. Wm. A. Rogers, who has been elected his successor, will enter upon his duties. Prof. Coon will retain the Chair of Chemistry and will devote his energies entirely to this, his favorite department.

The Academy or Preparatory School has been distinctly separated from the College, and is to have its own separate faculty. Mr. Earl P. Saunders, well-known to the most of the readers of the RECORDER, is the Principal.

Prof. Fairfield is spending his vacation in Chicago University; Prof. Hill and family are at Victor, N. Y.; Prof. Crandall is with his family at Milton, Wis.; Miss Toop is at her home in New York City. Other members of the faculty are planning to spend a part of their vacation out of the village. C. F. R.

Illinois.

WEST HALLOCK is a modest little country village, situated in the midst of one of the most fertile and beautiful farming districts of Illinois. Nestling here among the trees is the village church, and for thirty years or more the mellow tones of the bell from its tower have called the Sabbath-keepers of this community to worship on the day which God appointed for his people. But thirty years ago, three or four times the number of people that now meet here responded to that call for worship. A large number of them have been carried to their rest in the cemetery near by; more have changed their homes for places farther west. The little company who are left often, with some sadness, refer to the good old times when, regularly on the Sabbath, the spacious audience room was filled with devout listeners to inspire the heart of the preacher. But notwithstanding their depletion in numbers, there has been, during these years, a most commendable faithfulness to that part of the covenant which enjoins upholding "the public worship of God

on the Sabbath, and the ordinances of his house."

Like their village, the villagers themselves are a modest people, and not often do they appear there publicly to the readers of the RECORDER. Geographically somewhat isolated, and on no route usually traversed by our Secretaries and other ministers as they pass to and fro, it has not been often that the quiet life of this people has been disturbed by life from without. It is therefore quite remarkable that twice within the present year have we been cheered and encouraged by ministers who have ventured out of their usual course and have found West Hallock. One of these pleasant experiences came at the time of the deepest mud in March, when Rev. Mr. Witter, of Albion came with his sciopticon, and on the night after the Sabbath entertained and instructed us with his beautifully illustrated lecture on Pilgrim's Progress. Notwithstanding the unpropitious mud, there was a good attendance not only upon the lecture, but upon the two services beside at which Mr. Witter preached with interest and profit to us all.

It was on the hottest and busiest day of the year when the other pleasure came to us, and Dr. Lewis, trying to look cool and pleasant, and succeeding in both particulars as well as could be expected with the thermometer registering 108° in the shade, alighted from the Sante Fe train at Edelstein, the port of West Hallock. His coming had been as vigorously announced as possible, but the unfavorable circumstances of heat, and the busiest of seasons, made the outlook for a large attendance at the proposed meetings somewhat discouraging. But our hope in seeing a full attendance of our own people at the Sabbath-day service was fulfilled, when Dr. Lewis helped us to an intelligent estimate of the value and importance of Sabbath truth not only in the light of Bible teaching, but from the suggestive lessons of church history. Reference to our denominational ancestry gave us a higher appreciation of what we owe to great and true men who have suffered before us in this work. John 4: 38 finds a forcible application to us in the light of this history. He set before us with hopefulness and courage our opportunities and responsibilities in view of the present demands and past blessings. A few of our friends were present to hear the topic, "Why we are Seventh-day Baptists," which was interestingly treated at night. On Sunday night the house was well-nigh filled (and that is something of an event in West Hallock experience) with an intelligent audience, more than half of whom were First-day people. Dr. Lewis was at his best, and in his own inimitable way captivated the audience as he told them of the relation of the Sabbath to the great reformatory movements of the day, and, especially, its relation to Roman Catholicism. The candor and the spirit of kindness and sympathy permeating this address disarmed criticism from the start, and all listened in rapt attention to the close. "I have paid a dollar more than once for a lecture not so good as that;" "The best thing I ever heard," were remarks representing the popular feeling toward this effort.

