

THE SABBATH RECORDEE.

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THE SECRET.

BY HARRIET BEECHER STOWE.

"Thou shalt keep them in the secret of thy presence from the strife
of tongues."



WHEN winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth ever more.

Far, far beneath, the noise of tempests dieth,
And silver waves glide ever peacefully,
And no rude storm, how fierce soe'er it flieth,
Disturbs the Sabbath of that deeper sea.

So to the soul that knows thy love, O Purest!
There is a temple, sacred evermore!
And all the babble of life's angry voices
Dies in hushed stillness at its peaceful door.

Far, far away, the noise of passion dieth,
And loving thoughts rise ever peacefully,
And no rude storm, how fierce soe'er it flieth,
Disturbs that deeper rest, O Lord, in thee.

O Rest of rests! O Peace serene, eternal!
Thou ever livest, and thou changest never;
And in the secret of thy presence dwelleth
Fullness of joy, forever and forever.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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

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SWEET patience, come!
Not from a low and earthly source—
Waiting, till things shall have their course—
Not as accepting present pain
In hope of some hereafter gain—
Not in a dull and sullen calm—
But as a breath of heavenly balm,
Bidding my weary heart submit
To bear whatever God sees fit;
Sweet patience, come!
—From "Hymns of Church Militant."

THE editor of the SABBATH RECORDER has been kindly granted a few weeks of rest and recreation in August. Commencing with the next issue, therefore, the editorial work will be in the hands of Pastor A. E. Main, who has kindly consented to make it possible for us to have a little respite. By this arrangement we are confident that our vacation will work, as it did last year, to the mutual advantage of both ourself and our readers.

THE wise words of Evangelist Saunders, written for the Young People this week, about covenant breaking, should be carefully read by all who have access to the RECORDER. Do not let us be too generous and give the Young People all the benefit of the close-fitting questions and good counsel therein contained. How anxious we are in times of revival for the salvation of sinners. How hard we sometimes work to get them into the church. To be consistent, we should continue just as desirous of keeping them, and work just as hard to rescue them when they have lapsed into indifference, or have fallen into temptation and sin, as we were when we first extended a hand of welcome, and promised to watch over them for their good. The doctrine of the "Perseverance of the saints" should have more than one application. It should find its most beautiful and practical illustration in the lives of all Christians as they persevere in their efforts to encourage and save those whom they have recognized as belonging to their own "household of faith." "So then, as we have opportunity, let us work that which is good toward all men, ESPECIALLY toward them that are of the household of faith." That means just what Bro. Saunders so pointedly urges. Read, meditate, and act as advised.

THE resignation of President Andrews, of Brown University, Providence, R. I., has given rise to much discussion among the friends of that institution, as well as in political circles generally. Various opinions are expressed and the restrictive conditions which the trustees enjoined and which led to the resignation are sharply criticised. President Andrews as an educator and manager of that well-known university has taken high rank. He has many warm friends and supporters. As to his ability, character and prominence there is no question. It seems to be a simple question of congruity. Evidently he is not in harmony with the trustees, who are held responsible for the proper management of the university. In politics President Andrews is a radical, outspoken free trader. The trustees are not of that faith. They believe the principles of free trade are radically wrong. Many of the patrons and supporters of the school are displeased with free trade

sentiments and prefer to patronize other schools where different sentiments are inculcated. The school is becoming unpopular, and is therefore crippled in its usefulness, as the trustees view the case. Hence it becomes their duty to secure such a modification in the teachings of the university as will relieve it of this embarrassment, or to bring about a change of management. The same privilege and duty exist with all similar institutions, public schools, secular corporations, or religious bodies. In some other school President Andrews' views might exactly fit the case. He might be regarded as the most suitable man that could be found. In that case any president of radical tariff proclivities would be incongruous and would unquestionably be asked to resign and give place to one like President Andrews. This matter need not be magnified into a case of prejudice and persecution, but is rather one of adaptation.

THE *Morning Star*, a clean and bright representative of the Free Baptists, has in its issue of July 1, an essay by the Rev. F. A. Stevens on this theme: "Shall We Teach Our Children the Doctrines of the Free Baptist Church?" After a few definitions in answer to the question, "What is Doctrine?" the essayist makes the following rather remarkable statements:

What are Free Baptist doctrines? Have we, as a denomination any distinctive doctrines or views not held by any other? I am not sure that we have. We hold to Bible baptism; so do the Close Baptists, but they hold to restricted communion, which we do not. We hold to Bible, or free communion; so do the Congregationalists and others, but they allow for form in baptism that which is not Scriptural. Another of ours, which used to be a distinctive feature, is freedom of the will, but most of the evangelical bodies accept practically the same view now. No, I am not sure of a distinctive feature belonging to the Free Baptists, unless it be that we actually take the Word of God as our real rule of faith and practice! We hold no doctrines not set forth or commanded by the Scriptures of Divine Truth. I am glad that I belong to a denomination, if it is small, that does not have to resort to argument, or the explaining away of the evident meaning of God's Word, to maintain its doctrines. One plain "thus saith the Lord" is worth more than forty arguments?

The remarkable feature of this essay is the frank admission that Free Baptists hold no "distinctive doctrines or views not held by any other," "unless it be that we actually take the Word of God as our real rule of faith and practice!" Now, we suspect that, since the essayist draws the comparison between Free Baptists and Congregationalists, charging the latter with allowing "for form in baptism that which is not Scriptural," some keen-eyed Congregationalist will easily turn the tables against this assumption. Suppose the latter should reply to the essayist, "If you carry out your rigid adherence to Scriptural authority for the form of baptism, you certainly cannot stop short of observing the Seventh-day Sabbath; for the Fourth Commandment, and all other Scripture teachings, are much more positive and decisive concerning the day, than are the Scriptures in teaching the form of baptism." Baptists are great sticklers for a "thus saith the Lord," when discussing the mode of baptism, but immediately fly from their strong in-trenchment, if the mere ghost of the Bible Sabbath appears. If Free Baptists are right in their treatment of the Sabbath question, then Congregationalists are more easily right in their mode of baptism. If there is no definite "thus saith the Lord" for any specific Sabbath, surely there is none for any partic-

ular form of baptism, and there is no reason for keeping up a separate organization of Christians under the distinctive name of Baptists.

THE BABCOCK SCHOOL OF PHYSICS.

Those who have watched the march of events in connection with the founding and growth of our University, whether especially interested in its progress or not, cannot fail to be impressed with the evidences of its steady and permanent upbuilding as an institution whose influence for good is beyond human power to estimate. Just as fast as the friends of this school have made it possible for the management to take a forward step, that step has been promptly taken. Indeed, sometimes, realizing the absolute necessity of advancing in order to retain the confidence and patronage of the people, the trustees have had to act upon the Saviour's command to Simon, the fisherman: "Launch out into the deep," fully realizing that unless help should come from others, they must sacrifice their homes and everything they possessed to meet these obligations. These steps they have taken from their devotion to this sacred interest. But though many of them have given far beyond their ability and have sacrificed heavily, they have "thanked God and taken courage" when they have seen the work moving on and the University, with increased facilities, taking higher rank as an educating power.

It is already well known to the readers of the RECORDER that the friends of the University are making an earnest effort to establish a School of Physics at Alfred that shall be second to none in the United States. This is a very important movement, and if properly supported by those to whom the University thinks she has a right to appeal, success will be certain. Prof. William A. Rogers, LL. D., one of the nation's ablest scholars and educators, has been secured to be at the head of this department as soon as it is in readiness. He furnishes \$20,000 worth of machinery and equipments and asks the friends of the University to furnish a suitable building, provided with steam power, and about \$7,000 in apparatus, with a special endowment of \$5,000, for providing needed apparatus from year to year.

The building is already under way. Again the trustees have "launched out," trusting the people to meet these demands. For years they have been urged by intelligent friends of the school to do just what they are now doing. People have said to them, "Go ahead; make the school what it ought to be, in facilities for education, and we will see that you are sustained in the effort, and liberal patronage will be assured." The trustees have undertaken this work and now appeal to all the friends of the University for help.

They have appointed a committee consisting of Dr. Daniel Lewis, Ph. D., 252 Madison Avenue, New York City, and Prof. D. R. Ford, D. D., of Elmira, N. Y., to provide ways and means, with power to add to the committee the names of others, and this committee has been increased to the number of 22. They have issued circular letters appealing for help, accompanied by blank pledges to be filled out, signed and forwarded to W. H. Crandall, Treasurer, Alfred, N. Y.

One item in the circular reads as follows:

We propose to secure 250 subscribers of \$100 each which will supply all the funds now required. Payments

may be made in installments if desired and interest bearing notes will be available for the endowment fund. The names of contributors will be permanently preserved in the new building. We expect every one to co-operate with the Committee, even at a personal sacrifice, if need be, and thus the entire sum can be raised in a few weeks.

Will not all who can consistently aid this important enterprise, do so at once. If blanks for one hundred dollar pledges have not been sent you, write to one of the Committee and blanks will be promptly forwarded. One form provides for the payment of the amount in time to suit the subscriber, with interest semi-annually; the other provides for payment on demand or in installments. "What thou doest do quickly."

BREVITIES.

SCARCITY of coal because of the striking miners has already proved a blessing to many farmers who have plenty of wood to sell. "It is an ill wind that blows nobody any good."

PRESIDENT MCKINLEY takes a month of vacation and rest upon Lake Champlain. His duties since his election have been very trying, and this is the first opportunity he has enjoyed for rest.

THERE are 70,000 post-offices in the United States. The General Post-office department sells 2,000,000,000 two-cent stamps yearly. Besides this it sells 600,000,000 one-cent stamps, 12,000,000 three-cent, 20,000,000 four-cent, and 50,000,000 five-cent stamps.

THE biggest gas well in the state of New York is mentioned in a dispatch from Syracuse. The well is on the Binning farm, near Baldwinsville, and the volume of gas flowing from it amounts to over 5,000,000 feet every twenty-four hours. The well is 2,520 feet deep.

SOME one has taken pains to compare the statistics of the Theological Seminaries of the different denominations, and find that the Presbyterians have the largest number of schools, and 1,375 students. Roman Catholics have 1,250 students; Baptists, 1,101; Methodists, 724; Congregationalists, 626; Episcopalians, 444.

It is announced that the Yerkes observatory will be dedicated October 1, 1897. The British Association for the Advancement of Science will hold a meeting in Toronto in August, and it is expected that European men of science will remain and attend the dedication. The director extends a cordial invitation to all men of science who may be willing to honor the occasion with their presence.

TALK about "Gold Bugs!" Their name is legion now. All that is needed to develop thousands of them is a prospect. Just now the prospect is in the vicinity of Yukon, Alaska. A man came to his home in Indiana, with \$50,000 secured since last winter. Of course that will make as many eager bugs as there are dollars. Everyone will hope to get the same amount or more in one winter. But alas for human disappointments!

It is said that the Turkish government and the Powers have at length come to an agreement, the "Sublime Porte," ("it is but a step from the sublime to the ridiculous") consenting to the terms insisted upon in the treaty

proposed by the Powers, and the Turkish troops are to vacate Thessaly. The rights of Greeks are not wholly ignored, and the Turks, for some reason, seem ready to yield something of their imperious demands.

WHILE the daring Swede, Andree, and his two scientific companions are ballooning to or from the North Pole, and the world is waiting for some icy tidings from their expedition, and while Lieut. Peary is also moving Northward searching for the long coveted pole, much interest is also felt in the Belgian expedition now sailing in the direction of the South Pole. This voyage was undertaken July 25, sailing from Antwerp, commanded by Captain de Gerlache.

A RACE of people found in Alaska do not seem to belong either to the Indians or Eskimos. They bear a striking resemblance to the Mongolian race in their features and many of their customs. Already the light of Christian missions has penetrated that land, and many of the cruel practices and ancient customs have been abandoned. They are found in Southeastern Alaska and the adjacent British possessions, and closely resemble the Japanese. But how they came to be in America doth not yet appear.

IN one of the principal mining camps of Colorado recently there was an interesting ceremony, in which a mine was dedicated to the Lord. The mine is gold-producing, and has been leased by Rev. J. H. Weber, of Preston, Ohio, and C. W. Elmer, of Monroe, Mich. It is the avowed purpose to work this mine purely in the interests of the Lord's cause. The proceeds will be considered as the Lord's money and go for benevolent purposes. The movement is being watched with much interest. The mine is called the "Bon Ton," and is located in the Russell Gulch, in Gilpin County.

THE closing hours of Congress were marked by the final passage of the Dingley tariff bill in the Senate, by a vote of 40 to 30. It was speedily signed by the President, and went into effect July 24. The battle has been a sharp one and the victory, for the present, is with those who believe in the principles of a protective tariff. It is well that the question is settled for the remaining term of the present administration, at least. Now capitalists who have been waiting the final action of Congress will no longer be in suspense. They can decide as to business enterprises and go ahead. The tariff law will either work out the anticipations of its advocates, or it will not. Let us patiently wait results.

THE *Church Union*, 18 Wall St., New York, has arranged for a series of articles running through the coming months, on present day themes and by thoughtful and earnest men, as follows: "The Negro, his Strength and Weakness," Mr. Booker T. Washington, President of the Tuskegee Normal and Industrial School, in August; "Religion in the Public Schools," Rev. J. H. Ecob, D. D., in September; "Religion and Citizenship," Rev. Newman Smyth, D. D., in October; "The Intermediate State," Rev. Charles A. Briggs, D. D., in November; "Religion in Business," Rev. Washington Gladden, D. D., in December; "The New Theology," Rev. Benjamin W. Bacon, D. D., of Yale Theological Seminary, in January; "A Social Experiment," Rev. George Hodges, D. D., Dean of the Episcopal Theological Seminary in Cambridge, Mass., in February.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

A False (to) Blast From the Ram's Horn.