But the helpful influence upon our own people was one result prayed for, and there are already hopeful indications that the prayer is answered. 1. We are now in fuller sym-

pathy with our denominational work. 2. Some of us have felt that the Sabbath, while being right, was, after all, of but little consequence. Dr. Lewis has helped us away from that thought. 3. "The truth we hold is infinitely larger than denominational lines." Since God's truth is so large and important, we rejoice more on account of our relation to that truth, and care less for whatever of humiliation there may be in the numerical smallness of the people with whom we are identified as "fellow-helpers with the truth." We are sincerely grateful for Dr. Lewis' coming to us. Our prayer is that he may be spared to us many years, to help others, as he has helped us, to a higher conception of our privileges and duties as Sabbath-keepers. V.

JULY 19, 1897.

South Dakota.

SMYTH.—Harvest with us is about two weeks later than usual on account of late seeding. Grain has grown very rapidly and is making an average crop. Our people in other societies have not found out yet that this is one of the finest locations in the West for those of moderate means to make a good home; a fine rolling prairie with a very deep, rich soil, which has only to be "tickled with a hoe to yield an abundant harvest." One man with four horses can farm two or three hundred acres. Living around our older and larger churches are very many who would no doubt better their condition by coming here.

Our church is in a fairly prosperous condition. Like other places, people come and go. Some who went away last fall are returning. Our congregations usually number about fifty. The Seventh-day Baptist tent was here for two weeks, which was indeed a precious season enjoyed by our First-day friends as well as ourselves. Eld. Babcock won the hearts of the people by the kind Christian spirit in which he presented God's claims upon us to "remember the Sabbath-day to keep it holy." Some of our First-day friends are almost inclined to accept the truth and join our society.

We feel very grateful to the Board for the privilege thus afforded us; it surely is not labor or money spent in vain.

R. J. MAXSON.

JULY 16, 1897.

MORE VALUABLE THAN MONEY.

A recent editorial in a leading newspaper of the day recounts statistics to show that college-bred women are not money-makers, many of them, after being carefully educated in this country and Germany, receiving not more than five hundred dollars per year for their services. "This being the case," concludes the sapient writer of this editorial, "we advise the girls to let the languages and sciences alone and stick to the typewriter." And yet there are some things in this world whose value cannot be measured in dollars and cents—and an education is one of them. So, too, there are people who try to gauge the value of religion in the same way. They will tell you that it does not pay to be a Christian; that to be Christ-like is to be unbusiness-like, and that competition makes it impossible to bear one another's burdens with profit. And yet, we repeat, there are some things whose value cannot be rated in coin of the realm—and the religion of Jesus Christ is one of them.—Forward.

Sabbath School.

INTERNATIONAL LESSONS, 1897.

THIRD QUARTER.

July 3.	First Converts in Europe.....	Acts 6: 6-15
July 10.	Paul and the Philippian Jailer.....	Acts 16: 22-34
July 17.	Paul at Thessalonica and Berea.....	Acts 17: 1-12
July 24.	Paul Preaching in Athens.....	Acts 17: 22-34
July 31.	Paul's Ministry in Corinth.....	Acts 18: 1-11
Aug. 7.	Working and Waiting for Christ.....	1 Thess. 4: 9-5: 2
Aug. 14.	Abstaining for the Sake of Others.....	1 Cor. 8: 1-13
Aug. 21.	The Excellence of Christian Love.....	1 Cor. 13: 1-13
Aug. 28.	Paul Opposed at Ephesus.....	Acts 19: 21-34
Sept. 4.	Gentiles Giving for Jewish Christians.....	2 Cor. 9: 1-11
Sept. 11.	Christian Living.....	Rom. 12: 9-21
Sept. 18.	Paul's Address to the Ephesian Elders.....	Acts 20: 22-35
Sept. 25.	Review.....	

LESSON VI.—WORKING AND WAITING FOR CHRIST.

For Sabbath-day, Aug. 7, 1897.

LESSON TEXT.—1 Thess. 4: 9-5: 2.

GOLDEN TEXT.—If I go and prepare a place for you, I will come again and receive you unto myself, that where I am ye may be also. John 14: 3.

INTRODUCTION.

The church of Jesus had grown in numbers and spread over Palestine, Syria, Asia Minor, the adjacent islands and even to Greece and Rome. It had gathered into its fold Jews, Romans, Greeks and many heathen peoples. It had become a silent, yet pervasive power in Jewish councils, in market-places and even in palaces. Its blessed doctrines and graces were melting and moulding human hearts and organizing and energizing them in a world-wide evangelism. Certainly under the masterful leadership of Paul, the church of Jesus was sweeping onward conquering and to conquer. But the watchful eye of Paul had noticed among the churches some corrupting influences and disintegrating factors. Hence his loving and courteous letters, filled with entreaties and warnings. The love of place and power, so strong in the human heart, and the most dominant passion throughout the wide Roman Empire, had crept into the church at Thessalonica, and Paul plead for brotherly love. The first great zeal for the spread of the gospel had begun to wane, and Paul plead for greater earnestness and activity. Heathen corruptions as to the future state were increasing, and Paul must define plainly to the Thessalonians and others the intermediate state of the dead and the joy and comfort of the resurrection of Jesus.

EXPLANATORY.

I. Increase of Brotherly Love.

But as touching brotherly love. How lovingly and courteously Paul commends them in their exercise of this precious gift. As they had been taught of God to love one another, so they had shown their love toward all the brethren in all Macedonia. But Paul well knew that as the trials came more and more upon them, so they would need more and more this blessed grace. And so to increase it he gave them some specific and helpful directions.

1. *Study to be quiet.* The word rendered study means, be ambitious, make it your high aim to be a quiet, peaceful Christian. All noisy words and violent actions ruffle and destroy brotherly love.

2. *And to do your own business.* Attend closely to the affairs of your private life, the home, the farm, the shop, the store. It is God's work as well as praying and preaching. Idleness and mischief will soon mar and destroy your love for one another.

3. *And to work with your own hands.* Paul's example of constant work was magnificent, and every Christian finds it a tonic for the heart and a blessing to others, and it binds our hearts together in mutual helpfulness and brotherly love.

II. Increasing Activity.

Now if these three directions are observed then two essential means are used toward the spread of the gospel of Christ. *That ye may walk honestly toward them that are without.* Be honest before unbelievers. Have the cash to pay all debts and meet all obligations. Make your word as good as your note and even better, and always have a little laid by for a rainy day, for sickness, accidents and emergencies. Yes, be honest in the sight of all men! What a blessing it would be now, and what activity it would give the church of God. *That ye may have lack of nothing.* May not have to borrow or beg of others, but have enough for self and family, for benevolence and for Christ. God speed the day!

III. State of the Dead.

Would not have you ignorant. The heathen believed in annihilation, grave sleeping and cessation of being, for the dead, and the faith of many was unsettled. *Concerning them which are asleep.* Those whose bodies were laid away in the grave. Throughout the Bible

they were called asleep because sleep was the image of death. *Jesus died and rose again.* Death is simply the separation of the spirit from the body. As Jesus was dying he said, "Father, into thy hands I commend my spirit," and he had previously promised the dying thief, "To-day thou shalt be with me in Paradise." Joseph of Arimathea also afterwards laid his body in his own new tomb, and at his resurrection the spirit and body were reunited in the person of Jesus. *Even so.* So surely will God, through him, bring back those who sleep together with Jesus. Notice the Greek, that God is going to bring them back and going to bring them with Jesus. So they are neither in the graves nor away from Jesus. *Sleep.* One of the most beautiful and precious words in the whole Bible and such an admirable representation of death. But we notice, 1st. That in sleep the heart beats right on and beats even and better than awake. So the spirit only begins to attain its normal state in death, and live easier and better. 2d. Notice that in sleep the outward senses are closed and the inward lifted up in freedom and enjoyment, and so the revelations of the Bible were in *dreams and visions and deep sleep*, for then only the outward channels to the world were closed and the spirit could commune untrammelled with the Spirit of God. But then, as now, some thought those living at Christ's coming would be better off than the dead. Paul replied, "The dead in Christ shall rise first and then those alive shall be caught up to meet the Lord in the air." *Comfort.* From these simple statements, comfort (fill with joy and strength) one another, concerning both the living and the dead. *But of the times and seasons.* It is sure and all known perfectly well, that the time of Christ's coming is as stealthy as a thief, and while the signs may be unmistakable, yet the words of Jesus are true, of that day and hour knoweth no man.

DEATH OF MRS. JOSEPH A. HUBBARD.