The *Ram's Horn* outgambles Gamble. The Kansas brother was a pretty fair inventor of brand new credentials for Sunday, but it appears that he must resign the palm to this popular religious weekly. Of course, if the *Ram's Horn* can find that passage, "on Sunday thou shalt rest," it will confer a favor upon a grateful public; but wise men have been searching for it since the Protestant reformation began. It can hardly be that they have overlooked it.

The editor is to be thanked for giving us a crystallized statement of what other Sunday advocates have been claiming vaguely and loosely. With no direct proof upon which to base their claims, they have spoken in circumlocution. It is well that the issue has been directly stated. Can Sunday-observers produce a Scriptural warrant for the day whose observance they insist on? Are they themselves keeping the Sabbath which God ordained? Are they not teaching for doctrines the commandments of men? By what right do they call the Sunday newspapers to judgment?

Now we like the *Ram's Horn*. It is bright and brave. Will it stake this issue on the verdict of the Bible? And will it join us in our stand for religious liberty, the separation of church and state, the repeal of Sunday laws, and the recognition of each soul's individual responsibility to God?

The Logan Oration.

The oration at the unveiling of the Logan statue, which the *Inter-Ocean* pronounces superior to anything ever given on a similar occasion, the unveiling of Bunker Hill monument alone excepted, was given by an old Milton student, George R. Peck. The address was frequently interrupted by applause. Lincoln's name was cheered, but the greatest outburst of the day came when Mr. Peck, speaking of the former confederates, said: "The nation greets you with an open hand." The passage in full was as follows:

Our days are like the weaver's shuttle. We are hastening to the end. Is it not something to remember, something to be proud of forever, that, in this great ceremony, those who followed another flag than his have come to pay their tribute to the great citizen-soldier? Men of the South, the Grand Army welcomes you; the Loyal Legion welcomes you; Illinois welcomes you; and the nation greets you with an open hand. Brave men cannot hate forever. If we conquered you once, you have, in a beautiful sense, conquered us to-day, when you mingle your love with ours for the heroic, for the patriotic, and—surely I may say it—for the flag which has been saved for us all.

"As He Did Aforetime."

The resignation of President Andrews calls to mind the sermon I heard him preach in Memorial Baptist church, Chicago, several years ago. In addition to being one of the leading political economists of the day, E. Benjamin Andrews is a prince of preachers. The sermon of that day made a profound impression upon at least two of his auditors. His analysis of the trial of Daniel was simple and at the same time so masterly that it has lingered tenaciously in memory ever since. He carried the familiar story forward in his original style until he came to the point where the king yields to the flatteries of the enemies of Daniel. He described the decree forbidding anyone to ask a petition of any god or

man within thirty days, save of the king himself, and ordering that anyone transgressing the law be cast into the den of lions. It was a hard place for Daniel, said the speaker, in substance. He knew that the decree was aimed at him, and meant his downfall. He had reached a position where he could be of great service to his captive people. It would not do for him to die now. His nation could not spare him. He might have reasoned with himself, "It would be better for me to yield a little now than to lose everything." He might have gone further, "There is nothing in my law which requires me to pray three times a day. I might pray once a day, or once a week, or, in an emergency like this, wait for a month, and at the end of the time make up my back prayers." Or, he might have said, "It is not necessary for me to pray with my windows open toward Jerusalem. I might close the blinds, go over in the corner and whisper my prayers, and no one would ever be the wiser." Or, he might have said,—as many a good man now would say—"You forbid me to pray three times a day; I'll pray forty times a day. You forbid me to pray aloud; I'll shout my prayer. You forbid me to pray with my windows open toward Jerusalem; I'll go on the house top where all the city can see." But neither the one thing nor the other, did Daniel do. He knew that the first two would be a denial of his God. He knew that the last would be brag and bluster. The thing he did as the record goes was, "He kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

I have thought of that sermon many times since reading the courteous, firm, manly letter in which the President resigns his honored position at the head of Brown University. He expresses sincere esteem for the men who ask him to stifle his convictions. He has no word of bitterness or reproach. He simply can not, as a public man, keep silent on public questions, without surrendering that reasonable liberty of speech which has been granted to his predecessors, his colleagues, and to himself, previously. Without that freedom, he is convinced that endowments can give the University no value. Just as before, he goes on his chosen way. Trustees and other public censors may approve or disapprove, he will do what he deems to be his duty, "as he did aforetime."

As a Christian and as an American citizen, the Western editor is proud of President Andrews, and stretches his hand across a thousand miles to greet one of the noblest men of this generation.

There has been a dangerous taint in the water which has flowed from more than one fountain of learning. But the poison has been in solution. We could not see it. Brown University has dropped in the element which has precipitated the poison. We can detect it and name it. Appreciating the praiseworthy eagerness of trustees to secure endowments for the institution which they love so much, we insist that it is a fatal trade to sell free speech for dollars, whether of gold or silver. Better that the universities rot than that their principles be put up at auction. In the wise words of a conservative morning paper, "It will be an evil day for American institutions when it comes to be recognized that our colleges and universities are controlled by men of wealth, and their teachers' and professors' views on economic subjects are shaped by the giver of millions."

THE BROTHERHOOD.

BIBLE STUDY IN A WESTERN UNIVERSITY.

The movement of the past twenty-five years in establishing denominational colleges in the West has done much to produce plans for Bible study. The following plan, as pursued at Bellevue College, the Arts Department of the University of Omaha, has been highly commended by the Editor of *The Sunday School Times*, and is here presented at his request.

The present study is the Gospel According to John. The students are first directed to read the entire book, at one sitting, if possible, to form an idea of its theme. When they come together at chapel for the study, the devotional services are made as varied and spontaneous as possible. One day the service will be thus: A hymn is sung. All bow in prayer. After a few moments of silent prayer, a half-dozen brief prayers are offered by students. Possibly the prayers will be closed with the Lord's Prayer, or the singing of a hymn without announcement; for instance, "Come, Holy Spirit," or "My faith looks up to thee."

Then Bibles are opened. Every student has his Bible. In a brief conversation, in which many students take part, the subject or theme of the Gospel of John is decided upon,—life eternal. The first paragraph, which includes the first eighteen verses, is the first study. It is read responsively, or by the leader, from the Revised Version or from the Greek, the students following, and asking questions or suggesting thoughts at any point in the reading. The leader is careful to press home the chief or generalized spiritual thought, leading to it, usually, by questions or a free conversation.

"What is the theme of this paragraph, and its relation to the theme of the entire book?" is the next question decided. "How does it touch your hearts?" Many answers are given, all of which may be expressed in this: "An eternal Saviour gives eternal life."

The next day, in the same way, the next paragraph is studied, verse 19-28,—the forerunner's testimony to the Jews; the next day, verses 29-34,—the Spirit's testimony to John; the next verses 35-51,—the first five disciples; next, chapter 2: 1-12,—the first miracle.

After the first study, these sub-themes may be reduced to mere words, as "Eternal Saviour," "Baptist," "Spirit," "Disciples," "Miracles," and, being associated with the Bible pages, may be easily remembered, and, by being remembered, present to the mind the whole of the paragraphs; and, when the whole book has thus been studied, readily present to the mind the entire gospel. Frequent drills are had by calling upon students to give the themes from memory.

After the study of each paragraph, the students agree, under guidance, upon a verse or two of the paragraph to mark for committing, and, at any following study, if the reference to such verse is called, and a student named, that student is expected to repeat the verse; or, if the verse is repeated and a student named, he gives the reference. Thus, after the spiritual thought has been impressed, the spiritual words are fixed in mind, that the two may ever after be associated.

The whole study of each day is closed as devotionally and informally as it was introduced by prayer and song. And thus the

whole Bible may be studied during a preparatory and college course of seven years.

What are the results? First, a Christian atmosphere pervades the institution. All the students breathe it, enjoy it, and soon begin to help to produce it. Second, Christian students grow in grace daily. Third, students who are not Christians seem to enjoy such study as much as any others, and soon give themselves to Christ. No student of the past seven years has remained in the college three years without becoming a Christian,—few even for one year. At the close of one school year, at the Sunday dinner in the college dining-hall, it was found that with fifty-three students present every one had been at the communion table that morning, several of them for the first time.

The praise is all due to Him whose Word has thus been honored, and who always thus honors the study of his Word. Any family, or individual, or Sunday-school class, can study the Bible in such a way.—*Sunday School Times*.

A SQUARE LOOK AT IT.

The Salvation Army and Volunteers, we mean. We are too much carried away with sentiment. Because a poor wharf-sinner is saved by a Salvationist; because a kindness is done a poor, fallen woman, we weep in emotion and swallow the whole system of these organizations, and call a man sectarian who has sense and judgment enough to study into these matters and see any dangers from the course pursued and doctrines taught. Will the reader take his eyes off, for a moment, Mrs. Ballington Booth, and Mrs. Tucker, and the good things they may have done, and just look squarely at some points of which nine-tenths of Christian people who believe in the divine appointment of the church of Jesus Christ seem ignorant?

The army claims that it is reaching a class of people that the church cannot reach. And many well-meaning enthusiasts in the church are believing it. Now, stop there a moment. Who organized the church? Jesus Christ. For what purpose? To evangelize the world. What portion of the world? Any and every portion. What kind of sinners? Every kind of sinner. What promise from Christ? "The gates of hell shall not prevail against it." There is no class that ever is reached, or can be, that the church cannot reach, and the Army's claim is false. It is false, because the churches of our land have their many little mission churches and missions that are doing just the rescue work the Army claims to be doing, and are doing it as well or better. The Army claims to be reaching the "lowest class" more than others. Eminent city missionaries from church organizations have been looking into that claim, and they report that the Army is doing the most of its work among the wage-earners and so-called middle classes, and even turns its attention toward church members whom it has flattered and won away from the church.

It has been thought, too, that the non-church people have liberally contributed to carry on a work which the church did not do. The facts from careful observation show that prominent church people have been largest givers, and almost sole givers for special costly enterprises in which the Army has desired to engage. If the Army, then, is doing any laudable work, is it not by the prayers and gifts of the church?

(Continued on page 498.)

Tract Society Work.

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

THE attempts made in Massachusetts last winter to secure more rigid laws in favor of Sunday-observance, were specially directed against steamboats. The actual results are greater legal freedom for these boats than before.

ACCORDING to the *Christian Intelligencer*, 190,000 pleasure seekers on bicycles, railroads and steamboats, congregated at Coney Island, Jamaica, L. I., and Prospect Park, Brooklyn, on a recent Sunday. Include other points at that ratio, and New York must have sent out 300,000 or 350,000 pleasure-seekers that day. And this is the "American Sabbath"?

CONNECTICUT legislators wrestled with the problem of Sunday laws last winter, and a general statute was secured which seems a little more stringent than the one it replaced. It provides that,—

Every person who shall do any secular business or labor, except works of necessity or mercy, or keep open any shop, warehouse, or manufacturing or mechanical establishment, or expose any property for sale, or engage in any sport, between 12 o'clock Saturday night and 12 o'clock Sunday night, shall be fined not more than \$50.

The old law demanded the observance of the day only from sunrise to sunset, and the maximum penalty for its violation was \$4. This law belongs to a class of laws which answer certain wishes of the friends of Sunday, in the letter, when the rigid execution of them is impossible. It is a meaningless concession to the demand for something called reform.

THE NEW FOUND "SAYINGS OF JESUS" AND THE SABBATH.

For more than a century past, careful and devout scholars have agreed that we may justly expect to find "Sayings of Jesus" recorded which are not in the Gospels. What John (20:30; 21:25) says of the works of Jesus, may apply to his words. Paul mentions (Acts 20:35) a saying of Christ—"It is more blessed to give than to receive"—which we look for in vain in the Gospels. Hence it is that from time to time scholars have published lists of what they regarded as "unrecorded sayings," "logia," which are now styled "agrapha," a term first introduced by J. G. Korner, in his "*De sermonibus Christi agrapha*." (Leipzig, 1776), where sixteen such agrapha are given. The agrapha collection reached its climax in the work published by Alfred Resch (Lipzig, 1889). Before Resch, Hofmann in his "*Leben Jesu nach den Apokryphen*" (1851), Westcott in his "Introduction to the Study of the Gospels" (1860), Schaff in his "History of the Christian Church," Vol. I (1882), published lists of agrapha. Following Resch, Nestle published a list in his "*Novi Testamenti Græci Supplementum*" (1896), and in the same year Ropes, of Harvard University, in his "*Die Sprueche Jesu, eine Kritische Bearbeitung des von A. Resch gesammelten materials*."

The latest discoveries were made in January last of very old papyri containing alleged "new sayings" of Christ. The collection comprises a dozen leaves, each 5½ by 3½ inches in size, remarkably well preserved and clearly written in uncial characters of the ancient Greek. One of these leaves contains eight "sayings of Jesus," each commencing,

"Jesus Saith." The dates which have already been assigned to these "sayings" vary from "sixty years after the crucifixion," to "the year 200 A. D." That they belong to an early date is evident, earlier than any of the known manuscripts of the Gospels. The second of these "sayings" has already provoked general comment, and with a single exception, so far as we have seen—Prof. Benjamin Bacon, of Yale University, in *Independent* of July 22d—the religious papers say "This must be a Jewish forgery to support the Jewish Sabbath." The "saying" reads as follows:

Λέγει Ἰησοῦς Ἐὰν μὴ νηστεύσῃτε τὸν κόσμον οὐ μὴ εὐρήσετε τὴν βασιλείαν τοῦ θεοῦ· καὶ εἰ μὴ σαββατίσῃτε τὸν σάββατον οὐκ ὄψεσθε τὸν Πατέρα.

Translation:

"Jesus saith, 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."

There is no reason for considering this to be "spurious," except the desire to support the non-Biblical rejection of the Sabbath and the acceptance of Sunday in accord with the traditions of the Roman Catholic church, which Protestants follow in the most self-condemnatory manner. If this saying ("Logion") be interpreted in the light of Christ's words, as recorded in the Canonical Gospels, and with his practice, nothing can be in greater harmony. All Jewish conceptions touching the Decalogue, and the ceremonial regulations were enlarged and filled out, fulfilled by Christ. He lifted the Sabbath from the entangling burdens which formalism had heaped upon it, and taught such a conception and observance of it, as accorded with the spiritual kingdom he came to establish. Such treatment of the Sabbath strengthened and exalted it, as his interpretation of the commandment forbidding adultery, filled it full with a deeper meaning than the Jews were accustomed to give it. Analyze this "saying." Fasting does not find its true idea in abstaining from certain food at certain times, but in abstaining from such worldliness as prevents one from entering by true spiritual living into the "Kingdom of God," which Christ came to reveal and establish. This is in exact harmony with what he taught, in so many ways, about that kingdom. The true conception of the Sabbath, and its deeper meaning is set forth in the second clause of this "saying," and it was natural that these should be associated, since the Jews had reduced both fasting and Sabbath-keeping to the low level of mere formalism. It was, therefore, fit that Christ should teach that the Sabbath, as God's representative in human life, when rightly understood, enables men "to see the Father." The low conception which was popular among the Jews, then, prevented them from "seeing the Father" through the spiritual communion which Sabbath-keeping ought to bring. In a still greater degree the present popular, but low, ideas concerning the abrogation of the Sabbath, and the establishment of Sunday, as a "civil rest-day," prevent men from understanding or entering into the true conception of the Sabbath or of this "saying" of Christ. Those who now hasten to condemn this "saying" as a "Jewish forgery," hasten to evince their ignorance of the true meaning of the Sabbath, and of Christ's attitude toward it. This notion of "Jewishness," as peculiar to the Sabbath, when those who parade it are

believing in a "Jewish" Christ and a "Jewish" Bible, shows how deeply the error of Pagan-born, anti-Judaism, perpetuated in the Roman Catholic traditions, is retained by Protestants.

If this "saying of Jesus" be interpreted in the light of Christ's conservatism, his obedient spirit and life, and the spiritual tone which pervaded all his teachings, it brings the best of credentials entitling it to acceptance. Now, as then, the popular notions are too superficial to appreciate or understand it.

CHRISTIAN ENDEAVORERS AND SUNDAY.

While we are waiting for the full report of the much-lauded movement in favor of Sunday by the Christian Endeavor Societies of California, it will be interesting to note some facts from the *Pacific Christian Endeavorer* for June. According to that paper what has been done is a "striking commentary on what has not been done." The *Endeavorer* says:

Less than 50 per cent of our societies have enough interest in securing the proper observance of our Lord's day to appoint a committee for that purpose!

Less than 13 per cent have had sermons preached upon this subject!

Less than 6 per cent have enough interest in this question to discuss it in their Endeavor meetings!

And less than 2 per cent have had the matter discussed in the church prayer-meetings!

Los Angeles County deserves honor as having won 25 per cent of all credits reported.

This is certainly a meager showing for Mr. Crafts' "credit system" enterprise, which was to impress people from the East that California is the most Sunday-loving of all the states. We have seen a statement that at the Convention that state showed the greatest amount of work done for Sunday by Christian Endeavorers. If that be true the work done elsewhere must be slight indeed. Prevailing indifference to Sunday on the part of Christians could scarcely find more pronounced expression, especially when we remember how much the *Chicago Endeavorer* and the *Pacific Endeavorer* and Mr. Gamble and Mr. Crafts have prophesied and promised.

THE MILLIONAIRE AND HIS CLERK.

Girard, the infidel millionaire of Philadelphia, one Saturday ordered all his clerks to come on the morrow to his wharf and help unload a newly-arrived ship. One young man replied quietly:

"Mr. Girard, I can't work on Sundays."

"You know our rules."

"Yes, I know. I have a mother to support but I can't work on Sundays."

"Well, step up to the desk and the cashier will settle with you."

For three weeks the young man could find no work, but one day a banker came to Girard to ask if he could recommend a man for cashier in a new bank. This discharged young man was at once named as a suitable person.

"But," said the banker, "you dismissed him."

"Yes, because he would not work on Sundays. A man who would lose his place for conscience's sake would make a trustworthy cashier." And he was appointed.—*The Pearl of Days*.

We are not in any danger of swinging too far away from mediæval theology. The furthest thing from mediæval theology is the parables of our Lord, and we must swing as far as they do.

History and Biography.

By W. C. WHITFORD, Milton, Wis.

REV. JOHN LIVINGSTON HUFFMAN.

(Continued.)

HIS WORK OUTSIDE THE UNIVERSITY WHILE A STUDENT AT ALFRED.

By the beginning of December, 1868, Mr. Huffman had transferred his membership to the First Alfred church, which granted him, June 13, of the succeeding year, a license to "preach the Gospel." In the meantime, he had formed a favorable acquaintance with the principal leaders of our people in the Western Association, aided, doubtless, in the large revival that had prevailed at Alfred in the spring, preached, on invitation, in several Sabbath-keeping communities in the region about, and had been called by the Friendship church, at Nile, N. Y., as a regular supply for its pulpit.

In the following four years, his labors otherwise than as a student were varied, numerous and very successful, being performed almost wholly in the Association mentioned above. He presented exercises in at least two Sabbath-school Institutes; one a paper on "The Teacher's Work." He attended as many as fourteen Quarterly Meetings held by the Independence, Scio, Friendship and Richburg churches, and either conducted the prayer and experience services or delivered a sermon in each of them. Notices are given of his preaching or reading papers at seven sessions of the Ministerial Conference of the Association. In these papers he discussed subjects like the following: "What is the Difference Between the Jewish and the Christian Religion?" "The Means to be Used for the Promotion of a Revival of Religion."

He headed the delegation from the Friendship church in attendance upon the Annual Meetings of the Association for three years, from the Scio church for one year, and from the Portville church, also, for one year. He represented the first of these churches in the anniversaries of our General Conference and Benevolent Societies at Shiloh, N. J., in 1869, and at Little Genesee, N. Y., in 1870. He was sent by the Association, in the last named year, as its delegate to the North-Western, convening at Walworth, Wis. He preached steadily, as a supply, on the Sabbath to these foregoing churches, to the first about two years; to the second one year and to the third nearly a year prior to becoming its pastor.

While holding some evening meetings in Richburg, immediately after a quarterly gathering at the place of the four churches, he was married, Dec. 6, 1870, to Miss Ellen Arlouine Clarke, a daughter of Joseph Neulon and Sarah Curtis Clarke, of Nile. The ceremony was performed by Rev. George J. Crandall, the pastor of the church at that village, in his home. The sermon by the bridegroom at this time was on "The Invitation to the Marriage Supper," the subject said to have been chosen without any thought of its connection with the important event that occurred just prior to the meeting. Mr. Huffman first met his bride as he began to fill the desk for the church at Nile, the year previous to their union. She proved a most loving wife, a very helpful assistant in evangelical and pastoral labors, and a truly Christian companion, during the nearly twenty-six and a half years of their married life.

In the long vacations, and sometimes the short ones, at the University in 1870, and the two succeeding years, the Executive Board of the Association employed Mr. Huffman, with one or two other students, to do missionary work, chiefly at the Head of the Plank, Portville and Maine Settlement, N. Y., and at Oswayo, Roulette, Port Allegany and Bell's Run, Pa. As a result, small churches were organized in three of these localities, and existing ones were greatly strengthened.

Besides engaging in missionary work for the Association, he instituted and carried through five or six series of revival-meetings during the last four years of his study at Alfred. The first one was held for almost three weeks in March, 1870, at Nile, and the converts numbered between thirty and forty, about a third of whom united with the Friendship church, which he was then supplying on the Sabbath. The next was on Knight's Creek, about fifteen miles, in a westerly direction, from Alfred, being conducted for about two weeks in June, 1870, and resulted in the conversion of one hundred and twenty-five to one hundred and fifty persons, over one-half of them being adults. Here "feuds and discords gave way to harmony and peace; and in place of profanity and rioting, praise to God and goodwill abounded." The third was at Rock River, Wis., where he was visiting his parents and sisters in the summer of 1870, after attending the session of the North-Western Association. Though in harvest time, the meetings, at evening, were well attended, and the families during the day received calls from him and the pastor, Rev. James C. Rogers. The church was increased by the addition of thirty-five baptized converts, five of them embracing the Sabbath. The fourth occurred at Maine Settlement, lasting for five weeks, through July, 1872, and witnessing the reclaiming of back-sliders, and the conversion of over fifty people, thirty-nine of whom joined the church. The fifth was held on Dodge's Creek, in school-houses, and continued eight weeks, closing near the last of March, 1873. Of the one hundred who embraced Christ here, nearly all were not observers of the Sabbath at first. At this time Mr. Huffman recorded his conviction, that for himself it was his duty, at the start, to lead sinners to a forgiving Saviour; and that after they had clearly experienced the enlightening power of the Divine Spirit, then warmly and affectionately to urge upon them the observance of the requirements in the Decalogue and the Gospel.

While he was conducting a revival season at the Head of the Plank, in the summer of 1870, he came to the decision that his ministerial labors, for life, should be confined largely to evangelism. The success of his efforts here was peculiar and marked. He announced to the families that he would open a series of meetings on a certain evening, in the school-house. No person but himself attended; and though alone, he sang, read the Scriptures, prayed, pronounced a sermon and ended the services by giving out a notice that he would preach in the house on the following evening. When that time arrived, he had in the seats before him an audience of only two individuals, who bravely disregarded the prejudice of the community, and listened to a powerful discourse, which was spoken so loudly that it could be heard by a considerable number of men and women that had gathered, out of

curiosity, at a respectable distance from the building. Soon the whole surrounding country was thoroughly aroused, and the people from the hills and valleys about, literally came in crowds, some getting in the room and the rest standing outside by the door and windows, evening after evening, as long as the awakening continued. It was judged that about two hundred of them professed religion.

He was ordained to the Gospel ministry, September 5, 1872, by a council invited for that purpose by the Portville Seventh-day Baptist church, which he was serving at the time. The examination of the candidate was conducted, and the ordination sermon was preached by Rev. Thos. B. Brown, of the First Genesee church; the consecrating prayer, offered by Rev. Jared Kenyon, of the Independence church; the charge, made by Rev. George J. Crandall, of the Richburg church, and the right hand of fellowship, given by Rev. Charles Rowley, of the Scio church. Rev. Benj. F. Rogers, of the Friendship church, assisted in the exercises. The action of the brethren was hearty and appreciative.

HIS PASTORATE AT PORTVILLE AND DODGE'S CREEK.

He had the pastoral care of the churches at these places for the two years succeeding the event just recorded. It seems that he maintained his usual position in the Quarterly Meetings and the Ministerial Conferences in the Association. In one of the former held at Oswayo, he is alluded to as uttering "stirring and earnest words," while leading the body in the expression of their Christian experiences. In the latter, he presented papers upon the questions: "Is the Idea of God Found in the Primitive Institutions of Men?" and "What is Our Religious Responsibility to God, Ourselves and Our Fellow-creatures?" He participated in a special session of the Association, called at Alfred, Dec. 31, 1873, to memorialize and petition the legislature of Pennsylvania to amend the laws of that state so that the free exercise of the right of conscience may be granted to its oppressed Sabbath-keeping citizens.

While a pastor at Portville and Dodge's Creek, he held frequent meetings in other localities, not far distant, such as Mill Grove, Deer Creek, Millport, Roulette, Alleghany River, Hebron and Hebron Centre. In nearly all of these an excellent religious interest was awakened.

The Western Association, at its annual meeting in 1874, appointed him its delegate to the South-Eastern, Eastern and Central Associations, convening in the following year. He was, accordingly, present at the sessions of all these bodies. Prior to that of the South-Eastern, he made a brief visit to his relatives at Rock River, and while with them, he delivered an address on "Growth, Moral and Religious," before a Sabbath-school Institute, held May 4, 1875, at Milton, Wis. The last mentioned Association met at Jackson Centre, Ohio, and gave him the desired opportunity to revisit some of the places there with which he had become familiar in his childhood. He took part in the proceedings of the three organizations, and in preaching was "assigned important positions." Thus he enjoyed the privilege of enlarging his acquaintance with other influential leaders in our denomination, and thus he secured their

confidence and esteem, facts that aided materially in determining and shaping many of the plans and efforts of his subsequent career.

HIS MISSIONARY WORK FOR THE WESTERN ASSOCIATION.

This body approved, at its regular session, June 18, 1874, of the action of its Executive Committee in engaging Eld. Huffman to perform missionary labor the following year within its bounds. He was thus occupied for eight months, chiefly in preaching statedly once in two weeks for each of some small churches and other societies in the region about Portville, in attending Quarterly Meetings in the vicinity, and in conducting revival seasons in the localities where openings for the manifestations of the Holy Spirit seem to present themselves. He was helped with great power in such seasons at Hebron, Mill Grove, Roulette and in the Grimes neighborhood. In describing his success at the second named place, a correspondent says its wickedness had been so flagrant that ministers had shunned it altogether, and that its inhabitants would not have listened to them, if they had come. But God had made Eld. Huffman a wonderful instrument in finding "a way to the hearts of the people, and many of them have come to Christ." Of these at least thirty-five—one a hotel-keeper, and formerly a Sabbath-observer—experienced a hope. At Roulette the Lord visited the meetings with special grace; and believers were quickened, back-sliders reclaimed, and about fifty converted.