On the 18th of July, 1897, Charlotte Elizabeth Robertson, beloved wife of Joseph A. Hubbard, was called from her earthly home in Plainfield, N. J., to the everlasting rest of the many-mansioned home above. She was born in Peterboro, N. Y.,—home of the late Gerrett Smith,—July 10, 1834, hence she had just passed her 63d birthday. She was married to Mr. Hubbard, Sept. 22, 1858, at Nile, N. Y. They came to Plainfield on the wedding day, where their home was established, and has always been. Two sons, Wm. C. and Frank J., came to gladden the home, and are now grown to manhood. The going of "mother" brings the first break in the family circle. As early as the age of sixteen Mrs. Hubbard professed faith in Christ, and united with the Baptist church. In June, 1860, she became a member of the Seventh-day Baptist church of Plainfield, in which she remained faithful and worthy until the Master called her home. Many weeks of illness,—a chronic form of "Liver disease,"—made heavy drafts on strength and patience, but the promises were fulfilled to her, her faith failed not. She faltered not, neither murmured. She left her home for the last time to witness the marriage of her younger son, on the 9th of June last.

Mrs. Hubbard's Christian life was comparatively undemonstrative; but not, therefore, less rich and exemplary. The assurance of her acceptance in Christ, and of a place with the Redeemed Ones, had long since passed beyond doubt or question. That sweetest of chapters, John 14, was marked as a favorite one in her Bible, and she waited her home-going without fear. Unwavering faith, deep sympathy and broad charity were prominent traits in her character. Her companionship was uplifting and unseemly words grew silent in her presence. Of her, it is truthfully said:

"Precious in the sight of the Lord is the death of his saints."

President Gardiner, of Salem, W. Va., Dr. Main, Editor Livermore and the writer took part in the funeral service, on the 21st of July. The central idea of the service was that to such an one "dying is but going home."

A. H. L.

A CLOSE-FISTED ECONOMIST.

The farmer sat in his easy-chair
Between the fire and the lamplight's glare;
His face was ruddy, and full and fair;
His three small boys in the chimney nook
Conned the lines of a picture book;
His wife, the pride of his home and heart,
Baked the biscuit and made the tart,
Laid the table and drew the tea,
Deftly, swiftly, silently;
Tired and weary, weak and faint,
She bore her trials without complaint,
Like many another household saint—
Content all selfish bliss above
In the patient ministry of love.

At last, between the clouds of smoke,
That wreathed his lips, the farmer spoke:
"There's taxes to raise and in'trest to pay,
And if there should come a rainy day,
'T would be mighty handy, I'm bound to say,
'T have something put by. For folks must die;
An' there's funeral bills, and gravestones to buy—
Enough to swamp a man, purty nigh;
Besides, there's Edward, an' Dick, and Joe
To be provided for when we go;
So, if I were you, I'll tell you what I'd do;
I'd be savin' of wood as ever I could—
Extra fires can't do any good;
I'd be savin' of soap and savin' of ile,
And run up some candles once in a while;
I'd rather be sparin' of coffee and tea,
For sugar is high,
An' all to buy,
And cider is good enough drink for me;
I'd be kind o' careful about my clo'es,
And look out sharp how the money goes—
Gewgaws is useless, natur knows:

Extra trimmin'
's the bane of women.
I'd sell the best of my cheese an' honey,
An' eggs is as good, nigh 'bout, as money,
An' as to the carpet you wanted new—
I guess we can make the old one du;
And as for the washer an' sewin'-machine,
Them smooth-tongued agents, so pesky mean,
You'd better get rid of 'em slick an' clean.
What do they know 'bout woman's work?
Do they calkilate women was made to shirk?"

Dick, and Edward, and little Joe
Sat in the corner in a row;
They saw their patient mother go
On ceaseless errands to and fro;
They saw that her form was bent and thin,
Her temples gray, her cheeks sunk in;
They saw the quiver of lip and chin—
And then, with a wrath he could not smother,
Outspoke the youngest, frailest brother:
"You talk of savin' wood an' ile,
An' tea an' sugar all the while,
But you never talk of savin' mother!"

PREACH THE WORD.