(To be continued.)

CRIMSON CLOVER.

Crimson Clover is a native of Italy and other parts of southern Europe; it is not entirely new to this country, for only recently it began to attract attention. It was first introduced in this country by the late Dr. Haradine, a florist of Delaware. Being a great lover of flowers he was attracted to the plant by its beauty which is hardly exceeded by the finest flower that adorns yard or garden. The beautiful, deep green which may be seen all through the winter, when not entirely covered with snow, grows deeper and brighter as spring advances until early in May when the flowers appear and the field changes from a deep green to a brilliant crimson, making a sight to behold and to remember. At first its value as forage plant was not understood and as a soil restorer was unknown, and the progress of the plant at first was rather slow. Everyone admired its beauty, and numerous plots were grown for ornamental purposes; but years elapsed before farmers awoke to its value as a regular rotation crop. Crimson clover is now successfully grown in all parts of the land; it is good for hay, yields two to three tons per acre, is valuable for seed, which it produces in large quantity, makes a good fall and winter pasture; but its greatest value lies in its ability to store up plant food and at the same time send down its deep feeding roots far in the subsoil to gather and bring to the surface elements of fertility that would be otherwise lost. Crimson clover is an annual and must be sown in its season, this extends from the first of July until the middle of October. One peck of seed is required to sow an acre. If any of the readers of the SABBATH RECORDER would like to give this clover a trial, I will send them a trial package of seed by mail if they will send me ten cents in stamps to pay postage. Every flower garden should have a bed of Crimson clover; the plant is strikingly beautiful.

CARL B. CLINE.

COLUMBUS, Ohio.

Missions.

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

LOST NAMES.

No glory clusters round their name on earth,
But in God's heaven
Is kept a book of names of greatest worth,
And there is given
A place for all who did the Master please,
Although unknown;
And their lost names shine forth in brightest rays
Before the throne.

O, take who will the boon of fading fame!
But give to me
A place among the workers, though my name
Forgotten be;
And, if within the Book of Life is found
My lowly place,
Honor and glory unto God redound
For all his grace!

—Christian World.

In four weeks Conference will convene. The labors of the year in our various lines of work will soon be put before us. It has been a hard financial year for everything, and it has increased rather than diminished the needs and demands for benevolent work. All denominational enterprises have suffered in decrease of income, and most all have incurred heavy debts. This is not to be wondered at, if farmers or business men have had to run in debt to carry on their farms or business, or to even live. Never in the history of missions were Missionary Societies of all denominations so heavily in debt as now, for they have had to carry their work and workers. They could not be true and loyal to the fields and the trusts upon them, and be honorable and just to their employees, to stop the work and dismiss the workers. The Baptist denomination has been highly favored. Their Foreign and Home Missionary Societies were nearly half a million dollars in debt, but they have a Rockefeller, who could and was willing to pay \$250,000 of the debt, if the denomination would raise the remainder of it. The churches throughout the denomination exerted themselves and raised more than the requisite sum to secure the large gift, and so are able to cancel the great debt and go on with their missions next year, with quite a margin in their treasury. No other Missionary Societies are so fortunate, but must go on burdened with debt, anxiety and perplexity. We as a people have not escaped, but shall have to come up to Conference this year burdened with as heavy debts for us in proportion to our numbers and means to bear as the larger denominations will have to face. These debts will have to be paid sooner or later, or will cause at once such retrenchment in our work as a people that will result in a painful setback to our missionary, evangelistic and other lines of work. It seems to us that in even the hard times we have had and still have there is money enough among us, if truly consecrated to the Lord's work, to meet the demands and free us from the burden, anxiety and hindrances of debt. In view of what Jesus Christ has done for us and is to us, in this life and for the life to come, we ought not to seek our own selfish pleasures and worldly interests first and retrench his work, but give it the first consideration and support, and retrench on our pleasures and luxuries.

FROM A. G. CROFOOT.

The New Auburn church is small, only twelve families living here at present; but we are trying to hold up the light of God's truth before the people of this community. The in-

terest in the cause of the Master is fairly well maintained. The larger part of the church members intend to be faithful to their Christian vows, but some could do better than they do. We need a little more sympathy and charity for each other's weaknesses and some more of the Spirit of self-denial for the cause of our Lord. The interest in the Bible school is quite good. The Christian Endeavor prayer-meeting is well attended by the most of the members and the interest is good, considering our numbers. The cause of Christ will prosper here, if only the members of the church will all be true and consistent in their lives.

We have rejoiced in the privilege of entertaining the North-Western Association, and trust that the meetings will be of lasting benefit to the church and community. The outlook is not as hopeful as we could wish for, but we will strengthen ourselves in our God and work on.

NEW AUBURN, Minn., July 1, 1897.

FROM S. R. WHEELER.

The three months between April 1 and July 1 have been filled with work, anxieties, disappointments and enjoyment, revealing to us the goodness and care of God, and working out the advancement of his cause.

The usual meetings have been maintained with good interest. During the quarter considerable improvement has been made on the church lot by grading. It is now in better condition than at any time since the flood of 1894. We hope to make steady progress, both temporally and spiritually.

We were all taken by surprise last Monday, July 12, when the death of one of our little girls, eight years old, daughter of L. R. Davis, was announced. Many did not know she was sick. Three days before her death she became ill. The doctors failed to relieve her, but thought she would soon be around again. It is now thought that the trouble was fatal from the very beginning. Thus are we reminded that death is ever near us.

During the quarter I have been to Denver three times and have done some pastoral visiting each time. But there has been connected with it considerable of my own private business, and I made no charge for expenses.

BOULDER, Col., July 1, 1897.

FROM O. S. MILLS.

My work here has been continued the past quarter as before, except in my absence, caused by being delegate to the Associations; the services were conducted by Eld. A. W. Coon and Mrs. Mills. At the Lincklaen services the interest and attendance have been unusually good. One family of good workers have recently cast their lot with us. At Preston most of the Sabbath-keepers attend our services and are interested to maintain them. To interest others seems a very difficult thing. We hope a series of revival meetings may be held here soon, and we are praying that God may come in power and touch the hearts of many now hardened in sin.

Mrs. Mills' mission class in the Lincklaen Sabbath-school, organized a little more than one year ago, has increased to fifteen members, and is a very interesting part of our school.

On the whole our work has given more encouragement the past year than during some of the previous years. May the Lord bless and guide all his dear people.

LINCKLAEN CENTRE, N. Y., July 12, 1897.

Woman's Work.

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

DO IT SWEETLY.

BY M. A. DEANE.

Ah! is it hard to do his will—
Hard to give up thine own?
Do welling tears thy sad eyes fill,
That he his will has shown?
O, bow before his throne,
Do it sweetly!

Hard? Ah! 'tis *harder not to do*
The sovereign will of God!
To stand against his summons true,
To feel his chastening rod!
Thou hast in his pathway trod,
Do it sweetly!

Make of thyself a glad, bright part
Of the dear Lord's own will;
So shall thy will be, heart to heart,
The Lord's, and thou shalt still
While countless joys thy spirit fill,
Do it sweetly!

So shalt thou help in God's great plan;
Be bearer of sweet cheer
To sinking heart of brother man,
Or soul bowed down with fear;
His blessed will is clear,
Do it sweetly!

WOMAN IN ENGLAND.

BY AGNES NORTON DALAND.

We are so accustomed to associate the degradation of women with heathenism and their elevation with the spread of Christianity that we do not always perceive the very different estimates put upon our sex among the nations which are both civilized and Christian. Upon coming to England over a year ago I was forcibly struck by the lack of consideration and even half contempt bestowed upon women here. It seems odd that the land which produced King Arthur and Launcelot, Sir Philip Sidney and Sir Walter Raleigh, should so far have lost the spirit of chivalry; but it is certainly true that in London an American woman is forcibly taught to value the prestige she enjoyed at home, and which she accepted too lightly there, perhaps, because such a matter of course.

At first when a railway guard or other official returned a slighting and unsatisfactory reply to my inquiries, while turning the next moment with the utmost deference to a man who asked the same question, I merely set him down as unusually rude; but experience soon taught me the disagreeable truth that the churlishness was caused by the very fact that in America would have made every man thoughtful for my comfort. One day, in a railway carriage, my opposite neighbor from a chance remark discovered that I was an American. She entered at once into conversation, and it turned out that, although an Englishwoman, she had once lived in the United States for six years. "And I wish I were there now," she added frankly, "for women hold so much higher a position there than they do in England." It is not that I hear women addressed with fewer polite phrases than I have been accustomed to, because in England there is much more punctilio in the use of language than in America, much more of "Thank you" and "I beg your pardon;" so as far as these things are concerned, women may receive them even more than in the United States. The point I would make is that she receives them all in a less degree than do men. If a man is polite to me, I know that he will be extremely polite to my husband; the politeness lies in his nature and is not at all produced by any chivalrous feeling toward me as a woman. One day in an omnibus I saw a man who had every appearance of being a gentleman, and I have no reason

to doubt that he was such, request a lady to pass up his fare, though he could easily have done it himself by rising a little and leaning forward, and her ready compliance and the look of unconcern on the faces of the other passengers led me to believe that he had committed no solecism from an English point of view. That spirit of chivalry which leads the American gentleman to remove his hat in the presence of ladies, even in many semi-public places, where otherwise he would wear it, does not obtain here. In fact in London gentlemen wear their hats in many places where I have been used to seeing them removed.

All of these things are of no consequence in themselves or when they simply mark a difference of custom between the two countries. They only become of importance as they show like straws which way the wind blows. When they indicate, as I believe they do, a lower estimate of woman by man than is found where these chivalrous courtesies are common, then they acquire a meaning which would not otherwise belong to merely trivial matters of politeness. However, the different attitude of men toward women in England and America is not shown nearly so much in these conventional forms of good breeding as in a certain air of superiority which the man assumes, and this is so common as to be almost universal. It appears in different forms according to the degree of refinement in the particular man. In the real gentleman it is seen only as a good humored tolerance and pleased recognition of the charms of the lady associated with himself. As we go farther down in the scale we find it in various forms of domineering, more or less good natured, until in the lower classes it reaches the outspoken indifference and contempt which so impresses the American upon first coming to England.

This treatment of women does not, of course, render them the submissive creatures to be found in Eastern countries. English women have too much liberty for that. But it does make them less self-reliant than the American women and less dignified in their intercourse with men. Here, a woman who has not one-half the real influence in her family which her American sister enjoys, will address her husband in a language of familiarity which would astonish the other. Terms of endearment between husbands and wives are used here a great deal in mixed company; the American husband and wife reserve these for their private intercourse. This little thing strengthens the impression that an Englishman speaks to his wife as he would to his children. It would seem sometimes that he regards her as a playful pet, not exactly as a lower animal, but far from his equal in position for intelligence.

I am emphatically, as I always have been, an opponent of the contention for "woman's rights," believing that women can have and do have all rights as soon as they are able to exercise them and really desire them, and I have no reason to believe that English women have fewer of these privileges than their American sisters. But I do believe that women cannot develop to the full extent of their possibilities where they do not stand intellectually shoulder to shoulder with men, and that they suffer an injustice where the courtesy which men readily pay to one another is given to them more in a spirit of lordly familiarity or toleration, as though toward a sort

of older and privileged children, than in a spirit of chivalry which raises women to a height where their natures have full scope to expand. That the English women themselves feel this to be the case, I have abundant evidence from conversations I have had with many of them, and much more from their unconscious admissions. But they naturally do not notice it as I do, who have come from such a different atmosphere. They are educated to it from childhood, when the girls are always expected to wait upon the boys, until it becomes perfectly natural for them to do without all those little attentions which in America a man pays to his wife, as a woman, even while he holds her his equal as a human being. Yet I am told that in England women receive much more respect than on the Continent.

Now the question which all this raises in my mind is, If the women of the United States are so favored above those of other nations, ought they not rise to their privileges more than they do? Since our husbands and brothers and fathers are willing to take us as companions on equal terms without abating any of the courtesy which they give us in right of our womanhood, should we not develop into the noblest women possible? Should we not sedulously avoid all those trivialities of thought and occupation which often bring our sex into contempt? Should we not cease to grasp after imaginary "rights," the exercise of which might in no wise benefit the world, but wisely cultivate the talents which God has undoubtedly bestowed upon us to make the home such a preparation for life that our boys and girls may not have to reconstruct their ideas as soon as they begin to go out into the world, and a place of such pure happiness that the dearest wish a boy can have will be to found such a home himself and to place in it such a companion and friend as he has always seen his father enjoy in his mother?

On both sides of the Atlantic there are found women who are chafed by their environments and who are convinced that all the moral problems will be solved when the helm of the state can be guided largely by feminine hands. In the English papers this class is usually denominated "the shrieking sisterhood," and is mentioned with so much contempt that I marvel how any woman can enter its ranks unless really led there by what she believes to be principle. Yet in England there is, it seems to me, much more excuse for a woman conscious of intellectual endowments and high aims trying to assert herself than in the United States, for she does not receive the same veneration in her character of wife and mother which is accorded to her American sister. The difference is so subtle that it is indefinable. It can be felt but not described. It is not readily perceived by a casual visitor to England, but can never be doubted by one who has lived among the people for any length of time. There are undoubted exceptions, but I am speaking of the rule.

I feel strongly impressed to tell my American sisters that they do not realize how blessed they are in their hand-in-hand companionship with their husbands, in their unlimited influence over their brothers and their sons. Given this vantage ground, what can they not accomplish merely in the home, without ever seeking a public field for their prowess!

What centers of usefulness their homes may all become! What men they may train up for God and the state! But they must do something else besides remaining at home if they achieve all this. They must not give themselves up to idle and foolish pursuits which are often regarded as essentially feminine, and they must keep intellectually and spiritually apace with the times, even at much labor and pain to themselves. We cannot expect to be able wisely to train the growing minds of our boys if we ourselves remain mentally in the same place we occupied when they were babies. It is a delightful thing when a mother does not have to part company with her sons at a certain age, but can keep them even in manhood at her side, receiving from them their best thoughts because of their consciousness of the deep sympathy they will awaken in her heart. Sympathy is by no means a thing of course between mother and child, even when the most devoted love may abound. Sympathy is not love nor pity. Some of its primary definitions are, "feeling which corresponds to the same feeling in another," "an agreement of affections, likings, tastes," etc. And Steele says, "There is a kind of sympathy in souls which fits them for each other." A woman then may lavish affection upon her household and serve their bodily needs with devotion and yet not have the slightest sympathy born of a knowledge of their particular feelings, desires, and aims in life, and consequently no real influence over the members of her family after the children have grown out of the nursery.

I heard the other day of an "advanced" woman who regretted that one of her companions had left the platform for "the low position of a wife and mother." I grant that that position may be made a low one by a woman who occupies it perfunctorily and with no realization of its immense responsibilities. But is it an easy or ignoble task for a woman to direct a household so that her husband and a number of children shall have food that will keep their bodies in health and their minds clear, surroundings in the house which will refine and elevate them, and then to study perhaps a half dozen different temperaments, give the proper spiritual guidance suited to each disposition, and in the midst of all this keep herself abreast of the times and so feed her own intellect that she can enter into every pursuit of her grown-up sons and daughters? While a woman is doing this is she in a "low position"? And if she is *not* trying to do all this to the very best of her ability, is she not in a *higher* position than she is entitled to occupy? Has she not undertaken a task which is almost too hard for anyone?

Yes, it is something to be the *best* kind of a "wife and mother," and I have written enough if I have proved that while we have this immense work cut out for us, we married women, at least, have but little reason to seek for other fields for our energies, nor will any of our talents be lost in obscurity. No amount of intellect or spirituality can be too great for the work to be done in the home, and, to return to my first point, we American women can be simply wives and mothers and yet retain the profound respect of our husbands and sons, and make our lives as full and rich as God designed them to be when he created us with minds capable of appreciating his choicest gifts.

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

BY O. B. LEONARD.

ARTICLE V.

(Concluded from last week.)

Still another disputatious disciple gained by the Baptists from the ranks of the "Silent Communion," was Abel Noble. He was a son of an opulent Quaker, born in Bristol, England, about 1665, and emigrated in 1684-5 to the southern part of Jersey, in the vicinity of Philadelphia. Whether, in religious views, he met with a change while living, temporarily, near Cohansey and Shiloh (where about this time some Welshmen from John Miles' company had located), or shortly thereafter, changed his mind when his name appears among lot owners on the banks of the upper Pennypek creek, in present Bucks Co., Pa., the writer has no definite information at hand. But one thing is evident, he very soon, after landing in this country, discarded the faith of his Quaker fathers, and became a bold defender of Keithian doctrines in 1692, the year of his marriage. After the arrival of the Mystics, on the Wissahickon, in 1694, he was a frequent attendant upon their services in the forest, conducted by their spiritual leader, John Kelpius.

Two years subsequent he met, in West Jersey, Rev. Thomas Killingsworth, an ordained Baptist minister, (at that time, also, a judge in Salem county) and pastor of the Cohansey Baptist church, organized in 1690. By him Noble was baptized. Killingsworth had emigrated to this country from Norwich, England, about the same year that Noble landed (1684). The writer has met with his name as early as 1685-6 when he was witness to a will of John Martin, of the Piscataway First-day Baptist church. Shortly after his baptism, in 1696, by the Cohansey pastor, Abel Noble became absorbed in preaching the accepted doctrines of the Baptists, and especially the sacred observance of the Seventh-day as the Scripture Sabbath.

During the years 1691 and subsequent, the Quakers in Pennsylvania and New Jersey were temporarily divided by the teachings of George Keith, a famous Quaker controversialist, and an old personal friend of Fox, Barclay and Penn. The new party following his leadership was called "Keithians," and resigned themselves to the guidance of the Scriptures. They believed, in the written Word of God and instituted means of grace, in contradistinction from many of the Foxian Quakers who regarded the light within every man sufficient for his salvation, without anything else. Following strictly the letter of the Bible, which was their guiding principle, most of this new sect had no difficulty in embracing the cardinal doctrine of the Sabbatarians of that date, and worshiped on the Seventh-day.

It was among the people unsettled in their religious convictions, at Upper Providence, (a township just outside the city of Philadelphia, to the southwest) that Abel Noble labored so zealously for converts to the faith and practice of the Seventh-day Baptists. Here he baptized, (1697) in Ridley Creek, one of their number, Thomas Martin, who had been an active trustee of the Chester Quaker Meeting about ten years before. Martin subsequently baptized sixteen other Quakers,

upon a public profession of their new faith. Shortly thereafter, fifteen more of the Friends were converted to Baptist sentiments and baptized into the fellowship of the brotherhood. A society was incorporated here October 12, 1697, with Thomas Martin as minister. But in 1700 a difference arose among them, as had arisen among several other mixed congregations of the Quakers, Keithians, Baptists, and Lutherans, touching the Sabbath and minor doctrines. This broke up the gathering. Those adhering to the observance of the Seventh-day kept together in the neighborhood, holding public services at Newtown, a few miles to the northward. The scattered brethren of the First-day Baptist faith were gathered a few years later by Abel Morgan into the church of Brandywine. Some of the unbaptized Friends of the congregation went back to the society of their first love.

There was also a mixed company of Keithians, Baptists and others, existing in the Quaker City, most of whom had been, at some time, members of the Society of Friends. There was still a third company maintaining religious services at Southampton, near by, to the northwest, just outside Philadelphia County, and still a fourth society started at Lower Dublin, on the Pennypek creek, near the home of the recently organized mother church of orthodox First-day Baptist faith.

Many of these worshipers, at each place, having become Baptists in all the saving points of belief, were soon divided on the practice of imposition of hands and church discipline and the ever recurring and disputed question respecting the Sabbath. Feeble societies of both Baptist sects were maintained, for a little while, in an unorganized state. The few Sabbatarians scattered or joined their brethren at Upper Providence, in a short time. Subsequently the First-day Baptists of the neighborhood united with the regular Baptist church at Pennepek, or Lower Dublin, organized in 1688.

The third pastor of this old Pennepek First-day Baptist church was Evan Morgan, who had been a Foxian Quaker, but left them with George Kieth's party in 1691-2. Being converted from their doctrines a few years later, he was baptized in 1697 by Thomas Rutter, then preaching at one of the Seventh-day Baptist settlements in the vicinity.

These Keithian Quakers and quasi-Baptists, while retaining the plain language and unassuming manners of the Friends, were constantly experiencing transformations into regular First-day Baptists, and some of these again changed into Seventh-day Baptists. In this way the religious element of the communities was kept in a partisan ferment and disquietude.

Just how many of the new converts recently baptized in the creeks of Eastern Pennsylvania were imbued with sound views of the established Baptist faith may not be known. Probably not all who declared in favor of the Seventh day as the Sabbath of the Fourth Commandment were genuine Sabbatarians at heart, in every point of belief. It is an unquestioned fact that some were simply converted to the seventh day idea only, and still adhered to the general principles of Fox, the advocate of non-church organization, ordinances, rituals and prelacy.

The German Pietists and Keithian Quakers in Pennsylvania observed from the beginning

the Seventh-day as the special day of public worship, and made it a matter of sincere conscience. The statutes in Pennsylvania on the Sabbath-observance were very mild and without severe penalties for disregard by indifferent citizens. This was the law:

To the end that looseness, irreligion and atheism may not creep in under pretence of conscience in this province: be it enacted, that according to the good example of the primitive Christians every first day of the week, called the Lord's-day, people shall abstain from their common toil and labor, that they may the better dispose themselves to read the Scriptures of truth at home, or frequent such meetings of religious worship abroad as may best suit their respective persuasions.

In another section of this "Great Law," adopted 1682, it is enacted that "the days of the week and the months of the year shall be called as in Scripture (First-day, First-month), and not by heathen names as are vulgarly used (Sunday, March, etc.)."

When William Penn drafted these laws in the Old World, he submitted them for approval and criticism to his learned friend and financial agent in Holland, Benjamin Furley. This was the suggestion made by him:

The 26th law, enjoining all to abstain from labor on ye first day may prove a vile snare to ye conscience of many in this day, who do not look upon that day as of any other than human institution, and may be pressed in spirit (whether right or wrong is not the question) so metimes to work upon that day, to testify against the superstitious conceit that it is of divine institution, and is the Christian Sabbath.

It is said "this suggestion was made in the interest of the Sabbatarian movement then attracting considerable attention in England and Holland." Whether this be true or not, it was a timely suggestion touching the individual rights of persons in "soul liberty."

Among the proselytes from Quakerism in Penn's Province, a goodly number were genuinely devout believers of the Scripture doctrine of immersion, the vicarious atonement and a conscientious observance of the Seventh-day for religious worship. Such as these coalesced (as previously noticed) into Sabbath-keeping congregations at Philadelphia City and suburban communities along Pennepek Creek, near Lower Dublin; Ridley Creek, at Upper Providence, and Darby Creek, near Newtown. At all these places preaching services were maintained on the Seventh-day, prior to 1700, and at the first place several years later. But for differences arising about this time (1703) between pastors Davis and Rutter, the several societies might have had a much longer and influential experience. Evidently the work of proselyting the Quakers of German and Welsh birth was a precarious undertaking.

It is clearly an incontrovertible fact that for fully a decade at the close of the seventeenth century there was an uninterrupted agitation of doctrinal belief and of the Sabbath question among the Baptists and Friends in Pennsylvania. These theological controversies attracted the serious consideration of the inquisitive German mind and involved the more intelligent representatives of every sect and creed in the province. There was not a religious body that remained unaffected by these dogmatic disputations.

The disaffection among the Quakers in and about Philadelphia, starting 1689-90, spread to only a limited extent into New Jersey among the Friends there. But there was scarcely any departures in the Jerseys from the old Quaker faith, to the doctrines of either the Baptists or Independents. Their chief affiliations, when a few changes occurred, were with

the Church of England. One reason, no doubt, why greater inroads were not made into these Jersey Quakers was because they were staunch original Friends from the old England type, and not recent continental proselytes.

But notwithstanding their steadfast soundness in the teachings of Fox, Barclay and Penn, their Societies in Salem and Burlington counties and in Monmouth and Middlesex were thrown into temporary confusion by the discussion of outside doctrinal questions for some ten or twelve years. From the official minutes of their religious gatherings during these trying times, it is learned that "the Monthly meeting of Amboy and Woodbridge (which embraced nearly all the Quakers of East Jersey north of the Raritan River) fell from ye year 1689 to ye year 1704, by reason of George Keith's separation." When this pestiferous preacher deserted in 1702 his recently organized constituency of "Keithians" to take orders in the Church of England, the Quaker meetings in New Jersey shortly thereafter revived, though somewhat weakened. Their gatherings in Middlesex county were then held for several years (1704-1713) in Woodbridge at the house of Nathaniel Fitz Randolph, the oldest brother of John and Thomas Fitz Randolph, of the Piscataway Baptists, and subsequently enrolled among the Sabbatarians, as will be noted in further articles.

The religious disturbances, if any, among the Baptist settlements in New Jersey during this last decade of the seventeenth century, were very superficial and not of a serious nature. The large majority of these people, located at Middletown in Monmouth county and at Piscataway in Middlesex county, had been on their plantations since 1666-8. For a generation previous to the religious controversies of eastern Pennsylvania, they had been rooted and grounded in the old orthodox faith. These pioneers were permeated with pertinacious principles of a Pilgrim parentage, and particularly in the strict observance of Puritan Sunday. It would naturally take extreme influences to induce any of these to break away from the old-time customs and doctrines of the past.

The statutes of New Jersey, on the subject of "Sabbath-observance," in the adoption of which they took an active part, were very imperative, and a disregard of their requirements was attended with a great deal of bodily inconvenience. In 1675, it was

Enacted by the Assembly that whosoever shall prophane the Lord's-day, otherwise called Sunday, by any kind of servile work, unlawful recreations, or unnecessary travels on that day, not falling within the compass of works of mercy or necessity, either wilfully or through careless neglect, shall be punished by fine, imprisonment, or corporally, according to the nature of the offence, at the judgment of the court.

For the infringement of this Sunday law, it was customary for Grand Juries to enter presentments against citizens. Numerous indictments are on record for such violation, and the following rulings are found upon the old town book of Piscataway:

Third Tuesday of December, 1692, the grand jury presents Daniel Robins for breach of Sabbath.

Third Tuesday in September, 1693, Daniel Robins, Jr., and Nathaniel Robins were presented for carting wood on the Lord's-day or Sabbath-day.

The same grand jury presents Thomas Moore, Thos. Collier and Matthew Moore for breach of the Sabbath, by pressing men on the Sabbath-day to go to Albany.

Third Tuesday of September, 1695, the grand jury presented John Laugstaff of Piscataway in the county

of Middlesex, for being at several works upon the Lord's-day.

It may have been that some of these, and others not recorded, performed labor on the First-day of the week without compunction of conscience, having duly observed the Seventh-day for religious worship. On this subject all written history and local tradition are silent. Some *individual* consideration of the Sabbath question may have taken place as early as this, 1695; but no open, *public* irritation of the subject is known of till after the year 1700. At least the writer can trace no division of opinion among the Baptists of Piscataway or Middletown on this point up to the dawn of the eighteenth century.