Not from the Word nor about the Word, but the Word itself. There seems to be an unmistakable disposition among our preachers to recognize the importance of topical preaching, and more and more to adopt the expository as the best method by which to set forth the pure Word of God. This, we believe is a healthy omen. It means better and more effective preaching. It is moreover, a gratifying sign to hear from so many sources, as we have heard recently, expressions of confidence in the power of the Word of God to smite and conquer.

We started out to speak on a different though correlated thing. We believe that the idea of proclamation ought to obtain more fully among our preachers. That the preacher should think of himself more as a Herald—one sent to proclaim, to deliver a message. Our preaching has not been enough after this kind. Too much has been made of argument, logic, rhetoric, philosophy, science, etc. We have indulged too much in human embellishments. We have been doing what we were not sent to do, what does not need doing—prop and prove. It is ours to proclaim truth, not to prove it. It is ours to deliver a message, not explain and apologize for it. To thoroughly believe God's message to men, ourselves, and then declare it, without apology, without fear and with full assurance that it is the power of God unto salvation. And let us abandon the notion, too, that the sincere milk of the Word must be sweetened by the world's sugar lump, to make it go; that the strong meat of the gospel must be sandwiched between amusement and sensationalism to make it palatable and efficient. The thorn-crowned Christ is the world's mightiest magnet. The gospel is a great power and needs no adorning or proving or defending. Preach the Word.—*Word and Way.*

Popular Science.

BY H. H. BAKER.

Take a Look at the Stones.

From looking over the annual report of the United States Geological survey, I notice that certain of the Southern States are coming gradually to be quite extensive producers of stone, and that the different kinds of stone have been very much modified of late years.

Alabama gives us an instance in point, for in 1895 she furnished more than a quarter of a million dollars worth, mostly of limestone, yet some sand-stone is worked in that state.

Connecticut and New Jersey, at one time, were about equal in furnishing sand-stone, but last year Connecticut furnished but a trifle more than Massachusetts, while New Jersey only produced not to exceed one-third as much as Connecticut. New Jersey last year gave but a little more than Michigan or Kansas and Pennsylvania, which until within a few years, was not known to supply sand-stone at all, yet the product of 1895 was nearly as much as that of New Jersey and Connecticut combined, and more than any other state excepting Ohio.

In the production of granite, Massachusetts, as a state, holds the first place. Maine is not far behind, and Vermont is rapidly overhauling Maine. Rhode Island, with her splendid quarries in and around Westerly, continues her output to about a million dollars worth a year, while New Hampshire is coming forward with her granite lists, and shows a quarter million dollars as a yearly output. Vermont, as usual, leads all the other states in marble. Georgia stands second and Tennessee third on the list.

The several state geologists, in connection with the United States Geological Department, are carefully investigating all the different kinds of stone, selecting specimens, and showing each, in both the natural and polished state, on the same block, thus bringing together a state museum at the capitol of the several states, and a universal or general museum of the stones of the United States and her territories, at Washington, D. C.

Many have been the hours of solid enjoyment spent at the capitol, in Albany, viewing the stones of my native state, with very many of which I was familiar from childhood, even the great graywack boulder that had been adopted from the far north, having come down in an age of the past; also the old red sand-stone, that forms the foundation rock, yet crops out by several yards in width, on land I formerly owned, forced there in a melted state, by power generated in a laboratory still in active operation, or, at least, was only a few years ago.

Young people, when you visit Washington, do not fail to take in the Geological Department, which will give you substantial information and render your future days pleasurable.

Hard Wood Novelties.

The little town of Enfield in Maine we think can boast the largest plant for manufacturing novelties, out of hard wood, to be found in all the world.

They will go to a tree far away in the forest, taking with them machinery adapted to dividing and subdividing the tree into sections as will best serve for the multitude of

various things to be produced. It may be said that here in the forest the tree is set in motion, which is never allowed to cease until its wood is distributed in articles too numerous to mention, and of such varied shapes and sizes as to render it practically impossible to ever return each to its former position in the tree where it grew.

We will not undertake to enumerate but a few of the many, and confine the few to a record of say six months or one-half of the year's output of the part we only mention: viz., 600,000 curry comb handles, 3,000,000 handles for hair curling tongs, 300,000 whip sockets, and more than 4,000,000 different sized paint and lather brushes, without numeration, rubber stamp handles, pail handles, tub handles, awl handles, knife handles, pill boxes, salve boxes, drug boxes, mailing boxes, etc. etc.