About this time the "irrepressible conflict" of the Sabbath-day opened in New Jersey, a consideration of which will be given in next article.

FROM DISCOURSES ON PHILLIPIANS.

To not a few, worn and weary with the burdens of life, the day will be a joyous one which releases them from the confinement and bondage of this present sphere, and gives them the full range and assured happiness of the Jerusalem that is above.

Parkham tells us that more than sixty years before the Pilgrims set foot on Plymouth Rock the French Huguenots, under the direction and influence of Coligny, attempted to establish a colony on the coast of Brazil. Several ship-loads of emigrants were sent out, and the work went on bravely for awhile, and the project was full of promise. But the men in charge of the enterprise betrayed it; and the poor colonists—or such of them as were spared to live—had to get back to their native land as best they could. Amongst them were several ministers who had gone out from Geneva. These were treated by their heartless and time-serving betrayers with special severity. The only way in which they could effect their return was to wait on an island, exposed to starvation and butchery by the savages, until a vessel loading in the harbor should be ready to take them aboard. At length they embarked. Their vessel was a crazy hulk, and drifted only slowly on her way. "Storms fell upon them, their provisions failed, their water casks were empty, and tossing in the wilderness of waves, or rocking on the long swells of subsiding gales, they sank almost to despair. In their famine they chewed the Brazil wood with which the vessel was laden, devoured every scrap of leather, singed and ate the horn of lanterns," and hunted and fed on every loathsome form of life the ship contained. "At length, stretched on the deck, sick, listless, attenuated and scarcely able to move a limb, they descried across the waste of sea the faint, cloud-like line that marked the coast of Brittany." It was the solid earth. It was the home land. It was their beloved France. It is not difficult to conceive how the light of a new hope flashed into the dim and weary eyes of the returning colonists, and how the throbbing of a fresh life went bounding through all the veins and arteries of their bodies, and how strength, as to a young giant just awakened from refreshing sleep, came to their nerveless limbs.

In some such way as this shall we be thrilled and exalted in all the pulses of the soul when we behold the first faint outlines of the shining shore, and the quenchless light of the Celestial City greets our eager gaze. For that is our home land. That is where our inheritance lies; and our destiny. This is the city where we have our citizenship, and within whose walls we are to move back and forth in the presence of the Lord forever.—*Noble*.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

PRESIDENT'S LETTER.

Dear Young People:

Then you are a Seventh-day Baptist, are you? These are the words of a M. E. clergyman nearly eighty years of age; a scholar and a man of experience. Then he continued, "I looked up this question of the Sabbath when a young man; I found there was no Bible authority for the change from the seventh to the first day of the week. The intent was evidently good in keeping Sunday, and on that I rested." Good intentions have always been claimed for wrongdoers, or disobedience. Who can say the intent of the children of Israel was not good when they refused or neglected to gather sufficient manna on the sixth day for the Sabbath; or when they gathered and tried to keep it over on other days and it bred worms and stank? Or when they went out to gather on the Sabbath-day, and found none? Ex. 16: 28.

"And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See for the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days, abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day."

One young man said to me not many days ago, "Which is the seventh day?" I asked him if he had an almanac. That will tell you which the seventh day is. Another said, "The seventh day has been lost." How could we lose the seventh day and not the first day? Keep sweet, this is not an unsettled Bible question so far as scholars are concerned. The unsettled question is, "What are Christians going to do about it, obey or continue to disobey?" They look to religious teachers for help, and they are dumb before this truth. They are on trial before God, "weighed in the balances." We too are on trial before the world and God, "weighed in the balances." If we show any spirit except the Master's, in this testing time, we turn the world farther away from this truth, which they must have to make free from sin. According to the promise, (Psa. 119: 165,) "Great peace have they which love thy law." The world can tell if we have peace, "great peace." They can also tell if we are simply cranks on this or any other Bible question, and simply delight in pulling, or trying to pull others down, be it ministers or laymen who may not yet see as we see. The ease with which people are irritated on this question shows the great weakness of their position. Any irritation on our part points in the same direction. Again I say, keep sweet.

E. B. SAUNDERS.

ABOUT COVENANT BREAKING.

BY E. B. SAUNDERS.

Now that the special revival meetings are closed, and some members of the church who have been walking disorderly have not been reached, what can we do further for them? This is a good question, and has been asked me scores of times. In many cases if it had arisen in the minds of the good people, before the offender had gone so far, I have no doubt a kind word from some of them would have checked, or saved, the offender, who now may have gone very far away. You will

agree that the church is to *save men*. We have covenanted together to watch over, pray for, admonish in love, etc. To be sure, our wayward brother has broken his covenant. Have we? He admits it. Do we? He may have broken his first. Have we not broken ours also? If we have, let us go to him and confess we have not kept our covenant relations in his case, and with him. If a few confessions from friends do not bring confession in return, from the wayward, I shall be surprised. As I look back I find I have broken my covenant relations with the greater share of those who have been stricken from the church-roll where I am a member. I grant you it is an unusual thing, yes, a hard thing to do, but we have covenanted to do just this thing. If we are going to send the preacher or deacon to watch over, admonish, etc., let's put it in the church covenant or let us do it ourselves.

No doubt there comes a time in many cases where the hand of fellowship should be withdrawn, but let us, as brethren, make our confessions to the offender before we ever lift our hands to vote him out. We shall get a blessing if he does not. It will save us if it does not him. If a church sends a very kind letter of sympathy to a wanderer, besides these other means, how many times it might follow him; and when sick and tired of sin, the Prodigal may arise and go to his father's house. There may come a time to turn the key on the Prodigal, to take the light from the window, in the church, in the home, God only knows when that time comes; I do not. If it is my boy, and it is my boy, and it is your boy, or else these covenant relations are a farce. This is one of the sad things about my work. May God help us in saving men; the church will then be saved. I know of one church which transfers all non-resident and delinquent members to a separate roll, but continues to pray for, write to, and look after them. If the old way of church deal and cutting off has not been an entire success, let us try other ways until we find something better. Please give us your method.

MILTON, Wis.

HARD TO KEEP THE SABBATH.

I hear the phrase, "Hard to Keep the Sabbath," so much by some of our young people, as well as some older ones, that I will attempt to tell you how hard I think it is to do what God commands.

When I started out as a commercial traveler, two years ago, some predicted that I would leave the Sabbath, as so many of our young people are doing. But thanks be to God I have had no desire to break the Fourth Commandment. I cannot see where the hard part comes in. If we are fully consecrated to God, willing to do his will at all times and under all circumstances, it is not hard.

The firm I worked for last year paid me the same for five days' work as they did their other men for six. I heard one of the firm I am working for this year tell his partner how much he respected me for standing by what I thought to be right. I tell you, dear young people, the world wants men with a conscience, men who will stand by the right. Don't say it is hard, for it is not. You will hear some say, "It costs something to be a Seventh-day Baptist." Do we stop to think what it cost God to redeem us? What we need is a deeper consecration, then we will not think of the little cost we have been to.

Let us get our hearts full of God's love, then we will know it is *not* "Hard to Keep the Sabbath."

W. M. DAVIS.

MARION, Iowa.

OUR MIRROR.

THE Boulder Endeavor meetings are well attended and a good degree of interest manifested. They are now trying to pay for an organ. Socials are given at which a collection is taken. The last one was at A. L. Clarke's. Strawberries were served, a pleasant time had and a good collection.

THE Y. P. S. C. E. of the Second Brookfield church have elected officers as follows: President, Mr. Howard Fitch; Vice-President, Devillo J. Frair; Secretary, Miss Merletta Langworthy; Treasurer, Miss Eva Frair; Junior Superintendent, Miss Florence Clarke. The past term has been one of spiritual growth, and we hope for still greater advancement in the future. Some time has been profitably spent in the study of the location of Seventh-day Baptist churches and pastors. We are now enjoying the presence and help of several of our young people who have been away during the school year and are now home for vacation.

COR. SEC.

THE Sixteenth International Convention has gone into history as having had the largest attendance, especially of young men, and the deepest feeling of spirituality, religious inspiration and consecration, of any other held. As the delegates went North, South and East, wherever they stopped, rallies and mass meetings were held, telling the good things of the Convention to those who could not go, thus continuing the Convention longer than former ones. Dr. Clarke visited Southern California, addressing large audiences in the principle cities, in behalf of Christian Endeavor, telling of the home work and of the zeal and loyalty of the societies in the foreign lands that he recently visited, speaking two and three times each day. California felt the need of this convention, worked hard to secure it, and has been and will be blessed by its having been held within its bounds.

OUR Christian Endeavor Society has a fair attendance and interest. The membership is not so large as in some former years—the average attendance being twenty-five. Several who have been away during the year, are home to spend the summer. Under the direction of the Missionary Committee, we are learning more about our denomination, the location and size of the churches in the various Associations, and other items of interest. Mr. Platts is our leader in this work. The recent session of our Association was largely attended by our young people, and greatly enjoyed. The Young People's Hour was especially interesting and instructive. The officers elected for the next six months entered upon their duties at the first meeting in July, at which time a short installation service was held, immediately following the regular prayer-meeting. The pledge was repeated by the society, and the duties of the officers and committees read from the Constitution. Addresses were given by the pastor and deacons of the church. Pray for us, that we may grow in every spiritual grace, and that blessings may attend our Christian Endeavors.

E.

LEONARDSVILLE, N. Y.

Home News.

Illinois.

CHICAGO.—Midsummer finds us with nearly half the congregation out of the city. The vacation line of march extends from Salt Lake City on the west to Italy on the east, and includes Colorado, Kansas, Welton, Milton, Walworth, Lake Monona, Lake Geneva, Lake Chautauqua, Battle Creek, Adams Centre, Alfred and Oneida. Contrary to the popular notion, we doubt not that the absent ones have taken their religion with them, and will come back renewed in spirit as well as in body. Prof. Thomas and wife, and Prof. Shaw, of Milton, are with us for a summer term in the University. The presence of these and other visitors goes toward making up for the absence of some of the regular attendants. Interest is well sustained.

The canvass for the Tract and Missionary Societies resulted in an average of ten cents a week for each member of the church. Some absent members do not contribute here, while others who are not members with us have handed in their pledge. The total is three hundred dollars a year.

Eld. H. H. Hinman, one of our number who was brought to the Sabbath in recent years, preached for us July 10. He has been teaching in a Negro school at Beloit, Ala., the past year, and is engaged to return there October 1. In the meanwhile he is doing gospel work in the South, with Beauregard as headquarters, the Chicago church paying his traveling and incidental expenses.

The pastor was startled one morning to see in a daily paper (over the discussion of the Sabbath-school lesson) the head-line: "Paul goes to Europe." "Truly," he thought, "there is nothing new under the sun." This custom dates back eighteen hundred years. With the thought of spending our vacation in the same way that Paul passed his Macedonian trip, the pastor will use the month which the church has voted him in the neighborhood of Coloma, Wis. He will work in connection with Eli Loofboro, pastor-elect for that field, and Charley Sayre, who recently was with Bro. Saunders. It is expected that a quartet will be formed with the help of Dr. A. L. Burdick, of Coloma, and Wade Loofboro.

Alfred Williams, well known in Chicago as a singer in one of the leading churches, and as a teacher of voice culture, is studying three months in Europe, dividing his time between London, Paris and Italy.

The title, Director of Music, was conferred upon Wardner Williams by the University of Chicago, July 1. Mr. Williams' work at the University is much appreciated.

In the marriage column may be noted an announcement which dates back to last Thanksgiving. In sorrow and humility the pastor confesses that, for some reason, this failed to appear at the proper time. When the omission was brought to his attention, the tempter suggested that the announcement be withheld until *next* Thanksgiving, in the hope that the readers would overlook the date, 1896. The temptation has been trampled upon, and forgiveness is hereby asked for the culprit, whoever he is. We renew our congratulations to the happy young people, and beg to assure all persons matrimonially inclined that, so far as we are concerned, it shall never happen again.

There has been some very serious illness among us, but the prevailing report is that of improvement.

Prayers of many years standing are answered this week, as the husband of one of our members announces his desire to receive baptism at the hands of the pastor, and to become a member of our church. Our hearts are rejoiced, and we feel to say, "Bless the Lord, O my soul."

Dr. Lewis preached a powerful sermon in Handel Hall June 27. The audience was deeply affected, many being melted to tears. One lady, not a Sabbath-keeper, said she would willingly walk ten miles to hear such a sermon. She agreed with Dr. Lewis on every point except one—that being the Sabbath. We expressed a hope that the agreement would yet be complete.

L. C. R.

ABOUT COMING TO CONFERENCE.

The time is fast approaching when the friends in the East, West and North will start for Conference, to be held at Salem, W. Va. Some things may be of interest to them in view of the proposed visit to the "Mountain State;" and perhaps some who feel doubtful about coming may fully decide to come when they know the facts.

First. I was astounded when in New Jersey last week, to learn that rumors were being circulated there, to the effect that such an epidemic of typhoid fever prevails in Salem as to make it unsafe for people to attend Conference! In view of this it seemed best for me to seek the advice of Salem's physicians before making a statement in writing. Bro. Livermore was authorized to say that I did not know of a single case here, which I presume will appear this week. Furthermore, after consulting three of our physicians, we cannot find trace of a *single case* where they are sure that the patient has this disease. This speaks for a range of several miles of this country; and in it all, at this writing, we found trace of just *one case* where the patient has typhoid *symptoms*, but not at all sure that he has the disease. Indeed Salem has been blessed all these years over and above other towns in this respect. One year ago we had several cases, mostly brought in from the oil country, but they were generally *mild cases*. Indeed I never saw in West Virginia a single case of that malignant type so common during my life in the North. If any of you should chance to bring into Salem a case of that kind, our physicians and nurses will bring you out of it without your having a single hour of delirium. This they do at least, with most of the cases called "typhoid," since we have known Salem.