It is really marvelous to witness the dexterity, skill and neatness with which this timber can be formed into these beautiful and useful articles, and with what cheapness they can be supplied.

Is there a Difference in the Composition of Meteors and Comets?

A controversy has been going on for some time among astronomers, as to the difference, if any, between the composition and structure of meteors and that of comets, one holding they were identical, another holding that there is a wide difference; one showing that meteors travel in streams, and are simply disintegrated comets, while the other showing that comets have no weight, and therefore are not material matter, as the faintest stars can be seen through them.

The late Professor Newton, of Yale, gave it as his judgment that comets and meteors were identical, and that a meteor was merely a piece of a comet, that for some reason had been shunted, or had left the main stream of disintegration. His opinion was strengthened by his finding that the comets were in the same orbits as other meteoric streams.

It is an authenticated fact, that several thousands of these meteors hourly come within our atmosphere, and become incandescent, and then either reach the earth as meteoric iron, or crumble and fall as meteoric dust, thus showing, we think, the composition the same. We once found an aerolite in a field near Potter Hill, R. I., which gave proof of the above statement, and donated the specimen to a Pyrotechnic Institute in Brooklyn, N. Y.

A MAN often gets what he wants, but he seldom finds that it is still what he wants, after it has been obtained. We should be thankful always that God's choices for us are so much better than our choices for ourselves could possibly be.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

Address, F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75.
Hall's Family Pills are the best.

Special Notices.

ALL persons contributing funds for the Mizpah Mission, 509 Hudson Street, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

THE next Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler and Scott churches, will be held on Cuyler Hill, July 31. Morning service commencing at 11 o'clock. We hope all the churches will be largely represented.
O. S. MILLS, Pres.

A NUMBER of the churches have not yet paid their apportionments of the expenses of the General Conference. The address of the Treasurer for the summer is Ashaway, R. I. Prompt remittances will be thankfully received.
WM. C. WHITFORD, Treas.
ASHAWAY, R. I., July 1, 1897.

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

THE services of the Seventh-day Baptist church of New York City closed June 19, for the summer. Services will be resumed September 18, 1897, at 10.30 A. M., in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue, with Rev. Geo. B. Shaw as pastor.

NOTICE!—All who desire good photographs 3½ by 3½ of the officers and ministers at the late session of the North-Western Association, can procure the same of E. A. Witter, by sending 16 cents in stamps. Those wishing pictures of the New Auburn church can get them at the same place.

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

ALFRED WILLIAMS, Church Clerk.

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

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

ALL persons expecting to attend the Seventh-day Baptist General Conference at Salem, W. Va., beginning Aug. 25, will please send their names to the Secretary of the Entertainment Committee, M. H. VanHorn, before Aug. 10. Any delegates desiring to make their homes with special friends will please state the same in their communications. Pastors are earnestly requested to call the attention of their congregations to the above request.

By order of Committee,

F. J. EHRET, Chairman.

M. H. VanHorn, Secretary.

THE Twenty-second Session of the Iowa Annual Meeting will convene with the church at Welton on Sixth-day, September 3, at 10 o'clock A. M.

The delegate from Minnesota is expected to preach the Introductory Sermon. Essays are requested as follows: Grand Junction: Miss Jennie Wells, Mrs. S. G. Babcock, W. L. VanHorn. Welton: Mrs. Bert Sayre, Miss Rachel VanHorn, for the C. E. Hour; essay, Eli F. Loofboro; recitations, Miss Hattie Mudge and Olin Arrington. Garwin essayists: Miss Bernice Furrow, Otto VanHorn, Mrs. Dell Schrader. Vocal solo: Miss Bertha Davis.

A. M. VANHORN, Moderator.

BERTHA BABCOCK, Secretary.

THAT part of your life which you still withhold from God is the very part you must surrender before God can be all in all to you. You must first be all for him before he can be all in you.

MARRIAGES.

MAXSON—LAForge.—In the church at Alfred, N. Y., June 27, 1897, by Rev. B. C. Davis, Holly W. Maxson, of Adams Centre, N. Y., and Rose M. LaForge, of Alfred, N. Y.