Now, friends, don't be alarmed. Salem *never had an epidemic* of this disease. Not a case here now, and we have had none for months; and we can't imagine what could be the object of any one in starting such a story. It will be just as safe for you to come to Conference as it will to stay at home, so far as this is concerned.

Second. I wonder how extensively the impression prevails, that "West Virginia is so far away, and requires such a tedious journey that I cannot go." To all such let me say, that Salem is only half way from New York to Chicago, and you don't feel that it is much of a journey between these two cities. Crowds of our people make that journey every time Conference is at either extreme, and why

should it seem too far for either section, when they have to go only half way? Salem is not on such a remote outskirts of Seventh-day Baptistdom after all; but is more nearly the *center* than may appear at first thought.

Where else *could* you go to Conference, by a route taking you through Washington right under the dome of the capitol? Think of the one and one-third fare for a round trip, with stop-over privileges in this city of the nation's pride, with its suburbs of Georgetown, Arlington, Alexandria and Mt. Vernon.

Where else could you go to Conference through such magnificent scenery as that around Harper's Ferry, of historic fame, the grand landscapes of Potomac's headwaters, the summer resorts of Deer Park, Oakland and Mountain Lake, the Chautauqua of West Virginia and Maryland?

Yes, indeed, and who would miss seeing that Switzerland of the "Mountain State," the Cheat River country? If some of you are still unsettled as to where you will go for a little outing, just think of Deer Park, on the tip of the Alleghanies, a beautiful summer retreat, with magnificent hotels and cottages, and see if you cannot "kill two birds with one stone," by taking the vacation trip and Conference trip all in one.

Again, I believe there is no better railroad service on any of the trunk lines than that given you on the Baltimore and Ohio. Do not forget that the same vestibule trains, with their palace coaches and dining cars, that you see flying out of New York, and through Plainfield and Philadelphia, are the very ones we see passing our doors in Salem, four times a day. Take the "Flyer" at foot of Liberty Street, New York, at 5 P. M., and it will land you right on our doorsteps the next morning a little before 10 o'clock, and that, too, without change of cars.

The train leaving New York in the morning at 10 o'clock passes Salem between 12 and 1 o'clock at night. This train reaches Grafton at 11.45, and connects with the accommodation reaching Salem at 7.17 A. M. The 5 P. M. train from New York is the only one landing you in Salem by daylight, without change of cars.

Now, let everybody, who can, come. Dismiss all fears and send in your names as delegates to Conference. Please don't fail to send in the lists early. You will see the address of the Committee elsewhere in the RECORDER. Salem hopes for a large attendance.

THEO. L. GARDINER.

JULY 26, 1897.

CORRECTION.

To the Editor of the SABBATH RECORDER:

In your issue of July 19, I notice a "Sketch of the New Auburn Church," by Bro. H. D. Clarke, in which he says, "While the church was without a pastor it was supplied at different times by Elds. C. M. Lewis, H. B. Lewis, J. E. N. Backus, T. O. Burdick and others." It should have been F. O. Burdick. Among the constituent members he mentions "Z. Wheedon Burdick and wife, Emily." It should have been "and wife, Angeline."

The church was first organized at Transit, if I mistake not, and was so named by Z. Weedon Burdick, who was a surveyor, from an instrument used by him in his business. He was also one of the first settlers, with his brother Orson C. Burdick, and surveyed out most of the farms about Transit and New Auburn. The church was afterward moved to New Auburn.

F. O. BURDICK.

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 VII.—ABSTAINING FOR THE SAKE OF OTHERS.

For Sabbath-day, Aug. 14, 1897.

LESSON TEXT.—1 Cor. 8: 1-13.

GOLDEN TEXT.—For none of us liveth to himself. Rom. 14: 7.

INTRODUCTION.

The last lesson was taken from Paul's first letter to the Thessalonians, and met and answered the corruptions in Northern Greece. The present lesson is taken from his first letter to the Corinthians in Southern Greece. In this great and wicked city he had established a church, composed partly of Jews and partly of Gentiles, and therefore subject to the corruptions from both sides. During his labors at Ephesus he learns, from many sources, of the defections in doctrine, and shameful practices of the Corinthian believers, and he writes this tender and tearful letter to win them back to holiness of heart and purity of life. The letter is written in answer to certain questions respecting meats offered to idols, in regard to social questions and concerning spiritual gifts. The whole letter excels all the other epistles of Paul in giving us the facts regarding the home and church life of those early believers, and while these historical facts have a deep and abiding interest, far above them all, in weight and worth, are the principles of eternal obligation, which the apostle laid down, under the guidance of the Holy Ghost.

EXPLANATORY.

I. Our Knowledge Limited.

Touching things offered to idols. It was the heathen custom to offer sacrifices to idols, in which the bitter parts of the animal were consumed, and the rest falling partly to the priests and partly to the offerer, might be eaten at the temple or sold at the market. This meat was held at such a low price that most persons would prefer to get it and eat it; often, too, it would be prepared at the heathen temple, which thus became a kind of public eating house, and so much the more liable to draw aside the conscience of a weak brother. Then, too, among the heathen, banquets and public feasts were usually held at the temple, where meat was plenty, the priestesses ready to cook it, and the facilities convenient for serving. Here inflamed by animal food and wine, the revelry and wickedness became unspeakable.

We all have knowledge. Some claimed to know just when to partake and when not, when to sit down at the temple feast and when to refuse. They thought they had perfect liberty to do just as they pleased. But Paul replied, *Knowledge puffeth up.* How true a statement, when self-interest is concerned, or any of our habits or pleasures are involved. But charity edifieth. The next lesson will treat of charity, or perfect love, but we may here say that charity, according to Paul's definition, is always self-forgetful and self-sacrificing, and seeks in the highest sense the good of others. Such love will build up the Christ-life in the heart and in the hearts of others. And while our knowledge is limited, charity is something infinite and universal in its nature. *Knoweth nothing.* And if any one prides himself in his knowledge, he has not yet learned the first principles.

II. The Love of God the Key of Knowledge.

But if any man love God. Only when we love him do we reach our normal state in knowing and obeying him, and knowing our own weakness, can trust and live in him. The love of God, then, puts us in right relation with God, with ourselves and with all God's creatures. It is thus the key of all knowledge and wisdom.

III. The Love of God the Basis of a Good Conscience.

An idol is nothing. It is strange that the world has been given up so fully to idolatry. But when men forget the true God, they must have something to represent him.

One God, the Father. Most loving relations to our heavenly parent.—*One Lord, Jesus Christ.* Our Lord and Master, and yet our elder brother and dearest friend. And only as we know and enter into right relations with God the Father, through Jesus Christ his

Son, our Saviour, can our conscience, warped by self and sin and Satan, regain its true place as the guide in doctrine and duty.

IV. The Weak Conscience Easily Defiled.

Not in every man that knowledge. How easy to rest in a partial truth and be satisfied with an imperfect knowledge. The Corinthian members still clinging to some of the heathen superstitions, continue to follow the heathen practices. They still eat the meat offered to idols, and if any one comes into the temple, who ought to know better, and eats the same kind of meat, they are easily misled by the questionable example.

Better, Worse. Now Paul lays down the undoubting principle that the eating of meat offered to idols may have no direct moral influence upon the person eating.

But take heed. But its influence upon a weak brother may be bad and even ruinous, and especially if the one so eating be prominent and influential; his example has all the greater power to lead astray and destroy.

Sin against Christ. The awful responsibility of Christians to others, and especially to the weak. Better not offend the little ones or cause the weak brother to stumble and fall.

V. Our Solemn Duty to Others.

Wherefore. Growing out of these fixed principles we reach the unavoidable Christian conclusion. *If meat make my brother to offend.* And we cannot certainly tell whether it will or not. Only God can know. *I will eat no flesh while the world standeth.* Blessed resolution of the very chiefest of all the apostles, to do nothing that will in any wise threaten the salvation of those for whom Christ died.

A Square Look at It.

(Continued from page 484.)

But what is the Army's attitude toward the church which bolsters it up, and toward the ordinances of Jesus Christ, which the Lord instituted for the benefit of saved sinners? A prominent Army officer in reply to questions asked him says: (1) We do not observe the sacraments of baptism and the Lord's Supper, but we have what we consider a substitute for them; (2) We have no ordained ministry, but we have what we consider a substitute for that; (3) We do not say that the soldiers shall leave the churches with which they have been connected, but we place upon each soldier so much work that he has no time for the duties of church membership. A representative of Gen. Booth, in London, said to Rev. John B. Devins, pastor of a Presbyterian mission church in New York City, that an officer can no more belong to the Army and to a church than a minister can belong to two denominations.

Now observe: Jesus has commanded to baptize all nations in the name of the Father, Son and Holy Spirit, and the Army deliberately sets aside this command and claims a valuable substitute. Christians have given them by our Lord, to commemorate his atoning death, the Lord's Supper, and the Army says Christians have no need of that—they have a substitute.

As to an ordained ministry, it is possible for an organization to do rescue work without it, but it can not rescue men from sin and lead them to Christ, and leave them outside the church, the ministrations of an ordained ministry, and without the ordinances of Jesus Christ. Furthermore, no Christian can do Christian work, honor the Son of God, and have "no time for the duties of church membership." Shall we not infer on Scriptural grounds that the Army is a rival of the church of Jesus Christ and sets aside its ordinances and the commands of Jesus to it? That it perverts the Scriptures and assumes wisdom above the great Head of the church?

But the Volunteers see some of the mistakes of the Army and urge their converts to unite with some church, "it makes no difference

which." As an institution, however, the Volunteers may be included under criticisms made on the Army. Its chief support is from church members, and is in no sense doing a work the church can not, or does not, do. In every community where they labor, if the same backing were given the pastors by the church members that they give each new sensation, if Christians under the leadership of their pastors did the same personal labor, gave the same testimonies, made the same prayers, gave the same money, much greater would be the results, and more permanent the conversions, for a learned and disciplined ministry, teaching from the Scriptures as they should be taught, will realize more intelligent conversions.

The usual result of Army and Volunteer meetings is to prejudice the masses against the church and against its holy ordinances, to set forth religion as a happy, go-easy affair, and while one here and there from the "gutter" may be "set up on his feet," to take new views of life, a dozen hopeful ones whom the pastor expected to see truly converted, and who had shown evidences of seriousness, have been made to take a superficial view of religion, and are left in worse condition than before.

We read in the RECORDER a statement that the Volunteers during the past year claimed between forty and fifty thousand converts. Many read that probably with a "Thank God for such a wonderful work of grace." Let the writer give an illustration of this great revival and conversion business. Here in Dodge Centre last winter the Volunteers had over one hundred and forty conversions. Who were they? Any one who raised a hand or went forward once for prayers, and among them were people already members of the Methodist, Congregational, Seventh-day Adventist and Seventh-day Baptist churches of this village. Some were young people who before had spoken in our prayer-meetings, and for whom the church was praying, and we believe would ere this have united with us in Christian fellowship but for this effort and its fearful reaction. Where are those one hundred and forty converts to-day? The pastor of the Congregational church tells the writer that just one may be said to be in his church. A few are in the Methodist church, not one is in a Sabbath-keeping church. But may they not be actively working for Christ outside of the church? The question needs no answering. The lesson, however, is plain to Christian people. Put forth an equal effort in your own churches and be Scriptural in your methods, honoring Christ with respect for his ordinances, and more spiritual will be the uplifting of the people than results from the superficial work done by those whose chief attractions are noise and false claims of outdoing the church of Jesus Christ.

H. D. CLARKE.

THE palm for absent-mindedness is taken by a learned German professor, who one day noticed his wife placing a large bouquet on his desk. "What does that mean?" he asked. "Why," she exclaimed, "don't you know that this is the anniversary of your marriage?" "Ah, indeed, is it?" said the professor, politely. "Kindly let me know when yours comes around, and I will endeavor to reciprocate the favor."—Selected.

THE way to get rid of a world of little troubles is to have a great soul.

Popular Science.

BY H. H. BAKER.

The Vasty Deep.

The temperature, unlike that of the crust of the earth, diminishes as you descend until it reaches the freezing point; and in some great depths, the thermometer has even recorded below the freezing point. The weight of the water causes a tremendous pressure. This is seen on a small scale, where water is let loose under a pressure of its own weight of only fifteen or twenty feet. It is estimated that the pressure equals fully a ton to the square inch, at 1,000 fathoms. There is a total absence of all light from the rays of the sun. It is impossible for a ray of light to penetrate through this dense medium, to the floor of the ocean, yet we do not question but that the bed of the ocean at great depths is well lighted with phosphorescence.

Sir Charles Wyville Thompson, a noted Scottish biologist, conducted the deep-sea dredging expeditions of the war ships *Lightning* and *Porcupine*, in 1868-69, and was the director of the deep-sea exploring staff on the *Challenger*, from 1872 to 1876, and died at Edinburgh, March 10, 1882. He tells us about the phosphorescence of the sea, how that the sea on one night was a perfect blaze of light, and that lights and shadows were thrown very strong on the sails of the ship and that the smallest print could easily be read. Deep-sea fishes that live at these great depths, and swim under great pressure, are provided with air-inflated swimming bladders of peculiar construction. If any of the fish should happen to ascend a little too high the air bladder would become distended by having the pressure diminished; it would then meet with a sad accident and fall upward until it reached the surface, in spite of all it could do. Deep-sea fish and animals when brought from no farther than 500 fathoms, expire before they reach the surface and with bodies so distorted as to show a violent death. Numbers of deep-sea animals are supplied with long feelers, that answer in the place of light; others have round organs that constantly emit phosphorescent light along nearly the whole length of their bodies. All in some way seem fitted for the position they occupy.

The *fauna* of the deep-sea, apparently, are modified forms of those that in times past have been in shallow waters, but in process of time have been driven from their homes and taken shelter in the deep sea. The enlargement of their eyes, or their depression and corresponding lengthening of feelers are in evidence of the change.

"He made the seas and all that in them is."
"In wisdom hast thou made them all."

Lining for Carpets.

A new article for the lining of carpets has lately been invented by Mr. W. A. Maurain, of Providence, R. I. In order to manufacture he has had also to invent a really novel kind of a loom to weave it.

Into this loom are fed automatically strips of paper, a yard long, through a tube so arranged that it folds the paper lengthwise, and thus forms the weft, a quarter of an inch thick. These strips are firm, yet very elastic. They are firmly bound together by the threads of warp.

When a roll is woven it is then placed on

another machine, which covers the entire surface with paper and stitches the edges, thus forming a paper selvage.

This outer covering preserves it for a long time, but when worn away leaves the lining intact for further use, and in a uniform thickness.

This new kind of lining gives to the carpet a substantial protection against abrasion and wear, yet producing that pleasing, firm and elastic step found in the Axminster or Turkish rugs.

Carbon Sheets.

Those persons familiar with the different processes in industrial chemistry, requiring carbon sheets, know well that gas carbon is not to be had in large sheets, such as are generally required; those being made of powdered coke, and held together by cement and baked the same as electric light carbons. These are not permanent, being disintegrated by the action of solutions and by the liberated gases that the solutions produce; hence they are soon destroyed.

We notice that in the *Electro-Chemische Zeitschrift* Dr. Albert Lessing claims that he can produce the carbon sheets by a fusing process, free from cracks and homogeneous, which secures the permanence of the sheet and quite largely increases its conductiveness.

Dr. Lessing claims that his sheets of carbon are harder than steel, will readily scratch glass, and are proof against abrasion, even by the emery wheel. Of course, then, they must equal nearly, if not quite, pure carbon, which is the sparkling diamond. A little more science, Doctor, and the pure diamond may come forth.

FIRST AND ALL.

People want a salvation which will cost nothing to self. But salvation puts a sword right through the very heart of self. It is those who welcome the sword who find salvation.

This handing over of the whole life and possessions in order that the kingdom might come in first in all things is the true death to the world in which is found the life of Christ. All that is not fully surrendered is sure to become a curse to the possessor. This is an infallible law in divine things. You will be wounded in whatever you hold back. You withhold your child from the service of the kingdom—be sure you will have sorrow in that child. Your sin will find you out, and the "finding out" will come where the sin of "keeping back" was in your child. Remember that what a person withholds is the very thing God wants, for it is the key to the person's surrender.

You may surrender nine-tenths, but it is the last tenth which makes the whole which is the idol. That is the tenth God wants; until that is surrendered you have really surrendered nothing.

In divine things he who does not surrender all is looked upon as surrendering nothing. In order to break a chain you have only to break one link, and in order to miss God's full salvation you have only to make an all but complete surrender. You come very near, you are "not far from the kingdom of God," but just that one reserve is enough to keep you outside the door.

God's "all" means all. God's "first" means first. When our "all" is God's, then God's "all" is ours.

Now here is just the secret of how it is that so many agonize and wrestle in trying to "believe;" they do not see that the innermost meaning of the word "believe" is abandonment, "committal," and that which is truly committed is surrendered.—*Earnest Christian*.

How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

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.

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.

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.

MARRIAGES.

BURDICK-WITTER.—At the residence of the bride's parents, Mr. and Mrs. Wm. S. Witter, Alfred Station, N. Y., June 14, 1897, by Rev. Boothe Colwell Davis, Mr. Louis K. Burdick, of Alfred, N. Y., and Miss Gertrude A. Witter.

ARMSTRONG-HOOD.—At the home of the bride's parents, Mr. and Mrs. George O. Hood, Alfred, N. Y., July 14, 1897, by Rev. Boothe Colwell Davis, Mr. Reuben A. Armstrong and Miss Grace E. Hood, both of Alfred, N. Y.

GATES-BUTTERFIELD.—At the residence of the bride's parents, 417 W. Huron Street, Chicago, Ill., November 26, 1896, by the Rev. L. C. Randolph, Mr. Warren B. Gates, of Walworth, Wis., and Mabel Arlouine Butterfield, of Chicago.

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.

LANGWORTHY.—In Ashaway, R. I., July 24, 1897, Miss Eliza A. Langworthy, in the 68th year of her age.

Sister Langworthy became a Christian when she was quite young and grew into an earnest, faithful Christian woman. So she lived and died and is at rest.

G. J. C.

WHEELER.—At Wirt Centre, Allegany Co., N. Y., July 22, 1897, Phebe A. Wheeler, in the 76th year of her age.

Sister Wheeler was the daughter of George and Phebe Wells Maxson, and was born in what is now the town of Ward but which at that time was a part of the town of Alfred. Her early life was spent at Alfred, where she will be remembered by the older people as a bright student girl, in the very early days of Alfred Academy. In 1843, she was married to Calvin Wheeler, of Wirt, who died in October, 1896. Sister Wheeler has been a pillar in the Friendship church for more than half a century and died in the triumphs of Christian faith, trusting implicitly in the Saviour. She leaves a son, Amos, of Friendship, and two daughters, Mrs. Charles Chapin, of Milwaukee, Wis., and Mrs. Thomas Eaton, of Chicago, Ill.

G. B. S.

Literary Notes.

WITH five delightful stories in the August *Cosmopolitan*, one might judge that it was intended solely for light reading in midsummer; but a second glance shows that it contains as well much of serious interest. The second paper by the special commissioner sent by the *Cosmopolitan* to India tells a tale, the like of which has never before appeared in any periodical. We have in histories second-hand accounts of great famines, but they lack that startling distinctness which comes from beholding at first hand the sights described. Twenty millions of people slowly starving to death, many of them in sight of the railways! No American can form any idea of the state of affairs now existing in India. Mr. Hawthorne has gone into the interior and stood amongst the dead and dying. It is the first time that we have had an American investigation of the condition of affairs in India. The report will open the eyes not only of the civilized world, but of the English Parliament and the Queen herself to the necessity of extraordinary exertion in behalf of these unfortunate millions.

President Dwight, of Yale, furnishes this month's consideration of the question, "Does Modern College Education Educate in the Broadest and Most Liberal Sense of the Term?"

A charmingly illustrated and charmingly written article on "Japan's Stage and Greatest Actor," by Robert P. Porter; the second part of Le Gallieune's "New Rendering of the Rubaiyat;" a sketch of that most wonderful crusader Godfrey de Bouillon, and a new poem by Bert Harte are also part of the contents of this August *Cosmopolitan*.

Its position as the leader of the floral-cultural magazines is well sustained by the August number of *How to Grow*

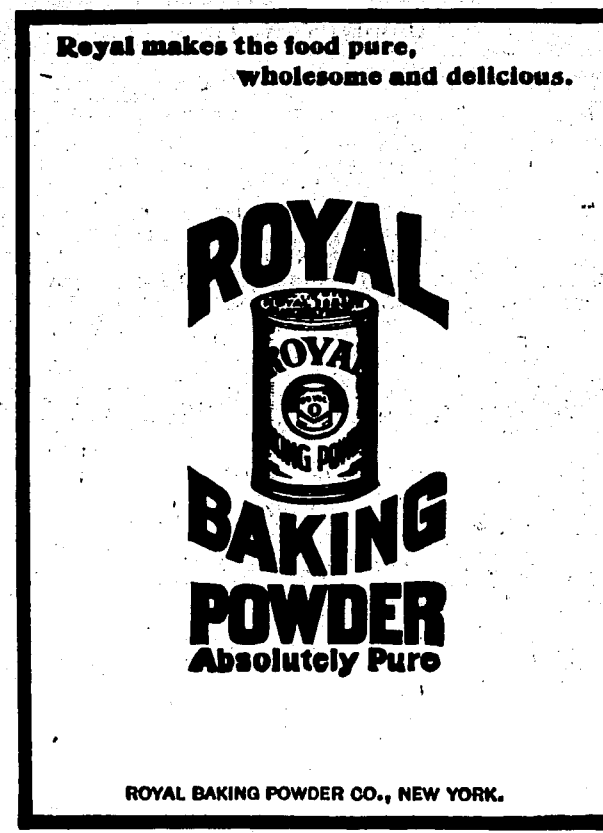
Flowers. In both subject matter and illustrations this issue is very fine. All the articles on the culture and care of flowers are valuable and timely. "A Yellow Rose" is a story of great merit and interest. Announcements of forthcoming articles show that this journal will be better and brighter than ever during the coming summer and fall. Five cents at newsdealers or fifty cents a year, with elegant bulb premium, of the publishers, Springfield, Ohio.

THE TURK AND EUROPE.

Europe is practically united in limiting the results of the late Turkish conquest. The Sultan has defied Europe to take from him what he holds by the sword, and has even taunted her with her impotence. If all Europe, he scornfully said, could not prevent a Greek colonel from coming to the assistance of the Cretan insurgents, how does Europe expect to turn 300,000 Turkish troops out of Thessaly? Indeed, the problem is not easy, but the real question is about the determination of Europe. Where there is a will there is a way. Russia would without doubt undertake the work at a price, and the price would be the possession of Constantinople. The Sultan has been very confident that the other powers would not permit the price to be paid. But he should not make too sure of that. It is possible that compensation might be found for the powers inclined to object which would silence their objections, and certain that in that case the compensations would all be made at his expense. Apparently it is by meditating upon this contingency that he has at last ceased his defiance, and after a month or more of bluster has told his ministers that he is quite sure Europe means nothing but Turkey's good. But although this may be merely a device to gain time, it is reasonably certain that he will at last evacuate Thessaly, and rest content with a strategical relinquent of the frontier.—*Harper's Weekly.*

BRITISH AGRICULTURAL MACHINERY.

England was probably the first country to appreciate and manufacture good agricultural machines, and the deserved reputation of English agriculturists was such that enterprising foreign landowners naturally looked, in the first instance, to England to supply them with agricultural machinery. To-day, however, with the important exception of portable engines and steam threshers, England has practically lost the trade in such machinery. Reaping and mowing machines and hay rakes are almost universally of American manufacture, while plows, drills, and other small machines are generally of German or Swedish origin. And the reason of the change is not far to seek. In England horses are strong and can drag heavy machinery, and farmers are prepared to pay good prices for highly finished, strong machines, solidity being specially appreciated, and weight within certain limits being immaterial. On the Continent, speaking generally, horses are smaller than in England, and weight is a very important condition, while real finish is not



fully appreciated, and lowness of prime cost is all important. German and Swedish agricultural machinery may not always be of as good material or as well finished as English, but it satisfies ordinary foreign requirements in the more important conditions of weight and price, and consequently helps drive English rivals out of the markets where it has not already been displaced by American machinery.—*American Economist.*

ROSE PERFUME.

Gather all the fragrant roses you can—no matter if you are a week gathering—and when you get a good many take an iron mortar and pestle, like a drug-gist has, fill the mortar, and pound the leaves to a pulp. It will be quite like a lump of dough. Then take your thumb and use it for a measure—fill it full of the mixture, empty it into your hand, and between your palms roll and roll until you have a complete little ball, round as a marble. Make up all your rose-dough material in this way, place on plates, and dry in the sunshine. They will be dark and brown looking, but "the scent of the roses will cling to them still." These are to be put in drawers, and trunks, and band-boxes, and among your bed and table and towel linen; and they will be just as fragrant for years as when you plucked the short-lived beauties and buried your face lovingly down into their glowing red hearts. I have made beads of them by making them a trifle smaller and drying them with pins stuck down through the centers. Then they can be strung. Again, I have made them into little thin cakes, the size of crackers. They are nice any way; for the great charm remains the same. Instead of pestle and mortar, you can take your stew-kettle and your potato-masher in a pinch.—*Hawkeye.*

AN INSECT'S TOILET.

We know well enough that ants are the most advanced of all the insect world, that they can talk to one another and have regular laws and regulations in their tiny colonies, but the last discovery about them is perhaps the most astonishing of all. A naturalist has been making observations on their toilet and has discovered that each insect goes through a cleansing

process as elaborate as that of a cat, only not performed by herself, but by another, who acts for the time as lady's maid.

Ants of the genus *atta* were the subject of these observations. These he found slept in relays of about three hours. When they woke up, they would stretch their limbs just like warm-blooded animals. Even under the microscope he could watch them yawn. Then begins the toilet. The assistant begins by washing the face of her companion and goes on to the thorax and legs. The attitude of the cleansed is one of intense satisfaction, resembling that of a dog or cat when its head is being scratched. She lies down with her limbs stretched loosely out. She rolls over on her side, even her back, a perfect picture of ease. The pleasure the creature takes in being thus combed and sponged is really enjoyable to the observer.

A HAPPY RETURN.

Many amusing stories are told connected with dueling. One has recently been told in which an English peer and a politician figured, and we venture to repeat it because we think it worth preserving. The peer, for some offence, was called out by the politician, and promptly responded to the challenge. On arriving at home again after the duel his lordship gave a guinea to the coachman who had driven him to and from the ground. The driver appears to have been an exceptionally honest simple man. He was surprised by the largeness of the sum presented, and said, "My lord, I only took you to —." "Yes, yes; I know that. But the guinea is for bringing me back; not for taking me out. I enjoyed the ride home very much, but not the drive out. That is what I pay you for."—*Harper's Round Table.*

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