PRENTICE—LAForge.—In the church at Alfred, N. Y., June 27, 1897, by Rev. A. B. Prentice, Alfred C. Prentice, of Adams Centre, N. Y., and Lily S. LaForge, of Alfred, N. Y.

GAGE—LANGWORTHY.—At the church, in Little Genesee, N. Y., by Rev. S. S. Powell, Mr. William Stebbins Gage, of San Francisco, Cal., and Miss Louise Langworthy, of Albany, N. Y.

DEATHS.

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

MAXSON.—In Scott, N. Y., July 10, 1897, Esther, wife of Morgan Maxson, and daughter of Samuel and Sarah Barber, in the 74th year of her age.

In early spring she was taken with La Grippe, which left her in feeble condition, from which she never recovered. When about 18 years of age she was converted to Christ, and united with the Scott Seventh-day Baptist church, with which she remained a consistent member till removed by death. One son and daughter, and one brother survive her.

B. F. R.

BURDICK.—Corydon B. Burdick born in Lincklaen, N. Y., and died in Brookfield, July 3, aged 81 years and 10 months.

A large part of his life had been spent in the village of Brookfield. He was known as a man of honesty and uprightness in his deal with his fellowmen. For many years he had been a member of the Second Brookfield church. His wife who survives him in very feeble health, had been his companion for a little more than sixty years. He leaves three children: Mrs. Wm. Burch, Mrs. Ed Dunn, of Brookfield, and J. W. C. Burdick, of Dannemora, N. Y.

C. A. B.

COON.—May Adelle (Whitford) Coon was born at Utica, Dane Co. Wis., May 13, 1858, and died at Milton Junction, Wis., June 12, 1897.

She was the elder of the two daughters of Mr. and Mrs. John Whitford. May 3, 1882, she was united in marriage to Mr. Geo. W. Coon of Utica, Wis., who with their five children, remain to mourn the loss of an affectionate wife and mother. She experienced religion in early life, uniting with the Utica Seventh-day Baptist church of which church she was a member at the time of her death. She was an active member of the King's Daughters organization, of Milton Junction, deeply interested in the benevolent work of that society. In her death the community has suffered a great loss. The funeral services were conducted by Rev. S. L. Maxson, of Walworth, Wis.

G. W. B.

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SERPENT POISON.

It was in the autumn of 1891 that Calmette, while acting as director of the Bacteriological Institute, of Saigon, Cochin China, first commenced his experiments on the neutralization of serpent venom in the animal system. He had exceptional opportunities in the matter of serpent venom wherewith to carry out his investigations; inasmuch as a band of cobras had recently attacked a village in the vicinity of Bac-Lieu, and by order of the governor of the district no fewer than ninety specimens of the terrible Naja Tripudians, or cobra de capello, were forwarded in a barrel to the institute.

Forty of these reptiles arrived alive, and several were at once sacrificed to secure their venom glands. Each gland, resembling both in size and shape a shelled almond, contains about thirty drops of venom, and in this transparent, limpid liquid is embodied a toxine of extraordinary strength. As is well known, this cobra is the most dreaded of all serpents, and it is widely distributed over India, Burma, Sumatra, Java, Malacca and Cochin China. Until Calmette, however, set to work to systematically study the nature of this reptile's venom, but little precise or reliable information had been obtained as to its character. It was, of course, necessary in the first instance to ascertain, within as narrow a limit as possible, the exact degree of toxic power inherent in the venom, and to determine, if possible, the precise dose lethal in respect of each variety of animal experimented upon.

A correct calculation of the quantity of venom required in every case was, however, found to be quite impossible, for so virulent is the poison that a single drop of an emulsion produced by pounding up eight glands in 300 grams of distilled water is sufficient, when introduced into the vein of a rabbit's ear, to kill it in five minutes. All the mammals to which Calmette administered this cobra venom, such as monkeys, dogs, rabbits, guinea-pigs, rats, succumbed more or less quickly, according to the size of the dose.

THE PEACOCK AT HOME.

The real home of the peacock or peafowl is in India. There they were and are hunted, and their flesh is used for food. As the birds live in the same region as the tiger, peacock hunting is a very dangerous sport. The long train of the peacock is not its tail, as many suppose, but is composed of feathers which grow out just above the tail and are called the tail coverts. Peacocks have been known for many hundred years. They are mentioned in the Bible. Job mentions them, and they are mentioned, too, in 1 Kings 10. Hundreds of years ago in Rome many thousand peacocks were killed for the great feasts which the emperors made. The brains of the peacock were considered a great treat, and many had to be killed for a single feast.—St. Nicholas.

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RUSSIAN PICKPOCKETS.

One day, while dining together, the French ambassador and a Grand-Duke of Russia were discussing the cleverness of the pickpockets of their respective countries.

The Grand-Duke claimed that the Russian pickpocket was the more skillful. Seeing the ambassador incredulous, he told him he would, without knowing it, be relieved of his watch before leaving the table.

He then telephoned to the head of the police to send at once the cleverest pickpocket he could lay his hands on.

The man came and was put into livery, and was told to wait at table with the other servants. He was to give the Grand-Duke a sign directly he had done the trick.

But this was not given very soon, for the ambassador was very wary and always kept on the alert, and held his hand on his fob, even while conversing with the most distinguished guests.

At last the Grand-Duke received the preconcerted signal. He at once requested the ambassador to tell him the time. The latter triumphantly put his hand to his pocket, and pulled out a potato instead of his watch.

To conceal his feelings he would take a pinch of snuff—his snuff-box was gone. Then he missed his ring from his finger, and his gold toothpick, which he had been holding in his hand in its little case.

Amid the hilarity of the guests the sham lackey was requested to restore the articles; but the Grand-Duke's merriment was changed into alarm and surprise when the thief produced two watches, two rings, two snuff-boxes, etc.

His Imperial Highness then made the discovery that he himself had been robbed at the same time that the French ambassador had been despoiled so craftily.—Harper's Round Table.

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TWIN CURSES.

There is much said and written about the appalling number of persons who drink. Yet two or three times as many use tobacco. While more money is spent for drink, it must be remembered that, relatively considered, tobacco is much cheaper than alcoholic liquors. A glass of beer costs as much as many smokes or chews, and a glass of whisky, brandy, or wine as much as a dozen cigarettes or a whole plug or bag of tobacco.

Our annual consumption of alcoholic liquors is over one billion gallons, or about sixteen gallons to each man, woman, and child. The most of this is lager beer,—containing about four or five per cent. of alcohol,—the remainder being wine,—containing from ten to twenty per cent. of alcohol,—whisky, brandy, and other liquors, containing about fifty per cent. of alcohol. The total amount of pure alcohol in all liquors annually consumed in our land is less than 100,000,000 gallons, or about five quarts for each individual.

Our annual tobacco crop is nearly 500,000,000 pounds. This is over five pounds for every man, woman, and child. From this is made over three billion cigarettes, over four billion cigars, about one hundred million pounds of smoking and nearly two hundred million pounds of chewing tobacco. According to a fair calculation, to consume our annual tobacco crop, it requires that no less than twelve million boys and men smoke or chew three hours daily.—J. A. Conwell.

GERMAN FOREIGN TRADE IN 1897.

The first quarter of 1896 showed a rise in the foreign trade of Germany. Trade with all Europe showed a large increase, and especially that portion to lands beyond the seas, and it was particularly the case to the Americas and chiefly to the United States. The East Indies began to employ much more extensively European wares. As compared with 1895, the first quarter of 1896 showed an increased value of trade of \$29,250,000. In the course of that year circumstances arose which injuriously affected all industrial countries—namely, the elections in the United States and the unrest in Southeastern Europe.

The first quarter of 1897 shows a fall in value of \$6,057,250 compared with the same period of 1896. Germany was considerably compensated for the fall, in many articles exported, by the great increase in the exportation of sugar to the United States. Export trade to America was also fomented by the attempts to send as many goods as possible here before the new tariff should come into force.

As regards the United States, the following are the figures for German trade, as given in the *National Zeitung*: "German total exports to the United States in the first quarter of 1897 amounted to \$29,750,000, as compared with \$23,350,000 for 1896, or an increase of \$6,400,000.—American Economist.

